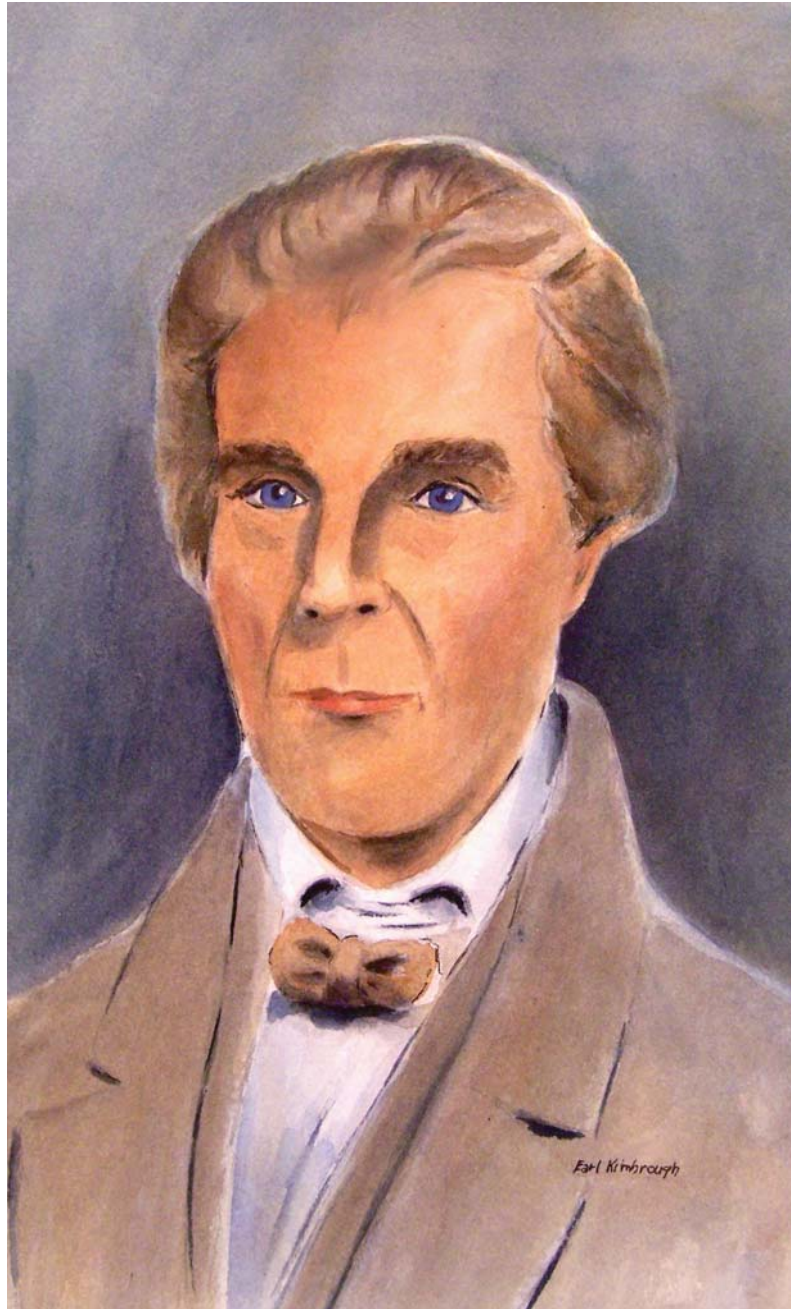


The Alabama Restoration Journal

An Historical Perspective of



Barton Warren Stone

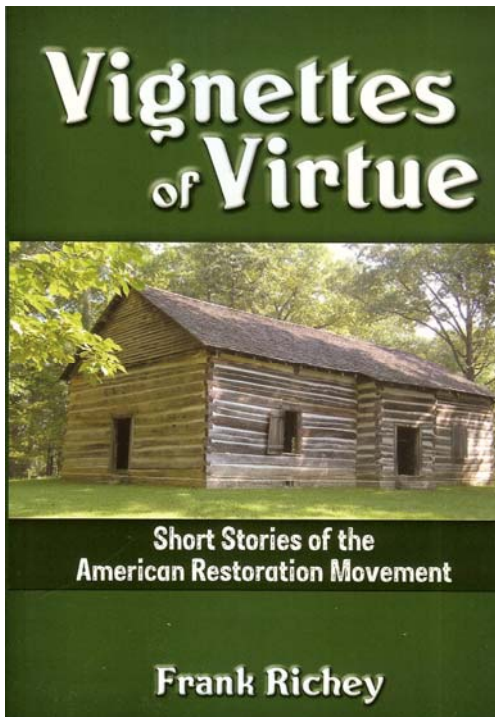
VOLUME 4

ISSUE 4

December 31, 2010

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A STATEMENT OF PRINCIPLE

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

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

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

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

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

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

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

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

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

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

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

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

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

The Editors

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OUR COVER

Once again, Earl Kimbrough has done another outstanding cover for this issue. This painting, of Barton Warren Stone is one of Earl's best. Of course we say the same thing about each of them. They're all great. The back cover is a sketch of Stone's Kentucky home, also by Earl.....If you would care to order a print, you may contact us at **(256)668-3135**
..... LEW

The Alabama Restoration Journal

An Historical Perspective of churches of Christ in Alabama

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



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STONE'S INFLUENCE IN ALABAMA

Larry Whitehead

Barton Warren Stone made but one trip into the State of Alabama, yet his influence extended over the entire state. His single visit was to Limestone County where relatives lived. It is reported that Stone did some work with a group of Cherokee Indians while on this visit. It is known that he spoke the Cherokee language. Historians generally agree that Stone's influence in Alabama was greater than Alexander Campbell's. There are several reasons for this. First, Stone was American born and a southerner. He tended to be somewhat more conservative than Campbell and he was a "restorer" rather than a "reformer" as was Campbell. In addition, Stone's followers, especially in the south, seemed to be more missionary minded than Campbell's. When Alabama became a State in 1819, Stone's followers soon moved into the state preaching and organizing churches. In North Alabama, James E. Matthews, Abner Hill, B.F. Hall, Ephraim Moore and Elisha Randolph, among others, began evangelizing the Tennessee River Valley. In South Alabama, William McGaughy, John M. Barnes, John Vickers and Jacob Johnston came into the State from Georgia. All were closely associated with Barton W. Stone. Stone's views were well established before Campbell took much notice of frontier Alabama. Campbell would later make three trips to the state, all in South Alabama, and each trip was largely fund raising for Bethany among the planter class in that region.

Stone was a revolutionary by nature. It was in his blood. One of his ancestors was the first protestant Governor of the largely Catholic Colony of Maryland. Cromwell removed him from office, because of Catholic protest. He led a revolt against the government and was arrested. He was later pardoned. Years later one of Stone's cousins was a signer of the Declaration of Independence, leading to the war of Revolution against England. Stone himself rebelled against the irons of Calvinism, after much struggle. Speaking of his struggles with Calvinism, his biographer would say in the introduction to his biography, *"This theology Stone repudiated radically and totally. He never could come to terms with it. The theological works based upon it assigned him for reading in preparation for his ministerial examination were absolutely meaningless to him. And, furthermore, he had given it an honest trial in his quest for*

God and salvation, and it had failed him. He would have nothing more to do with it. What Paul had done with Judaism, and Luther with Romanism, Stone did with Calvinism."

The *Christian Messenger*, begun in 1826, quickly became a popular journal among Christians in Alabama. Gospel preachers associated with Stone, aggressively promoted the paper. They would take the subscriptions, collect the money and send it in. The result was the paper quickly became the paper of record among Christians in the State. This journal, edited by Stone, was easily read and understood by the common men and women of pioneer Alabama. It tended to be more conservative in its articles. This conservatism would bode well for the churches many years later as they stood against the onslaught of progressivism that sought to bring unscriptural innovations into the church. The strong conservative roots planted by Stone and his followers took hold and consequently the majority of the churches in Alabama held firmly to the old paths.

Stone's biographer wrote; *"Most writers begin their story of Stone's journey to the truth of New Testament Christianity at the famous Cane Ridge meeting in 1801, and culminating in 1804, when a small group of Presbyterian ministers, including Stone, authored and signed, "The Last Will and Testament of the Springfield Presbytery", at Cane Ridge that resulted in the birth of a movement seeking unity among Christians along non-sectarian lines. They would call themselves simply "Christians."* Actually, Stone's questioning of the prominent denominations of the day, likely began much earlier. He was raised in an Episcopalian family, educated at a Presbyterian school and taught at a Methodist school. He had the opportunity to study and thus come to the conclusion of each, that they were not of the scriptures.

It was in 1794, at age 22, that he was hired as Professor of Languages at Hope Hull's Methodist Academy in Washington, Georgia. Hull, known as "the Father of Georgia Methodism," thought well of young Stone and Stone would travel with him from time to time. On one such occasion in January, 1796, they attended a conference in Charleston, South Carolina, where Stone met Bishop Asbury. This was four years after James O'Kelly had split with the Methodists and Asbury in a bitter

battle that had lasted for some time and the division occurred in 1792. O'Kelly, a powerful and popular preacher, had carried many of the members with him on leaving. Hope Hull was a friend of O'Kelly's and had originally stood with him against what he and his followers believed was Bishop Asbury's tyranny. Hull did not however, leave the Methodist church. Stone had to be aware of these happenings and may very well have met O'Kelly, or at least some of his associates, although there is no record of such a meeting to this writer's knowledge.. They may have planted the early seeds of "restorationism" in young Barton Stone's mind.

It is interesting to note that the early preachers preaching the Bible only in South Alabama came from Georgia and were associated with Stone. Some believe the earliest Christian congregation was planted by a group of O'Kelly followers south of Montgomery in the early 1800s. Certainly it is interesting speculation.

Durden Stough, in his *History of The Catoma Street Church* makes the following observation, "*Brother N. L. Walker, a beloved member of this congregation, who served as a faithful and highly esteemed Elder for many years, said that if those in this part of the state, during that time, who were worshipping according to the pattern of the New Testament, had called themselves by a name other than Christians, it would not have been Campbellites, as they were often called, but should have been Stoneites, because the gospel was first preached here by men who were part of the movement undertaken by Barton W Stone, and those associated with him, to return to the principles of faith as revealed and taught in the New Testament. This movement began in Kentucky, spread into Tennessee, Ohio and Georgia, and from Georgia into the southern part of Alabama.*"

While serving as Principal of Rittenhouse Academy in Georgetown, Kentucky, Stone befriended a young student there named James E. Matthews. Their friendship would last a lifetime and Stone influenced Matthews to preach. James E. Matthews moved to Alabama and became one of the greatest preachers among the early pioneer preachers of the movement in the state. It is said that he had a great influence on Stone. When Stone first preached baptism for the remission of sins, the reaction of his audience was so negative, he shied away from the subject for a number of years. Matthews studied the subject and came to the conclusion that it was what the scriptures taught and convinced Stone to again preach the whole counsel.

Kenneth Randolph begins a three part series on Matthews in this issue. Ken does a marvelous job of bringing to us this great servant's work. It is the most thorough work available on Matthew's and also sheds more light on Stone's influence in Alabama. Much of the information available to us today, concerning the cause in the early days in Alabama, comes through the writings of Matthews.

News & Notes

Frank Richey's new book, *Vignettes Of Virtue*, is now available. It is a collection of short stories of the men and women of the restoration. Frank has done a great job of collecting this material and bringing it to us. Frank also has two other books available; *Our Worship To God*, a guide to the proper worship, and *You Are Special To God*, a most inspirational book and an easy read.

Earl Kimbrough's long awaited biography of the beloved **John Taylor** is almost ready for the printer as this is written. Many have asked about the status and we hope to begin shipping in a few weeks.

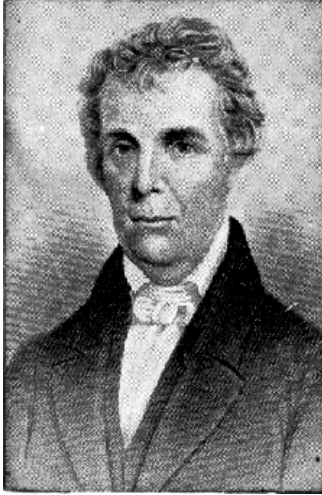
In This Issue

Larry opens with, **Stone's Influence In Alabama**, setting the stage for this issue dedicated to this great leader and his influence on the restoration cause in our state. *Earl* follows with an article detailing Stone's philosophy, which he calls **The Third Restoration Element**. *Kenneth Randolph* begins a three-part series chronicling the work of **James Evans Matthews-Early Alabama Restorer**. Kenneth's work on this great preacher and close associate of B.W. Stone, is the most thorough we have seen. Matthews is considered, by many, to be the best gospel preacher in North Alabama in his day. *Earl Kimbrough* has his second offering, an article on the early life and early ministry of Barton Stone that he calls **"God Is Love." A Letter Of Condolence**, written by *Lorenzo Dow Randolph* to his brother-in-law, consoling him on the loss of a son, is a poignant reminder of the times in which they lived. *Scott Harp* has an article on **Celia Bowen Stone**, Barton's wife. *Frank Richey* gives us a touching story that he has titled **The Baptism Of An Old Man**. *Bobby Graham* has as his offering an article he has titled **Barton W. Stone's Association With The Favor Family**, with some insight into Stone's influence in the Limestone County area. *Earl* has his third article **Stone's Plea To The Brethren**. *Isaac* drags out the big cannons for his column **Uncle Isaac Sez**. Brother *Earl* has a humorous piece an article titled **Praying For The Dance**. We offer a reprint of an article by *Moses E. Lard* from *Lard's Quarterly* of 1863. We titled it **Bethel-The Perfect Church**. We love the piece and believe you will also. *Larry* has an article on one congregation's efforts against powerful forces in an attempt to come back to the restoration plea. It is called **The Sainted Forty Of East Tallassee**. A reprint of an article in the *Gospel Advocate* by *L.L. Brigrance* on Stone's struggle with **Calvinism**, is our final article....Enjoy...

THE THIRD RESTORATION ELEMENT

Earl Kimbrough

The men who led the early American Restoration Movement knew what they were doing. Naturally, they



Barton W. Stone

they did not see all points of truth at once. But as they emerged from the meshes of denominationalism and charted their course by apostolic authority, they knew their goal was the union of Christians on a restoration of the ancient order. They firmly fixed their minds on these dual elements of union and restoration. But as unity became more elusive, especially in the second

generation, a rift in emphasis followed the major lines of division. Conservatives concentrated on restoration, while progressives focused on unity, with less emphasis on the Bible as its basis.

These elements of the Restoration have affected the thinking of brethren ever since. Liberal revisionists have sought to paint the restorers as men bent on uniting the denominations, with restoration of the ancient order only a preliminary phase soon outgrown by the more “enlightened” leaders. But as early as 1828, Barton W. Stone, the foremost proponent of unity, wrote: “On no other foundation can the parties ever meet, than on the Bible alone, without note or comment; and in no other name will they ever unite, but in that given to the disciples at Antioch—CHRISTIAN.”

The probability of division in the Restoration ranks became apparent early in the movement’s history. Stone saw the tendency and warned his brethren about it. “My dear brethren, called Christians, you see the error of others, take good heed to yourselves. Let it remain indelibly impressed upon your minds that unity among ourselves cannot be maintained by adopting the Bible alone as our creed, and the name of Christ alone as our name. We must have the spirit of the Bible and the name Christian, or we will disgrace our profession, and sink the cause we are laboring to advance.”

Along with the interrelated elements of unity and restoration, Stone stressed a third element, which he feared his brethren were ignoring. It was imperative, he thought, that brethren “have the spirit of the Bible and of the name Christian.” Much of the division that afterward arose and that now exists among Christians is due in a large measure to a failure to embrace this

third element of Restoration idealism. Regardless of how successful men are in restoring to practice the salient features of New Testament Christianity, and thereby promote unity among believers, the failure to emphasize the third element will undermine the other achievements.

By “the spirit of the Bible and of the name Christian,” Stone simply meant what Paul commanded in Ephesians 4:1-6. Asking how brethren could maintain and preserve this spirit, Stone made five points.

“1. Be clothed with humility. In the kingdom of Christ ‘the greatest shall be the least, and the least the greatest.’ Such as are disposed to take the lowest seat, and to esteem others better than themselves. This is the spirit of the children of the kingdom. The opposites to this spirit are pride, vanity and arrogance, which are the bane of religion. Let the preachers ever possess this spirit and exhibit this noble example to their flocks.

“2. Let them feel the spirit of submission one to another in the Lord. Let all be subject to one another, is a rule which should never be forgotten, especially by the ministers of the gospel.

“3. With meekness and gentleness act towards opposers, not rendering reviling for reviling, or persecution for persecution. If ever retaliation be resorted to in the common spirit of opposers, we depart from, and lose the spirit of religion, and disgrace our profession.

“4. Let us cultivate the divine virtues of long suffering, and forbearance. These are indispensably necessary at all times; but no time ever more imperiously demanded them than the present.

“5. Ever live the life of faith in the Son of God; daily searching to find the will of God, and daily endeavoring to do it. Thus shall we honor our Lord, and live in peace, love, and unity, and be as the salt of the earth, and the light of the world, and the happy means of converting our fellow creatures from the error of their ways.” (*Christian Messenger*, Dec. 1828.)

No leader among the pioneer restorers of New Testament Christianity strove more diligently to embrace the “third” element of Restoration, both by teaching and example, than Barton W. Stone. This may have been his greatest contribution to the movement; and without it, the unity between the “Reformers,” associated with Alexander Campbell, and the “Christians,” associated with Stone, that began in Lexington, Kentucky, in 1831, would probably never have come about.

JAMES EVANS MATTHEWS—EARLY ALABAMA RESTORER – Part One
Kenneth L. Randolph

In the first issue of Barton W. Stone's paper, the Christian Messenger, November, 1826, a list of "elders" was reported as having attended a meeting near Murfreesboro, Tennessee. Among those in that list were James E. Matthews, Mansel W. Matthews, Crockett McDonald, John Mulkey, Isaac Mulkey, Robert Randolph, Elisha Randolph, Elihu Randolph, B.F. Hall and E.D. Moore. As will be seen, some of these men were at that time living in Alabama, and, as their custom was, traveled great distances to attend these "Camp Meetings."

A list of Alabama preachers was reported in the Christian Messenger in 1831, James A. Anderson, Thacker Griffin, Lorenzo Griffin, Reuben Mardis, Jonathan Parker, William Price, John Northcross, Jesse Wilks, Tolbert Fanning, Jonathan Wallis, Elisha Randolph and James E. Matthews made up the list.

Carroll Kendrick, in 1890, reminisced about the early days and gave a list of the first preachers in Tennessee and Alabama. To him the best remembered names were Tolbert Fanning and William R. Hooten. He then listed James C. Anderson, Allen Kendrick, Thacker V. Griffin, Lynn DeSpain, J.M. Fanning, W.H. Wharton, Crockett McDonald, John McDonald, _____ Wilkes, Jerry and Dow Randolph, James Young, James Gilliland, James Holmes, Christopher Gist, the Sewells and Sowells, B.F. Hall, W.D. Jordan, J.R. Howard, "and others" He then gave an "older crop": E.D. Moore, James E. Matthews, M.W. Matthews, Robert and Elisha Randolph, S.B. Giles, S. Strickland, J.K. Speer, Abner Hill, the elder Hooten, Judge Mack, E.H. Osborne, Joe Callahan, Abner Peter, J.J. Trott, Calvin Curlee, Andrew Craig, Joel Anderson, Andrew P. Davis, "and others."

Therefore, James E. Matthews is one among a number of brave and sacrificial men who first planted the seeds of restoration in north Alabama. Matthews himself said of these men,

Our preachers have to rely almost entirely on the labor of their own hands for support. Many of the preachers are men of talents, and some of them of the first order, but few of them have engaged in writing.

And Carroll Kendrick said of them,

The wicked world stood against them. Romanists, protestants, and religionists of all classes were against them. They had only themselves—a small

and despised few, laughed at and scowled upon—and the Bible, its divine author, the Holy Spirit, the angels, and the spirits of the just men made perfect.

Most of the labors of these men have passed into

earthly oblivion, although He who does not forget the work of faith and labor of love of any generation has their deeds yet recorded. Most of their names never appeared in the few gospel papers then in existence, and to find the most scant facts about them is now virtually impossible. However, some of them did leave behind some evidences of their activity. Some of them preserved their names and works through their progeny and writings, and a few rose to great prominence. Of those who rose to prominence, their lives are generally well known, and little could be said of them that has not been written before. Of those who left no record, to simply restate their names as has been done, or to seek for further knowledge of them, is the best that can be done for them at present. Those who have left some history, but which has not been generally made known, is the aim of this paper, and one of these men in particular.

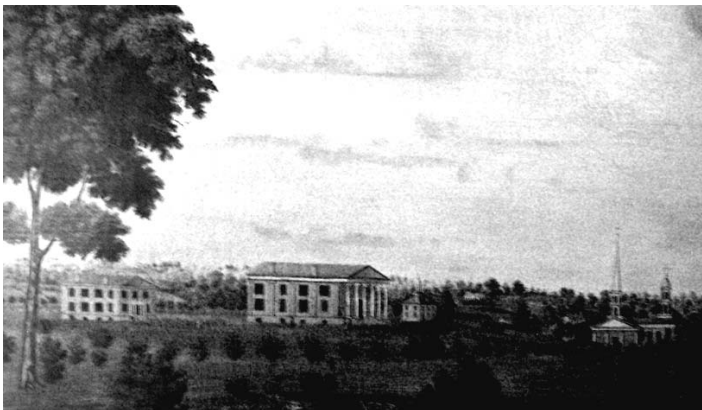
James Evans Matthews appears to have been a strong force in North Alabama in those earliest years, and yet little has been published about him. He came into the Florence, Lauderdale County, area about 1827, and is listed as an "agent" for the Christian Messenger that year. Little is known of his parents; his father, Robert Matthews, is mentioned at his death in 1833, and Stone adds that he had been "a member of the Christian Church for thirty years, and truly adorned his profession.... This would suggest that James E. Matthews' father was known by Stone, and perhaps, became acquainted with the restoration plea, in some form, as early as 1803. A private letter of James E. Matthews indicates that Robert was 59 or 60 at his death, putting his time of birth around 1773 Nothing is presently known about the mother of James E. Matthews.

Boles, Barbee and Wilburn give the place of Matthews' birth as Kentucky. However, in the 1850 and 1860 U.S. Census Reports, Matthews lists his birthplace as South Carolina. Brothers of James E. that are known are Joseph, Samuel, Robert, and John H. He had sisters by the names of Hannah and Nancy, and another whose name is undetermined. James E. performed the wedding ceremony for his sister Hannah and Nehemiah Carter in Lauderdale County, Alabama, in 1833. His private letters indicate that she was married to a man by the name of Columer and living in California in 1855. In 1858 she had married a man by the name of Campbell. She had some children, among whom was a namesake, James E. Carter. Two of James E. Matthews' brothers, Samuel and Robert, lived near him in Mississippi in his later years, and two others, John and Joseph lived in Texas, around 1850, and perhaps some years before.

R.L. and J.W. Roberts, in an article in Restoration Quarterly indicate that James E. had a preaching

brother by the name of Mansel W. Matthews, one of the men in the early lists. However, James E., in an 1844 report to the *Christian Messenger*, mentions Mansel W. as being his first cousin, the son of his uncle, Joseph. Mansel W. was baptized by John Mulkey in 1822 and spent much time preaching in McNairy County, Tennessee and later in Texas. Mansel and James E. did much work together in the Alabama and Tennessee area.

It is possible that W.E. Matthews, whose labors are mentioned in connection with Mississippi was a relative, and perhaps a brother to James E. He labored much in Wilkinson County, Mississippi and his work is mentioned in some of the papers. He published a paper, the *Christian Loyalist*, in Whitesville, Mississippi, in 1844, and the Loyalist (perhaps the same paper) in Jackson, Mississippi in 1845. On Alexander Campbell's tour of the South in 1839 he stayed with W. E. in Grand Gulf, near Vicksburg. Campbell spoke of him as a "gifted brother," who has "notwithstanding his secular calling and pursuits, exerted a considerable influence in behalf of truth." The fact that James E. moved to the same area of Mississippi where W. E. was may indicate a family connection.



Campus of Rittenhouse Academy in Georgetown, Kentucky where Matthews studied under Barton W. Stone

James E. Matthews' wife was named Jane, and it is believed that she was a McDonald for the following reasons. In James E.'s home in 1850 and 1860 was an older couple, Daniel and Elsha (?) McDonald, whom Matthews termed in his letters, "Mother" and "Father" McDonald. Both John and Crockett McDonald were co-laborers with Matthews in North Alabama for a number of years. Matthews performed the wedding ceremony for John McDonald and Malinda Chisholm on January 5, 1830 in Lauderdale County, Alabama. Also, a young lady, Matilda McDonald, was living in the home of Matthews in 1850 and 1860, and was said by Matthews to be the cousin of his children. Matthews' wife, Jane, was born about 1806 in Kentucky. Known children of James E. and Jane are two sons and two daughters: James H. (born in 1825) and Samuel W. (born in 1833), Mary J. (born in 1836) and Susan E. (born in 1841). It is

not known whom James H. married, but in 1858 he was teaching school in Mississippi. Samuel W. Married his cousin Matilda McDonald. In 1860 Matilda was in the home of James E., with a daughter, Susan Matthews, but no mention is made of Samuel, her husband. In 1858, Matthews mentioned in a private letter that "my son Samuel has also been quite unwell," and it may be that he had died. Mary J. married W.J. Barbee, who later preached in the Memphis area. Two children of this couple are known, Alice Jane and James. Nothing is known of the marriage of Susan E., although she was not in the home in 1860. It is believed that there may have been another daughter, because in 1851, James E. was visiting a daughter in New Orleans.

Matthews became acquainted with the religious views of Barton W. Stone, and was baptized by one of Stone's associates around 1824. This fact, and that other men in the Alabama area were acquainted with Stone, such as Harrison Osborne, indicates a strong connection between Stone and the Alabama movement. Osborne attended the school conducted by Stone, and was a "boy preacher" at the great Cane Ridge meeting. It is not presently known who baptized Matthews, though it is known that John Mulkey baptized Mansel, his cousin. It is believed that James E. moved into the North Alabama area soon after his baptism, and began preaching there about 1827.

James E. Matthews was an intellectual giant. Tolbert Fanning, who was baptized by Matthews and who was an intimate acquaintance, said of him, "As an intellectual man, we doubt that we ever knew his superior." This is a remarkable statement considering the fact that Fanning was acquainted with the most prominent men in the restoration, including Alexander Campbell, and moved in high educational circles. Barbee said of Matthews:

He was beyond doubt one of the most gifted men in defense of the gospel of Christ I have ever heard. He was bold, intelligent, logical. His positions were well taken, his points arranged in fine order, his arguments constructed and elaborated with precision, and his conclusions rendered inevitable. He was pre-eminently a Bible man, and advocated unison upon the word of God, upon Christ, having regard to difference of opinion.

From the periodicals, especially the Christian Messenger, a rather detailed chronicle of a large portion of the life of Matthews can be compiled, and with that a limited but interesting overview of the progress of the church in North Alabama for about 10 years.

In the year that Matthews began to preach, 1827, he is listed as an Alabama agent for the Christian Messenger from "near Florence." In March of that year, Matthews wrote to Stone from Florence:

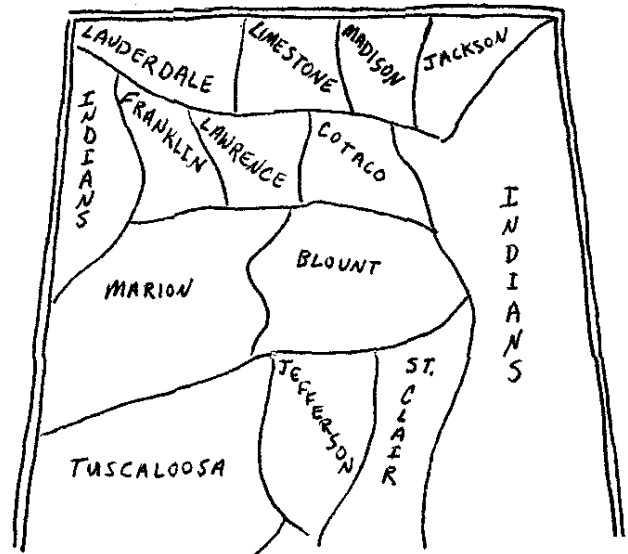
We have lately had a very reviving season. Last Sat. and Lord's day, eight persons were added to the church, and in a few months past, sixteen have professed faith in Christ. Last Sunday evening I baptized six, one of whom was a poor sinner, crying as they did on the day of Pentecost, "What shall I do?" I gave him Peter's direction and being baptized, he came up out of the water rejoicing. I anticipate glorious times in this neighborhood. Prejudice is giving way. Several of the Methodists communed with us last Sunday, and the church appears in perfect harmony.

At the beginning of his labors in Alabama and for some years afterward, Matthews had a trusted and older coworker in Ephraim D. Moore. Moore was originally from North Carolina and had moved to Tennessee where he became a Christian. He served under General Andrew Jackson in the battle of New Orleans. It is said that "in his prime, he was one of the most eloquent and moving speakers of his day." In August of 1827 Moore reported to the *Christian Messenger* concerning the annual meeting at Antioch, in Jackson County, Alabama. He stated that he had been preaching for twenty years, and that the conference surpassed any that he had ever attended; about 30 were baptized and about 300 communed on Sunday, July 31. He stated that the conference was not for the purpose of legislating, but for making arrangements for the execution of Christ's laws and the administration of his Word. Moore gives a list of preachers who attended, some of whom were "ordained" and some "unordained." The ordained were: Elisha Price, John H. Parkhill, Elisha Randolph, Mansel W. Matthews, John McDonald (Moore spelled it "McDaniel"), Thacker V, Griffin, Isaac Mulkey, William Clap, Crockett McDonald, Robert Baits, Jonathan Wallis, James E. Matthews, Reuben Mardis, and E. D. Moore. The unordained were James Anderson, Lorenzo D. Griffin, Jonathan G. Ward, Wm. J. Price, Mm (?) W. Wilson, Andrew Russel, and Jonathan Parker.

Moore's letter is significant because it names some preachers and indicates that the custom of "ordaining", perhaps by the laying on of hands, was then in use. But even more significant because it introduces the "annual meeting," or "camp meeting" (which was usually attended by a "conference" of all the preachers at the end of the meeting). These meetings were scheduled and published far in advance, and appear to have been held primarily in the late summer and fall. A good example is the following schedule that appeared in the Christian Messenger in 1833.

CAMP MEETING APPOINTMENTS FOR 1834

2d Lord's day, in August, Conference in Lauderdale co., Ala.
 McNairy county, Ten.
 Limestone county, Ala.
 Jularis; McNairy county, Ten.
 Moulton, Lawrence county, Ala.
 McCoy's, Madison county, Ten.
 Gandy's Cove, Morgan county, Ala.
 Goodman's, Dyer county, Ten.
 Walker county, Ala.
 Billingsley's, Gibson co., Ten.
 Billingsley's, Blount co., Ala.
 Crooked Creek, Carroll co., Ten.
 Cherokee Nation, Billingsley's
 Guess's, Carroll county, Ten.
 Lewis's, Jackson county, Ala.
 Hickman county, Ten.
 Winchester, Franklin county, Ten.
 Globe Creek, Maury co., Ten.
 Rutherford county, Ten.



The Alabama Territory was cut off from the Mississippi Territory by act of Congress, March 3, 1817, and was admitted as a State on December 14, 1819. The map indicates the North Alabama counties in 1820, and as they were when the work of James E. Matthews began there.

By 1830, the following changes had been made: Catoca became Morgan County; Pickens, Fayette, Walker, Marion, and Tuscaloosa Counties had been formed from the areas of Marion and Tuscaloosa Counties of 1820.

The meetings were planned so as not to conflict in order that the preachers might travel from one to the other within their own states, and on some occasions, out of state. The meetings were for the purpose of evangelization and edification, and the conferences for the planning and execution of the work. As Moore said, they were not for the purpose of legislation.

Matthews wrote a lengthy report to the Christian Messenger on September 24, 1827 of attending camp meetings in Limestone, Morgan and Blount Counties. There were numbers added in each of those counties, indicating the existence of churches in those counties, and he also mentions, "several other Camp Meetings have been held in this state, where the increase of the church has been considerable." He mentions, as previously, that "the Methodist and Christian brethren, almost without exception, sat down at the Lord's table together." He was writing from Lauderdale County, and said that "the church in this neighborhood continues to increase."

These reports give an indication of the evangelistic nature of these early brethren and one of the primary reasons why the cause spread so rapidly and extensively then. The map on the preceding page gives an idea of the wide range of their travels, and suggests the sacrifice of time and effort of these brethren. Travel in this area was necessarily limited to horseback, wagon or walking, yet they traveled from one side of the state to the other, sometimes into Tennessee and into the Cherokee Nation, on a regular basis.

In September of 1827, B.F. Hall held a meeting in Lauderdale County, and young Tolbert Fanning responded to the invitation and was baptized by Matthews. Hall is credited with being the first to have preached baptism for the remission of sins in Alabama in 1826. Hall arrived at the nature and import of baptism through reading the Campbell-McCalla Debate while on a trip to Kentucky in 1826. However, if baptism for remission had not been preached, in all likelihood, it had been practiced. The following incident may be typical of what took place with many people about the subject of baptism. William R. Hooten was a young man of seventeen who had made many vain efforts to "get religion." He genuinely repented, and joined the mourners in prayer, but could not find satisfaction.

Hooten read the New Testament for himself; he heard the preachers read the great commission: "He that believeth and is baptized shall be saved." He talked with them about it. None of them understood it well. He had done all the rest, however, but there stood—"and is baptized," just before—"shall be saved." . . . Bro. (W.D.) Jordan said to him: "William, you used to come to the altar, but you have not been for some time. What is the matter?" He told him he had made a thorough trial of that process, and found nothing in it for him; that he had been reading, and had never found anything about the mourners' bench or getting religion; that he had not given up the effort, however, but had determined to be baptized by the first

Christian preacher he could find willing to baptize him!

Later, Jordan baptized him, and he dressed in the woods with unutterable joy at the conviction that his sins were forgiven. This took place in 1823, and Carroll Kendrick, who related the incident, added that this was before "B.F. Hall and then Walter Scott began to preach baptism for the remission of sins—and without fully understanding it themselves. Hooten later preached in Alabama.

Continued next issue

Looking Back

GOSPEL ADVOCATE. September 9, 1920.
CHURCH NEWS

Alabama.

Town Creek, September 1.—Brother Ben Harding began a meeting at Hatton, nine miles from Town Creek, on the first Lord's day in August, and preached day and night till the following Saturday, baptizing ten. Hatton is a new place. This congregation was established some two years ago. The meeting closed with fine interest. Brother Harding endeared himself to the church and neighborhood, and much good was accomplished. From here he went, on the second Lord's-day morning, to Mount Hope, where we have a good-sized congregation, and they were ready for the meeting. This week's meeting resulted in twenty-seven being added to the church. Today he is with one of the oldest congregations in the county, Landersville, where some of the gospel heroes use to delight in preaching the word—such men as Dr. A. C. Henry, J. M. Barnes, F. D. Srygley, T. B. Larimore, B. G. Sewell, L. R. Sewell, and many others. I expect to spend one day at the old home church this week. The church at Town Creek also has had a feast of good things for the past ten days. Brother G. C. Brewer began a meeting with us on the fourth Lord's day in August and continued it until the fifth Sunday night. In many respects this was the most interesting meeting we have ever had. Brother Robert Brewer conducted the song service. The meeting was well attended day and night, especially at night. Brother Brewer preached with great ease and force, and was given the closest attention by all who heard him. Seven were added to the church and many others seemed "almost persuaded." Eternity alone can tell the good that was done. Brother Holt has been breaking to us the bread of life twice a month this year. May the Lord bless all of our faithful ones.—J. R. Armstrong.

“GOD IS LOVE” Earl Kimbrough

Barton W. Stone in his youth was a member of the Church of England. But he seems to have been but little influenced by the Anglican priests. Religion then generally “engaged the attention of but a few.” Stone said: “Indeed, our parson himself mingled in all the sports and pastimes of the people, and was what may be termed a man of pleasure.” When the colonies had freed themselves from the yoke of Britain, the priests’ salaries were abolished, and Stone said, “our parsons generally left us, and many returned to England.” After this the Lord’s Day was converted into a “day of pleasure, and the house of worship deserted.” Then some Baptist preachers began preaching in the community with great effect and Stone was a “constant attendant.” He listened with interest to the people’s experiences, noticing the variety of things that brought about their deliverance. “Knowing nothing better, I considered this to be the work of God, and the way of salvation,” Stone writes. (Barton W. Stone, *The Biography of Eld. Barton W. Stone*.)

For a time, young Stone had a profound interest in religion and the saving of his soul. He had listened to the Baptists, but then some Methodists came into the community. He was impressed with their grave and humble appearance and the good effect they had on society. The Episcopalians and Baptists began to oppose them and a bitter wrangle ensued in which the Methodists were declared to be the locusts of the Apocalypse and the people were warned about receiving them. Stone said: “My mind was much agitated, and was vacillating between these two parties. For some time I had been in the habit of retiring in secret, morning and evening, for prayer, with an earnest desire for religion; but being ignorant of what I ought to do, I became discouraged, and quit praying, and engaged in the youthful sports of the day.”

When he was fifteen, the will of Stone’s father’s was executed and, after much thought, he decided to invest his inheritance in a liberal education with the view to becoming a lawyer. He entered David Caldwell’s Academy at Guilford, North Carolina. There he found great religious excitement among some of the students, but remained unaffected by it. He associated with the students that made light of religion and so kept himself aloof from religious thoughts, although his conscience bothered him when he was alone. Stone’s room-mate was a pious young man who on one occasion took him to hear James McGready, the preacher that later helped spark the great Western Revival of 1801. Stone was deeply

affected by McGready’s preaching and began once more to wrestle with the consequences of embracing religion. “After due deliberation, I resolved from that hour to seek religion at the sacrifice of every earthly good, and immediately prostrated myself before God in supplication for mercy.” (Ibid.)

In keeping with the preaching he had heard, he anticipated a long and painful struggle before he could come to Christ for salvation. He said: “For one year I was tossed on the waves of uncertainty—laboring, praying, and striving to obtain saving faith—sometimes desponding, and almost despairing of ever getting it.” Describing the common religion of Calvinism, he said: “The doctrines then publicly taught were, that mankind were so totally depraved, that they could not believe, repent, nor obey the gospel—that regeneration was an immediate work of the Spirit, whereby faith and repentance were wrought in the heart.” In 1791, Stone’s spirit was encouraged by the preaching of J.B. Smith, a college president, who spoke on a broken and contrite heart. As he described this, Stone felt that he was talking about him. His hope rose and his “sorrow-worn heart felt a gleam of joy.” For the first time he partook of the Lord’s Supper.”

But that same evening, after again hearing McGready. Stone said: “Before he closed his discourse I had lost all hope—all feeling, and had sunk into an indescribable apathy. He soon inquired of me the state of my mind. I honestly told him. He labored to arouse me from my torpor by the terrors of God, and the horrors of hell. I told him his labors were lost upon me—that I was entirely callous. He left me in this gloomy state, without one encouraging word.” Stone remained in that state for several weeks during which, he said: “I wondered alone—my strength failed me, and sighs and groans filled my days. My relatives in Virginia heard of my situation, and sent for me. My altered appearance surprised them. My old mother took me in private, and asked, what is the matter? I told her all.” (Ibid.)

After staying a few days in Virginia, Stone returned to the academy with no change in his state of mind. A little later he attended a meeting in the same county and heard “a strange young preacher, William Hodge.” Stone said: “His text I shall never forget, ‘God is love.’ With much animation and with many tears he spoke of the Love of God to sinners, and of what that love had done for sinners. My heart warmed with love for that lovely character described, and momentary hope and joy would rise in my troubled breast. My mind was absorbed in the

doctrine—to me it appeared new.” (Ibid.) As a result of this one sermon, based on a precious truth about our Holy Father, Stone gave himself in to the love of God and committed the rest of his time at the Academy “devoted to God.”

While Stone had not yet come to the full knowledge of the gospel plan of salvation, the truth that “God is love,” that he loves sinners, and that he wants all to be saved freed him from the gloom of eighteenth-century Calvinism, which had failed him completely and left him in a state of dark and dismal despair, without God and without hope in the world. While this great truth is well known to Christians today, it was a landmark on Stones path to reform and restoration.

The Last Will and Testament of the Springfield Presbytery, the defining document of the Restoration Movement led by Stone, might never have been written except for the great fundamental truth: “God is love.” While we have this truth ever before us, let us not permit our familiarity with it to cause us to lose sight of its true significance. The wrath of God against sinners and the horror of hell should be preached, but to dwell on these to the neglect of God’s love is to follow the path of Barton W. Stone in reverse, or as Paul said, to return to the weak and beggarly elements of the world.

Looking Back

O. C. Dobbs, Fayette, Ala., August 22: "Due to the efforts of William Aldridge, who moved from Fayette County last year, I am now in a good meeting at Gold Mine. Meeting is two days old, with one confession. I closed near Rienzi, Miss., last week, with seven baptized. I have also held meetings at Dennis, Miss.; at Kingsville, in Lamar County, with ten baptized; also a mission meeting near Kingsville, with two additions; at Prospect, Ala. I go next to Rock City, Gurley, Ala.; Frankfort, Ala.; and to Barfield, Ark., beginning the fourth Sunday in September."

GA- 8/31/1933

Gardner S. Hall, Birmingham, Ala., July 18: "I closed a recent meeting at Fayette, Ala. Eleven were baptized and one was restored."

GA-7/26/1934

A LETTER OF CONDOLENCE

The following is a letter written by Lorenzo D. Randolph to his sister and brother-in-law comforting them on the death of their son. It shows the deep compassion of the man and his love for family....LEW

Millport, Alabama

Nov. 21, 1859

To Thornton and Lady,

Dear Bro. and Sister, yours of the 12th Inst, was duly read per last mail, in which you inform us of the death of dear Jefferson! We do most heartily sympathize with you in your sore beriefment. We would, indeed, if we could, give a word of condolence, and try to alleviate your distress, but we cannot supply up your loss-your heavy loss. But as was the case of King David, in the death of his son Absalom--and, as was the case of the Mothers of Bethlehem in the death of their children, so it is with you!--you can not be comforted, for your son "is not"! I would, if I could, give a word of condolence, but I too, am bereffed! How inscrutable are the ways of God! And does the Lord, indeed, chastize whom he loves? Then surely you are the Lords favorite.As such, dear Bro. and Sis. exercise as much resignation, as you can and be assured that you have our prayers that you may be sustained; as "all things work together for good to them who love the Lord."

I hope to see you soon, for the Lord willing, I will be to visit you as soon as I get through my prep(?) of warse (?) and spend a day or more with you, and other dear ones. We have nothing of interest to say of our meeting; for at that time the weather was so very cold, we had but little enjoyments. Though since you were here we have inlisted two others into our communion, from the Baptists. O! that we had more preachers! For, surely the harvest is waisting! But let us bestere ourselves and save all we can. We know not what we can accomplish; let us not stand idle. N.V. Tell Bro. Andrew if it suits his conveyance to defer having another frolic at his house, until I see him as I am weak minded, that I cannot see Christian propriety in so doing. Respecting, what you wrote me, relating to my attending you monthly to preach for you, I would just say that I would be pleased to be circumstanced, to do so but when I see you, we can talk about it. But I must conclude.

And believe me dear Bro. and Sister, yours in the bonds of love and affection, as"mourning with them who mourn"

L.D. Randolph

P.S. We are all well at this time, nor have we any serious sickness in our vicinity,LDR

CELIA BOWEN STONE
Scott Harp

The name Barton W. Stone is synonymous to work of the early years of the Restoration Movement in North America. The wife of his youth Elizabeth Campbell Stone, passed from this life May 30, 1810, a little less than nine years after marrying. In those short years she gave birth to four children.



One of Eliza's cousins, eight years her junior, was Celia Wilson Bowen. She was the youngest daughter of Captain William Bowen (1742-1804) of Mansker's Creek, near Gallatin, Tennessee. Barton married Celia Stone, October 31, 1811. To them were born four sons and two

daughters (William Bowen, John Henley, Mary Russell (Poly), Barton Warren, Catherine L. & Samuel Matthew). She remained constant and promoter of her beloved husband throughout the remaining days of his life. When Barton W. Stone died November 9, 1844, he and Celia were visiting in the home of their daughter, Amanda Bowen, in Hannibal, Missouri. The body was returned and temporarily buried on the property owned by the Stones in Jacksonville, Illinois. When Celia decided to sell the property, the body of her husband was exhumed and buried at the old Antioch church cemetery about seven miles distance. In the spring of 1847, the grave was again moved to its present location at Cane Ridge Meeting House near Paris, Kentucky.

After the sale of the Jacksonville property, Celia moved to Hannibal, Missouri and lived out her remaining years in that town. She passed from this life Thursday, April 23, 1857. At the time most people were buried in the relatively new Baptist Cemetery on a hill just north of downtown Hannibal. She was buried in this grave yard.

During a June, 2009 trip through northern Missouri, Illinois and Indiana, C. Wayne Kilpatrick, Tom L. Childers and Scott Harp visited the old cemetery. As over 150 years had passed since Celia Stone's departure, the cemetery was in a terrible state of disrepair. Many of the stones in the park had been vandalized or removed. It was a real concern as to

whether the location would be able to be found. However the grave was located. Someone had placed a little wooden cross at the head. Gone, but not forgotten! It was cleaned up, and chalked to bring out the best definition. The photos are below. If you ever visit the town of Hannibal, do not forget that though the area is best remembered as being the boyhood home of Samuel Clemens, it was also the home of Celia Stone for nearly thirteen years.

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BAPTISM OF AN OLD MAN

Frank Richey

(Note: B. F. Hall gives the account of his baptizing an old man in his unpublished autobiography and in the Millennial Harbinger, 1843, pp. 511-514. The following story is a compilation of these two accounts.)

When Benjamin Franklin Hall read the Campbell-McCalla debate in the spring of 1826, his life was changed forever. By chance, B. F. Hall came across this recently printed book in the cabin of some friends on Line Creek near Gamaliel, Kentucky. Hall could not restrain himself from preaching what he had learned from this book—the ancient doctrine of baptism for remission of sins—so suppressed by the denominations and theologians of the day, the simple New Testament doctrine had, for the most part, been forgotten. The statement made by Campbell during the debate simply read: “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.” Campbell, quoting Acts 2:38, captivated the mind of Hall. Never before had he thought of how one became a Christian in light of this passage. Hall was determined to share this message with those who perhaps would reject it.

His first subject of baptism for remission of sins was on the way home to his father’s house. Hall stated, “The night before I reached my father’s, I stayed with a brother whose wife was not a disciple. I found, however, that she was greatly concerned about her soul. I presented to her the gospel, and exhorted her, as she seemed to be a true penitent, to be baptized for the remission of her sins. She received the word with readiness of mind and, like the Pentecostians, rejoiced that she had learned the way of salvation. I baptized her a few days afterwards. She dedicated the remainder of her life to the service of the Lord, and died some years since in the triumphs of faith.”

Hall went on to say that in July, he presented the same sentiments to a number of people in the Georgetown, Kentucky area, but the brethren insisted that he should not preach this at their meetings. Hall did, however, in private, teach what he had learned about the importance of baptism for remission of sins.

His interest in the doctrine of baptism for remission of sins seemed so plain to Hall. It was at this time that he conversed with Barton Stone about it. Stone told Hall “that he had introduced it early in the present century, that it was like throwing ice water on the people; that it froze all their warmth out, and came well nigh driving vital religion out of the country, and would have done it, if he had not resisted from preaching it. He said he had preached it at different places and to different congregations, and that the same results followed. Finally, he abandoned it altogether. I asked him why he had preached it at all? He answered, because he found it in the Scriptures.” Hall went on to say, “I gave him, however, to distinctly understand that I fully believed it to be the truth, and that I was resolved to preach it; and that, if any of the brethren rejected it, I would tell them ‘brother Stone says it is taught in the Scriptures.’ This made him laugh. He then pleasantly remarked I was so hardheaded that he could not do anything with me, and he saw I was determined to have my own way. He afterwards requested me in a serious tone not to broach that idea in Georgetown. But I did not promise, for my soul was full of it.”

In the fall of 1826, Hall started for Alabama. On his way, he attended a camp meeting at Mill Creek near Tompkinsville, Kentucky. During this meeting, Hall preached baptism for remission of sins. He said that when he concluded the meeting, “I then invited all who wished to be baptized for the remission of their sins to come forward. Five, I think, seated themselves as suggested. I took their confessions in the hearing of a large congregation.” Hall stated that it was “between 11 and 12 o’clock, and four of those who had made the confession, wished to be baptized the same hour.”

Hall says that after this meeting, he went directly to Jackson County, Alabama, where he preached in a camp meeting on Crow’s Creek, among the hills bordering on the line between Tennessee and Alabama. Hall said, “I delivered a discourse on Romans 10:1-10, in which I presented the elements of the gospel—its facts, commands and promises, and urged immediate compliance with its provisions in order to (have) remission of sins. I invited persons forward to confess with their lips what in their hearts they believed.”

Hall said several came forward, but made particular mention of an old man with tears streaming down his face coming forward to accept baptism for remission of sins. He said, “among them a venerable

gentleman with a good face and fine broad, high-retreating forehead. He arose almost instantly the invitation was given. He supported with a cane his tottering frame, bent under the weight of many years, and stepped forward, and reached me his bony hand, the tears coursing down his furrowed cheeks." Hall's other account said, "Steadying himself with his staff, and reached me his thin and palsied hand, tears at the same time gushing from his eyes, and his whole frame shaking with deep emotion."

"At the conclusion of the song, the old man asked if he could say a few words. When given permission to speak, he said, "Friends, I have asked permission to say a few words. You see I am an old man. I am upwards of seventy years of age. From my youth, I have been anxious to be a Christian. I have always attended religious meetings, and listened attentively to the preaching, anxious to learn what I must do to be saved. When I heard of this meeting, my first impulse was to attend it. But then I thought of my age and infirmity, and the distance, about seventy miles, and I remembered that I had never heard anything that I could understand that I must do to be saved, and it was not likely I would be more fortunate, should I come to this meeting, and I almost abandoned the idea of making the attempt. Then again, I remembered my great age and declining life, and knew I could not live much longer, and the thought of dying without religion was horrible. These reflections armed me with resolution to undertake the long and fatiguing journey, with the faint hope that maybe, I shall hear something that will give me hope and comfort in death. I devoutly thank God that I am here, and that I have been permitted to hear the sermon today. It is the first time in life that I have heard, so that I could understand, what I must do to become a Christian. Young friends, if I had, when I was of your age, heard the discourse to which you have just listened, I would have then become a Christian." The old man added, "If I had, when young, heard the sermon just delivered I doubt not I should now have been a veteran of the Cross, instead of being, as I am, an aged sinner."

At this point, the old man broke down weeping and Hall stated that "it was enough to move a heart of stone." The confessions of the weeping penitents was (sic) taken and the group made their way to the water only a few paces away, to be immersed into Christ Jesus. Hall said, "As the old gentleman emerged from the liquid grave a smile played over his features, blending with his tears; he clapped together his thin hands. As the aged gentleman came out of the water, a holy joy lit up his countenance, and a manly smile played upon his features; he clasped his bony hands together and said. 'Praised be the Lord

that I ever saw this day! I can return home and die in peace, for I have found what I have been seeking for all my life.'" Hall added that the old man said, "Thanks be to God for the assurance I now feel that my sins are forgiven! I have believed his word, and, as I trust, have from the heart complied with his prescribed conditions of pardon, and, confiding in his word of promise, I rejoice to be assured of my acceptance with my adorable Savior. I can now return home contented and happy, and occupy the few remaining days I may yet live on earth in making ready for the life to come. Friends, one and all, farewell. Our next meeting will be at the judgment. May I hope to see you all in heaven? At this affecting talk of the old man many wept. It was the last day of the meeting. The congregation soon dispersed. I assisted the old man on his horse, and bade him a final adieu, and never heard of him afterwards, but hope to meet him in heaven. O what meetings and greetings, and joyful recognitions there will be in the spirit world!"

The story of the baptism of this old man raises a number of questions. First, who was this old man? We do not know. Secondly, where was he from? Again, we do not know the answer. Thirdly, why did the old man, obviously in ill health, make a seventy mile trip to hear Hall preach? We simply do not know. But to this question we might speculate an answer. Could it have been that God's hand was in this? Could it have been that this old sinner, who for many years sought to know God's plan for the salvation of man, who had heard many sermons from many ministers, realized that there was more to salvation than just praying to God? Did God provide a door of opportunity to him to obey the gospel of Christ before his demise? Even a casual observer can see God's hand all over this event. Did not our Lord say, "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened" (Matthew 7:7-8). Did the old man do the same thing Saul of Tarsus did in order to be saved? Saul, later called Paul, said of his conversion that Ananias came to him with this message, "Arise and be baptized, and wash away your sins, calling on the name of the Lord" (Acts 22:16). When the old man came up from the watery grave, he had done that which was preached by Jesus, Peter, and Paul.

From Jackson County, Hall made his way to Madison County, Alabama, where he continued to baptize many for the remission of sins. From there, he came to Lauderdale County, Alabama where he held his well documented meeting on Cypress Creek. One of those present was James E. Matthews, who

upon hearing Hall's sermon on the necessity of baptism for remission of sins, set about writing his old friend, Barton W. Stone, a series of three articles entitled, "*The Gospel Plan of Saving Sinners*," published in the Christian Messenger in 1828. These articles went a long way in convincing Stone to go back to preaching the necessity of baptism—a message he had taught many years earlier. The articles also convinced many preachers to take a stand for this biblical doctrine and helped to bring about the unity meeting between the Stone and Campbell groups in 1832.

Gathering Home

Otis B. Anthony

Otis B. Anthony, eighty-one, died suddenly at his home near Pensacola, Fla., November 19, 1957. He was a superintendent of the Tennessee Coal and Iron Company--now the United States Steel Corporation--for thirty-five years in Birmingham. He had been retired for several years. He was educated at Highland Home College under J. M. Barnes and Samuel Jordan. He was one of the leaders in the old Fox Hall congregation when I came to Birmingham on November 16, 1907. I lived in his home the first year I came to Birmingham. We moved out of the hall in 1910, to a little frame house built where the present West End meetinghouse is. He became one of the elders of that congregation and served as an elder till he moved to Bessemer, and he helped start and built up the congregation there. He was a close personal friend of mine. He and his first wife reared a family of six children. Two of his daughters married preachers, and one of his sons is an elder in the Bellview congregation in Birmingham. His second wife is also a fine Christian and she nursed him as a baby in his last days.

John T. Lewis.

Gospel Advocate, January 23, 1958, page 63.

Katie Bradford Appel

Katie Bradford Appel, wife of Sam B. Appell, of Selma, Ala., was laid to rest in Old Live Oak Cemetery yesterday, July 4. A quartet of singers from Central Church, Birmingham, Ala., sang, and I spoke words of hope and comfort. Sister Katie, whom I have known for longer than twenty years, lived a beautiful Christian life. Her devotion to Brother Sam and her two children, Buddie and Catherine, was both faithful and wise. Brother Appel is an elder in the Selma congregation. Sister Appel is survived by two sisters (Mrs. Morrow and Mrs. Cosby, both of Selma), two brothers (Thomas G., of Selma, and Dr. Harry Bradford, of Birmingham), a number of nephews and nieces, and one infant grandchild.

Pryde E. Hinton, Birmingham, Ala.

Gospel Advocate, July 19, 1945, page 383.

Looking Back

South Alabama Work Reported

R. L. HUFFMAN Georgiana, Ala.

In April, 1942, I began work as an evangelist in south Alabama, and have devoted my efforts mainly in Conecuh, Butler, and Crenshaw Counties. In Conecuh we now have another church house and lot paid for, although the building is not finished on the inside. To this church we have given the name New Haven. It is about eighteen miles north of Evergreen, Ala. There have been members in this community for several years, and at times they have met from house to house. Almost all the young people have been scattered since the war came on, but older ones are still carrying on.

In April, 1942. I began a meeting here in Georgiana, where there were several members without a meeting place. After the series of meetings, regular worship was begun in the funeral chapel. That summer we purchased a dwelling in a well-located section of the town. It was soon paid for and turned into a church building. The work has been strengthened slowly, but firmly. Last Friday, M.. Cecil Perryman, of the Highland Avenue congregation, in Montgomery, closed a good meeting here, having preached nearly three weeks. He did his work well, and three were baptized and one was restored. In September of 1942 I began an open-air meeting about four miles south of Brantley, Ala., in Crenshaw County. This meeting was well attended, with good interest. The next year I was solicited to return there for another meeting. At the second meeting seven were baptized, and funds began to be raised to build a church house. The house was built in April last year, and is now completed and paid for. Seven more were added by baptism there last year. There were only three members in this community when I held the first meeting. This community, as a whole, has a good attitude toward the cause.

At Bowles, another community in Conecuh, north of Evergreen, Ala., I held another open-air meeting in 1942, and thirteen were baptized. G. C. Reynolds, of Evergreen, had already baptized six before I began there. These brethren have not yet built a house in which to worship. Like other places, the war has scattered some of them, but they are still hopeful of building later. I have held meetings for older churches, preached in other communities, in the open, in schoolhouses, in homes, and scattered literature. Some have been baptized and others restored at different places. We now have three new church houses in all. And a small number meeting in a home at another place, and funds are being raised for a church house at yet another place.

In all this work the Highland Avenue congregation, of Montgomery, Ala., has given financial backing and encouraging support to my efforts, for which I shall always be gratefully appreciative. I report my efforts and the results regularly each month to this congregation."

GOSPEL ADVOCATE

6/7/1945

BARTON W. STONE ASSOCIATIONS WITH THE FAVOR FAMILY
Bobby Graham

When we investigate the links and associations of a family, we often learn more about their relatives, friends, and acquaintances. Such is certainly true of the family of John Favor, Sr. in connection with Barton W. Stone, though they were physically separated by hundreds of miles.

John Favor, Sr's first marriage and early life in Virginia and Kentucky before his move to North Alabama in the very early 1800' surely brought him and his wife into a circle of friends and acquaintances to which we are not now privy, but we are forced to wonder whether he might have heard some of the early preaching of Barton W. Stone. Born nine years after Favor in Maryland, in 1772, Stone later spent time in North Carolina, Virginia, and Tennessee, before going to Kentucky, where a "revival" was in the making. Knowing the possibilities, Stone stayed in the area near Paris and Cane Ridge, where the rest is history. In the years following, as Stone was speaking out concerning the gospel's universal scope of salvation and its requirement of faith in the sinner as a condition of his salvation—both principal aspects of his early teaching being in conflict with the creeds and teaching to which he had formerly held and most still held, was it not possible that John Favor, living not far away in the Lexington area, at least heard about this new message. No, he did not accept it this early; but he later accepted the gospel message, stood for it, and began proclaiming it in his new Alabama home. Might it not be possible that his earliest consideration of this "new message" came during his Kentucky sojourn? Regardless of the reality of such early Stone influence on Favor, other Stone representatives were soon to begin molding Favor's thinking.

Joshua Kennerly Speer, born and raised in North Carolina, moved to middle Tennessee in 1818, where he began preaching in 1823 and continued all over that section of his state and into North Alabama until his death in 1858. It was inevitable that the influence of Barton W. Stone, working next door in Kentucky, would soon work its way into Speer's area of the Volunteer State, through gospel preachers' coming there, so that Speer himself must have been thereby influenced. It was Speer who came from Maury County, Tennessee, to Limestone County, Alabama,

in 1833 to preach, as reported in Campbell's *Millennial Harbinger*. Jan. 1834 MH, pg. 45

Cannons Creek, Maury county, Ten. December 4, 1833,

I attended a four days meeting (including the 4th Lord's day in October last) at Poplar Creek, Limestone county, Alabama; where I had the pleasure of declaring the glad tidings concerning the kingdom of God and the name of Jesus Christ, " for two hours on each day, to an attentive audience. Eight persons confessed that Jesus Christ is Lord by submitting to the institution of immersion for the remission of sins. We had, truly, a time of refreshing from the presence of the Lord. The reformation has made a very fair beginning in Limestone county, having amongst its advocates several, of the more intelligent part of the community, a number of whom have shared largely in the honors of this world, but are now willing to seek "the honor which comes from God only." Joshua K. Speer.

In this visit by Speer and his preaching of the gospel, it is almost certain that the influence of Barton W. Stone continued its impact on both the family of John Favor and others in Limestone County.

In October of 1834, John Favor, Jr. reported in Campbell's paper that two other preachers had just completed their preaching work at the new Limestone County congregation which the Favors had begun after severing all ties with the Baptists:

We have been meeting for worship on the first day of the week for more than two years, and can confidently say that the doctrine is of God. At a 3 days' meeting, held at Mount Pleasant, including last Lord's day, attended by brethren Anderson and Griffin, 10 confessed the Lord and were added to the congregation. The opposition is raging; but the truth is mighty and will prevail.

John Favor, Jun.

According to Stone's *Christian Messenger*, James C. Anderson had already been on a preaching tour in Limestone County (confirmed according to the Limestone County Marriage Book in October 1829), had been among Alabama, Tennessee, and Kentucky preachers attending a conference in Jackson County, Alabama, in 1827, and had also served as an agent for Stone's paper in 1831. The influence of Stone through men whom he had taught and through the paper that he published, surely made its way again into Limestone County. Thacker Griffin traveled

with Anderson on a tour through South Alabama for a few months in 1834, before their arrival at Mount Pleasant, the new congregation which the Favors and their former Baptist associates had begun, in October of that year. Who could doubt Stone's sway in the preaching of these two men?

The incorporation statement of the Poplar Creek Baptist Church of Christ (here also in the 1870's was the heresy trial of R.W. Officer, a wonderful story of dedication to the Biblical pattern over the creeds of men), declaring the intent of forming a church on July 12, 1827, and recorded by the Clerk of the County Court on August 10 following, contains quite interesting information about some connections of the Favor family. Among those separating from the Round Island Church and forming the Poplar Creek Church in 1822 were the Favors and the Biards (sometimes spelled Baird). Biards in this group were Archibald Biard, Pleasant Biard, and Rebecca Biard. Just a few years later in September 1826, Biards and Favors again separated from Poplar Creek to begin the Independent Baptist Church of Christ at Poplar Creek. Elder John Favor, Jr. was recognized as their pastor, Pleasant Biard as one of the two deacons, John Favor, Sr. as their clerk, and John Nelson Biard as one of two trustees. This combination of names begins to take on new appeal when we understand that the Biard family was related to Barton W. Stone through John N. Biard, whose wife was Rebecca Stone Biard, a niece of Barton W. Stone (She was daughter of Barton's older brother Ezekiel), The Biards had moved to Limestone County to live in the Ripley community in 1818, the year when Limestone became a county in Alabama Territory (Statehood arrived in 1819). After John Nelson Biard was killed on January 6, 1839, in the first work done on the Tennessee River by the U.S. Government at Muscle Shoals, and then buried in the Ripley Cemetery in Southwest Limestone County, in 1847 Rebecca moved her children to the area of Paris, Texas, where she was buried. Lamar County, Texas still has its Biardtwn community.

This Stone-Biard connection is significant for two reasons: (1) All of the early Biard family members were baptized by either Barton W. Stone or Alexander Campbell, according to Biard family information in the writer's possession, thus necessitating the kind of influence which this article affirms; (2) The same information states that Barton W. Stone was an accomplished linguist who came to the section now known as Limestone County, Alabama, even before its becoming an Alabama county, and preached to a group of Cherokee Indians

in what was then part of the Cherokee Nation. The Biard family's information also says that there was an eight-sided log church building in the settlement on the Tennessee River in Southwest Limestone County, where Stone preached to the Cherokees. It is thought that his visit took place in the 1820's. While Stone's writings apparently do not mention this visit to Limestone County (nor do Campbell's writings record the visit here claimed by Biard family information), the details in the family history are sufficiently specific and credible in view of other known history as to beg acceptance as really occurring.

Most students of North Alabama Restoration History usually contend that Barton W. Stone's influence was more profoundly felt in North Alabama than that of Alexander Campbell. In view of this writer's study of early church history in Limestone County, Alabama, he would also make that contention concerning this one county. Stone's influence reached Limestone County early through more representatives that did that of Campbell. Early Christians in Limestone County, though sometimes called Campbellites in derision, would more properly have been termed "Stoneites" by those wishing to ridicule them.

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STONE'S PLEA TO BRETHERN
Earl Kimbrough

Barton W. Stone's desire for unity and his humble spirit in the pursuit of it has led some to conclude that the unity of Christians with him had priority over truth. This is not the case. While he stressed unity, perhaps more than others, and while it filled a large place in his ministry, he did not deny the need for faith and obedience to the clearly taught commandments of Christ. But he always distinguished between truth and men's opinions of the truth and his gentle disposition led him to be tolerant toward those whose opinions differed with his own. "[Stone had] a large part in shaping the destiny of the movement to restore New Testament Christianity and point the way to Christian unity. His major contribution lay in his irenic spirit, his bent to practical unity, and his deep concern for the saving of lost souls."¹

Stone died at Hannibal, Missouri, November 9, 1844. His tender and serene spirit remained with him to the end and, no doubt, helped in his passing. Dr. David T. Morton, who attended the departure of this "time-worn and heavenly-honored Saint," said: "I esteem it one of the greatest privileges of my life, to have been permitted to witness the bright display of faith and hope—patience and resignation, manifested by him during a series of painful paroxysms, more lingering and acute, than ordinarily falls to the lot of expiring mortals.... I [asked him] Father Stone, you have been much persecuted on account of the peculiarities of your teaching—I now ask you if you wish to die in the same faith in which you have lived? He replied, distinctly and audibly, I do, and added, that we may have errors I will not deny; but in the main, I am satisfied we are right and exhorted us to continue faithful."

Dr. Morton further said of Stone: "While beholding his sufferings, the question involuntarily suggested itself to my mind, Why does our kind heavenly Father, in whose service he spent his life, permit his aged and faithful servant thus to linger in torturing pain to the close of his life? The next moment perhaps, found me enraptured with admiration at his patience and resignation—thus furnishing myself, an answer to the query. For had not Abraham believed the word of the Almighty, and father Stone not died with lingering pain, we could never have been exhorted by the faith of the one, nor encouraged by the patience of the other, when surrounded by similar trying circum-stances.

We give this view of Stone, as the curtain closes on his humble life, to focus more sharply on a letter he wrote to the "Church of Christ Scattered Abroad

Throughout the United States of America." Written about three months before his death, when he knew he had not many days to live, he tenderly warned his brethren, saying: "My dear brethren, we have advanced and become a great people. Now is the time of danger—now there is need of humility, watchfulness and prayer. We begin to be respected as a people, and begin already to vie with others in numbers. Joab is sent by the higher powers through the length and breadth of the land to number Israel. O that the fate of Israel of old may not be ours!... Instead of thanksgiving and praise to God, because he has so wonderfully prospered our labors in uniting so many thousands, it is to be feared that pride may yet succeed, and spoil all our works. So we may be captivated by the doctrines, forms, popularity, and respectability of the sects around us, that we may try to accommodate the truth of God to their prejudices in order to gain their favor, and eventually to enlist them on our side, and join in our mighty union. Such union is no better, if as good, as that of the Romanists, who are exceedingly zealous for union, A union of ten pious, uncompromising persons in the truth, is better than 10,000 of the contrary character. Truth must never be sacrificed for the union of numbers. Truth preached and lived in the spirit will cut its way through all opposition."

The teaching, example, and spirit of Barton W. Stone, through his influence on the earliest gospel preachers in North Alabama, we believe, had a far greater effect on the Christians and churches in that region than that of any of the principal men of the Restoration. While his personal presence in the state was almost non-existent, he cast a long shadow over the region that contributed to the rather unique character of apostolic Christianity as practiced by the Christians there in the nineteenth century.

James D. Murch, *Christian Only*, 83.
²*Christian Messenger*, Dec. 1844.

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 And Check Your Renewal Date

Uncle Isaac Sez



I was visiting with an elder in one of our "big" churches the other day. He was opining about the lack of interest among his membership. I asked if they still had gospel meetings. He said, "naw, they are ineffective now a days." I said "maybe it's your membership that's ineffective. He said, "There you go, Isaac,

living in the past. Times have changed and people are different. I answered that the devil hasn't changed. His tactics are the same. He just has more help these days.

I still believe there is nothing better than a good gospel meeting to reach the lost, build up the local church and inspire the membership. In the not too distant past, gospel meetings were mainstays of the churches. Lots of visitors, great singing and usually good preaching, was and is, just good for the soul. I have records of meetings held by some of the "big" preachers of days gone by. Gus Nichols at Berea in Fayette County resulting in twenty seven baptisms. John T. Lewis at Oakman in Walker County with twenty six additions. Chester Estes at New River with thirty three responses and Gus Dunn at Hodges, Alabama with seventy eight additions. The grand daddy of'em all, in modern times, may have been my good friend Earl Robertson in a fifteen day meeting at Union Hill near Celina, Tennessee in 1954 with one hundred six baptisms; fifty three in one night in a nearby creek. Lemuel Smith led the singing. What a meeting that must have been! Earl said he was tired, but happy. The gospel, when properly preached, touches people. The next time you hear your preacher or your elders whining about the poor attendance or the lack of interest, tell him to have an old fashioned gospel meeting. Not one of those little mini-meetings lasting two or three days, but a real old time gospel meeting.. Surely your members can miss one little league or soccer game or their favorite T.V. show one time for themselves, their friends and neighbors and above all for the Lord....

Brother Wayne tells us that the Disciple's Of Christ Church in Selma has closed its doors and sold the property. It was at this church in 1886, that a small number (14) of preachers voted to teach the rest of us how to evangelize the state by establishing The Alabama Christian Missionary Cooperative. Today there are 6 churches of Christ meeting in the area and no, NADA, Disciples churches. So much for unscriptural organizations. The hand waving, instrument playing, modernistic, new hermeneutics among us take note. As you drift farther and farther away from the Lord's way and eventually become unrecognizable as a new Testament

church your membership will realize that you have no substance and are no different than the many denominations around you. It is more than likely that you will suffer the same fate as the Disciples. The sad part is that as this bunch did in the 1800s, you will wreck many of the Lord's churches on your way into the abyss of denominationalism and thus, to your reward.

Incidentally, Wayne bought the Pulpit stand from which, according to local lore, Alexander Campbell spoke on one of his visits to that congregation. Great find, Wayne....

Read a recent discussion about women preachers...Some self styled scholar type was bemoaning the fact that a survey found that churches with women preachers were losing members...Maybe the Lord knew something we don't when the Apostle Paul was inspired to write "Let your women keep silent in the churches, for they are not permitted to speak;" 1 Cor 14:34 NKJV. It is impossible for a statement to be clearer. Some of these scholarly yahoos were trying to explain that the scripture was written in a different time and culture,,,,,This may come as a shock to them and others, but the entire Bible was written in a different time and culture...So what? What has that got to do with the price of tea in China? These folks amaze me at the way they attempt to wiggle their way out of the Lord's commandments...Nothing could be more definitive than the above scripture. Why don't these characters admit they no longer believe God's word and say they believe it is nothing more than a fairy tale... Just tell the truth. The same logic applies to the other laws of God that they play fast and loose with, such as acceptable music in the worship and baptism for the remission of sins.

From a recent article in the Nashville Tennessean on the resurgence of Calvinism; One young man, reared a Methodist, came from Alabama to Nashville to attend Belmont University. By the time he got to college, he had lost interest in religion. He said that "years of fun and games in church youth groups gave him little theology to believe in." "I never gave up belief in God," he said. "But I had my doubts about him." Speaks volumes..Needs no further comment from me..

"Lipscomb University A Cappella Singers will perform Requiem by Gabriel Faure, accompanied by a full orchestra, at 7:30 p.m. on Monday, April 14, at Christ the King Catholic Church, 3001 Belmont Boulevard in Nashville. The general public is invited and this event is free of charge." The announcement above was reported in the Lebanon Democrat Newspaper in Lebanon, Tennessee last year.

Now, just in case you are unfamiliar with the word "requiem" (because it's not found in the Holy Scriptures), it is a doctrine concocted by the Roman Catholic Church. It is defined as any musical composition or service for the dead. In the Roman Catholic church, it is a solemn mass sung for the dead There is nothing to add except get up off the floor, take a nerve pill and lay down and take a nap Question; How long will Christians continue to send

their sons and daughters, along with their money, to participate and support such? As the old spiritual asks, How long, how long?...

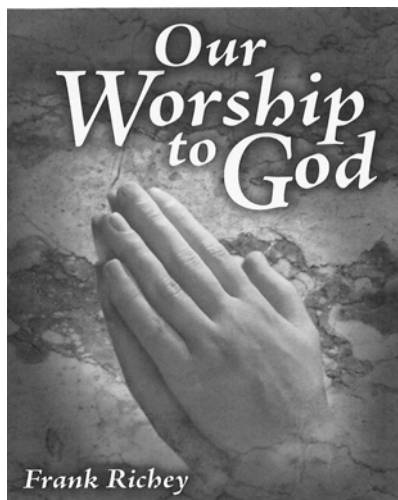
Speaking of the dead, a young preacher in our area, was bragging about an incident in which he was involved a year or so ago. It seems an elderly lady who was a member of the church where he was the associate minister, approached him, distraught over the death of her sister, and wanted to be baptized for her deceased sibling who had never been baptized. The good sister was not to be denied and he finally granted her wish. Said he, "it did no harm and made her feel better." Don't believe I would've done it and I know I wouldn't have told it and certainly not from the pulpit....He obviously doesn't recognize that her lack of understanding of baptism is a reflection on his teaching. It is also proof positive of what we have been saying about feel good religion....Oh me!

Now comes word via the New York Times of the following "marriage." Drew Hamill and Jason Mida were married at their home in Washington. The Rev. Bryan C. Tisch of the World Christianity ministries officiated. Mr Hamill is the press secretary to Nancy Pelosi, speaker of The House of Representatives, Washington. The article pointed out that Mr. Hamill graduated from the University of Illinois. Mr. Mida on the other hand is a graduate of that bastion of conservative theological thought, Abilene Christian University.....Mr. Mida is president of The Gay and Lesbian Victory Fund in Washington.

Brother Josh would like to know if one or both of the parties wore a white tux and a veil... I was telling a friend about the matter and he said the D.C. after Washington stood for dirty cesspool. If one dares to point out the decadence of such behavior, much less the sin involved and the stern condemnation of such in the holy writ, he is branded a radical and a homophobe....What is our country coming to? The collapse of our basic moral foundations in the last 25 or 30 years is appalling. I am beginning to wander if old Rome was anymore corrupt...

A few months back, Coach Tommy Tuberville was hired as the football coach at Texas Tech University. From all accounts, Tuberville is a Christian. In a shameless display of silliness, several local congregations in Lubbock worked themselves into a frenzy over which congregation the Tuberville family would place membership with. It was almost as if a bidding war was on. Sadly this episode points to the need by many of our celebrity crazy brethren for publicity and recognition from the world. Celebrities, if they are Christians, should be treated no differently than any other Christian. I remember the story of David Lloyd George, Prime Minister of Great Britain, who was a Christian. When visiting President Wilson during WWI, he would worship at a favorite congregation in Philadelphia. No fanfare, no reporters, no announcement by the local congregation that one of the most powerful world leaders would be attending the worship. If Coach Tuberville is the Christian gentleman that I have heard he is, he is probably embarrassed and the Lubbock brethren should be ashamed of the whole foolish spectacle.

The official Church of Christ newspaper proudly announced that Miss Oklahoma and Miss Pennsylvania, two contestants in the Miss America pageant, are our sisters in Christ. Brother Josh called and excitedly allowed that they appeared "plum nekkid," After quizzing him further, he said they might have been "just 95% nekkid before the whole world."He said "neither of them won. Must have not been nekkid enough." No doubt, both were well versed in the scriptural admonitions concerning immodest apparel. Of course, if they were "95% plum nekkid," as Josh reported, they had scant apparel on to be to be classified as immodest. No doubt their elders and the membership were proud of them....Celebrities, you know...Oh me!.... Come quickly Lord Jesus....Isaac



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PRAYING FOR THE DANCE

Earl Kimbrough

The usually mild-mannered Barton W. Stone, editor of the *Christian Messenger*, had little respect for dancing church members or for congregations that retained such in their fellowship. He had even less respect for "dancing "masters"



whom he denounced in unflattering terms. He identified them as "commonly the lowest class of society," men who were once in "better circumstances," but "who by extravagance, intemperance and gambling, have dissipated their money." These "having learned to bow and step gracefully and caper monkey-like in a ballroom," and "being indisposed to labor for an honest support, and too proud to beg, they undertake the art of politely forming the walk, steps, and external manners of the young." Finding such a dancing master in the church was rare, Stone said, but not as rare as finding his grave in a church yard. "No tombstone covers him with the inscription, Here lies a dancing master, "because it "would be thought a burlesque in death." But why then, Stone asked, should being a dancing master "not be so considered in life?" (*Christian Messenger*, March 1831.)

In 1844, the last year of Stone's life, Samuel Williams of Sangamon, Illinois, complained to him that "some members well informed, and strict in other respects," saw no impropriety "in young persons attending dancing parties, dancing schools, etc." He asked the editor to speak out in the *Messenger*, "on the evils growing out of professors of religion indulging in the pleasures of sin," giving particular attention to members of the church attending dancing parties and dancing schools. (*Christian Messenger*, January 1844.)

Stone, in reply, made several charges against the things mentioned in Williams' letter, mainly objecting to dancing because of its debilitating effect on spiritual life. He said that after fifty years of preaching: "I never knew a praying, holy or pious person, old or young, fond of such amusement, engage in them, or contend for them." He added: "I never saw a church, which tolerated such things, exhibit any symptoms of divine life."

Following some critical observations about dancing, Stone wrote: "Whatever we do must be done to the glory of God, is a truth acknowledged by all. Then, surely we are bound to pray to God for help in all our undertakings. Let

the parents when they take their children to a dancing school engage first in prayer for Heaven's blessings on the institution. As such parents, it is well known, are not in the habit of praying, I will take the liberty of writing down one them." Inserted in a list of eight objections to Christians dancing, Stone set forth what he thought might be a suitable prayer for parents when they take their children to a dancing school. He said, somewhat sardonically, that they could pray: "Lord, in obedience to thy command to bring up our children in thy nurture, fear, and admonition, and to instruct them in the way of holiness both by precept and example, we have brought our children here, that they may learn the art of dancing gracefully— of walking handsomely, and of sitting *alamode*. For thy glory we act in this matter. O bless our dancing master with wisdom to instruct these well, and grant our children aptitude to receive his divine instructions. Grant that our children may so improve in these divine exercises, that they may be admired of all, and imitated by all in their excellent skill in all things pertaining to the art. Amen." (*Christian Messenger*; February 1844.)

Continuing, Stone said he had never known of but one prayer actually being offered to God before a dance. It was made by a "young, handsome, zealous, pious Presbyterian preacher" of his acquaintance. The young man had stopped for lodging at an inn where a neighborhood dance was about to get under way. The innkeeper warned him that he might be disturbed by the noise of revelry, but could accommodate him with a private room. And so passing through the crowd and nodding politely, the preacher followed the host to his quarters. The leaders of the dance thought it proper to invite the gentlemanly stranger to join in the merriment and sent a young lady, accompanied by the landlord, to his room to make the invitation.

The young preacher cheerfully consented, took the girl by the hand, and led her into the ballroom. Soon all the partners were arranged on the floor for "a country dance," with the preacher courteously at the head beside the leader, while the fiddler tuned his instrument, ready for the festivities to begin. But just before the first melody was struck, the preacher raised his voice to the crowd, and said: "I have for a few years past, made it a point never to engage in anything before praying to God for assistance. If the company will please unite with me, we will pray before we commence."

With that, the preacher knelt on the dance floor and offered prayer to God. The dancers stood by in stunned silence, transfixed as if struck by lightning. By the time the prayer ended, they had completely lost "the spirit of dancing." The preacher then gave "an appropriate exhortation, and the party dispersed."

Someone has said: "More things are wrought by prayer than this world dreams of."

Stone's Last Hours

On Thursday, Nov. 7, he sent for Jacob Creath, Jr., but Creath was sick and couldn't arrive until later. He and Stone sang a song and had prayer. Creath asked Stone if he had any fear of death. Stone's reply was, "O, no, Brother Creath, I know in whom I have believed and in whom I have trusted, and I am persuaded that he is able to keep that which I have committed to him. I know that my Redeemer lives. All my dependence is in God and in His Son Jesus Christ." Then Stone quoted scripture, commenting upon them at the same time. Then he added, "But my strength fails, but God is my strength and my portion forever." Stone turned for a moment to his family and exhorted them to be faithful. Turning back to Creath, he said, "Brother Creath, if so great and so holy a man as Paul was afraid that he might be a cast-away, may not so frail and poor a man as I fear too? But my God is good and merciful, and my Saviour is strong and mighty to save me." In a moment Creath had to leave. Stone called after him, "God bless you, my brother. I hope to meet you in heaven."

Stone was put in a chair by his friends. Dr. David Morton asked him what he thought of the doctrine he had been preaching. He replied that he believed it on the whole to be true although some mistakes had been made. The rest of the time he spent in smoking his pipe and conversing upon the love of God. Presently, he reclined his head upon the shoulder of his son, Barton and went to his eternal sleep.

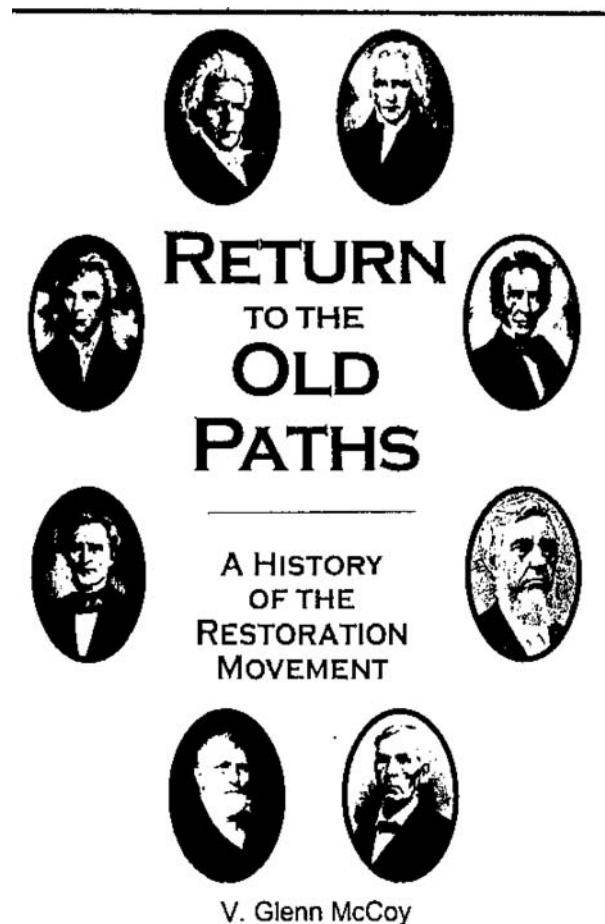
He was buried at Hannibal, but later his body was re-buried at Cane Ridge. A monument today beside the old Cane Ridge meeting house marks the place of burial of one of the greatest of the pioneers—Barton Warren Stone.

Looking Back

Ervin Driskill, 1604 W. 43rd Street, Birmingham, Alabama, May 26: "Work goes very well with the Belview Heights Church here in Birmingham. Twenty four have responded in the last ten months; fifteen by baptism, five restored and four identified. Flavil H. Nichols recently closed a very good meeting for us in which four were baptized. Belview supports Hollis Creel in the work at Grove Hill, Alabama; he is doing a good work. I will be in a meeting with the church in Caldwell, Idaho, June 20-30 and at Brookside, Alabama in July and Grove Hill, Alabama in August. Belview Heights congregation is only one-fourth block off of highway eleven. Worship with us when passing through Birmingham."

GG 6/10/1954

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Looking Back

Chester Estes Winfield, Ala., September 1: "The meeting at Burleson' Schoolhouse closed with three baptisms. closed last night at New River, in Fayette County, Alabama with thirty-one baptisms and twenty-two restored. This is one of the congregations established by John Taylor in the long ago. Brother Taylor preached the gospel in its simplicity here long before he had heard of Campbell. The Srygleys preached here in days gone by. I have participated in ten meetings this year, baptizing many people. More than one-tenth have come from the denominations. I have had the most successful meetings of my ten years' preaching. I am now back with the local work here and teaching in the Winfield High School. I hope to be able to locate, so that I can give all my time to study and preaching. Any congregation needing my services for local work during the winter months should write me."

GA-9/22/1932

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About the Author

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

Fulford was educated at Freed-Hardeman University, the University of Tennessee, and Austin Peay State University. He has written numerous articles over the years, and he continues to write regularly for the Gospel Advocate and The Spiritual Sword. He has published three books: *Christianity Pure and Simple* (2005), *The Kind of Preaching Needed Today* (2006), and *The Lord Has Been Mindful Me* (2007), all of which may be ordered online from hesterpublications.com. Hugh and his wife Jan make their home in Gallatin, Tennessee.

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BETHEL: The Perfect Church
Moses E. Lard - Lard's Quarterly - 1863

The congregation numbers in all fifty. Their personal appearance on entering the church at first struck me as a little odd. They all dress most noticeably plain. I do not mean that either the men or women have any uniform fashion after which they cut; nor that all of either sex dress in the same kind of goods. I mean strictly that they dress very plain. The material in which the men dress, although remarkably neat, and faultlessly clean, I take to be quite cheap. I should think none of it cost over a dollar a yard. Their clothes are made in the very best style, and worn with exquisite taste. The men remind me of certain specimens of ancient statuary. There is not a garment with which you can dispense with propriety, and yet there is precisely enough. The whole sits so becomingly and easily on the person that although you cannot exactly say it is fine, yet for your life you cannot make an alteration without impairing the symmetry of the whole. All that is here said, and I make the remark in high praise, is equally true of the women. One thing among the females struck me with peculiar force—not one has her ears pierced, and they wear no jewelry. I have not seen a single earpendant, wristlet, or ring, nor among the men so much as a breastpin or watch-seal. I learn that they have these things at home, and wear them on ordinary occasions, but never in the house of God. In that holy place, they say, all should appear in a style remarkably plain, neat, and pure. I think I have never seen a worshiping assembly exhibit, in its outward appearance, so little of earth as this. Being curious to have a reason for it, as I took for granted they had one, I one day approached one of the overseers of the congregation and asked him why his brethren dressed thus. He blushed and modestly replied: "Friend, your question is legitimate, but it elicits from me a rather painful answer. There are many poor in our community, who cannot afford to dress better than you see us dressed. They would feel pained by a difference in dress which should constantly remind them of this circumstance. Some of these are here to-day, and are members of our body, but you cannot distinguish them. These brethren are very dear to us, and we are unwilling to hurt their feelings by dressing better than you see us dressed. Besides, we think it right in us to appear thus in the presence of God. We hence have a double pleasure in it." I turned away from this good man saying in my heart, these are Christians indeed, and hence know how to "condescend to men of low estate."

When assembled in their house I noticed that the males and females do not sit together. The fathers take the little boys, the mothers the little girls. I greatly admired this plan, and think the only reason that can be assigned for a promiscuous sitting is one either of sensuality or pride. The house of God is not the place for men and women to sit touching each other. There is another thing I deem worthy of remark in the sittings of this congregation.

The members never change their seats. Hence, when a member is absent his seat is vacant. I learn that the congregation make this commendable use of this arrangement. Whenever a seat is vacant it is at once inferred that something is wrong, either that sickness or misfortune has overtaken the missing member. Inquiry is immediately made, and if anything has happened calling for aid it is promptly extended. An incident occurred a few meetings ago illustrating the advantages of this excellent plan, which I think it worth while to relate.

The seat of a poor but most faithful brother was vacant. His little daughter, however, was present, and was occasionally seen to weep. An aged sister approached her and asked the cause. The artless child replied: "Last night our house was burned and everything in it; and when I left home poor Ma was weeping, and oh, it hurts me so much." This aged sister walked forward to the preacher and made the accident known. He at once arose and announced it to the congregation, simply adding, "help, brethren, look not every man on his own things but also on the things of others." The whole congregation simultaneously arose and rushed to the stand in front of the pulpit. Two thousand dollars were raised on the spot, and I declare I believe if ten had been, needed it would have been raised. I never saw anything like it. Each member seemed to fear that a chance would not be afforded him of doing what he wished. The next morning the whole congregation was on the spot of that ruined home. A new house arose, as if by enchantment, out of those ashes. That furniture, those beds, that clothing, all came back as if by magic. By the next Lord's day the only remaining trace of that burnt house was that a better one stood in its stead, the shade trees in the yard were a little scorched, and the ashes of the old home had been strowed along the walk from the door to the front gate.

The manner in which this incident was spoken of in the community gave great offense to members of other churches in town. Men of the world declared outright that this was the only truly Christian church in the place, that they would not give a pinch of snuff for all the other cold, niggardly things in town, and that if they ever joined any congregation at all, it would be the one meeting at Bethel, for this is now the name by which my house is known. Again, I think I notice something very peculiar in the *greetings* of these people on coming into their house. They grasp each other in the hand so quick and strong, and give each other a look so cordial, sweet, and kind, that I declare it is worth while attending their church merely to see them meet. Nor can I detect in their intercourse even the slightest approach to vulgar familiarity. They evidently know how to be courteous, and not only so, they certainly love each other most tenderly. The warm virtuous look of the eye, the amiable un sinister smile, together with a

mannerism indescribably witching, most clearly evince this. I am in the habit of attending church at several other places besides this, but no where else do I see anything even approaching what I witness here. These meetings affect me much. My feelings are often deeply moved, and for the life of me I cannot tell why. Every body seems delighted to attend the place. The very atmosphere you breath seems quick with divine life. The attraction to be here is irresistible, and then you linger on the spot as if held in some strange spell.

In their order of worship several things strike me as noteworthy. In their singing, which I pronounce excellent, I discover they prefer the older type of tunes. "**Old Hundred**," for instance, seems a favorite with them, and in almost all their Lord's day meetings I notice they sing "**Safely through another week**." They seem, too, to be much attached to that fine old piece, "**O. thou Fount of every blessing**." In all this I must confess, I think their taste excellent. Those grand old airs are the very melody of the soul, and those matchless hymns the very utterances of the pious heart. They all sing sitting. But when the Holy Scriptures are to be read they all arise, and stand listening in profoundest reverence. While the reading is proceeding each member holds in front an open Bible, looking on. This done, they all resume their seats. They stand, they tell me, as a token of respect for the holy word of God, I could wish the custom universal provided it prevailed through real respect for the Bible and not as a mere form.

Their prayers, in some respects, are remarkable. Every member in the church takes part in them when called upon. They are very free from all conventional forms, and studied phrases. They seem to be more a simple confiding talk with God than anything else. Yet to me there is something grand in those simple measured petitions. They often become deeply affecting. While listening to one the other day I felt as if my heart would break. Determining, if possible, to discover in what this secret power lay, I resolved to jot down one of these prayers and study it. I here transcribe it:

" All-merciful Father, thy little flock, still helpless and poor, are in thy presence again. In the name of our blessed Mediator we come, and since unworthy, in deep humility. Turn not thy face away from us when we cry to thee. Hear us in thy clemency; and when thou hearest forgive. We have all been kept through another week, have had our bread and clothing from thee. Accept our humble thanks for these thy favors. Teach us to be always grateful, and help us in all our ways to acknowledge thee. Keep us in safety through another week. Suffer us not to be tempted. Save our eyes from tears and our feet from wandering. Remember, Lord, especially remember our brother Lamb who lies so sick to-day. His life is in thy hand; may it be thy will to spare him. Pity his anxious wife, pity his helpless little ones; and restore to us our brother again. O! hear us in his behalf. But in all things thy will be done. Amen."

When I arose I had a secret impression in my heart that

God would hear that prayer and spare that man. How this may turn out I cannot tell, but such impressions do me good, and I like to have them. Now in the foregoing prayer there is certainly nothing great or very striking. Indeed, to many it is difficult to see in what its power lies. Ah! reader, its power lies in this, that it was uttered from a pure heart that felt every syllable of it. This is its secret.

The preaching at Bethel is eminently didactic, that is to say, it is designed to *teach* the people the holy Scriptures. Hence, it generally consists of a very clear, simple exposition of some chapter, paragraph, or verse. On leaving the church you seldom hear the common question: "How did you like the sermon?" On the contrary, the remark you generally hear is, "I never understood that passage so well before." Indeed, it is a common saying that if you want to hear something nice, go either to Trinity, or Grace Chapel, but if you want to hear the truth, go, to Bethel. The discourse being over a hymn is sung, which closes this part of the services of the day.

The next thing in order is the supper. A table is now prepared extending entirely across the house, and covered with a clean white linen. On one end of this, near the preacher, stands the loaf and cup, the latter being in all cases the pure juice of the grape. A simple thanks is offered for the loaf when it is distributed, all partaking of it standing. Next the wine is disposed of in the same way. I was curious to have a reason for this part of their practice, remonstrating at the same time against their attitude, and their long unwieldy table. They told me that as no position was prescribed in the New Testament, they regarded the matter as left entirely to their own choice; that they preferred standing merely because they thought it the most reverential attitude. They added, however, that as neither this, nor their table, was a question settled by the Bible, it was no matter of conscience with them, that if a better course were pointed out they were quite ready to adopt it; or if any member's feelings should be hurt with either, they should certainly abandon it. This indicated a spirit so tractable and so nonproscriptive as to command my cordial praise, and to make me regret that I had even named their standing or their table. Thus should all questions unsettled by the Bible, be viewed and treated by Christians.

In the evening the congregation again meets, but their time is now spent in reviewing the chapter commented on in the forenoon. Their intercourse is very free, all taking part in it. They evince a wonderful skill in eliciting the meaning of a passage. I was really surprised at the depth of their penetration, their powers of analysis, and their seeming intuitive perception of divine truth. I attributed it all, however, to the fact that their minds are kept in constant contact with the word of God, which must in all cases, give precision as well as reach to thought.

The public services of the church now usually close; and the members return home to spend the rest of the day in reading, meditation, and prayer. I was remarkably struck with one peculiarity in their private

dwellings; *every house had a closet for prayer*. I have never seen anything of the kind elsewhere. I am told that every member of the family, at some hour of the day, repairs to this closet for secret prayer. Here fathers take their little sons, and, making them kneel in their presence, put their hands on their little heads, and implore the blessings of God upon them. The mothers especially are said to do this. And certainly I never saw so pious and so well-behaved a set of children as these Christians have. They are never seen gadding about the streets on Sunday, or strolling up and down creeks fishing. The children seem so intelligent and kind, that their parents are never so happy as when at home in their society. I wish it was so everywhere.

These Christians evince the greatest solicitude for the salvation of their neighbors, often urging upon them privately, in meetings sought for that very purpose, the necessity of becoming obedient to Christ; but if possible, still greater solicitude for the safety of those who have united with them. A few weeks since a man united with the congregation, who was notoriously covetous. The day after he was baptized the Elders visited him, when the following occurred: "We visit you to-day, dear brother, for the purpose of a confidential talk. You are now one of us, dear to us

as our own flesh, and we greatly long after the prosperity of your soul. The sin we come to warn you against is covetousness. You have the reputation in this community of being a very covetous man; and we have reason to think you not wholly undeserving the charge. Remember, if you persist in this sin it will ruin your soul. Remember, further, that our congregation has not joined you, but that you have joined it. It hence has claims not only upon you but upon all you have. We shall expect from you many a proof in the way of liberality that you are deeply penitent for the past, and that you are now wholly consecrated to Christ." All this was said in the most affectionate spirit, and with deep emotion. The only reply the man made was, "brethren kneel and pray for me." They all kneeled and prayed and wept together. On arising the man added—"brethren, you are true men. Nothing but a sense of duty could have prompted this. I thank you for it. But in time past I have sinned and greatly perverted myself. I am young in the cause, and my past life may sometimes have the effect to obscure my judgment and prevent my doing right. Will you counsel me, brethren, and tell me what I ought to do, and with the Lord's help I will do it." They said "we will," and grasped his hand and fell on his neck and wept. That man seems effectually cured; he even thinks the church most mild in its demands upon his liberality.

Thus is every member dealt with that enters their congregation. Right off they attack his sins, be they what they may, and never desist till they have either cured him or put him away. They will not endure them that are evil. The reputation, consequently, of the congregation in the community where it meets is most salutary. Its power for

good is truly wonderful. It seems destined to effect a complete revolution in its vicinity. True, the other churches of the place affect to treat it with great scorn, pronouncing it not orthodox and the like; but nevertheless it is very evident that it controls, notwithstanding, the best minds and the best hearts in the town. How it should exert such an influence is a complete enigma to partisans, but to no one else. Its power is easily accounted for.

Never have I known a church evince so much regard for a preacher; and never have I known a preacher so much attached to a church. The relation between them seems indissoluble.

They love their preacher because he is a good man; and he loves them because they are a pious people. True, he is not a man of great talents, but they say he understands the Book and can teach that, and that the greatest genius could do no more. Several very brilliant preachers have visited them at different times, and greatly charmed them with the splendors of their eloquence; but they have uniformly refused to abandon their old and faithful servant. He tells me they are the most considerate people he has ever known; that he has been living with them ten years, and never once during that time has had to name to them his wants; that they anticipate him and pay, as a general rule, even more than they agreed to pay. He says it is a matter of wonder that they should raise his salary, so quietly and pay it over so promptly, and withal so delicately. He declares that the manner of his brethren in these matters is more grateful to his feelings than all they do besides.

The congregation suffers no one of its members to be in debt. Not for a moment will they allow the apostle's injunction, "owe no man any thing," to be disregarded. They will put away a member just as quickly for breaking this precept as for adultery. They say they know no distinction among the commands of God; that they are all alike important with them, and that if a thing be enjoined in the word of God, that is enough for them; that they then resolutely require all their members to comply with it. They consider the disregard of the foregoing precept by sister churches to be productive of incalculable mischief. It is much to be regretted that their example is not universally followed. If a member of the congregation happens to visit a ball or dance, he or she is not even so much as called upon for an apology. The church takes for granted, *and this is well known, to all the members*, that its yoke has become burdensome, and quietly proceeds to remove it. Such is the promptness of the church to act in this and all like cases, and such the majesty of its calm, affectionate manner, that every act of the kind named is effectually prevented. They have had only two cases to occur in ten years; and these by the course just named were completely cured and reclaimed. The parties never ventured on a second offence.

Again, in their intercourse one with another and with the world, there is another rule from which they resolutely refuse to swerve. *In all things they do to others as they*

would that others should do to them. They tell me they never suffer themselves even for a moment to disregard it. They train themselves to it, and strengthen themselves for it, and hence find it most easy in practice. They say that the pleasure arising from scrupulously living up to this rule is one of the most distinct and peculiar belonging to the Christian's life. They seem to be at an utter loss to understand how professors can ever so far forget their best interests and their truest happiness, as to neglect the rule. In the correctness of this judgment, I must confess I feel myself obliged to concur.

But, reader, though I delight to linger over the lineaments of this church, yet must I bring this piece to a close. How long, O! how long, before the religious world will become in spirit and in deed what the Master intended it to be?

Looking Back

Gospel Advocate

January 5, 1928

Leslie G. Thomas, 2423 Thirty-sixth Avenue, North, Birmingham, Ala., December 27: "For a little more than one year I have been working with the North Birmingham church of Christ. During that time I have preached one hundred sermons at home and almost as many away. In addition to the preaching, I have conducted considerably more than one hundred Bible classes. As we close this year's work we are eagerly looking forward to greater things for 1928. An arrangement has been perfected whereby John T. Lewis will conduct our meeting next spring, and I, in turn, will do the preaching in the Woodlawn meeting. With Brother Shepherd at West End, Brother Turner at Tarrant City, Brother Ellis at Woodlawn, Brother Graves at Parkview, Brother Lewis at Ensley, and Brother Ezell at Bessemer, the work in the Birmingham district is moving steadily onward."

Hard Seat

At a rural church, while John T. Lewis was preaching, a little girl was playing around in the aisle and in front of the seat, attracting attention to herself. Suddenly brother Lewis paused and said, "Someone sit that child down hard enough that it will stick to that seat."

Looking Back

Kennedy, August 17.-Our six-days' meeting with the church of Christ at Liberty, which resulted in fourteen baptisms, closed last Friday at the water's edge. Brother Gus Nichols did the preaching. We had two services each day, with dinner on the ground. Good crowds attended. Every one seemed to rejoice at the success. The church was strengthened in other ways. C. C. Tomlin. GA-8/26/20

Looking Back

SOUTHEAST ALABAMA.
BY R. C. TAYLOR.

I sell hardware. My territory includes several counties in this section of the State. I preach the gospel on *Lord's* days and *hold* meetings when I can. I would like to preach all the time. This territory needs more preachers and preaching. I desire to call attention to the Conecuh County mission work. Evergreen is the county seat. Brother Fred M. Little took up mission work in that county one year ago. He is making some headway. On March 7, while in Evergreen, I met Brother Little, donned in overalls, making a hand, building a church house in Evergreen. The small congregation there needs help financially. Contributions may be sent to G. C. Reynolds, Box 397, Evergreen, Ala., or to E. C. Robison, Evergreen, Ala., and the money will be in safe hands and will be used for building a house. Their lot is purchased, the restrictive clause in the deed, and the building is in course of erection. They will not be able to complete the house now.

They plan to get it sufficiently inclosed to have a two-weeks' meeting the first of April. Brother Little is in the mission field all the time. Some churches have been assisting him, and some are assisting him yet. Personally, I feel that churches should not let Brother Little leave this field. We all know him down here. He goes ahead without complaining, and we forget our duty. Brother Little's permanent address is 51 West Jeff Davis Avenue, Montgomery, Ala. On the mission field his address is Box 397, Evergreen, Ala. Mail will reach him at either address. If the churches will hold up his hands, the battle will continue in Conecuh County, also at Biloxi, Miss., and several other mission points.
GA—3/29/1928

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THE "SAINTED FORTY" OF EAST TALLASSEE Larry Whitehead

As the Tallapoosa river rolls lazily southward through east Alabama it is several times the dividing line between counties. One such line is between Elmore and Tallapoosa counties. The stream runs through the city of Tallassee. The section of the city on the east bank is known as East Tallassee and is in Tallapoosa County, while the part on the west is Tallassee and is in Elmore County. At the turn of the last century, East Tallassee was the home of a large cotton mill, the main employer in the area.

There is no record of a congregation meeting according to the ancient order in the area prior to 1900. It is likely that such men as Prior Reeves, George White and later Justus M. Barnes had preached in the town, but with no visible results. It is reported that Alexander Campbell preached at least one sermon in the Methodist building on one of his visits to the state. If true, this would likely have been in his 1857 tour. This has not been confirmed from the records available.

In 1904, J. Allen Branch and Samuel P. Spiegel came to East Tallassee and preached a week in a gospel meeting. Branch, born in North Carolina, had lived for several years in southeast Alabama and established himself as an able proclaimer of the gospel. S.P. Spiegel was from Morgan County and was also equal to the task. Both men had gained reputations as being "church planters." They were sponsored in the work by The Alabama Missionary Co-operative, headquartered in Selma, Alabama. The meeting took place in the old abandoned Methodist meeting house, owned by the cotton mill. The meeting was a tremendous success. *Spiegel said "one must get into Branch's buggy and take a drive over the roads of mud and sand to fully appreciate his great work." During this same summer, the two men held a meeting at East Tallassee which resulted in 126 additions. (History of The Christian Church In Alabama Page 81)*

This exceeded even the most optimistic expectations. It was decided to form two congregations from the new converts. The reason for this decision is not clear, although it was probably based on transportation difficulties as there were few roads in 1904 and no automobiles. It could have been socio-economic as many of the mill workers tended to be transients and were also clannish. Whatever the reasons, the Macedonia church was to be located a few miles from East Tallassee and the East Tallassee church would be located in the mill village. Some have estimated that Macedonia started with 60 members and East Tallassee with 76. By 1909 W. J. Wheat, clerk of the church, reported that a great many of the congregation had moved away, that enough had gone

to Shawmut to start a small congregation there, and several families had joined a new congregation at Columbus, Georgia. Mr. Wheat stated: *"The mill company has given us an annuity of \$9.35 per quarter as long as we are able to hold the fort. We also have a house that the company has given us as long as we are a congregation; we have repaired the house and it is now worth \$800. We have it fairly well seated and have bought an organ and have a nice lot of song books. We have on roll 93. The congregation called S. B. Stiff to preach one Sunday a month. This 'house,' apparently the old Methodist Church, was replaced, early in the century."* (*History of The Christian Church In Alabama Page 206-07*)

In 1916, It was decided that J.A. Branch would return and preach for both churches on an alternating weekly basis. Branch continued this practice until 1921. The Missionary Co-operative supported him. They then sent J.C. Hunt, who continued working with both congregations from 1922 until 1932.

1906 saw the division that had existed for a number of years become official when David Lipscomb informed the U.S. Religious Census of the differences. While this did not affect many churches in Alabama, it did make the division official and consequently made fellowship between the two groups almost nonexistent.

The organ was introduced in the East Tallassee church with the financial aid of the Missionary Co-operative about 1909. When Hunt became the minister in 1922, he evidently had some concerns about the instrument. He continued his work, however, preaching for both the Macedonia and East Tallassee churches.

About 1931, he became acquainted with Floyd Decker. Decker had left the Christian church in 1928 and became the minister of the Highland church of Christ in Montgomery. He began to study with Hunt and "taught him the way more perfectly." The following announcement appeared in the GA on 3/10/1932. *Floyd A. Decker, 302 Mulberry Street, Montgomery, Ala., February 29, reports J. C. Hunt, Christian Church preacher, Deatsville, Ala., as taking his stand for the truth, and promises a fuller statement later. Again on 5/12/1932; Floyd A. Decker, 302 Mulberry, Montgomery, Ala., April 15: "J. C. Hunt, who recently came to us from the Christian Church, is thoroughly converted, knows the gospel, and is ready to build up what he once tried to tear down. He can conduct meetings in Alabama, Georgia, or Mississippi. I indorse him without hesitation. Call him. Write him in my care."*

Hunt arranged for Decker to hold a gospel meeting for the East Tallassee church in 1931. The meeting lasted two weeks and was stopped by the elders. Hunt

then invited Decker to conduct Bible studies one night per week and these proved to be very successful. Hunt persuaded the elders to invite Foy E. Wallace, Jr. to speak, after which Decker held another meeting. It is believed that during this meeting Hunt called for a vote on continued use of the organ and the organ was voted out by a standing vote of 40 to 1.

The Spiegel brothers, Oscar P. and Samuel P., were determined to "save" the church for the digressives and they pulled out all stops to that end. It is reported that O.P. Spiegel made 5 or 6 visits to East Tallassee to try and salvage the work. Not only was the Spiegel prestige on the line, but also that of the Alabama Missionary Co-operative. In 1932, he sent the state secretary of the Co-operative, Burton Hoffman, for a two week revival to "reorganize" the forces in East Tallassee. Hoffman reported "The church had been disrupted by a former pastor who attempted to lead the church out of the brotherhood;" The "former pastor" was brother Hunt. Hunt's stand for truth succeeded while Hoffman's effort failed. Oscar Spiegel could not bring himself to admit that the members at East Tallassee simply learned the truth and changed their practice. He wrote "A number of the members of the older East Tallassee church came to Macedonia when the other church became "anti." O. P. Spiegel further said, "They gradually divided from us."

More details are furnished in an accompanying article from the *Gospel Advocate* from 1934. F.B. Srygley, an editor, never missed an opportunity to zing O.P. Spiegel, an old classmate of Srygley's at Mars Hill. Srygley never forgot that O.P. Spiegel was one of only two graduates of Mars Hill to embrace the liberal views of what would become the Christian Church denomination. O.P. was Samuel Spiegel's older brother and editor of the *Alabama Christian*, a paper published to promote the digressive agenda. He was arguably the leading preacher of the Christian church for many years, having a national following. O.P. Spiegel also wrote for *The Christian Standard*, the paper of record in the Christian church. When Spiegel reported the East Tallassee fracas to the *Standard*, Srygley jumped into the fray through the pages of the *Gospel Advocate*, chiding the editors of the *Christian Standard* for getting involved and thus the article that follows:

O. P. SPIEGEL AND EAST TALLASSEE
F. B. SRYGLEY

Some time back I had a little article in the *Gospel Advocate* under the caption, "Fellowshipping the Unimmersed," in which I quoted from the *Christian Standard* a statement from Montgomery, Ala., about O. P. Spiegel since resigning from the ministry at Valdosta, Ga. After stating that he had been supplying

for Methodists, Baptists, and Presbyterians, this language occurred: He "has made five monthly visits to East Tallassee in an effort to save the church." I wondered what he was trying to save the church from, in East Tallassee, Ala. I was sure it could not be from sectarianism, because Brother Spiegel must be trying to build that up, as he had been preaching for sectarians. Having heard from them, I find that he was trying to save the church *from* the truth, and not *for* the truth. I am in receipt of the following letter:

I read your article about Brother Spiegel in last week's Advocate and decided to let you know what he is trying to save the East Tallassee church from. I have been hearing Brother Spiegel preach all my life, or as far back as I can remember. He generally preaches the gospel, so far as I know; I have not heard him in a pretty good while. The Christian church here never did support the missionary society, that I know of. For a long time, up until January, 1932, J. C. Hunt had preached once a month. As the congregation did not lay by in store on the first day of the week, the sisters sold sandwiches and other things to get money to pay him. Brother Hunt was an honest man, and, so, Floyd A. Decker (then of Montgomery) taught him the way of the Lord more perfectly. After Brother Hunt learned the truth he wanted his brethren to know it also, and January 17, 1932, Brother Decker began a meeting at the East Tallassee church, which lasted two weeks and was closed by the elders. But the seed had been planted. Some of the brethren got Brother Decker to come out once a week and teach a Bible class on Friday nights. After the first night, the elders let us meet in the church house. One Saturday night Foy E. Wallace preached for us. After a while, Brother Decker was allowed to hold another meeting, after which Brother Hunt asked all who wanted the piano taken out to stand. Forty stood up. When asked how many wanted to keep it, one stood up. All church houses in Tallassee are on company property. The sister who wanted to keep the piano got the company officials to ask the brethren to let a preacher that believed as she did hold a meeting. So, the state secretary and another Brother Spiegel held her and a few other dissatisfied members a meeting. The Baptists helped in the singing. They told us that we could not come back and worship without the piano, so we met in a brother's house until the company gave us a lot, and we have built a nice little meeting house, 30x50. We have it paid for, and are the fastest growing church in the town. We are content to worship "as it is written" and are trying to live the same way. I have not been to the Christian church in a good while, but it appears to be going the way of all flesh. Sometimes, I am told, they do not have the Lord's Supper. So you see Brother Spiegel is not

trying to save them from sectarianism, but from those who would restore the ancient order of work and worship. Signed:
James Benson.

From the above letter, it does not seem that Brother Spiegel saved anything. After he had tried to save them, some one had to call in Brother Spiegel's brother and the state secretary, and all they saved was the house and piano. They could not save the house by themselves, but they had to call on the company to help them save it. They did not save the lone sister, for she was already saved, for she voted to keep the piano before the state secretary and the other Brother Spiegel came. Really, all they saved was the piano. Well, what did they lose? They lost the fellowship of the greater part of the congregation. But what difference does that make with some of these broad-minded brethren, that can preach more acceptably to the Methodists, Baptists, and Presbyterians than they can for those who want to go by the Bible? It is strange to me that the *Christian Standard* would back up and encourage such men as the Spiegels and the state secretary of Alabama, in such a work as is here reported, if it knew the facts in the case. As this church was not supporting the missionary society, it was clearly a case of piano rule. This woman, aided by these preachers, was willing to give up the fellowship of this faithful band that praised God in song and had the Lord's Supper, and all they got as far as the facts go was the piano and the singing of the Baptists, and the singing only lasted during their protracted meeting, in which they saved the piano. Will the editor of the *Christian Standard* endorse this?

A short time later the following report appeared in the *Advocate* from brother Benson: July 19, 1934

"Gospel Meeting."

James Benson, East Tallassee, Ala., July 9: "D. Ellis Walker has just closed a good week's meeting for the church here. Four were baptized, four restored, and one came from the Christian Church. We were highly pleased with Brother Walker's preaching."

So the Spiegels, The Alabama Christian Missionary Co-operative and the Christian Church denomination lost the battle to the truth of God's Eternal Word and the "Sainted Forty" souls who stood up and were counted.....The brethren who hold to the restoration plea in the Tallassee area today, owe a tremendous debt to these brave souls....LEW

Many thanks to Sister Amy Carr, secretary of the East Tallassee church for her help.

Looking Back

From E. D Shelton, David Lipscomb College, Nashville, Tenn., January 19 "My friends and correspondents Will please take notice of the fact that the above is my permanent address, and Will be until school closes in May. I have recently been visiting the churches in Montgomery and Southern Alabama, where I held two short meetings The churches in Covington and adjacent counties of Southern Alabama are anxious for a preacher to come among them who can give all his time to the work Andalusia is the county seat of Covington County It is a thriving town, which is coming to the front rapidly There is a tolerably strong church there, which has a bright future. There are some of the finest people in Alabama that there are in the world I hope to be among them again sometime. In the Interest of the kingdom of God"
GA—1/22/20

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GOSPEL ADVOCATE *March 2, 1939*
Studies in Restoration Movement
L, L BRIGANCE
STONE STRUGGLES WITH CALVINISM

Religion, Thrust Upon Him. Because of the crossfiring between the Episcopalians, Baptists, and Methodists, Stone lost faith and interest in religion and gave himself up to worldly pleasures. He might have continued in this state of mind indefinitely but for the fact that religion was suddenly and unexpectedly thrust upon him. As was stated in the preceding installment, he entered David Caldwell's school at Guilford, N. C, in 1790, at the age of seventeen. He went there not to get religion, but to get an education; not to make a preacher, but to make a lawyer. He found, however, "a dominant factor of life in this school was religion. " Caldwell was a graduate of Princeton, a Presbyterian college; he was himself a Presbyterian preacher; his school was a Presbyterian institution; his wife was both the daughter and the wife of a Presbyterian preacher and a great church worker and encourager of young men to become preachers. Moreover, James McGready, a highpowered Presbyterian revivalist of the hell-and-damnation type had just preceded him there, and had "turned the world upside down, " so far as this school was concerned. hypnotic preaching, had professed Presbyterian religion. These were holding prayer meetings, talking religion, and trying to convert the rest. Into this environment Barton Stone suddenly and unwittingly stepped. He soon "sensed an undermining of his life's purpose. " He made up his mind to get away from there. Hampden-Sidney College, over in Prince Edward County, Va., was not far away. He would go there. He would start the next morning. But the next day it was storming; he could not go. Thus Providence seemed always to be shaping his ends.

Sinks into Despair. In the midst of these influences, Barton began to worry about his own lost condition. He sought to calm his troubled soul by associating with the worldly-minded students and joining them in making jests at religion. About this time his roommate, Ben McReynolds, persuaded him to go out into the country with him and hear McGready preach. He did so, and sat in the crowd of listeners. In spite of the preacher's unpleasant delivery, his appeal was powerful. It affected Barton as no other sermon ever had. So profoundly was he affected that he says himself that "had he been standing he would probably have sunk to the floor under the impression. " Under the awful fear of being eternally damned if not converted, he determined "to seek religion at the sacrifice of every earthly good. " He says: "According

to the preaching and experience of the pious in those days, I anticipated a long and painful struggle before I should be prepared to come to Christ, or, in the language then used, before I should get religion. This anticipation was completely realized by me. For one year I was tossed on the waves of uncertainty—laboring, praying, and striving to obtain saving faith—sometimes desponding and almost despairing of ever getting it. " The Calvinistic doctrines then taught were that "mankind were so totally depraved that they could not believe, repent, nor obey the gospel; that regeneration was an immediate work of the Spirit, whereby faith and repentance were wrought in the heart. " The more of such preaching he heard the greater became his confusion and the deeper he sank into a state of helplessness and despair. In this hopeless condition he remained for many weeks. Providentially, perhaps, he heard a sermon on "God Is Love. " This sermon aroused him from his apathy. He says: "The discourse being ended, I immediately retired to the woods alone with my Bible. Here I read and prayed with various feelings between hope and fear. But the truth I had just learned, 'God is love, ' prevailed. I yielded and sunk at his feet a willing subject. "

Is Ordained to Preach. In spite of all his struggles and tribulations in getting religion, he had come to desire above all things else to be a preacher of the word, but "he had no assurance of being divinely called and sent. " These doubts having been removed by his teacher, Dr. Caldwell, he became a candidate for the ministry. In preparation for examination he was told to read Witsius on the trinity. He was so confused by this book that he resolved to give up his intention to preach and "go into some other business, " but was relieved of his difficulties on the trinity by reading Watts. He passed the examination and was licensed to preach by the Orange Presbytery of North Carolina in 1796. He was still troubled with doubts of his fitness for the ministry, and in order to get away from all his friends and acquaintances he joined the stream of emigration westward into Tennessee and Kentucky. He was prevailed upon to preach all along the way, and by the time he reached Central Kentucky his desire to preach was fully restored. He was then called to become the "settled pastor" of the Presbyterian Churches of Cane Ridge and Concord. As the time for his ordination as pastor of these churches by the Transylvania Presbytery in 1798

arrived, he found himself in great doubt and perplexity over the doctrines of the trinity, election, and reprobation taught in the "Confession of Faith. " He stated his difficulties to two of the leaders of the presbytery. They asked him how far he was willing to receive the "Confession. " He replied: "As far as I see it consistent with the word of God. " They decided that was sufficient. No objection being made, he was ordained.

Inconsistency of Calvinism. What disturbed him most was the doctrine of predestination and election. He says: "Often when I was addressing the listening multitudes on the doctrine of total depravity, their inability to believe, and of the necessity of the physical power of God to produce faith, and then persuading the helpless to repent and believe the gospel, my zeal in a moment would be chilled at the contradiction. How can they believe? How can they repent? How can they do impossibilities? How can they be guilty in not doing them?" It came to him one evening with startling power that if God loved all men, why, then, did God not save them? "He has the power to save; and if he does not, is not that a contradiction of his love?" He became "convinced that God did love the whole world, but that the reason why he did not save them all was because of their unbelief, and that the reason why they believed not was not because God did not exert his physical, almighty power in them to make them believe, but because they neglected and received not his testimony given in the word concerning his Son. "

Borden Speaks

The "cry" has gone out from some leader of the Christian Church: "Let us return to the ancient landmarks." That sounds good, but what does it mean? It means that people must go back to the teaching and practice of the first century. Do they really want to go back? Do they really want to return to the practice of the first church? It will mean that instrumental music in the worship must be laid aside. The Lord's music is to sing. The Christian Endeavor Society must also be laid to one side. All missionary societies must be laid aside, for in that day missionary work was done through the church. The early Christians carried the gospel into all the world in about forty years. —**E. M. BORDEN. GA 3/3/1939**

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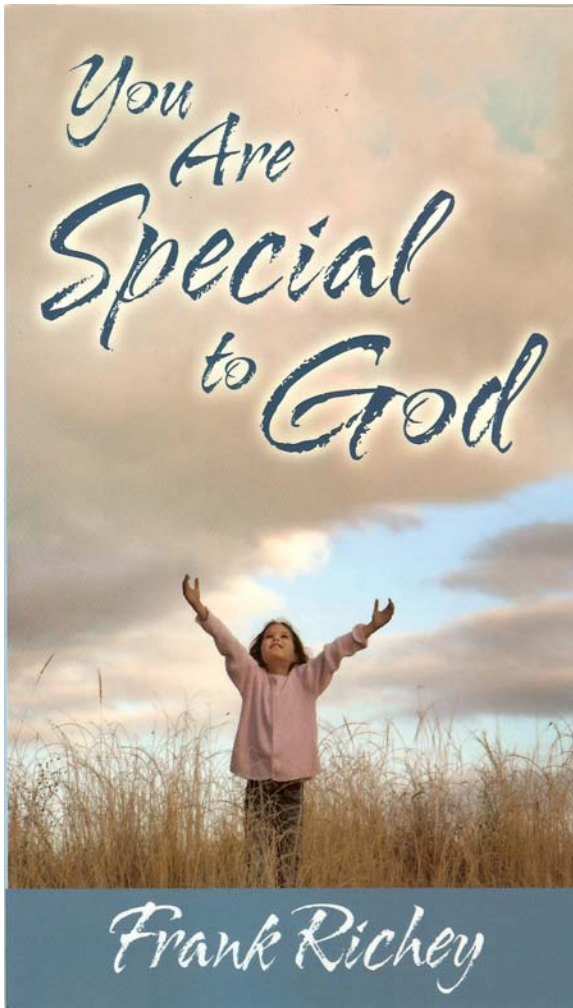
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