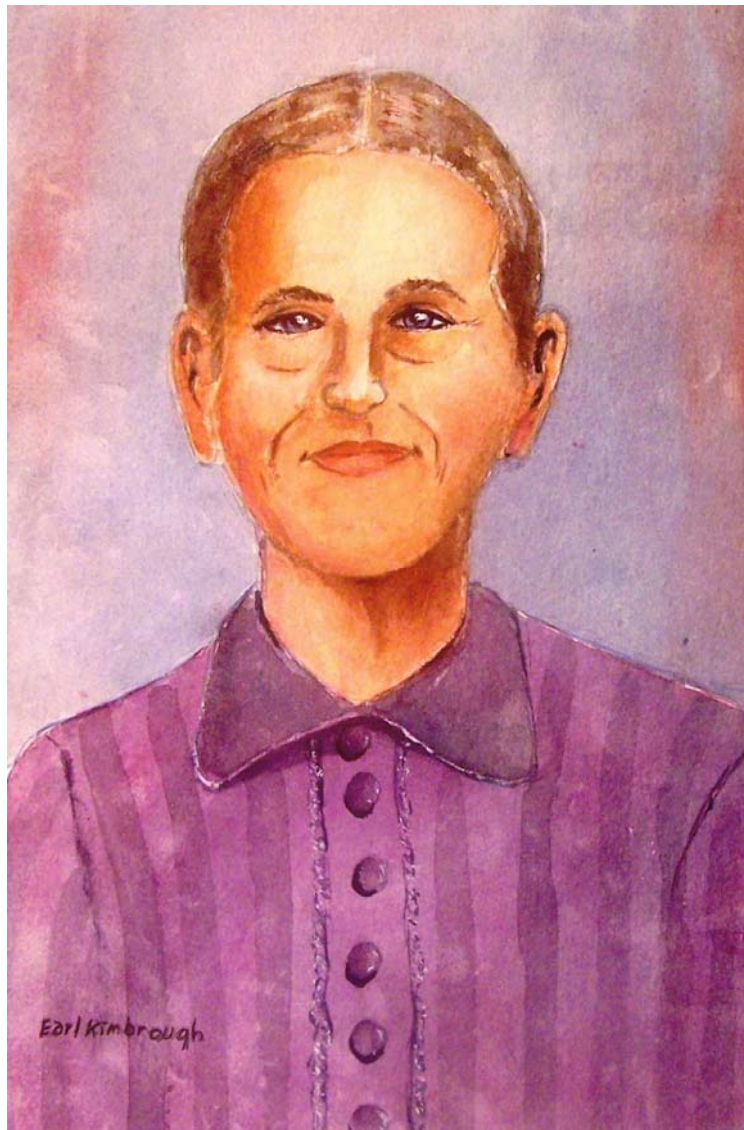


The Alabama Restoration Journal

An Historical Perspective of
Churches of Christ In Alabama

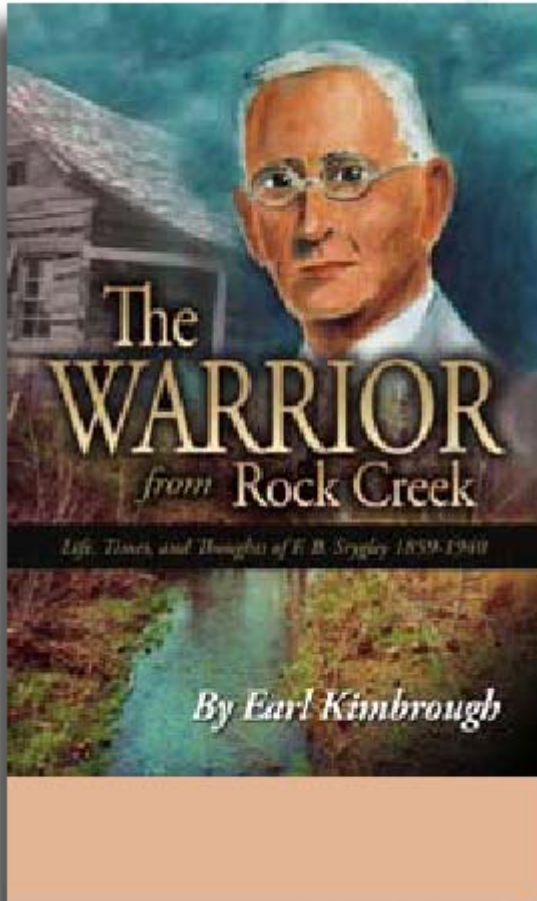


Elizabeth McCollough
Scotland To Clay County, Alabama
ca. 1825

VOLUME 4

August 01, 2009

ISSUE 1



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.

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STATEMENT OF PRINCIPLE

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

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

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

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

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

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

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

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

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

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

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

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

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

The Editors

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OUR COVER

Earl Kimbrough has done another superb job on this cover. His depiction of Elizabeth McCollough is typical of the pioneer women of her day. Simple and hardworking, their lives were difficult at best. If you would care to order a print, you may contact us at **(256)668-3135**

The Alabama Restoration Journal

An Historical Perspective of churches of Christ in Alabama

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



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A DEDICATION

Larry Whitehead

Looking back over the 200 year history of the church in Alabama, one must realize that this State has produced some great gospel preachers. In fact, few states can equal the quality of preaching that is native to our state. However, we must also realize that many ordinary church members were a part of the success that these great preachers enjoyed. Most of these Christians never preached a sermon from the pulpit, never taught a class in public, never led singing or led a public prayer.

More often than not, women played the major role in the spiritual development of the family. Many a gospel preacher learned the truth of God's word and developed his faith at his mother's knee, as it were. We are reminded of this truth by the Apostle Paul in writing to the young preacher Timothy in 2 Tim 1:5 *...when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also.*

Stories abound of the Godly women who studied their Bibles and raised their children to respect God's word and obey its precepts. This does not mean to suggest that fathers were not important in the development of the spiritual life of their children, but is a recognition of the fact that they were working in the fields and the factories in order to provide for their families. Mothers did the lion's share of the child raising. It is not coincidence that many songs have been written about the wonderful mothers such as *"If Only I Could Hear My Mother Pray Again,"* likely written in recognition of the role that mothers played in the lives of their children. Those of us who were fortunate enough to be raised by Christian parents know full well the impact that this had on our lives.

Ordinary members had an important part in the many successful gospel meetings of that era. I can remember my early years in rural northwest Alabama. During the summer months, there was a gospel meeting within driving distance almost every week. Mother would get my sister and me ready and Dad would come home from the shop, eat supper and then we were off to the meeting. Large crowds were in

attendance and there were many responses. Members did their part by inviting their friends and neighbors. Many times they would prepare in advance by discussing the scriptures with these friends, often around the kitchen table, over a meal or cup of coffee. Then they would be sure they were there to greet them when they came to the service. This approach worked. It was not unusual for there to be 20 or 25 baptisms in a gospel meeting.

When I hear brethren say today that gospel meetings are not effective any more, I am tempted to say that members have too many more important things to do and simply don't have the time or the will to either attend or participate. That's one of the reasons the church is not growing in many places today. If it was successful 40 or 50 years ago, it could be successful today. I realize that times change and most of us lead a much different lifestyle than our parents did then. It seems to me that we need to get our priorities in order. I am reminded of the old song, *"Hold To God's Unchanging Hand."* We need to remember that God has not changed. He is the same yesterday, today and forever. Neither has the truth changed. The gospel is exactly the same gospel that was preached 2,000 years ago. We are the ones who have changed and sadly, not for the better. The enthusiasm is not present any more. We are not "on fire for the Lord," as our parents and grandparents were. This has led many to try questionable ways of getting people to attend, when what people need is the old Jerusalem gospel. When the ground work is properly laid by the membership, entertainment and big social functions will not be needed to draw the crowds. The gospel will do its work. It seems to me that it is an insult to God Almighty to suggest that his gospel needs the devices and schemes of men to accomplish its work.

We dedicate this issue of the Journal to the ordinary men and women who practiced what they preached and committed themselves to bringing others to Christ in years gone by. They set the standard. The challenge for us is to measure up and follow their example.....

News & notes

IMPORTANT!

Please note that beginning with the last issue, your **renewal date** is on your **mailing label**. Please check the date and if you are behind, please renew. We have had an unusual number of renewals that are delinquent. We attribute this (we hope) to the fact that many were not aware of their renewal date. A letter has been sent to those that have not renewed. We are updating our subscription list and you don't want to miss future issues...*Editor*

Announcement

We are pleased to announce that we will be publishing a series of books on Alabama Restoration history in the near future. The first in the series will be by Earl Kimbrough and will be a sequel to his highly successful work, *Fifteen Miles From Heaven*. The book will be titled *Long Legs & Short Britches*. As was the first book, this work is 100 vignettes of restoration personalities and events.

We plan to publish at least 15 works in the series. Some will be reprints of books that have been out of print for a number of years, but most will be new works. The books will be nicely bound and should be a welcome addition to any library. We hope to publish 2 or 3 per year with the first to be available later this year. This will be the fulfillment of a long range goal of ours to preserve the wonderful history of the Church and the people involved for future generations.

Bound Volumes

After a longer delay than we intended, we are sending several printings of Volume 1 and 2 to the binder to be bound into one volume. We hope to bind 2 volumes every two years. The price will be \$ **35.00** plus shipping. For those who will pay in advance, the price will be \$ **28.00** *Postage paid*. This is approx. a 30% discount off the price for those who wait. The supplies will be limited. If you would like a copy, get your order in early. These volumes will be a valuable reference work for years to come. When the supply is sold out, there will be no more.....

Remember....A Subscription To The Journal makes a great gift....Do a friend a favor.....

In This Issue

Larry begins with **A Dedication** of this issue to the ordinary Christians who worked for and supported the gospel in the early days of the effort in Alabama. *Earl* follows with a wonderful story about a young lady who migrated to Alabama from Scotland and was already a Christian when she arrived. Her name was **Elizabeth McCollough**. *Frank* has a great and stirring article about a **Gospel Meeting On Cypress Creek**. *Wayne* gives a wonderful account of a great lady and her influence for good. She was the mother of the Kendrick brothers. He titles it **A Mother's Good Influence**. *Bobby* has an in depth article that shows what our ancestors had to deal with from the denominations in an article titled **Opposition To The Restoration Cause In Alabama**. This is the first of a multi-part series. The **Voices From The Past** column has an offering from *F.B. Srygley* titled **On Debates And Debating**. This is a reprint from the GA -1937. **The Poet's Corner** is from the pen of *Thaddeus S. Hutson* and is also from the GA- 1934. It is called **Cane Ridge, Kentucky**. *Earl* has as his second offering, the story of another Godly woman, **Amanda Payne Henry**, wife of Dr. A.C. Henry. His companion piece is about a gospel meeting conducted by her husband in **A Memorable Meeting At Belgreen**. *Frank* has as his second offering, "**A Contested Baptism**." A touching account of the conversion of two precious souls in the earliest days of the movement in Alabama. This is one of your editor's favorite stories. *Larry* has an article telling the story of a great pioneer preacher who did monumental work in southeast Alabama, named **Prior Reeves**. *Earl* has a piece entitled **Cemetery Chronicles** that is most interesting. From the Gospel Advocate from 1920, an article by *Pryde Hinton*, probably his first offering to the GA. He called this offering **Realized Ambition**. We plan on more from brother Hinton in the future. *Isaac* loads the old cannon and takes dead aim at the brethren in **Uncle Isaac Sez**. *Earl* combines two articles on a grand family of Christians in Franklin County, which begins **The Spiritual Progeny Of L.N. Sparks**. *Scott Harp* has an article on one of Florence's most beloved preachers, **John D. Cox**, taken from Scott's great website, <http://therestorationmovement.com>.... *Earl* has as his final offering a beautiful story about one of the most beloved women in the world in her day and time...**Frances Jane Crosby**. *Larry*, as usual, has **The Final Say**. We hope you enjoy this special issue dedicated to the ordinary Christians who did extraordinary work for the cause in their time..*LEW*

ELIZABETH MCCOLLOUGH Earl Kimbrough

The “discovery” of Elizabeth McCullough in the annals of Alabama Restoration history is one of the thrilling stories that has come to the attention of the editors since the beginning of the *Alabama Restoration Journal*. Of course, Elizabeth, a modest but strong willed woman, was known to others, to her



Elizabeth McCollough acquainted with the story.

One reason for the *Journal's* existence is to locate and to preserve the history of Christians and churches of Christ in Alabama, especially the little known, or heretofore unknown or forgotten, persons and episodes that give sentient life to our rich religious heritage. The first indication I had that such a woman as Elizabeth McCullough had lived came through Olin and Dorothy Warmack, whom I first met at Faulkner University in Montgomery in March 2008, after I spoke in the lectures there on, “The Alabama Influences on F.B. Srygley.” Brother Warmack gave me a folder containing about twenty pages of text and pictures, written and compiled by him and relating to the history of churches of Christ in Clay and Cleburne Counties in Alabama.

The history he gave of the Pleasant Grove church of Christ, located about seven miles northwest of Ashland, Alabama, mentions the Delta community where a church of Christ was active during the 1860s. He quotes a paragraph about the Delta church, written in 1989 by Wallace Horn. “At some time in the 1860s a congregation of the Church of Christ was active in the Delta Community. Due to changing conditions which resulted in a decrease in membership the church finally became inactive. Today nothing remains to designate the location of the church building. One member was Elizabeth McClellan who married William Hobbs and lived in the Red Ridge Community and became a member of the Pleasant Grove Church of Christ.”

The old Delta congregation that was active during the 1860s, most likely began several years before the Civil War. Elizabeth McCullough, a widow

of James McClellan, who married a widower William (Billy) Hobbs, is named as a member of the Delta church. She lived in the community of Red Ridge, about seven miles northwest of Ashland, Alabama. This is the first thing we heard about this young woman. After the demise of the old Delta church, she and William gathered a few Christians in their home and began what became known as the Mount Pleasant church. Many years later the relocation of families resulted in a dwindling membership. The meeting place was moved to Ashland and the Mount Pleasant Church became inactive.

But our interest here is primarily in Elizabeth McCullough and in the old Delta church of which she was a member in the 1860s. Interest in her was aroused by a letter from Olin Warmack, April 19, 2008. He said reference to the Pleasant Grove church reminded him of “one other event” he wanted to tell me about. “My wife has an old photograph of the William Hobbs family (a few of them) in which Elizabeth (McCullough) appears, after she married widower William (Billy) Hobbs. Elizabeth was my wife’s great-grandmother. In the picture is my wife’s grandmother, as well as her mother (at the age of perhaps 3 or 4 years). My wife said that her mother (Sarah Lucile Hobbs Giddens) had always told them that their great grandmother was already a member of the church when she came over from Scotland.” (Olin Warmack, Letter to Earl Kimbrough.)

That last sentence stood out like “falling stars” in an Alabama night. I had read about people connected with Restoration Movement in the British Isles who came to America, but they settled in New England, New York, and Pennsylvania. The settlers who were New Testament Christians when they came to Alabama were associated with the indigenous movements of Barton W. Stone, Alexander Campbell, or James O’Kelly. I had heard of none that were Christians when they came to Alabama from Europe. Yet, here was a young woman that came to a sparsely settled section of Alabama not generally associated with counties known as centers of early Christian settlement. And most remarkably, one that was a member of the church of Christ when she came to the New World and settled in Clay County.

As soon as practical I called Brother Warmack requesting additional information about Elizabeth McCullough. At the time he knew nothing more of her and could not satisfy my curiosity about her conversion or why a single Christian woman would make the long voyage to America or why she settled to Clay County. Then in a another letter, May 2, 2008, Brother Warmack said his wife had a book by Bobby

and Helen Lackey, whom the Warmack's knew. He sent me copies of several pages of the book. These include what is known about Elizabeth's voyage to America and her early life in Clay County. The following is from the Lackeys' book, with some added comment.

"Young Elizabeth McCullough (also spelled McCulla), and her family crossed the great Atlantic about 1825-35 by ship. They left Ireland in search of a better home and freedom to worship God. They were part of a religious group disenchanted by religious persecution. They wanted to be called Christians only. Their worship was simple; they observed communion on the first day of the week as their forefathers had. They made weekly offerings; music was a cappella. The Bible and prayer were a vital part of their lives. Christ was their central plea." (Bobby and Helen Lackey, *A Walk in the Past, 1700-1990*.)

Many of those who came to America from Scotland came by way of Ireland. Some even spent several years in Ireland before coming on to America. Some of my ancestors, the Todds, who were from the Loch Lomond area in Scotland, spent several years in Ireland before coming to America. There were men who preached the Restoration ideal in Ireland, but the description of the Christianity practiced by those with whom Elizabeth McCullough was associated, seems to define the work of Robert and James Alexander Haldane in Scotland. This, plus Sarah Lucile Hobbs Giddens' always telling her children that her grandmother, Elizabeth McCullough, came to America from Scotland, indicates that they came from Scotland by way of Ireland.

Scotland became a center of independent churches that separated from the Church of Scotland to constitute congregations patterned after those of the New Testament. John Glass began such a church in 1726 and succeeded, with help from his son-in-law, Robert Sandeman, in establishing independent churches in the larger towns of Scotland. In 1799, James Alexander Haldane withdrew from the Church of Scotland to establish an independent church in Edinburgh that sought to follow the New Testament order. He and his older brother Robert established independent churches in Scotland. They were persecuted by the established church that issued decrees forbidding "laymen" to preach the gospel. It is likely that Elizabeth McCullough's family was identified with the Haldane movement, and apparently had been for some time, since they worshiped "as their forefathers had."

The families crossing the Atlantic at this time were filled with grief and trouble. The Lackeys write: "The McCullough family stored their belongings in a

chest. In it they brought food to help sustain them when they arrived in the new country. The trip at sea was a treacherous one. Many became ill and died. Elizabeth's father was numbered among the dead. The crew ran out of food provisions. The McCulloughs shared food they had in their chest with the others aboard. It helped the sojourners survive. The chest is a prized family possession. George Wesley Hobbs (Boots) in Weaver, Alabama, still has the historic chest.

"Elizabeth and her family (reports indicate there were four children) made their way to east central Alabama. Some descendents live in Clay County and Randolph County, but many are scattered far and wide.

"Elizabeth became the bride of James McClellan about 1840. Their first child, Waddy Thompson, was born April 4, 1842. Mary Isabella arrived August 8, 1844. When Elizabeth was expecting her third child, her husband was kicked by a mule. He died from his injury. The bereaved mother named the baby girl, Jim, in remembrance of the father....

"W. H. (Billy) Hobbs was almost 20 years older than Elizabeth when they married. He was a gunsmith according to an 1860 census. He is noted for molding bullets from silver for Indians at Clairmont. When asked why she chose to marry the older man, Elizabeth would reply, 'He was interested in the Lord's church as well as me.' She shared her faith with him and the children he brought into their marriage."

The Lackeys' book indicates that the McCullough family may have left Ireland with some other Christians who shared a common faith with them and did so to escape persecution for their faith. The Pleasant Grove church that began in 1865, after the demise of the old Delta church, had among its members a strong Scottish presence. The family surnames included McClellans, McCulloughs, Ingrams, Hobbs, Tates, Todds, Browns, and Campbells. It is possible that the McCulloughs and any others who came with them to Clay County from Scotland may have started the old Delta church. They came to America between 1825 and 1835 and Elizabeth McCullough, who first married James McClellan in about 1840, was a member of the old Delta church. Of this, little is known, but people who cross an ocean for their faith are not likely to neglect meeting for worship upon arriving in their land of refuge.

So far as we know, there was no church of Christ in Clay county when the McCulloughs arrived, on or before 1835. It is likely that the first group of Christians there were those from Scotland and they

would naturally begin worshiping in their homes. Following the pattern of pioneer Christians in frontier Alabama, after worshiping in homes for a while, they would construct a simple log meeting house. Was this the origin of the old Delta church? If that church did not begin by them, then what church did? Other early churches of Christ in Clay County, including Mount Pleasant where Elizabeth McCullough worshiped after the demise of old Delta, began in or soon after the 1860s. So there is reason to believe the Delta was the oldest and that it began before the Civil War, possibly in the 1840s.

I sent the article I wrote about Elizabeth McCullough to Brother Warmack, requesting him to make any needed corrections and comment on my observations about the old Delta church. He said all he knew about that was a brief statement by Wallace Horn, a local Baptist historian. It is from this that we learned what is known about the Old Delta church. Horn's account, to which reference was previously made, says: "At some time during the 1860's a congregation of the church of Christ was active in the community of Delta in Clay County. Due to changing conditions which resulted in a decrease of membership, the church finally became inactive. Today nothing remains to designate the location of the church building. One member was Elizabeth McClellan who married William Hobbs and lived in the Red Ridge Community and became a member of the Pleasant Grove Church of Christ."

Brother Warmack further quotes from Horn: "Due to their efforts a small group of members began to meet in their house [evidently in Billy and Elizabeth's house, ow]. A brush arbor was erected under which special 'protracted meetings' were held." This was after the demise of the old Delta church and the new congregation was known as Pleasant Grove church of Christ and it shows the continued interest of Elizabeth McCollough in the cause of Christ. But let us return to the old Delta church.

In reply to my question about the Delta church, Brother Warmack first tells a little about the Delta community. "Delta is a little town about four miles from the junction of Clay, Randolph, and Cleburne Counties." He further says, with a population of about 250 in 1916, was founded in 1847 by S.M. McCullough and Jerry Stephens. It is located on a very high ridge that drains the water in every way, from which the name Delta was taken. Warmack did not know the relation of Elizabeth to the McCullough who was the co-founder of Delta. He may have been a brother. It does indicate that other McCulloughs settled in Clay County.

As to the reason Elizabeth came to Clay County, Warmack thinks that possibly other family

members, or Christians from Scotland, had settled there earlier, but this is uncertain. He shares the view that "surely the Christians would have begun meeting in someone's house, and possibly ultimately put up a building, which would have been actively used into the 1860s, as mentioned by William Horn. All that is known about Elizabeth McCullough and her family, certainly lends strong support to the idea that the first church of Christ in Clay County was started by Christians from Scotland who came to the New World especially so that could be Christians only, follow the Bible alone as their guide, and wear the name of Christ to the exclusion of all human names, and do this without persecution.

Whatever may be said of Elizabeth McCullough, the Scottish lass who brought New Testament Christianity with her to Clay County, Alabama, she is a remarkable example of the pioneer women who helped lay the groundwork for the numerous churches of Christ in various parts of Alabama.

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GOSPEL MEETING ON CYPRESS CREEK

Frank Richey

As I tell this story of a Gospel Meeting on Cypress Creek that took place one hundred eighty-three years ago, I tell a story dear to my heart for a couple of reasons. First, I live on Cypress Creek and for the past twenty years I have been able to open my back door and view this beautiful stream and listen to it as it flows past my home. It flows through Lauderdale County, Alabama, forming the western edge of the city of Florence, and then flows on into the Tennessee River about three miles south of my home. Second, this story is dear to my heart because of my love for the ancient gospel as it was preached on Cypress Creek many years ago.

There is historical significance to this gospel meeting. It was during this meeting that the first invitation song was known to have been sung, as those present were urged to obey a doctrine that had not been preached before in this area. That doctrine was the biblical doctrine of baptism for remission of sins, first preached on Pentecost in Acts 2:38.

The year was 1826. The gospel preacher in this meeting was Benjamin Franklin Hall assisted by James E. Matthews. (Matthews, a student of Barton W. Stone's Writtenhouse Academy in Georgetown, Kentucky, was preaching at Barton's, later known as the Gravelly Springs community in Lauderdale County.)

Earlier in the year 1826, B. F. Hall, while visiting near Gamaliel, Kentucky, read the Campbell—McCalla debate and came to the conclusion that baptism was for the purpose of remitting sins. A few months later, we find Hall preaching in Jackson County, Alabama at a meeting at the Rocky Springs church. Shortly after, Hall made his way to Madison County, Alabama to preach in the McNultyville area. From Madison County, Hall came to Lauderdale County, Alabama to preach at the Republican Church on Cypress Creek. The Republican Church began in 1816 when John Chisholm, Jr., his wife, Esther (Lynn), and their children moved to Lauderdale County from Madison County. Esther Lynn Chisholm was the daughter of Benjamin Lynn, a gospel preacher who came to Alabama about 1810 and was probably the first gospel preacher in the state.

The gospel meeting from the viewpoint of many was a failure—only four young people responded to the gospel call. Three boys and a sixteen year old girl were baptized in the cold autumn waters of Cypress Creek.

But no one could ever imagine the significance of these conversions on a church that was trying to return to the Bible and restore New Testament Christianity according to principles set forth therein. Of the three

boys, one of them was Alan Kendrick. Alan became a gospel preacher and baptized thousands, including his brother, Carroll Kendrick. Carroll Kendrick is believed to have baptized over 20,000 into Christ, and perhaps as many as 30,000, before laying down his armor and taking up his crown.

Another of the boys baptized in Cypress Creek at that meeting was Tolbert Fanning, described as a gangling youth "whose legs were too long for his britches." Fanning grew to be 6'6" in height. He was a giant of a man in his day and a giant in intellect and leadership as well. Fanning would leave Lauderdale County, Alabama for Nashville and a college education. He became one of the leading agriculturists of the day, becoming the editor of The Agriculturalist which became one of the first agricultural publications. Fanning also was a gospel preacher and a conservative during a time that liberal ideas were filtering into the church. Fanning's most successful meeting took place in an unlikely place and in an unlikely way. Fanning left Nashville in the fall of 1842, his destination being Columbus, Mississippi. He decided he would travel to Florence, Alabama to visit his old home place there. He did so and continued on to Tuscumbia, Alabama where he preached at the Tuscumbia church of Christ. From Tuscumbia, Fanning with his wife, Charlotte, continued to Russellville, Alabama about fifteen miles away. Stopping over in Russellville, Fanning decided to hold worship services and preach at "candle lighting." Fanning had little success, found the people of Russellville to be prejudiced against the gospel, and decided that he would leave the next day. The next day, a short distance south of Russellville, a spring on his carriage broke and Fanning and his wife, Charlotte, were forced to walk back to Russellville. Not one to waste time, Fanning began preaching at "candle lighting" each evening until a spring for his carriage could be shipped to Russellville and he could continue his journey. However, Fanning began to have such a great success in converting the lost to Christ, that when the spring for his carriage arrived, he simply could not leave the great work in Russellville, Alabama to continue his journey. Within a month, he had baptized over one hundred persons. When he finally decided to continue his tour, instead of leaving a town where he had found little interest and great prejudice, Fanning was able to leave a congregation consisting of more than two thirds of the heads of the families in the community! He would never declare that God broke his carriage spring, though he occasionally mused that "the salvation of precious souls often depends upon what, to

us, seems to be a very small matter.”

Tolbert Fanning's greatest influence was not as a preacher, but as a teacher of preachers. By 1843, he had started a college on his farm near Nashville, Tennessee. He called this college “Elm Crag” and the name was later changed to Franklin College. (This farm is the present day site of the Nashville International Airport.) It was here that Tolbert Fanning influenced young men that would become the leaders of the church for several generations. It was here that David Lipscomb, William Lipscomb, T. B. Larimore and others were grounded in the faith, and it was David Lipscomb that led the fight against the missionary society and instrumental music in churches of Christ, keeping the churches of Christ from being swallowed up by the liberal movements of the day promoted by many churches and men of liberal persuasions. Indeed, the Church of Christ owes a great debt to this man for helping preserve the truth of the gospel in the nineteenth century.

But what of the little sixteen year old girl that was baptized in Cypress Creek at that meeting in 1826? When she was ninety-eight years old, Sister Merriman was interviewed by brother C. E. Holt of Florence, Alabama. This would have been in the year 1908. Though some of her memories of that meeting on Cypress Creek had diminished (she thought the third boy baptized was Carroll Kendrick), when C. E. Holt asked about her conversion, Sister Merriman replied, “Oh, I was just a girl. I couldn't amount to anything like the others could. I raised fifteen children, though, and all of them members of the church.”

Perhaps sister Merriman was the greatest of the converts at the Cypress Creek meeting, who labored without glory or renown, giving birth and raising children who would become Christians and they, in turn, raising their children to honor Christ and His gospel. Perhaps her influence has reached thousands over the one hundred eighty-three years since her conversion.

James E. Matthews, the preacher that was with B. F. Hall in this meeting, was so impressed with Hall's sermon on the necessity of baptism for remission of sin, that he wrote his old mentor, Barton Stone, several letters encouraging him to take this stand. (Hall, in his autobiography, said that when he asked Stone about baptism for remission of sins in 1826, Stone replied that he had preached it twenty-five years earlier, but that it was like pouring cold water on the listeners, and he quit preaching it.) Matthews' encouragement to Stone to take a position on baptism for remission of sins was successful, and resulted in a unity meeting between the Stone and Campbell groups at the Hill Street Church in Lexington, Kentucky in 1832.

The meeting on Cypress Creek resulted in four

young people being baptized, and as a result of the teaching of those young people, thousands obeyed the gospel. As a result of James Matthews' influence on Barton Stone to take the position that baptism was for remission of sins, those influenced by Stone and Campbell were united in this New Testament doctrine and began to work together to restore New Testament Christianity. This, too, resulted in thousands obeying the gospel.

The meeting on Cypress Creek was not a failure—in fact; there may never be such a wonderful meeting again on this side of eternity.



**Beautiful Cypress Creek rolls to its rendezvous
with the mighty Tennessee River.....
This shot taken from Frank's backyard**

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A MOTHER'S GOOD INFLUENCE

C. Wayne Kilpatrick

It has been said that “the hand that rocks the cradle rules the world.” Look at Hannah’s influence upon Samuel, or look at Mary’s influence in Jesus’ early life. Mary “Polly” Parker Kendrick was a mother such as these mothers. Her influence upon her family, and especially her two sons – Allen and Carroll – was almost legendary. She lived to see thousands of souls baptized into the Lord’s Kingdom by these two sons. The influence that she exerted upon Allen and Carroll was handed down through four generations of preachers. That is quite a legacy.

She was born to John and Sarah Sallie White Parker on March 8, 1785. She was the sixth child of thirteen siblings. Her older brother Daniel Parker was a nationally known preacher among the Baptists. He was the author of the “Two Seeds doctrine (M. H., April, 1847, p. 239) Mary’s family were all Baptists, and she expected her children to become Baptists, also. She was especially influenced by her brother, Daniel to love and trust the Bible. This love for the “Book” and its Author would guide her all of the days of her life. It would cause her to pass that same love and respect on to her children.

Mary married Jesse Kendrick on December 31, 1802, in Bedford or Rutherford County, Tennessee (“Descendants of John Parker,” p. 1.) She gave birth to thirteen children. Her husband kept moving Mary from one place to another. This made life very difficult for Mary and her children. For some reason Jesse had the wander-lust fever and moved his family several times before their last child was born. First he moved from Tennessee to Georgia. He then moved back to Maury County, Tennessee. From there he moved southward to Lawrence County, Tennessee. From Lawrence County he moved to Bluff Creek in Lauderdale County, Alabama. All of these moves occurred between 1802 and 1825 (Kendrick Family Records, Unpublished). By 1830 Jesse appears, in the U. S. Census, for that year, as a citizen of Lawrence County, Tennessee. His family is still living at Bluff Creek, Alabama. By 1838 Jesse has moved to Miller County, Missouri, without his family. He had lived in Miller County long enough to become a Justice of the Peace (Gladys Brand Stoettner, May 30, 2007. She was a descendant of Jesse and Mary Parker). His “Last Will and Testament” was registered in Miller County on October 7, 1839 (“Will Book” No. 1, Miller County, Missouri). He dies in 1843, away from his family, on his farm near Tuscumbia, Missouri. His will was probated on August 7, 1843 (Miller County, Missouri

Wills). In his will he leaves something to each child, including Allen and Carroll, but Mary is never mentioned. It appears that Jesse’s wanderings had caused him to abandon his family. By 1833, we know that the care for Mary and the “girls” had fallen upon Carroll (Julian Carroll Kendrick, G. A., December 10, 1891, p. 779). The above description of Jesse’s constant moving around from place to place just assents the hardships that Mary encountered while raising her family and teaching them to love God.

There was no church of any kind at Bluff Creek, when the Kendricks moved there (G. A., December 10, 1891, p. 779) . A church was planted by James E. Matthews by 1831, at Barton’s (Bluff Creek) and was reported by him (C. M., December 1831, p. 280). The Kendricks had already been exposed to the restoration Movement before 1831. They had attended the “Camp Meeting of 1826” on Cypress Creek, near Florence, Alabama. (Apostolic Times, June 11, 1874, front page). This meeting was the biggest thing that had happened in Lauderdale County since the Kendricks had arrived there. Mary’s family heard B. F. Hall proclaim “baptism for remission of sins,” for the first time in Northwest Alabama. They saw men like Ephraim D. Moore, B. F. Hall, and many other preachers including James E. Mathews, who baptized Tolbert Fanning and Allen Kendrick. Young Carroll remembered this vivid scene until the time of his death. Carroll was only eleven years old at the time. Allen soon afterwards began to preach, as well as did Fanning. The Christian Church (Church of Christ) was the fastest growing religious group in North Alabama at the time of this meeting. Mary, who was trying to hang on to her Baptist faith, slowly watched as her children were becoming members of the Christian Church. It was inevitable that the Kendrick family would become saturated with the teaching of Matthews and Moore, concerning the New Testament church.

Mary continued to pray and teach her children the best way she knew. Young Carroll was deeply impressed by her love and study of the Bible. He felt the need to become a Christian, but there were other groups coming into his community and they taught different doctrines than what he had heard pm Cypress Creek. Who was teaching correctly? Mary encouraged her son to study God’s word and he would find the answer. Her influence caused him to study to make sure of his religion.

On one occasion, while Carroll was just a lad, he asked his mother, who was most likely to go to

heaven. She answered: "preachers" G. A. Ibid) From that moment forward, with childlike faith as any good child should have in his mother, he was determined to be a preacher. His mother encouraged him to read, study and pray. This he did until his death. From the time of the Cypress Creek meeting until he finally was baptized by his brother Allen in 1833, he read the Old Testament four times and the New Testament twelve times (G. A. ibid) He thus could rid his mind of any doubt as to who taught the doctrine of the New Testament. He had heard B. F. Hall's sermon on "Baptism for Remission of Sins" during the meeting of 1826. That thought was drilled into his mind and his intensive study just proved it to himself. Carroll, looking back to this time, remembered that some of the older brethren had encouraged the young people to "pray through." Mary leaned a little in that direction, at the time. With her encouragement he tried, but was never satisfied. He just studied and prayed as his mother had insisted. When he had finally satisfied his mind upon the subject, he could still say that he would never have done all of that studying and praying, had it not been his mother's encouragement. Her influence had been the key to two of her sons having become gospel preachers.

Alexander Campbell published May's obituary in the Millennial Harbinger of April, 1847. In the obituary it was stated:

Her religious influence was deeply felt by her family in the midst of wickedness. After both her sons had become ministers and baptized most of her children, she arose in a public assembly and called their attention, while she boldly declared her faith in the cause of reformation (M. H., April, 1847)

Mary had a powerful influence upon our restoration movement, even in her quiet way. She gave the Lord's Kingdom two sons – Allen and Carroll who were powerful evangelists for the cause. Allen's life was cut short. He died in 1859, but had baptized several thousand before he died. Carroll outlived Allen by some thirty-two years. Carroll witnessed nearly 30,000 baptisms during his ministry. Mary's influence was reaching far beyond her grave. This evokes John's words in the Revelation:

Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit,

They may rest from their labors, and their works do follow them (Rev.14:3)

Mary's influence did not end with her own sons and immediate family. It extended through, at least, four generations of preachers.

Allen's son Mansel was a great preacher in West

Tennessee and North Mississippi. He established several churches and baptized hundreds of souls. Mansel's two sons – Allen Rose and Carroll were also well known preachers in Mississippi and Tennessee. Carroll's son Julian Carroll followed in his father's footsteps in California. All of this evangelistic zeal can be traced back to little Mary "Polly" Parker Kendrick and her love for God's word and her desire to teach the same love to her children. She demonstrated the woman of Proverbs 31:

"Who can find a virtuous woman? For her price is far above rubies....

Favor is deceitful, and beauty is vain: but a woman that feareth the Lord,

She shall be praised" (Proverbs 31, 10,30).

And the legacy of Mary Kendrick lives on today as an example of how a mother's influence is so important in children, even at a very early age.

Gems Of Pullias

"In many cases the one who did the foundation work would not be allowed to preach in the fine edifice that now adorns the spot where he suffered to plant the master's cause."

(C.M. Pullias, *Like and Works*, 85.)

"How can we 'speak as the oracles of God,' when they have not spoken? But they say the idea is there. How can the idea be there, since the word is not there, and since words are signs of ideas?" (C.M. Pullias, *Life and Works*, 103.)

"The only sane way to deal with error is to act promptly, directly, and effectively at the beginning of its inception." (C.M. Pullias, *Life and Works*, 126.)

Rock Creek Philosophy

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

Be sure to check your mailing label for your renewal date.....

OPPOSITION TO THE RESTORATION CAUSE IN ALABAMA

Bobby Graham

Author's Note: *I have retained the spelling, capitalization, and punctuation found in the excerpts taken from the very old articles used here.*

Whenever truth goes forth, it will bring strident opposition. Just as Jesus warned his apostles and just as the early Christians experienced, it seems in the very nature of sin and error to rise up in opposition to whatever would remove or retard it.

Wholly Given to Sectarianism; Rubbish of Traditions

("Raccoon") John Smith reported a depressing condition in Madison County, Alabama (Huntsville area), where he had earlier lived and lost family members to fire while preaching in the area. This condition explains the Protestant denominations' majority position, from which their persecutions often were hurled at Smith and similar proclaimers of truth, who tried to clear away the rubbish by assailing the traditions.

Extract from a letter of Eld. Jno. Smith.
Mount Sterling, Ky. August 22, 1834.

Bro. J. T. Johnson,
A few days since, I returned home from a tour of 32 days length. In which time I passed through several counties in this State as far down as Wayne, and Cumberland. Thence through 6 or 7 counties in Tennessee. Thence into Madison co. Alabama. I can now assure you that the christians in this section of the country, see but a small corner of the field, which loudly, loudly calls for laborers. In those parts, through which I have recently travelled, there are thousands of people who never have heard the gospel proclaimed in its primitive purity, and simplicity. The sects are completely buried in the rubbish of their own traditions; and sinners do not know what they must do to be saved, and (in many—very many places) there is no one to tell them. Hundreds are begging for some one to visit them, and teach them. I did not reclaim long enough at any one place to deliver more than one discourse except in two cases; and of course had not an opportunity of gathering much fruit. Notwithstanding all the disadvantages, 35 made the good confession in my tour. If you wish to see a complete moral waste, take a journey through that part of the country; and I think your spirit will be stirred within you, to see the people wholly given to sectarianism. Still the prospects for doing good are abundant and flattering. The great body of the people would hear and obey, if they had the opportunity. (CHRISTIAN MESSENGER, 1834, Vol. VIII, 318)

The message of restoration came into an environment where orthodox views had long existed, whether that environment was that of England or the newly established republic on this continent. That environment of orthodoxy in England was partly responsible for the early Pilgrims' and founding fathers' decisions to risk their lives and their earthly possessions in the great adventure they took to establish the new country across the Atlantic Ocean. Rejection was what they experienced in leaving the British Isles; and when some of them took up the cause of restoring the Bible to the place which it should have held in human affairs, they again tasted rejection from their neighbors.

An excerpt from Walter Scott's paper follows because it illustrates the deplorable darkness of error hovering over the Southern part of the state:

From Bro. Butler, Carlowville, Alabama. My Dear Bro.— Mental darkness overspreads this part of God's land as respects the religion of his Son. It would seem as if the first articles, which emigrants packed, in leaving their former for their present homes here, were the articles composing their creeds. And to them, closer than life, do they cling. It reminds me of poor Sampson, and his wife. First bound,—second shorn,—third blind. Thus with the creeds. They leave professors weak as other men. (THE EVANGELIST, 1833, Vol. II, 283)

Men like Stone, Campbell, Fanning, and Lipscomb did not especially savor that taste of rejection by neighbors, but they knew it was essential if they stand for truth and right! Likewise those lesser lights in the Restoration Movement — like Mulkey, Hall, the Randolphs, the Hackworths, the Kendricks, Larimore, John Taylor, and the Srygleys — did not desire the disdain and rejection of their Methodist, Presbyterian, and Baptist neighbors; but they loved truth and right more than their own lives! They did not separate from the established denominations and renounce their creeds, names, and practices for the sake of popularity or the lack thereof, but they wanted to please God as they understood the Bible to require. Their convictions brought them opposition, rejection, renunciation, and sometimes persecution from the people with whom they had earlier stood shoulder to shoulder with arms joined in the task of "Christianizing" the new land.

THE DIE IS CAST

When the message of returning to the origins of Christianity in the New Testament went forth in the

Southland and elsewhere, the voices of orthodoxy cried out against its proponents. They even invented names (Campbellism, Campbellites) to identify and to disparage the restorers. The evidence of such opposition is widespread, often coming from the denominational records and writings of that day. The purpose of this article is to document the cause and course of such opposition.

To speak where the Bible speaks, and to remain silent where the Bible is silent meant certain rejection by many of the adherents of the creeds and doctrines of men. To do Bible things in Bible ways, and to call Bible things by Bible names spelled repudiation of the forms of worship, and organization promulgated by earnest people for many years. Feelings would be hurt, ties broken, and families divided by acceptance of the gospel message and the Savior's claim to exclusive authority over the lives and destinies of men. Early preaching of the New Testament message brought some opposition, but the cumulative effects of gospel preaching and forming of congregations according to the New Testament order brought mounting opposition and persecution. As we shall soon observe, decreasing memberships and eroding power in established denominational churches, caused by the powerful message almost everywhere heard in those days, did not make life easier for the messengers bearing that ancient appeal. In reading the following accounts and summaries, just remember that for the few instance of opposition here cited, many others could have been given.

SECTARIAN OPPOSITION TO TRUE GOSPEL

Great Opposition

The following report from Bartons, now called Gravelly Springs in Lauderdale County Alabama, concerns what was happening in that county, adjoining McNairy County in Tennessee, and Limestone and Morgan County in Alabama:

Report from Elder J. E. Matthews, Barton's Ala. Oct. 29, 1830.

I hasten to give you some information respecting the progress of religion in this country lately. At the Camp Meeting in M'Nairy county Tenn. near M. W. Matthews, held on the 3d Lord's day in Sept. 22 were immersed. At Purdy in the same co. the week following, about 10 were united with the church. At Republican, the week following 26 were immersed, and several belonging to other churches united with us in a church relationship. The Sunday following I baptized 4 at my house. The next week a Camp Meeting was held both in Limestone county and in Morgan. In Limestone I am informed that about 25

united with the church. In Morgan 7. We have experienced great opposition at the last place, but I think that truth gained ground rapidly at the late meeting there. (B.W. Stone's CHRISTIAN MESSENGER, 1829, Vol. IV, 284-285)

Methodist Knife

A report by John T. Underwood in the October 16, 1913, issue of the Gospel Advocate told about the partial destruction of a tent where he was preaching in August of 1913 at Pleasant Site, located in the Northwest section of Franklin County, Alabama. Following the close of the meeting the next night, the local Methodist preacher's sister wanted to make the good confession and be baptized, but her mother and her brother stood on either side of her. The brother had an opened knife to prevent her confession. The impression remains that she did not then obey the Lord.

Charges in Civil Law

At the same location in the Franklin County some denominationalists sought to bring the meeting of O.C Dobbs to an end by filing civil charges against those Christians having the meeting, charging that the tent was located over the property line, and getting Dobbs and others associated with him arrested.

Hard Sayings

A letter from James Matthew Hackworth, written from Marengo County, Alabama, on December 26, 1842, spoke of some hard sayings spoken against Christians in that area, calling their teaching "Campbellism" and a "dangerous doctrine.

Association Resolution

The Hepzibah Baptist Church was the site for the meeting of the eleventh session of the Muscle Shoals Baptist Association in 1830 to deal with the issue of Campbellism, which, Baptist history by Hosea Holcombe concedes, was making "great inroads among Baptist churches." The author, in fact, conceded that much of the North Alabama area north of the Tennessee River was being greatly affected by this movement, with entire Baptist congregations taken over and numerous other split over such issues as they address in their resolution. Because of these issues, resulting in the work of this association's work to be "progressively slow for several years," this association passed the following resolution:

Through Campbellism we see the divine operation of the Holy Spirit either disavowed, or so obscurely avowed, as to amount to a disavowal. We see experimental religion (that which Baptists ever cling to) ridiculed and reprobated. We see the apostolic

mode of ordaining ministers, by the laying on if the hands of the presbytery, ridiculed and condemned. We therein see baptism presented as producing a change of heart and the pardon of sins, when the Holy Spirit can alone produce and bring about such a change, while baptism shows our faith, satisfies our conscience, adopts us into His Church, and makes us one with him, by thus fulfilling all righteousness, a change of heart by being previously effected by the Holy Spirit. We therein see, as we awfully fear, an effort made by man to pull down the old order of faith and practice taught by the Lord and His apostles, and establish on their ruins a new order and a new name, styled Campbellism.

Debates

The established denominational churches were taking such a pounding from the preaching of the truth that they frequently resorted to debates to maintain their position and salvage what remained of their churches. Debates were then much more heard of than they are in later times of "softer and gentler" preaching. In their turn away from belief in the verbal inspiration of the Scriptures, objective truth and the need to adhere to it, Disciples of Christ historians have even bemoaned those days when debating with the sects took place as instances of tactics that are no more employed.

A. Woodall and W. E. Cameron publishes [sic] in the Decatur paper, "that Rev. Jacob Ditzler, of Ky., will meet Elder J. M. Pickens at McKendree church, 7 miles south east of Danville, on Thursday the 16th of October in a debate on the subject of Baptism &c.," We should like to hear it but don't propose to ride 40 miles to enjoy so great a blessing. (Moulton Advertiser 17 Oct 1873)

Mormons Hustled out of Town

This incident demonstrates the different environment of life in the late 1800's, and it also depicts the persecution sometimes aimed at other religious groups because of the understanding generally held that the Mormons were poles apart from the New Testament pattern..

One day last week two Mormon elders—so called Latter Day Saints—tramped into Moulton and after making arrangements to preach that evening, they went to the Seamans Hotel and told the good landlady that they wanted to stay all night with her—they had no money, but said the Lord would pay their bill. Mrs. Seamans dispatched a courier for her son who was informed of what the Mormons had said. Billie went to their room and told them, "the Lord was not keeping that House" and to hustle away from

there immediately. They left, and did not stand on the order of their leaving, but left at once. We are informed that a double barrel breech-loading shot gun, heavily loaded with buck and ball, followed them down the Russellville road for some distance. The Devil has his Kingdom full of such Saints, and we hope no decent man will give those prowling vagabonds shelter. (Moulton Advertiser 20 Nov 1884)

Favor in Disfavor

When a Baptist preacher leaves the Baptist Church, especially under the trying circumstances characteristic of the early 1800's when many of that denomination were leaving to claim the truth of the New Testament and to be simply Christians, disfavor is his lot. Such was the case of John Favor.

Mr. John Favor was ordained here, to this ministry in 1822, and was dismissed the next year. It is believed that in consequence of some unhappy circumstances, which occurred in some of the churches, Mr. Favor was led to join the separate Baptists about Duck River, in Tennessee. There was a number who followed him; at length he became a Campbellite, and is now dead. Mr. Favor was believed to be a good man. (Holcombe's History of the Baptists in Alabama, p. 279)

Favor has been part of the Mt. Pleasant Church, a Separate (Independent) Baptist church, but the whole church was converted to the cause of truth (Wayne Kilpatrick, "James Clark Anderson," Alabama Restoration Journal, Vol. 3, Issue 1). The next year after his dismissal from the Baptists in Athens, John Favor sent the following brief report to Walter Scott. It is here reproduced as it appeared in Scott's paper:

We separated from the Baptists a few years ago on account of some difference on church government; we then took the appellation of 'Independent Baptists,' we were twelve in number; we have since determined to take the living oracles for our guide in both faith and practice; we meet on every first day of the week to break bread, we have a Bishop who labors in word and doctrine, also three Elders who preside in the church, and Deacons. Our number is above one hundred at this time: we have frequent additions by confession and immersion.

Yours in gospel bonds.
JOHN TARVOR, Sen.
Limestone, Alabama
(The Evangelist, 1834, Vol. III, 216)

(Here is Walter Scott's later comment on Favor's report [shown above], thus clarifying the name "Tarvor" as belonging to John Favor: "Brother John

Faver, Senior, writes, that in Athens, Alabama, they have a church of 100 members;" 282, same volume and year.)

In Search of a Place to Speak

W.H. Wharton, who is responsible for formative work in the church in Tuscumbia, Alabama, and for preaching at Mooresvills, Huntsville, and other locations in North Alabama, sent this report to The Evangelist in 1834, providing us a clear view of the opposition's tactics:

A LETTER.

BROTHER SCOTT,

I am a resident of Tuscumbia Alabama, I have an introductory letter to you from Bro. E. A. Smith of Ky. who passed through our place some six weeks since. It was my intention to have called to see you; but as it is a little uncertain whether you have returned from your excursion to Virginia, and I am in great haste to proceed eastward, I have concluded to defer it until my return, five or six weeks hence. * * * *

Brother Smith was in Huntsville in January, and preached some eight or ten times; the weather being exceedingly unfavorable he had but few hearers; he excited a good deal of enquiry as well as much opposition; two or three weeks after he left I visited that place by the particular request of some of the brethren there and remained a week. I was denied the use of all the meeting houses of the place, but was permitted by the Officers of Justice to occupy the Court house, an old and inconvenient building; having once been a resident of that place and being personally acquainted with most of the citizens, after my first appointment I had quite a respectable audience, which continued to grow in number as long as I remained, and indeed we were compelled to adjourn to some other house; but as

no other could be procured, although several of their Churches' were unoccupied, we were permitted by the kindness of the Thespian Company to occupy the Theatre. I had the pleasure during my absence of introducing two into the kingdom of our Lord. The public mind is at this time much excited upon the subject of this great salvation; at that place as well as at other parts of North Alabama every form of misrepresentation and opposition has been used; but our trust in the living one is, that the veil of prejudice which has been thrown over the minds and hearts of people will be rent in twain, and truth, radiant truth, majestic and sublime, will shine into their hearts and give to dying mortals the light of the knowledge of the glory of God in the face of Jesus the anointed one. The boat in which I am going on will stop only a couple of hours and I am in great haste. I did desire

greatly to see your face and shake your hands in gratitude to God our Heavenly Father who through the instrumentality of your labors has imparted to me so much favor and mercy, joy and peace in believing the gospel concerning his Son. I was formerly an elder in the Presbyterian Church and for obeying Peter, into whose hands the keys of the kingdom were given, I have been discarded, called a Campbellite, opposed, calumniated, mis-represented, abused, denied entrance into houses consecrated to the worship of the only living and true God as an authorised teacher of the living Oracles; but although I have been cast down I am not destroyed; though opposed, not overcome; but in the midst of persecution I have enjoyed more of the blessedness of believing, more of the comforts of the Holy Spirit, peace of conscience and joy of heart than I had ever hoped to attain to in this life. Farewell Bro. Scott, may the Lord bless you and yours, with all the fullness of the blessings of the Gospel of Jesus Christ, both your Saviour and mine.

WM. H. WHARTON.

(The Evangelist, 1834, Vol. III, 1322-133)

It is no wonder that some thought there existed among the sects in that day "an alliance to fight against the cause of the reformation." Such strident opposition, sometimes even made official in the association resolutions issued in more than one instance to give guidance to denominational congregations in dealing with the preaching and progress of the Restoration message, did not occur because of little, but much progress of ancient truth! When we today experience little opposition, we surely should ask whether we proclaim the same message as they. Saints of the 1800's and of all ages have learned, as Paul announced to the often beleaguered disciples near the end of his First Missionary Journey, that "we must through many tribulations enter the kingdom of God."

Clear Distinction

Dr. William King once pointed out the difference between a gossip, a bore, and a brilliant conversationalist. The first is one who talks to you about other people; the second is one who talks to you about himself; the third is one who talks to you about your own fine qualities. *Vanguard*

Be sure to tell your friends about the Journal or better still, subscribe for a friend.....

ON DEBATES AND DEBATING

F. B. SRYGLEY

I have been requested to write something on the manner of discussions in the days when I first became a Christian. The request embraced not only the discussions of that day, but the preachers and the manner of their support. I shall try to confine this paper to debates and the way these older men discussed their differences with their religious neighbors. In that day no one seemed to be troubled about the wisdom of honorable controversy. All of the members, as well as the preachers, felt that it was necessary to discuss these questions with their religious neighbors that the world might learn. They felt perhaps that most questions that were settled right were settled by honorable controversy. I am thinking of the days of John Taylor, of the community in which I grew up; of John Huffman; of Brother Haley; of the older Randolphs, of Marion County, Ala.; of Joe Holbrook; and of many others of that early day.

They not only discussed their differences publicly with the denominations around them, but they discussed them privately and personally with all whom they could contact. Sometimes in these efforts to get the truth before the people they would get into a discussion on the street corner with one man, and a crowd would soon gather together, and directly there would be thirty or forty people standing around them. In that way many people would learn the truth. At one time Joe Holbrook took the contract to carry the mail from New River to Fayette Courthouse, Ala., during the winter. He made one trip a week, and started early Saturday morning, and was enabled to spend several hours in Fayette. He told me that he had tried to get a chance to preach there, but they would not let him have the use of any meetinghouse; so he took the job that he might teach the truth on the streets and in the stores in private conversation.

They taught the truth in the homes, for then it was not thought to be impolite to talk about religion in the parlor or any other place where people would hear the truth. These older brethren in their public discussions used only the Bible. There never was any controversy over what some commentator said. The Bible was not only their last resort, but it was also their first resort. It was with them: "What saith the scriptures?" John Taylor had a discussion in old Frankfort with a Baptist preacher by the name of Rawhoof (I am not sure that I spell the name correctly), in which this Baptist preacher affirmed that one could know that he was a Christian outside of the Bible. My father was made the president moderator. Raw-hoof led, and he began by reading a passage

that attributes salvation to faith. Taylor arose to a point of order and asked that the proposition be read again. Brother Taylor insisted that, as he claimed in the proposition to know outside of the Bible, he must give the proof of his proposition outside of the Bible. Taylor said: "The Bible is my book this time." And the moderators decided with Taylor, who then said to his opponent: "Get outside of the Bible and stay out." Rawhoof said: "If I cannot go to the Bible, I cannot prove my proposition." Taylor said: "I knew you could not before we came here." Taylor then agreed for his opponent to prove his proposition any way he could. But the Baptist preacher was so disturbed that he only tried to make two speeches, and he quit the debate.

Taylor then was challenged to meet a Baptist preacher by the name of Alexander, a man who stood well with the Baptists. He was a slave owner from the valley. When Alexander began his first speech, he said: "Mr. Taylor, you beat my Brother Rawhoof's head till it was about as raw as his hoof, but you cannot do mine that way." The last argument Alexander made was based upon the statement: "The blood of Jesus Christ cleanseth from all sin." "Now," said he, "how many sins are left for baptism to cleanse?" When Alexander made that argument, an old gentleman who was on the front seat said: "Alexander has got him sure."

When Brother Taylor arose, he said: "Now, Mr. Alexander, you had better take care of your head." Taylor quoted Alexander: "The blood of Jesus Christ cleanseth from all sin." Then he said: "How many sins does that leave for faith to cleanse from?" When Taylor said that, this same old gentleman said: "He certainly got him back that time." Taylor proceeded to show that salvation was procured by the blood of Christ for all, but faith, repentance, and baptism were conditions by which salvation could be appropriated to all who would accept these conditions.

In these debates the old brethren never tried to defend any one or anything that any one had written, except inspired men. This gave them plenty of time to tell what Christ and the apostles taught in the New Testament. I still believe that the one-book debates are the best debates for a Christian. Every one almost has some respect for the Bible. I have tried in all the debates I have had to follow the same rule. I tried to prove everything by the Bible, and the Bible alone. I never aspired to be a "professional debater," but I endeavored to take care of all the public opposition in the communities where I preached. If I ever made a success in a public discussion, it was because I followed this rule. I did not try to defend

anything that uninspired man had written.

I remember on one occasion my opponent tried every way, it seemed to me, that he could think of to force me to defend something that some of the brethren had written. Some of these things he read were true, but I disregarded them and kept on telling what the apostles said. My reply was the same to everything he quoted from any uninspired man. Many of the things which he quoted were doubtless true; but if they were true, they needed no reply; and if wrong, I could not defend them. He read from Brother Lipscomb, but I still stuck to my position. He even quoted from my brother, who was present and was my moderator, and yet I declined to defend him. I told the audience that I was raised with him, and I was sure he had been wrong in some things, but the Bible was wrong in nothing. I still believe this is the best way to debate. Two or three plain statements from the New Testament will whip any error, if we will stay with them.

Ignoring what uninspired men have said gives us more time to enforce what the Bible plainly says. Commentators and the writings of uninspired men will get in the way of the truth. Anything that has to be proved by human testimony is generally not worth much, anyway. It is not what other men have said that gives victory for the truth. The best preparation for a religious discussion which any man can make is to keep on reading the Bible. Fine spun theories that but few ever heard of are worth little or nothing in a religious debate.

GOSPEL ADVOCATE
1937

February 11,

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The Poet's Corner

CANE RIDGE, KENTUCKY

We went to Old Cane Ridge today,
From Winchester not far away,
And viewed the rolling hills around;
It seemed we were on sacred ground.
The great log chapel still is there,
Where pioneers once led in prayer,
And preached the word of God so pure,
And made their own "election" sure.
We walked across that sacred floor,
Examined windows, pulpit, door;
Saw worn-out copy of God's book,
From which the "golden text" they
took;

The smooth, hewed logs in echoes rang
With gospel truths and songs they
sang.

Deep in our hearts with reverence
We heard "the faith" repeated since.

The grave of Barton W. Stone,
Whom great reformers did bemoan,
Is there, and words inscribed in rock
Show how their hearts then felt the
shock,

When he gave up his precious life,
And ceased to battle in the strife
For Christian unity and truth,
For old, the middle-aged, and youth.

Oh, that disciples all could see
The beauty of that ancient plea
Of Campbell, Rogers, Stone, and Scott,
And put away all "tommyrot,"
Of speculations vain and crude,
And worship just as Christians should,
Contend for faith and unity
Upon the safe old ancient plea.
We stood upon that knoll today
And saw how multitudes would sway
Under the eloquence of Stone,
Who preached "the blood" that can
atone.

We saw through the memorial skies
How hundreds came and were baptized;
We heard his plea for "unity,"
Which echoes yet from tree to tree.
'Twas good for us to go out there
In silent thought of praise and prayer,
And ask: Are we as true today
As they to God's own living way?
To meditate how pioneers,
In spite of scoffs and scowls and jeers,
Have paved the way for us to day,
To keep the true and living way

Thaddeus S. Hutson Gospel Advocate 1/4/1934

AMANDA PAYNE HENRY

Earl Kimbrough

Typhoid fever is described as an acute infectious disease caused by *Salmonella typhi*. It is a greatly debilitating affliction that usually lasts two to four weeks with treatment, but it can also result in death. One medical dictionary lists nineteen symptoms ranging from severe headaches to disruptions of bodily functions and hallucinations. The disease was common in pioneer times and was much more dangerous then. This disease had a particular effect on the life of Dr. Ausbun Cicero Henry, a medical doctor who became one of the most successful gospel preachers of nineteenth century Alabama. Dr. Henry finished medical school in 1858, at the age of twenty-two, and chose Butler County, Alabama, southwest of Montgomery, as his field of service. This was near Wilcox County where he was born. He made his home with the family of Thomas J. Payne, a prosperous planter living nine miles northeast of Greenville.

The Payne's oldest daughter, Amanda, a beautiful teenage girl just out of Justus M. Barnes' school at Strata, Alabama developed typhoid fever after her return from school. She was, quite naturally, attended by the young physician living in her parents' home. Dr. Henry nursed the young girl through a long spell of typhoid fever. But he was amply repaid for his skill and tender care in guiding Amanda through her severe illness by their falling in love. He had been twenty-four but one month, and she was seventeen on the day of their marriage, October 17, 1860. She became a gentle companion to her young husband and through the future years of their lives together. Her son, J. Waller Henry, described her as "one of the best wives and most self-sacrificing Christian mothers this world has ever known." (*Alabama Christian*, July 1906.)

The Civil War began the year after their marriage and Henry entered the Confederate army as a surgeon. The year the war ended, 1865, found him with his worldly hopes shattered and his fortunes blasted. Through his wife's gentle influence, he began to study the Scriptures and to hear the pioneer gospel preachers of South Alabama as often as opportunity afforded. They were now living in Wilcox County where, in 1865 and 1866, they were visited by her former teacher, J. M. Barnes, who taught them the way of the Lord more perfectly. "At the next appointment of Dr. [David] Adams in that section of Wilcox ... she was buried in baptism with her Savior, he, following some months later in the summer of 1866." (Ibid.) David Adams was a medical doctor at Pine Apple, Alabama, who also preached the gospel

throughout that region of South Alabama. He became a lifelong friend of Dr. Henry and they often worked together in the Lord's vineyard.

Not long after his baptism, Dr. Henry began preaching. At the time, a medical college that was reorganizing after the war, knowing his high standing at graduation, offered him a professorship and a profitable city practice that accompanied it. But his wife said: "No, preach the gospel, we will live somehow!" He followed her counsel and gave up the practice of medicine to preach the gospel. But he



Amanda Payne Henry occasionally returned to the practice of medicine to support his family. His son writes: "Other opportunities were neglected by him because they would so occupy his time that he could not preach. Even what practice he did was merely as an aid to his life work, to splice out his meager income so that his rapidly growing family could continue to live while he continued to preach the gospel." (Ibid.)

Dr. Henry's evangelism extended over much of Alabama, centering in South Alabama in the early years, but in North Alabama during the last two decades of his life, except for a two-year ministry in Texas, which proved to be highly unsatisfactory to him. It was not only the nature of his evangelism in the Lone Star State that troubled him, but in 1891, he wrote: "Since Oct. 22, 1890, I lost four grandchildren (all small), a son-in-law, a daughter-in-law, and now my last sister." (*Gospel Advocate*, Dec. 10, 1891.) The deceased sister was the last of his twelve brothers and sisters, leaving him alone of that large family. Dr. Henry kept no record of the baptisms he performed in the time of his service, but as nearly as he could calculate, the number would reach six thousand souls. His son said: "To this work he made sacrifices of which the outside world knew little and never can know all."

Sarah Kirkpatrick Payne, the wife of Thomas J. Payne and the mother of Amanda Payne Henry, was the sister of Col. M. C. Kirkpatrick, one of the pioneer gospel preachers of South Alabama. Kirkpatrick and Samuel Jordan were long associated with J. M. Barnes in connection with his schools at Strata and Highland Home, south of Montgomery. They were

also Barnes' brothers-in-law, having married Barnes only sisters. Sarah Kirkpatrick was converted under the preaching of Alexander Campbell.

After Dr. Henry's short stay in Texas, he returned to Alabama and settled in Athens, in Limestone County, where he lived until near the end of his life. In 1899, his wife Amanda died. The report carried in the language of a small town paper read: "Athens, Ala., Oct. 27. Mrs. A. C. Henry, wife of Dr. A. C. Henry, one of the most distinguished ministers of the Christian denomination, died at the home of her husband in this place of heart failure. She had been ill for some time with typhoid fever and was thought to be improved when death came. She was a most excellent woman with many friends, and her loss will prove a great one to her church to which she was thoroughly devoted." (*Franklin Times*, Nov. 3, 1899.)

It is a strange coincidence that Amanda Payne Henry who was being treated for typhoid fever by Dr. Henry when their lives began to blend together and the same disease was afflicting her body when their lives were separated for a time by her death.

Porter Makes A Point W. Curtis Porter

The matter of children of God getting drunk and dying drunk has given Baptist preachers a great deal of trouble. I have often times in my debates with them asked them a series of questions: "Is it possible for a child of God to get drunk and commit murder? And if a child of God should die while he is drunk and in the act of murder, will he go to heaven?"

Of course, men try to evade and edge around the thing, sometimes they come right out and say that God wouldn't allow it to happen. Even Bogard took that position with me one time, and others also--that God would not allow a child of God to die while he is drunk. And of course, I suggested, as many of our brethren have in days gone by, that if you want to live forever, become a child of God, get drunk and stay drunk. If you will do that, even an atomic bomb could not kill you.

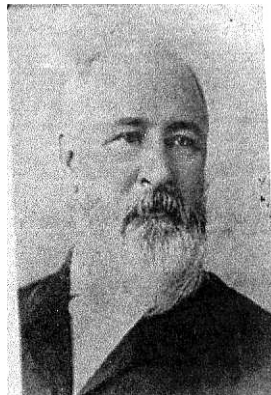
QUIBBLES THAT BACKFIRED- page 25

J.B. BRINEY AND THE DEVIL

Which brings to mind the exchange between J.B. Briney and J.D. Tant when they debated in 1891. Briney made some belittling remark about Tant's effrontery in calling in question, the teaching and scholarship of a man more than twice his age. To which Tant responded, "Brother Briney, I am thirty years old, which is exactly the age my Savior was when he debated with the devil. You may teach the devil's doctrine but you lack a whole lot of being as old as Satan!".....*Vanguard*

A MEMORABLE MEETING AT BELGREEN Earl Kimbrough

During the last two decades of the nineteenth century, Dr. A.C. Henry held gospel meetings and filled monthly appointments in Northwest Alabama. In 1883, after he brandished Zion's sword at Mt. Hope in Lawrence County and put to flight an aggressive "Campbellite killer" of John Wesley's brand, he followed the sun westward about twenty miles to preach in a gospel meeting, Monday through Friday, at Belgreen, which was then the county seat of Franklin County.



Dr. A.C. Henry

This proved to be a memorable occasion. After the services of Wednesday, Dr. Henry performed the wedding ceremony of John T. Underwood and Ira Emma Grissom. In reporting the meeting, he wrote: "Bro. Underwood student of T.B. Larimore at Mars' Hill College is a young preacher of much promise." Underwood indeed became one of the ablest proclaimers of the gospel in Northwest Alabama during the remaining years of his life. Among those who attended this meeting was John Taylor who lived on Lost Creek a few miles west of Belgreen. This old warrior of Northwest Alabama was then nearing the end of his long ministry, even as John T. Underwood was beginning his.

Dr. Henry wrote: "We also met the venerable John Taylor, a pioneer of the cause, worthy of double honor 'for his works' sake.' He told me that he had baptized with his own hands over forty-five hundred. He is quite old and feeble (about seventy-six), but oh how he loves the cause of the Master."

In that same meeting at Belgreen, Dr. Henry said he also met Lee Jackson, another of Larimore's "boys" who was then preaching in Franklin County and later did great work in Mississippi. Among others who attended that meeting were the parents and sisters, with their husbands, of F.D. and F.B. Srygley. This was a short time before most of the Srygley clan in and around Rock Creek migrated en masse to Coal Hill, Arkansas, to which F.B. Srygley made annual trips for the next fifty years. Regarding F.D. and F.B. Srygley, Dr. Henry wrote: "It is no wonder they are preachers and love the work, with such a mother as they have." (*Gospel Advocate*, Nov. 21, 1883.) Imagine a meeting in a small country village with ties to so many monuments in Restoration history. What a meeting that must have been.

Thanks to David Cox for the photos of Amanda & Dr. Henry.

“A Contested Baptism”

Frank Richey

In the spring of 1826, a young Baptist preacher traveling through Kentucky stopped at the cabin of some friends on Line Creek near Tompkinsville, Kentucky. The friends were not at home when the young man arrived, so he went on in and sat down to rest. As he looked across the room, his eyes fell on a book that promised to be interesting. The book was the Campbell-McCalla debate held just three years earlier between Alexander Campbell and a Presbyterian preacher named W. L. McCalla.



Benjamin Franklin Hall
The debate was on the subject of baptism.

The young man, twenty-three years of age, was Benjamin Franklin Hall. In Hall's own words, we read how this book changed his life. Hall said, "I began to read it with fixed attention. The interest deepened as I proceeded. The light began to dawn, nay, it flashed upon my mind; and ere I had concluded the argument, I was a full convert to the teaching of baptism for remission of sins. I sprang to my feet in an ecstasy and cried out, 'Eureka! Eureka!' I have found it; I have found it. And I had found it. I had found the keystone in the gospel arch, which had been set aside and ignored by the builders. I had found the long-lost link in the chain of gospel obedience."

What was it in this book that changed Hall's life? It was a simple statement by Alexander Campbell that said "I have affirmed that baptism 'saves us,' that it 'washes away sins.' Well, Peter and Paul have said so before me. If it was not criminal in them to say so, it cannot be criminal in me. When Ananias said unto Paul, 'Arise, and be baptized, and wash away thy sins, calling on the name of the Lord,' I suppose Paul believed him, and arose, was baptized, and washed away his sins. When he was baptized, he must have believed that his sins were now washed away in some sense that they were not before. The blood of Christ, then, really cleanses us who believe from all sin. Behold the goodness of God in giving us a formal proof and token of it, by ordaining a baptism expressly 'for the remission of sins!' The water of baptism, then, formally washes away our sins."

Immediately Hall began to preach baptism for remission of sins as Peter did on the Day of Pentecost

following the death, burial and resurrection of Christ. He preached this in Kentucky that summer and then made his way to Jackson County, Alabama in the fall for a meeting near Rocky Springs. Hall said, "Here again I preached the ancient gospel, and immersed for remission of sins some twenty-three persons, among them a James C. Anderson and a brother Russell. They had both been Methodists. Brother Anderson soon became a preacher; and for many years labored through both Ala. and Tenn. He was an efficient preacher, and won many souls to God. He was blind in one eye. He now rests from his labors."

After this meeting, Hall made his way west to Madison County, Alabama and held a meeting in the community of McNutty (sic, McNulty). It was here that a threat was issued by a man whose daughter had responded to Hall's preaching and had decided to be baptized. Hall in his autobiography tells of the incident.

"An incident occurred in Alabama, which I will here relate. I, at a meeting above Miridianville (sic), delivered a discourse on the design of baptism and invited persons to confess the Lord. One young lady came forward, and desired to be immersed forthwith. Her mother was dead. Her father, had been a Baptist preacher, but had become an apostate and a wicked man. As we were yet talking about the best place to immense in a stream nearby, the old man came up to me, and shaking a large hickory cane in my face, told me I must not baptize his daughter. I inquired: "Why not?" He answered huffishly: "That is none of your business; but"—shaking his cane again at me, his eyes looking daggers—"you had better not attempt to baptize her"—and his large frame shook with rage. Turning to the young lady, who sat weeping, I asked her if she still desired to be baptized. She said she did. "Then I will baptize you at all hazards." I said, and, turning to the audience, designated the place where we would administer the rite. The old man, turning to his daughter, said: "If you are baptized, you shall never enter my house again while you live." The poor girl, looking up at me through her tears, said: "I want to be baptized." An old brother Griffin, a man well to do in the world, who stood near by, walked up to the agonized girl, and said, 'my daughter, you shall have a home at my house.' We repaired to the water, and I baptized her, the old man offering no resistance. The young lady got into mister Griffin's carriage, and went home with her. (sic) A few days afterwards, her father sent for her to return home. She sent him word she would not go then; but if he would bring a horse and saddle the next Friday, and take her down to a meeting to be held at McNuttytown,

she would go home with him after the close of the meeting.”

“Accordingly, on the day designated the old gentleman rode up to brother Griffin’s, leading a horse with a lady’s saddle. The young lady was soon in the saddle, and she and her father were on their way to the meeting.”

“The next day I preached and gave the usual invitation to penitent believers to confess the Lord. The old gentleman who was sitting directly in front of the stand, arose instantly and came forward weeping, holding the same big cane in his hand. His daughter sprang to her feet, and uttering an exclamation of joy, rushed forward, and threw her arms around her father’s neck and sunk down upon her knees by his side! It was a touching scene to see the father and his motherless daughter clasped in each other’s arms weeping—the one shedding tears of bitter grief and penitence; the other tears of joy.”

“Had not the young lady resolutely obeyed the Lord, brooking the bitter opposition of her wicked father, both would doubtless have gone to perdition together; but now, hand in hand, they were treading the pilgrims pathway to the city and home of God. It is always right for one to do his duty—to obey God. In such cases, all results well.”

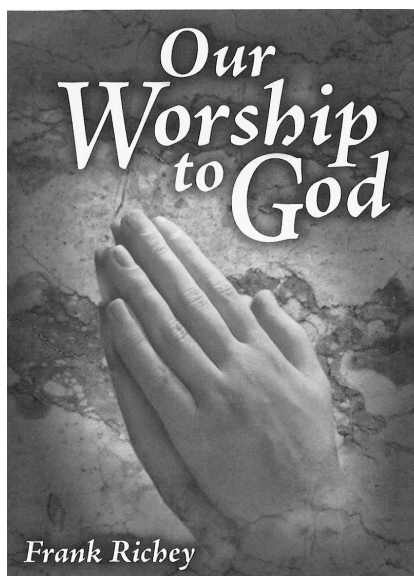
This touching story of conversion has been passed down for almost two hundred years and still touches the hearts of those who contend for the ancient gospel preached by Peter on the Day of Pentecost so long ago. Many gospel preachers have baptized individuals under the threat of bodily harm or death. Such was the case with B. F. Hall.

But think of the faith of the young girl? In spite of the promise of losing her home with the only family she had, she determined to give her life to Christ and obey His will in baptism. And if it had not been for her faith, her father would not have obeyed the gospel.

What a beautiful story! May we all “earnestly contend for the faith, once for all delivered unto the saints.”

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PRIOR REEVES-Unsung Hero
Larry Whitehead

Prior (Pryor) Reeves is one of the unsung heroes among restoration pioneers in southeast Alabama. He was born on 5/22/1799 in Georgia. He was married to Miss Parmelia Graves in Jasper, Georgia on 12/14/1820. They would become the parents of twelve children.

He joined the Baptist church in young adulthood and soon became an ordained minister for them. He was an excellent proclaimer and by the 1830s his popularity had increased until he was riding circuit for a sixteen member group of "free" Baptist churches in southwest Georgia and south east Alabama. The free Baptist were similar in their teaching to the "separatist Baptist in the Tennessee Valley. They seemed to be searching for a way out of the Calvinist restrictions that the regular Baptist practiced.

Several different stories are told of his introduction to the ancient gospel. The most plausible is that he heard T.A. Cantrell give a lesson in Lee County, Alabama, and was moved to challenge Cantrell to a debate. Cantrell did not consider himself a gospel preacher but was considered an exhorter. He evidently was well versed in the scriptures and accepted Reeve's challenge. As the debate progressed, Reeves began to realize that the doctrine he was preaching was not founded in scripture and at some point during, or shortly after the debate, admitted his error and united with the disciples. Reeves and Cantrell became close friends (Reeves named a son for Cantrell) and working together, the two began to teach the churches on Reeve's preaching circuit and before long had switched nine of the sixteen to the old Jerusalem gospel. This was a monumental happening. Likely because of the high esteem in which his Baptist brethren held Reeves, these changes were accomplished without the rancor and bitterness that was common to such changes. To convert nine Baptist churches to accept the Bible as their only authority, to say the least, created a stir in southeast Alabama and Reeves became a popular and important worker in that area.

The Shady Grove Baptist Church, one of the nine which divided over the matter, voted that both groups should continue to use the same building. There was considerable opposition on the part of the Baptists to this procedure but the difficulties were peaceably settled. The record states:

31st Oct 1845 in conference Brother P. Reeves Modr. The church agreed to divide on the following terms viz: those who wish to retain the United Baptist name and doctrine practice & discipline not sacrificing the fellowship of the church was to do so & their internal

wrights with the sovereignty of the denomination was not to be meddled with & that they shall hold possession of the Church records & shall have the first Sabbath and day before in each month in the house as days of worship on the other part those who wish to assume no name but what the new testament give (Christians) fellow out the doctrine faith and practice of the same have equal wrights unmolested to two days in each month in the house to which each member shall have equal wrights to have their names registered in the book of church records according to their choice Hugh Wallace ch clk

Thus, the "Reformers" in this congregation went through the same experience that Stone and Campbell had previously had in separating from their churches. The church formed by the "Christians" was called the Church of Christ at Shady Grove, and dates its history from 1848. In the "Minutes" the following is found:

November 15, 1846...., Bid agree to come together in the worship of God on the following terms: viz. first, giving themselves to the Lord and to each other by the will of God. Second Corinthians, 8th Chapter, fifth verse. Agreeing to believe all that the New Testament teaches and to obey all its injunctions to the best of their capacity and to submit to the laws of Jesus Christ the Head of the Church, in all things.

"Minutes of the Church of Christ at Shady Grove

Prior Reeves served as the minister of the Shady Grove church for several years.. In 1848 Thomas M. Slaughter reported in the Harbinger, that Reeves was "contending earnestly for the faith once delivered to the saints." He also said that "six months ago a teacher of the unmixed word had never been heard in this section of the country; now there are two churches and will be many." These two churches were, no doubt, the La Fayette church and the Shady Grove church. Brother R.M. McCall reported in the Harbinger-4/5/1845, that he, brother Richardson and Prior Reeves had baptized sixty persons in the "last eighty days, thus firmly establishing the church in La Fayette, Chambers, County.

From Delta, in Clay. County, June, 1856, Prior Reeves sent Alexander Campbell a copy of a Baptist publication. He did not mention the name of the magazine, but stated that it carried an article attacking Campbell and charging the Disciples with Unitarianism, etc. The leader of this opposition was a "Right Rev. S. Henderson." Reeves wanted Campbell to propose a public discussion on the debated topics. Henderson, in charging Campbell with Unitarianism, was faced with

the same problem which has puzzled many others. When the "Campbellites" denied belief in the Trinitarian dogmas, it was assumed that they were Unitarians. It was rather difficult for them to realize that one could be neither of these two extremes and still be within the pale of Christendom. At any rate, Prior Reeves, challenged Henderson to prove that he was a Unitarian, and, according to Reeves' statement, Henderson was unwilling to undertake the task.

Reeves reported from Tallapoosa County in the April, 1860 of the Harbinger, that he had started a congregation in that county. He bemoaned the fact that the Baptist ministers were extremely prejudiced against the gospel, but that the ordinary members were friendly and "desirous to understand the ways of the truth." He also stated that "the miserable ignorance of the ministry is the most formidable opposition the cause has here."

Part of the reason Reeves was no better known in the brotherhood, was due to the fact that he seldom sent reports to the Journals and when he did, they were brief and to the point. He was, as Jno. T. Lewis would say years later, reluctant to "toot his own horn." Also, he had spent his earlier years in the Baptist church. This, however had its positive aspects as he was well known and highly thought of among the Baptists. He likely had his greatest success among those people.

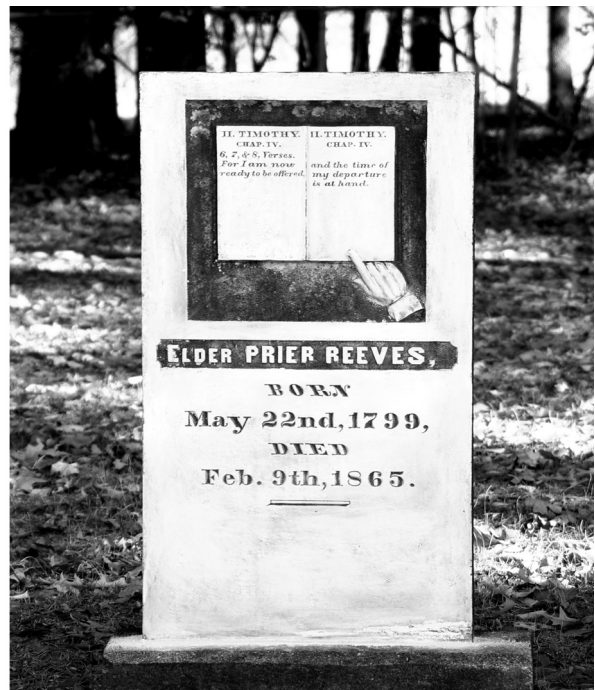
His preaching covered a large area in east Alabama and included the counties of Cleburne, Randolph, Clay, Chambers, Talladega, Tallapoosa and Lee, establishing churches and building up the cause. There is no way to know how many souls he brought to the truth nor how many churches he established.

Brother Reeves moved to Lowndes County, south of Montgomery, a few years later and settled in the Sandy Ridge community, likely to be near one of his children. There he no doubt, worked with such greats as Dr. David Adams, Pinkney Lawson, W.C. Kirkpatrick and Justus M. Barnes.

The old soldier finished his earthly journey on February 09, 1865. Only in eternity will we know the extent of his labors for his Master. Justus M. Barnes offered the following note in the Millennial Harbinger - 1866: *We are not without our troubles. The death of the energetic; zealous and indefatigable laborer and defender of the truth, Elder Prior Reeves, I suppose has not reached you. We lost much in his death. I would say more of his triumphant death but have not space.*

Only this short note to memorialize such a wonderful and faithful life. A man who may very well accomplished more for the cause of Christ in southeast Alabama than anyone since his time....Even in death,

he was the "unsung hero."



Editors Note: Note the spelling of Reeves' name on the stone. Some of his reports carried the same spelling.

The inscription on the stone is from II Timothy chapter 4....*For I am ready to be offered....The time of my departure is at hand.....*

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

Truisms

A lot of church members who are singing 'Standing on the Promises' are just sitting on the premises.

TRUE LOVE

Joseph H. Choate was a distinguished lawyer in this country some years ago. He had a quick wit which made him good copy for journalists. Someone once asked him, "Mr. Choate, if you were not yourself, who would you most like to be?" Without a moment's hesitation the gallant counselor answered, "Mrs. Choate 's second husband."... *Vanguard*

THE WAY TO GET EVEN

"Love your enemies. It will drive them crazy."

CEMETERY CHRONICLES

Earl Kimbrough

An anthropology class at the University of Alabama devotes some time to studying tombstones in Tuscaloosa County. Dr. Ian W. Brown, a specialist in archaeology and history of southeastern Indians, directs the project. There are well over 250 cemeteries and burial grounds in the county that constitute sites for research. Dr. Brown says: "I am continually amazed by how much can be learned from studying cemeteries. Historians and genealogists have long recognized cemeteries as prime sources of biographical information." (*Alabama Heritage*, Spring, 2008.)

Of course, this is nothing new to Restoration historians. Scott Harp and Wayne Kilpatrick, fellow editors of the *Alabama Restoration Journal*, have long utilized this kind of study. Recording information about the graves of Christians and carrying students to old cemeteries for that purpose is "old hat" with them, and many others with similar interests.

AN UNMARKED GRAVE IN FRANKLIN COUNTY

I have long been interested in the graves of earlier Christians, especially those with captivating stories worth remembering. Among the unusual graves, to my way of thinking, are three that respectively involve an unmarked grave, a missing marker, and peculiar style. The first we have written about before in the *Journal*. (Vol. 2, No. 1, 2006.) It is the grave of John H. Dale who died in Franklin County, Alabama, December 26, 1927 at the age of 105. This man was baptized by Barton W. Stone prior to 1841. The story came to the attention of James Rickard.

Rickard, as a child in Vina, Alabama, where Dale spent the last fourteen years of his life, had known the old preacher. Rickard was seven when he died. His interest was naturally aroused and through careful research he found that Dale was buried in an unmarked grave in Old Burleson Cemetery in Franklin County, not far from Vina. At his own expense, Rickard erected a beautiful stone marker near the entrance of the cemetery commemorating the life of John H. Dale. Thanks to him, the final resting place of a man whose life was a link between Barton W. Stone and Christians of Franklin County almost a century later is remembered in stone.

While the precise site of Dale's grave is unknown, the cemetery where he rests on an Alabama mountain will not be forgotten. The monument reads: "JOHN DALE, NOV. 13, 1822.

DEC. 10, 1927. IN THIS CEMETERY THE BODY OF JOHN H. DALE LIES IN AN UNIDENTIFIED GRAVE. BORN IN IRELAND, HE CAME TO AMERICA AS A YOUNG MAN, WHERE HE MET AND WAS BAPTIZED BY BARTON W. STONE. HE WAS A MEMBER OF THE CHURCH OF CHRIST AND AS A GOSPEL PREACHER BAPTIZED 8,000 PEOPLE DURING HIS LIFE. HE LIVED HIS LAST FEW YEARS IN VINA, ALABAMA."

A LOST STONE ON THE OREGON TRAIL

The second fascinating story regards the missing marker. This does not relate to Alabama, but to the Oregon Trail of 1843. However, it touches Alabama because the event moves strong-willed Alabamians to tears more than a century and half after it happened. Jerry Rushford, in telling the story says: "The great tragedy of the trip for the [Joel Jordan] Hembree family occurred without warning on July 18, just a few days beyond Fort Laramie. On that quiet and uneventful Tuesday, the train was slowly struggling over a stretch of very bad road. Six-year-old Joel Hembree was riding on the tongue of his father's ox-pulled wagon when the violent jolting suddenly threw him to the ground, and before anyone realized what happened, both the front and back iron rimmed wheels ran over his little body. The train ground to a halt while despairing family members did everything possible to make him comfortable and relieve his suffering. He survived the day and night and died at two o'clock the next afternoon in the arms of his distraught parents, Joel and Sally." (Jerry Rushford, *Christians on the Oregon Trail*.)

Christian friends and others comforted the Hembree family and many prayers were offered in their behalf. The boy was buried in a grave beside the Trail near Squaw Butte Creek. William Newby, a Christian brother, engraved on a crude fieldstone the words, "J. Hembree 1843." The grieving family could not linger long at the site. It was late July, the Blue Mountains of Oregon lay 900 miles west, and early winter snows awaited them. Col. James W. Nesmith, later a Senator from Oregon, passed the grave on July 20 with a band of soldiers. He wrote in his diary about seeing the grave stone with a note tied to a stick telling of the tragedy.

Time and the elements obscured the natural stone marker and the site of the grave. That is, until 118 years later, when a Wyoming rancher found the headstone while clearing his land. With help from

Oregon Trail historians, he identified it with the boy that was buried in that vicinity in 1843. Today, little Joel's grave is protected by a sturdy fence on private property, but open to visitors. A modern gravestone, along with the original fieldstone marker, identifies the site of the oldest known grave along the Oregon Trail. The Hembrees were New Testament Christians that helped plant the cause of Christ in the great Northwest.

A GABLED GRAVE AT NEW RIVER

In the cemetery of the New River church of Christ in Marion County, Alabama, there is what is known as a gabled type grave house. It marks the final resting place of Jeremiah Randolph, one of the pioneer preachers of North Alabama. The grave is covered with two grave length slabs of stone that form a triangle over the tomb. The end spaces beneath where the pitched covers meet are filled with triangular stones like the gable of a house. This type of grave appeared in the mid to late nineteenth century, but it is the first that I ever remember seeing. The inscription on the slab tombstone at the head of the grave identifies the occupant as "Jeremiah Randolph, Minister of the Gospel," with the dates of his birth and death: Born Sept. 12, 1808, Died April 24, 1894. The epitaph includes a poem telling of the faithful preacher's view of death and a prayer as he faced the end of life. "THE TIME OF MY DEPARTURE HAS COME. / I HEAR THE VOICE THAT CALLS ME HOME. / AT LAST O LORD LET TROUBLES CEASE, / AND LET THY SERVANT DIE IN PEACE."

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Looking Back

REALIZED AMBITION

Pryde E. Hinton



Pryde E. Hinton

When I was a boy thirteen or fourteen years of age, my highest ambition was to be a true gospel preacher; and how well I remember one of my very dearest friends, Brother J. Henry Horton, speaking encouraging words to me! On one occasion he was talking with an unreasonable sectarian, and I, standing by, could not refrain from quoting a verse of scripture which he was needing. This man insulted me my saying that "little boys should be quiet "-that they did not know enough to talk on the Bible. And then how Brother Horton reproved him and encouraged me to study more and make a good preacher! And, brethren, I have always loved that man and held him as my ideal. But he could not be near me, and there was no active congregation near, no one to encourage me but my good father and dear old mother. With no encouragement except from home, my desire to preach the blessed truth became weaker and weaker, being supplanted by other ambitions, until I was called to the United States Army, and in that sad hour of parting with my precious loved ones Brother Horton again comforted me. I told him I absolutely would not use carnal weapons, and asked of him his prayers for the ordeal through which I must pass. How sweet was the comforting assurance of both his and Brother M. A. Creel's prayers, and, indeed, of the whole of my home congregation! Well, I demanded a noncombatant service and obtained it.

Last January I returned home; and during our meeting last August, Brother Horton again urged me to start preaching. I permitted him to announce that I would make a short talk on the third Sunday in August, and since that time I have been busy nearly every Lord's day. Brethren, we need more men and women who-" walk in love, as Christ also hath loved us" (Eph. 5: 2); who believe that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (Gal. 5: 22,23) ; and who also believe these words of the blessed Christ: "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15). Are we doing it? No, there are millions who have never heard the true gospel preached, and all because we do not strictly follow Christ. and walk in love. Let's wake up! Read EZEik.3: 18.

GOSPEL ADVOCATE. JANUARY 22, 1920.

Uncle Isaac Sez



From the pen of brother G.K. Wallace in the "Preceptor," 1952 comes the following:
"The chancel of the Community (Christian) Church here (Kansas City, Mo.) last night converted into a dais for jazz orchestra and the pulpit made way for the antics of tap dancers and crooners. The crowd swayed to the lifting refrain of 'heat waves' and joined the head crooner in singing, 'I love To Tell The Story.' The cornets and saxophones, fiddles and drums shrieked loud and long and the congregation applauded vociferously as a young man and young woman demonstrated the latest dance step." Wallace wondered how these folks could drift so far from the Restoration plea in only 50 or 60 short years. G.K., you left us too soon. A "church of Christ" in Virginia a few years ago, announced they had hired a choreographer and her dance group to perform an interpretive dance routine depicting the crucifixion. If that rattles your cage, then subscribe to the "official" church of Christ newspaper. Be sure and have your nerve medicine handy.

There used to be a time when churches of Christ advertised "Gospel Meetings"; then came "Summer Series" and "Revival Series" followed by "Campaigns" and "Crusades." A recent "Calendar of Events" in one of the "brotherhood" papers gives a listing of "Lectureships, Teacher Enrichment Series, Youth Celebration, Personal Evangelism Workshops, Marriage Enrichment Seminar, Mobilization Seminar," "Evangelism Forum, Mission Seminar," "Leadership Training Seminar, Super Sunday, Fundraising Day, Church Leaders Workshop," "Benefit Dinner", Church Growth and Involvement Seminar "and last, but not least an "Elders Benefit Dinner. It is entirely possible, maybe even probable, that somewhere in some of these sessions there may be a gospel sermon preached. But you'd never guess it from the advertisements!

Now comes the headline screaming "Missing Link Found." Scientist claim they have found a 47 million year old fossilized monkey and that proves Darwin's silly theory. Had a picture of the monkey's fossilized remains. The picture proves nothing. Looks like your average monkey's bones to me. This is the same scientific society that told Henry Ford that automobiles would never catch on because

people wouldn't be able to breathe traveling over 30 mph. The same bunch told the first President Bush that if Saddam Hussein fired off the oil wells in Kuwait, that the world would experience a form of nuclear winter and we would all freeze to death. With their great successes in the aforementioned prognostications, now they want us to believe they have validated Darwin's crazy theory. They haven't explained who chose the lucky or unlucky monkey, depending on your perspective, to be one of our great grandpappys. Why this monkey, when all other monkeys remained monkeys? Seems to me, it's a reasonable question.

Josh says the politicians in Washington lend some credibility to the theory of evolution by their monkey like running of the government. I believe I'll just stick with Moses' account of the matter....

The ignorance of some of my brethren is sometimes overwhelming. I constantly harp on the use of denominational terms and the "language of Ashdod" used by the unlearned among us. I recently had a conversation with a young lady in Huntsville who had left the church and was attending the Methodist with her new husband. Her father is an elder in one of the north Alabama churches and her uncle is a well known gospel preacher. When I asked why she left, her response was; "the church of Christ is a great denomination and I enjoyed my years with them. I learned a lot, but everyone needs a change now and then.".... What's to say?

Speaking of ignorance, how about the sign in front of a church building which declared that "A Congregation of the Church of Christ Meets Here." Well, why not go the whole hog, and state, "A Congregation of the Church of Christ Church Meets Here"?

In a recent edition of the Official Church of Christ newspaper, several blurbs are found in response to an earlier article that told of the directory service that excluded those using instrumental music in their worship services. The responses were not surprising. One, however, caught my eye. A brother from Kentucky asked why, if each congregation is autonomous, congregation A, could decide to use guitars, drums and whatever and congregation B, did not, why can they not remain in fellowship? He reasoned that the elders had the right to make that decision. Well, I guess the elders are now inspired and can strike the Lord's commands or change them to suit the occasion. Sounds as if we are nudging closer to the Catholic traditions where the hierarchy can change God's laws at will....Come quickly, Lord Jesus.....Til next time....ISAAC

THE SPIRITUAL PROGENY OF L. N. SPARKS

Earl Kimbrough

One of the great joys in studying the history of the Lord's church over the past two hundred years is to see how very often the gospel continues in the same family through several generations. There were men and women who were converted to Christ in Northwest Alabama 150 to 200 years ago that have descendants into the seventh and eighth generations, if not more, who are faithful Christians today no doubt because of them.

We are reminded of this in an item by F. B. Srygley in an old issue of the *Gospel Advocate*. In 1936, Srygley received a letter from L. N. [Lemuel] Sparks of Red Bay, Alabama, that moved him to write a column about the Sparks family. One thing that had impressed Srygley was that: "Brother Sparks reared a family—not one child and a poodle dog, but a real family in size." He then quoted what Sparks said about his family: "I have eleven children. They have all obeyed the gospel. I have five sons-in-law. Four of them [were] Baptists, but by furnishing them good books and tracts they have all obeyed the gospel. I have forty-five or fifty grandchildren, and all of them have obeyed the gospel but two."

While Sparks lived in Red Bay, Alabama, in his later years, he earlier lived on Lost Creek, not far from Rock Creek, where he was a member of the Rock Creek church. It was no doubt there that he became acquainted with the Srygley family and shared a bond of Christian fellowship that is apparent in what F. B. Srygley says about their last meeting, which took place at Russellville near the beginning of the twentieth century.

As we noticed in another article, Srygley said: "It was a little amusing that the brother had lost count on the exact number of grandchildren, but he knows exactly how many of them have not obeyed the gospel. He does not say so, but I imagine these two are yet too young to obey the truth intelligently." (*Gospel Advocate*, Oct. 22, 1936.) There is no telling how many of Brother and Sister L. N. Sparks progeny, who wear the Sparks name or that of others through marriage, regularly occupy pews in churches of Christ throughout Northwest Alabama and beyond.

Srygley preached in some gospel meetings at Russellville, Alabama, in the early years of the twentieth century, the first in about 1902. It was in one of these meetings that L. N. Sparks saw Srygley for the last time. He was then living some distance from the town, but had brought his family over primitive roads to hear Srygley in the meeting. In a letter to Srygley in 1936, Sparks reminded him of that last meeting they had, which moved Srygley to tell

about it. He said: "Brother Sparks was present at the morning hour, and he expected to remain for the afternoon meeting, but when he got his large family in the wagon, he thought of hills and bad roads, and he decided that he must leave before the meeting was over. So he drove by the church, and I saw him coming up the aisle directly in front of me. I wondered what he expected to do. He was not looking for a seat, but looking directly at me. The house was full of people, and all eyes were on him and me. I stopped talking, and he extended his hand and said: 'Good-by. I could not leave you without telling you good-by. Meet me in heaven.' And I told him: 'I will look for you when I get there.' The Lord has blessed us both wonderfully; and if we do not meet in heaven, it will be our fault, not his."

Heaven will be peopled with saints like L. N. Sparks, who, because of his great love for F. B. Srygley, could not leave Russellville without telling him good-bye, even if he had to disrupt his sermon in front of a packed house to do it. So far as we know, they never saw each other again in this life, but we have an idea that Srygley kept his promise.

L. N. SPARKS AND GOOD RELIGIOUS LITERATURE

Earl Kimbrough

Not many people outside of Franklin County, Alabama, ever heard of L. N. Sparks. There are probably few there now, other than descendants, who remember that he once served the Lord in that region. We recall him now only because of an interesting letter he wrote to F. B. Srygley when both men were nearing the end of their earthly pilgrimage. The letter was not intended for publication, but Srygley thought it said some things that should be made known to others.

Sparks lived in a day of large families and his clan was no exception. Srygley said: "Brother Sparks reared a family not one child and a poodle dog, but a real family in size." He and his wife had eleven children, all of whom had obeyed the gospel. Four of their five sons-in-law were not Christians when they entered the family, but they also obeyed the gospel. Sparks told Srygley that he had "forty-five or fifty grandchildren," all but two of whom had become Christians at the time of the letter. Srygley said that he was a "little amused that the brother has

lost count of the exact number of grandchildren, but he knows exactly how many have not obeyed the gospel." He felt the brother's emphasis was in the right place.

Red Bay, Alabama, was Sparks' home at the time of the letter, but earlier in life he lived near Rock Creek, where Srygley was reared and where he held gospel meetings in the latter part of the nineteenth century. "It used to be a great pleasure to me," Srygley wrote, "to go back to old Rock Creek Church, the church of my childhood, and see Brother and Sister Sparks with six or eight children come trooping into the church. The preacher would know that the father and mother, with every child that was old enough, would give good attention to the sermon, and the little ones would behave themselves, because they were taught to do so."

In his letter to Srygley, Sparks said: "If I have ever done any good, it was by scattering good books and tracts, the *Gospel Advocate* was a lot of help to me and my family." He attributed the conversion of his sons-in-law to his furnishing them with good literature. He knew that papers, tracts, and books cannot replace the Scriptures, but he also knew that God wants the gospel preached and that the printed page can do it effectively, even reaching places where the spoken word may not go. It did then and it does now.

Gospel papers have a lot more competition today than they did a century ago. But they can still do untold good in the world. Those that carry the "ring of the old paths" on every page, that aim to please the Lord above all else, and that are anchored in apostolic authority are worth reading and distributing. One who has a part in "scattering" good gospel literature, like L. N. Sparks, may be able to look back in the twilight years of life and rejoice to see blessings that have come to others because they cared enough to preach the gospel by the printed page.....(*Fifteen Miles From Heaven*, p. 189-191.)

See painting on back cover.....LEW

Rock Creek Philosophy

Many people want to believe that there is no hell, because they know, the way they are living, if there is a hell, they will go to it pretty soon. *F. B. Srygley*

Smith and Rogers

After arrangements were made for a union in 1832 between the Christians and the Disciples, John Rogers of the Christian church and Raccoon John Smith, formerly of the Baptist church, were *selected* to visit the churches and labor for a union. They were a power in the land. Rogers was of a commanding appearance, a ripe scholar, a devoted Christian; his head was as clear as a bell. You would have to travel a long way to find the equals of these two men. 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. Possessing an unusually vigorous mind and retentive memory, brimful of wit, and with a droll voice, he was a "one-book" man, having studied carefully the New Testament. He was very powerful in debate; his quiver of wit was always full of pointed arrows. In 1832, when Rogers and Smith started to visit the churches in Kentucky, there were about 8,000 Christians in that state; about 2,000 in Ohio, and somewhat fewer in Virginia, Tennessee, and Missouri. In 1833, John Smith said, "Within the last two months I have baptized 278 people within seven miles of my home."

Observations

Brother Thomas Campbell was one of the most innocent, lovable preachers I have ever known; his son, Alex, was the one with the most knowledge. Barton W. Stone was one of the most learned; Henry Pritchard, one of the tallest (six feet, four inches); B. K. Smith, the weightiest (275 to 300 pounds), and Miles Dardin, of East Tennessee, was certainly the heaviest deacon I have ever known all 995 pounds of him. Isaac Erret was the finest looking, and Wm. F. Black, the dressiest. I heard Senator Reeves say once that he had stood bare-headed in the sun one hot summer day, and heard Alex Campbell preach, and when he closed the sermon, he felt provoked, for Campbell had spoken only about fifteen minutes (he thought). But when he looked at his watch, he discovered that the sermon had last for three hours. Campbell was powerful in argument, but there was something in addition that claimed the audience while he was speaking. I have been charmed if not spell-bound while he was speaking, and the same argument from another would not have produced any like effect.....*W.D. Frazee*

John D. Cox
Edited by Scott Harp

John Dee Cox was born December 15, 1907 in the small town of Killen, Alabama. He was baptized into Christ at the age of thirteen by a Brother Farrar, in August of 1921. He was married to Myrtle Mae Lane on June 10, 1931. They had one child, Linda Lane born in 1943.

Young John received his Bible training at Lipscomb College (now University) in Nashville, Tennessee; and at Florence State College (now the University of North Alabama) in Florence, Alabama.

His career as a gospel preacher began in 1927 when John preached for a small church in Beech Grove, Tennessee. Other places he preached included: the Tracy City, Tennessee church from 1929-1930; a congregation in Charleston, Mississippi from 1930-1937; North Birmingham in Birmingham, Alabama from 1937-1942; the St. Elmo church in Chattanooga, Tennessee from 1942-1944; and last of all the final years of his ministry was with the Sherrod Avenue church of Christ in Florence, Alabama beginning in 1944. During his time at Sherrod Avenue, the church grew in attendance from 300 and 800.

John D. Cox was a capable writer and author of books that are still prized volumes in many preacher and church libraries, having been reprinted many times through the decades since their production. In 1951, Dehoff Publications produced his little volume called "Church History." This 96 page book gives a good overview of the history of Christianity; from the first century, through the development of Catholicism, through the Dark Ages, the Reformation, and the Restoration Movement. It has been a classic text book, and companion to many Christians for over five decades. Other volumes authored by this great servant of Christ include a volume he produced himself called "The Men's Training Class," in 1954; and "A Word Fitly Spoken" was produced in the last years of his life, which was autobiographical in nature. A number of family pictures as well as a more complete explanation of his life's work is contained in it.

His writing expertise led him to edit and even publish brotherhood journals including Mississippi Christian for a year. Then he edited Truth In Love for four years; was staff writer for The Way of Life for three years; and edited the Tennessee Valley Christian for five years. He also submitted numerous articles to Gospel Advocate and Firm Foundation magazines.

Cox preached many gospel meetings throughout the southeastern United States. During his prime years of preaching he was a presenter on the annual

lectureships at Lipscomb University, Freed-Hardeman University, Harding University, and Alabama Christian College (now Faulkner University). He was a household name within churches in north Alabama and southern Tennessee. In the early days of radio, he evangelized through that medium in Birmingham, Chattanooga, and Florence. For a time he also served on the Board of Directors for Mars Hill Bible School in Florence for some years.



John Dee Cox

In February, 1961, at the young age of 52, the news came that Brother Cox had been stricken with the dreaded disease of cancer. For the next two years he was in and out of hospitals, incurring heavy financial obligations. His health continued to decline until he succumbed to the disease August 4, 1964. The funeral was conducted by long-time friend and preacher, A.C. Dreaden. His body was laid in Sheffield's Oakwood Cemetery to await the coming of the Lord.



Grave Marker for John D. Cox

Visit Scott's Website at
<http://therestorationmovement.com>

FRANCES JANE CROSBY

Earl Kimbrough

Frances Jane Crosby, more familiarly known as Fanny J. Crosby, (1820-1915) was not a member of the church of Christ. She was a Methodist. Blinded by an incompetent doctor when she was six weeks old, she remained sightless the rest of her life. Her story is a richly beautiful account of one who overcame a great handicap to become one of the most loved women in the world. She was an accomplished poet in the secular and religious field. Her first published book of poems was, *The Blind Girl and Other Poems*. The secular poems she wrote were filled with the same emotional tone as her hymns, for which she most well known.



Fannie J. Crosby

“New Testament Christians” to bless the lives of those who are. The libraries of gospel preachers are filled with numerous volumes written by sectarian scholars for whom we are grateful. The divine preservation of the Bible, the words of God and our Lord Jesus Christ, have come through the hands of men whom we would not consider members of the Lord’s church.

Did not God use the pagan Roman centurion Julius to safely conduct Paul to Rome? Did Julius not save Paul when the Roman soldiers on board planned to kill the prisoners? It is also probable that his testimony concerning Paul may have contributed to his being permitted to remain in his own “hired” house when he was a prisoner in Rome. Our own nation, with the very freedoms we enjoy has enabled the Lord’s church to flourish, was forged by worldly men like old Ben Franklin and Samuel Adams.

Christians should not disparage the use that God makes of people who are not Christians to provide blessings for his children. So it is of Fanny J. Crosby. Her hymns are probably sung in every congregation of the Lord in Alabama, and beyond. Perhaps few Sundays pass when a hymn by her is not included in our worship. As a youth, long before I thought of hymn writers as distinct persons, I was stirred by,

“*Rescue the Perishing*,” a hymn children can learn and sing. It was one of the first I learned, if memory serves well. It contains the very essence of the apostles’ Great Commission, the ministry of the Lord’s church, and the duty of each member.

The hymn not only exhorts preaching the gospel to the lost, but also caring for them and weeping over their fallen estate. “*Touched by a loving heart, Wakened by kindness, Chords that were broken will vibrate once more.*” There is the “*Duty*” that demands it and Providence—“*Strength for thy labor*” that the Lord will provide. There is even a Restoration note: “*Back to the narrow way*,” and an admonition for us to “*Patiently win them.*” There is not a phrase in this hymn that is not in accord with God’s word.” This lovely blind woman was misled about some things, but she clearly saw that salvation is by grace through the redemptive death of Christ.

Among her beautiful hymns are: *Blessed Assurance, Jesus Is Mine; To God Be the Glory; The Blessed Hour of Prayer; I Am Thine, O Lord; Close To Thee; All the Way My Savior Leads Me; Near the Cross; Tell Me the Story of Jesus; Though Your Sins Be As Scarlet (They Shall Be As White As Snow); Will Jesus Find Us Watching; Jesus Will Give You Rest; A Wonderful Savior; Hold Thou My Hand; Redeemed, How I Love to Proclaim It;* and many more.

As I have grown older, and hopefully more concerned about the after life of the Christian, the reality of death, and the glory of heaven, Fanny Crosby’s hymns have become more endearing. I think no hymn more fully conveys the life and hope of the Christian than, *Close To Thee*. Think meditatively on these words:

Thou my everlasting portion, More than friend of life to me;

All along my pilgrim journey, Savior let me walk with Thee.

Not for ease or worldly pleasure, Nor for fame my pray’r shall be;

Gladly will I toil and suffer, Only let me walk with Thee.

Lead me through the vale of shadows, Bear me o’er life’s fitful sea;

Then the gate of life eternal May I enter Lord with Thee.

I have many times in life stood by the casket, where death displayed its awesome power over some child of God and watched in sympathy as the grief of loved ones overflowed in blinding tears. Then as thoughts of parting chilled the heart, there came the comforting words, so beautifully penned by Fanny J. Crosby: *Safe In The Arms of Jesus, (Safe on His gentle breast, There by His love o'er-shaded, Sweetly my soul shall rest).*

Of the thousands of hymns Mrs. Crosby wrote, there was one that she kept for herself alone. On one occasion at a gathering of people, she was asked by Dwight L. Moody to give a personal testimony. It is said that she hesitated, and then quietly rose and said, "There is one hymn I have written which has never been published. I call it my soul's poem. Sometimes when I am troubled, I repeat it to myself, for it brings comfort to my heart." The blind poet then recited it: "Someday the silver cord will break, / and I no more as now shall sing; / but oh, the joy when I shall wake / within the palace of the King! / And I shall see Him face to face, / and tell the story—saved by grace!"

Frances Jane Crosby died in 1915 at the age of 95. On her grave in Bridgeport, Conn., there is a very simple, small headstone with the name, "Aunt Fanny" and the words: "She Hath Done What She Could." In the same cemetery there is a very large marker at the grave of P. T. Barnum, which Fanny thought was a disgusting symbol of vanity. At her request, they gave her a very small stone. Years later, friends collected money to erect a slightly larger marker with more information, including the first verse of, *Blessed Assurance*.

BEETHOVEN

A professor at the UCLA medical school asked his students this question: "Here is the family history: The father has syphilis. The mother has TB. They already have four children. The first is blind. The second died. The third is deaf. The fourth has TB. The mother is pregnant. The parents are willing to have an abortion if you decide they should. What do you think?" Most of the students decided on abortion.

"Congratulations," said Professor Agnew, "you have just murdered Ludwig Beethoven, perhaps the greatest musical genius in the history of mankind."

Rock Creek Philosophy

Some preachers give the churches more trouble than their work is worth....*F.B. Srygley*

Report To The Millennial Harbinger 1848

Bro. Aden: The prospect for reformation in this country is more promising than formerly. We have had great opposition here, but the good cause in this country is on the advance. We lack able proclaimers, and are so poor we cannot obtain them; so we have to do the best we can. I spend all the time I can spare in preaching to my fellow men. A few years past, when I came to the knowledge of the truth, from reading the Harbinger, I was entirely by myself; I did not know that there was one friend in the state. I commenced advocating the views of the reformation amidst great opposition. We have now four small churches, with several firm, good brethren in this country; they are all alive to the good cause. The prospects for doing good are very promising. On the third Lord's day in this month I spoke to the people of my own neighborhood, where I used to be so much opposed. I never saw more interest manifested by a congregation in my life.

JOHN McCALEB

Fayette County, Ala. Sept. 28, 1848

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The Final Say

The Trials Of An Editor

Editors Note: We publish this piece as a warning to our staff of writers and especially one who has been known to "needle" the editor about the accuracy of the editors articles. He knows of whom I speak..... This from one of our favorite pioneer editors....Here's hoping this is taken in the lighthearted spirit in which it is intended. ...**LEW**

"Every editor must make decisions whether to publish, or not to publish, articles which teach error, It is not a new problem, Moses Lard (Lard's Quarterly, January 1866) had this to say about an article he had published: "The foregoing article is from a brother of great excellence and moral worth, His piety is above suspicion, and his devotion to Christ is complete. Of him we have pleasure in speaking in terms of highest praise. We wish his article were such as to justify us in saying the same of it; but it is not. As an article, it is fair; but when this is said, its merit is exhausted. As an argument, it is unsound; as a criticism, lawless; and in its conclusions, wholly untrue. We insert it without endorsing one feature in it. We shall not here comment on it in detail. This will be done in the next number. In the mean time, we ask for it a careful reading, for the sake of its excellent author, and a universal repudiation for the sake of Christ and the truth of the Bible. It is published, I must say, with many a doubt, whether the furnace, not the pages of a religious paper, is not the proper place for all such products. Their sole tendency is to evil; and when they emanate from a good man, the pain they give is great and real." *Moses Lard*

"The 'Doctors' among us"

"Occasionally I hear someone talk as if they thought that students in colleges maintained by Christians are required to "Doctor" their teachers. I know of no such ruling, official or otherwise, in the college with which I am associated. From my own experience I notice that students sometimes call me 'Dr Bales,' sometimes 'J.D.' sometimes 'Hey, Bales,' and sometimes 'brother Bales,' or 'Professor Bales.' I have said, from time to time, that I prefer 'brother' if I am a brother. It is my conviction that if my life is respectable and lovable, the folks who know me will not be disrespectful, regardless of which of the above terms they use."
James D. Bales

RESERVATIONS IN ROME

The month the Civil War ended, Moses E. Lard wrote: "Let us agree to commune with the sprinkled sects around us, and soon we shall come to recognize them as Christians. Let us agree to recognize them as Christians, and immersion with its deep significance is buried in the grave of our folly. Then in not one whit will we be better than others. Let us countenance political charlatans as preachers, and we at once become corrupt as the loathsome nest on which [Henry Ward] Beecher sets to hatch the things he calls Christians.... To all this let us add ... a few volumes of innerlight speculations, and a cargo or two of reverend dandies dubbed pastors, and we may congratulate ourselves on having completed the trip in a wonderfully short time. We can now take rooms in Rome, and chuckle over the fact that we are as orthodox as the rankest heretic in the land." (*Lard's Quarterly*, April 1865.)

Super Salesman

Editor's Note: Excerpt from an article giving an example of Caskey's famous wit...LEW

"In the spring of 1845, I met with the ecoentric Jas. A. Butler, at the town of Columbus. He had a protracted meeting for Gainsville, Alabama, and wanted me to go with him to that place. Not knowing his peculiar talent for word painting, I was lured by him, off my intended route. He drew a picture of Gainsville, and paradise, from which Adam was driven, was not a circumstance. The demigods of mythological lore, were not to be compared. to the men at Gainsville, and as for the women, the beauty of Eve would pale before the ugliest daughter of woman born in that latitude.

We went, and though the place, the men, the women. fell considerably below his picture drawn of them, I found them. Good people. We had a good meeting--some twenty odd additions" •••

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