

Logan County, Kentucky

Churches of Christ



By

Marie Turner

The Author

Marie Turner has lived through the formation and history of many of the churches she has chronicled in *Logan County Churches of Christ*. Her ancestors—the Shelton family—formed the Kedron Church and gave the land for the building. Her parents, Mr. and Mrs. Lee Mayton, deeded additional land for the Kedron Cemetery.

After moving to Russellville, Marie Mayton and her parents were among the 14 people who met to organize the Russellville Church of Christ in 1927. Her mother taught the ladies' Bible class for 40 years.

When the Russellville church built a modern new building on Crittenden Drive in the late 1950's, Marie's husband, James Turner, was on the six-man building committee. James had grown up in the Schochoh Church where his brother Albert served many years as an elder. James and Marie Turner's son Jim is a deacon at Crittenden Drive. Jim is also a church historian, having co-authored *Willard Collins—The People Person* in 1986.

Marie Mayton Turner graduated from David Lipscomb College in addition to Russellville High School and Western Kentucky University. She taught in the Logan County schools for several years, getting to know the people in the Bethany and Auburn areas better. She retired as chairman of the science department at Russellville High School in 1978. She also has been an award-winning newspaper columnist.

This is the second book written by Mrs. Turner in 1986. *The Natural Garden* was published in the spring. In between the two books, James and Marie Turner celebrated their fiftieth wedding anniversary in September. They have a daughter-in-law, Elaine, and two grandchildren, Clay and Lindsay.

The Artist

Brenda Brown, who drew the illustrations of the churches for this book, is a member of the Crittenden Drive congregation. She is a former art teacher in the Russellville school system. She and her husband Larry have two children, Jenny and Benjamin. They farm in the Corinth community.

This book is dedicated to the memory of
the courageous souls who had the faith,
fortitude and foresight to establish the
Russellville Church of Christ, now known
as the Crittenden Drive Church of Christ.

To "Punkin'" Klein,
a dear friend,
Marie Turner

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Foreword

A.G. Freed, noted educator and distinguished preacher, stood before a college chapel, and said, "The sin of ingratitude is one of the most reprehensible of which any man, woman, or child can be guilty."

In his beautifully modulated voice, he spoke scathingly of "ingrates." He concluded by saying, "The most inexcusable thing in all of the world is man's ingratitude to man."

Ignorance is often responsible for our ingratitude to those who had the courage to renounce popular religious practices and lead the way toward understanding the Truth more perfectly. It has been said that one untaught generation could break down the work of those past generations who led the Restoration Movement.

Logan County, Kentucky was not untouched by the pioneers of the Restoration. Records show that Alexander Campbell, Barton W. Stone, Jacob Creath Jr., John T. Johnson, and George W. Elley preached in Russellville and other locations in Logan County.

There have been other pioneers whose names have not been included in the oft-mentioned leaders of the Restoration. They are the men and women who faced the derision of their neighbors, and lost the companionship of former friends to establish congregations of the New Testament church in the communities where they lived.

There is a woeful lack of recorded history of the churches of Christ in Logan County. As time advances there are fewer people who recall the accounts of their elders of how local congregations began.

This work has been done by one who remembers Brother Freed's admonition not to be an ingrate, but to be like the one cleansed leper who returned to thank the Lord.

Introduction

The Restoration Movement which brought about the organization of local churches of Christ began early in the nineteenth century. Much of it was centered in Kentucky, with Logan County contributing to its success.

Divisions in some of the leading denominations of the day led to serious questioning of the doctrines taught in those churches. Some of the most brilliant minds—ministers of churches involved in the controversies—began to search the Scriptures to find answers to the problems which had arisen.

Records show that the division within the Presbyterian Church began at the Gasper River church where the camp meetings were held. At the same time, debates between the Baptists and the Presbyterians concerning the purpose of baptism was unsettling to some members of those churches. The Baptist members began to align themselves in different factions, also.

As a result of this unrest, there emerged in different segments of the country leaders of the movement to restore New Testament Christianity by "speaking where the Bible speaks, and keeping silent where the Bible is silent." Some of those leaders came to Logan County and had a big impact on the thinking of the religious leaders.

Alexander Campbell was a native of Ireland, but established a home in Virginia after he immigrated to the United States. He was a Presbyterian minister and became increasingly disillusioned with the teaching of that church. He was an educated man and spent much time in study and discussion.

Another leader of the Restoration was Barton W. Stone, who was also a Presbyterian minister. He made several trips to Logan County as he groped his way toward "speaking where the Bible speaks." His home was in Bourbon County, where he preached for the Cane River church.

In the *History of Russellville and Logan County*, Alex Finley said: "In the discursions in Kentucky pending, the division of the Presbyterian Church, Rev. Barton W. Stone renounced the creed and sprinkling, and set up first an independent Presbytery, and an independent body, styling themselves Christians, about 1840.

"Mr. Campbell, watching these discussions, became dissatisfied

with the Presbyterian mode of baptism and joined the Baptists. He soon, however, blended with immersion and the inkling idea of the Presbyterian baptism for the remission of sins, and finally organized a body of persons styling themselves Disciples of Christ. After some conflict about the name, the followers of Stone and Campbell united under the name of Church of Christ, called usually in history Disciples, but commonly known as Campbellites, to distinguish them from other denominations of Christians."

Finley's history was published in 1878, with additional work published in another volume in 1890.

As in the Protestant Reformation in Europe, the Restoration Movement came as a result of independent thinking of Bible students. Jacob Creath Jr. and "Raccoon" John Smith were notable leaders of the Restoration. Thomas Campbell, father of Alexander, and an eminent preacher in Ireland, had a great influence over his son. In fact, someone has said that Thomas was the architect and Alexander, the builder.

In the words of Logan Countain James V. Orndorff, in his "Historical Sketch of Berea Christian Church, 1841-1926": "Their aim was to restore the New Testament church in its doctrine, its ordinances, and its fruits. Theirs was not a reformation but a restoration movement. They took the Bible and the Bible alone as their rule of faith and practice, minus man-made creeds."

Although the name of the various congregations was referred to as Christian Church, many had been organized under the name of Church of Christ. Old records verify that fact, as do names in stone on old buildings. (Those names may be covered with boards in some instances.)

Controversy among the churches came first over the organization of the American Christian Missionary Society in Cincinnati, Ohio in 1849. That was the beginning of the inclusion of many organizations within the structure of the church.

That addition was the beginning of the division that severed the church in the latter part of the nineteenth century and the early years of the twentieth century. When Alexander Campbell—reversing his position in the earlier years of the Restoration Movement—accepted the deviation, many members of the churches were bewildered. It was Jacob Creath Jr. who stood most firmly against the societies.

Another innovation, which would prove to be the wedge that finally separated the church into two distinct bodies, was the adding of mechanical instruments of music into the worship service. The first instrument was a melodian placed in the church building at Midway, Kentucky.

Within a short time, pianos and organs were moved into many church buildings. The churches that had endorsed the societies were those that accepted the use of the organ. The flood gates had been opened and a progression of departures from the New Testament pattern continued. The use of organized choirs, the acceptance into membership of people who had been sprinkled or poured for baptism, the observance of Easter and Christmas as special occasions of worship, the partaking of the Lord's Supper on Thursday before Easter Sunday--all are inclusions into the worship of many of those churches. Additionally, many of them are united under a national organization where policies and practices are determined. No longer was the New Testament the "rule book" which governed the conduct of the churches.

As these departures from the Apostles' Doctrine developed, resistance by some church members became so pronounced that fellowship among the two groups was impossible. The faction that favored the instrument called themselves "progressive," and referred to those that opposed mechanical instruments of music as "antis." The brethren who took the stand that any deviation from the practice of the first century church was contrary to Scriptural practices called the instrumentalists "digressive."

Following the separation, those who described themselves progressive called themselves the Christian Church. The other group retained the name of Church of Christ. (The Christian Church has divided again, with most of the congregations in this section aligning themselves with the Disciples of Christ organization. They are headquartered at 221 Ohmer Avenue, Indianapolis, Indiana.)

In the last half of this century, another division has taken place. It came about over the question of a church's right to support orphan homes, homes for the elderly, and cooperation with other congregations in an effort to spread the Gospel. An example of the cooperative effort which these brethren oppose is the internationally-renowned "Herald of Truth."

This separation has not reached the proportions that the earlier division did. All practices in worship and organization remain the same. The question is: does the cooperation of sister congregations take away the autonomy of the local congregation?

The question of millennialism--or premillennialism as it is sometimes taught--is not confined to the churches of Christ. It has appeared in some form in most religious organizations that consider themselves followers of Christ.

Rather than dividing the individual congregations of the Church of Christ, the millenium question has led to limited fellowship among the congregations.

Logan County churches of Christ have been relatively free of this misinterpretation of the Scriptures. There are many variations of the theory of Christ's returning to earth to reign for 1,000 years.

This history is primarily concerned with the churches which practice cooperation in spreading the Gospel of Christ.

Early Nineteenth Century

Logan County Churches

The written history of the early Restoration Movement as it affected Logan County, Kentucky, is meager.

Research is restricted by the failure of early congregations to record deeds to the property on which their meeting houses were erected, and the failure to keep records. Most of the congregations were organized in the early 1840's. The Civil War interrupted regular church services.

Only two of the Logan County congregations have left a continuing history and both of them are now affiliated with the Disciples of Christ. They are the Russellville church, now known as First Christian Church, and Berea Christian Church.

In the November, 1842, *Millennial Harbinger*, a newsletter written by G.W. Elley and dated August 13, 1842, from Bowling Green, Kentucky, these Logan County churches were listed: Berea, organized in 1841 with 19 members; Bee Lick, present number 60; Keysburg, organized in 1842 with 19 members; Russellville, organized in 1841, with 8 members; Bethany, organized in 1840 with a number of 7.

In the *Gospel Advocate* of June 29, 1950, a list of Kentucky churches of Christ existing in 1847, the number of members and the name of an elder for each congregation were given. Five Logan County congregations were named: Russellville, 31, G.W. Edwards; Providence, 40, D.T. Smith; Keysburg, 37, J. Chastian; Berea, 80, Isom Chastian; Bethany, 75, F.G. Duval.

In a paper called *Crihfield's Christian Family Library*, volume I, January 8, 1842, page 15, the statement is made that G.W. Elley and John T. Johnson were the preachers responsible for starting the church in Russellville.

Elley wrote from Bowling Green on December 10, 1841 that he was in Russellville "on the Saturday before the 4th Lord's Day in November and brought together a small congregation."

Among those congregations named in early records, there are some that are no longer existing. Bee Lick is an unfamiliar name to present-day Logan Countians. A study of the Logan County Atlas of 1877 shows that Bee Lick was on the outskirts of the flourishing village of Gordonsville. One can only surmise that the congregation

moved into the center of the village. A congregation was meeting there at the turn of the century and in the early part of the twentieth century. When the house burned, the church disbanded and some of the members became identified with the Daysville Christian Church near the Todd-Logan line, and others with the Russellville Christian Church.

A deed to land on which the Gordonsville Christian Church was built was made in 1876. Samuel Bourne and Sally Bourne made the deed to James K. Campbell, Samuel L. Tally and Anthony W. Sale, trustees.

The Keysburg church of 1842 is not the predecessor of the present-day congregation which now meets at Keysburg. No further record of the earlier church has been found.

The Bethany church mentioned in the 1842 *Millennial Harbinger* may have been situated in South Logan near Red River. It is not the present Bethany located near Olmstead.

It is evident that the traveling preachers of the early Restoration Movement spoke in whatever building was available. If no house was offered, they preached wherever they found an audience.

In Logan County, where the "Second Awakening" had its beginning, the doors of denominational churchhouses were open to itinerate preachers. Furguson wrote of his tour with Rice and Elley and of preaching at Red River, the old Presbyterian log house near Adairville. In other locations where they preached, congregations were not formed until long after the War Between the States.

The Great Revival gave rise to the camp meetings that were held for weeks each summer. Few citizens regularly attended church services of any kind. For many of the more religious residents the camp meetings satisfied their need to render public worship, and many churches had very few people in attendance, especially during the winter months.

Using the New Testament church as a model, churches of Christ observed the Lord's Supper on the first day of the week. It has been said that, although the Communion was only one avenue of worship to be observed, it was the most influential part of the service in drawing Christians to worship each Lord's Day.

The Early Russellville Church

In 1841, George W. Elley wrote that on Saturday before the fourth Lord's Day in November he "brought together a small congregation of disciples as a church in Russellville, to the number of eight." He added that within the next few days four members were added to the number. Only one name was given—a sister Edwards. Her son was included in that number.

In his history of the *First Christian Church, 1841-1941*, Russellville historian and former minister of that church, Edward Coffman, gives Elley credit for founding the church, but credits John T. Johnson with "caring for the church until his death in December of 1856."

Coffman enlarges upon Elley's account of the beginning of the church by naming seven of the charter members: George T. Edwards, Mrs. Hester Edwards, Samuel Owens, Mrs. Catherine Owens, Jonathon Payne, Mrs. Eliza Payne and David King.

George T. Edwards was 23 years old when he was baptized in 1841. He was the son referred to by Elley, and Mrs. Hester Edwards was the sister referred to by Elley. Edwards is called by Coffman "a power in the church, an elder, and lay preacher in the church for fifty years."

Elley was not the first pioneer of the Restoration Movement who preached in Russellville. The first evidently was Jacob Creath Jr., who preached at an unidentified place in December of 1829. Creath was accompanied on that trip by Alexander Campbell, and logic would lead us to believe that Campbell also preached on that occasion. The *Christian Messenger VII*, December 1833, page 372, states that John R. McCall had preached that year in Russellville. Campbell returned in 1841.

Elley said of that organizational meeting, "We were kindly received into the Baptist meeting house where we preached for six days." He returned in 1842 for a second meeting but found a cooler reception from the Baptist church. He was offered the use of both the Presbyterian and Methodist houses. The Presbyterian house was chosen because it was more comfortable.

In 1858, Creath made three trips through Kentucky and Tennessee, "directing special attention to Russellville, Bowling Green and Nashville."

Alexander Campbell preached for the church in 1854. Oral history has said that the meeting was held in the O'Bannion house, now distinguished by a historical marker. Coffman's history says that the meeting was held in the Cumberland Presbyterian house of worship. It is probable that the Presbyterians met on a regular basis in that house.

Campbell later wrote that John N. Mulkey, "one of the Lord's real noblemen," was with him. From 1841—when the church was established—until 1854 when Campbell and Mulkey visited the church, the congregation had grown to only twenty-five members.

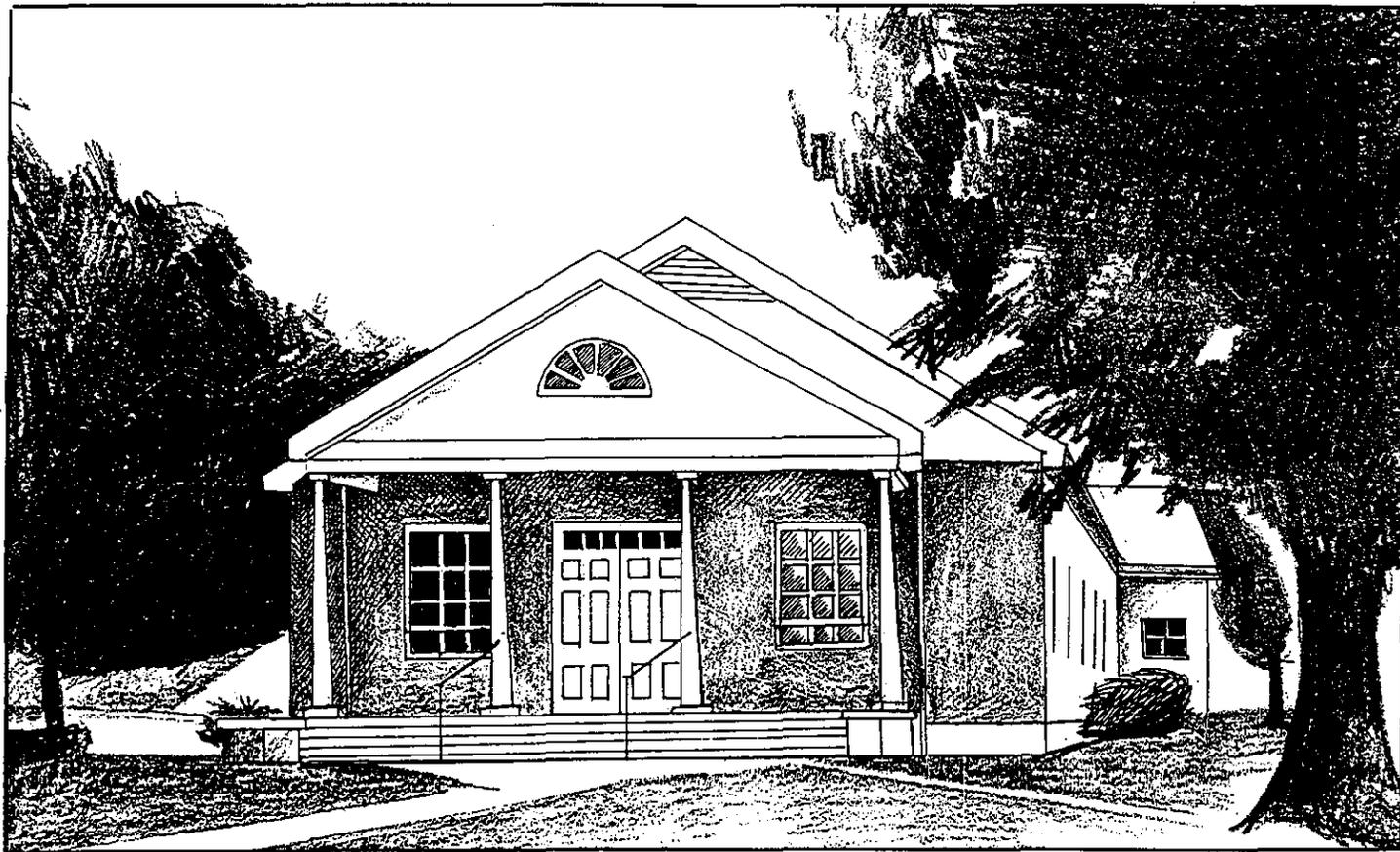
The church met for regular services in the school building. In 1871 a house of worship was built on West Seventh Street, Coffman's history cites the work of a Brother Giltner, "who built the Church." At the front of the building in large letters, the name "Church of Christ" was chisled in stone. The name was later covered with a board upon which "First Christian Church" was printed.

Coffman wrote that David Lipscomb and E.G. Sewell, "leaders of the conservative group," made visits to the church. The date of Lipscomb's visit was May 5, 1885.

In the latter part of the nineteenth century the church adopted the practices of the digressive churches. In his book Mr. Coffman wrote of the introduction of the organ into the house. It was "bought and put into the church without discussion or argument by Judge George T. Edwards."

The date of the innovation was not given. However, the date of Edwards' death was in 1895. He had practiced law, been elected to the Legislature and served as county judge.

In 1911, an attempt was made by J.W. Shepherd and Jake Hines to establish a congregation that followed the New Testament pattern. They preached for a week in the courthouse, but the meeting was unsuccessful.



Adairville

Adairville

Church of Christ

On June 20, 1888, Harriet Pollack made a deed to James B. Harper, A.B. Brown, Henry Thurmond, J.P. McLendon, and J.B. Grubbs, trustees of the Christian Church of Adairville, Kentucky. It was for lot number 10 on the west side of Church Street which contained one-quarter of an acre, and for which the sum of one hundred twenty-five dollars was paid. The men named were from the Berea and Antioch congregations.

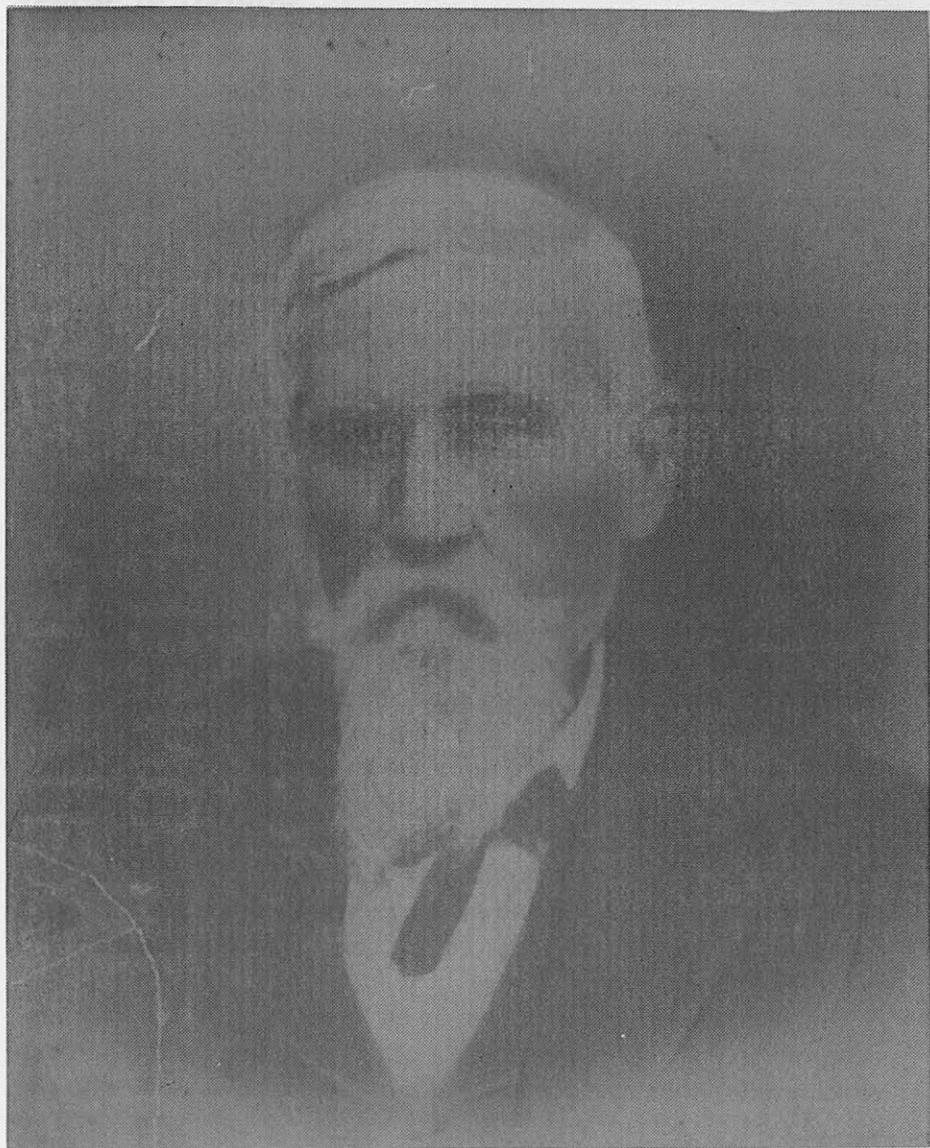
In his history of the Berea Christian Church, James V. Orndorff wrote of James B. Harper and wife moving into the town of Adairville and organizing a church there. The Grubbs name had been associated with the Berea church since its first ledger was kept in 1843. Henry (H.L.) Thurmond's name was on the 1896 roll of the Antioch church, as was that of J.P. McClendon. The spelling of the McClendon name (McLendon) on the Adairville deed is an evident error.

Dr. Press McClendon's interest in the Restoration Movement is clearly seen as one researches the history of churches of Christ in South Logan County, Kentucky. Orndorff referred to him as a competent physician who was a dedicated Christian and a good man.

McClendon became a member of Berea church in the 1850's and was appointed elder after the Civil War. He was among the twenty members who "removed to Antioch in 1870." In 1888 he became a trustee of the Adairville church while retaining membership in the Antioch congregation. He and his family were included in the roll of members of Antioch in 1896, eight years after the deed to the Adairville property was made.

The deed called for a house to be erected "for the use and occupation of said Christian church, or sell the same for the purpose of reinvesting the proceeds in other property to be dedicated to the use of said church forever."

The house constructed on Church Street was home to the Adairville church for more than sixty years. A journal was kept by Charles Mackey, who served as leader for many years. Unfortunately, the records were destroyed following his death, and



Dr. John Preston McClendon
1827 - 1915

oral history is incomplete.

As with many congregations, the Adairville church had periods of waning interest and attendance. There were times when it seemed that the church would not be able to continue. There were, however, certain people who were dedicated and determined to hold on to the Cause in which they believed so sincerely.

One family that exerted a lasting influence on the church was that of Mrs. Nellie Price and her husband, Frank L. Price. Mrs. Price was the daughter of John Rutherford, long-time elder of the Antioch church at Schochoh. There were ten children in the family—seven girls and three boys. Faithful in attendance, the Price family increased the number at services appreciably. On the Lord's Days when they visited the Rutherford family and attended the services at Antioch, the Adairville church pews were noticeably empty.

Helen Price Raby remembers the activities of the church from 1920 until her marriage in the mid-1930's. Her concern for the church has remained throughout the years, and she has provided facts that tell of the struggles and accomplishments of the congregation.

Endowed with talent for music, she began singing at an early age. There was a time in the history of the Adairville church when men to conduct worship were few in number. Helen Price sat in the front pew, starting the songs while Charles Mackey stood before the congregation.

Helen Raby recalls these members of the 1930's: Charles Mackey; Mr. and Mrs. James O'Brien; Mrs. Nellie Rutherford Price, Myrtle, Roland, Rebecca, Lillian, and Helen Price; Mrs. J. N. Dillihay, Pauline, Bert, Claude Dillihay; Mr. and Mrs. Frank Dockins Sr.; Mr. and Mrs. Ed Flowers; Mr. and Mrs. Lon Hall; Mrs. Henry Baird; Mr. and Mrs. Jimmy Rutherford, Wallace, Lee, and Alice Rutherford; Emmett Morrow, Laura Morrow; Mrs. Ethel Pope; Lizzie Fisher; Mrs. S.T. Halcomb Sr.; Molly Flowers, and Mrs. Zach Hampton.

Among those people added to the church in the 1940's and 1950's were Frank Dockins Jr., Denton Dockins; Frank Price, Ruth Marie, Jean, Dale, F.L. Price Jr.; Lavange Morrow, Aline Morrow; Mrs. Mary Mackey; and Bob Staggers.

Bert Dillihay's conversion and addition to the church provided leadership that was greatly appreciated. A young man who later was

to choose education as his life's work, he became a serious Bible student. Before his work took him out the county, he was active in the Russellville and Corinth churches. Both Bert and his brother Claude served the Russellville church as elders for short terms.

There was no baptistry in the building on Church Street. Baptisms took place in Red River.

The Frank H. Dockins family moved to the Adairville community in 1933. Frank and Louise Dawson Dockins had two young sons, Frank Jr. and Denton. Frank H. Dockins was converted at Locust Grove. His wife was a member of the Bethany congregation near Olmstead, Kentucky where she had grown up and was a descendent of Robert Dawson, one of the early leaders of the Restoration Movement in Logan County.

F.H. Dockins Sr. was a long-time elder of the Adairville church, and at age 95 in the year 1986 meets each Lord's Day with the church for worship services. Frank Jr. and Denton attended David Lipscomb College and Frank has served the Lord's church as an evangelist, song director and elder.

Amos Gardner and his family moved to Adairville in 1946, after purchasing a grocery store. Known as "Amos the Sailor," he became well-known in South Logan County. A Christian when he moved to Adairville, he grew spiritually and became interested in preaching. Throughout the years he has continued to grow and has worked with congregations that had special needs—recently organized churches, such as Lewisburg in the 1940's and Keysburg in the 1950's, and with churches with waning interest and attendance such as Kedron in the 1980's. When not needed by another church, Gardner has worshipped with the Adairville church.

In 1949, F.H. Dockins Sr. approached M. M. Rice in the interest of buying lots fronting North Main Street. Rice was unaware that the land would be used for the construction of a church building. He later remarked that he would never have sold it had he known the purpose for which it was purchased.

The deed was made November 25, 1949, between M.M. Rice and wife, Eva Rice, and F.H. Dockins, J.Q. Diddle, R.L. Halcomb, J.N. Rutherford, George F. Barnes, C.V. Byrum, C.C. Cornelius and Charles W. Mackey, trustees of the Church of Christ, Adairville, Logan County, Kentucky. It was for lot number 58 and the south

half of lot number 57. A strip of land 20 feet wide on the north side of lot number 57 had been sold and conveyed to Dr. W.L. Gossett by prior deed.

Before the new building was erected the old building was sold to the trustees of Independence Church of Christ. (Later accounts of that church used the name Independent Church of Christ.) Signing the deed were the above trustees with the exception of J.N. Rutherford.

The building was completed in 1950. An interesting story about the construction relates that Mrs. Louise Dockins and her son, Frank Jr., were observing the laying of the foundation, when she turned to go to the drug store. There she purchased a copy of the Bible from her future daughter-in-law, Davy Lee Dawson. Returning to the building site, she had the workmen place the box containing the Bible in the corner of the foundation.

A short time after the building was completed, Roland Price, remembering the church of his childhood, contributed \$5,000 to clear the church of the debt it had incurred.

The first addition was made in 1960-61. It consisted of three classrooms and two restrooms. In 1970 another addition provided two classrooms downstairs and three more upstairs.

Outstanding preachers have served the Adairville church on many occasions. In earlier days the majority of those men commuted from Nashville and were often associated with David Lipscomb College. Among them were Batsell Baxter and E.H. Ijams, both of whom served terms as president of that institution. Other preachers for the church in the early half of the century were Charles H. Brewer, Charles Hodges, and Harold Baker, who was located there for two or more years.

In 1967 a minister's home was obtained. Before that time any preacher who lived in Adairville rented or bought a house.

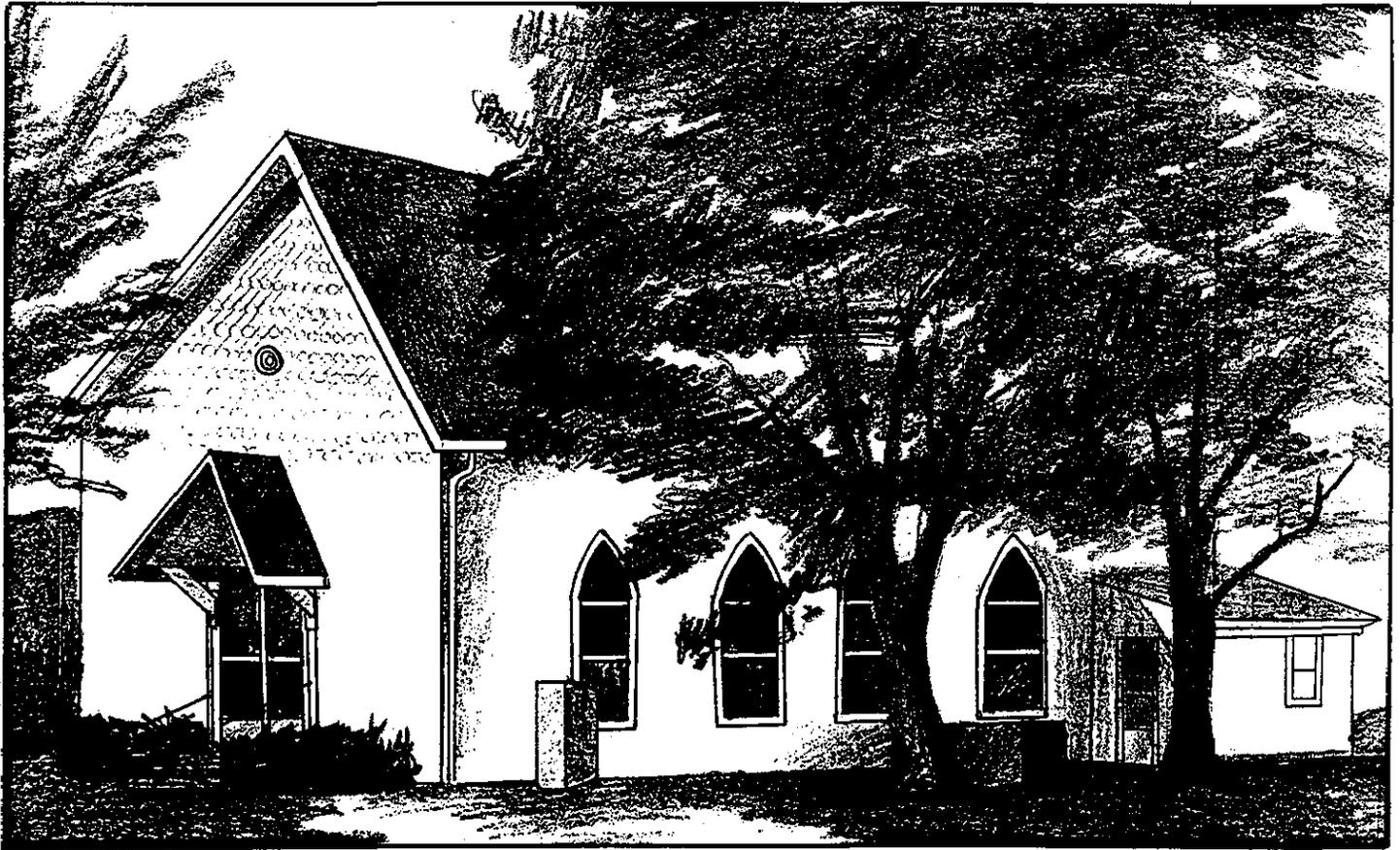
Harry Anderson was the first minister who lived in the preacher's home. Among the other located ministers of the church have been Douglas Jones, O.B. Page, Raymond Better, James Holder, Marvin Crouch, who lived there for six years, Richard Sain, who remained for three years, and Clarence Gates, who served the church for six years. Bob Salmon began work with the church in 1986.

Three young men who were ministerial students at David Lipscomb commuted to Adairville. They were Ralph Casey, Ronald Joyce, and Stanley Blackman.

Among those evangelists who have assisted in meeting work have been Batsell Barrett Baxter, Ed Van Hoosier, J.R. Pugh—who has preached in three series of meetings, Mack Wayne Craig, and S.P. Pittman.

Presently there are no elders overseeing the work of the Adairville church. As previously mentioned, Frank Dockins Sr. served for many years in that capacity. Other men who have been elders are Jim Diddle, J.D. Stone and Benny Richard. While not officially recognized as an elder, much of the present leadership falls upon the shoulders of John Lee Barnes.

The Adairville church helps support a missionary to Brazil and participates with other congregations in the area in supporting the "Herald of Truth" broadcast on Channel 13. The church has long contributed to Potter Home and School.



Antioch

Antioch

at Schochoh

Church of Christ

The need to record history as it is made is illustrated vividly in the beginning of the Antioch Church, now popularly known as the Schochoh Church of Christ.

The present Antioch was called the "new Antioch" by the members of that congregation in the beginning of the twentieth century. Old Antioch was the congregation organized about 1870, according to written records. Oral history tells of a Baptist church which met at Old Antioch, although the name may have been different. According to the account, the church was converted to the Church of Christ.

The first recorded history which has been available begins on December 30, 1869, when four men—George T. Ryan, Robert D. Dawson, Webster Orndorff, and John T. Thurmond, "as trustees of the Christian Church"—purchased one and one-half acres from John and Eliza Ballance. The land was adjacent to the "Blackjack Schoolhouse Lot" near Sinking Creek. (The deed is recorded in Logan County deed book 43, page 312.)

According to records of the Berea Christian Church, the four trustees named in the deed were among the twenty members who "removed to Antioch in 1870." Those people who seem to be the charter members of the Antioch church were George T. Ryan, Robert D. Dawson, Webster Orndorff, John T. Thurmond, W.W. Moseley, J.W. Dawson, Aaron Orndorff, J.P. McClendon, S.A. Dawson, M.L. Orndorff, M.A. Orndorff, Elizabeth Dawson, Sally Haden, M.W. Thurmond, Millie Ryan, Emily Page, Minnie McCarley, George A. Starks, Kitty Orndorff, and Sarah Orndorff.

The next record is the 1896 "list of the membership of the Church of Christ at Antioch." That was the year before the deed to the new Antioch was made. Seventy-five names were on the 1896 roll, eighteen years after twenty members left Berea to become a part of the Antioch church.

The membership consisted of the following:

Aaron Orndorff, G.T. Ryan, John T. Thurmond, M.W. Orndorff, F.G. Offutt, George A. Starks, John W. Dawson, Milly Ryan, Marion Thurmond, James Starks,

Effie A. Felts, Adda Orndorff, J.T. Thurmond, T.V. Rutherford, Lue M. Rutherford, John Rutherford, Sarah E. Offutt, Elizabeth Starks, Elizabeth C. Dawson, Emily Page, Marcus Duvall, Nannie McCarley, Sally E. Ryan, Lucy J. Dawson, Cathern Dawson, Marion L. Clark, J.C. Carter, R.L. Clark, Mariah J. Starks, Marthy A. Ruley, Margaret E. Blain, Lee Ruley, Mary S. Rutherford, W.M. Orndorff, G.B. Davis, Eliza Oliver, Miles Oliver, Amanda Minnix; and William Hatter, R.T. Ryan, H.W. Jiant, Mary E. Jiant:

Augusta H. Pierce, Saphronia A. Scruggs, Willodine Thurmond, Emma Page, Fannie Dawson, Amanda J. Offutt, Lucy C. Carter, R.C. Orndorff, George W. Jiant, H.L. Thurmond, G.W. Morgan, D.C. Dawson, Tom A. Blane, M. Ann Thurmond, Henry Dawson, L.F. Starks, Jo Starks, John Myers, Josa Davis, Sallie Rutherford, Rena B. Milliken, Mattie P. Orndorff, Kate Hendrix, R.D. Moore, Fannie Townsend, J. Crave Scruggs, Molly Hampton, Ella Starks, Eudora Starks, E.L. Orndorff, Julie Shepherd, J.N. Hampton, W. Randolph, J.P. McClendon, Hellen E. McClendon, and Mattie J. McClendon.

On June 12, 1897, G.T. Ryan, John T. Thurmond, and W.F. Andrews, trustees of Antioch church, sold the land upon which the building stood to Allie Fugate for the sum of fifty dollars. According to the early history of Berea church, the building was torn down and the materials used in the erection of the new building.

The sale of this land to Allie Fugate is interesting. Early in January of 1870, John and Eliza Ballance had recorded in deed book 44, page 275, a statement saying that the deed made previously did not fully express the conditions and terms upon which the land was sold. The agreement was that if the church no longer needed the land for church purposes, it should revert to the grantors, who would refund the amount of purchase money, and that the improvements could be removed by the trustees. The agreement was signed by the trustees and by John Ballance.

On the same day, June 12, 1897, that the Old Antioch land was sold to Fugate, the elders bought "a certain tract of land in the village of Schochoh" for one dollar from W.F. Andrews and his wife

Florence, one and one-fourth acres. The tract was adjacent to land owned by Andrews and to that of Mrs. Em Page. The property line began in the "center of the Bowling Green Road."

In this deed the trustees were referred to as both elders and trustees. Although they were not so named in the deed made to Fugate, it is evident that the trustees were elders of the congregation.

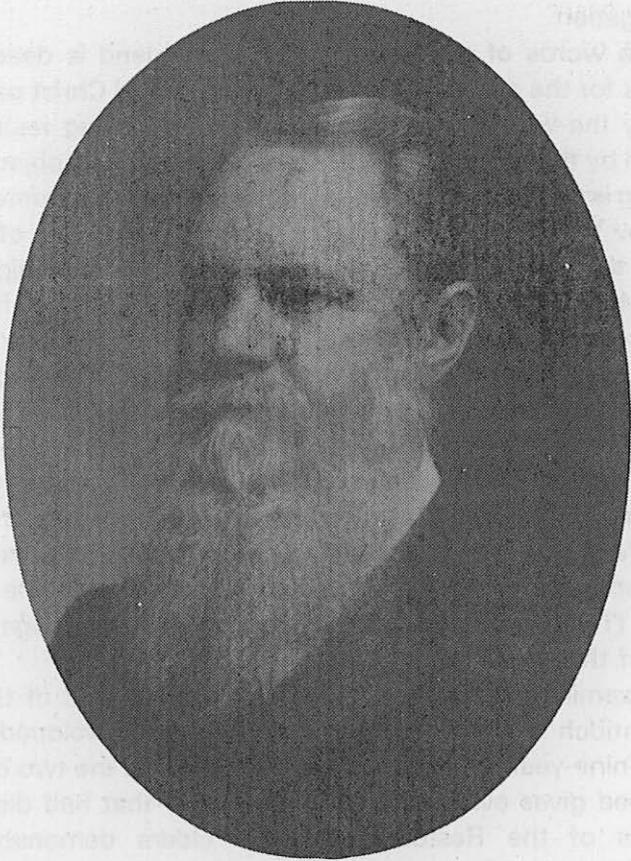
In the words of the deed: "The above land is deeded to said trustees for the purpose of building a Church of Christ on and to be used by the worshippers of Christ. The following restrictions are inserted by the parties to whom deed is made. The object sought in so doing is to encourage strict adherence to the requirement made in the New Testament, in all service of work or worship of God.

"It is therefore provided that the congregation worshipping in the house built upon the land shall forever refrain from using instrumentalities and agencies in the worship and service of God not required in the New Testament, such as instruments of music to assist in the service of song, human societies, within or without the church, such as Missionary and Endeavor Societies, other than the church itself to do missionary work or the talent and activity of the members of the church, or any such societies or service aided by man. We desire the title of this property shall always vest in those who oppose all such additions and innovations to the service of God." (This deed is recorded in deed book 75 on page 389 in the office of the Logan County Clerk.)

An examination of the deed to Old Antioch and of the deed to New Antioch reveals the differences that had developed within the twenty-nine-year period between the writing of the two deeds. The later deed gives evidence of the digression that had disrupted the progress of the Restoration. The elders demonstrated their dedication to the Scriptures and were foresighted in restricting the practices of future generations.

Within a short time after the church moved into the new building, a large tent and chairs were purchased to be used in missionary efforts. James Meade was the evangelist who did the preaching wherever the church thought there could be a fertile field.

New congregations were established near Price's Mill, near Whitehouse, Tennessee, and at Locust Grove in Simpson County.



George T. Ryan

"A History of the Clearview Church of Christ" of Route 2, Cottontown, Tennessee, written in 1981 as the congregation observed its seventy-fifth anniversary, begins with this statement:

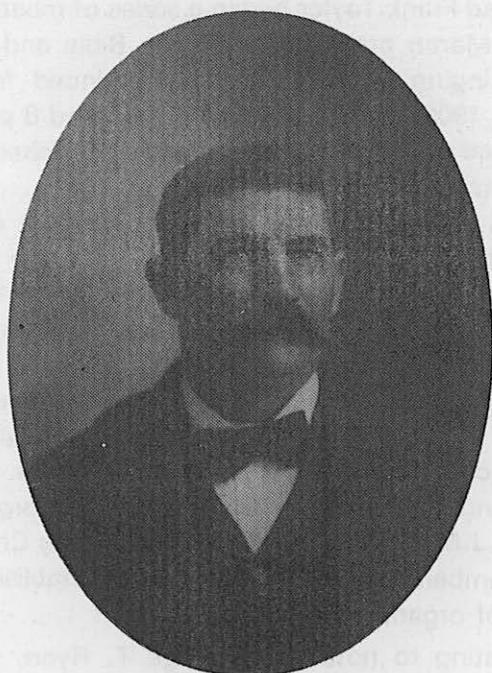
"On August 7, 1906, members of the Antioch Church of Christ, Schochoh, Kentucky, along with Tommy West and Ed Dowell, members of the one-year-old Cross Plains Church of Christ, pitched a tent on the grounds of the Clearview Schoolhouse. The next day, T.Q. Martin and Frank Taylor began a series of meetings in the tent, with Brother Martin preaching from the Bible and Brother Taylor leading the singing. Their meeting continued for twelve days (August 8-20, 1906) with services at 3 p.m. and 8 p.m. daily. The songbooks used were titled *Gospel Praise*, published by the Gospel Advocate Company."

The Locust Grove meeting was held in August of 1903 "in the timber opposite L.A. Soyar's residence, with one addition to the church, Lavinia Carter Jones." That quotation is from records of the church at Locust Grove. J.B. Dinning, a charter member, was the clerk who wrote the early history.

He continues: "As a result of said meeting, preparations were made to build a house, to be dedicated to the worship of God, and known as Locust Grove. During the year 1904 the house was completed; and in January, 1905, Brother George Ryan, W.D. Sullivan, and J.M. Rutherford, of the Schochoh Church, met with the twelve members who had determined to establish the church for the purpose of organization."

It is interesting to note that George T. Ryan, an elder in the Antioch church, who helped in the organization of Locust Grove congregation, was one of the members of Berea church who transferred to Antioch in 1870. He had served as an elder in the Berea church, also. Darby Ryan, the father of George T., was one of the early members of the Berea congregation in the decade from 1841 to 1851. The Ryan descendants have had a great influence on the history of the church wherever they have settled.

Throughout the years, Antioch at Schochoh and Locust Grove have felt a kinship beyond that of other sister congregations. In this day of modern transportation, the congregations are situated in close proximity. In 1905 transportation was not so convenient. County roads were often rough and poorly constructed. In this



John W. Rutherford
1844 - 1932

beautiful, fertile section of Logan and Simpson counties, few home driveways were covered with gravel. Many houses were not located near the main roads. The establishing of new congregations enabled many people to attend services with greater regularity, especially in inclement weather.

In the 1930's and early 1940's some members living near the old Antioch schoolhouse met there for convenience, particularly in the winter months. Burton Groves, grandson of Jimmy Rutherford, often led the services. Also working with this group were David and Myrtle Price Ferguson, a granddaughter of John Rutherford, Felts and Effie Rutherford, grandson of John Rutherford, and Albert and Louise Turner.

There have been many families who have contributed to the leadership of the Antioch church since its establishment one hundred sixteen years ago. It is impossible to include all of them in this short history.

Three families have been so influential in the history of this and other congregations that they cannot be excluded. William McPherson was born in Scotland in 1783. Early in the nineteenth century he and his wife and daughter immigrated to America, located in the Schochoh community, and acquired a large body of land. He was converted, accepting the teachings of the New Testament, and became an elder in the old Berea church soon after it was established. He remained in that office until his death in 1864.

McPherson's daughter married Aaron Orndorff and they were among the twenty members who left Berea to become members of the Antioch church in 1870. In all, there were six members of the Orndorff family among the transferring members.

Aaron Orndorff's son, Webster Orndorff—better known as Web—was one of the trustees who purchased the land upon which Old Antioch was constructed. Webster Orndorff and his wife, Lula, were the parents of Claude and Roy Orndorff.

Claude Orndorff served for many years as elder of Antioch church. His daughter, Geneva Orndorff Barker, remains a faithful member of the church.

The Rutherford family influence has been international in scope. Just when this family became part of the Restoration Movement is unknown. There are no Rutherford names among the members of

the Berea church who became the nucleus of the church at Antioch. However, when the roll was taken just before the church moved to its new location, there were seven members who wore the Rutherford name, three males and four females.

Furthermore, John W. Rutherford had grown into the eldership when the new location was chosen. James M. (Jimmy) Rutherford was a long-time elder in the Antioch church and exercised strong leadership for many years. (Jim David Groves, a grandson of Jimmy Rutherford, who grew up in his grandfather's home, thinks that James Rutherford was once a Baptist. It causes one to speculate about his being part of a church which was converted.)

Rutherford descendants have served the Lord in many ways: as elders, Bible school teachers, song leaders, and dedicated Christians serving in far-flung churches throughout the nation. Three descendants of Jimmy Rutherford became well-known Gospel evangelists: son Homer Rutherford of Lexington, Kentucky, and grandsons Jim David Groves of California and Jim Bill McInteer of Nashville, Tennessee.

McInteer, who grew up in the Locust Grove church where his parents were charter members and his father an elder, is known throughout the brotherhood. He has been sought for visiting preacher in gospel meetings, as lecturer in many college lectureships, and as a member of the board of directors of church-related schools and homes. For many years, he has been in a position of leadership with 20th Century Christian, publisher of a monthly magazine, church school literature, and books to serve the brotherhood. His son, Mark McInteer, is president of that company.

A grandson of John Rutherford served for many years as an elder of the Antioch church at Schochoh. As this is written, Felts Rutherford is a victim of poor health, and unable to do the work. He is the last of the Rutherford family to worship at Antioch.

The Dawson family's association with Antioch began when Robert Dawson, his wife Elizabeth, and his brother, John W. Dawson, left Berea in 1870 to help establish the congregation near Schochoh. Robert Dawson was one of the trustees of the old Antioch church who purchased the land upon which the old house of worship was erected. He died when he was only forty-eight years old; but he had taught his children well, and his influence remains in

his descendants today.

Eight members bearing the name Dawson were on the 1895 roll of the Antioch church, and other Dawson descendants whose names were changed through marriage were also included.

Two of Robert's granddaughters who never married, Cathern (Kate) and Fannie, owned property near the new building. They bequeathed their real estate to David Lipscomb College in Nashville. Their sister married Robert (Bob) Halcomb and preceded him in death. Halcomb remarried, but at his death, his home and farm had been willed to Lipscomb.

Frank Dockins Jr., a great-great-grandson of Robert Dawson, preached for the congregation for sixteen years. His brother-in-law, Henry Mann Dawson, is an elder in a Birmingham, Alabama, church and has written a series of Bible literature which has been well-received among the churches.

The sons of Frank and Davy Lee Dawson Dockins have been active in church work. Harris is presently a deacon in the Crittenden Drive congregation. David has served a church in McMinnville, Tennessee, as youth minister and song leader.

Many preachers have filled the pulpit, some as regular ministers of the church, others for a series of meetings. Among the early preachers were some of the best-known preachers of their era—J.A. Harding, E.G. Sewell, G.C. Brewer, Dr. J.S. Ward; and later, J. Petty Ezell, G.C. Goodpasture, T.Q. Martin, Andy T. Richy Sr., W.L. Totty, Thomas H. Burton, L.O. Sanderson, Jim Bill McInteer, Charles Chumley, Paul Brown, Vernon Spivey, Lloyd Spivey, Robert Hooper, and many others. As a student at David Lipscomb College, Willard Collins preached monthly for the congregation.

It is easy to see that the relationship with this congregation and David Lipscomb has been close. Throughout the years there have been students who attended the school, even before its name was changed from The Nashville Bible School. It has already been noted that large gifts of real estate were made to the school.

An evidence of the relationship has been the continuing use of the faculty, administrators and alumni for regular preaching services and meetings. John Hutcheson, chairman of the art department, served the church for about seventeen years. Prior to that time, Dr. Axel

Swang, chairman of the business department, preached at the Sunday morning services. Upon the death of Hutchinson in 1986, Swang took up the work again.

Two additions were made to the building in the 1970's. Classrooms were built in the earlier addition. A fellowship hall built as a later addition has seen extensive use and has served to bring members into closer relationship with each other and with visitors.

Throughout the life of this congregation there have been elders. In addition to the ones previously mentioned, Albert Turner, Bobby Rouse, Hugh Dawson Jr., and Al Thacker have served. Rouse, Thacker, and Ralph McPherson served as deacons prior to the appointment of Thacker and Rouse as elders. There is no available record of other deacons in the history of the Antioch church.



Bethany

Bethany

Church of Christ

The Bethany Church of Christ, near Olmstead, Kentucky, has been influential in spreading the Gospel throughout the twentieth century, and for part of the nineteenth century. Just how far back into the past century the congregation existed seems to have been lost with the passing of generations knowledgeable of the early history.

J.V. Orndorff, in his history of the Berea Christian Church of South Logan County, Kentucky, wrote of the conversion of William Boyd in the early years of the Berea church when it met in its old building on Red River. When Berea was moved to its present location after the Civil War, there were periods of time when Boyd found it difficult to attend services there.

Boyd remained faithful to his convictions, however, as Orndorff recorded the conversions of his sons—John, Thomas, and Jesse. In writing of the churches established by members of Berea, Orndorff stated that "William Boyd, wife and sons established Bethany about 1878."

The D.C. Dawson family moved to the Bethany area about 1874, according to Mrs. Elizabeth Dawson Dockins, a daughter. Yet, D.C. Dawson's name was on the Antioch church roll in 1896.

The earliest record this writer can authenticate is the deed to the property where the church has met for nine decades. On May 31, 1897, James A. Riley, widower, sold for five dollars a parcel of land on the Watermelon Road, containing one and twenty-nine hundredths acres, near Riley and Company's mill.

The plot was bounded by land owned by Riley, Boyd, and Don Huff. It was stipulated in the deed that in the event of the building's being used for purposes other than church services or removed to another location, the land should revert to the grantor.

An interesting aspect of this deed is the way it was made to the church. "W.W. Gill and T.R. Wyatt, as elders of Bethany Christian Church" were named as parties of the second part. The implication is clear that Bethany was an organized congregation with duly-appointed elders before the land was deeded to them. Just when this congregation was established and where it met is

unknown.

The tombs of James A. Riley and his wife, Mary Riley, are in a burial plot adjacent to the churchyard. Across the highway from the church property are graves of three other families associated with the church. The most imposing of the stones are those that mark the graves of the Boyd family. A large stone, with an inscription that can be read easily, is that of Thomas J. Boyd, who lived from 1858 to 1902. Logic would lead one to think that he was the son of William Boyd. Because the other markers in the Boyd section of the cemetery are so overgrown with vines, it is very difficult to read any names of the several stones still standing.

In that cemetery are the stones for the graves of J.A. Howard—1848 to 1904—and Drucilla Howard—1849 to 1919.

The newest stones are those that mark the grave sites of members of the Rust family. It was the elderly Roland Rust who may have exaggerated when he recalled that in his boyhood all families who lived along the Watermelon Road were members of the Bethany church.

One of the families who influenced the Bethany church—and in turn was greatly influenced by it—was the large F.W. Jaynes family. Jaynes, a merchant, was an elder of the church in the 1920's and early 1930's. After moving to Old Hickory, Tennessee, in the mid-1930's, he was appointed elder of the church there.

Jaynes and his wife had a large part in the rapid growth of the Old Hickory congregation and were very supportive of men like young Willard Collins, under whom the church made great progress. Today, two of the Jaynes' sons are elders in Nashville churches—Chester, an elder of Charlotte Avenue, and Allen, an elder of Ashwood.

Three of the Jaynes' daughters married Logan County men and reared their families in the local congregations. Hallie, the oldest daughter, married John Q. Hite Sr. Their son-in-law, Emmett Walton, is an elder at Bethany. Other members of this family, as it becomes more extended, may be found in leadership positions wherever their activities in life may take them.

John Q. Hite Jr. remembers the dedication and hard work of his mother, Hallie Jaynes Hite, when she built the fires in the heater, prepared the communion, went to the railroad station in Olmstead to

meet R.V. Cawthron, and took him to her home for his comfort while he was there for his preaching appointment. Her home was always open for visitors.

At one period of time there was no man who could lead the singing. Hallie Hite sat on the front pew and pitched the songs for the congregation to sing. In 1936, her son had become a Christian and began to lead the song service.

Cleo and Annie Rachel Jaynes married brothers—Artis and Owen Burchett, respectively. Influencing their husbands to become Christians, they remained faithful to their commitments throughout their lives.

The Dawson name has been associated with Bethany since its organization. Another branch of the family united with the Dockins family to form a strong Christian influence over a large family. One son of Hugh and Jessie Dockins Dawson, Hugh Jr., served as elder of the Antioch church at Schochoh, and his daughter June is the wife of Nelson Lyne, an elder at Bethany.

Other families whose names are prominent in the history of Bethany include Martin, Sanders, Gill, Jenkins, Hardy, Sawyer, Mimms, Owens, Donnelly, Rose, Russell, Cunningham, Pierrie, and Darby.

Bethany has been fortunate to have had elders to serve the congregation since its beginning. In addition to W.W. Gill and T.R. Wyatt—elders to whom the deed to the property was made—other men who have served in that capacity include J.Rice Gill, John Q. Hite Sr., and John Q. Hite Jr. Elders in 1986 are E.B. Walton and Nelson Lyne. Bradley Brown, a descendant of the Dawson family, is treasurer and Billy Joe Martin leads the singing.

James Wade, who no longer worships at Bethany, and Nelson Lyne served as deacons before Lyne became an elder.

Among the preachers who have been ministers of the church are E.H. Ijams, T.Q. Martin, A.B. Lipscomb, the beloved R.V. Cawthron who filled the pulpit for many years, Homer Daniel, Loyd Spivey, Joe Clarey, Lamar Mathews, Larry Swain, James Askew, Frank Dockins Jr., Richard Arnett, Charlie F. Arnett, and Carl Heinz. In early years, as was the custom in most rural congregations, the preacher came only one Sunday of each month.

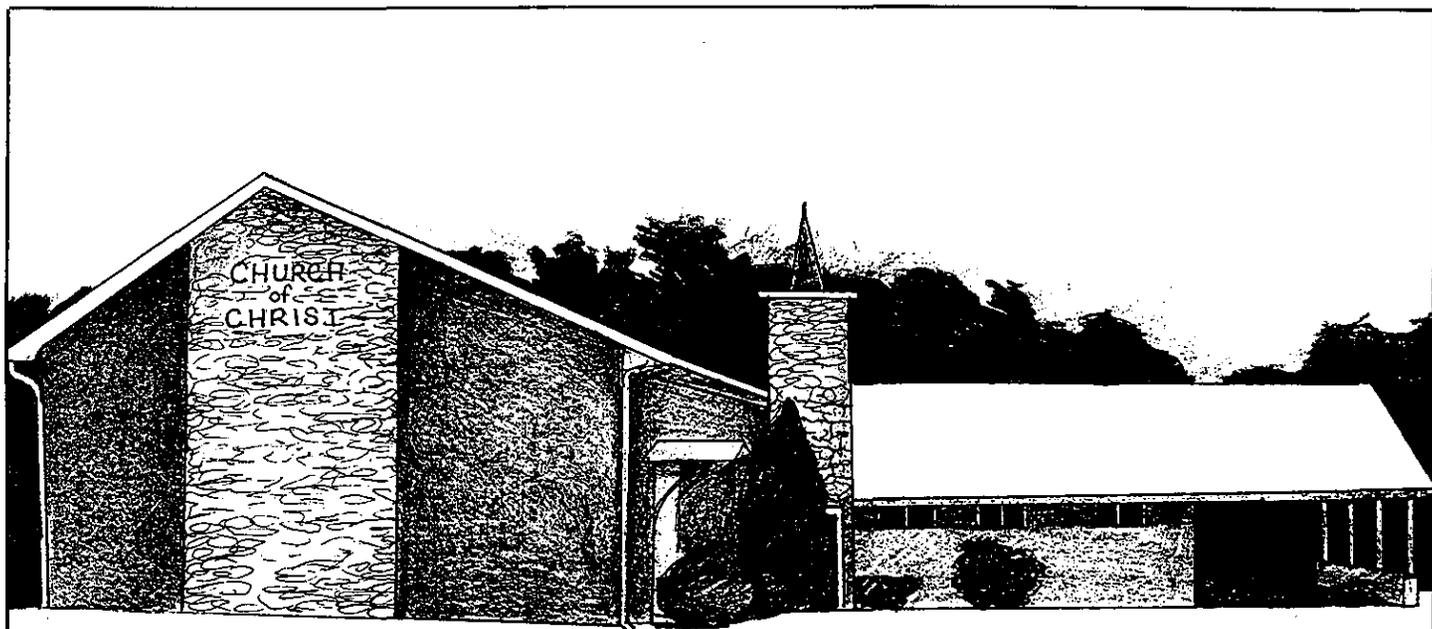
Some of those men have returned to assist in meetings. Others

who have preached in meetings include C.J. Garner, Joe Blue, Robert Jackson, Bob Bunting, and Thomas H. Burton.

Sunday school rooms were added to the building in 1952. In 1976 a fire almost destroyed the house and a complete reworking of the building was necessary.

For many years baptisms took place at Licksillet. The baptistry at Crittenden Drive is now used.

The Bethany church has sponsored the thirty-minute broadcast of gospel preaching on WRUS, the local AM radio station, on alternate Sundays for the past thirty years. Except for the two years when the minister who was working with the church occupied the time, Frank Dockins Jr. has given the message. Bethany participates with other area churches in bringing the "Herald of Truth" to the viewing audience of Channel 13, which originates in Bowling Green.



Crittenden Drive

Crittenden Drive

Church of Christ

In the fall of 1927, A.R. Boyles, a member of the Kedron congregation who lived near Russellville, went to the Gospel Advocate office in Nashville, Tennessee, with a request for assistance in holding a gospel meeting. R.C. White agreed to come for a ten-day meeting in October. Central Church of Christ provided a small tent, which was pitched on Spring Street in Russellville. Brother White was paid thirty dollars for his efforts.

As a result of the meeting, the following people formed the nucleus of the Russellville Church of Christ: Mr. and Mrs. A.R. Boyles, Mr. and Mrs. Charles Ballard, Mr. and Mrs. Ambrose Delk, Mr. and Mrs. L.D. Mayton, Miss Nannie Shelton, Mrs. Jeffie Shelton, Mrs. Albert Baggett, Mrs. A.D. Hinton, Miss Lizzie Henson, and Marie Mayton.

They were joined on the following Sunday by Mrs. Will McCormick and her mother, Mrs. Mary Harris, who had been attending the Christian Church services. Mrs. Harris often spoke sadly of her memories of the church before it allowed digression to enter. She once said that the piano was moved into the building for a wedding and never removed.

The Boyles, Mayton, Delk, and Shelton families and Mrs. Baggett were originally from the Kedron church. Mrs. Hinton was from Nashville.

Some of the charter members of the Russellville congregation had attended the services of the Christian church, but as that congregation continually embraced practices contrary to their beliefs, they were determined to provide a New Testament church through which they could serve the Lord.

There were only four men among the first members of the church, and two of them took no public part in the services. Boyles, a capable song leader, had the responsibility of conducting most of the worship services. He also taught the men's Bible class. Mary Mayton taught the ladies' class.

The church rented two rooms in an old building on North Main Street, one block from the public square. Members were poor, and the comforts in the building were few. Until other seating could be

afforded, benches which had been used in a park were the only seats available. The women of the church made muslin covers to hide advertisements painted on the benches.

A speaker's stand was built. It was placed near the door that connected the two rooms to accommodate anyone who might be seated in the second room. For the first year, White preached monthly and returned for a second meeting in the fall of 1928. F.B. Srygley, senior writer of the *Gospel Advocate*, came by train from Nashville monthly, to preach on Saturday night and Sunday morning from 1929 to 1931. The teaching which these two men gave the church was of the highest caliber, and members were well-grounded in sound doctrine.

When Boyles went to Detroit to seek employment, the church persuaded Smiley E. Blake, who attended services at Kedron, to come to Russellville to assist the church in its services. He and Mrs. (Dona) Blake and their small daughter, Martine, were welcomed into the congregation. About that time Mrs. Baggett took her small niece, Etta Jo McEndree, into her home to rear, and the two girls were the first two small children in the congregation.

Additionally, Ruth Browning came to live with her grandparents, Mr. and Mrs. Delk. In 1930, Mrs. Louise Epley, a bride, was baptized and they joined Marie Mayton as the only young people in the congregation.

Thomas H. Burton was sent by Central Church of Christ in Nashville for meetings under a large tent in the summers of 1929, 1930, and 1931. He was accompanied by Jeff Derryberry in 1929 to lead the song service. In 1930, Allen Jaynes of the Bethany church led the singing. Burton brought his son, Tommy, to lead the song service in 1931.

The 1930 meeting was for one week only, but the church was greatly strengthened. Twenty people were baptized. Baptisms took place in the "crusher pond" which was off the Lewisburg Road, just outside the city limits.

One convert at that time was memorable. Herbert Yarbrough was an elderly black man and unmarried. He had attended the meeting, never coming under the tent, but standing just outside. While people were gathered to witness other baptisms, he very humbly approached Brother Burton and asked him if he "would baptize a

poor old black man like me.”

Under his arm was a change of clothing done up in a little bundle. Burton told him that the blood of Jesus would make him as white as snow. He came from the water shouting and scraping his feet. He faithfully attended services until his death about 1950. He always sat apart from the white members.

It was during these meetings that some people who were to have a long-reaching influence on the church were added to the number. Two of them were N.L. Hendley and Press Herndon. Mary DeShazer, librarian at Russellville High School, was converted. Her sister, Ina DeShazer, who was a member at Kedron, began to worship with the Russellville church.

Moving into Russellville were Mr. and Mrs. Henry Thurmond, Mr. and Mrs. Dale Harris, Mrs. Mackey Scott—mother of Mrs. Harris, and Mrs. Annie Rachel Burchett. Some county residents identified themselves with the congregation, among whom were Mr. and Mrs. J.B. Pedigo and their seven children still living at home. Mrs. Frances (Granny) Dockins and members of her family who lived with her—Geneva Rudolph and John Dockins—added strength to the congregation. Members of the Tom Lyons family, consisting of several children, were all baptized during the 1930 meeting.

In 1931, C.B. Laws came to Russellville to work for an insurance company. He began part-time preaching for the church and filled appointments at nearby rural congregations.

In 1932, the church rented an apartment on East Third Street and met there for a few months, until a residence on East Fourth Street was purchased. The historical old building had been used as a hospital during the Civil War, but returned to a residence following that conflict.

The deed to that building was very explicit in defining how and by whom the building was to be used.

“The said property purchased by S.E. Blake, N.L. Hendley, and A.R. Boyles, Trustees in trust for the Church of Christ at Russellville, Kentucky, shall be for the exclusive use and benefit of the Church of Christ in the said town of Russellville, Kentucky, for a house of worship. The said congregation recognizes and uses no creed, discipline, doctrine of faith, and etc. but the Bible and the Bible alone. They do not recognize authority of any organization beyond

the local elders and deacons. In their work and worship, they reject the use of instrumental music or choirs, using only congregational singing, and all effort of auxiliaries..." (A long list of organizations was given.)

An additional page of provisions for future use of the facility was included. This deed is recorded in Deed Book 121, on page 285 in the Logan County Court Clerk's office.

The wording of the stipulations laid down in this deed reflect the hurt of people who had experienced division among brethren. It was their intention to see that it could not happen again. Twenty-six years later, when the property was sold and larger facilities were built, the exact wording was entered into the new deed.

In the fall of 1934, the church rented a large tobacco warehouse located on North Main between Third and Second streets for a three-week series of meetings. Vernon Spivey, who then lived in Chicago, led the singing and did the preaching. The meeting was well attended by members of the congregations from the county and adjoining counties. Townspeople came in large numbers. It may have been the time that they (the citizens of Russellville) began to realize that the church was here to stay.

The building was remodeled in 1939. An auditorium, a baptistry—replacing the one that had been built in the yard—and two dressing rooms were constructed. The older part of the building was remodeled into a hall and four classrooms downstairs and a hall and two classrooms upstairs. In that year, Homer A. Daniel came to work with the congregation. He preached on alternate Sundays, going to other churches on the Sundays that he was not at Russellville. He was followed by Charlie F. Arnett, who came in 1942.

Arnett remained in Logan County for many years, preaching for most of the churches and establishing others. He was sound in the Faith and endeared himself to all through his humility and service.

Ross Embry was the first full-time minister of the church and served for six months in 1946. A residence was bought for the preacher's home on West Fourth Street.

In 1947, Oaks Gowen began working with the congregation and continued for five very productive years. In those years the church experienced a period of growth and built a more commodious house

on West Seventh Street to serve as a residence of the minister and his family.

Other men who served the church while it met in the Fourth Street building were Clyde Brannon, Jewell W. Norman, W.C. Sawyer, Jack Hackworth, and Tommy C. Brown.

By 1950 church leaders came to realize that there would soon be a need for a new building in which to worship. A lot on West Seventh Street was purchased, with the intent of erecting a building there. As time passed, it became evident that there would not be sufficient space for adequate parking for a growing congregation.

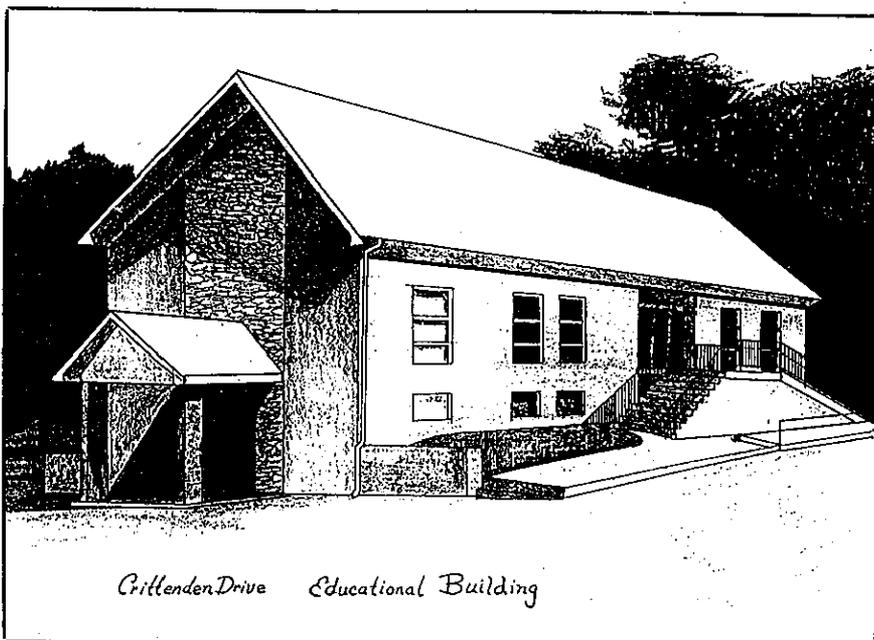
In 1959, the congregation had outgrown the old building, and was holding two worship services each Lord's Day morning. Under the tireless efforts of Brown a large lot on Crittenden Drive was purchased from Ewing Stuart and Ewing Wright. Trustees at that time were N.L. Hendley, J.B. Pedigo, and Owen Burchett.

A building committee was appointed, consisting of Ghan Smith Sr., Channie Wilson, James C. Turner, John Pedigo, James Starks, and Harold Heaton. Serving as treasurer was Owen Burchett. (Burchett served a total of twenty-seven years, faithfully accounting for all financial transactions.)

The men whose duties were to plan and complete a new building spent many hours with architects and contractors. Brown proved to be an astute businessman. Wilson, whose work was less confining than that of other committeemen, spent many hours observing the work and running errands to expedite the work.

Bonds were sold in denominations of \$50 to \$500, the last of which matured in 1973. A modern brick building with adequate classrooms, nursery, office, and restrooms was erected. The church began meeting in the new building January 1, 1960, with the dedication of the facility in March of 1960. Willard Collins, then vice president of David Lipscomb College, gave the dedicatory sermon. When the final bond matured in 1973, both Collins and Brown returned to congratulate the congregation and to see Burchett burn the note.

Brown was followed as minister by Barclay Riley, who, after a short tenure, was called to become superintendent of Potter Home and School in Bowling Green. Other ministers who have served the church are Carlos Pitts, Glann Lee, G.L. Mann, Robert Brewer,



Edward Anderson, Jim Shannon, Steve Blackman, and Charles Roney.

In the 1950's an attempt was made to appoint elders. Men who served for a short time were Bert Dillahay, J.B. Pedigo, and N.L. Hendley. Each, after self-study, felt that in some way he did not meet Scriptural qualifications and withdrew from the office.

Several men were appointed elders in the 1960's. Among them were Bob Howard, James Stevenson, Don Celsor, Claude Dillihay, G.F. Kluss, and later Sterling Gass and Ghan Smith Sr. The work of the church was not so harmonious at this period, but the unrest subsided and the church pressed on to greater achievements. Some of those men moved from the community, some became ill, and others resigned. The church was without elders again.

In 1973, the church chose Charles Cole, Frank Dockins Jr., and Kenneth White as elders. Under their direction the church enlarged its vision and enjoyed harmony and prosperity. Cole moved to Louisiana in 1983, and it was not until 1986 that additional elders were chosen. Three men who had been hard-working, conscientious deacons—Russell Jones, Glenn McGehee, and Jim Riley—were added to the eldership.

Additional deacons were selected to work with Dale Baugh and

Ronald Hooper, who had served in that capacity for several years. Those appointed were Harris Dockins, Michael Maxwell, Roy Mosier, Jim Turner and Darrel White. Responsibilities of the work of the church are divided among the deacons. Each deacon has a committee of men to work with him. Without them, the work of the church—under the direction of the elders—could not run so smoothly.

Over the years, there have been other men who have served as deacons. Among them have been James Pulley, Dorris Moore, Charles Cole, John Q. Hite III, Felts Clark, Bill Webb, Clifton Dodson, John W. McCarley, Owen Burchett, and Cecil Starks.

An additional building was erected in 1978, as a result of growth and needs of the church. The building affords needed classrooms, a large multi-purpose room, which can be divided by folding partitions into three classrooms, a kitchen and offices of the preacher and church secretary. Kenneth White, an elder, was the contractor.

The new building relieved crowding in the older building and gave space for a larger library, conference room, and a storage area. The benevolent center is in the older building, also.

The educational building is in use every day and during the school year is used by the Russellville Christian School. Classes are available for three-, four-, and five-year old children, who come from a diversity of homes to receive instruction from Christian teachers. The school is directed by a board of Christian men and not by the elders.

At the time the new building was erected, Jim Shannon, the minister, expressed a desire to build his own house. The residence built in the 1940's was sold and a lot lying across from Daniel Street and Wildwood Drive from the church grounds was purchased to use for future needs.

Crittenden Drive Church of Christ has been active in programs designed to spread the Gospel. Long before the church moved to the new location, a daily radio program was begun. It continued for many years.

Among other programs, one of the farthest-reaching endeavors has been the television program, "Search the Scriptures," seen each Sunday morning on Channel 13 from Bowling Green. The program began in 1975 and continued until 1984. For two years of that time

an independent television station, Channel 17 in Nashville, showed the program, also. The time is now used by the "Herald of Truth," which is supported by Crittenden Drive and sister congregations in the area.

Bible Call was a very successful effort of the church. Members of the church operated the equipment on a voluntary basis, each working a three-hour shift. Public interest waned and the program was recessed, with the church retaining the equipment for future use.

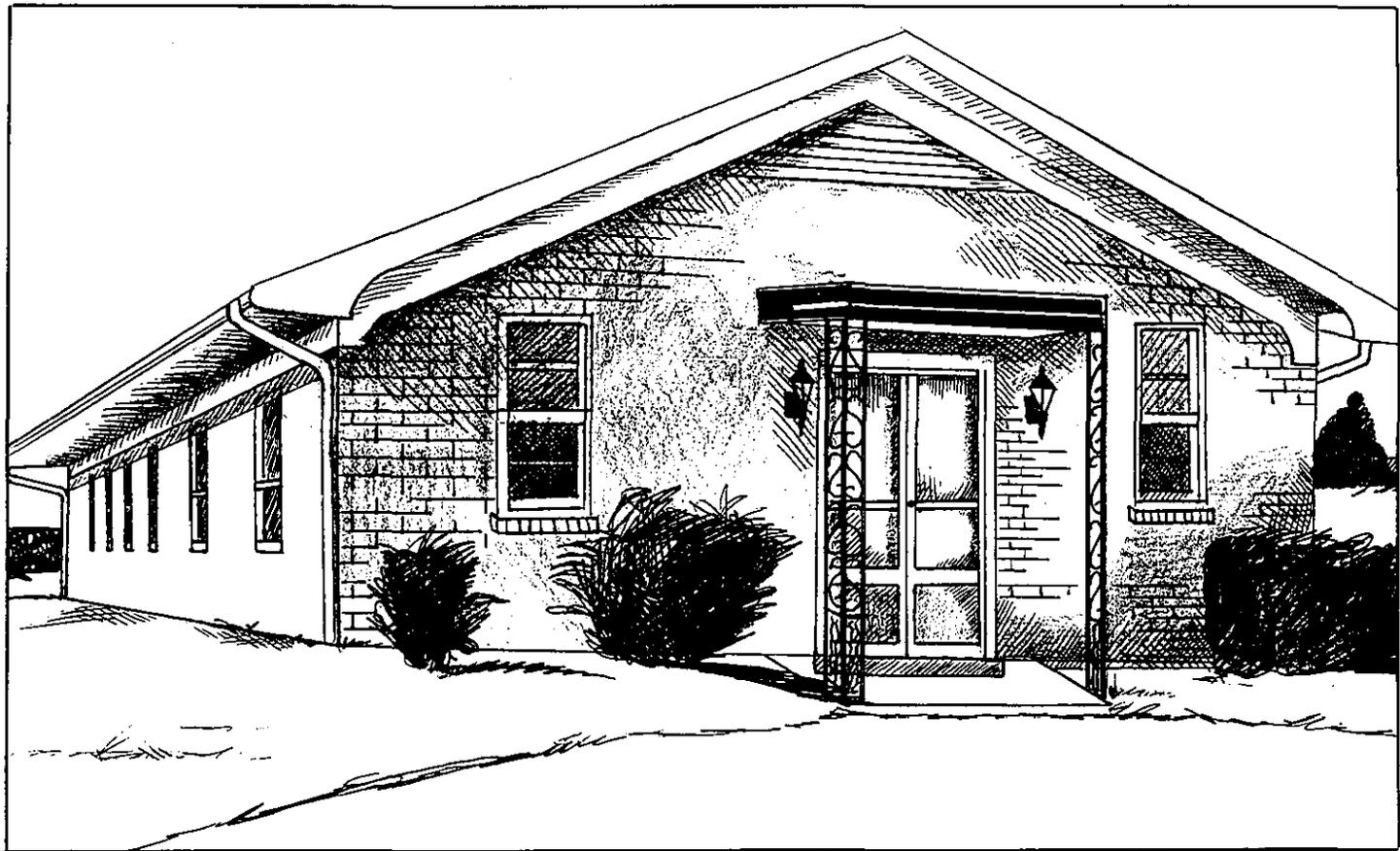
Continuing programs include support of missionaries, abroad and in the States; support of Potter Home and School and the Russellville Christian School; brief spots on the local radio, which are aired under the title of "Search the Scriptures"; a visitation program carried on by teams; the use of filmstrips as teaching aids; the correspondence courses which have been so well received; the benevolent center which supplies, clothing, food, and furniture to the needy; regular visits to the nursing homes; vacation Bible school with classes for all ages; and two Gospel meetings annually. There are many widows in the church and a man and his wife of the congregation are appointed to see to the needs of each widow.

Short-term programs have been a county-wide campaign with Mid McKnight, in which the deGraffenried Auditorium was used; the Marriage Enrichment series, offered to and attended by people of the community; and the series by Landon Saunders, called "The Heart of the Fighter."

In the fall of 1983, the original building was severely damaged by fire. The church made use of the educational building, having two services each Sunday morning. Repairing the building and making needed improvements required the better part of the year. White was the contractor for this work.

The church that met on East Fourth Street and now meets on Crittenden Drive in Russellville, Kentucky, has always demanded strict adherence to Apostolic Doctrine. Much credit for the spiritual strength of the church is due not only to the located preachers, but to the forceful preaching of visiting evangelists during Gospel meetings. The congregation has been blessed to have some of the strongest defenders of the Truth in the brotherhood.

In a period of four years—1975-1979—the church had eight



HIGHWAY 68

Gospel meetings. In a 1975 meeting of one-week's duration in which Ed White preached, 26 people responded to the invitation. In 1978, Glen McDoniel returned for a series of meetings that produced 71 responses. (He had preached in a meeting in 1968 with 11 responses, and again in 1971 with 32 responses.) In 1979, Jimmy Allen was the speaker in a meeting, in which 30 answered the invitation. They were especially good years.

Crittenden Drive church is blessed with many children and young people who give great promise for the future. Although the church has never contributed to the schools that are church-related and Bible-oriented, each year many of the congregation's college freshmen have elected to attend one of them. David Lipscomb has attracted the largest number, where they have excelled in many areas.

In 1986, Agnes Harris, a member of the congregation for more than a half-century, died leaving no heirs. The widow of Dale Harris, she demonstrated her dedication to the Lord's church by bequeathing her home and other possessions to the church.

Additional real estate was acquired in 1986. Mr. and Mrs. Gish Arnold Jr., who owned property adjacent to the church ground, offered their house and lot to the church, before advertising it to the public. The elders, with the consideration of future expansion, purchased the property for \$43,750. The three-bedroom brick house is situated on a 100-foot by 225-foot lot which adjoins the educational building and is separated by a driveway from the main building. It faces Crittenden Drive Street.

As this is written, plans are to sell the Harris property and apply the income from the sale toward the cost of the Arnold property.

The problem of storing furniture used in the work of benevolence by the church was solved in the fall of 1986. A lot measuring 270 feet by 150 feet on Highway 431 South—within the city limits—became available. Two concrete buildings are on the lot.

Purchased as an investment by Jim Riley and his business associate Charles Ray, the property was appraised at \$8,000. Riley, an elder of the church, donated his half of the property. Ray, who is not a member of Crittenden Drive, generously donated a part of his share of the property. The total cost to the church was \$3,126.38.

Highway 68

at Auburn

Church of Christ

Christians in the Auburn community attempting to continue the Restoration Movement in worship and practice have met with resistance among the members on more than one occasion.

On May 10, 1869, Thomas Page deeded two acres of land, more or less, at the head of Muddy River to the Church of Christ. A house was situated on the land which was adjacent to the property of S.D. Hughes on one side and John D. Hughes on another. No name designating a particular congregation was given and no names of trustees or elders were mentioned.

The site of the property has been determined to be that of land lying eastward beyond the railroad from U.S. Highway 68 which has been in the Johnson family for many generations. A large pond on the property of "D." Hughes (as it is commonly known) served as a baptismal site for nearby churches.

In the latter half of the nineteenth century, a large brush arbor located in the Dennis community (probably on the farm owned in 1986 by Rayburn Young) attracted large numbers of people each summer. A spring located in the vicinity was capable of furnishing water for a large number of people. It became one of the campgrounds of Logan County, but was not as long-lived as others which continued well into the twentieth century.

It was there that several members of the large McCarley family were baptized. Just who did the preaching has not been determined. From that time onward the name of McCarley has been associated with congregations of the Church of Christ wherever family members may have located.

No record has been found of the length of time the church at the head of Muddy River existed as an organized body. It is probable that members from that church may have been involved in the organization of the Auburn church. On March 21, 1871, the name of David McCarley appeared on a deed with that of John W. Lewis as trustees of "The First Christian Church at Auburn." It should be noted that the deed was made less than two years after the deed to the Thomas Page property was made.

The Auburn church aligned itself with the digressive movement by

bringing into the worship an instrument of music and including societies into the organization of the church.

On September 16, 1898, a deed to the lot surrounding the Christian church building to terminate within ten feet of the house was made to James W. Smith. Trustees at that time were A.F. Coghill and Mrs. J.C. Lockett.

When the Locust Grove congregation was organized in 1905, eleven members of the McCarley family were among the charter members. (Locust Grove is in Simpson County not far from the Logan County line.)

The Locust Grove church was an active, influential congregation from its beginning, reaching out to meet the needs of an extended community. However, when the United States entered World War II, gasoline was rationed and its conservation became a factor in the establishment of a congregation of the Lord's church. The need for a congregation which could reach the citizens of the town of Auburn preyed upon the conscience of Christians living there.

One of those Christians was James Duer, an engineer with the state highway department. Duer was a descendent of the influential Rutherford family of the Antioch church in the Schochoh community. He approached some of the Christians in and near Auburn. Working also to that end was Carl Whalen.

Charlie F. Arnett had recently moved to Russellville to work with the church. The Russellville church had preaching on alternate Sundays. Arnett, mission-minded even as a young man, was interested in assisting in the establishment of a congregation there.

On the second Sunday of December 1942, seventeen people met in a rented store building on Pearl Street, across from the rear door of Aull and Co. Drug Store. The building had been unused for some time and needed preparation before it was usable. James Duer, along with John and Cecil Belcher—high school students—met after school hours for several days, cleaning, arranging benches and setting up a pot-bellied stove.

Preaching at that first meeting was Charlie F. Arnett, with Cecil Belcher leading the song service.

In attendance at that initial meeting were James Duer, Mildred Duer, Jimmy Duer, Carl Whalen, Mildred Whalen, Richard Whitlow, Nita Whitlow and two daughters, Clarence Belcher, Vallie Belcher,

Mae Belcher, Cecil Belcher, John Belcher, Lennie Belcher, Jesse Rutherford, Lennie Rutherford, Lucien Rutherford, Laura Rutherford and Virginia Rutherford.

Within the next few weeks other families became a part of the work of the Auburn church. Among them were John and Elizabeth McCarley and their children, Henry, Nell and John; Omer McCarley, Mattie McCarley, Maude McCarley, Claiborne McCarley, Mr. and Mrs. Clifton Hughes, Mr. and Mrs. Charles Belcher and Mr. and Mrs. Weaver Sweatt.

Beginning in January 1943, Arnett filled the Auburn pulpit on the fourth Sunday of each month. The first person to obey the Gospel was Nina Fay Belcher, wife of Cecil Belcher. She was baptized on February 28, 1943.

In the spring of 1943, the church bought a house on College Street near the school buildings. Originally the building had been the meeting house of the Cumberland Presbyterian Church. When that church erected a new building, the old building was used as a dormitory for the Auburn Presbyterian Seminary.

The house was being used as a two-apartment residence when the church purchased it. For the first few months that the church met in their new home, the hallway was used for worship services.

It was about that time that Cedar Grove Church of Christ disbanded. The pews and hymnals were given to the Auburn congregation while the money in the treasury was given to the Russellville church.

In the winter of 1943 the partitions were removed by members of the church. None of the partitions were retaining walls, having been added during the conversion of the house from a church building to a residence. Returning it to its original structure provided an adequate auditorium in which worship was conducted. The rooms on the northern part of the building were retained for use as classrooms.

Trustees of the church when this property was purchased were John McCarley, James Duer, Weaver Sweatt, and Lucien Rutherford.

The first gospel meeting was held in the fall of 1943 with Allen Phy doing the preaching. Before the church could support a full-time preacher, men within driving distance preached once or twice

monthly. Among them were J.T. Marlin of Woodburn, C.A. Ashlock of Bowling Green, and L.C. Anderson of Nashville.

Louis Garrett of Franklin was the first preacher to speak regularly each Lord's Day, at both the morning and evening services. It was at this time that the practice of meeting on Wednesday evening for Bible study was begun.

In 1949 a new addition was made to the building. Its purpose was to provide space for a baptistry and dressing rooms.

Other preachers who moved to Auburn to minister to the church before the 1960's were Edwin Hayes, Doris V. Rader, John Forgy, and Ferrell Jenkins. Among the preachers who assisted the church in gospel meetings were Allen Phy, George Tipps, Robert Jackson, Grover Stevens, Eugene Scofford, David East, Eugene Cleavenger, Boone Douthitt and Homer Daniel.

It was in the 1960's that discord became evident. Differences arose among members over the question of cooperation among congregations in the support of institutions. The orphan home was the institution upon which the debate was most often centered.

As time progressed, the lines of thought became more pronounced. By 1965 the church was divided into two distinct groups, each determined that its stand was correct. As mentioned in the history of the church at Dunmor, there is no hurt that is more heart-rending than that of division among brethren.

The Auburn church had been organized for less than a quarter of a century. It had withstood the teaching and scoffing of the denominations in the community, working together as a body "speaking where the Bible speaks and keeping silent where the Bible is silent." Members were unable to agree upon what the Bible teaches about care of orphans and other matters concerning the church treasury.

When the differences seemed irreconcilable, a separation occurred, with some of the stalwarts of the church, who had been indefatigable in organizing the church in 1942 and working toward its success, leaving to begin work elsewhere.

For the next several months, the members who withdrew attended services at nearby congregations. There was the urgency among them, however, to organize another church in Auburn. They came together again meeting for a short time in the theater.

When the church divided, the non-cooperative group retained the meeting house and the other group took title to the preacher's home. The new congregation met there until a new church building could be erected. The house had been purchased with money from the estate of Miss Mattie McCarley, who had bequeathed one half of her estate to the Auburn church and one-half to Potter Home.

It was in 1965 that Morton Miller and his wife, Marie Miller, divided their farm into building lots, which were to be known as Miller Village. The lots were restricted to residential use. John McCarley, James Duer and Georgia Brodie purchased adjacent lots with the intention of transferring them to the church for a building site.

Before a transfer could be made an exception for a house of worship to be built in Miller Village was required. In order for the exception to become legal, each property owner in Miller Village was required to sign a document of exception. The exception was defined as allowing "the construction of a church auditorium, Sunday School quarters and parking area." The church was to be known as Highway 68 Church of Christ.

Trustees named for the new congregation were James A. Duer, John W. Gunn, and John McCarley. The deed was mailed to McCarley on August 8, 1965.

Mr. and Mrs. John McCarley purchased the residence in which the church had been holding services, and the money was applied on the expense incurred in the building of the new house. Crittenden Drive church assisted in meeting their expenses. Their work was done by contractor Harold Rogers.

Among those people in attendance when the Highway 68 Church of Christ first met in their new church home were John and Elizabeth McCarley and their son Steve, John Webb and Elizabeth Gunn, Georgia Brodie, Lucy Wilson, Glen Givens, Earl and Virginia Holman, Weaver and Ruth Sweatt, John "Sonny" Sweatt, Lottie Sams, James and Mildred Duer, and Jimmie Hodges.

Barclay Riley preached the first sermon in the new building. The house was dedicated in 1968 with Jim Bill McInteer preaching the dedicatory sermon. Steve McCarley was the first person baptized in the baptistry, followed by Gail Dowd. Mrs. Claiborne McCarley was the first member to die and her funeral was held in the building.

Ministers of the church have included Stokely Hall, who served for

six years; Bob White, who served for two years; Clarence Gates, who also served for two years, and Bob Lawhorn, who served six years. Preachers who visited on different occasions but irregularly were Barclay Riley and C.B. Laws.

Among the preachers who have assisted in series of meetings are Allen Phy, Jim Bill McInteer, and Terry Herndon. To observe the twentieth anniversary of the existence of Highway 68 church, Barclay Riley returned for a homecoming service on June 1, 1986.

The first elders to oversee the congregation were John McCarley, James Duer and John Webb Gunn. For a short time Harry Herndon served as an elder, but moved to Florida because of his health. Upon the death of McCarley, Duer and Gunn, Jimmy Duer and Bob Lawhorn assumed the office of elders. When Lawhorn resigned his work as minister and began working with a congregation in Simpson County in 1986, the congregation was left with only one elder.

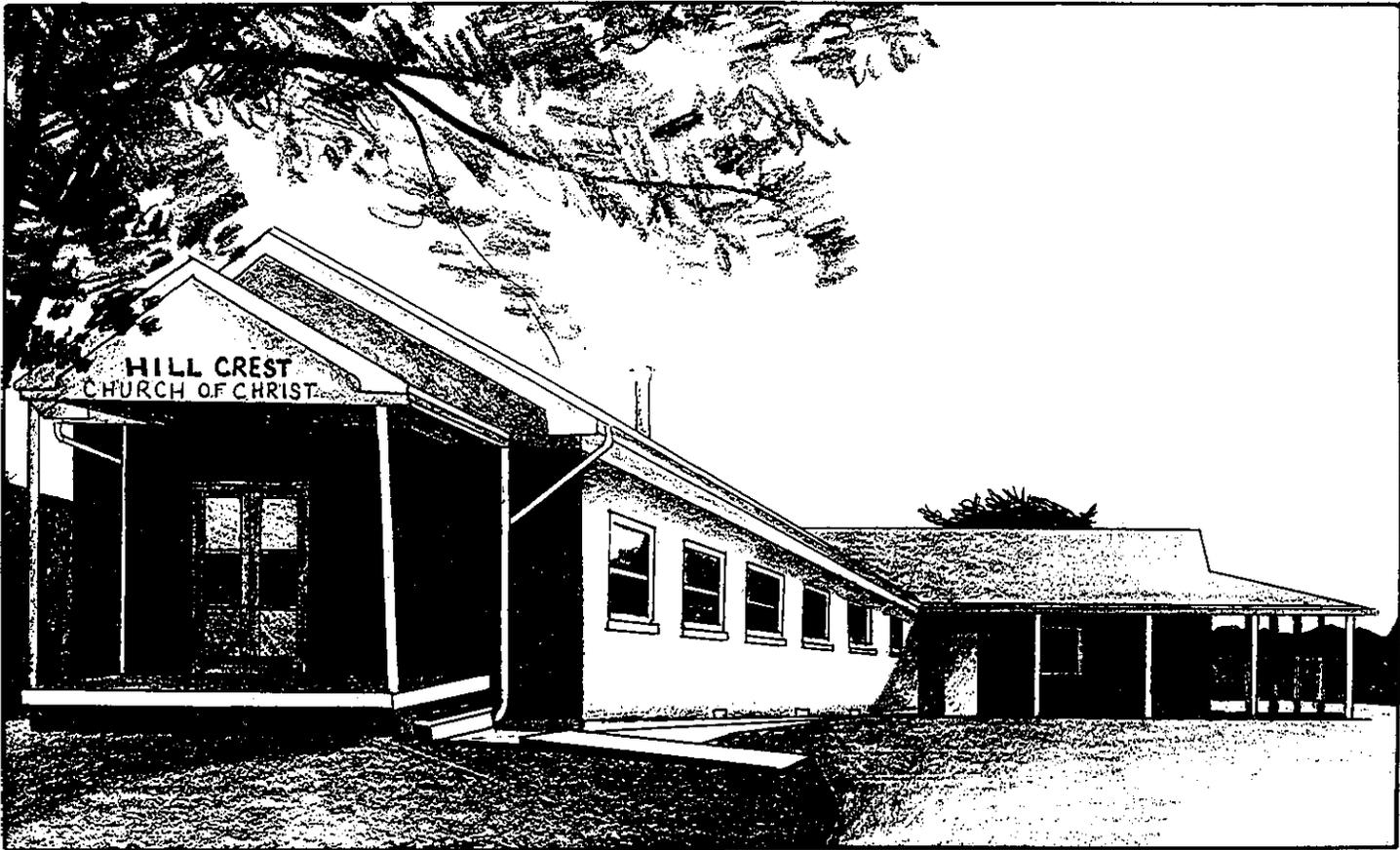
Two men served as deacons prior to their moving from the area. They were Edward Herndon and Charles Thronberry. Mission and benevolent work has included the support of Potter Home and contributions to the people of Ethiopia.

In 1986, the church has been deeply hurt by the deaths within recent years of the elders to whom they had looked since 1942 when the Auburn church was organized, the moving from the community of many of the most dedicated members, and the ill health of other members who had contributed so much to the success of the church.

Many of the young people who grew up in the church left to attend college, and found employment in other places. At least two families have sent their children to David Lipscomb College, and they are active in the churches where they are now located.

On the plus side, the church is debt-free and has money put aside to make an addition to the building.

As this is written, the membership is reduced as a result of a combination of the factors which have been recounted. However, these dedicated people have been confronted on previous occasions with adversities and have overcome them to become more effectual in their desire to spread the Gospel.



Hillcrest

at Dunmor

Church of Christ

On June 14, 1913, T.F. Audas the his wife, Mary E. Audas, sold for one dollar a parcel of land in the town of Dunmor, upon which a house of worship was to be constructed. Will King, Alex McPearson and Grant McPherson were named trustees.

In the first half of the century the Dunmor church lived in harmony and prospered. Some of the best-known preachers in the brotherhood conducted meetings here, and the writer recalls attending some of the services when Thomas H. Burton, a special friend of our family, was doing the preaching.

The church experienced the heartbreak of division in 1963, fifty years after the earlier building was erected. The problem arose over the question of cooperation among sister congregations.

There is no hurt that surpasses that of discord among brethren. Where once a band of Christians was of one mind and purpose, there arises bitterness between factions that seems insurmountable. Not only is the body of Christ divided, there is division among family members, who may live peaceably together, but cannot agree to worship God in harmony.

This was the situation at Dunmor. Rather than practice theories which they considered contrary to the Apostles' Doctrine, a group of approximately twelve families withdrew from the Dunmor church to establish what is now Hillcrest Church of Christ at Dunmor.

On March 30, 1963, a deed was made to a certain parcel of land on Highway 431 to the trustees of Hillcrest Church of Christ; namely, Windell Hoyt McPherson, Andrew Dorris and Claud Latham. The deed was made by Flossie Grady and husband Franklin K. Grady "for one dollar, cash in hand, and other good and valuable consideration paid."

The building was started in March of 1963, and the first service was held on December 9, 1963. Many of the area congregations assisted in the financial burdens of the young congregation.

Entering into the work of the Hillcrest church upon its organization were the following: Claude Latham and wife Neddie Latham, Marjorie Latham, Ross J. McPherson and wife Lydia McPherson, Dave A. Strader, Myrtle Baugh, Sara E. Hankins, Mae DeArmond,

Mary Baugh, Nean Peay, Sue Johnson, Andrew Dorris and wife Margaret Dorris, Jerry Dorris, Judy Dorris, Windell Hoyt McPherson and wife Estelle, Dennis McPherson, Richard McPherson, Gus R. Belcher and wife Eva Belcher, Gayla Belcher, Debbie Belcher, Terry Heltsley and wife Nevalene Heltsley, Pauline Heltsley, Doxie Latham, Norman A. DeArmond, and Lena Heltsley.

In 1986, the membership of Hillcrest is approximately fifty. Windell H. McPherson, Lee Andrew Dorris, and Charles T. Dorris serve as elders. The deacons are Harold D. Fox and Gene Butler.

In the twenty-three years of the existence of the Hillcrest congregation, thirteen men have served as regular ministers. They are Vernon W. Smith, William Virgil Joines, Amos Gardner, Donald W. Craighead, John W. McCarley, J.D. Hamilton, Charles Eubanks, Michael D. Green, Dan Tomlinson, Larry F. Palmer, Mark Bass, Glenn Goss, and M.F. Norwood.

Evangelists who have preached in gospel meetings are J.D. Hamilton, W.V. Joines, Randell Jernigan, James W. Watkins, Jewell W. Norman, Lee Rogers, Jim McDoniel, O.D. McEndree, Wes Whitt, James Meadows, Guy N. Woods, J. Noel Meredith, Robert R. Taylor, Wayne Jackson, Ron McIndoo, Carl Beriz, and John W. McCarley.

In 1972, Michael D. Green became the first full-time minister and in 1974, the church built a preacher's home.

The church has supported mission work in India and in Europe and is pressing on in its desire to continue the Restoration Movement.



Kedron

Church of Christ

The church at Kedron began in an unusual way.

Abraham Monticue Shelton was born in Todd County, Kentucky, but moved to Logan County and settled on a farm off the Rochester Road, now known as the Coopertown Road. Married twice, he had six sons and two daughters by his first wife and two sons by the second wife.

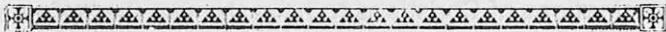
During the Civil War he took his family back to Clifty, in Todd County, where he kept them in relative seclusion until the end of the war. His purpose was to protect his sons from the pressures forced upon male citizens at the time.

Returning to Logan County in 1865, he farmed and preached for churches of Christ. There was no church that met in the Kedron community.

The older sons began to establish homes and some of them settled within a few miles distance of their home place. Alexander Stewart and Thompson were two of the older sons who owned farms and who were Christians. In 1871, Alexander Stewart Shelton and his wife, Catherine, deeded one and one-half acres of land, bounded by the Rochester Road and Laurel Creek, to Thompson E. Shelton, A. Stewart Shelton, and Samuel J. Davenport, trustees, for the sum of fifteen dollars, for the purpose of the erection of a building. The house was to be used for a neighborhood school during the week and for a meeting place of four different religious bodies on Sundays.

The four groups were Baptist, Presbyterian, Methodist, and Christian. The deed stated that "each denomination to have the same right of control and worship in the house built thereon, all of the denominations of Christians to have the use thereof one Sunday in each month." That arrangement continued for twelve years.

Abraham M. Shelton was approaching his seventy-first birthday when the Kedron church was organized. He lived only three years after the log school building was constructed, but — according to a short history of the Kedron community written by Norman Shelton, a great-grandson — Abraham Shelton, James Sacra and T.E. Shelton were elders, and A.S. Shelton and B.F. Shelton were deacons.



COTTRELL,
1891



Russellville,
Kentucky.

Alexander Stewart Shelton
1836 - 1913
Catherine Pricilla Shelton
1842 - 1917

The original records of the church were destroyed by fire when the home of George and Sally Shelton burned in the mid-1920's. The following account of the organization of the Kedron congregation was written from memory by George H. Shelton, one of the charter members:

"The local congregation of the Church of Christ at Kedron, Logan County, Kentucky, was organized and set in order by Benjamin Sandefer of Bowling Green, Kentucky on the 18th day of May, 1871, with the following names enrolled: A.M. Shelton, Mrs. Sarah Shelton, T.E. Shelton, Mrs. Delila Shelton, A.S. Shelton, Mrs. Catherine Shelton, James Sacra, B.F. Shelton, Mrs. Lavina Shelton, J.S. Shelton, G.H. Shelton, Eliza Powell, Susar Hurt, Nannie Hurt, Byron Shelton, Mary D. Shelton, William Hurt." Following that paragraph, the elders and deacons were listed.

In April of 1883, Benjamin F. Shelton, younger brother of A.S. and Thompson Shelton, and his wife, A.L. (Viney), deeded one acre of land for the sum of one dollar to "the Christian congregation at Kedron, represented by Casper Winkler and A.S. Shelton and their successors." That land had been deeded to Ben Shelton by A.S. Shelton in a prior transaction. It lay across the Rochester Road from the schoolhouse.

Winkler and A.S. Shelton built the meeting house, which was only 24 feet by 48 feet in size. Two front doors led into the single room. Men used the left entrance and women the right entrance. A waist-high partition ran down the center of the room. Short pews, seating three adults, were attached to either side of the partition and similar pews were placed by the walls. Two long pews were situated on either side of the pulpit, the older women occupying those on the right side and the older men using the left. A long pew was at the center front, near the pulpit.

The pews were not made for comfort. They were made of flat, dressed planks with no refinements except the dark varnish which covered them. Worshippers sat straight-backed; the seats were unpadded and had no conformation to which the body could adjust. (I can still feel the sharp edge of the seat, as I, a very small child, sat with my feet not touching the floor.)

Building size and lack of comfort did not deter attendance, especially at the time of a "protracted meeting." Each seat was



Benjamin F. Shelton
1844 - 1931

Lavinia Marshall Shelton
1852 - 1936

filled, small children sat on the pulpit, young men stood outside, looking through the windows. The churchyard was filled with horses, buggies and an occasional wagon. Cars were parked wherever there was available space.

Services were often lengthy. Kedron was known for its spirited singing, and several songs were sung before the sermon was delivered. The sermons were not distinguished by brevity.

Regular singing schools were held and anyone who had any talent for singing learned to read shape notes, and learned to sing the part for which his voice was best suited. Often, men who sang bass well sat together, as did the tenors and the altos. In the small building which happened to have excellent acoustics, and with talented singers who were not timid about raising their voices, the songs resounded as in no other place.

This was the church of my childhood, and it was there that I became aware of the value of the song service in worship. I remember, in particular, four of the finest bass voices that I ever heard. They were Roy Larrmon, Stewart Smotherman, Joe M. Shelton, and Norman Shelton. They usually sat together, and it was a temptation to stop singing and listen to them. (Joe M. Shelton was the oldest son of A.S. Shelton. One of the two youngest sons of Abraham M. Shelton was Joe S. Shelton.)

As was usual in the rural church buildings, there was no baptistry. Earliest baptisms took place in a pool filled by a spring on the farm of Joe M. Shelton near the church property. In later years, before the installation of a baptistry in the building, baptisms were in a farm pond near the Lewisburg Road. It was not uncommon during winter months for ice to be chopped away in order for the baptism to take place.

No record is left of the appointment of other elders to replace the three initial elders of the congregation. It is most likely that the information was included in the journal that burned. There were always men who accepted the responsibilities of elders. For example, it was reported that A.S. Shelton would mount his horse on Monday mornings to ride throughout the community to see why those who were not in attendance on Sunday had been absent.

An interesting story still repeated by older members concerns the Sunday that the Ku Klux Klan in full regalia marched into the church

house, went up to the front, placed money on the communion table, and marched out. In J.E. Choate's book *Roll Jordan Roll*, which is a biography of the famous black evangelist, Marshall Keeble, the statement is made: "In the 1920's, the Ku Klux Klan had the practice of going around to religious meetings, laying money on the table to show their approval. Afterward they would sit on the front benches with their 'little eyes' peering through the white slits."

For more than eight decades a Shelton was in a position of leadership of Kedron church. Over a long period, George Shelton, one of the younger sons of Abraham M. Shelton, was responsible for much of the service. Complimented by a man who was not a member of the church but a regular attendant in the singing schools as "the finest tenor singer I have ever heard", George Shelton spent many years as the regular song leader.

It was his duty also to contact preachers for the annual gospel meeting. One of those visiting preachers remarked that the request which he received was unique. He was asked to come for a ten-day meeting during "full moon in October." That was to accommodate those people in walking distance and those people who rode horseback or in buggies.

Keeping "the basket" was one of the duties usually assumed by a family that lived near the churchhouse. It was usually in the custody of one of the Shelton families. Besides living nearby, most of them grew grapes and could supply the wine for the communion. "The basket" contained two linen table cloths, a wine cruet partially filled with wine, two glasses, and a loaf of homemade unleavened bread. Before the worship service began, one of the stiffly-starched, beautifully-ironed cloths was spread on the table, the bread placed on two communion plates, and the cruet and glasses arranged on the table. When that was done, the other cloth was spread over the "spread" table, to remain until the other parts of the service were completed.

The last two Shelton men to work with the church were Gus and Norman, son and grandson, respectively, of Ben and Viney Shelton. After the older Sheltons were gone, Ira Savage led the singing and served in any other capacity in which he was needed.

Early preachers who had an enduring impact on the church were James Meade and John Forgy. In the late 1920's and the 1930's,

W.L. Karnes was beloved by all. In the 1940's and 1950's, it was Charlie F. Arnett who lived in the community and preached for the church.

These men were all strong in the Faith and taught the church well. Kedron has always been free of digression tendencies, much of which has been the result of strong preaching.

The church was divided for a few months during the second decade of this century. A group of members began meeting in the schoolhouse at the same hour that others met in the churchhouse. After a few months the dissidents returned, marching across the road, singing "Onward, Christian Soldiers." At a much later time, I recall asking someone why they left and got the vague answer, "Socialism." I never understood that, and soon the incident was all but forgotten.

In the 1940's, the building was remodeled. A single door entry with a small vestibule replaced the two doors. The partition in the auditorium was removed and the old pews were replaced with ones that were factory made. Classrooms, restrooms, and a baptistry were added.

A homecoming and centennial celebration was observed in the early 1970's. It was attended by former members who had not been to the community for many years.

An account of Kedron church would not be complete without an account of the cemetery. This was brought about by the death of A.S. Shelton's three-year old daughter, who became the first interment in what is now known as Kedron Cemetery. The land was given for the cemetery by A.S. Shelton. (The origin of the Kedron name is unknown. It was chosen within the twelve-year period before the church building was erected. Speculation has been that it was a misspelling of the Biblical brook Kidron.)

The cemetery was used by anyone who needed a place to bury his dead. The custom may have begun when other groups met in the school building. In 1917, seeing that the space was limited for more graves, Lee D. and Mary Shelton Mayton deeded a strip of land adjoining the churchyard to the church to be used for new graves.

There has never been a house owned by the church to be used as a preacher's home. The church has never made a practice of meeting for mid-week prayer meetings or Bible Classes. For many

years, preachers filled monthly appointments. Many of them came from Nashville; others owned farms within driving distance or lived nearer than Nashville.

Among the preachers not previously mentioned were Charles Baker, Freeman Crowder, Edward Craddock, C.C. Abbott, Andy T. Ritchie Sr., F.L. Paisley, James B. Laird, Joe H. Blue, Cleo N. Blue, Allen Mitchell, Dorris Radar, Ralph E. Kidd, Carlos Pitt, James Heltsley, Glann Lee, J.D. Hamilton, Lee Ledford, James Askew, Joe Dunn, Edward Anderson, Jim Morris, Jim Shannon, Marvin Crouch, Don Lewis, Len Griffith, Homer A. Daniel, Barry Hill, Larry Palmer, Danny Williams, Mark Page, Jimmie Lee Hampton, E.G. Nash, Amos Gardner, Lloyd Spivey, Herbert Winkler, and Willard DeArmond. This list includes those who held regular appointments, as well as those who spoke in gospel meetings or on special occasions.

The congregation at Kedron, as with so many other rural churches, is small today. There is a need for young people to carry on the work of the church in the years to come. Many people have moved away, but still claim membership there. A minister working with the Russellville church was trying to locate delinquent members. He said, "If all of the people who claim to be members of the Kedron church were herded together, a ten-acre field would not hold them."

There are family names associated with Kedron church over its long history—many of which have spanned four generations. Wisdom dictates leaving names unmentioned, lest some would unintentionally be omitted. Needless to say, the influence of this church has reached into the mission fields and into countless homes throughout the world.

Keysburg

Church of Christ

The poor record-keeping characteristic of the nineteenth century is most evident in the Keysburg church.

A report in the November 1842 *Millennial Harbinger* states that the Keysburg church in Logan County, Kentucky, was organized in 1842 with nineteen members and had an increase of nineteen, with a total of thirty-eight members.

In the same issue, J.D. Ferguson wrote that he, R.C. Rice, and G.W. Elley, made a tour "beginning at Russellville and on to Elkton, Hopkinsville, Belle View, Red River, Adairville, Keysburg, Franklin, Grace Dale, Bethel, Bethany, Fountain Head, Gallatin, and Hopewell in Tennessee, Dripping Springs and Salem."

A roll of the churches in Kentucky in 1847 was recorded in the *Christian Register*. The June 29, 1950, *Gospel Advocate*, carried a copy of that roll. Keysburg was listed as having thirty-seven members, and the name of J. Chastain was given as an elder.

The history of the Keysburg church abruptly stops at that point, five years after its beginning.

The Keysburg church of the twentieth century had its beginning in the fall of 1957. It was in September of that year that five men—Amos Gardner, Henry Rager, Minor Donnelly, Earl Jordan and Sory McKinney—met at the home of Sory and Ruby McKinney to talk about the establishment of a congregation of the Lord's church.

At the time, the Methodist church building was vacant. The renting of the building was discussed, and it was agreed to contact the Louisville Conference of the Methodist Church.

On October 13, 1957, the following people met for the first worship service of the Keysburg congregation: Mr. and Mrs. Amos Gardner; Mr. and Mrs. Eddie Burchett; Mrs. Harry Vick and a companion; Mrs. Cleo Burchett; Mr. and Mrs. James McKinney, Betty, Shirley and Darlene; Mr. and Mrs. Sory McKinney, Nell and Molly; Mr. and Mrs. R.D. Jordan; Mr. and Mrs. Freeman Smith, Patty, Linda, and Randy; Mr. and Mrs. John Austin and Josephine; Mr. Minor Donnelly and Nancy; Mrs. Cyrus Chapman; Mr. John Self; Mr. and Mrs. Earle Jordan, Ruth Jane, Marilyn and Sarah; and Jerry and Jackie Campbell.

On the next evening, Monday, October 14, an eight-day meeting began. Preaching was done by Ferrel Jenkins of the Auburn church with John McCarley of the Auburn church and Bobby Gardner, son of Mr. and Mrs. Amos Gardner, leading the song service.

The church rented the building which had been used by the Methodist church before it disbanded, for five months. In March of 1958, the church purchased the house for the sum of \$2,500. Named as trustees for the church were Lolo Jenkins, Freeman Smith and Earle Jordan. Final payment for the property was made in June of 1961, three years after the purchase took place.

The building was almost seventy years old and had been vacant for a long time when it became the property of the church. There were many improvements needed to fit it for the use of the church. In October of 1958, gas furnaces and stoves were installed.

Major remodeling was done in the fall of 1965. The ceiling was lowered, hardwood floors were laid, classrooms were added, a new roof replaced the old, the building was painted, and a new entrance was constructed.

The next several years saw further improvements. New benches were installed in 1966; air conditioning was added in 1969; and carpet was laid in the auditorium in 1971. In 1975, the Keysburg church purchased a lot adjacent to the building for \$1,000. A well was dug and restrooms were installed in the latter part of 1979 and early 1980.

Remodeling of the interior of the building began in May of 1981. Two new classrooms, a baptistry, and a new ceiling were constructed. The walls were painted, new blinds were installed in the auditorium, and carpets were laid in the classrooms. The church had to borrow only \$1,500, which has been repaid.

Amos Gardner preached for the congregation from October 1957 through December 1961. Other men who have served as regular ministers have been Steve Smith, Howard Sparks, Jim Clegg, Willis Long, Jim Creech, Charles Stovall, Ernest Raines, Harry Middleton, S.P. Lowry, Henry McElroy, and John McKinney. At the time this is written, Al Joines is the preacher for the church.

Preaching for a limited time have been Dennis Bailey, Jack Williams, Ray McKinney, Leon Church, Randy Becton, Jerry James, Harry Darrow, Steve McCaslin, Gerald Frump, Jim Wilson, George



Keysburg

Rodgers, Clyde Lee, Jerry Nash, and Dan Toothman.

Of the evangelists who have participated in gospel meetings, there are several who have returned for additional engagements. B.T. Jones has preached in four meetings; Ferrell Jenkins, James Creech, and John Adams in three series of meetings; W.D. McPherson, J.T. Marlin and Wesley Jones in two meetings. Those who have paid only one visit have been Carl Clem, Bill Harris, Chester Hunnicut, Harry Middleton, Tom Holland, and Charles Roney.

The mission work supported by the Keysburg church is impressive. Beginning in 1961 on a small scale, the support has increased each year. The church has supported work in Australia, Africa, Pakistan, France, Spain, Canada, Hawaii, Ethiopia, and New Zealand. Mission work that has been supported on a monthly basis has included Hilo (Hawaii), Ethiopia, Australia, Africa, and Pakistan.

Although the congregation that meets in Keysburg has always had capable leadership, there were no appointed elders until 1983, when Earle Jordan and James Thompson were honored by their brethren to serve in that capacity. No deacons have been appointed as this is written.



Knob City

Church of Christ

In the late 1940's, segregation of the races was still practiced. In Russellville, there had been only one black Christian, Herbert Yarbrough, who met regularly with the white members of the Russellville Church of Christ.

A small group of Christians was meeting in an old log schoolhouse at Mortimer Station in South Logan between Adairville and Russellville. (Before consolidation of the rural schools, the house had been used by the black children of the area.) People meeting there did not consider themselves as an organized church, but felt the need to gather to worship God. No name was recorded and those who met there referred to it by different names—Red River Church of Christ or Mortimer Station Church of Christ. Mrs. Landonia Fuqua, who was instrumental in starting the meetings of the group, recalls that when the weather was suitable, those in attendance sat on the lawn of William Flowers, whose home was adjacent to the schoolyard.

At the suggestion of Oaks Gowen, minister of the Russellville Church of Christ, a tent was obtained in which to conduct a meeting primarily for the black citizens of the city and county. F.L. Thompson, an eloquent black speaker, came from Florida to do the preaching. Chester Vaughn, a young man who later preached for the church, led the singing.

The Russellville church supported the effort by meeting all of the expenses and by attending the services in great numbers. As a result of that meeting, Knob City Church of Christ was organized.

The need for a meeting house was answered by Mrs. Verda Walker, who gave a portion of her front lawn as a place upon which to build a house of worship. Bish Walker and his wife, Verda Walker, had bought Lot number 62 in Sanders Addition to the town of Russellville in 1915. Mrs. Walker was a widow when she sold the land for \$1 on December 21, 1948.

Trustees to whom the deed was made were Sam Huskey, Herndon Flowers, Dale Harris, John Pedigo, and Edward Herndon and their successors in office. It should be noted that Harris,

Pedigo and Herndon were members of the Russellville Church of Christ.

The property deeded to the church is described as fronting thirty-five feet on Morgantown Street and extending back between parallel lines in an easterly direction, and being the southwest corner of the property.

Specifications stated in the deed were: "(The property) shall be for the exclusive use and benefit of the then Church of Christ in said town of Russellville, Kentucky for a house of worship. The said congregation recognizes and uses no creed, discipline, doctrine of faith and etc. but the Bible and the Bible alone. They do not realize the authority of any organization beyond the local elders and deacons. In their work and worship they reject the use of instrumental music or choirs (using congregational singing) and all organized efforts and auxiliaries, such as WCBM, Ladies Aid, Ladies Missionary Society, United Christian Missionary Society, Christian Restoration Association, Christian Endeavor, in fact all organizations except the Church and the Church alone. And to restrict its use against false teachers or those who may advocate the theories of premillennialism or any other speculative doctrine and disturbing the peace of churches of Christ.

"Since these above mentioned innovations are constantly creeping into the worship of various congregations of the church it is expressly stipulated that the use of the property herein conveyed is stricted to those members who eschew the use of all of such above mentioned innovations, in the work and worship. If in the future, there should spring up an element in this congregation or the congregation worshipping on this property, who seek to introduce such said innovations in the worship or in the house, and a disturbance of division is created, then in that event the use and occupancy of the property herein conveyed is to insure to those members of the said congregation, whether they be in the majority or the minority, who reject and discard all such practices.

"Should there be none to reject such practices, then the property conveyed shall remain unused until such time as those who do and will discard these innovations come to Russellville, Kentucky, and begin to worship as the form and practices now in force." The deed continues to make provisions for the use of the house and form of

worship to be conducted therein.”

The newly-organized church needed assistance in financing the cost of building a meeting house. J.B. Pedigo, whose son John was one of the trustees of the Knob City church, loaned money to meet the need. J.B. (Jim) Pedigo was a leader in the Russellville congregation that now meets on Crittenden Drive. John Pedigo assisted the Knob City congregation for the first year by serving as treasurer.

Before the building was ready for occupancy, the church needed a place to meet. On the first Sunday the members assembled in the chapel of Winston Funeral Home. Mrs. Walker opened her home for the assembly until the church building was completed.

The number was small—ten, to be exact—but they were filled with zeal and determination to follow the example set by the New Testament church. The charter members of the Knob City congregation were Sam Huskey, John D. Gilbert, Viola Huskey, Roberta Gilbert, Herndon Flowers, Lena Flowers, Landonia Fuqua, Sally Skiles, Williams Adkins, and Verda Walker.

Of that number, four remain in 1986. They are Landonia Fuqua, John D. Gilbert, Roberta Gilbert, and Viola Huskey. It is through the efforts of these faithful Christians that the writer of this short history has been able to recall and to collect the information.

The work of the building of the house was done by members of the congregation and members of the Russellville church. One member of the Knob City church remembered vividly the work done by Noble Wilson, known to many as “Tobe” Wilson, who was a member of the Russellville church. She also recalled the work done by the minister of the Russellville congregation, Oaks Gowen.

As time progressed, the church grew. Thompson returned to preach in another meeting to strengthen the faith of the members and to convert others. The Jackson Street Church of Christ in Nashville was of great assistance to the church in its early years.

In the 1950’s, Fred Dosier preached for the church, coming from Nashville on weekends. He was associated with the Nashville Christian Institute, of which the famed black preacher, Marshall Keeble, was president. Dosier was accompanied often by students, who were given the opportunity to gain experience in proclaiming the Gospel. The church was strengthened by those visits, also.

Marshall Keeble, who preached throughout the nation and around the world, spoke on two occasions to the Knob City congregation. In his more than sixty years of preaching, he taught and baptized over 30,000 people. Keeble's visits to the Knob City church were very encouraging to the members.

The Nashville Christian Institute closed in 1967 after more than a quarter of a century of service. The money from the liquidation of the school's assets was placed in the Burton-Keeble Fund to educate Negro boys and girls in David Lipscomb College. At least two Logan County young people have been able to attend college by receiving assistance from this fund. One is a graduate of Auburn High School; another, who graduated from Russellville High School, is a member of the Knob City church.

Preachers not previously mentioned include Samuel Gates, William Atkins, and Alec Sutton, who now comes from Hopkinsville to preach on Sundays. Jimmy Lee Hampton Jr., whose parents were among the early converts to the church, often preaches for his home congregation. He graduated from David Lipscomb College in June 1986, and is most effectual in his preaching. Following his graduation, he accepted a position in the admissions department of the college. Hampton's Christian growth is deeply appreciated by the church.

Under the leadership of Roberta Gilbert, this list of people who are or have been members of Knob City church, has been compiled. Every effort has been exerted to make it complete.

Charles Allen, Charles Allen Jr., Charlotte Allen, Anna B. Allen, Alma Ashby, Herbert Bryant, Elivan Bryant, Elizabeth Browder, Birdie Barker, Morris Barker, Bennie S. Barker, Roger Barker, Pete Barker, Michael Benton, Jeremiah Burks, Robert Burks, Thathus Covington, Clifton Cooksey, Pauline Cooksey, Clara Carter, Dorothy Forte, Landonia Fuqua, Mose Wall Fuqua, Thomas Forte, Helen Flowers, Lucy M. Flowers, James E. Flowers, Lena B. Flowers, Herman Flowers, James Flowers Jr.;

Horace Gray, Ruth Grinter, John D. Gilbert, Roberta Gilbert, Sam Husky, Viola Huskey, Sonnie Holland, Susie Holland, M.C. Holland, M.C. Holland Jr., Larry Holland, Jean Holman, Dolly Hampton, Jimmie Lee Hampton, Jimmie Lee Hampton Jr., Elissia Hampton, Marie Hampton, Clara Hughes, Carolyn Jones, Lena M. Johnson, Mamie Johnson, Lydia D. Johnson, Rebecca K.

Johnson, Reginald Johnson, Thedia Johnson, Lou Alice Johnson, Amanda Kennedy, Henry C. Long, Florence Mary Long, Charles Long, Lesia Long, Rueben E. Lewis, Joe E. Lewis, Charles Lewis, Bernice Malone, Lillian Grinter Miles, Vickie McGuire, Eloise Moody, Nora Nourse;

Ella Pike, Emma Pike, Kennie Page, James Page, Zelma M. Price, Rochelle Price, Carolyn Reed, Anthony Ross, Amos Smith, Verda Smith, Lillie Stovall, Sallie Skyles, Alex Sutton Jr., Myrtle L. Sutton, Reginald Sutton, Venesse Sutton, Darriel Sutton, Gregory Lee Sutton, Henrietta Taylor, Carrie Townsend, William Townsend, Susie Townsend, Willie Townsend, Geanettie Townsend, Johnnie Townsend, Robert Todd, Dorothy Todd, Doshie Terry, Payton Terry, Eugene Terry, Dorothy Terry, Otha Terry, Otha Lee Terry Jr., Leroy Terry, Barbara Jean Terry, Clifford Washington, Esther Washington, Deborah F. Washington, Eddie C. Washington, Clifford Washington Jr., William Vernon Washington, William Woodard, Mary N. Woodard, Otha Mae Walker, Verda Walker, Patricia Woodard, Joe Wood, and Robert Walton.

On this list are people now deceased, some who have moved from the community, those who may be delinquent in attendance, and some who have left their commitment for other doctrines. The fact remains that Knob City Church of Christ reached all of them at one time.

For many years, baptisms took place in Mud River near where Hancock Lake is now located. As one member remarked, "The Lord commanded us to be baptized. He said nothing about the comfort of using warm water." The church now has a baptistry.

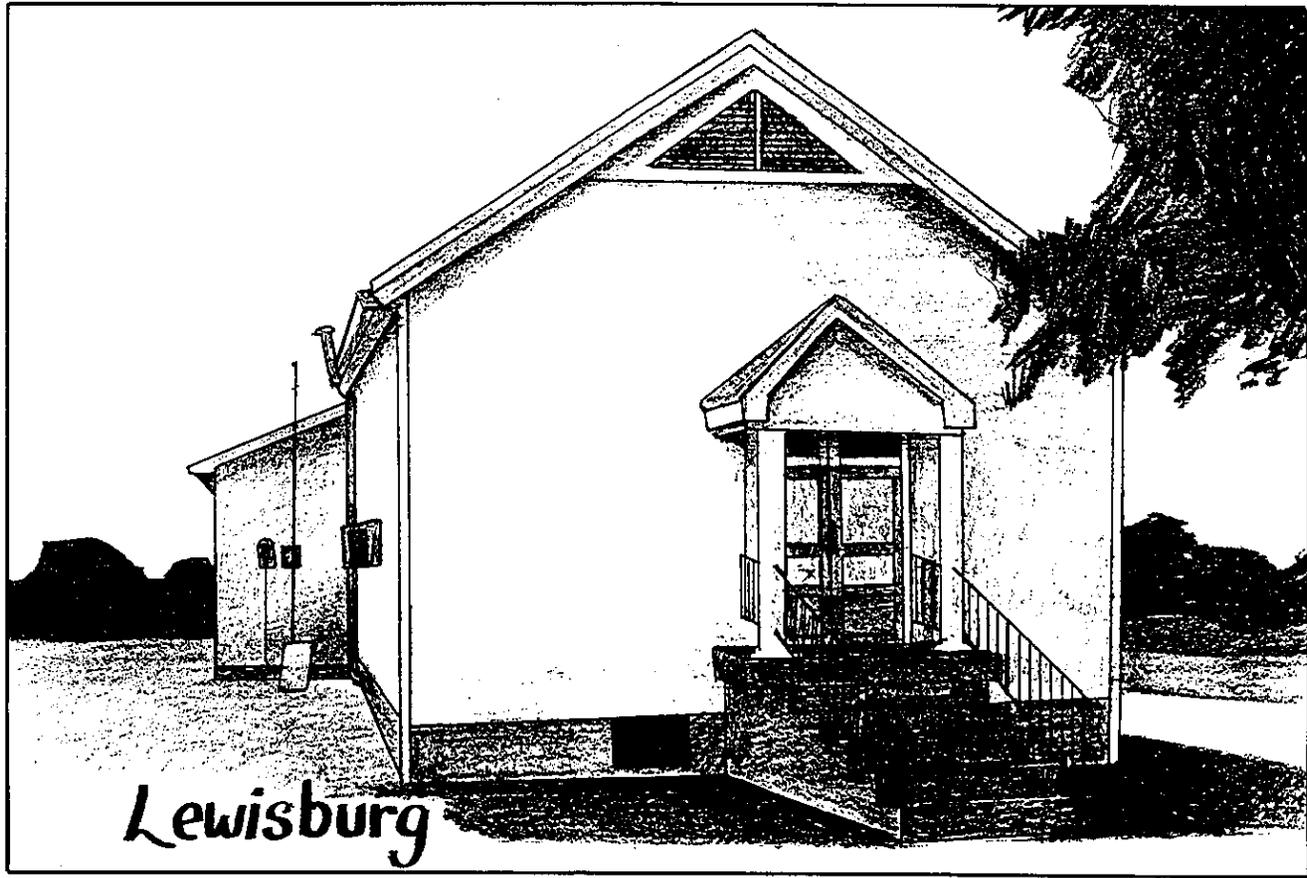
The church building is small and members speak of the need for more space. No more land is available upon which to enlarge the building. Some members have considered relocating; others are reluctant to leave the scene of so many happy memories. Mrs. Viola Huskey, one of the charter members, speaks happily of the present condition of the church, of the love that abounds among the members, and about the contributions that remain high each Lord's Day.

One of the great joys of the church is the fellowship members have with the Hopkinsville and Springfield, Tennessee congregations, as they share visits.

The first Sunday in March of each year is the day when the church

plays host to an all-day fellowship. In addition to morning and afternoon worship services, a noon meal is served in the Community Center building, which is next door to the church building.

Knob City Church of Christ is striving to meet a need in Russellville and Logan County.



Lewisburg

Lewisburg

Church of Christ

In the early decades of the twentieth century, there were few members of the Church of Christ who lived in Lewisburg. The few families there who maintained their identity as "Christians and Christians only" worshipped at Kedron or other rural churches.

The Christian church had disbanded, leaving the building standing as it was when it was used. On several occasions attempts were made to establish a congregation there. Permission to use the building was always given by Dr. W.W. Lasley, who had served as a trustee for the Lewisburg Christian Church.

Barton W. Laws preached in one series of meetings in 1935. It was about 1940 when Homer A. Daniel preached for ten days. Both of these men were sent there by the Russellville church. (I remember well the closed piano that stood near the pulpit.) The hymnals and song leader were supplied by the sponsoring church.

There were no responses at either of those meetings, but the seeds were sown which may have produced fruit at a later time. It was on October 14, 1951, that Charlie F. Arnett met with a group in the old building, and the Lewisburg Church of Christ began.

At that first meeting there were seventeen people present. Several of those attending were from other congregations who were there for support and encouragement. A visitor at that first service described the house as being "propped up with a pole."

As insignificant as that humble start may have seemed to many, Arnett considered it of great significance. His faith and zeal led him to make plans for the establishment of a church in Lewisburg; in fact, plans had been made many months before that first meeting. On June 16, 1950, Arnett purchased four lots from a widow, Mrs. Lennie Phillips, in the Lennie Phillips Subdivision, which faces U.S. Highway 431. Each lot was 80 feet wide and 300 feet deep. The total cost was \$506.

Although it would be sixteen months before the church would begin regular meetings, the land was deeded to the Lewisburg Church of Christ, with Charlie F. Arnett, James Starks, Norman Shelton, Joe Dunn, and Emmett Tompson as trustees. Starks was from the Russellville church; Shelton was a leader of the Kedron congregation; Dunn and Tompson were from the Little River church.

In order to obtain a loan to purchase the land, Arnett assumed the responsibility of repaying it with J.B. (Jim) Pedigo, a member of the Russellville church, as co-signer. In most of the missionary work done by Arnett in Logan County, Pedigo furnished the financial support that was needed.

Two tent meetings were conducted on the property before the final payment was made, with Jewell Norman, full-time minister for the Russellville church, doing the preaching. It was in one of those meetings that Kenneth White obeyed the Gospel. He was destined to become a leader of the church, and later an elder in the Crittenden Drive church.

The loan was repaid in two years. The church had continued to meet in the old building, which it offered to purchase. Dr. Lashley responded that it was not for sale, but could be used as long as the congregation took care of any necessary repairs.

In the records kept by Arnett, an entry in December 1951 shows that window panes, for which \$1.75 was paid, were purchased.

In November of 1953, it was necessary to buy stove pipes, which cost \$2.35.

During the two years the church was paying for the land, it met in the old building under those conditions. The average attendance was 15.40, and the contribution averaged \$5.28. A series of meetings was held in the old building with a different speaker each night.

The church turned its attention to building a meeting-house on its property. The first plans called for construction of a basement in which to meet until the house could be completed.

Contributions from congregations and individuals in the area encouraged the church to erect the house in the winter of 1953-1954. Kedron, Horton's Chapel, Russellville, Dunmor, Locust Grove, Huntsville, Adairville, Sharon Grove, Mt. Moriah, Bethany, and Quality were contributors.

In remembering the churches which shared in this work, Arnett named Quality as the "big contributor." That congregation had laid aside money to purchase air conditioners for their auditorium. They unselfishly donated \$500 to the young Lewisburg church.

Contractor Earl Baugh was chosen to build the house. Kenneth White, now a successful contractor, assisted in the construction.

On March 17, 1955, the church borrowed \$3,000 from the Central City Federal Savings and Loan Association to pay off the indebtedness on the building. Trustees of the church at that time were Charlie F. Arnett, Kenneth White, and Theo Ellis.

Repayment of the loan was made in monthly installments of \$30. The interest rate was six percent. A marginal note on the mortgage stated that the lien was paid in full and released on March 13, 1964.

Arnett preached for the church for four years without remuneration. There were times when he conducted the entire service. There was no other Christian man present. During one of those years, he was called to assist a church in Owensboro, which was having internal problems.

In Arnett's absence, there were less-experienced preachers who filled the pulpit. The Auburn church supplied several of those speakers—John and Cecil Belcher in particular. Also, assisting the church was Amos Gardner of Adairville.

In 1957, the Arnett family moved to Todd County, and for a year Brother Arnett returned to preach for the Lewisburg church. At the end of that year, Arnett directed his energies toward the establishment of a congregation in Pembroke, Kentucky.

(It was in 1973 that the Arnett family was sent by a church in Columbia, Tennessee to North Carolina to do mission work. A native Logan Countian, James "Buddy" Ryan, whose work took him to the Carolinas for the winter months, introduced Charlie Arnett as "the Paul of Logan County, Kentucky." Undoubtedly, Ryan was remembering Lewisburg, Auburn, Corinth and other congregations which Arnett worked so tirelessly to establish.)

The growth of the Lewisburg church was slow. Among the early members there were few men and few children.

Some of the early members were the Carl Sumner family, the Clyde Hunt family, Pansy Grimes and children, Deloris Delk, Twila Jenkins and children, the Kenneth White family, Mrs. Gordon Grayson, Mrs. Amber Graham, and Mrs. Bessie Hargroeder.

For a period of approximately two years, preaching duties were shared by three young men who came from other congregations—Glenn McGehee, Wilma Moore and John Q. Hite III.

As the years advanced and the church began to grow, two sisters, Brenda and Nelda Hunt, were converted and were destined to exert

a long-lasting influence upon the church. Each met and converted her future husband who became an effectual leader in the church. Reggie Murphy, who became Nelda Hunt's husband, has remained with the Lewisburg congregation and serves as its capable song leader. David Costello, Brenda Hunt's husband, began speaking for the Lewisburg church. He was invited to preach for the Sharon Grove church in neighboring Todd County.

Continuing his secular work, he preached each Lord's Day and attended the Nashville School of Preaching at night. As his knowledge and spirituality grew, he came to the attention of leaders of the Mt. Leo church in McMinnville, Tennessee. Invited to preach for them, he accepted the work. Beginning his sixth year there, he continues his education at a nearby college.

The church has added two parcels of land to the four original lots. On April 3, 1976, a lot lying in back of the church property was purchased from Kenny Chapman and wife Linda for \$1,000. Trustees at that time were William N. McPherson and Gordon Grayson.

On June 7, 1984, a house and lot adjoining the church property were purchased from William Narvel McPherson and wife Doris for \$20,000. The deed was made to the elders, Gordon Grayson and James Stevenson. Looking to the future growth of the congregation, the church anticipated the need of more parking area.

This property is part of land conveyed to Doris Baker McPherson and husband by survivorship, having been land owned by her parents, T.F. and Avanell Baker. Narvel and Doris McPherson are members of the Lewisburg church, where he serves as treasurer of the congregation.

In the 1980's the church has grown in numbers and in zeal. An enthusiastic young man from the Crittenden Drive congregation, Danny Williams, accepted the invitation to become minister of the church. He was preparing himself by attending the Nashville School of Preaching, now known as The Nashville Bible School, from which he has graduated. Several other families from the Crittenden Drive congregation began meeting with the Lewisburg church.

In 1982, a fellowship hall was constructed at the rear of the building. It has been in use for special days for women or for men, when speakers were invited to address audiences that were made up

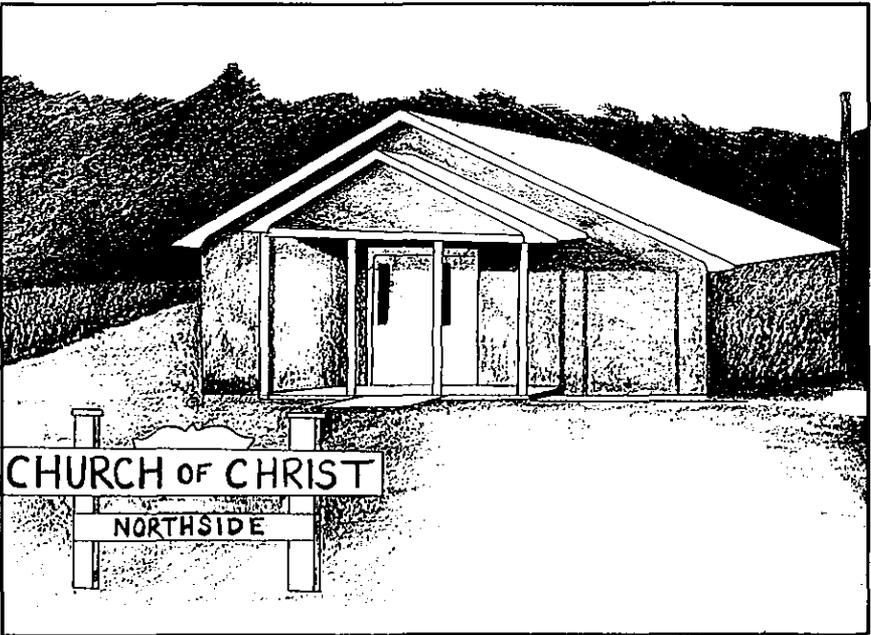
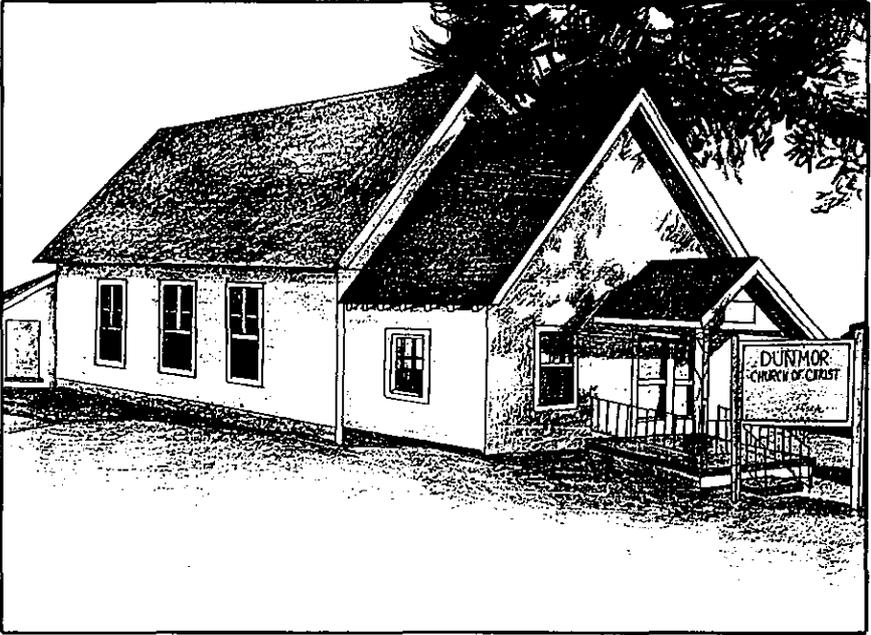
of townspeople and members of other congregations who attended. attended.

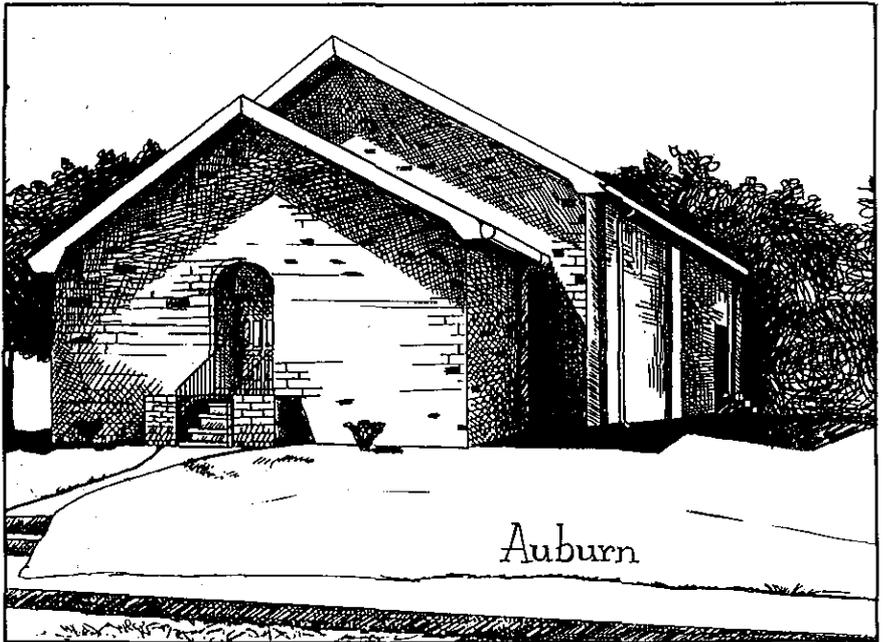
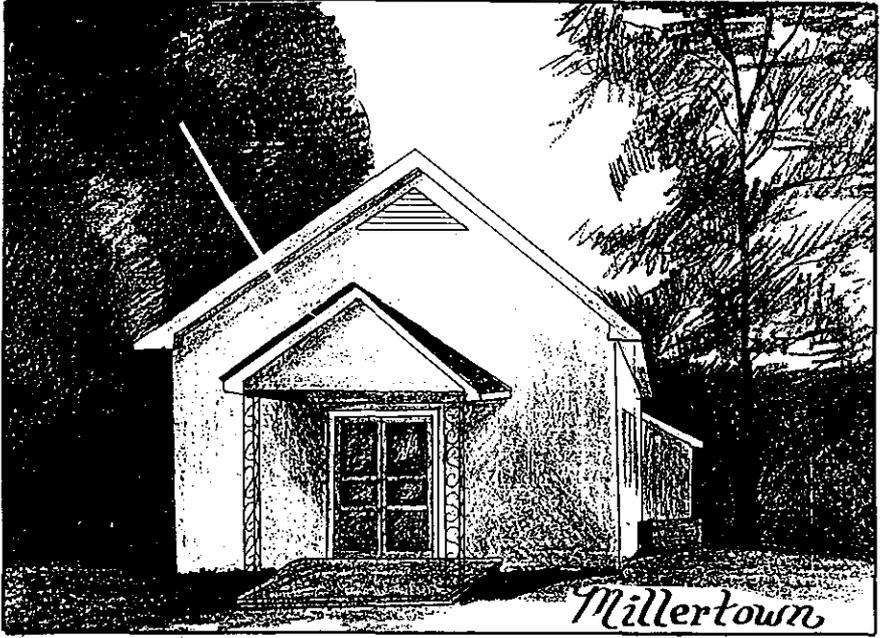
Larry Epley and Virgil Joines served as ministers before James Stevenson filled the pulpit. David Costello was encouraged to preach and when he began working for the Sharon Grove church, Stevenson again assumed preaching duties. He was followed by Danny Williams and when Williams needed some time from his duties, Stevenson was there to fill the need.

Deacons serving the congregation in 1986 are Marvin Maxwell, Narvel McPherson, Reggie Murphy, Carl Summer, and Bryant Wright.

The work at Lewisburg has never been easy, but it has come a long way in the past thirty-five years. There have always been those people who were determined to keep the church alive.

Yet, even in the encouragement of the growth that has occurred, one long-time member pensively remarked, "Our growth has not come from the community that we have tried so long to reach. Most of it has come from Russellville."





Non-cooperative Churches

In Logan County there are four churches which do not practice cooperation among the various churches of the brotherhood. In using the term "cooperation," reference is made to the use of the church treasury in support of institutions such as orphan homes, homes for the aged, and church-related schools, which are partially supported by other churches.

The Auburn church led the way among the county churches in rejecting the practice of supporting institutions that are benevolent in nature. Two young men of the congregation, brothers Cecil and John Belcher, became preachers and were tireless in their efforts to change the practice of cooperation among the churches. Division in two of the churches resulted in new congregations being formed. From Auburn came the Highway 68 church, and from Dunmor, Hillcrest was organized.

The Northside church was formed as a result of conviction, rather than a rift in a particular congregation. The nucleus of the congregation came primarily from members of the Auburn and Dunmor churches who had moved to or near Russellville.

The Miller Town church is the fourth of that group. Organization of that congregation was under the name of Bethel Church of Christ. On April 12, 1910, the site was purchased from Claud W. Reid, with T.W. Rosser, J.P. Akin, and Oscar Herndon as trustees. The influence of Raymond Rutherford Jr., who attended Florida College, had much to do with the congregation aligning itself with the non-cooperative churches.

The Russellville church, now Crittenden Drive, was introduced to the concept of non-cooperation in the early 1950's. Oaks Gowen, minister at that time, came under the influence of B.G. Hope, the popular preacher for the Twelfth Street church, in Bowling Green. Gowen was struggling with his decision on the matter upon which he found little sympathy from the leaders of the congregation. After he left the work in Russellville, he became one of the best-known proponents of the non-cooperative movement, settling in Florida, and sending his children to Florida College, an institution of higher learning that supports that doctrine.

Throughout its history, the Crittenden Drive church has supported

Potter Home and School. Upon rare occasions contributions of food have been sent to Tennessee Orphan Home. There has been no occasion to support homes for the aged; most of those homes are supported by individual congregations which established them.

To the knowledge of this writer, no money from the contribution has been sent to support a church-related school. Money from the estates of individuals has gone to establish scholarships for needy students at one of the colleges.

Twentieth Century Churches

That Have Disbanded

There have been other congregations that have met for worship in the twentieth century, but no longer exist.

One church that existed from July 1, 1908, to February 1924 was Millwood, located in South Logan near Robey's Store. The influence of that church is still felt among the members of the congregations today.

Cedar Grove was a church that met near the village of Homer in North Logan. It was organized in 1911 and the house was erected on land purchased from the J.W. Simmons family. Trustees were R.H. Hinchee, P.B. Bilyeu, and W.H. Neely.

When the Cedar Grove congregation disbanded, the assets were divided between the Russellville and Auburn churches. Auburn, which was a very young congregation at the time, was given the pews and the hymnals, while Russellville received the treasury.

I shall never forget the remarks made by Rufus H. Hinchee when he talked to the Russellville church as he presented the money. He spoke sadly as he said, "The church at Cedar Grove let its light go out."

Corinth church was situated between Russellville and Franklin. It was organized in the early 1950's through the efforts of Charlie F. Arnett and several members of the Russellville church who lived in the community. Other members of the Russellville church met with the Corinth church to assist with the worship services.

A tent was pitched on the school grounds, and a meeting of two-weeks' duration was held, after which the school building was used as a meeting house for Sunday services. (The school, which once included both elementary and high school students, had been consolidated with Auburn.)

Among the early members were Mrs. Georgia Brodie, Mr. and Mrs. Noble (Tobe) Wilson, Mr. and Mrs. Rhea Wilson and family, Mrs. Vallea Camp and Clara, Mr. and Mrs. Charles Belcher and family, Mr. and Mrs. Huey Cockeril and family, Mr. and Mrs. Orville Bilbrey. From Russellville, the Bert Dillihay family and the Ed Herndon family were there to contribute leadership and support. Mr. and Mrs. Ghan Smith and son moved to the community and helped strengthen the church.

Cecil Belcher began preaching monthly for the church in July 1951 and continued through the early part of 1952. John Belcher began preaching for the church in 1954. The brothers were members of the Auburn congregation.

Among the other men who preached there were Dennis Rush, Garman Grimes, and Frank Jernigan, an elderly member of the Clearview Church of Christ near Cottontown, Tennessee. He was beloved and appreciated by the Christians who met at Corinth.

Raymond Rutherford Jr. held a meeting there with Frank Dockins Jr. conducting the singing.

A lot across Highway 100 from the schoolhouse was purchased and a building was erected. Sister congregations in the area assisted by contributing toward meeting the expenses incurred. Locust Grove—just over the Simpson County line—was especially generous.

The church flourished for several years, but according to a member of the congregation throughout its existence, the church was a casualty of the "cooperation" controversy. Attendance dropped, families began to look for other church homes, and the congregation disbanded in the mid-1970's. Members began attending services with congregations whose views coincided with theirs.

As is the rule with churches which are divided over the issue of cooperation, there was incurred both grief and bitterness. Yet, there was much good done in the time in which the Corinth church existed.

An example of the enduring influence of work done in the Corinth church is the Goldie Morgan family. Converted there, the parents grew spiritually and reared their family in the "nurture and admonition of the Lord." They have seen their children become Christians, and as the family becomes more extended, they rejoice in the conversions of their children's spouses and of their grandchildren.

Afterword

Conclusions must be drawn as one delves into history. Lines of thought develop as research continues into the history of the churches of Christ in Logan County, Kentucky.

One line of thought concerns the zeal of the Christians who dedicated themselves to the Restoration of the New Testament church. The practice of discipline added to the strength of the churches. Records from the Berea church, dating from the 1840's, point to the determination of the pioneers of the Restoration to follow the Apostles' Doctrine.

The dedication of those early individuals can be seen in the fruits of their labor. New congregations were established, but more than that, they converted their own posterity. Some of the family names of the members of the early congregations can be found on the rolls of churches in many areas today. What a testimony to Solomon's advice to "train up a child in the way he should go ----."

Sadly, another line of thought continues to recur. Among the most dedicated pioneers of the Restoration effort, there arose those individuals who, like the Israelites of old when they demanded a king, chose to be like the people about them. In so doing, they lost their identity as "Christians and Christians only."

A work of this kind can lead to only one conclusion: The Restoration Movement must be continuous. There can be no relenting in the determination of modern-day Christians to seek out and follow the pattern set by the New Testament church. It must be a personal matter, with each individual an integral part of the congregation. The digression of a church begins with the individuals that compose it.

Credits

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Introduction and the Early Russellville Church

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Early Nineteenth Century Churches

James (Jim) Starks, Marguerite Herndon Penick

Adairville

Amos Gardner, Clarence Gates, Helen Price Raby, Frank Dockins Jr.

Antioch at Schochoh

Corinne Dawson, Geneva Barker, Sue Coffman, Felts Rutherford,

Pete Ryan, Linda Brown, Mr. and Mrs. Livingston Kees, Jim David

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Auburn and Highway 68

John McCarley, Elizabeth McCarley, Elizabeth Webb, Mildred Duer,

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Bethany

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Nelson Lyne, Jessie Dawson, Roland Rust, John Q. Hite Jr.

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Twentieth Century Churches That Have Disbanded

John Belcher, Cecil Belcher, Evelyn Wilson, Pete Ryan, Linda Brown

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