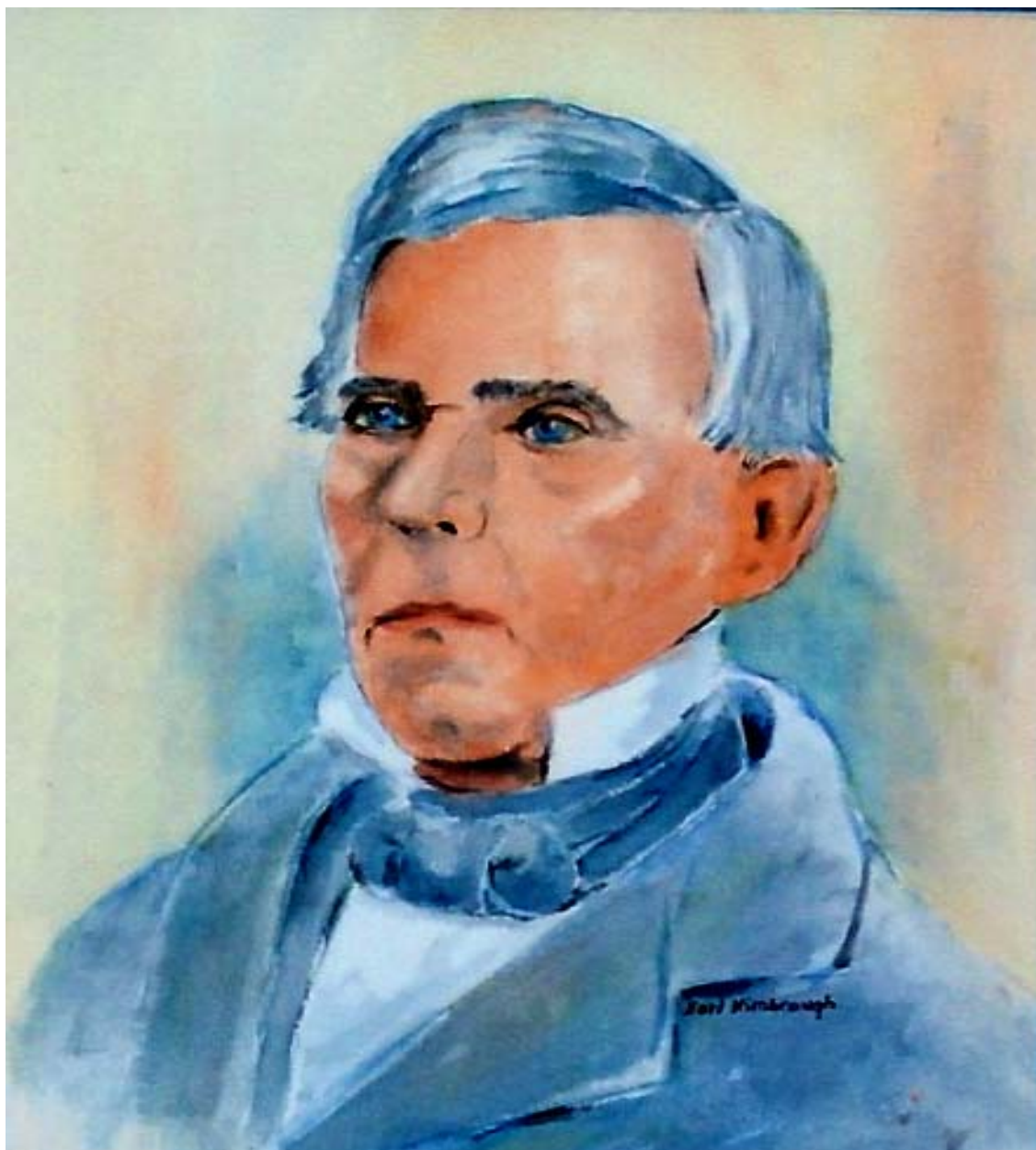


The Alabama Restoration Journal

An Historical Perspective of
Churches of Christ In Alabama



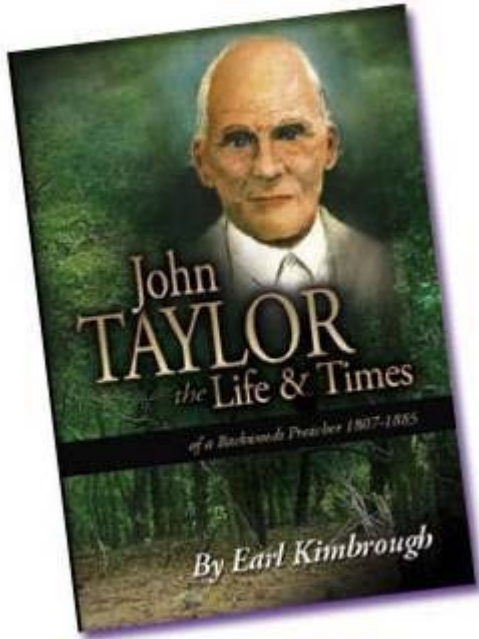
Tolbert Fanning

VOLUME 5

ISSUE 3

February 01, 2012

Earl Kimbrough's Latest.....



John Taylor-*The Life & Times of A Backwoods Preacher*

The life of John Taylor, one of the most beloved of the pioneer gospel preachers ever in Northwest Alabama, is a story that must be told. Who better to tell this story than Franklin County's own, Earl Kimbrough.

In writing this book, *John Taylor, the Life and Times of a Backwoods Preacher*, Earl comes home—home to the hill country of Franklin County, Alabama. Earl was born and raised in Russellville, the county seat of Franklin County. This is a story close to his heart. We are greatly indebted to Earl Kimbrough for telling this story of joys and sorrows of John and Polly Taylor, as they labored for the Lord until the time of their deaths.

\$24.95, 260 pages, cloth bound with dust jacket.
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Earl Kimbrough, who gave us *The Warrior from Rock Creek: Life, Times, and Thoughts of F. B. Srygley (1859-1940)* in 2008, has, out of his vast knowledge of Restoration history and superb writing talents, given us another Restoration classic, *John Taylor: The Life and Times of a Backwoods Preacher (1807-1885)*.

Taylor labored among the poor in the hills of Northwest Alabama. Reared under the prevailing religious influence of the day--Calvinism--he sought to "get religion." Having never heard of Alexander Campbell, Barton W. Stone, Walter Scott, or any of the other leaders of the Restoration Movement, Taylor, on his own study of the Bible, learned the way of truth.

"While Taylor was unknown outside his field of labor, he was contemporary with Alexander Campbell and Barton W. Stone. He was preaching the Bible alone and establishing New Testament churches [in Alabama] at the time of Walter Scott's great Restoration evangelism on the Western Reserve of Ohio" (page 21).

As Kimbrough states in the Introduction to the book, "The purpose of the work is to honor the memory of a man who pioneered, circulated, defended, and preserved New Testament Christianity, mostly among the poor people that inhabited the rugged hills and meandering hollows of Northwest Alabama in the nineteenth century."

Any one who loves the church of our Lord and the plea for non-sectarian Christianity will thrill at reading this beautifully told story.

--Hugh Fulford

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STATEMENT OF PRINCIPLE

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

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

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

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

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

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

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

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

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

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

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

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

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

The Editors

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Our Cover

Earl has done his usual superb job on the cover for this issue. The back cover is a copy of an old print of the campus of Franklin College.....LEW

The Alabama Restoration Journal

An Historical Perspective of churches of Christ in Alabama

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

Editor

Larry Whitehead

Contributing Editors

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

Administration

Hilda Logan Lavaga Logan

Volume No. 5

Issue No. 3

Date February 01, 2012



Letter—Mrs. Mary E. Hundley.

HUNTSVILLE, ALA.

DEAR BROTHER SCOBEY: It is a source of pleasure to me to learn that there is to be a book published giving historical sketches of Franklin and Minerva Colleges, together with biographical sketches of the men and women who were active in establishing them and carrying forward their grand work in the world.

I was a student at Minerva College in the days of my girlhood. Well do I remember the pleasures and joys of those days, as well as some hard work we had to do. I shall never forget Mr. and Mrs. Jones—their kindness and consideration for the comfort and welfare of their pupils.

Minerva College was a great and good school. My school days there were delightfully spent. I remember how every Sunday morning we went to the Franklin College chapel to attend church. How often I have heard that grand man, Tolbert Fanning, preach there!

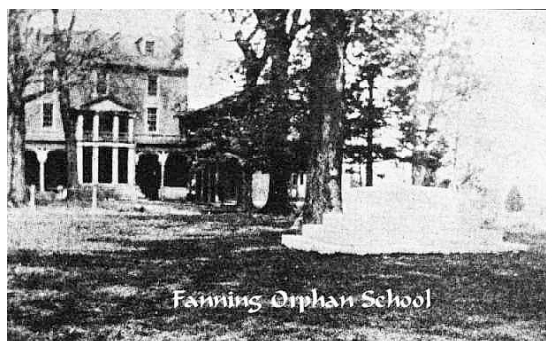
It was my happy privilege last May to be present at the reunion of the old students of the schools at the closing exercises of the Fanning Orphan School. As the memory of my school days will never fade away, so the memory of that day will remain with me. There I saw the old Minerva College building standing alone in its glory, unoccupied and going to decay. Hard by a beautiful, much larger building has been provided for the accommodation of the Fanning Orphan School. As I walked around upon those grounds, hallowed by a thousand sweet memories of school days long past, I thought of our beloved president, Sandy E. Jones, and his queenly wife, and numerous and lovely schoolmates we had at one time under that roof. There we had not only learned something from the books we daily had in our hands, but our kind teachers gave us many valuable lessons calculated to better prepare us for the duties and responsibilities of life, preparing us for noble women, valuable and useful members of society. They entered heartily into our joys and sorrows, if possible increasing those and lessening these. How well I remember their devotion to their duties! All, those, indeed, were bright, happy days. It seemed as if I could not prevent myself from wishing I might be a girl again. The words of the poet were singing to me:

Backward, turn backward, O Time, in your flight. I

did enjoy that day at the reunion meeting with some old-time friends as I have seldom, if ever, done before.

The Fanning Orphan School now goes on—a worthy, Christian enterprise; and my heart's prayer is for the welfare of the girls and for the success of Brother David Lipscomb, Jr., and his dear wife, who watch over them. May this benefaction be a blessing to the age, and may the Master be glorified in its work.

MARY E. HUNDLEY.



Editor's Note: Most students of restoration history concede that Tolbert Fanning was the most influential person in the movement in the Southland during his lifetime and for many years thereafter. He was a gospel preacher, an excellent debater, an educator, having founded Franklin College and founding editor of the Gospel Advocate, the journal that became the journal of record among Christians, not only in the south, but across the country. After his death, his influence continued through his many students. Such men as David Lipscomb, E.G. Sewell and T.B. Larimore were students of his. We in Alabama like to say "Fanning was a Tennessean by birth and an Alabamian by choice." His family moved to Lauderdale County while he was a boy, where he grew to adulthood and obeyed the gospel and preached his first sermon. He never forgot his Alabama roots.

The above letter was written by Mary Hundley, daughter in law of the lamented Dr. John H. Hundley of Mooresville, Alabama. Dr. Hundley started the Mooresville church of which we devoted an earlier issue of the ARJ. The letter was included in James Scobey's book, *Franklin College and Its Influences*, published in 1906.....LEW

News & Views

Recently It was this writer's great honor to participate in a ceremony honoring Robert and Jane Logan. This wonderful couple were pioneers of the restoration movement in Alabama. Both became obedient to their lord at a camp meeting in Morgan County, Alabama in 1825. Among the preachers at this meeting were John Mulkey, Elisha Randolph and James E. Matthews. Robert and Jane very likely knew the great man we feature in this issue and probably heard him preach the ancient gospel while he was yet a young man. The Logans eventually settled in Marion County and are buried there in a small family cemetery near the New Hope church of Christ. Descendants of this noble couple spread across this country and carried the gospel wherever they went. Many were gospel preachers, while still others were just ordinary new testament Christians. Some of the preachers that descended from them are still active today. Willis Logan, Charles Curtis, Charles Cooke, Curtis Cates and Foy Anthony. (Foy also is a nephew of the noted preacher, E.R. Harper) are some that come to mind.

While Robert Logan likely never preached a sermon from the pulpit, both he and Jane preached the gospel through the way they lived and raised their family. From all accounts, their lives were a superb example of godly living.

A great great grandson, Hoyt Smith and his wife Christine, provided the monument that marks their graves. Hilda and Lavaga Logan, whose names appear on the masthead for this journal are great granddaughters of this wonderful couple.

Faulkner University Lectures **Friends Of The Restoration**

March 5, 2012

2:00 The Early Restoration Movement in New Orleans. Eric Dishongh

3:00 Elisha Randolph: Ancestors of Preachers
Kenneth Randolph

4:00 Daniel Sommer at 80 Terry Gardner

5:00 Restoration: A Promise for the Future and a Blessing for Today
Greg Tidwell After dinner Speaker

In This Issue

We open this issue with a letter from *Mary Hundley* of Huntsville, written one hundred six yesteryears ago, chronicling her days as a student at Fanning's Hope Institute. Next, *Earl* tells, as only he can, of Fanning's early days in Lauderdale County and gives us the details of the famous meeting in Russellville, when Fanning established the cause of new testament christinity there. He has titled the article simply **Tolbert Fanning**. A reprint from a 1868 edition of the Gospel Advocate on a trip across the Tennessee River valley of North Alabama by *Fanning* himself called **Incidents On A Visit To Memphis**. *Frank* has a marvelous article, he calls **A Community Of Influence**. He writes about a small village in Lauderdale County which had a profound impact on the movement, not just in Alabama, but across several states. *Hugh's* regular column, **Restoration Tidbits**, features his memories of a noble warrior from South Alabama, W.T. "Tip" Grider. Hugh has a unique perspective on the man who introduced him to the gospel. *Larry* writes of a blessed lady of Fayette County who recently left us, after 103 years, in this issue's **Gathering Home** column. *Earl* has as his second offering, an article he calls **Tolbert Fanning's "Slipped" Pen**. This is a lighthearted criticism of Fanning's report of the Russellville meeting. *Kenneth* has an excellent article on a grand old preacher of Lawrence County in **David Greenhill Ligon of Moulton, Alabama**. *Larry* has an article he calls **Cyrus White & The Whiteites**. White is one of the forgotten pioneers of the cause in South Alabama. *Bobby* has another article in his continuing series on the opposition the pioneers faced, in a piece he calls **Methodist Opposition To The Restoration Cause In Alabama**. *Earl* has an interesting piece in his **Restoration Ramblings In The Heart Of Dixie** column. *Larry* begins a multi-part series that gives an overview of the movement in Alabama. The first is titled **The Movement – 1820 – 1860**. *Isaac* takes his usual shots in **Uncle Isaac Sezs** and *Larry* has the **Final Say**. Hope you enjoy....LEW

Next Issue

Our next issue features the old pioneer, John Mulkey. In addition to the regular columns by Earl, Hugh and Isaac, Kenneth has a great aricle on gospel preacher, editor and educator, Leonard Johnson. Bobby and yours truly continue their series, plus many more articles. Look for it next time....LEW

TOLBERT FANNING

Earl Kimbrough

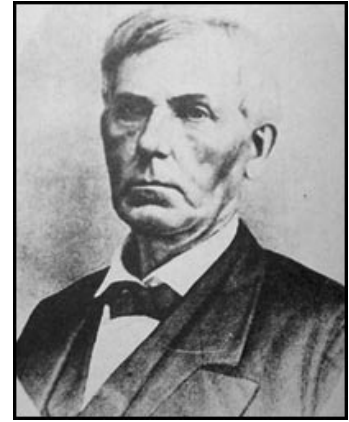
The man primarily responsible for establishing the first church of Christ in Russell's Valley, in Franklin County, Alabama, was Tolbert Fanning, a young Tennessee preacher, farmer, editor, and educator. Fanning's parents, William and Nancy Bromley Fanning, moved to Tennessee from Virginia in 1807. They settled for a while in Cannon County southeast of Nashville, where Tolbert was born, May 10, 1810. When he was eight years old, the family migrated to Lauderdale County, Alabama, that had just been created by the Territorial Legislature. There, in the vicinity of Gravelly Springs not far from Florence, he grew up amid the poverty of pioneer life, while Indians yet resided in that region. His father was a yeoman farmer and, like others of his class, worked the whole family to compete with the large slave-operated plantations in the Tennessee Valley. Consequently, Tolbert Fanning was brought up in the "cotton-patch" and learned early in life to work hard. However, he was allowed to attend school a few months each year, and although most of his secular teachers were not well qualified, he developed a fondness for learning and acquired the fundamentals of an education.

Fanning's father was not a member of any church in those days, but his mother was a strict Old Virginia Baptist, strongly steeped in the stern tenets of Calvinism. So his early religious training came from his mother, and from such itinerant denominational preachers as occasionally visited the region of Gravelly Springs. He was taught to believe that men are born totally depraved and must walk in spiritual darkness until their souls are illuminated by a special ecstatic act of the Holy Spirit, providing that they are among the elect of God. Otherwise, any hope of redemption is futile. Fanning possessed a deeply religious nature and wanted to please God, but his Calvinist belief kept him in a state of confusion and hopelessness.

In the mid-1820s, Ephraim D. Moore and James E. Matthews settled in the community near where the Fannings lived. As a young man, Tolbert began to hear these men preach. Their plea for the Bible alone and their claim to be "Christians only" appealed to his troubled mind. Their teaching dispelled his Calvinist gloom and his doubt gave way to intelligent faith. When he was about seventeen, he attended a camp meeting held by Matthews near Florence. On the Lord's Day evening, the last day of September, B.F. Hall was present and gave the sermon, taking baptism for the remission of sins as his theme. Fanning was convinced and went forward at the close of the sermon to confess his faith in Christ and to request baptism for the remission of sins. The next morning, he was baptized by James E. Matthews. Writing of Fanning later, Mansel Matthews said: "I held his clothes while my cousin Jas. E. Matthews immersed him in Bluff Creek in

Lauderdale County, Ala."¹

Soon after his baptism, Fanning began to prepare himself to preach. He spent two years going to school and studying the Bible. Ephraim D. Moore, James E. Matthews, and Ross Houston were his teachers. During this time, he preached in school houses, under



Tolbert Fanning

brush arbors, and occasionally to the Republican church at Cypress Creek. But not everyone was confident of his outcome. David Lipscomb, who was closely associated with Fanning for many years, wrote of him: "He was an overgrown youth—tall (six feet six inches), large bones, loose joints, flabby muscles, sinewy, but lacking in tenseness and plump-ness.... When he started out preaching, his clothes were all—warp and woof, grown, carded, spun, dyed (with barks of the trees), woven, cut and made at home by the women.... An old sister with a kindly heart, but candid and blunt tongue, said to him: 'Brother Fanning, you never can preach, and will always run your legs too far through your breeches. Do go home and go to plowing.'"²

The tart-tongued sister at Cypress Creek was not alone. "Brother Rees Jones, one of the first and most faithful and self-denying pioneers in the restoration of the Bible as the will of God, took him aside and told him: 'I do not think you will ever make a preacher. It might be well for you to go at something else.' These things would have discouraged most young men; they added force and fire to the determination of young Fanning to succeed."³ Notwithstanding such discouragement, at the age of nineteen, Fanning felt that he was able "to bear the King's armor." He said of the time: "We threw His banner to the breeze for a life voyage." "In a few years ... he was a student at the University of Nashville, from which he graduated with the degree of A.B. in three years, while doing much work as an evangelist for the church in Nashville."⁴ He spent 1830 and 1831 preaching in North Alabama and Middle Tennessee.

In describing Fanning at the time of his baptism, B.F. Hall said: "I well remember that tall form, and the awkward, gangling appearance of [Tolbert Fanning] as he appeared at the water, with neither shoes, coat nor vest. All the garments he had on were shirt, pantaloons and socks; and his socks and his pantaloons did not meet by some inches. I thought he was about as uncouth a looking youth as I had seen in many a day. But under the influence of christianity [sic] and proper training, and educational advantages, he has become a man of distinction, eminence, and usefulness."⁵

Fanning enrolled in the University of Nashville in 1831 and graduated four years later. During his college days, he preached as opportunity afforded in the Nashville area. Alexander Campbell had a daughter living in Nashville and made several visits to the city. There Campbell first became acquainted with Fanning and was impressed by him. Describing the church in Nashville, Campbell wrote: "The church now counts about six hundred members, and employs brother Fanning as its evangelist. This devout, and ardent, and gifted brother, about finishing his academic studies in the University of Nashville ... cannot make full proof of his ministry, and therefore only labors occasionally in the word and teaching. He expects to graduate next September, and is desirous of fitting himself for permanent and extensive usefulness."⁶

At the time of this visit to Nashville, Campbell was on a tour, primarily into Kentucky, Tennessee, and Ohio. He reported the trip extensively in two issues of the *Millennial Harbinger*, entitled, "Sketch of a Tour of 75 Days." Campbell invited the then twenty-five year old Fanning to accompany him by steamboat as far as Louisville, Kentucky. Campbell wrote: "On the 30th of March, accompanied by brother Fanning, we sailed from Nashville for Louisville."⁷ In the following year, Fanning accompanied Campbell on a ninety-four day journey that included New England and Canada. At the end, Fanning spent several pleasant and profitable days in Campbell's home at Bethany, Virginia. Campbell gave an extensive travelogue of this journey that extended through seven issues of the *Millennial Harbinger* in 1836.

Fanning's long excursion with Campbell in which he became more intimately associated with the Sage of Bethany in the prime of the great reformer's life, must have been an exhilarating and enlightening experience for Fanning. It is impossible to estimate the value of such an experience to a young preacher. He not only had the opportunity of hearing Campbell speak often under a variety of circumstances and on many subjects, but shared many hours with him in what would amount to private, or small group, communication. The combined journeys with Campbell surely equaled a post-graduate course of study within itself. It was six years later when Fanning established the first church of Christ in Russellville. He thus brought a thorough knowledge of both the Campbell and Stone elements of the Restoration Movement to Russell's Valley.

THE FANNINGS' 1842 TOUR SOUTH

In 1837, Tolbert Fanning married Charlotte Fall, sister of Philip S. Fall, an educator and one of the great pioneer gospel preachers of Tennessee and Kentucky. A native of England and educated under her brother's supervision, Charlotte was a woman of culture and learning. An

excellent Christian, an outstanding humanitarian, and a well-trained educator of women, she made an ideal companion for Fanning. The year after their marriage, the couple opened a school for women at Franklin, Tennessee, which they operated until 1839. In 1840, they moved to Elm Crag, five miles, southeast of Nashville, where they operated another school until 1842.

The first two years at Elm Crag were exhausting for the Fannings. In addition to preaching and running the school, he managed a farm and co-edited a farm journal, *The Agriculturalist*. At a reunion of Fanning's old students in 1904, H.R. Moore, in referring to this period of Fanning's life, said: "His farm, school, and editorial work in 1840 and 1841 required great energy, executive ability, and continuous labor. During these years the anxieties and labors of his faithful, good wife had been continuous and arduous to such a degree and extent that her health began to fail, which necessitated rest and recuperation. They reluctantly determined to turn over their enterprises, home duties, and responsibilities for a time to others and spend about six months South, preaching and recuperating."⁸

The dirt and gravel roads south from Elm Crag through Franklin, Tennessee, were narrow and rough, and also muddy from winter rain, when the Fannings began their eventful tour on January 20, 1842. Their light and willowy carriage was drawn by Jacob Faithful (Moore called him "Robin Faithful"),



Charlotte Fall Fanning

a Morgan stallion described as "a fine horse of great endurance and extra qualities." The Fannings traveled slowly and stopped for several days in the principle towns along the way. They reached Tuscumbia on Monday, February 7, and stayed a week with a sister Cayce while Fanning preached several days in the village. The church at Tuscumbia had been established in 1834 through the labors of Dr. William H. Wharton who then resided there.

Fanning was in his thirty-second year, and though still young, he was already well-advanced in the qualities that enabled him to "hold an audience spellbound from three to five hours, with not an ornamental word or an oratorical gesture," as David Lipscomb described it. Dr. L.C. Chisholm, who enjoyed a long and close friendship with Fanning, wrote of him: "I can truly say that Tolbert Fanning had but few, if any, equals in his day. He was a strong man from every standpoint. As an educator, he had no peer in Tennessee.... As a public speaker, his style was simply inimitable. His voice was strong, and his articulation was distinct. As a preacher, he was always logical and

scriptural. He appealed to the common understanding of his audience, holding it spellbound to his subject. As a neighbor he was kind and generous. He was energetic and pushing in all his business. In worship he was humble and fervent in spirit. But like all of Adam's race, he had his likes and dislikes, and made no pretensions to perfection."⁹

T.B. Larimore, a student of Fanning, said of his former teacher: "Tolbert Fanning was, both physically and intellectually, a giant. He was a logician, and an orator, and a judge of human nature—a marvelous judge of men and things. While I have neither right nor inclination to speak despairingly of *any* brother, *any* preacher, *any* person, I deem it perfectly proper, because strictly true, to say Tolbert Fanning was, *in some respects*, a preacher without a peer. His preaching possessed some strikingly strange peculiarities. He evidently believed, without distressing, disturbing doubt or mental reservation, the gospel to be 'the power of God unto salvation;' and he never tired of preaching it, in its peerless, primitive purity and sweet, sublime simplicity, without much variety or phraseology, but with a power and pathos that carried conviction to the hearts of those who diligently heard him. The thought of 'what they'll say' never seemed to sway him. His logic was perfect, his conclusions were clear and convincing, his phraseology was faultless; but he seemed to avoid, rather than court variety."¹⁰

About two years after the Fannings' 1842 tour, he set forth his views on the word of God, the church, and restoration. "While we have the Bible, we can see no authority or plausible reason for the existence of any church not designated and portrayed in the New Testament, and, consequently, we consider ourselves called of Heaven to state our reasons in a friendly courteous manner for such a conclusion.... Our motto is, 'Union and peace on the Bible alone,' but, for our lives, we can unite on no other system. If we depart from this blessed volume, we are willing to bear the blame; but if it be found we are the only people on earth who profess to believe the Bible alone is all-sufficient for present salvation and government, we pray others not to think us presumptuous. To conclude this hasty article, we declare ourselves friendly to all mankind; and although we cannot think the religious parties of the day authorized by the great Lawgiver, we acknowledge the piety of many of their members; and we desire above all things to pursue a quiet, peaceable, and respectable course toward all the world."¹¹

In the same issue of the *Review*, Fanning wrote: "Nothing contributes so much to clear views of the word of God as to express our sentiments in scriptural language. Every idea in the Bible may be presented in the words of the Bible; and if we have an idea for which we cannot find words in the Scriptures, we should take it for granted it is unauthorized by the Spirit."¹²

The words of contemporaries, who knew Fanning well, regarding his character, manner, and views, as well as

his own words preserved in his contemporary editorials, help one to understand something about the nature of the man and the quality of the preaching that brought the Russellville church of Christ into existence. They also help one to see why this large, homely farm boy from Lauderdale County met with such success in a village that he at first found too steeped in prejudice to give him an honest hearing.

FANNING'S RUSSELLVILLE MEETING

Early Monday morning, February 14, 1842, Tolbert and Charlotte Fanning began the slow and arduous journey on the Old Jackson Military Road that crossed Little Mountain to Russellville. About five miles out of Tusculumbia, the winding, rutty road became very steep as they began the ascent out of the Tennessee Valley. Even a good horse like their faithful stallion found the climbing hard. Where the road grew more especially steep, Fanning got out and walked to lighten the load. Stopping to rest the horse at the top of the mountain, the Fannings sat entranced at the breathtaking beauty of the valley rolling out many miles below. He at the moment longed for the skill of an artist and the power to stop time in its flight, that he might transpose the tranquil scene to a canvas. But he knew that only God could paint a scene like the Tennessee Valley.

As the Fannings neared the village of Russellville, the road became so craggy that their horse pulled the buggy with difficulty even on level ground. Fanning later said that that short trip from Tusculumbia to Russellville over Little Mountain had enough trouble to "provoke the best saint of his Italian holiness." It was late in the day when the Fannings finally reached the little settlement of some three hundred people. However, their weariness did not keep him from gathering a few souls for a meeting. He preached but found little interest and much prejudice in the community. On Tuesday morning, giving the place up as hopeless, the Fannings resumed their journey southward, but when they had gone about a mile, the spring on the buggy gave way and they had to walk back to Russellville in the mud to have it repaired. Learning that repairing the broken spring would take several days, the resourceful evangelist announced preaching "for several days, and at candle lighting."

Fanning's intelligence, respectful manner, and understanding of the Bible, soon attracted considerable interest from all classes of people, including the leading citizens of the area, many of whom were people of wealth and culture. During the day he visited the farms in Russell's Valley. His interest in farming and geology and his knowledge of those subjects gave him easy access to the valley farmers. He did not fail to use this advantage in the interest of the meeting. By the time the buggy spring was repaired, such response had been aroused by his preaching that he decided to remain a while longer. People came from many miles around and in such numbers that the meeting was extended five weeks, during which a hundred and five people, a number equal to one third of the community, took

a stand for New Testament Christianity.

At Russellville, the Fannings met Dr. Samuel Sevier, the only male member of the church of Christ then living there. They also found “three or four” women who had united with the church in other places before coming to Russell’s Valley. Fanning was able to renew the interest of these Christians in the cause of Christ and they no doubt influenced the people’s interest in the meeting. But after he had preached daily for about two weeks and baptized a number of people, he sent word to Dr. W.H. Wharton in Tuscumbia, asking him to come down to help. The doctor arrived February 26 and remained until March 4. His part in the meeting is not clear. But Fanning’s later comments indicate that he assisted with the preaching, baptizing, and exhorting. While credit for the church at Russellville is given to Fanning, it should be noted that Dr. Wharton, by coming to the aid of the weary evangelist, also had an important part in the establishing of the church there, as did Dr. Sevier, as Dr. L.C. Chisholm clearly notes.

In regard to Fanning’s Russellville meeting, H.R. Moore said: “The great meeting and the work of the great preacher and teacher were subjects of comment throughout that region of country, not only by those who were favorable to the cause he pled, but by others who admired his ability and efficient methods of work. The influences for good were potent and far reaching that went out from Russellville.... Mr. Fanning’s great meeting, his ability and character, became prominent topics of much comment and discussion at and all around and about Russellville.”¹³ Dr. Chisholm, who was one of the 120 converts in the meeting, reflecting on the event many years afterward, said it was most remarkable because it aroused the active interest of so many thoughtful people.

FANNING’S VIEW OF THE MEETING

During the five weeks Fanning was in Russellville, he sent two modest reports to Alexander Campbell that appeared in the *Millennial Harbinger*. The first, the longer of the two, is datelined, “Russelville [sic], Ala., March 5, 1842.” It says: “Believing it will not be displeasing to you to hear of the triumphs of the gospel, I have concluded to report some incidents which came under my own observation during a few of the past weeks. I left Nashville about the 20th of January, with my family, on a preaching and visiting tour, through the states of Alabama, Mississippi, and several portions of Tennessee.” He told about visiting the churches at Franklin and Columbia in Tennessee, where he found it difficult to interest the world in the gospel “owing to the fact that the disciples fail to keep the ordinances with the zeal and knowledge they should. The brethren, however, seemed willing to ‘go forward,’ and I have reason to believe the visit was not in vain.”¹⁴

At Florence, Alabama, Fanning preached twice to a large assembly in the Methodist meeting house. His next stop was at Tuscumbia, in Franklin [Colbert] County. He said: “I spent a few days in Tuscumbia, very pleasantly, where I met our esteemed brother Dr. W.H. Wharton and others of our old friends. The church was in a languishing condition owing to the causes before assigned. There were six added, and I have heard from the brethren since, and they all manifest a disposition to meet and keep the ordinances in the future. By this course the churches will prosper, but without it they will die.”¹⁵ While Fanning did some good at the places he visited, he must have been somewhat discouraged by the lack of zeal and knowledge he found among his brethren. There was no church of Christ at Russellville and what he found there at the beginning was disappointing, but in the providence of God it turned out to be the most obviously successful work of the journey.

Regarding Russellville, Fanning said: “On reaching this town, it being the county seat of Franklin, I understood that Doctor [Samuel] Sevier, son of the late governor Sevier of Tennessee, was the only brother in the place; also I found three or four excellent sisters. Circumstances would not permit me to pursue my journey, and I commenced declaring the word of life to the citizens; and to my astonishment the people generally seemed truly interested, and the second evening two excellent ladies made the good confession. I continued to labor about a week, during which time near twenty were immersed. Being much fatigued, I sent thirty [sic] miles for brother Wharton to come to my assistance, who arrived two days after, and labored assiduously one week, and only left on yesterday.

“There have been added in all, sixty-two; fifty-two of whom have been immersed into Christ, and the balance are from the Baptists. There are many others standing near the kingdom, and I trust they will soon sufficiently understand the truth to become obedient. To the astonishment of everybody, people from all walks of life have united to keep the ordinances of Jesus Christ.

“It may not be uninteresting to learn that some eight Methodists have been immersed for remission; and some Presbyterians who have been pillars of the church at least 40 years, have become disciples of the Savior. The families of two Doctors, and two Merchants have obeyed; we have one Lawyer, the Clerks of the county, Circuit, and Chancery Courts, with their families, are rejoicing in the liberties of the gospel. Also the household of two taverns, the Jailer and all his household, the wife of the Post Master, the wife and daughter of the Sheriff of the county, one shoe maker, one carpenter, one hatter, one grocer, several farmers, and several of the gayest [bright and attractive] young people of the place, have taken upon themselves the solemn profession of Christianity.

“The best part of the whole matter is, the ‘eloquence of the facts’ has done it all; and I am more fully convinced than ever that the truth needs no embellishment to render it

victorious. T. Fanning.”¹⁵

Three days after writing this letter, Fanning felt moved to send the second report to his friend at Bethany. “By last mail I informed you that 62 had been added in this place; but since that time I have immersed 12 more. Amongst the last are seven young men, and some of them possess the first order of talents. It is strange to see Presbyterians, Methodists, Baptists, and the world uniting upon the Bible to keep the holy ordinances, and all rejoicing in the one hope. A happier congregation you have never seen than this is at present, and the members pledge themselves to meet weekly to observe the institutions of the Lord’s house. Owing to bad health I shall be compelled to leave soon. T. Fanning.”¹⁶

Three years after the Russellville meeting, Fanning gave a reflective insight to his feelings toward the disciples there and expressed his view of the events that brought the church into existence. J.H. Dunn, who was then preaching at Russellville, had sent a report to *The Christian Review*, edited by Fanning, on the progress of the church there and the editor added a few comments to Dunn’s letter. “The disciples at Russellville, have claims on my affections which few on this earth have. They were congregated mainly by my humble exertions, some three years since, and I presume they have seldom failed assembling at least once on the Lord’s day, to honor their divine teacher. If I were not fearful I should be considered superstitious, I would hint, that the conversion of the disciples in Russellville, if not marvelous, at least providential. I will mention a little incident, which illustrates very clearly, that the salvation of precious souls often depends upon what, to us, seems to be a very small matter. The prejudices in Russellville were so great, that few of the citizens were disposed to hear the Christian religion discussed. In the winter of ‘42, I tarried a night in the village, and had the pleasure of addressing those who attended, on the ‘the importance of searching the Scriptures.’ Next morning I left to go farther South, but before journeying a mile, my slender carriage gave way. My wife and I leisurely walked back to the town through the mud, to the astonishment of the people. I commenced preaching, and I was detained, waiting to have my buggy repaired, till 40 acknowledged the Lord. I continued until 105 were added. What think you, reader, of this? Did the Lord interpose in this matter, or was it all accidental? I give all the honor to God.”¹⁷

COMPETENT CO-WORKERS

Two other persons from outside Russell’s Valley had a notable part in establishing the church at Russellville. They were Charlotte Fall Fanning, Tolbert Fanning’s talented wife, and Dr. William H. Wharton of Tuscumbia, one of the earliest preachers in what was then Franklin County. Charlotte Fall was born in London, England, April 10, 1809. Her family came to America in 1817 while she was a child. After a short stay in Pittsburg, the family settled in Russellville, Kentucky, but both parents died the following year. Twenty year old Phillip S. Fall established an

academy near Louisville, Kentucky, that same year, and became his younger sister’s foster father. Under his loving care, she received an excellent education and a righteous influence. She was pursuing a course in teaching at Nashville Female Academy, “the most popular and best school in the south,” when she met and won the heart of Tolbert Fanning.

The influence of Christian women in the cause of Christ, though not always properly recognized, is often very great. James E. Scobey acknowledged this in paying tribute to Charlotte Fanning. Concerning her part in the Fanning’s 1842 tour, he said: “Whatever Tolbert Fanning might have been without Charlotte Fall, he was a great man with her. It is not meant by this expression that he was great simply in her estimation, but that with her to supplement his work in teaching, preaching, farming, and house-keeping, his efforts were crowned with the highest success. Indeed, there is reason to believe that her influence on him was of the most salutary character. During their life work they were seldom separated for any length of time.... What Stonewall Jackson was to [Robert E.] Lee in his campaigns, Mrs. Fanning was to Mr. Fanning in his. She seemed instinctively to know her part, and faithfully she did it. He could preach, she could sing; he could argue, she could persuade. Leaving Elm Crag in a buggy, they took their way South through the towns of Franklin, Columbia, Lawrenceburg, Florence, Tuscumbia, and Russellville. On leaving Russellville, the buggy spring broke, and in order that it be repaired they must be detained there a day or two. Mr. Fanning had been preaching along the way as opportunity offered, always to the edification of his auditors. Mrs. Fanning had charmed them by the sweet melody of a cultivated voice, and in the social circle by her winsome manners. Her popularity in her sphere of action was quite equal to that of her talented spouse in his.”¹⁸

Dr. William Henry Wharton was a leading citizen of Tuscumbia during the two decades before 1842. In addition to serving the community as a physician, he also edited the local newspaper and served as a trustee of the Tuscumbia Female Academy. Writing about the paper, first known as the *Franklin Inquirer*, Nina Leftwich said: “In the Issue of August 25, 1824, the name of the paper was changed to the *Tuscumbian*, published by Robert W. Briggs and edited by Dr. W.H. Wharton, son-in-law of Michael Dickson.”¹⁹ Wharton set up his medical practice at Tuscumbia, then known as Big Spring, in 1819, a year after graduating from Pennsylvania School of Medicine. In 1823, he married Priscilla Dickson, the thirteen year old daughter of Michael Dickson, the first white settler of Big Spring. Dickson came by boat on the Tennessee River in 1815 to Coldwater Creek and up the creek to the big spring, the site of Tuscumbia, where he built a cabin.

Wharton was first a Presbyterian and became an elder in that church, but he was expelled from its fellowship because of his religious belief, which he failed not to articulate. In a long letter to Walter Scott in 1834, he said his expulsion came about “for

obeying Peter, into whose hands the keys of the kingdom were given." The reference to Peter, in view of the context was obviously to the apostle's words in Acts 2:38. As a result of this action, Wharton said, "I have been discarded, called a Campbellite, opposed, calumniated, misrepresented, abused, denied entrance into houses consecrated to the worship of the living and true God as an authorized teacher of the living Oracles"²⁰



Dr. William H. Wharton

The young doctor had not met Scott at the time, but wrote to him about a planned journey to the east in which he hoped to meet him. He carried a letter of introduction to Scott from "Bro. E.A. Smith of Ky. who passed through our place some six weeks since." It was about this time that

Smith preached eight to ten days in Huntsville. Unable to see Scott on the way, Wharton hoped to see him on his return to Alabama. "The boat in which I am going on will stop only a couple of hours and I am in great haste. I did desire greatly to see your face and shake your hands in gratitude to God our Heavenly Father who through the instrumentality of your labors has imparted to me so much favor and mercy, joy and peace in believing the gospel concerning his son."²¹

Wharton had been greatly influenced in his stand for truth by the writings of Scott. The mentioned tour was about eight years before Wharton assisted Fanning in his meeting at Russellville. His letter shows that, along with Fanning's close association with Alexander Campbell and with men who were closely allied with Barton W. Stone, the work of each of the major leaders of the Restoration Movement had a direct bearing on the cause of Christ in Northwest Alabama, and at Russellville in particular.

After being immersed, Wharton became affiliated with the Baptist Church at Tuscumbia. He was a Baptist when B.F. Hall made his preaching tour through Alabama in 1826 to 1828. He was converted during that time to the Restoration views of the Kentucky evangelist, but did not sever his connection with the Baptists until a few years later. However, the leaven of reform was working among and disturbing the Baptists of Tuscumbia and the surrounding area, as the minutes of the Muscle Shoals Baptist Association for 1830 and 1834 indicate. In the latter year, Dr. Wharton and several others were excluded from the Baptist Church for being "tinctured with the doctrine of Campbellism." Soon after that, he and eleven others organized an independent church after the New Testament order. Writing to Alexander Campbell from Tuscumbia, October 24, 1834, Wharton gave an account of these events. "Some time in June last a few names in this place,

together with myself, were judged unworthy of longer fellowship, and accordingly have been cut off from all connection with the Baptist church, and subsequently with the [Baptist] Association. This pharisaical act, though not unprecedented in our days, was quite an unceremonious one—having been accomplished without entering into a formal trial, or preferring a single charge, save a suspicion that we were *C---ites* [sic], resting upon a desire on our part to take the Christian Scriptures, as an all sufficient rule of faith and practice. Since our exclusion and separation from the Baptist denomination, twelve of us organized ourselves into a worshipping congregation, to be called 'the Church of Christ at Tuscumbia;' since which time the Lord has graciously added to our numbers, until we have now about thirty members, living in great harmony, peace, and love, and meeting every first day of the week to worship him who is the Lord of the Sabbath, to commemorate his death for our sins, and to rejoice in the hope of life through his resurrection. We have much opposition to encounter—long cherished opinions, deep-rooted prejudices, and jealous fears are all arrayed against us; but though our opposers are numerous, they are without strength; and though they have zeal, it is without knowledge; therefore, we will not despair; for greater is *he that is for us*, than they that are against us."²²

About two years later, Alexander Graham, visited Tuscumbia and wrote the following item to James A. Butler. "We reached Tuscumbia on Friday evening, found brother Wharton and family in the high enjoyments of our Father's blessings. On Lord's day, broke bread with the disciples,—Preaching in the town in the morning, and in the country at 4 o'clock, P.M. of the same day. One, at this place obeyed the Lord."²³

Soon after the 1842 meeting in Russellville, Dr. Wharton moved to Nashville where he continued to practice medicine and preach the gospel. When Tolbert Fanning began publishing the *Christian Review* in 1844, Wharton and H.T. Anderson served with him as co-editors. Wharton wrote extensively for the *Review*, and other religious journals published by his brethren. He served as trustee of Franklin College, which Fanning started in 1845. The friendship that grew between Fanning and Wharton that began in Fanning's 1842 tour became especially strong and beneficial to the cause of Christ.

"SEVERAL FARMERS"

When Fanning wrote about his great meeting at Russellville in 1842, he said "several farmers" were among those who were baptized. This is of particularly significance in view of Fanning's exceptional interest in agriculture and geology. In 1980, R.O. Woodward wrote an introduction to an article by Fanning relating to the agricultural aspects of his 1842 tour, entitled, "Tolbert Fanning's Agricultural Excursion to Franklin County in 1842." "As a student at the University of Nashville, Fanning became deeply interested in geology, and after graduation he became a professor of natural science at Bacon College in Kentucky. In 1840 he

helped found and became co-editor of *The Agriculturalist*, a monthly periodical published in Nashville. Later he served as editor of another scientifically oriented journal and continually promoted geology as an essential field of study for farmers. Quite apart from his journals, Fanning became a leading figure in the intellectual growth of Nashville. In the 1840's he founded or helped to found four schools and colleges."²⁴

Fanning's co-editor on the *Agriculturalist* was Dr. Richard O. Curry of Nashville, a friend and former school-mate of his. Fanning's interest in farming and geology led to his visiting the farms, including some of the large plantations, in the vicinity of Russellville, during his 1842 sojourn in Franklin County. This contact with the farmers of Russell's Valley encouraged some of them to attend his meeting. This resulted in several of them (including William Skinner McNatt, the writer's paternal great-great grandfather) and their families obeying the gospel. While Fanning's journey was initiated by the need of himself and his wife for rest from their arduous labors and restoration of her ailing health, he used every opportunity to preach the gospel and to promote an interest in scientific farming.

Fanning did not discuss his religious work in *The Agriculturalist*, it being a secular journal, but he did discuss it in some religious journals. There he also proved himself to be a "servant of history" in the precise and accurate account he gives of his preaching and the condition of religion, especially New Testament Christianity, in the places where he visited. The record of this journey, in both the secular and religious press, gives such a detailed account of the land through which he and Charlotte passed and the roads on which they traveled that it is like a vintage travelogue. His colorful account of their journey from Florence to Russellville is a delight to those who remember seeing some portions of the original Military Road across Little Mountain that remained many years after the road was "straightened" and improved. One narrow hairpin curve earned the sobriquet, "Dead Man's Curve."

"Monday, Feb. 7th, 1842," Fanning writes in the farm journal, "we crossed the Tennessee River, on the substantial bridge—a little over $\frac{3}{4}$ of a mile in length, entered Franklin County, Ala., and proceeded to Tuscumbia, five miles south of Florence." He made a few observations about the farms in that portion of the Tennessee Valley, discussed various grasses that might be grown there, and gave some advice about raising horses, mules, cattle, sheep and hogs. He mentioned the railroad between Tuscumbia and Decatur. Originally the road only ran around the rapids at Muscle Shoals, but by 1842 it had been extended to Decatur. Fanning also spoke of a canal on the north side of the river around the shoals "on which," he said, "a large amount of public money had been squandered."

Of special interest here is Fanning's description of their journey from Tuscumbia to Russellville, particularly in regard to the road's rough terrain and the mountain's peaceful vista, reflecting the views he earlier expressed in a

letter to Alexander Campbell. After remaining a week in Tuscumbia, the Fanning's resumed their journey southward. "Monday, Feb. 14, we left Tuscumbia for Russellville, the county seat of Franklin, a distance of 18 miles. Five miles of the road was through a pleasant country, till we reached one of the fragments of the Cumberland mountain, which arose quite abruptly some three or four hundred feet. On reaching the summit, we had a full view of Tuscumbia, La Grange, and the beautiful valley for some fifteen or twenty miles. Were we in the habit of painting scenery, we would try our hand at the enchanting views from this superb mountain. In our journey to-day we found roads sufficiently rough to provoke the best saint of his Italian holiness, and to the people of Franklin, we cannot think this road is any credit."

"On reaching Russellville, we found it a pleasant village of some 300 inhabitants, surrounded by a valley which was once considered the garden spot of this country, but which is at present much the worst for wear." He did not elaborate on this, but apparently referred to the condition of the land. He later said he was "really astonished to see most of the lands so washed and impoverished." He went on to discuss the condition of the weather. "High waters, rough roads, etc., prevented our leaving the vicinity of Russellville, till March 15th, and during this stay we had leisure to inform ourselves in relation to the farming operations of the country." During his "leisure" Fanning visited some of the area farms, including some of the largest in the valley, and made acquaintance with the farmers of the region. Several of these farmers benefited both from his agricultural exhortations and his gospel sermons. Evidently the high water and rough roads from the winter rains, as well as his successful meeting at Russellville, retained him in the village longer than he at first intended to stay.

FANNING'S INFLUENCE

The influence of Tolbert Fanning on the church of Christ at Russellville, both directly in his great meeting in that place and indirectly in later years through his writings and students, is beyond measure, as was his influence on churches of Christ throughout the South prior to the Civil War. In fact, the conservative perspective of churches of Christ in the many states of the Old Confederacy through the rest of the nineteenth century and beyond was largely due to his great influence. These churches especially in the Mid-South, owe this good man a debt of eternal dimension, yet it is hardly realized and barely acknowledged by many today. "He opposed everything for which he could not find authority in the Book of God. He had no confidence in human plans and organizations for doing the work of the church, and opposed with all the power of his intense nature denominationalism and the organization of a missionary society for doing the work of the Lord. No one was able to meet his arguments, and all were afraid of his

powerful, logical, Scriptural, opposition to such things."²⁶

Fanning, who began the *Gospel Advocate* with William Lipscomb as co-editor, resumed the journal with the assistance of David Lipscomb as soon as mail service was restored after the Civil War. His attitude toward the work of the church, which held a strong influence among his brethren long after his death, is evident in his "Saluta-tory" in the first issue of the renewed publication. "After an anxious and painful silence of four dreary years, we thank God most devoutly for the favorable auspices under which we are permitted to address you. No one has 'set on us' to injure us, physically, or intellectually; and we trust, to Heaven, that it is our privilege to send our kind greetings to thousands from whom we have long been separated. While it is not our purpose to make many promises, we feel that, it is due to our brethren and the cause of our Master, to say, that, it is our earnest wish to co-operate with all good men in setting forth the claims of the Messiah to the lost of the earth. We have no local or peculiar institutions to defend, and nothing new to set forth. We will cheerfully labor with our fellow servants in the Kingdom of Christ in promoting every interest suggested in the word of life; and it shall be our constant study to oppose every cause antipodal to the reign of the Messiah. We earnestly desire to cultivate the most kindly feelings toward all men, and should we consider it incumbent upon us, to oppose the views and practices of any of our race, we hope to be able to do so in the spirit of love and meekness. Yet we desire to act independently, and when called by duty to oppose error and forewarn the deluded, we trust that we may be able to do so in the fear of God."²⁷

When Fanning died in 1874, E.G. Sewell, a former student, confirmed Boles' words. "He never had much confidence in human plans and human schemes in religion by which to do the work of the church; as he advanced in life, and studied the scriptures more, he had less and less."²⁸ Fanning's firm faith in primitive Christianity and his strong emphasis on the local church as the only organization for doing the church's work helped many churches stem the tide of digression in later years. There is no doubt that his influence on the church at Russellville, both personally and through his writings and his students, helped to hold that church to the truth when the onrush of nineteenth-century institutionalism swept away many churches in Alabama. One does not have to be superstitious to say, figuratively speaking, that the giant specter of Ole Tolbert Fanning hovers over many a pulpit in the Russell's Valley today, more than a 130 years after his death, even over many who do not know that that shadow that covers them is cast by his invisible presence.

It is not especially important as to who carries the message of salvation that spreads the borders of God's spiritual kingdom. The power is in the message, not in the messenger. Yet, it is true that God uses people and circumstances to accomplish his purpose. That another

preacher at the same time, or the same preacher at a different time, could have had the same degree of success that Tolbert Fanning had at Russellville in the winter of 1842 is seriously doubted. But be that as it may, it happened to be Tolbert and Charlotte Fanning who were primarily responsible for New Testament Christianity being planted at Russellville. Who knows when or under what circumstances the church of Christ might have been established there, if the Fannings' failing health and distressing fatigue had not necessitated the tour that first brought them into Russell's Valley, or if their buggy spring had not broken less than a mile out of the town, or if winter rains and floods had not further delayed their journey?

It is not possible for us to know all the circumstances that merged at Russellville in the rainy winter of 1842, which collectively made Tolbert Fanning's meeting the great and enduring success that it was. We are content to simply tell the story as we have learned it from those "who were from the beginning eyewitnesses and ministers of the word" and join Fanning in giving "all the honor to God."

Tes.

¹ *Gospel Advocate*, Sept. 5, 1888.

² Scobey, James E. *Franklin College and Its Influences*.

³ *Ibid.*

⁴ *Ibid.*

⁵ Hall, B.F. *The Autobiography of Benjamin Franklin Hall*.

⁶ *Millennial Harbinger*, June 1835.

⁷ *Ibid.*, July 1835.

⁸ Scobey, James E. *Franklin College and Its Influences*.

⁹ *Ibid.*

¹⁰ *Ibid.*

¹¹ *Christian Review*, Jan. 1844.

¹² *Ibid.*

¹³ Scobey, James E. *Franklin College and Its Influences*.

¹⁴ *Millennial Harbinger*, April 1842.

¹⁵ *Ibid.*

¹⁶ *Ibid.*

¹⁷ *Christian Review*, Feb. 1845.

¹⁸ Scobey, James E. *Franklin College and Its Influence*.

¹⁹ Leftwich, Nina. *Two Hundred Years at Muscle Shoals*.

²⁰ *The Evangelist*, June 1834.)

²¹ (*Ibid.*)

²² *Millennial Harbinger*, Dec. 1834.

²³ *The Disciple*, June 1836.

²⁴ *Journal of Muscle Shoals History*, 8/41.

²⁵ *Ibid.*

²⁶ Boles, H. Leo. *Biographical Sketches of Gospel Preachers*,

²⁷ *Gospel Advocate*, Jan. 1, 1866.

²⁸ *Ibid.* May 21, 1874.)

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Incidents on a Visit to Memphis

Tolbert Fanning

Gospel Advocate August 13, 1868

While many years have passed since we troubled our readers with reports of our labors, we are inclined to the view that we can be of some slight service in the cause of truth by a few brief references to incidents in some of our efforts to preach the Word. On Friday evening, July 3rd, 1868, we left home and Nashville on the Decatur train, with the view of seeing Memphis. At daylight, July 4th, we looked out upon the town of Athens, Ala., and we were perplexed at not seeing the old, familiar houses, which were standing in our youth. The god of war had visited the place, and had mutilated its fair proportions. Though we had known the citizens generally, not a single old familiar face could be discovered at the depot. A very scrubby race of foreigners- seemed to occupy the every corner. In passing down this beautiful valley of the Tennessee, from Decatur to Tusculumbia, we were pained to notice that the crops had been cut short by the drought. Near Courtland, the farm of Bro. Barclay, and son-in-law of our Bro. Campbell, was pointed out to us. We have regretted, since the removal of Bro. Barclay South, that it has not been in our power to form his acquaintance. He is regarded as a cultivated Christian gentleman by all we heard mention his name, and we trust his influence will be felt as a servant of the Master in his section. That he will be disappointed in cotton planting we doubt not, and we hope our brother will seek an early opportunity to exercise his talent and energies in another direction. We would be pleased to have a line from him. We were surprised to see so few (and especially white) persons in the fields in passing through this once lovely country, but, on reaching the towns, all was explained—there were the lads, boys and young men, many of them at least, smoking their pipes and idling about the streets, complaining in reference to the difficulty of getting labor. Never will our Southern people become prosperous and happy till they cease to hate Yankees and talk negro politics, and till they go earnestly to work themselves. Let our boys and young men give their energies to the farm and the workshop, and qualify themselves for each business station. Let them quit their idleness and dissipation, and prove themselves trustworthy in every trade and profession. And let our women determine to occupy every womanly position with cheerfulness, and we will yet have a happy country.

At Courtland our Bro. T. B. Laramore, to our surprise and joy, entered our car. He was on his way

to hold a meeting near Corinth, Miss., and was accompanying home the daughter of our former associate, Allen Kendrick. She had been at Mountain Home, the establishment of Bro. Pickens, at school. Bro. Larimore informed us that he had been most of the time through the few months he had been absent from our classical and mathematical school at Franklin College, teaching the schools at Mountain Home, but was then engaged in visiting the churches in North Alabama—the home of our youth—and preaching the Gospel. To us Bro. L.'s reports were cheering. Quite a number have, through his and Bro. Pickens' labors, bowed to the yoke of the Saviour. We were, however, pained to hear that a few were still so much under the dominion of Satan that they carry their pistols to protect their factions from other branches of his Satanic majesty's family. We hope the time is not far distant when professed Christians will abandon political strife. No man can serve a faction of the devil's empire and maintain his loyalty to Christ. There is no use in attempting to build up churches with either Southern or Northern politicians. We very cheerfully commend our Bro. T. B. Larimore as a sensible, modest and earnest advocate of truth. He will not likely pick up any new doctrine to give him notoriety. If there is any section of earth in which we earnestly desire to see the cause of Christ prosper, it is North Alabama. Cease, beloved brethren, from political strife, and work together for the glory of God. At Corinth, Miss., we met an old friend and brother, William Anderson, formerly of Franklin, Tenn.; and we were rejoiced to learn that he was preaching the Gospel. At this point we also met the son of our late brother, A. Kendrick, whom we but a year or two since baptized into Christ, at Franklin College, but who now is boldly and successfully pleading the cause of the Master. We encourage our young brother to give himself wholly to the work. One word, by way of advice. Our young brother suggested to us that he had the "charge of a large church" God has ordained that the seniors shall overlook, and feed the lambs, and take the pastorate. See Acts xx: 28; Peter v: 1-5. "Do the work of an evangelist," Bro. K., and attempt no other. Bro. K.'s juvenile appearance reminded us very much of the youth of his lamented father when in the midst of the most valuable labor of his life. We were pleased to hear that there are other successful laborers in the neighborhood of Corinth. Our excellent Sister Kendrick, wife of our late Bro. A. Kendrick, is earnestly engaged in endeavoring to rebuild the house of worship in Corinth, which was destroyed by the Federal army.

We reached Memphis on the afternoon of July the 4th, and took lodgings at the residence of Bro. Dr.

W. A. Edmunds, and by him and his good sister wife, we were made entirely comfortable for ten days. During this time, we spent with the brethren two Lord's days, and preached through the week at night. But if making converts is the only evidence of success, ours was poor indeed. Still, we think our success was good. We, In studying the condition—spiritual and fleshly—of Memphis, became wiser and better; and we persuade ourselves that many of our brethren, and even some of the world, grew better. Perhaps some one is curious to ask, why were not additions made? We answer, the brethren were not quite ready to receive them, and we are not sure that we were sufficiently spiritual to preach as we should. We give it as our conviction that, if the churches were in condition to lead the initiated to living fountains, thousands would be pressing into the kingdom, where now a single straggler stumbles over the line. The work of the age yet to be accomplished is to And the exact line between the spiritual body and the tents of Satan. This knowledge will never be attained till the part of the body God *has* part of the body God has set each member; and when all by joints and bands, compacted by that which every joint supplies, grow into a holy temple in the Lord; when all the members in the body take their proper places, Zion will not only travail, but bring forth children, strong and vigorous, in abundance. The Church is God's agency in the salvation of the world; and so soon as the members "knit themselves together," and having "submitted themselves to each other"—placed themselves under each other—can work together for the glory of God, the cause will prosper; and never can till preachers and people all learn to work in their proper places. For illustration: I see before my eyes a tract or pamphlet, with the words on the title-page "T.W. Caskey, Pastor of the Linden St. Christian Congregation, Memphis, Tenn" Is this the language of Canaan, or of Ashdod? Of Ashdod, evidently. If this is the language of Ashdod, must it not be the result of confusion of ideas; and with confused ideas of the members of the body, will not the work of misplaced members be out of order and detrimental? Upon Bro. Caskey we can make war, because we think he can bear it. Who or what constituted you pastor of the church in Memphis? You ought to be an evangelist, like Paul in Rome or in Asia Minor. But whoever heard of Paul or any Gospel preacher becoming a pastor—a hired pastor of a congregation? The Holy Spirit ordains brethren Gale, Edmunds, Toof, Jones, etc, as the overseers, shepherds, or pastors in Memphis. See, again, Acts xx: 28; 1 Peter v :1-5. See to it, Brother Caskey. Your mission, my brother, is an evangelist—is to set or place these men in their work—see that they perform

their work; and you should rely upon them. Put your old women to teaching the younger, and place your young men and young women in the proper harness, and see that all weekly and daily come up to the full measure of service ; and you will keep a fowl in your pot, without rummaging the country from Columbus, Miss., to Paducah, Ky., for a few crumbs, and a little scanty clothing. Teach your people what is right. We would to Heaven we were just good enough to speak these things, and more, to thousands of our should be able ministers of the Word, who are selling themselves for nothing, and hiring themselves out all over the land, to perform work which is not theirs, and in the assumption of which they keep from their legitimate labor thousands who would grow good and great by working as God has called them. But our purpose, at present, is merely to call attention to these matters, and ultimate that should we ever see Memphis with the church in full working condition, we shall expect hundreds of accessions to the Lord. We saw in that city scores standing without, and asking, "What is the advantage?" "Professors," say .they, "are not spiritual; some conform to the world; and we fear the Church can neither save us, or improve our moral condition." Put on the whole armor of God, beloved in the Lord, and the people—your friends—will be ready to go with you. T. F.

The Alabama Restoration Journal is published quarterly. The subscription price is \$ 20.00 per year. The Journal is published by Clay Publishing Company, P.O. Box 398, Russellville, Alabama 35653

PHONE# 256-668-3135

The Staff:

Editor - Larry Whitehead lw3000@bellsouth.net

Contributing Editors:

Earl Kimbrough earlkim@tampabay.rr.com

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

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

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

Bennie Johns bjohns38@hotmail.com

Bobby Graham bobbylgraham@pclnet.net

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

Hugh Fulford..... huford@comcast.net

A COMMUNITY OF INFLUENCE

Frank Richey

I have always been amazed at the collection of talent and wisdom of our founding fathers. Perhaps it was the providence of God that so many great and talented men lived at the same time and worked together for the common goal of independence from the most powerful nation on earth. Men like Washington, Franklin, Adams, and of course the most brilliant of them all—Jefferson—were among those great men leading the formation of our new government.

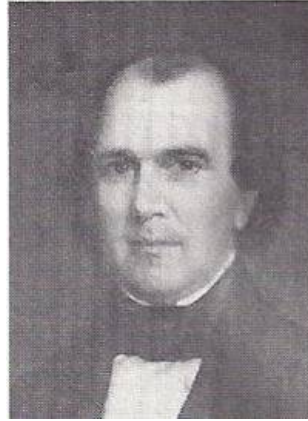
I am equally amazed when I find a number of gospel preachers coming from the same geographic area, many living as contemporaries as boys, and later having an influence on the spreading of the gospel of Christ in the nineteenth century. Within close proximity in western Lauderdale County, Alabama, when Lauderdale County was first opened to white settlers, there lived no less than eight gospel preachers or men who would become gospel preachers, and would baptize multiplied thousands into Christ. These same men would exert an influence on the entire brotherhood and one in particular, James Matthews, is given much credit for bringing the Stone and Campbell groups to the unity meeting in Lexington, Kentucky in 1832.

Recent research by this writer and C. Wayne Kilpatrick has resulted in the discovery of legal documents proving that these families lived near each other. The documents also reveal personal information about some of these men, as the documents list not only real property, but personal property.

Within walking distance in this community lived James E. Matthews, Mansel Matthews, E. D. Moore, Tolbert and James Fanning, Alan and Carroll Kendrick, and Lynn D'Spain, grandson of Benjamin Lynn, the first gospel preacher in the state of Alabama. In 1826, Benjamin Franklin Hall would locate in Lauderdale County and study dentistry in Florence. Hall was the first to teach baptism for remission of sins in this area, and upon hearing a sermon by Hall, Tolbert Fanning, Allen Kendrick, and a third boy, probably Lynn D'Spain, were baptized in Cypress Creek for the remission of their sins.

Also living in this community were other Christians who were influential. The Houston family included brothers Ross Houston, Pugh Houston, and George Houston who would later serve as governor of Alabama from 1874-1878. Ross was a school teacher who taught the Fanning and Kendrick children. Ross Houston, Tolbert Fanning's old school teacher was so loved and respected by Fanning that, when Fanning returned to North Alabama in 1842, he made it a point to visit with Ross Houston. Dr. Pugh Houston, was described as intelligent and a skillful physician. George Houston was a successful plantation owner and studied law with Judge George Coalter of Florence. His Lauderdale County plantation was located at Gravelly Springs where the Natchez Trace crosses the Waterloo Road.

Another successful physician, Dr. Gabriel (Gabe) Bumpus, lived in the nearby community of Waterloo. He is listed in Alexander Campbell's ledger in 1844 as a subscriber to the Millennial Harbinger. Here his name was entered as "Dr. Edward G. Bumpus." Bumpus is described as follows: "Of very large stature, weighing about three hundred pounds, very eccentric in manners and laconic in expression, an excellent physician and a ruling spirit, he acquired considerable celebrity. Dr. Bumpus was born before the Revolutionary War and lived until after the Civil War, dying at the age of one hundred years.



In this rural western section of Lauderdale County there are few roads today and even fewer roads almost two hundred years ago. The Natchez Trace did cut through this area, making its way to the Tennessee River, a short distance to the south. To continue on the Trace south of the Tennessee River, travelers would pay Chief George Colbert a fee to take his ferry across the river. Colbert ferried Andrew Jackson's volunteers across the Tennessee River in 1814, as they returned from the Battle of New Orleans. He sent the U. S. Government a bill for \$75,000.00 for his labors.

Nearby was a creek flowing into the Tennessee River, beginning near the Gravelly Springs community. (Gravelly Springs is where, years later, General James Harrison Wilson, U. S. Army, camped with 22,000 cavalymen in early 1865.) This creek is Bluff Creek. On this creek, James E. Matthews had a grist mill, saw mill, and cotton gin. Matthews, born in 1799, must have been a brilliant and energetic man to have a number of businesses by the time he was in his mid-twenties.

Carroll Kendrick wrote in an obituary about Tolbert Fanning in *The Apostolic Times*, June 11, 1874 that he (Kendrick) was a mill boy on Bluff Creek. Perhaps the other boys in the community, including the Fanning boys, worked for Matthews.

Of the eight preachers (or future preachers) identified in this community, three of them were adults. In the mid 1820s, E. D. Moore was in his forties, while James Matthews and B. F. Hall were in their twenties. The other five were teenaged boys whose lives were changed forever because of their association with these men.

There was no church in the community of Gravelly Springs in the 1820s. It is not known when the church at Waterloo, about seven miles west of Gravelly Springs, was built. It is believed that the Waterloo church began under the influence of Marshall and Rachel D'Spain. Rachel was the daughter of Benjamin Lynn, the first gospel preacher in

Alabama. We do know that the church at Waterloo disappeared in 1835. Only a few years ago it was learned that most of the members of this church decided to go to Texas, and became the first church of Christ in Texas.

The closest church was located on Cypress Creek, about ten miles east of Gravelly Springs. This church was known as Republican Church. It was Rachel D'Spain's sister and her family who started the church on Cypress Creek. Rachel's sister was Esther Chisholm. Her husband was John Chisholm, Jr., whose father, John Chisholm, Sr., had been the lawyer and agent for Chief Doublehead, who at one time owned much of Lauderdale County. The federal government built a fort in Limestone County to keep white people off Indian land. At Fort Hampton, federal troops would make raids into what would become Lauderdale County and remove white squatters who settled there.

When Lauderdale County was opened to settlement in 1816, John Chisholm, Jr. would have had inside information as to the best land in Lauderdale County. John Chisholm, Sr. was familiar with the land and the Chisholm's and D'Spain's were among the first settlers.

The names that have been mentioned may not be household names, nor names that most members of the church and casual readers of restoration history would recognize. But for those who have a fair knowledge of the restoration movement, the collective contributions of these men are nothing short of amazing. Consider the following biographical information about these men.

James Evans Matthews (1799-1867)

James Matthews came to Alabama from Kentucky where he was an acquaintance of Barton W. Stone. Stone had influenced Matthew's religious thinking and Matthews was baptized around 1824 by one of Stone's associates. Shortly after this, Matthews moved to Alabama, and by 1826 was listed as one of three agents of Stone's paper, *The Christian Messenger*, for Alabama. Matthews was listed as being from Florence, Alabama, located in Lauderdale County.

James Matthews not only served as an agent for *The Christian Messenger*, but wrote a number of reports about the church in Lauderdale County. In these reports he chronicled the growth of the church in Lauderdale County as well as in other places.

Matthews left Lauderdale County in February 1833. In one of the deeds in the Lauderdale County Courthouse, we find Matthews selling his real and chattel property in Lauderdale County, including his saw mill, grist mill, and cotton gin. He also lists as being sold, "one bay horse, one sorrel mare, twenty head of cattle, sixty head of hogs, four pair of framed bedsteads (cherry) one cupboard, one bureau, one clock and all my household furniture. One half of a new waggon (sic) and half of carrylog at saw mill and one half of six oxen." This was evidently in preparation of his move to Mississippi.

After moving to Mississippi, Matthews took an active part in politics. He was elected to the state legislature and held the office of State Auditor of Public Accounts, as well as other elected state offices. His brother, Joseph, served as the fifteenth governor of Mississippi, from 1848-1850.

H. Leo Boles, in his book, Biographical Sketches of Gospel Preachers wrote of Matthews:

He was clear and pointed in his preaching and public speaking. His command of the best words to express his ideas was wonderful. He was very eloquent, and those who heard him speak have said that they lost sight sometimes of his theme in thinking only of the beautiful sentences and appropriate words and phrases.

As a pioneer preacher, he endured hardships and labored incessantly. He addressed great multitudes of people in groves, barns, storehouses, as well as in courthouses and town halls; wherever he could get a hearing he preached the gospel. He established many congregations throughout Mississippi and Alabama, baptizing thousands of people into Christ.

Upon hearing of the death of James Matthews, Tolbert Fanning paid tribute to Matthews, saying:

Perhaps, for no man, since the departure of our own father, did we feel a more tender regard than for our deceased brother. He was the teacher of our early youth, our instructor in the Christian religion in riper years, and, upon an understanding confession of the faith, with his own hand he baptized us into the name of the Father, Son, and Holy Spirit, October, 1827. Brother Matthews was but little known out of the States of Alabama and Mississippi; but where known, his distinguished ability was felt and acknowledged, both as a preacher and a statesman. As an intellectual man, we doubt whether we ever knew his superior, and had he been in circumstances to call forth his great powers of faith, he would, evidently, have been regarded as one of the tall giants of the earth" (*Gospel Advocate*, 1867, p. 618).

These were high words of praise from Fanning. When Fanning said he had never known anyone intellectually superior to Matthews, one must keep in mind that Fanning was intimately associated with the great Alexander Campbell in preaching the gospel in his early years. Campbell was certainly an intellectual giant.

B. F. Hall (1803-1873)

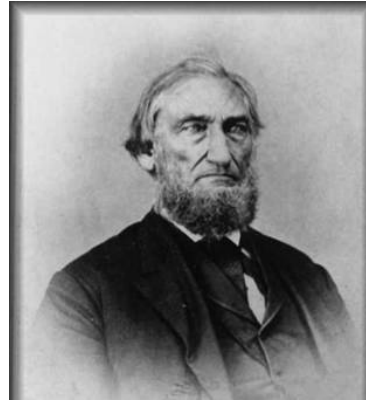
When Benjamin Franklin Hall read the Campbell-McCalla debate in the spring of 1826, his life was changed forever. By chance, B. F. Hall came across this recently printed book in the cabin of some friends on Line Creek near Gamaliel, Kentucky. Hall could not restrain himself from preaching what he had 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, A Public Discussion on Christian Baptism, p. 116, better known as the Campbell-McCalla Debate).

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. He wrote:

I began to read it with fixed attention. The interest deepened as I proceeded. The light began to dawn, nay, it flashed upon my mind; and ere I had concluded the argument, I was a full convert to the teaching of baptism for remission of sins. I sprang to my feet in an ecstasy and cried out, 'Eureka! Eureka!' I have found it; I have found it. And I had found it. I had found the key-stone in the gospel arch, which had been set aside and ignored by the builders. I had found the long-lost link in the chain of gospel obedience.

In the fall of 1826 Hall left Kentucky for a preaching trip into Alabama. He preached in Jackson County, Madison County, and made his way to Lauderdale County, where he held a meeting on Cypress Creek resulting in the baptism of Allen Kendrick and Tolbert Fanning. While in Lauderdale County he studied dentistry in Florence, and married Dorinda Chisholm. Dorinda was the daughter of John and Esther Chisholm, of the Republican church on Cypress Creek.



Benjamin Franklin Hall several years in Memphis, Tennessee, before going to Texas where he spent the rest of his life.

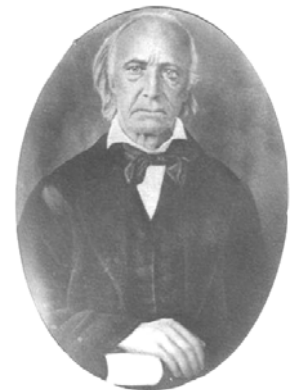
Hall died in 1873 in Van Alstyne, Texas. His tombstone has these words engraved on it: "He was ordained to the ministry May 1, 1823, and was the first in KY to preach salvation through obedience to the gospel."

E. D. Moore (1784-1859)

Ephraim D. Moore came to Lauderdale County in 1823. He was the first preacher in the area that had been influenced by the teaching of Barton W. Stone. He served under General Andrew Jackson at the Battle of New Orleans as a mess cook. B.F. Hall said that Moore "either taught school or labored on his farm for a number of years during the week, and preached on Lord's days."

Moore sent in several reports to *The Christian Messenger*. In March 1827, he wrote: "We have lately had a very reviving season. Last Saturday and Lord's day, eight persons were added to the church and in a few months past, sixteen have professed faith in Christ." By the middle of October that same year, Moore reports: "We have just closed our camp meeting... Many were there on Thursday, and continued until Tuesday 12 o'clock, and with reluctance, left the encampment...the glorious consequence was, that forty professed faith in Christ, and 26 were baptized straitway-15 or 20 more have expressed their determination to obey the Lord in his ordinance, at our next monthly meeting...The good work is moving on in almost every direction. We anticipate happy seasons." In October 1828 Moore reported to the *Christian Messenger* that 36 souls had been baptized.

E. D. Moore left Lauderdale County, Alabama and went to Texas. According to Stephen Eckstein, in his book, Churches of Christ in Texas, Moore was in Texas by 1844. Moore may have been a part of the wagon train from Western Lauderdale County that went to Texas in 1835.



Ephraim D. Moore

Whether he was or not, he was intimately associated with the brethren that made the trip in 1835, having lived, worked, and preached among them. According to the 1850 census, Moore was living in the Red River area of Texas, where it is believed he died.

Upon hearing of Moore's death, Tolbert Fanning wrote:

We are more indebted to our deceased Brother, E.D. Moore, for our early religious instructions and impressions than to any other man, dead or alive. Our candid judgment is, that we never saw anyone so careful to teach, particularly young persons in the Christian religion...As a teacher of dignity, and elevation of style, we are not sure we ever saw superior. In affections and tenderness of heart, he more favorably impressed us than any man we ever saw; and as a lover of the truth, he had no superior.

Allen Kendrick (1811-1859)

Allen Kendrick was the older brother of Carroll Kendrick, whom he had the privilege of baptizing. Allen left Lauderdale County and worked for a number of years preaching in Kentucky. Later, he moved to Mississippi, and is buried in the Oak Hill Christian Church cemetery in Alcorn County. His tombstone contains the following words: "If you should where I'm buried pass And lowly kneel upon the grass, Shed not a tear, breath not a sigh, For all is well, 'twas sweet to die."

It is believed that he baptized approximately 6,000 souls.

Dr. Carroll Kendrick (1815-1891)

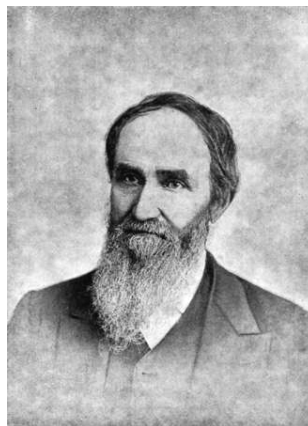
Carroll Kendrick became a medical doctor and supported himself as a doctor and pharmacist as he preached "part-time" until his death in 1891. It is believed that Dr. Kendrick baptized between 20,000 and 30,000 into Christ. The Texas Pulpit by Christian Preachers, 1888, reported: "He has witnessed about 10,000 additions in Texas, and near the same number in other States. If, in the crown of the Christian, there is a star for every convert, what a bright, dazzling crown will this old soldier of the cross have with many thousand glittering stars upon it!" However, Kendrick moved from Texas to California in 1877, and preached until his death in 1891. It is believed that he may have converted as many as an additional 10,000 during this fourteen year period.

Stephen Eckstein, in his book, *History of Churches of Christ in Texas*, wrote of Kendrick:

Arriving from Kentucky where he had been editor of the *Ecclesiastical Reformer* in 1851, he first settled near Crockett but soon

moved to Salado, Bell County. He vigorously labored in all parts of the state until he moved to California in 1877. Apparently his most productive ministry was in the decade before the Civil War. Preaching hundreds of sermons in widely dispersed places each year, organizing dozens of churches after receiving hundreds of converts, Kendrick literally "evangelized" the state. G. W. Banton of Huntsville praised him as a capable and esteemed evangelist. Because he had converted so many to Christ, Banton said, 'If Tennessee and Kentucky would send us a few 100 such preachers, more could be done here than they could accomplish with their 1000s.' In 1858, Bento Sweeney cited him as 'doing wonders in the more western counties by way of tent and other big meetings.'

Carroll Kendrick was a conservative leader in the church. He opposed the use of the missionary society and instrumental music in worship. He had a great influence in Texas in keeping the church from going with the liberal movement. He lived a long and productive life in service to God, and perhaps baptized more into Christ than any man who ever lived!



Dr. Carroll Kendrick published. This book pointed out the problems in churches of Christ in the last part of the twentieth century. Perhaps, surprisingly, as one reads this book, they see in it a mirror of the problems facing churches of Christ as we enter the twenty-first century. Among the problems facing the churches then (and now), were the need for precept, apostolic example, and necessary inference; the problem of humanly organized societies; the problem of fleshly appeals and human methods in the work of the church; the need to cut off church amusements; the absolute necessity to return to Apostolic Christianity; and what Kendrick called "vain and corrupting music in the church." This was a reference to the use of instruments of music in worship services.

Lynn D'Spain

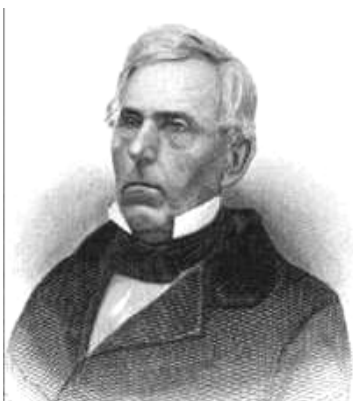
Little is known about Lynn D'Spain. We know that he and Mansel Matthews, along with David Crockett, were the

leaders of the “church on Horseback and wheels” that left Lauderdale County in 1835. Many members of the church at Waterloo decided to go to Texas, and this church became the first church of Christ in Texas, settling about ten miles south of Nacogdoches, in the community of Melrose. Soon after arriving in Texas, D’Spain left to preach in Louisiana and ended up in Kentucky for several years. One of the last reports of Lynn D’Spain was that he had gone back to Texas. The church at Waterloo is believed to be a rather large church. The reason for this belief is that in 1832 we find the report from Barton Stone saying, “Also, we have sent 300 Hymn Books to Waterloo, Alabama, consigned to James Witherspoon for Elders James E. and Mansel Matthews of Barton’s, Lauderdale co. Alabama.” (*The Christian Messenger*, vol. 6, 1832, p. 380.) Three hundred song books was a large order. Most churches order one book per member. If this were the case with this church, it was one of the largest churches of Christ in the county at that time.

James Fanning

James Fanning is another man that we do not know much about. It is known that he was the brother of Tolbert Fanning. Carroll Kendrick knew the Fanning family well, having gone to school with the Fanning children. At the death of Tolbert Fanning, Carroll Kendrick would recall that Tolbert Fanning’s brother, James, was “one of the purest of preachers.” It is believed that James Fanning died at a young age.

Tolbert Fanning (1810-1874)



Tolbert Fanning

Tolbert Fanning has been described as a boy with “long legs and short britches.” He was a giant of a man in the early 1800s, growing to a height of six feet, six inches, and weighing 240 lbs. He was baptized by James Matthews after hearing a sermon by B. F. Hall at the meeting on Cypress Creek in the fall of 1826. In 1829,

at the age of nineteen, he left Lauderdale County to preach in Alabama and Tennessee. This he continued until he entered the University of Nashville in 1832 to secure a college education. During the time he was a student at the University of Nashville, he would preach in the Nashville area, and during the summers, travel to other areas to preach. One such trip was in 1832 when he traveled with Alexander Campbell on a preaching tour through Ohio and Kentucky. After his graduation from the University of Nashville in 1835, he traveled with Campbell for

several months into the Northeast and into Canada.

Fanning was associated with a number of journals. Fanning became an authority in the field of agriculture and worked to promote the study of crops and farming. He became the first editor of the *Agriculturalist*, the official journal of the Tennessee Agricultural Society. In 1844 he began the *Christian Review*, and in 1846 he started *The Naturalist*, a science magazine. In 1852 he started the *Christian Magazine*, and in 1856 the *Gospel Advocate*. The last magazine he started was in 1872, called the *Religious Historian*.

Fanning influenced the beginning of a number of churches, especially in the Middle Tennessee area. He is credited with starting the church in Franklin, Tennessee, Russellville, Alabama, and Columbus, Mississippi.

Fanning was a religious conservative during a time that many were accepting man-made doctrines in the churches. He firmly opposed the missionary society and the use of mechanical instruments of music in worship, simply pointing out that there was no scriptural authority for either.

In 1843 Fanning started a college on his farm, Elm Crag, five miles from Nashville. He later changed the name to Franklin College. His greatest influence was on those who attended Franklin College. Many became leaders in churches throughout the country. With the conservative teaching of Tolbert Fanning, many churches were spared the innovations in worship and work of the church. This teaching was continued by one of Fanning’s student’s, David Lipscomb, who became editor of the *Gospel Advocate*, reviving it in 1866 and becoming its editor. (There was no mail service in the South during the Civil War, and the *Gospel Advocate* was forced to suspend its work.) The *Gospel Advocate* became the voice of conservative Christianity in the South, and influenced many to oppose the man-made organizations and arrangements that were coming into the churches.

Another of Fanning’s student’s was T. B. Larimore. Larimore later started his own school in Florence, Alabama. Known as Mars Hill, this school lasted from 1871-1888, and produced a number of preachers. By the end of the twentieth century, T. B. Larimore was the most in demand preacher in the world, each year having to turn down hundreds of invitations to hold gospel meetings. Larimore would baptize thousands and his students multiplied thousands more.

Such was the influence of Tolbert Fanning.

Mansel Matthews (1806-1891)

Mansel Matthews was a first cousin to James E. Matthews. He was one of the great gospel preachers of the nineteenth century. He was born December 29, 1806 in Kentucky, and then moved to Tennessee where his youth was spent. In the 1820s, Mansel moved to Lauderdale County, Alabama where he came under the influence of

several members of the church of Christ. Matthews said, "I confessed my Savior and was buried with him in baptism by brother John Mulkey in Spring Creek, Franklin County (now Colbert County), Alabama, in 1823" and "commenced publicly proclaiming His cause in 1825." Mansel Matthews studied dentistry and medicine, but his first love seemed to be preaching. His early labors brought him in close association with Barton Stone, Walter Scott, John T. Johnston, "Raccoon" John Smith, John Mulkey, John Newton Mulkey, Ephraim D. Moore, and Thacker Griffin. Immediately after his conversion, Mansel Matthews began to preach, and following the example set by Alexander Campbell (whether consciously following Campbell we do not know), he never accepted pay for his preaching. He had other plans. He went to Kentucky, studied medicine, and became a recognized physician.

All his life he engaged in both medicine and preaching. Dr. Matthews preached for the Waterloo church of Christ in Lauderdale County, Alabama when at home, but was often away with Benjamin Lynn D'Spain in protracted meetings. Much of their meeting work was done in Western Tennessee where, perhaps, they first came in contact with David Crockett, a former member of the U. S. House of Representatives and one of the most prominent and popular people in America. Crockett was "hankering" to go to Texas and fight in the Texas War of Independence.

Texas was the new "Promised Land" of the 1830s, just as Alabama had been after the turn of the century. Many Alabamians were interested in Texas. Perhaps the land along the Tennessee River at Waterloo had lost its productivity by the annual flooding of the river, or perhaps repeated crops had just worn out the land. The idea of vast expanses of land that could be had at a cheap price was enticing to many members of the church of Christ in Waterloo. Crockett was persuaded to serve as guide for the members of the church of Christ in Waterloo, Alabama, and many, if not most of them, decided to go to Texas.

In the fall of 1835, this group from Waterloo left Alabama for Texas. This church has been referred to in history books as the "church on horseback and wheels." Evidently the group from Waterloo, with women, children, and animals, moved too slowly for David Crockett. No doubt, the group also refused to travel on the "first day of the week" because it was a day of worship and rest. Perhaps for these reasons, and Crockett's desire to get to Texas as fast as he could, Crockett left the church members in Memphis and hurried to Texas, only to be killed at the Alamo in March of 1836.

Dr. Mansel Matthews and Benjamin Lynn D'Spain led the church to Memphis, Tennessee (where Crockett left them) and on to Texas. The church arrived in Red River County on January 17, 1836, and settled in Clarksville, and then near Nacogdoches where the first church of Christ in Texas came into existence. After settling his family and winning the March 17 election as representative from Red River County to the First Texas Congress, Dr. Mansel Matthews joined the

Texas army and served as a surgeon until July 1836. He was at the battle of San Jacinto and attended the wounded General Sam Houston when Houston's soldiers brought General Antonio López de Santa Anna to Houston as a captive. One of Benjamin Lynn D'Spain's brothers, Randolph D'Spain, who had traveled with the church from Waterloo, Alabama was killed in the massacre at the Battle of Goliad when General Santa Anna ordered the execution of 400 captives.

In 1860, Matthews wrote a letter to his old friend Tolbert Fanning, telling Fanning of the influence of the church from Lauderdale County that had settled in Texas, twenty-five years before. In part, he wrote:

Salado, Texas, Sept. 20, 1860

Brother Fanning:

We have just concluded another happy meeting, some thirty miles west of this place on N. Gabriel. A number of our old Alabama friends are still pressing on in the service. We concluded, as the best guess we could make, that from Lauderdale County, Ala., twenty-five years ago we might now count some 50 preachers and perhaps 50,000 disciples!



Dr. Mansel Matthews

The influence of that small band of Christians from Lauderdale County, Alabama was tremendous. In twenty-five years, from the time the church from Waterloo, Alabama left in 1835 to the year 1860, the church in Texas had grown considerably.

In 1888, three years prior to his death, Dr. Matthews wrote a letter to David Lipscomb. In this letter, printed in the August 22, 1888 issue of *Gospel Advocate*, he mentioned his early labors and how things had changed over the sixty-five years of his preaching. Speaking of the old pioneer preachers, Matthews wrote: "We went and labored without the hope of earthly reward. Our lives were freely spent expecting our reward beyond the cold river." He spoke of the difficulties in the old days when pioneer preachers wore copperas or jeans, tread down grass and swam water courses for the love of truth. He lamented that these old pioneer preachers now had to "stand aside as the young and stylish preachers with hair parted in the middle, sporting a massive chain, charm and diamond ring, were now the ones fit to advocate the cause of Christ."

Also in this letter, the eighty-one year old Matthews said to David Lipscomb, "Your position Bro. L. is right. May the Lord bless and lengthen your days to battle for His truth." Matthews also spoke against a current departure from the faith, which he referred to as "sanctified common sense calculated to destroy the labors of the glorious cause of Christ." Perhaps this is a reference to the current turmoil in the church over the use of a musical instrument in worship. This was a hot issue at that time.

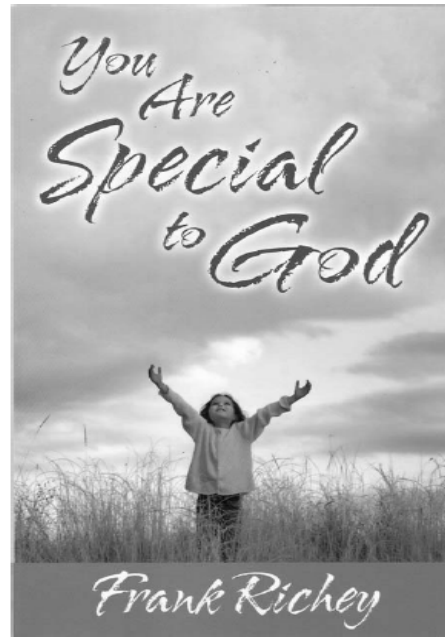
Conclusion

Depending on who one asks, they will get varied answers to the question of where the restoration movement in America began. One could look to the work of Robert Sandeman and his establishment of several churches in New England. Others would look to Elias Smith and Abner Jones. Still others would look to James O'Kelly. The restoration movement beginning with Barton Warren Stone traces its history back to Cane Ridge, Bourbon County, Kentucky. The movement spread to the nearby Lexington community and the Lexington area became the hub of the movement. So many great preachers came from this area. But outside the Lexington, Kentucky area, this writer knows of no other area that produced so many gospel preachers and influenced so many thousands to obey the gospel than the area in western Lauderdale County, Alabama. James Matthews, by writing three articles published in *The Christian Messenger* in 1828, on the necessity of baptism for remission of sins, caused Barton Stone to reconsider his position of not preaching it, and after an absence of twenty-five years Stone resumed teaching the importance and the necessity of baptism for the remission of sins. This led to the unity meeting between the Stone and Campbell groups at the Hill Street church in Lexington, Kentucky in January 1832.

Tolbert Fanning, through his preaching and work at Franklin College, had a great impact on the thinking of brethren, and saved many churches from the digression of the Christian Church. His influence on David Lipscomb went a long way in building sound churches in the south. Carroll Kendrick, baptizing between 20,000 and 30,000 souls into Christ had a great impact on the growing church. The preaching of Allen Kendrick, and the work of E. D. Moore, along with James Fanning, Mansel Matthews, and Lynn D'Spain brought thousands to Christ.

Indeed, they came from a community of influence.

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RESTORATION TIDBITS

Hugh Fulford

The first preacher of the Restoration Plea I ever remember hearing was W. T. (Tip) Grider of Rose Hill, Alabama. I was about eight or nine years old when I heard brother Grider. He himself would have been passed sixty years of age at the time.



My sister and I had been going to Sunday School (and occasionally staying for "church") at the First Baptist Church in our hometown of DeFuniak Springs, Florida. Our father was a member of the Methodist Church, but never attended. Our mother had obeyed the gospel as a teenage girl at the Earlytown Church of Christ in Geneva County, Alabama, and though she had not remained faithful in her attendance after her family moved away from Earlytown, she had never forgotten the basic principles of the gospel she had been taught and never would have consented to join a denominational church of any kind.

My maternal grandparents lived in the Liberty community of Walton County, Florida, and it was here that brother Grider would come perhaps one Sunday afternoon a month to preach in the Liberty schoolhouse. (Brother Grider also conducted one or two tent meetings at Liberty.) My grandparents were members of the church and attended the services. My mother, father, sister and I also would attend. It was brother Grider who got my father's attention with the simplicity of the gospel, and that eventually led him to obey the gospel, being baptized by the late Paul Simon in 1948. Were it not, however, for the faithful and dedicated labors of W. T. Grider, it is doubtful if my father would ever have known the Lord's way and entered it, along with his children as they each reached the age of accountability. (Ironically, the first gospel meeting I ever conducted was with the small church at Liberty—by then meeting in its own modest building—in December of 1955 during the Christmas break of my freshman year at Freed-Hardeman College, and still a few days short of my eighteenth birthday.)

In the March 10, 1941 issue of *Sound Doctrine* (Vol. 1, No. 1), edited by Leonard Johnson and Rex A. Turner, co-founders of Montgomery Bible College (now Faulkner University), there appears the following thumb-nail sketch of brother Grider. I am

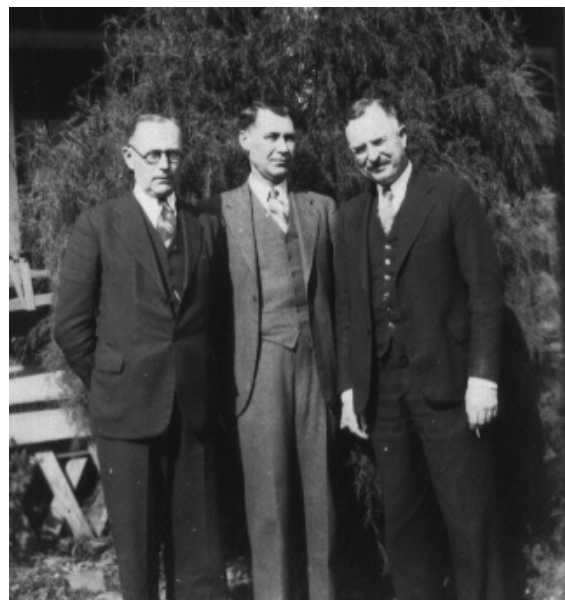
most pleased to share it with the readers of *The Alabama Restoration Journal* because of what brother Grider meant to the cause of the Restoration in South Alabama and to my family personally.

"Brother W. T. Grider, whose likeness appears above (a picture of brother Grider accompanied the sketch), is not a stranger to the churches of South Alabama. He was born December 19, 1885 in Bullock County, Alabama, and was baptized into Christ at the age of 18 by Brother Amos Harris. Previous to his conversion he was a steward in the Methodist church. He preached his first sermon on April 6, 1906.

"Brother Grider attended Jackson Bible School, Valdosta, Georgia (Now Dasher Bible School) one year. He also studied under Brother W. J. Haynes at the Grady Bible School for three years, and then attended Highland Home College.

"Brother Grider preaches one Sunday each month for both the Troy and Cedar Grove congregations, and on the other two Sundays he preaches for the Luverne congregation. In addition he preaches one Saturday night and Sunday afternoon for the Mt. Pleasant congregation, and one Sunday afternoon for the Snow Hill congregation. He devotes three months each year to meeting work."

The Bible tells us to "remember those...who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct" (Heb. 13:7, NKJV). I am most pleased to do what this passage enjoins and to remember the faithful work of W. T. Grider.



J. Pettet Ezell – W.T. "Tip" Grider – Cled Wallace

Gathering Home

A SPECIAL LADY

Larry Whitehead

When I arrived at home, I saw on my caller ID that Clarence McCaleb had called. I called him back and he said "Aunt Ruth passed away this morning." I was surprised even though I had been expecting it; after all, she was 103 years old and had been in frail health for a number of years.

My earliest memories of "Miss" Ruth was when I was four or five and was visiting, along with my grandparents, Lum and Minnie Belle, with Uncle Leonard and Aunt Mag, Ruth's in laws. Minnie Belle and Ruth had picked peas from the garden that morning and in the early afternoon were sitting on the porch shelling the morning's harvest. I had been warned by Minnie Belle to not play in the road. It was much easier to ride my stick horse and chase the imaginary Indians in the gravel road than in the garden where the ground was soft, so I ignored the warnings. A big truck came down the road and blew the horn. Frightened, I ran and slipped down in the loose gravel and skinned my knees. Miss Ruth ran and picked me up carrying me in the house where she treated my hurts and wiped my tears. More than this, she saved me from a fate worse than being run over by the truck and that was a switching or at best a good scolding from Minnie Belle. She has had a special place in my heart from that day some sixty five years ago..

Ruth Louise McCaleb was born to William Tyler and Lucy Hyde McCaleb on May 10th, 1908. She was the sixth of nine children. Her paternal grandfather was the lamented John Tyler McCaleb, pioneer gospel preacher and long time elder of the church, both at Berea and later at New River. She was baptized into the church of Christ by the noted Texas preacher, J. D. Tant in the summer of 1922 during a gospel meeting he conducted at New River. From that day until the Lord released her from her sufferings, she remained faithful to his cause. Eighty nine years of faithful service is more than a lifetime to most and maybe a record of longevity in the service of the King in our time.

She married Leonard Clarence Ehl in 1926. Three children were born to them; Ruthie Elease, Lou Dell and Clarence Wilburn, who died in infancy. Leonard passed away in 2000. They had been married seventy four years.

While gazing at her frail form in the funeral home, my mind drifted back over the last several years and

the several visits I had with her. When we began the Alabama Restoration Journal, she was one of the first to offer encouragement. When I found a box of photos from the old days that my mother had stored, Ruth helped me identify some in the pictures. She would tell me stories about her grandfather, John Tyler McCaleb and other family members. She shared some wonderful memories of my grandmother, Minnie Belle, whom she, as I, adored. In fact Ruth was present when aunt Belle, as she called her, challenged J.D. Tant on his sermon on the use of "snuff".

Ruth was the kindest person it was ever my privilege to know. Often, when I was doing research on the family genealogy, I would drop by and ask her about some family member she had known. She had every opportunity to gossip or otherwise say something unkind about one or the other relative. She never did. Her watchword was "if you can't say something good about someone, say nothing." Like Ruth of the Old Testament, she was meek and loving towards everyone. She loved her family and when her oldest daughter passed away several years ago, she grieved deeply for sometime. She would often tell me of her grandchildren and speak in loving terms about them.

She was proud of her heritage and the impact her ancestors had on the restoration movement in Alabama. She never complained about her situation. I know, especially in the last several years, she suffered a great deal, but being around her you would not know it. She always had a smile and a cheery disposition. I have never known anyone quite like her. She was indeed a special person. With all her attributes, one stands above all others. She was a faithful Christian. She will truly be missed by all who loved her.

Prov 31:26-31

26 She opens her mouth with wisdom,

28 Her children rise up and call her blessed;

But a woman who fears the Lord, she shall be praised.

McCaleb Longevity

John Tyler McCaleb, faithful Gospel preacher and longtime elder in the church, died in 1918. He left behind 12 children and a host of grandchildren. Three of these grandchildren are still with us. They are: Nell Deavours Mueller of Fayette, Alabama, Rayford B. Deavours of Greenville, Alabama, Hassie McCaleb Hollingsworth of Fayette and a grand daughter in law, Edith Cargile McCaleb of Fayette. Two, Ruth named above and O.C. Dobbs, Jr., passed from us this year. All were, and are faithful Christians. They continue the legacy of this noble pioneer.

TOLBERT FANNING'S "SLIPPED" PEN

Earl Kimbrough

On a tour through the counties of Northwest Alabama in the winter of 1842, Tolbert and Charlotte Fanning reached the little village of Russellville on February 13 and spent the night. Although arriving late in the day and weary from the rain-soaked journey over a rough and muddy mountain road, Fanning preached to a few souls gathered to hear him, but he found little interest and much prejudice among the inhabitants. Considering the town's spiritual prospects hopeless, the Fannings resumed their journey the next day, but just a little way south of the town, their buggy spring broke and they had to walk back to town for the needed repair. Upon learning that it would take some days to obtain the needed part, Fanning resourcefully announced preaching "for several days and at candle lighting." The result was such that the Fannings remained in Russellville five weeks, during which a hundred and five people baptized and a congregation of New Testament Christians started in the town.

Three years after the Russellville meeting, Fanning gave a reflective insight into his feelings toward the disciples there and expressed his view of the events that brought the church into existence. J.H. Dunn, who was then preaching at Russellville, had sent a report to *The Christian Review*, edited by Fanning, on the progress of the church there and the editor added a few comments to Dunn's letter.

Fanning wrote: "The disciples at Russellville, have claims on my affections which few on this earth have. They were congregated mainly by my humble exertions, some three years since, and I presume they have seldom failed assembling at least once on the Lord's day, to honor their divine teacher. If I were not fearful I should be considered superstitious, I would hint, that the conversion of the disciples in Russellville, if not marvelous, at least providential. I will mention a little incident, which illustrates very clearly, that the salvation of precious souls often depends upon what, to us, seems to be a very small matter. The prejudices in Russellville were so great, that few of the citizens were disposed to hear the Christian religion discussed. In the winter of '42, I tarried a night in the village, and had the pleasure of addressing those who attended, on the 'the importance of searching the Scriptures.' Next morning I left to go farther South, but before journeying a mile, my slender carriage gave way. My wife and I leisurely walked back to the town through the mud, to the astonishment of the people. I commenced preaching, and I was detained, waiting to have my buggy repaired, till 40

acknowledged the Lord. I continued until 105 were added. What think you, reader, of this? Did the Lord interpose in this matter, or was it all accidental? I give all the honor to God." (*Christian Review*, Feb. 1845.)

Not everyone who read Fanning's words was willing for Fanning to give all of the honor to God. Dr. James M. (Mat) Hackworth, who was then preaching at Old Cypress near Florence, where Fanning was reared, converted, and began preaching, thought the matter was more accidental or circumstantial than providential. He felt so strongly about the matter that he immediately wrote to Fanning, bluntly saying: "I am of the opinion that your pen rather slipped when you said the gathering of the church at Russellville was a providential thing." (Ibid., April 1845.) However, his barbed criticism of Fanning did not disrupt their friendship. If Fanning had been easily offended by censure, his ministry would have been stillborn. Some in his old neighbors advised him to give up preaching and go back to plowing when he made his first efforts in the pulpit.

Without presuming to judge Dr. Hackworth's mood or motive when he accused Fanning of writing with a slipping pen, because he expressed belief divine providence in the establishing of the Russellville church. The once vibrant Old Cypress congregation where Hackworth was then laboring with meager success was experiencing a fading glory. He could see no providence in the work at Cypress Creek. Could that have had a bearing on his criticism?

Sword Swipes *Cled Wallace*

Twenty-two hundred people paid stiff admission fees to hear an agnostic, a Jew, a Catholic, and a Protestant divide two hours among them in a religious discussion; and this was in a comparatively small city in a drought stricken section of West Texas where the Red Cross is feeding thousands. There were many present who do not "believe in debates," but who shelled out a dollar and half to hear this one. Some of them were probably members of the church of Christ. Maybe we could reach more people with the gospel if we could offer them some animated debates. I admit that there are difficulties. We have men who can debate, but it is becoming increasingly difficult to find anybody who will meet them; and there are brethren who just cannot stand to hear the truth defended. Some of them cannot even stand plain Bible *preaching*. What sort of fix is a Christian in who had rather hear the truth hinted at than preached?

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DAVID GREENHILL LIGON

of

MOULTON, ALABAMA

Kenneth L. Randolph

Early in the 19th Century a lawyer from Virginia moved to North Alabama whose life had a significant influence on the church in that area. David Greenhill Ligon's life and labors deserve recognition. He was born April 6, 1804 in Prince Edward County, Virginia to William and Sarah (Leigh) Ligon, the third of five children. He was tutored in law by the distinguished educator, William Branch, in Virginia. He moved to Courtland, Alabama in 1823 where he set up a practice, married Elizabeth Greenhill Rice in 1824 and soon distinguished himself as a lawyer. He was elected to the House of Representatives of the Sate Legislature in 1829.

For about the first twenty years of his adult life, David Ligon gave himself to his politics and law practice, with little concern for spiritual matters. His lifestyle led him into intemperance and as a result he lost his practice and became very poor. He moved several times, to Courtland, back to Moulton, then to Decatur where he tried his hand at running a newspaper. About 1838, he moved back to Moulton, reformed his life, and began to regain his practice.

The great change, however, took place in David Ligon's life in 1843 at the age of 39. The following notice appeared in the 1843 issue of the Millennial Harbinger, a gospel paper edited by Alexander Campbell: "Brother Fanning held a discussion of five days with Mr. Edward McMillan of the Presbyterian ranks, at Moulton, AL; after which 22 persons confessed the Lord; among the number a distinguished lawyer of the place." The lawyer was David Ligon and within three months he had begun to use his considerable skills in preaching the gospel. Between 1844 and 1855 various notices of his preaching appear in the Christian Review and the Christian Magazine, periodicals edited by Tolbert Fanning, and the Bible Advocate, edited by Carroll Kendrick, as well as the Millennial Harbinger. His work at Triana, near Huntsville, at Courtland, and at Moulton, are mentioned specifically.

Brother Ligon continued his law practice and in 1845 was elected Chancellor of the Northern Division of the state of Alabama. He was an unsuccessful candidate of the U.S. Congress in 1849. He served as an Associate Judge of the Supreme Court in Alabama from 1851-1853. He became somewhat of a

legendary figure in Lawrence County.

Professor C. G. Lynch, writing in the Moulton Advertiser in 1911, says, "It was with much pleasure, when a boy, we listened to the many recitals of the deeds and ability of Judge David Greenhill Ligon."

James Edmonds Saunders, in Early Settlers of Alabama, who lived during Ligon's time, spoke of his life and outstanding abilities: "He had a fine person, was about six feet high, had dark hair and deep blue eyes. In manners he was remarkably social and popular... He had been thoroughly educated, and was master of the English language; indeed, in pronunciation and style, he was fastidious." Basil Overton, longtime editor and publisher of The World Evangelist, said that he had heard that David Ligon was first drawn to the preaching of Tolbert Fanning because Fanning used correct English and pronunciation when he spoke. From that initial attraction Ligon then absorbed the message Fanning preached and obeyed the gospel.

Saunders recalled that Ligon always had a ready answer, and had never heard him silenced but once. Ligon was defending a horse thief who was found guilty and sentenced to 30 lashes the next morning at 10 o'clock. Ligon entered a motion for a new trial and the next morning began his argument. At his most critical part, he heard laughter in the courtroom. He paused, and could hear the sheriff whipping his client; he sat down without a word, amid the laughter of the court and spectators.

In his campaign for Congress, Saunders recalled that Ligon accused his opponent of speculating in lands. His opponent confessed it, and said that bad laws were what allowed him to do it, and that he wanted to go to Washington to change the laws. Ligon said that was the first time he's ever heard of the bell cow being sent to fix the fence.

Ligon served as a trustee for the University of Alabama, and for the Mountain Home Female Institute, located eight miles north of Moulton. He was also a trustee and generous contributor to Franklin College, founded by Tolbert Fanning, in Nashville, Tennessee. He published a book in 1848, Digested Index of the Supreme Court of Alabama, in Chancery Cases, from 1820-1847.

David and Elizabeth Ligon's children were: Charles W., who was a doctor at Moulton; Pascal L., who practiced law, and became a senator from Powatan County to the State Legislature of Arkansas; David G., Jr., who was killed near Shannon, Mississippi in the Civil War in 1862; John H., who served as Sergeant in Company O, Fourth Regiment, in the Civil War; Sarah, who married E.C. McDonald, son of Crockett

McDonald, who was postmaster and probate judge in Moulton, and who preached for the church in Moulton most of his adult life.

There were those who felt that Ligon should have given himself full-time to preaching. J.J. Trott, who traveled through North Alabama on preaching tours wrote to the Christian Magazine in June, 1851, "I had the pleasure of the good company of our talented brother Ligon last Saturday but to our mutual regret he had to hasten away to serve the children of the world in the office of Chancellor. O that the church would divert such ability from the service of Caesar and consecrate it to Christ."

From the time of his conversion in 1843 brother Ligon never wavered, and amidst his other duties, he continued to preach the gospel.

On June 21, 1855 while preaching a sermon at Moulton, he suffered an apparent heart attack, and died before he could be removed from the building. Professor Lych said of that occasion: "Full of years and full of honors, the Master called him at his post of duty, and in the church house he loved so well, his soul left its tenement of clay. What a glorious ending to such a glorious life." Perhaps he was buried in the McDonald Cemetery on the outskirts of Moulton, where there are unmarked graves, and a number of Ligon markers dating back into the 19th century.

The life of David G. Ligon is interesting, as well as instructive. From this good man we may learn:

1. It is good that we recognize the debt that we owe those who have labored before us.
2. It is possible for one to do much good in preaching the gospel while supporting himself by other means.
3. It is possible for one to turn from a wasted life to a life of usefulness in the kingdom. The end of one's life is more important than its beginning.
4. There is no better time nor better way to die than while preaching the gospel.

(This account of the life of David Ligon appeared in an article I wrote for the World Evangelist some years ago. It has been slightly modified for this article. Kenneth L. Randolph.)

"I have never been hurt by what I have not said."
Calvin Coolidge

NEW MATERIAL FROM BENNIE JOHNS

Bennie has just completed a monumental work scanning the material from four of the most important journals ever published by our brethren. He spent countless hours on this project and has done a magnificent job. Thousands upon thousands of pages of the writings of the great pioneer leaders of the Restoration Movement are now available for our study and enjoyment. His work included not only "cleaning up" these old journals, but changing the fonts to make them easily readable.

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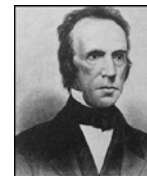
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CYRUS WHITE

&

The Whiteites

Larry Whitehead

Cyrus white was born in Mechanicsville, Virginia on February 3, 1783. His parents were members of the Baptist Church and he became a member at an early age. The family migrated to Georgia in the late 1700s. By the time young Cyrus reached early manhood, he was showing an interest in spiritual matters and showing the leadership qualities that would serve the cause of Christ well in later years. After finishing his education, he began to teach school and along the way also began to preach. He moved, with his family, to South Georgia. Over the next few years, White preached regularly for the Regular Baptist (Primitive Baptist) and became one of their most respected preachers.

White gradually became disenchanted with the Calvinistic doctrines of the Regular Baptist. As a result, he began to teach the Armenian ideas on the atonement and wrote a widely circulated book, *A Scriptural View of the Atonement*, on the subject.. This doctrine held that Christ died for the sins of all mankind. This idea was in direct conflict with the Calvinistic idea of special election. This immediately drew fire from the Regular Baptist. White's close friend, Rev. Jesse Mercer, founder of Mercer College and the most prominent Baptist preacher in Georgia, attacked White in a series of letters which he published, *Rev. Cyrus White; In Reference to His Scriptural View of the Atonement. By His Friend and Fellow Labourer in the Gospel of Christ.*

Mercer was clearly shocked that any respectable Baptist would be teaching such a doctrine. However, as he read White's views in order to refute the calumny, he was disappointed to find that White did indeed hold unorthodox opinions of the atonement. This unorthodox opinion was that Christ's death was a general atonement for the sins of the world, thereby merely making possible (not securing) the salvation of whoever might believe. For this Mercer castigated him as having "departed from the acknowledged Faith of the denomination." Mercer wrote to White "Surely, if you have not departed from the characteristic doctrine of the denomination, and gone to general provision, and free-will ability, your book most miserably belies you!" (Biography of Rev. Jesse Mercer)

This led to White's expulsion from the Baptist Association of Georgia and he was no longer allowed to preach in their churches. The following references to White are from the historical records of the Macedonia Baptist church in Jackson County, Georgia:

Moses D. White was the first pastor. He was the brother of Cyrus White, and a member of Paron Church. He left the regular Baptist and joined the "Whiteites" as they were called. He was Armenian in sentiment, and the church for this reason asked for his resignation. He was a Godly man, and for this reason was preeminently useful in the Master's Work, but was unstable.

The reader will note that the followers of Cyrus White became known as "Whiteites." This name, used in derision, would follow White and his followers for years. He formed a denomination known as the Free Baptist. This name gradually evolved into the Free Will Baptist. White is credited with being the founder of this sect in Georgia....

It is not certain when Cyrus White completely renounced his Baptist views, but likely it was a gradual move, completed by the early 1830s. J. Waller Henry, in a series in *The Alabama Christian* in 1903 , made the following observation:

"Among the very early public teachers and preachers in the Montgomery region was a zealous old pioneer, Cyrus White..... White came from Southern Georgia and was the leading spirit among that group of early preachers. Their followers in the southern counties of the state were called "Whiteites" by the scoffers. This was before the term "Campbellite" had become known in that region. It is said that when the opposition learned to use the term Campbellites" to ridicule these people, the term "rolled as a sweet morsel upon their tongues."

It is obvious that both White and William McGauhy were influenced by the teachings of Stone and likely James O'Kelly also. Note the following from the Watsons book...

In Georgia, the Stone movement had been closely associated with the James O'Kelly followers. Some of the "O'Kellyites" had adopted the name "Christian" and this was very acceptable to Stone and the "Stoneites" in the Carolinas and Georgia. William \ McGauhy and Cyrus White were closely associated with Stone; at the same time they used terms and names which indicated their kinship to the O'Kelly party. Such terms as "conference," "Republican," and "circuit" indicate that they had a heritage from the Methodist church.

At some point around 1831, White came in contact with John M. Barnes, a gospel preacher in the area and renewed his association with Prior Reeves an old friend from Georgia. These men studied with him and convinced him of the truth.

A speaker of great ability and a dynamic preacher, White's influence spread over South Alabama over the next years. Such men as Barnes, Reeves, Bartlett Hilliard, S.I.S. Cawthon and others were associates of his. He bought property and settled in Russell County in southeast Alabama. He continued to devote his time to the cause of New Testament Christianity until his death. He concentrated his efforts in southeast Alabama, primarily in Lee, Chambers and Russell Counties..... Again, we turn to the Watsons...

Cyrus White was a zealous pioneer. When he came into Eastern Alabama, John M. Barnes, T. Cantrell, and Prior Reeves had already commenced "preaching the truth." Four or five churches were contending for the reformation.....

The following quotation from an 1870 issue of the LaFayette Sun throws light upon the character of White:.....*During these years [1834-1835] the Rev. Cyrus White, of the State of Georgia, a Baptist minister of good ability, who had adopted the Arminian view of the atonement, and had separated from the regular Baptists and established a church of his own, who were familiarly called Whiteite Baptists, visited the county [Chambers] with some other preachers entertaining the same views and preached throughout the county. They met with very bitter opposition from the regular Baptists, who in forming their churches, were careful to see that no one joined who did not subscribe to the old Calvinistic confession of faith.*

One of White's family members submitted the following report to the Millennial Harbinger in 1847.

I was a member of the Free-Will Baptist Church of Georgia, sometimes known in that State by the name of Whiteite Baptists, from Cyrus White, the founder of that church, in the State of Georgia, about the year 1828, I think I was young, ignorant, and prejudiced, and thought if any were right, it was certainly the Free-Will Baptists. I was sure they could not be wrong, so about ten years ago I attached myself to that church, and was immersed by Cyrus white, (who, by the bye, is an uncle of mine,) believing in the Lord; but about a year after this your Christianity Restored came in my way, and

through curiosity and a love of novelty I gave it a reading, and was soon by it convinced that the church of which I was a member held too much error, and was far from being truly apostolic....V.W. McClendon..Millennial Harbinger Jan., 1847.

One of the most important occurrences in the life of the movement took place near Greenville when those representing the different groups preaching the Bible only, came together and agreed to merge their efforts. The meeting was organized by William C. Kirkpatrick, a young Disciples minister. This "union" meeting was held at Pigeon Creek in Butler County in 1841. The group assembled under an arbor by the side of the old Merryweather Trail. In this meeting there were representatives of the congregations organized by Cyrus White and his co-laborers in southeast Alabama, and from the congregations organized by James A. Butler and his associates, William McGahey and others. Among those present at this meeting were: James A. Butler, John M. Barnes, James H. Curtis, James C. Anderson, Bartlett Hilliard, George White, William Payne, William O. Kirkpatrick, Dr. S. A. McMeans, and Ephraim A. Smith. This meeting was as important to the cause in south Alabama as the famous meeting in Kentucky between the Campbell and Stone forces in 1832. Those influenced by Stone, Campbell and White became one and would henceforth be known as the Church of Christ.

The old soldier's heart must have filled with joy at seeing his long years of searching and battling for truth culminate in this union. He lived to see the cause prosper in south Alabama. There are churches meeting in south Alabama today that owe their existence to White and his co-laborers whose determination to preach the truth of God's word against all kinds of persecution was successful in bringing New Testament Christianity to the area.

Cyrus White laid down his armor on February 7, 1843. He died at his home in Russell County, Alabama. He had fought the battle for truth and his service was an important part of the Lord's cause in Alabama....

Men, such as Cyrus White, are most often forgotten by Christians today, They are true heroes of the cause of the ancient faith. Our purpose in publishing the *Alabama Restoration Journal* is to preserve their works and their legacy for future generations. We truly owe these great men and women a debt that we can never repay, but we can tell their stories and thrill at the victories they won for truth....

EDITOR'S NOTE: Our colleagues Wayne and Scott along with Tom Childers, have been searching for the grave of Cyrus White. If any of our readers have information that would help, please let us know so that we might give honor to whom honor is due...LEW.

METHODIST OPPOSITION TO THE RESTORATION CAUSE IN ALABAMA

Bobby Graham

The role of Methodist circuit riders loomed large in the religious changes brought to the newly settled areas of the South, including Alabama, during the early decades of the nineteenth century. These itinerant preachers had earlier done yeoman's work in the Cumberland Revival, which covered states from Tennessee and Kentucky in the West to the Carolinas and Virginia along the Atlantic and even to Pennsylvania and parts of Ohio in the North. They left their mark in all areas, so that later their influence was felt in the Methodist effort to organize churches and to establish educational institutions. Their work, however, did not always go smoothly, because of mounting internal opposition to Methodist Bishop Asbury's autocratic control of both preachers and churches. In the last decade of the 1700's James O'Kelley in North Carolina revolted against this feature of Methodism, forming a faction referred to as Republican Methodists or Christians, who became closely associated with some of Barton W. Stone's followers even in Alabama. It turned out that the highly developed system (method) of the Methodists became its own undoing when the free-spirited, independence-seeking colonists of the New World tasted it. Similar objection were responsible for the 1828 breakaway of Protestant Methodist Church, a group remaining Wesleyan in worship and doctrine but congregational in government.

Causes and Course of the Opposition

Another hurdle which the advance of Methodism had to clear was the developing Restoration Movement, beginning in the first two decades of the 1800's and spreading its influence in the 1820's to Alabama. Against this hurdle also Methodism carried little appeal or advantage, because the Restoration advocates were enamored by the simplicity of the New Testament system and even used it to appeal to Methodists and members of other denominations. Methodist influences through O'Kelley, however, left some mark on the early practices of the disciples of Christ in using camp meetings, conferences (which in the early years of the movement were not centralized structures to control churches, but yearly general meetings for preaching and worship), and circuits. Besides these influences, Restoration leaders like Tolbert Fanning gained some of their religious training from the Methodists. With such a background as their foundation, it is no surprise that these disciples of Christ engaged in an unparalleled period of evangelism from the mid-1820's until well past the middle of that century. The spread of the Restoration message, the New Testament gospel, began to claim adherents chiefly among the established denominations—Baptists,

Methodists, and Presbyterians, as well as elsewhere. Subsequent to the inroads made by this teaching were strong, and sometimes violent, reactions.

Though statements from Disciples of Christ authors like Richard L. James and George H. and Mildred B. Watson are here introduced, it must be remembered that they wrote from the perspective of the denomination their Christian Church was then becoming; in other words, they were more sympathetic to the denominations of the 1800's than to the simple but strict Restoration message which spared no sin and gave no quarter to any religious hierarchy. (In reality James' first quotation below was lifted by the Watsons virtually unchanged and uncredited, except for their addition of "churches" after "Alabama" in the first sentence.)

The Stone movement contributed a powerful evangelism to Alabama, while the Campbell movement was largely argumentative, creating splits in the Baptist churches and winning converts from the Methodists and Presbyterians (Richard L. James, *THE DISCIPLES OF CHRIST IN ALABAMA, 1830-1860*, p.14).

The preachers would often secure the permission of the Baptists or Methodists to use their meeting houses and then split those congregations upon the question of "Union." Paradoxical as it may seem to those who are members of the Disciples, it appears that during this period in Alabama, they were a divisive force rather than a unitive one (James, *op. cit.*, p. 1).

An early view of Methodist opposition and a preview of later manifestations appears in a report from Bragg's Store (present-day community of Bragg) in Lowndes County, Alabama. It appeared in the May 1839 issue of the *Millennial Harbinger* on page 237:

On Lord's day last three were added, among whom brother Willis Nall, an intelligent teacher. May God speed him in the path of usefulness! The signs indicate a rich harvest, even in latitude 32. On yesterday an intelligent gentleman informed me that Paton Graves, from the pulpit, washed his handkerchief with tears logical, because of the "*refined infidelity of Campbellism*, which is destined to a wide sweep in despite of all effort." Poor man! Brother Campbell, you are commanded "to weep with those who weep." But may I tell this veteran of Methodism that he may belabor himself versus the truth until the finger of God gives the last touch to the great drama, and it will only be like the soft summer's zephyrs upon a mountain of stubborn granite; for God has written bitter things as the doom of that anarchical city, and the gates of hades cannot thwart his prophecies. Five years ago I ordered the *Harbinger* to the said Graves; and, as Doctor

Grigsby informed me, he returned it, and said, 'he considered his name disgraced merely because it was written on the envelope.' This is equal to Judge Innate, who declared himself competent to the decision of an important case without law or testimony'!

These strong protestations of the inimitable J. A. Butler supply evidence of the kind of solid and courageous teachings which met and even precipitated opposition in Alabama in the 1800's.

In an August 1841 meeting of three days, S. A. McMeans, J. A. Butler, J. H. Curtis and Ephraim A. Smith spoke in Butler County, nine miles from Greenville. During this effort twelve additions were made to the cause. Six were proselytes from the Methodist ranks. A Dr. Collins, from the Methodist Church, provided a bit of excitement during the meeting when he publicly condemned the teaching and the attempt to convert his people by calling it "Campbellism" (*Millennial Harbinger*, 1841, pp. 525-526). Speaking of this Butler County preaching, the report also identifies the developing disadvantage inherent in Methodism:

This, however, closes not the scene: the Methodists, through their representative, Mr. Collins, assayed to produce an unpleasant excitement amongst the people in reference to what he was pleased to term Campbellism; but without success. The despotic structure of the Methodist establishment, as well as the aristocratic character of its advocates, which, by the way, is only as cause to effect, is too generally being understood, for it long to maintain that veneration in the affections of a free and enlightened people, which it has done with many in these United States. Methodism, unless greatly modified, is too incompatible with the genius of our civil institutions to stand the scrutiny of intelligence and patriotism.

Reports sometimes showed evidence of elation over the reception of the gospel in certain instances, because such was not the usual reaction to the preaching. J.A. Butler, who did much work in South Alabama, sent this report to the *Millennial Harbinger* from one of his usual locations in Lowndes County, Alabama:

Bragg's Store, Alabama, September 9, 1841.

Just returned from a short skirmish with the enemies of Zion's King. Ten more accessions since our last, from the world, Methodists and Baptists, and the brightest prospects ahead. The whole section in which we labor is pulse up; scores assemble, and general good feeling's prevail. The cloven tongue of slander and misrepresentation is mute.

Further insight into the gains made at the expense of the Methodists is gained in the following report:

Some eight Methodists have been immersed for remission; and some Presbyterians who have been pillars in the church at least 40 years have become disciples of the Saviour. The families of two Doctors and two Merchants have obeyed; we have one lawyer, the Clerks of the County, Circuit and Chancery Courts, with their families, are rejoicing in the liberties of the gospel. Also the households of two taverns, the jailor and all his household, the wife of the Post-master, the wife and daughter of the Sheriff of the county, one shoe-maker, one carpenter, one hatter, one grocer, several farmers, and several of the gayest young people of the place, have taken upon themselves the solemn profession of Christianity (*Millennial Harbinger*, T. Fanning's report, April 1848, p. 136).

Though incomplete, the following quick view of some of the Methodists' Alabama losses helps to explain their subsequent opposition to Restoration preaching:

1. T.W. Caskey, who did much work as a disciple in evangelizing Mississippi and Alabama, was first studying to become a Methodist preacher.
2. Reuben Lanier, a Methodist with whom Alexander Campbell stayed in 1844 or 1845 in Hayneville south of Montgomery, became a Christian as a result of Campbell's preaching, preached in that area, and later established the West Point, Georgia Christian Church.
3. Jacob Johnston, born in about 1775, began preaching in 1809 when he was thirty-four years old. He apparently began preaching among the Methodists. In a letter to Barton W. Stone in 1829, when he had been preaching twenty years, he said: "To this work I was ordained by bishop [Frances] Asbury (Earl Kimbrough, *Alabama Restoration Journal*, III, No. 4, p. 26).

Another report from John R. McCall, this one dated April 5, 1848, from LaFayette, Alabama, appearing in the *Millennial Harbinger* (July 1848, p. 412), focuses on the situation in still another section of Alabama:

Dear brother Campbell--I have delivered a course of lectures to the citizens of this place during the last sixty days, in their court-house. amounting to fifty-eight lectures. The result has been the foundation of a church of Christ, one week ago, of nine members; since which time we have had fifteen more added, making twenty-four persons. Methodists, Presbyterians, Baptists, Universalists, and persons of the world, came together as a church of Christ, to take the word of the Lord as their only rule of faith and practice. Never have I seen a young church begin with better promise. May they be preserved faithful to eternal life!... Allow me further to

inform you, that the cause is not only advancing here, but that brethren Cooper, Reeves, and myself, have added, mostly by confession and baptism, in the last eighty days, at this and other places in South Alabama, about sixty persons.

One preacher already mentioned as a convert from the Methodists, T. W. Caskey, was also later referenced in this same report as a devoted worker in that section.

Just as word of Restoration success must have spread far and wide, so must the news of Methodist losses have circulated. The effect must have been telling. Notice the following report in the *Millennial Harbinger* (September 1850, p. 532) from the Anniston area in Calhoun County, then called Benton County:

BENTON COUNTY, Ala , May 29, 1850.

Brother Campbell: We have been, apparently, on the decline here for some time, but have again set ourselves to work in earnest, and prospects seem more flattering than heretofore. On last Saturday week I went to Cave Spring, Ga., being sent for to baptize a lady, in the 83d year of her age, and who has lived in the Methodist, and perhaps the Presbyterian church part of the time, for over fifty years. I arrived there late in the evening, and she was so anxious to obey the Lord in this institution that she was unwilling to wait until morning. Arrangements being made, we proceeded to the water, where she made a similar declaration of her faith to that given by the Eunuch to Philip, and I immersed her just after sunset, in the presence of a few friends assembled on the occasion.

The next day being Lord's day, I addressed the people early in the morning, so as not to interfere with the Methodists, who were holding a meeting in the place at that time. The audience was small, but very attentive, and I think a good impression was left.

It is also interesting to observe the helpful strategy of arranging the time of speaking so as to allow the Methodists to hear the primitive gospel.

The reader might sometimes wonder why such reports often included the religious background of the converts, such as Methodist, Baptist, or Presbyterian. Evidently the writers of these reports thought this was notable information of the developing cause which would encourage readers in other parts of the country where the journals were then circulating. Preaching in the meeting houses owned by these groups provided them an audience for the message they bore.

"Last night I preached to another Baptist audience, — to-morrow night I am to preach again to the Baptists of

this enterprising village.— Thence to Auburn, where we are to hold forth in the Methodist chapel before arriving at our appointment in Chambers" (Report by C. S. Reeves from Loachapoka in Macon County, Alabama, *Millennial Harbinger*, February 1867, p. 86) .

ALABAMA:—Bro. W.C. Kirkpatrick, of Butler county, under date of September 28th, writes as follows: "Our Co-operation meeting commenced on Friday before the third Lord's day in September, at Fair Prospect, Montgomery county, and closed on Tuesday night following, with 11 additions by confession and baptism, and 1 from the Methodist ranks, making 12 (*Millennial Harbinger*, January 1855, p. 55).

In the next report a convert from the Protestant Methodist Church is noted (*Millennial Harbinger*, February 1860, p. 115). This group came from the Methodist Episcopal Church over disagreement in organization, favoring congregational government rather than episcopal (that of a bishop).

ALABAMA.-Bro. P. B. Lawson, Marion, July 15, '59, writes, Since you left US, I have taken advantage of the vacation in our courts and visited the following points: Bragg's Store, Lowndes county, preached for the brethren four or five days, immersed 5 persons; PineApple, Wilcox county, preached four days, organized a congregation of 6 on the apostolic platform, as laid down in Ephesians, 4th chapter; 5 were Baptists, and 1 a Protestant Methodist.

Debates with Methodists

In addition to the oppositions already chronicled, some honorable and others dishonorable, there were also debated to discuss the merits of Methodism and the restorers' New Testament message. Today formal and informal debates lack support from most quarters because they are viewed as "politically incorrect," because someone calls into question the beliefs of another. It has not always been so. After the Methodists or some other group took a pounding from Restoration preachers, they resorted to debating to hold on to what they still had. This was true wherever their cause suffered, including Alabama.

T. B. Larimore had an informal debate with a staunch Methodist preacher, W.B. Blackburn, in the Rock Creek community of Colbert County, Alabama, in 1868 during his first preaching tour through North Alabama with John Taylor (*Rock Creek Community Information* in author's possession).

Another Alabama debate involving a famous Methodist of the day, Dr. Jacob Ditzler (who also debated T. W.


Brents), was mentioned in area newspapers in Morgan County:

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

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

Possibly this study of Methodist opposition to the preaching done by restorers, with focus on the causes of their opposition and the course which it followed, will give us greater appreciation for the sacrifice and suffering of preachers of the gospel and other Christians in those days of strong opposition. If added zeal develops in us and the courage to defend the teaching of Christ, then the benefit will be doubled.

If there has been a book in the last half century that should be required reading by every Christian, this is it. Brother Miller cuts to the chase and nails the problem with no holds barred. A MUST READ.....LEW

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Sword Swipes Cled Wallace

It is now quite generally admitted that the New Testament is silent on the use of instrumental music in the worship of Christians. O. E. Payne and Ira M. Boswell made heroic efforts to prove that the Greek word "psallo" enjoined the use of such music in such a connection. M. C. Kurfees and N. B. Hardeman made short work of that contention. We are not hearing much from the music camp on "psallo." On the other hand, along comes W. W. Phares, editor of the *Christian Courier*, and says: "The silence of the New Testament on this subject [instrumental music] can have only one meaning when all the facts are considered. That is, that all believers, Jews and Gentiles, in the absence of a 'Thus saith the Lord,' felt free to sing with or without instruments." Here we have it editorially affirmed in a leading paper of the Christian Church that believers are free to act "in the absence of a 'Thus saith the Lord.'" It is the contention of the *Gospel Advocate* that Christians should walk "by faith" and be ready to give a "Thus saith the Lord" for what they do in worship to God. So the main argument in favor of instrumental music is boiled down to the simple proposition, "We want it, and we're going to have it!" They *feel* free to use it in view of "the *silence* of the New Testament." If they *felt* like it, they would count beads, burn incense, and baptize babies, too. They would still have the *silence* of the New Testament in their favor. It doesn't take the *voice* of the New Testament to authorize such brethren to do what they *feel* like they *want* to! All of which reminds us that instrumental music was introduced into the churches because worldly-minded people *wanted* it. Trouble resulted. Every argument in its favor was an afterthought and had n i n g to do with its introduction. How much respect do people have for the word of God as a guide in religion when they *feel free* to do as they please "in the absence of a 'Thus saith the Lord?'" How can the Bible be a *guide* to such people? Well, it just *isn't!*.....GA-4/23/1931

The Voice Of Experience

His wife's graveside service was just barely finished, when there was a massive clap of thunder, followed by a tremendous bolt of lightning, accompanied by even more thunder rumbling in the distance. The little, old man looked at the preacher and calmly said, "Well, she's there."

Be Sure To Check Your Renewal Date

RESTORATION RAMBLING

In the Heart of Dixie

Earl Kimbrough

Ambrose Lea

Ambrose Lea was one of the little known early Alabama preachers whose name appeared a few times in periodicals and then vanished. Richard L. James lists him as living in Springfield, Alabama, in 1834. The following letter was written by Lea the year before, in which he describes conditions of "Christian brethren" in the East Alabama region of Randolph County.

"Bro. Ambrose Lea of Springfield, Ala. writes Aug. 15: There are but few, 8 or 9 of the Christian brethren in our section of country; and not one elder within 70 or 80 miles. We wish our situation known, so that some of the preachers may visit us. We cannot bear the idea of joining the sects of the day, therefore we are persecuted and denounced by them. We are determined not to come under the yoke of sectarians.

"For their steadfastness in the faith we commend them. We advised them to constitute themselves into a church, and meet every Lord's day, and read the word, exhort one another, pray, and keep the ordinances of the Lord. Live holy and obedient, and God will bless you with children—living sons and daughters of heaven." (*Christian Messenger*, Sept. 1833.)

James says Lea preached with William D. Hooker and Thomas W. Caskey in West Alabama, apparently near this time. #

"Thy Kingdom Come"

"Brother Ambrose Lea of Springfield, Ala. enquires, whether we ought to pray now as Christ taught his disciples, 'Thy kingdom come.'

"If we believe that his kingdom has already been set up, according to the prophecies, and according to the scriptures of the New Testament, we think there would be an impropriety in thus praying. It would certainly be an acknowledgment that the Kingdom had not yet come, and this would contradict all the ideas of the Christian world on this subject. Editor [B.S. Stone]." (*Christian Messenger*, Sept. 1835.) #

177 Years Ago

Stone's Move to Illinois

In September 1834, Barton W. Stone moved from Georgetown, Kentucky, to Jacksonville, Illinois. Therefore, the last six volumes of the *Christian Messenger* were published from there. Before 1834, the journal had a wide circulation in Alabama, with much news from the state, but after that time, it became more of a Mid-Western publication and carried few references to Alabama. Consequently, its Deep South readership, according to Stone's posts of subscribers by states, dwindled down to a precious few. This was especially so in Alabama where several of Stone's close associates lived. The last volume of the *Messenger* had very few references to Alabama. #

Paralee Gassaway



Granddaughter of John Taylor (1875-1966)

In 1964 I had an enjoyable and profitable visit with Paralee Gassaway at Colbert Heights, Alabama, where she then lived. We sat in old cane bottom chairs in the front yard that looked out over the mountains among which John Taylor lived most of his life. Paralee well remembered many things from childhood about her tender hearted and loving grandfather. She was ten years old when he died and nearly ninety years old when I met her.

Paralee related several events she remembered about her close association with John Taylor in the last decade of his life. She showed me the original tintype photo of her grandfather, a copy of which is on page 130 of H. Leo Boles book, *Pioneer Sketches of Gospel Preachers*. She allowed me to hold in my hands the now historic picture. The original had a hole in an upper corner as though it may have been hung on a nail at some time.

My visit with this gracious woman gave me a living link to John Taylor covering a span of almost 80 years. I consider the interview with Paralee Taylor Gassaway a highlight of my life.#

The Preacher's Home

"A preacher and his family were preparing to move to another congregation when his wife went to the pet store. She told the clerk that she wanted a hundred mice and a thousand cockroaches. He asked why. 'The elders have told us they want us to leave the preacher's home in the same condition we found it,' was her reply."

Ancil Jenkins.#

"A wise man does not understand God's word so much because his wisdom aids him, as because his wisdom leads him to study God's word, and to desire to know it." Phillip Y. Pendleton, 1899.

"It seems that the most general and persistent sin of God's people is the sin of neglect." R.L. Whiteside, 1940.

THE MOVEMENT – 1820 – 1860

Part One

Larry Whitehead

Alabama became the 22nd State in 1819. Its lands, formerly occupied by several different Indian tribes, were opened for settlement. Immigrants began to pour into this new frontier from the Carolinas, Georgia, Kentucky, Tennessee and other points in the country. They brought with them their culture, politics and their religious views. Some of these immigrants were Christians. These Christians, while small in number, were filled with zeal for the "restoration plea" embraced and promoted by Barton W. Stone, Alexander and Thomas Campbell, Walter Scott and their followers in Kentucky, Virginia, Ohio and Tennessee.

Alexander Campbell began publication of *The Christian Baptist* in 1823. Many scholars believe that Campbell did his finest writing in the eight years of this journal's publication, in setting forth the principles of New Testament Christianity. Barton Stone entered the journalistic field in 1826, with the publication of *The Christian Messenger*. Walter Scott joined his publishing brethren in January, 1832, with the start of a journal called simply *The Evangelist*. Of the three journals, *The Christian Messenger* seemed to be the most popular in Alabama. This fact lends credibility to the view that Stone's views were the dominate views in the state, both north and south. Campbell ceased publication of *The Christian Baptist* in 1830 and began the *Millennial Harbinger*. Scott's *Evangelist* ceased publication in 1842. The influence of these journals is pointed too by the following editorial in the Huntsville Democrat, the most prominent newspaper in North Alabama:

However correct or incorrect Mr. Campbell's religious opinions may be, we think it may be said of him.... that he has touched no subject which he has net adorned. We have given some extracts in today's paper, from his Millennial Harbinger- Extra, which we think will be read with interest. Mr. Campbell is, no doubt, cordially despised by many sectaries, and denounced as a "dangerous man," but one thing we believe, will not be denied, that wherever his Christian Baptist or Millennial Harbinger is read, it begets a desire to "search the Scriptures;" that the New Testament particularly in more generally read, and there is a more thorough inquiry "whether these things be so."

North Alabama

By 1850 the cause of New Testament Christianity had taken root across the Tennessee

valley and Northwest Alabama, Churches were started in Lauderdale County as early as 1823 and some believe as early as 1816. The Cypress Creek church was the first, later renamed Stony Point. Waterloo in the western end of the county was begun in the late 1820s (possibly earlier) and by 1832 may have had as many as 250 members, based on an order of 300 hymnals to Barton Stone's publishing house in 1832. Jackson County, in the Northeastern part of the valley, could boast of possibly having the first congregation which was begun as early as 1811. It was named Antioch, later changed to Rocky Springs. A church was begun in Tuscumbia in what is now Colbert County. The cause was planted in Morgan County about 1825 and by 1850 at least three congregations were meeting. These were Mount Pleasant, Cedar Plains and Piney Grove.. a few miles south in Blount (Cullman) County, a church, known as The Old Log church on Lacon Mountain was meeting.. A church in the Billingsley Settlement near present day Hanceville, was begun as early as 1827. The Brushy church west of present day Cullman, was meeting by 1850. The Ancient Gospel was preached in Lawrence County as early as 1826 when Benjamin Franklin Hall preached there. A short time later, Tolbert Fanning conducted a debate in Moulton, the county seat and the result was the establishment of a strong congregation. Fanning visited Russellville in Franklin County in 1842 and baptized over 100 souls, thus planting the cause there. There was also a strong church in Frankfort. Marion County, south of Franklin, was blessed with a strong congregation known as Union on Buttahatchee as early as 1850. In addition the Crooked Creek church was meeting and an unnamed congregation located on the Old Federal Road near present day Hamilton. Fayette County was introduced to the gospel by John Taylor in 1829 when he left the Baptist and started preaching the Bible alone. The result was the establishment of the Berea church. By 1850. a congregation was meeting at New Lexington and one in the western section of the county (Lamar County) named Luxapillila. Two congregations were meeting in Walker County, Lost Creek and Wolf Creek. A strong congregation was meeting at Palestine in Cleburne County in East Alabama. The church was meeting in Huntsville in Madison County. Two churches were to be found in Limestone County, Mooresville and Athens. There was at least one congregation in Tuscaloosa County.

South Alabama

The Ancient Gospel was first heard in Montgomery County in 1827. By 1850, three churches were meeting according to the New Testament order. They were Antioch, Fair Prospect

and Montgomery. A church was established at Braggs Store in the 1830s. This was the first of four to be started in Lowndes County. They were Bogg's, Berea, Sandy Ridge and Bragg's Store. Three churches were begun in Chambers County, one of which was in Lafayette, with another at Cussita. At least two were meeting in Lee County, Auburn and Shady Grove. There was one in Russell County. Butler County had three congregations, Greenville, Cross Roads and Berea. Dallas County had three congregations, County Line, Selma and Carlowsville, with Selma being the largest. Greene County had four congregations, Clinton, Springfield, Mt. Hebron and Gainesville. Macon County had one congregation, Leachapoka. In Perry County a large congregation was meeting at Marion. A sizeable group was meeting at Antioch in Pike County. Sumter County had one church, Belmont. Wilcox County had a strong church meeting at Pine Apple. The church was meeting at Camp Hill in Tallapoosa County. The Delta church was growing in Clay County.

There were others for which we don't have detailed records. Matt Hackworth lived and preached in both Marengo and Pickens Counties. There is evidence that he had some success. There are others that we don't have records of at this time. Much of the information in this article comes from *Richard James Doctoral dissertation at The University of Chicago in 1932.*

Early Preachers

Pioneer preachers came into North Alabama in the early 1820s. They were Benjamin Lynn, John Mulkey, B.F. Hall, Elisha Randolph, Abner Hill, James E. Matthews, Ephraim Moore, Mansell Matthews, Crockett McDonald, John Favor, Elihu and Robert Randolph and others. These were followed by such men as Tolbert Fanning, Carroll and Alan Kendrick, John Taylor, Jeremiah and Lorenzo Randolph, John A. McCaleb, Nichodemus Hackworth and his son, Matt Hackworth and others. In South Alabama, some of the pioneers include John M. Barnes, James A. Butler, Prior Reeves, M.A. Cantrell, Cyrus White, William McGauhy, Jacob Johnston, John Vickers, William Hooker and others. These men were followed by such men as Justus M. Barnes, Dr. David Adams, William C. Kirkpatrick, C.S. Reeves, Pinkney Lawson, Dr. S.I.S. Cawthon, Jacob Creath, Jr., T.W. Caskey, Bartlett Hilliard and others.

These men did yeoman's work in planting the seeds for the future growth. By the time the Civil War started, The churches were growing, all be it a slow growth. The Fair Prospect church in Montgomery County was probably the largest in the state. It was reported at one time to have near 500 members. The church at Moulton was a large church with over 200

members. The church at Marion in Perry County had near 150 members. Both the Russellville and Frankfort churches in Franklin County had 175 members. Berea in Fayette County had over 100 members.

Camp Meetings

The success of the great Cane Ridge meeting in Kentucky in 1807, would lead to the popularity of camp meetings to reach the people. People would come from great distances, for that day and time, and camp for a week or two of fellowship, preaching and worship. In 1833, James E. Matthews reported in *The Christian Messenger*, of camp meetings in Limestone, Lauderdale, Morgan, Jackson and Walker counties. Two meetings were held in the Billingsley settlement in Blount County (Cullman) near present day Hanceville. Some of the preachers participating with Matthews in these meetings were Elisha, Robert and Elihu Randolph, John Mulkey, Ephraim Moore, Abner Hill and a young Carroll Kendrick. Kendrick's success in converting the lost at these meetings would become legendary while he was yet a young man. Some have estimated that Kendrick baptized over 30,000 people in his lifetime, likely many thousands of them at camp meetings in Alabama, Texas and California. The site of two of these campgrounds are known today, one in Limestone County known as Greenhill campground, and the Lacon Mountain Campground at the foot of Lacon mountain south of Falkville on the Morgan/Cullman County line.

These meetings were very popular for a period of about thirty years, but as the churches were started and meeting houses were built the camp meetings gave way to what we know as gospel meetings.

The Influence of Stone and Campbell

Most of the men named as the earliest pioneers, had come under the influence of Barton W. Stone, both in North and South Alabama.. They were generally ordinary men from humble beginnings, but with a zeal for the truth. Stone only made one trip to Alabama and that was to visit a niece and her family in Limestone County. It is thought that he preached to a group of Cherokee Indians while there. It is known that he was proficient in the Cherokee language.

The lamented Carroll Kendrick, writing about the famous Cypress Creek meeting in which Tolbert Fanning and Carroll's brother Alan were baptized says the following: At this meeting—and all over the country then, and for sometime afterwards—they called up mourners after the most approved Methodistic style. But they taught them the gospel, and they obeyed it. I do not remember that I had then

ever heard of A. Campbell. It was long after this before I ever heard of a Campbellite. B. W. Stone was the most prominent man then in the ranks, and then, or soon after, I heard something of the Stoneites. But they were more frequently called Schismatics— sometimes New Lights. The people did not understand them by far....Carroll Kendrick-*Memories Of Tolbert Fanning-Apostolic Times –June 11, 1874*

Elisha Randolph moved to Blount Co., Al. in 1830. His son, L.D. Randolph, writing in the GA-6/03/1891 says the following: "While in Blount county my father sent me to Morgan county on business. The morning I started home one of my uncles gave me a bundle of pamphlets for my father. Arriving home I delivered the bundle, my father after a short examination turned to my mother and said, "Polly, here are the writings of the great Campbell." This was the first I had ever heard of that honored man, but from then on to his death and until now, Campbell has been, and is loved and revered." Clearly, this was the first time Elisha Randolph had read Campbell's writings, yet he had been preaching and establishing churches for several years prior.

J. Waller Henry, a noted historian writing in 1906, gives further evidence of Stone's influence,,,, Among the very early public teachers in the Southeastern movement, was that zealous old pioneer, Cyrus White, and his co-laborers McGahee [McGaughy], Hicks and Vicars. Their converts in the Southern counties of Alabama were derisively called 'Whitites' by the scoffers of that section long before they learned the appellation 'Campbellite,' which they later rolled as a sweet morsel upon their tongues. Their work dates back earlier than Alabama statehood, but no authentic record of dates was kept. Uncle George White, one of their converts who resided in Crenshaw county, at an extremely old age, during the writer's boyhood, often boasted that as he obeyed the gospel before Alexander Campbell did, he was therefore no 'Campbellite.'" (J.Waller Henry-*Alabama Christian*, Feb. 1906.)

This writer believes that the record proves, that Stone's influence was far greater in Alabama than was Campbell's. Campbell, on the other hand, made three trips into Alabama. On each trip he spent most of his time visiting with the church members at Marion in Perry County. This congregation was made up of the wealthy planter class from the black belt of Alabama. His trips were mostly fund raising trips for Bethany College. While he did do some preaching, the thrust of his visits were fundraisers. Campbell was an aristocrat, being one of the wealthiest men in Virginia, thus he tended to associate with those of his standing. This is not intended as a criticism of Campbell but is historical fact.

While there is no evidence that Cam[bell] ever

visited North Alabama, while, as mentioned, he did make three trips to South Alabama. On his 1857 visit, he preached at the courthouse in Tuscaloosa. John Taylor accompanied by Jeremiah Randolph, his brother Lorenzo Dow Randolph and likely Matt Hackworth went to hear the great preacher. F.B. Srygley records their impression of Campbell; "*When the meeting was over the three returned to where their horses were, and Brother Randolph said: 'Brethren, I do not feel that I can ever preach again after hearing that man preach.' But Brother Hackworth said: 'Brethren, I do not feel like I ever have preached, after hearing him.' They returned to their homes happy over the fact that there were those who preached just as Peter did on the day of Pentecost.*" (*Ibid.*, April 24, 1930.)

"United We Stand"

Most of the churches in north Alabama were started by men who had been influenced by the writings and teachings of Barton Stone. By the late 1830s the migration of more settlers from the Carolinas, Georgia and Virginia, brought to the Southern counties those whose teachings were basically the same, but with variations. They were associated with the teachings of James O'Kelly and Cyrus White. Consequently, the churches in South Alabama were divided into four distinct groups, all teaching "the Bible only". These groups were the groups influenced by James O'Kelly known derisively as "O'Kellyites", those influenced by Stone, known as "Stoneites", those who followed Cyrus White out of the Freewill Baptist Church, known as "Whiteites" and those who subscribed to Campbell's views, known as "Campbellites".

One important occurrence in the life of the movement took place near Greenville when those representing the different groups preaching the Bible only, came together and agreed to merge their efforts. The meeting was organized by William C. Kirkpatrick, a young Disciples minister. This "union" meeting was held at Pigeon Creek in Butler County in 1841. The group assembled under an arbor by the side of the old Merryweather Trail. In this meeting there were representatives of the congregations organized by Cyrus White and his co-laborers in southeast Alabama, and from the congregations organized by James A. Butler and his associates. Among these present at this meeting were: James A. Butler, John M. Barnes, James H. Curtis, James C. Anderson, Bartlett Hilliard, George White, William Payne, William O. Kirkpatrick, Dr. S. A. McMeans, and Ephraim A. Smith. While this meeting had the most impact in the southern counties where these groups were located, it had an effect over the entire state. This

meeting was as important to the cause in Alabama,, especially in South Alabama, as the famous meeting in Kentucky between the Campbell and Stone forces in 1832. Those influenced by Stone, Campbell, O’Kelly and White became one and would henceforth be known as Christians and collectively as the Church of Christ.

John Taylor’s Restoration Movement

John Taylor moved with his family to northwest Alabama in 1827. Having no particular church background, he and his wife began attending the Wade Baptist Church in Fayette County. After struggling with his seeming inability to have the “experience” that the Baptist brand of Calvinism required, he became discouraged and gave up. After a time, his wife encouraged him to try once more, whereupon he heard the Baptist preacher quote Acts 2:38 and realized that this was the answer he was looking for. He soon found a Baptist preacher who was willing to baptize him for the remission of his sins and shortly thereafter was licensed to preach for the Baptist. As he preached the Bible only, this put him in conflict with Baptist doctrine and he was disfellowshipped and his license to preach taken away. He continued to preach the ancient gospel and established the Berea Church, the first Church of Christ in that part of the State, having never heard of Stone, Campbell or any of the pioneer leaders. Taylor was unique in that he actually started his own restoration movement in Fayette County in 1829. For the next half century, he was one of the most effective voices for the ancient order in the state, planting many churches in Northwest Alabama, many of which are meeting today.

Taylor’s life and wonderful work is told in a recently published book by our own Earl Kimbrough. The book is a thrilling account of the old soldiers monumental work for the cause in Alabama.

The Second Generation

In 1855, Tolbert Fanning began publication of the Gospel Advocate in Nashville, Tennessee. Fanning was considered an Alabamian, although he was born in neighboring Tennessee. He was raised and obeyed the gospel near Florence, Alabama. The Advocate quickly became the most popular journal in Alabama. Over the next twenty years, Tolbert Fanning would become a household name among Christians in the South and the Gospel Advocate the leading journal in the region. We will have more on Fanning and the Gospel Advocate. in later articles.

Justus McDuffie Barnes was born in Strata, Alabama in 1836. Born into a wealthy family, he graduated from Bethany College in 1856. After graduation from Bethany, he came back to Strata and

opened a school. While this was not a religious school, the Bible was taught each day. The school was successful and several years later was moved to Highland Home and was renamed Highland Home College where the Bible was offered as a subject. Barnes immediately began preaching in the area and would become one of the most beloved preachers in the state. We will offer more on Barnes in later articles.

Jeremiah and Dow Randolph were effective preachers in Northwest Alabama. Sons of the pioneer preacher, Elisha Randolph, they carried on their father’s legacy. Both settled in Fayette County and from there they evangelized that section of the state, Jeremiah was the older and it was said of him that he was a powerful evangelist. Their success in converting the lost and planting churches is evident today. We will have more on these men in later articles.

The Kendrick brothers, Carroll and Allen, were two very effective preachers in Alabama in the second generation of great preachers as were John McCaleb, Green Haley, J.M. Pickens, Jim Wade, Matt Hackworth and others in the northern section of the State. In the South, in addition to those already mentioned, were such men as Prior Reeves, Pinkney Lawson, David Adams, W.C. Kirkpatrick, Thomas Golson, Jacob Creath, Jr., B.F. Manire and and T.W. Caskey, to name a few.

By the mid 1850s, churches were meeting according to the New Testament pattern in most sections of the State. The zeal was strong and the cause was growing, all be it slow.

By 1860, the church seemed primed to enter its greatest period of growth. The seeds had been sown. The pioneers had done their work well and the Church was on solid footing in most parts of the state. The future looked bright indeed, but disaster was waiting and sadly the anticipated progress was not to be. Abraham Lincoln was elected President of the United States. The war clouds were gathering and the nation was on the verge of the greatest conflict that the world had seen up until that time. Its impact on the cause of new testament Christianity in Alabama was devastating. We will deal with the Civil War and its terrible consequences for the cause of Christ and the State as a whole in the next installment.....

Take Heed!

"Our constitution was made only for a moral and religious people. It is wholly inadequate for the government of any other." *President John Adams*

Uncle Isaac Sez

The following ad appeared in a local newspaper. In keeping with the modern thinking of the brethren, we don't want it said that ole Isaac was guilty of offending anyone, thus, the name of the congregation has been omitted. This should keep down any riots and other ugliness. I surely don't want to see the good sisters, who I assume will cook the beans and prepare the desserts, marching in front of my house waving placards and calling me vile names.



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PLEASE COME.

As I read this, my mind drifted back a few years to the many times I heard such great preachers as Gus Nichols, John T. Lewis, Granville Tyler and a host of other godly men, preach against the denominational trends of the day such as Bake sales, rummage sales, bazarrs and the like, to raise money for the work of the church. They taught me that according to the scriptures, the funds for the local work were to be raised thru the freewill offerings of the members. I don't think that I misunderstood. Of course, I have never been known for my intellectual prowess. Were we misled by these men? Were they wrong? If not, when did such become an acceptable means to fund the work of the church? Has there been a new revelation? If such fund raising schemes were in violation of the scriptures 50 years ago, or 100 years ago, or 200 years ago, or 2000 years ago in the days of the Apostles, when did they become OK? If it was wrong then, why is it right now? It seems to me that those who have discovered this new revelation, have an obligation to share it with the rest of us. While you're explaining this new idea, maybe you can tell us about some other changes that have taken place.

I have almost reached my "threescore and ten." I would hate to be turned away from the pearly gates because I was ignorant of changes in the Lord's plan. Please call, write, email or come by and inform me when, where and how the change occurred. I will be eternally grateful. I may have a lot riding on your answer. I know others will be most interested also....Please hurry.....We anxiously await your answer.....

Speaking of changes, I was talking with an old friend the other day, who like me, "grew up" in the church. We agreed that things have changed. When we were kids, we went to Sunday School to learn about Jesus. When we became teenagers, we began to pay attention to the preacher and learned about sin and what to do to be saved. As we grew a liittle older. We learned what living the Christian life and living in a way pleasing to God was all about. We never thought it was fun. We did'nt go to church to have fun. Mickey Mouse & Goofy were not part of the curriculum. We knew it was serious business.

Times and attitudes have indeed changed. Many of our young people, the future leaders of the church, have no idea about what it's all about. In this day, churches outdo one another to provide fun and games for the youngsters. Churches provide camping trips, trips to theme parks, parties and subscribe to organizations to provide competitions for the young people to try and sustain their interest. Sadly, it ain't working folks. We are losing our youngsters in droves. Some surveys tell us that we are losing 60-75% of our young people. They come to seivces, are clearly bored and text their friends on their cell phones. Some even bring cold drinks to sip on during services. Some play games on their ipods. The elders don't dare mention their disrespect to them. It might offend their parents and beside the elders might need a nice contribution from Daddy for some project the church has planned. Fun and games plus the failure of the churches to teach them Biblical truths and parents failing to teach them at home is leading to their doom.....

With all the craziness going on in the brotherhood, some of which is reported in this column from time to time, a few of us have been worried that some of our brethren were hooked on something. Our good friend and brother, Hugh Fulford may have found the answer in a drug he recently discovered.

ASK YOUR "DOCTOR" ABOUT PROGRESSIVOR TODAY

Are you tired of walking in "the strait and narrow way"? Are you finding that to "abide in the doctrine of Christ" is too restrictive? Does the mere mention of "the old paths" make you nauseated or send you into fits of rage against "antiquated thinking"? Are you finding it dull and boring to do all "in the name of the Lord Jesus"? Would you like to be able to enjoy greater freedom and more flexibility in your moral life . . . to loosen up and have more fun? Would you like to enjoy a more entertaining atmosphere in worship (whenever you may decide to attend worship)? Would you like to have a more broadminded and inclusive attitude toward the different religious beliefs and viewpoints that are out there in today's world? Then ask your D.D. ("Doctor of Divinity"), pastor, preacher, or priest about Progressivor. This medication has been on the market for several years, and has helped many to a more carefree, less restrictive religious life. It also is

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Please, come Lord Jesus...Isaac

The Final Say

A Prophecy

"I find that there are three stages in all religious movements: The first is the fighting stage, when people are few and humble, and lean on God for support. At that stage they all fight and try to overthrow the teachings of men, as the Jews did as recorded in Deut. 7.

"The second stage is the stage of greatness; we become strong and respected and want fine houses and big schools like the sects around us. The Jews reached that stage when they rejected God and wanted a king, to be like other people.

"The third stage is the age of compromise, when we don't want the differences between the church of Christ and the denominations debated, for fear we will hurt somebody's feelings. I fear the church of Christ is in the third stage today, and will be followed by spiritual death if some change does not come."
(J.D. Tant Gospel Advocate, January 5, 1928.)

Additions

One of Brother F. B. Srygley's pet peeves was the preacher who would hold a meeting, baptize three, have fourteen restored, twelve to place membership, and then write in to the Gospel Advocate: "We had a great meeting with twenty-nine additions from all sources." Once Srygley held a meeting in Florida, baptized one person, and wrote back to the Advocate: "We had a fine meeting, with one addition from all sources."

He got the "call"

When "Raccoon" John Smith was growing up, he had an intense desire to preach; but struggled in vain to get the "call" which in those days was supposed to be both indispensable and miraculous. One day as Smith was going through a pasture a vicious bull charged down upon him, bellowing and bawling. Caught squarely between the horns of the raging beast, Smith said to himself, "If the Lord should be with me in this extremity, and deliver me out of this trouble, I will know assuredly He wants me to preach, and I will no longer scruple to be ordained." Well, the Lord delivered him all right, and Smith became a preacher. From some of the pulpitering we've heard in recent years we opine Brother "Raccoon" John was not the last preacher in the world to become somewhat confused between a gospel call and a lot of bull.

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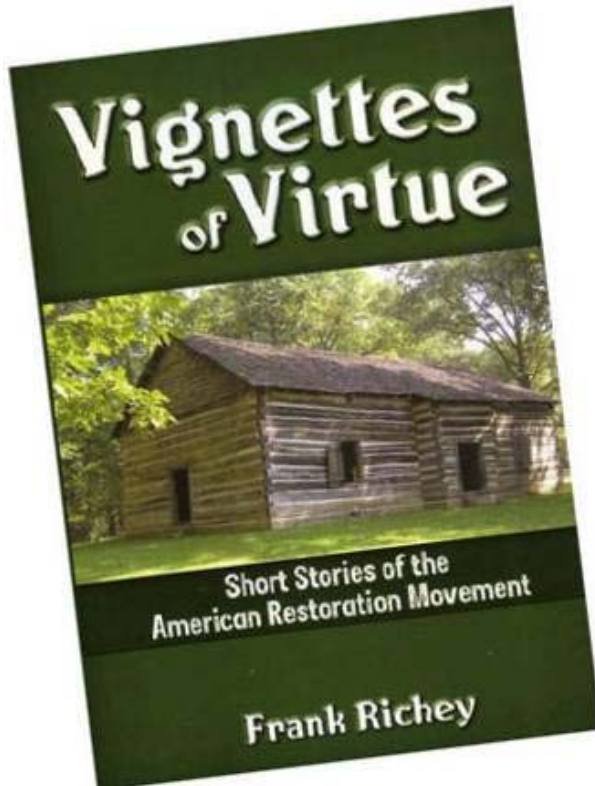
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