



H. LEO BOLES

**BIOGRAPHICAL SKETCHES
OF
GOSPEL PREACHERS**

INCLUDING THE PIONEER PREACHERS OF THE
RESTORATION MOVEMENT AND MANY OTHER
PREACHERS THROUGH DECADES DOWN
TO THE PRESENT GENERATION
WHO HAVE PASSED TO
THEIR REWARD

BY
H. LEO BOLES

SIXTEEN YEARS PRESIDENT OF
DAVID LIPSCOMB COLLEGE

AUTHOR:
“NEW TESTAMENT TEACHING ON WAR”
“INSTRUMENTAL MUSIC IN WORSHIP”
“UNFULFILLED PROPHECY,” Etc.

GOSPEL ADVOCATE COMPANY
NASHVILLE, TENN.
1932

Copyright, 1932
GOSPEL ADVOCATE COMPANY
NASHVILLE, TENN.

**TO MY WIFE
I DA MAE BOLES
WHO KNOWS THE SACRIFICES,
SERVICES AND SUFFERINGS OF A FAITHFUL GOSPEL
PREACHER, WHO HAS HELPED TO BEAR THE
BURDENS, WEPT WITH THE BEREAVED,
AND SHARED THE JOYS OF A
PREACHERS WIFE FOR MORE
THAN TWENTY-FIVE YEARS IS
THIS AFFECTIONATELY
DEDICATED BY THE
AUTHOR**

PREFACE

“Honor to whom honor” is due, is a divine injunction, another command of God is to “love the brotherhood.” An earnest desire to please God in these two commandments has resulted in the production of this book. The fruits of Christianity may be seen in the great men which it has produced; great not according to the standards of the world but according to the standard of true greatness. In the following “Biographical Sketches of Gospel Preachers” we have exemplified some of the rarest and greatest characters known to man. There will be found sketches of men who had great learning and piety, men who have sacrificed and suffered, men who lived and loved and labored for the Lord, men who were aglow with zeal for God and who displayed such moral courage that they may be numbered among the heroes of earth.

The preachers of the Gospel who are given a place on these pages represent the diversities and varieties of traits of character that have graced the modern pulpit. A great preacher of the gospel is a gift from God to the church and to the generation which he serves. No effort has been made to differentiate them into formal groups or to classify them according to their ability or success in their chosen field of labor. They have been placed in chronological order in decades according to the date of their birth. This has been a convenient arrangement for the writer without any attempt to classify them according to any rank or order. The list found here does not exhaust the list of preachers of the gospel for that period of time or decade. Some may think that others should be included in the list, and, perhaps, this claim may be true; all could not be included in one volume; some had to be omitted.

It will be noted that the list of gospel preachers in this book begins with the “Restoration Movement” and includes the most prominent of the pioneers who helped to

give form and direction to that “Movement,” which directed religious people back to “the ancient order of things,” or back to the New Testament for a pattern of all work and worship in the church. A line of succession has been followed down through the decades to the departure or falling away of a large portion of those who started out and pledged themselves to “Speak where the Bible speaks and be silent where the Bible is silent”; then the line has been followed down through those who adhered to the New Testament order as preached by the “Pioneers” of the “Restoration Movement.”

Gratitude is expressed to all who have aided the author in compiling material, and furnishing photographs from which pictures have been made. The author has sought to be accurate in giving all dates and making all statements. It is realized that material gathered from children, grandchildren, and friends may furnish occasion for inaccuracy as some of these have been given from memory. However, the reader may be assured that every possible effort has been made to give a clear and definite account of the life and labors of the gospel preacher who has been honored with a place in this volume.

This book is given to the public with the hope that it may give honor to whom honor is due and that the present and succeeding generations may pay just tribute of respect to the preachers of the gospel who endured hardships as good soldiers of Christ Jesus; it is the earnest desire of the author that the young preachers of the gospel today may learn from these great men how to sacrifice, suffer, and serve the Lord as did these godly men, and that they may take courage from the examples set by these men of God, who left the rich legacy of churches dotted all over this great country of ours.

H. LEO BOLES.

September 5, 1932.

INTRODUCTION

He who writes a good book may render a greater service than he who wins a war or founds an empire. The pen is ever mightier than the sword.

“Books are strange things. Although untongued
and dumb,
Yet with their eloquence they sway the world:
And, powerless and impassive as they seem,
Move o'er the impressive minds and hearts of men
Like fire across a prairie. Mind sparks.
They star the else dark firmament.”

Books of biography wield a profound and far-reaching influence over all who read them. They are a source of perennial strength and inspiration. Long before the dawn of modern civilization Plutarch sketched his forty-six parallel lives of the Greeks and Romans. His classic work delivered the inhabitants of his native Boeotia from the proverbial imputation of stupidity. It has done more. It has been a powerful factor in shaping the characters and destinies of many of the world's greatest leaders. “Dead men,” said one of the kings of Aragon, “are our best instructors.” Especially is this true, if they lived, labored and died in “the faith.” Abel, the righteous, “being dead yet speaketh.” Jonathan Edwards observed: “There are two ways of recommending true religion and virtue to the world: the one by doctrine and precept, the other by history and example.” The great principles of right living are most effective and most inspiring when set forth in the noble deeds of some strong character.

“Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time.”

Dynamic personalities have been the dominant forces of history. A large portion of the history of the world could be written by telling the life-story of a few of

the distinguished leaders of mankind. The annals of the Old Testament are epitomized, in the eleventh chapter of Hebrews, around a small number of illustrious names— names of men “who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens.” Luke’s account of the progress and fortunes of the early church is inseparably interwoven with the lives of a few of the apostles. “All history,” declared Emerson, “resolves itself very easily into the biography of a few stout and earnest persons.”

He who writes biography well revitalizes the past. He makes the good and renowned men of former generations pass before us in review. In this volume the author has summoned out of the more or less distant past some of the most forceful characters in the religious history of the preceding century. Once again they play their respective parts in the drama of life. Here are men of liberal talents as well as men of limited attainments. All are men of great zeal and faith. They are mightily in earnest. They are “set for the defense of the gospel,” the “restoration of the ancient order of things” in word, in faith and in practice. Willing to make any sacrifice for the Cause they love, they hold not even life as dear unto themselves. Neither the opposition of their enemies nor the perils of frontier life can turn them from their course. They can’t be “disobedient unto the heavenly vision” as revealed to them in the sacred oracles. It means bitter hatred and reproach, religious and social ostracism, poverty and suffering, necessary absence from home and alienation from friends: but they are moved by none of these things; they go out not knowing where they go, save only that their Captain beckons them onward. They sow in tears that others may reap in joy.

They fall on the field of battle, but they are conquerors though they die.

“To us from falling hands they throw the torch:

Be ours to hold it high.”

In the preparation of this volume H. Leo Boles has made a permanent and valuable contribution to religious literature. He has spared neither time, toil nor expense in the collection of his material. This book possesses the oft-absent merit of accuracy. Space forbade the use of all the data at his command. This work is, therefore, representative rather than exhaustive. It will, in a measure, repay a debt of gratitude we owe those faithful preachers of bygone days, into whose labors we have entered. It will stimulate a fresh interest in the work of the “pioneers of the Restoration”; and perhaps, in so far as this world is concerned, rescue the names of a number of plain and unpretending, but good and useful, men from undeserved oblivion. The future historian of the church will here find a wealth of “source material.” This volume will be sought and cherished a century hence.

B. C. GOODPASTURE,

Atlanta, Ga.

TABLE OF CONTENTS

Preface

Introduction

Preachers of the Eighteenth Century—1763-1799

Thomas Campbell, Alexander Campbell, David Purviance Barton W. Stone, Jacob Creath, Sr., John Smith, (Raccoon), John T. Johnson, Aylette Rains, Samuel Rogers, Calvin Curlee, Jordon Owen, Joshua K. Speer, Walter Scott, John Calvin Smith, Thomas M. Allen, Philip S. Fall, Jacob Creath, Jr., William Hayden, and James E. Matthews.

Preachers born from 1800-1810

Wade Barrett, W. C. Huffman, Isaac T. Reneau, W. D. Cannes, John N. Mulky, John Taylor, Elijah Goodwin, David S. Burnet, Jeremiah Randolph.

Preachers born from 1810-1820

Tolbert Fanning, Edward H. Smith, Benjamin Franklin, H. T. Anderson, Robert Milligan, Moses E. Lard, Jesse L. Sewell, Jessie B. Ferguson.

Preachers born from 1820-1830

Dudley B. Haile, F. H. Davis, R. B. Trimble, Doctor T. W. Brents, James W. Harding, Thomas J. Shaw, John F. Rowe, E. A. Land, B. F. Manire, J. W. McGarvey.

Preachers born from 1830-1840

E. G. Sewell, David Lipscomb, James A. Garfield, V. M. Metcalf, James K. Blackman, Knowles Shaw, James E. Scobey W. H. Fleming, J. M. Barnes, John T. Poe, J. M. Kidwill, E. C. L. Denton, W. H. Dixon, J. D. Floyd.

Preachers born from 1840-1850

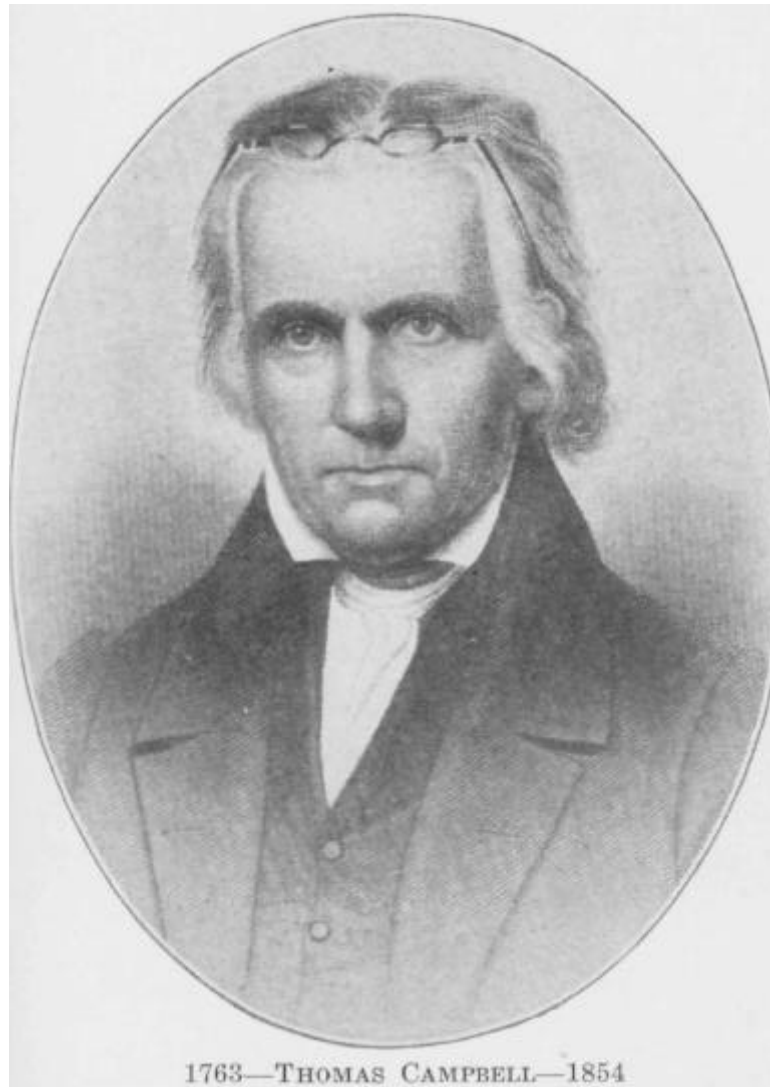
W. R. Chaffin B. F. Rogers, G. W. Smith, J. H. Halbrook, J. H. Morton, P. G. Potter, T. B. Larimore, W. S. Long, Sr., H. J. Boles, J. P. Litton, Granville Lipscomb, E. H. Boyd, L. W. Scott, J. A. Harding, William Anderson, Marion Harris, J. M. F. Smithson, J. C. Martin.

Preachers born from 1850-1870

E. H. Rodgers, W. H. Carter. John R. Williams, W. H. Sutton, R. L. Gillentine, W. N. Billingsley, H. F. Williams, E. A. Elam, F. D. Srygley, M. C. Kurfees, J. C. McQuiddy, J. H. Harden, F. W. Smith, A. G. Freed, G. Dallas Smith.

THOMAS CAMPBELL

Carlyle said: “A true delineation of the smallest man is capable of interesting the greatest man.” Again, he said: “Great men, taken up in any way, are



profitable company. We cannot look upon a great man without gaining something from him.” No one can study the elements of greatness in men without being profited thereby.

Truly a study of the lives of great men not only remind us that “we can make our lives sublime,” but such a study also inspires us to greater achievements and instructs us in the way of true greatness. The study of great men reveals to us great lessons. Any man who lives nobly and serves faithfully is a great man. Many of earth's greatest characters have lived and died without their names being enrolled on the pages of history. They were great because they filled their mission on earth and glorified God. The world's standard of greatness and God's standard so often differ widely.

Our Lord set the true standard of greatness while here upon earth. He said: “Whosoever will be great among you, shall be your minister.” (Mark 10: 43.) The standard of greatness is determined by the service that one renders to his fellows. The world knows nothing of its greatest men, because its standard of greatness does not include the elements of service. The faithful minister of the gospel who sets the example of Christian living and teaches the children of men to follow the Lord Jesus Christ is a great man. Thomas Campbell may be put in this class.

He was born in the county of Down, in Northern Ireland, on February 1, 1763. His parents were devout and taught him to reverence God. His father was first a Catholic and then became a member of the Church of England. He was accustomed to saying that he “served God according to Act of Parliament.” His son, Thomas, did not choose to serve God in such a way. He entered the Church of the Secession, which we now know as the Presbyterian Church. The Secession Church was composed of those who had rebelled against the Established Church of England. His education was begun early in his life and was thorough. He first entered the University of Glasgow, and after graduating from this university he entered the Divinity School at Whitburn for theological training. His father was anxious that he enter the ministry of the Church of England, but his son chose rather to serve God “as it is written” than to serve him “according to Act of Parliament.” This greatly displeased his father.

After finishing his training at the Divinity School,

young Campbell gave himself to teaching and preaching for some years. He was married, in June, 1787, to Jane Corneige. His first son, Alexander Campbell, was born while Thomas Campbell was teaching and preaching in the county of Armagh, not far from the town of Newry. Thomas Campbell found in his wife a very encouraging helpmeet, for she was a diligent student of the Bible, and they had regular worship in their home. His salary as teacher and preacher was very small, averaging about two hundred and fifty dollars a year. He saw that he could not support his family on such a small income. When his son, Alexander, was seventeen years old, he associated him with himself and opened a school of his own near Rich Hill. After several years of hard work as a teacher, and at the same time discharging the duties of a Presbyterian minister, his health became impaired. His physicians advised him to change his work and seek for another climate.

Thomas Campbell left his school in charge of Alexander Campbell and planned to make a trip to America. He left his native land on April 1, 1807, and after sailing for thirty-five days he came to Philadelphia. The Synod of North America was in session at Philadelphia when he arrived there. He was cordially received by the synod and was commended to preach in Washington County, Pa. The spirit of sectarianism was very bitter at that time in that region. Even different branches of the Presbyterian faith would have no fellowship with each other. Thomas Campbell deplored such a state of affairs and sought to bring about peace between the discordant branches of the Presbyterian faith. He encouraged members of different churches to come together and eat the Lord's Supper with the members of his church. This displeased his church, and he was brought before the presbytery for trial. He acknowledged what he had done and pleaded with the presbytery for Christian liberty and fraternity, but his efforts were in vain. The presbytery severely rebuked him. He then appealed to the synod, which acquitted him; however, it rebuked him for his course. Feeling in his own church ran high toward him, and he finally withdrew from the synod. This left him

as an independent preacher, with no denominational ties or obligations.

He continued to preach, but was excluded from the church houses. He preached in groves and private houses. He always pleaded openly and boldly for Christian liberty and union upon the principle taught in the Bible. People thronged to hear him. He soon found many intelligent and pious people who were dissatisfied with religious parties and the intolerance of sectarianism which prevailed at that time. He called a special meeting at the house of Abraham Altars, and at this meeting he declared his conviction that the word of God as revealed in the Bible was all-sufficient as a basis of union and cooperation for Christians. This condemned all creeds. He then stoutly urged all to abandon everything in religion for which there could not be produced the word of the Lord. He announced the famous statement: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent." This became the slogan for all who gave up creeds and took the Bible alone as their rule of faith and worship in the service of God. His health was greatly improved and he decided to make America his home. He sent for his family to come to him. Alexander Campbell, with his mother and the other children, arrived in America in 1808. His son fully indorsed the stand which his father had taken. On August 17, 1809, "The Christian Association of Washington" was formed. On September 8, 1809, Thomas Campbell issued his memorable "Declaration and Address." This marked the beginning of the great movement known as "The Restoration Movement." It was not long before a church was organized on the basis of the principles expressed in the "Declaration and Address," and at Brush Run, in 1811, a congregation of independent immersed believers was organized. This church continued to meet and worship for several months without any affiliation with any denomination. However, Thomas Campbell and his son, Alexander, were not entirely free from denominational conception of things. They as yet did not see the full liberty that a church patterned after the New Testament order could enjoy. This church united with "The Redstone

Baptist Association.” It was not in full sympathy with Baptist doctrine, but the association accepted this church into its fellowship. It continued as a member of this association for some time.

In 1813, Thomas Campbell moved to Cambridge, Ohio, and opened a school there. He continued to preach and taught school there for two years, and then moved to Pittsburgh, Pa. He next moved to Newport, Ky., and taught for some time in the academy at Burlington. He returned to Washington County, Pa., in 1819. Very little progress had been made in the work of reform during these six years of his absence. When he returned, he encouraged his son, Alexander, to take up the fight between sectarianism and union as revealed in the Bible. Alexander soon became the leader of the movement, and Thomas Campbell, in the public eye, played a less important part. Alexander Campbell began publishing the *Christian Baptist*. This was circulated largely among the Baptists, and the principles which Thomas Campbell had announced in his “Declaration and Address” grew in favor with the people and the movement made great strides. Thomas Campbell had corrected his views in regard to baptism and had encouraged all others to do the same.

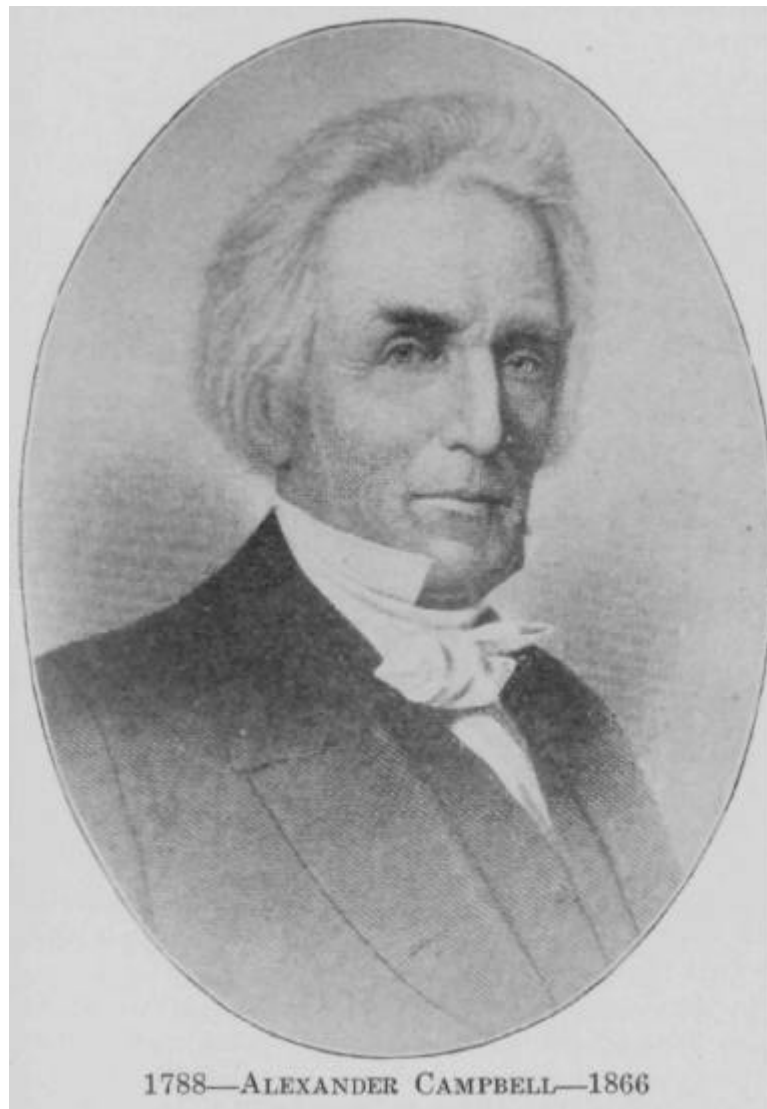
Although Thomas Campbell was overshadowed in the leadership of his son, Alexander, yet his gifted son never failed to seek his father's advice and counsel. Thomas Campbell stands at the head of the list of great men who took part in the “Restoration Movement.” He made frequent tours preaching in Western Pennsylvania and the Western Reserve of Ohio. He was untiring in his labors and his success was wonderful. While he was not the greatest factor in the “Restoration Movement,” he was a very potent factor in it. He was the first to begin the work of calling upon all who loved the Lord to unite upon the Bible and throw away all creeds and disciplines.

Thomas Campbell continued his work of preaching the gospel regularly until he was eighty-three years of age. He continued to travel among the churches after he was unable to do much preaching, and did a fine work in en-

couraging the churches. His last sermon was preached in his eighty-ninth year, just a few weeks before his death. His long and useful life came to an end peacefully on January 4, 1854, at Bethany, Va. (now Bethany, W. Va.) His body is mingled with the dust of Bethany, while the great principles which he espoused and taught move on to the glory of God. His son, Alexander Campbell, wrote of him: "I never knew a man, in all my acquaintance of men, of whom it could be said with more assurance that he 'walked with God. '"

ALEXANDER CAMPBELL

It is said that an explorer among the tombs of ancient Egypt found, in the dried-up hand of a mummy, a few grains of wheat that had been placed there many centuries ago by some unknown hand. Desiring to test the strength of the



preservation of the germ of wheat, the explorer planted the grains in suitable soil and awaited the result. In due time the moistened seed germinated,

grew, and produced a little harvest in spite of the antiquity of the seed. It is said that many millions of acres of waving grain today are traceable to the handful of seed which the dried-up hand of the mummy held so long. In like manner I shall try to bring from the buried treasure of ideas which have been held by the relentless grasp of forgotten years some important lessons. I should like to bring these ideas from the treasury of biography and enrich the mind of the present generation.

So much has been written of Alexander Campbell, both by his admirers and his enemies, that it is hard to select from the great mass of writings just such fragments as will best serve the purpose. It is not my aim to eulogize the subject of this sketch; but I shall attempt to collate such facts as will impress some lesson or principle that should be preserved.

Alexander Campbell was born on September 12, 1788, in Ireland. His father, Thomas Campbell, was a Presbyterian preacher at that time. His mother was of French descent. Thomas Campbell was preaching for the Secession Church of the Presbyterian faith. He was independent in his thinking, though formally bound by the creed of his church. His son, Alexander, seems to have inherited largely the love of freedom and independence of thought of his father. If one were tracing the history of the Reformation Movement, one would have to go back to the Secession Church in Ireland and Scotland.

Alexander Campbell had splendid advantages for an education. His father was a teacher of no mean ability, as well as a preacher. He took great interest in the education of his son. Young Alexander was very fond of reading, and read with interest and profit the best books that he could find. His intellectual nature was such that he soon became one of the best scholars for his age in that country. He had an ambition in his youth to become "one of the best scholars of the kingdom." The traits of his mind soon became conspicuous and found free activity in the literary work which he did. The period of youth was the seedtime of life, and he neglected no opportunity in storing his mind with useful facts and principles. As early as was possible, Alexander entered the university at Glasgow. With his unquenchable thirst

for knowledge and with all the energies of his great mind, he pressed on in his educational career at the university with an earnest desire to prepare himself for preaching the gospel.

He was converted, according to the theology of that age, in early life, and joined the Presbyterian Church. Like many today, he did not examine the Bible or search from its pages to find out the will of the Lord. He united with the church of his father, and because his father was a Presbyterian he became one. Of course, in later years he studied the Bible to know the will of God and to do it. He soon began taking public part in the church work. It was his desire to be of the greatest service to the church—a desire which ought to inspire the young people of the church today. If young people were taught to prepare themselves for the greatest usefulness in the service of God and their fellow men, they could be worth so much more to society and the church.

Thomas Campbell emigrated to America in 1807. Alexander Campbell came to America in August, 1809. His father had been preaching for the Presbyterian Church in America, and because of his independence and distaste for the slavery of creeds he had withdrawn from the Presbyterian synod. Alexander Campbell united with his father in free America in teaching the will of God, as he then saw it, independent of denominational restrictions. Step by step he advanced into the liberty of Christ, gaining encouragement at each step, until finally he defied creedal slavery. He enjoyed with his father the spirit of the great slogan: “*Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.*” Following this motto, he soon began to doubt many of the religious theories to which he formally adhered. He began to examine the Scripturalness of every tenet of faith and act of worship. The Bible was his guide and the word of God his supreme authority. He soon became convinced that there was no Scriptural authority for infant baptism, and, true to God's word and his own conscience, he gave up these cherished theories of the Presbyterian Church.

He sought some one to immerse him. He found Matthias Luce, a Baptist minister, to perform this rite. This

was in 1812. He was now in full accord with the Baptist Church on what was called “the mode of baptism,” and out of harmony with the Presbyterian Church. He soon discovered that he was out of harmony with the Baptist Church on its creed, as well as much of its practice. For about seven years he published *The Christian Baptist*. The first issue of this paper was published on August 3, 1823, and the last issue was published in 1830. In the *Christian Baptist* he tried to correct many of the errors common in that day. During this time he cut loose from all ecclesiastical bodies and called upon those who would worship God to do so in the liberty of Christ.

He affiliated for a time with a Baptist Church, but he saw that to follow the Scriptures he must repudiate all human institutions and exalt only the church of our Lord. He had faith in this church and had the courage to stand by his convictions. He believed in the church of the Bible and had the courage to condemn sects and denominations with their creeds and human devices. He began calling upon people to worship as the New Testament directs, and he found many who were eager to do this. Local congregations were established on the New Testament pattern and guided only by the New Testament in their work and worship. After he had been preaching independent of the Baptist Church for some time, the Baptist Church in some formal way condemned his action. Alexander Campbell was not excluded from the Baptist Church. He was never in full faith and fellowship with the Baptist Church. He was baptized by a Baptist preacher and affiliated in a rather loose way with the Baptist Church while he was groping in darkness. But soon the light of God's truth dawned upon his soul and he ignored the claims of the Baptist Church upon him and pursued a course independent of the Baptist Church.

He founded no new sect or denomination. He said in *The Christian Baptist* of 1826: “I have no idea of adding to the catalogue of new sects. I labor to see sectarianism abolished and all Christians of every name united upon the one foundation upon which the apostolic church was founded. To bring Baptists and Pedobaptists. to this is my supreme end.” It is contrary to fact and contrary to

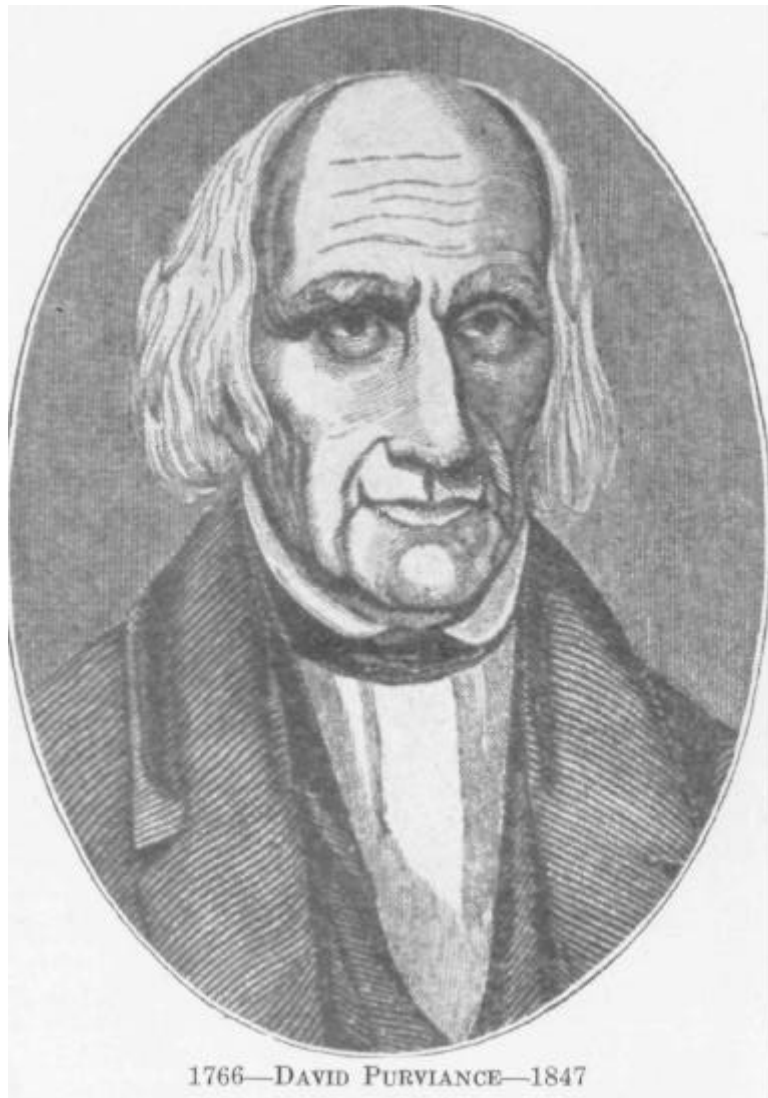
all reliable history to state that Alexander Campbell founded the “Campbellite Church” or any other church. He did no such thing, and those who so state contradict the facts and truthful history. He simply called upon people to take the New Testament as their guide and the church of the New Testament as the only church which is authorized by the word of God.

This sketch would not be complete if I did not call attention to some of the debates which Mr. Campbell had. Mr. Campbell was averse to debates. In his early life he thought that debates were contrary to the spirit of Christ. He was almost pressed into his first debate. The most notable of his debates were put in book form. The Campbell-Owen debate was on the evidences of Christianity. Robert Owen was a famous infidel of Scotland. This debate was held in Cincinnati in 1829. Another famous debate was the Campbell-Purcell debate. This debate was on the Roman Catholic religion and was held in Cincinnati in 1837. The Campbell-Rice debate was held in Lexington, Ky., in 1843. In this debate the subjects of baptism, human creeds, and the operation of the Holy Spirit were discussed. Any one may read with profit these debates today.

Alexander Campbell died on March 4, 1866. His wife comforted him with the following: “The blessed Savior will go with you through the valley of the shadow of death.” He replied: “That he will! That he will!” These were his last words.

DAVID PURVIANCE

The subject of this sketch has so completely dropped out of notice that it is refreshing to call such a humble, faithful servant of God back to the attention



of the present generation. His work along with that of other pioneers was an important work, and he should not be forgotten.

David Purviance was born on November 14, 1766, in Iredell County, N. C. His father was a colonel in the Revolutionary War. The family moved to Sumner County, Tenn., in 1791. Soon after the arrival of the family in Tennessee, John Purviance, a brother of David, was killed by the Indians while he was in the field at work. The Indians were so hostile and savage in their attacks upon the white settlers that Colonel Purviance moved with his family to Cane Ridge, Bourbon County, Ky., where they settled on a farm and went to work.

A great religious awakening took place in Kentucky and Tennessee about that time. The Purviances were of the Presbyterian faith and were greatly affected by the religious revival of that period. One presbytery broke away from the old, established rule of the church and began to license many uneducated men to preach. This caused a rupture in the Presbyterian Church and resulted in the formation of a new branch of Presbyterians, called the "Cumberland Presbyterian Church." This new sect grew for a few years very rapidly in many parts of Kentucky and Tennessee. The Purviances espoused with zeal the faith of the new sect.

David Purviance received a good education, the best that the country afforded at that time. He was instructed in Greek, Latin, and the higher branches of learning by Dr. John Hall. He married and settled on a farm near Old Cane Ridge Church. While he was pious in his youth, he did not want to preach, but his ambition was to be a statesman. He was frequently elected to the Kentucky Legislature from Bourbon County. Though he had the rough exterior of the backwoodsman, he was a leader among men. He loved humanity and was interested in community life which would help his fellows. While in the Kentucky Legislature he came in touch with such famous statesmen as John Breckinridge, Felix Grundy, William Garrard, Col. Samuel Burke, and James Garrard, the latter of whom later became Governor of Kentucky. He frequently met in debate John Breckinridge and Felix Grundy; and it is said that he met these young and polished statesmen without fear, and often defeated them in debate. They learned to respect the ability and integrity

of David Purviance and became his warm friends. He was loved by the people because he became the champion of their welfare. He was enthusiastic in all that he undertook to do.

He was an emancipationist, like Clay and others, and fought the institution of slavery with all his might. He saw, with disgust, slavery fastened on the State. He was a candidate in the election for delegates to frame a new constitution for Kentucky. However, he was defeated because of his opposition to slavery. While he was not elected to the constitutional convention, he was reflected to the Legislature. To the surprise of his friends, he abruptly withdrew from politics and began preaching "the unsearchable riches of Christ." He joined Barton W. Stone in preaching the simple gospel as revealed in the New Testament. He knew that he could not preach the gospel and remain in politics. Though he stood very high in the estimation of his own people and had flattering prospects for future progress in statecraft, yet, like Moses, he turned from all of these and resolved to spend his life in preaching the gospel. In 1803, he, with Barton W. Stone and other?, seceded from the Presbyterian Church, and shortly after this helped to establish a church which worked and worshiped according to the New Testament pattern. He helped to perfect the work of the old Cane Ridge Church. It should be remembered that this was some years before Alexander Campbell began to preach the full, simple gospel as revealed in the New Testament. David Purviance became an elder in the Cane Ridge Church and was ordained by it to preach. It is claimed that he was the first preacher that publicly repudiated infant baptism and insisted that immersion in water of a believing penitent is the only baptism taught in the New Testament.

David Purviance was one of the drafters and witnesses of that famous document, "The Last Will and Testament of the Springfield Presbytery."

In 1807 he moved to Ohio. He had not been there long until he was elected to the Ohio Legislature; and he was a power for good there, as he had been in Kentucky. He was always a friend of the poor and oppressed and watched with a keen eye the interest of the unfortunate. He did not give his full time to preaching the gospel. He always

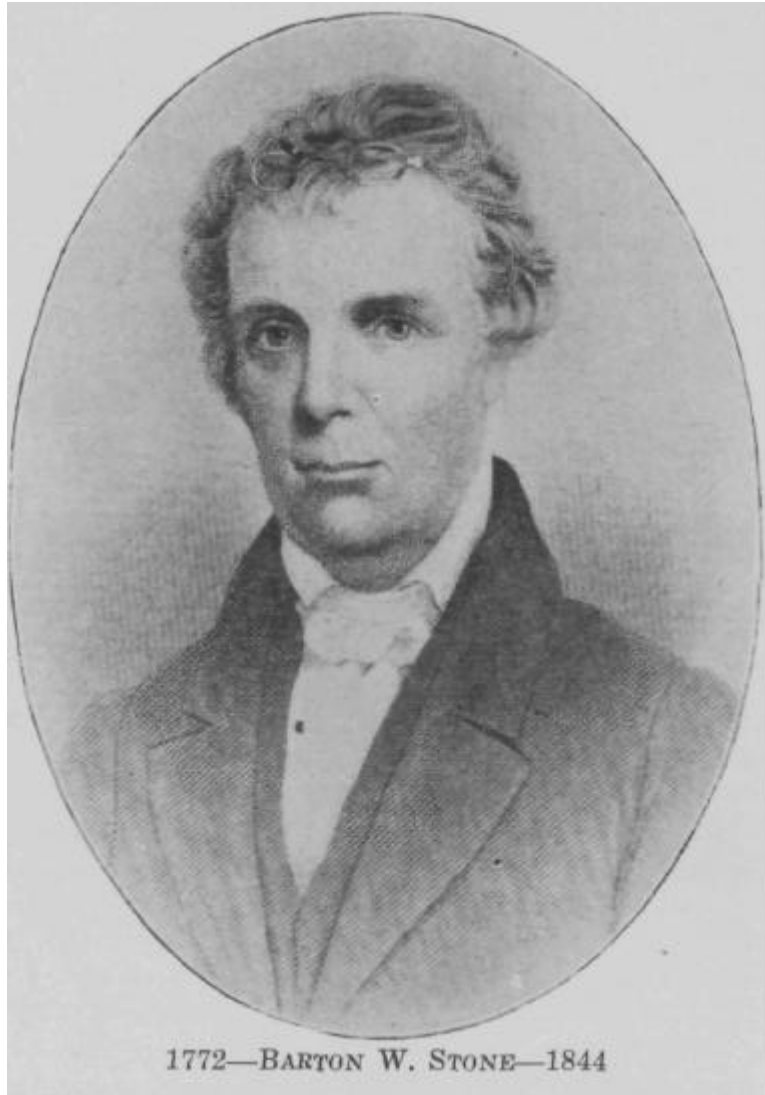
had a desire to carry out his early ambition to be a statesman, and this kept him from giving to church work the best that was in him. Some one has said that the church has never had a man “who could serve Caesar and God so evenly and justly as David Purviance.” John T. Johnson gave up political life because he could not serve both. James A. Garfield was a great preacher; but when he became a politician, he gave up preaching the gospel. No one today can be a successful preacher of the gospel and be a politician. The two will not mix. He who becomes a success in politics usually does so at the expense of his spiritual welfare.

David Purviance was known as a mighty prophet of God—a Samuel for God and truth. He was a loyal friend to Barton W. Stone and helped him as no other man did in getting the ancient gospel clearly before the public in that section of the country. He met Barton W. Stone for the last time at New Paris, Ohio, in 1843. When they met in the church house, they embraced each other, and the whole congregation was moved to tears as these two heroes of the simple truth of the gospel fervently engaged in this act. Barton W. Stone and David Purviance did more than any other two men in establishing the cause of primitive Christianity in Kentucky and Ohio. We should give honor to whom honor is due and not forget this early hero of the faith.

David Purviance died on August 19, 1847, at the age of eighty-one. He had endured many hardships, fought many battles for the truth, and won many victories for our Lord. There were truly giants in the church at that time, and David Purviance was one.

BARTON W. STONE

Barton W. Stone was born in Maryland, December 24, 1772. At the time of his birth the religious world was in a state of confusion. Chaotic conditions



prevailed among the different denominations as well as in the midst of each denomination. Mr. Stone received the impressions of the prevailing religious customs early in his youth. After a peculiar religious experience, he joined the Pres-

byterian Church. He had grave doubts about some of the points of doctrine of the Presbyterian Church. Before he joined this church he had a long conversation with two Presbyterian ministers, relating to them the state of his mind on some points which disturbed him. These ministers wished to retain so promising a young man for the Presbyterian Church. They asked him how far he would be willing to subscribe to the Confession. He replied: "As far as it is consistent with the word of God." This showed his great respect, even while he was in the wilderness of confusion, for the word of God. When he was ordained as a minister in the Presbyterian Church, he gave the same answer to the presbytery—that he would subscribe to the Confession only so far as it was consistent with the word of God. His answer to those who questioned him about his faith in the Confession indicated the character of the man.

Mr. Stone in appearance was grave, holy, meek, plain, and humble. He was firm in his convictions and true to the word of God as he saw it. His preaching the Bible soon brought him into trouble with the Presbyterian Church. He soon saw that the wearing of the name "Presbyterian" encouraged a party spirit. He at once called together the churches for which he was preaching and informed them that he could no longer conscientiously preach to support the Presbyterian Church and that his efforts henceforth would be directed to the advancement of the Redeemer's kingdom. Later he said: "I sacrificed the friendship of two large congregations and an ample salary. I preferred the truth to the friendship and kindness of my associates in the Presbyterian ministry." After casting away the Presbyterian name and the man-made creed, he took the name "Christian" and set forth on the mission of a child of God under that name. As a result of his close study of the New Testament and his desire to follow it, he, with five other Presbyterian ministers, published the "Last Will and Testament of the Springfield Presbytery." At this time he was laboring in Kentucky. The first item of this will reads as follows: "We will that this body die, be dissolved, and sink into union with the body of Christ at large; for there is but one body and one Spirit, even as

we are called in one hope of our calling.” The second item reads: “We will that our name of distinction, with its reverend title, be forgotten, that there be but one Lord over God's heritage, and his name One.” The last item of the will reads: “Finally, we will that all our sister bodies read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.” The effect of this document was great upon the Presbyterian Church. Mr. Stone did not intend to withdraw from the Presbyterian Church at that time. He thought that the whole Presbyterian Church would see that it was an unscriptural organization and that all would unite with him on the New Testament. In this he was disappointed. He soon saw that he could not remain in the Presbyterian Church and at the same time advocate the principles which he then believed. He had a higher regard for the new-found truths of the New Testament than he had for the Presbyterian Church; so he had to give it up.

The movement which he had started soon began to take on larger dimensions. Soon the greater part of Central Kentucky was influenced by this movement. His next step was to adopt faith-baptism as the only baptism; that is, he gave up infant baptism and accepted immersion only as baptism, and that for the remission of sins. He gradually came to a fuller knowledge of the truth as revealed in the Bible. He applied himself diligently to the study of the New Testament, and rejoiced in every new-found truth that he discovered therein. He was especially impressed with the simplicity of the New Testament teaching as contrasted with the theories of human creeds. Many saw the truth with him and helped him to form churches after the New Testament order. These churches multiplied rapidly throughout Kentucky and Ohio.

Mr. Stone at this time had never met Alexander Campbell. There were two movements which were independent of each other, if not wholly ignorant of each other. These two movements were led by Alexander Campbell and Barton W. Stone. They seemed to be running parallel. Mr. Campbell was laboring in Pennsylvania, Ohio, and Virginia; while Mr. Stone was laboring in Kentucky and

Ohio. Both movements had practically the same purpose and work to achieve. Each was calling upon people to cast aside all human names and man-made creeds and take the Bible as the basis for Christian union, to follow it and become and be just what it directed. It is probable that the movement headed by Stone was begun a little earlier than the one begun by Mr. Campbell. As has been observed in the sketch of Alexander Campbell's life, he was affiliated with the Baptist Church; and while thus connected in a loose way with the Baptists, Stone was leading many of the Presbyterians out of denominational bondage. Mr. Campbell and Mr. Stone met for the first time at Georgetown, Ky., in 1824, and they soon became steadfast friends. Each was in full sympathy with the other. They had so much in common and so little difference that the two movements began to converge. Mr. Campbell was publishing the *Christian Baptist*, and Mr. Stone began publishing the *Christian Messenger* in 1826. These publications helped to bring together the two movements.

These who were associated with Mr. Campbell called themselves "Disciples of Christ," while those who were associated with Mr. Stone called themselves "Christians." Their enemies called the movement led by Campbell "Reformers" or "Campbellites," while the enemies called Mr. Stone and his followers "New Lights" or "Stoneites." Most of those who were associated with Stone came from the Presbyterians, while most of those who were associated with Campbell came from the Baptists. In January, 1832, a meeting was convened at Lexington, Ky., with the view of uniting these two movements into a permanent union. The emphasis with Mr. Stone had been placed upon the idea of uniting all men under Christ, while Mr. Campbell had placed the emphasis on exact conformity to the primitive faith and practice. The one had the New Testament idea and spirit of unity, while the other had the idea of work and worship according to the New Testament. It was not difficult to unite these two, as both were New Testament teachings.

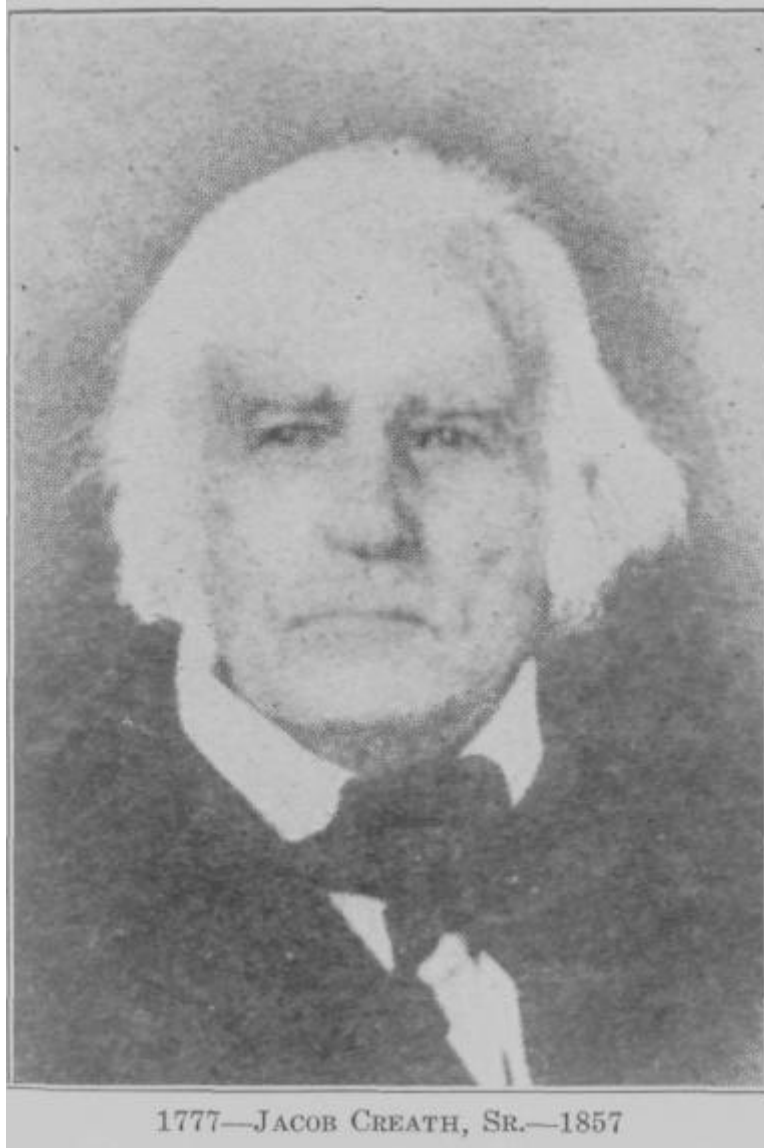
At the meeting in Lexington, Mr. Stone found himself fully in accord with the thought and purpose of the union

and gave full and hearty indorsement to it. Both parties had been wearing Scriptural names. Both had been making the blunder of excluding all other Scriptural names. They now saw that God's people could be disciples, Christians, brethren, and heirs of God. Mr. Stone never ceased to rejoice in the success of the truth of the gospel. He loved the truth of God supremely and devoted all the energies of his life to the church of his Lord.

Barton W. Stone died at Hannibal, Mo., in November, 1844. He was buried at Cane Ridge, Ky. A marble shaft bearing this inscription marks the spot: "The church of Christ at Cane Ridge and other generous friends in Kentucky have caused this monument to be erected as a tribute of affection and gratitude to Barton W. Stone, minister of the gospel of Christ and the distinguished reformer of the nineteenth century. Born December 22, 1772: died November 9, 1844. His remains lie here. This monument erected in 1847."

JACOB CREATH, SR.

The subject of this sketch was born in Nova Scotia, Canada, February 7, 1777. He was thus born a subject of Great Britain. At the age of ten his parents



emigrated with him to Virginia. He united with the Baptist Church at the age of twelve and began preaching at the age of eighteen. He was ordained as a Baptist preacher in

Louisa County, Va., in 1798. In 1803 he went to Kentucky and located in Fayette County.

He was a man of fine personal appearance. His features were regular; he had a prominent forehead and remarkably keen and penetrating dark eyes. His voice was musical, strong and commanding. He was uneducated, except in the experiences of life. He had no advantages in school; in fact, he did not attend school. However, his language was clear and accurate for one untrained in literary education. He was oratorical and had a vivid imagination. The statesman, Henry Clay, pronounced him to be the finest natural orator he had ever heard. Very few men possessed more of the simple elements necessary to a popular orator than Jacob Creath.

He had a free and easy intercourse with all men. He was affectionate and what would now be called "a good mixer." He exerted a very great and controlling influence over his audience and associates. He was considered a successful leader in the Baptist Church. It is said that he possessed very little of the sectarian spirit which existed among the leaders of that church. He was a man who loved peace and exercised a forgiving spirit toward his religious enemies. He fought with all the earnestness of his soul anything that opposed the Baptist doctrine for several years. In all of his conflicts as a Baptist he won the respect of his opponents.

Jacob Creath was gradually led into the light. He never left the Baptist Church until 1827. Many of his Baptist brethren who were preachers had already left the Baptists. But he did not want to be hasty in giving up the Baptist faith; hence, he was cautious and somewhat tardy in leaving the ranks of the Baptists. He wanted to be sure of his ground, and reexamined every principal of the Baptist Church in the light of the New Testament before he yielded. This is to be commended in him.

There was much inward conflict between his early conviction and his later knowledge of the truth of God. He was greatly endeared to his early religious association, which made it difficult for him to grasp and appreciate the truth as he now saw it revealed in the New Testament. Only those who have been entangled in the meshes of

religious error can appreciate the struggle which he had in leaving the Baptist Church. He counted well the cost before he made the change. He knew the value of his friends in the Baptist Church, and also knew how bitter would be their persecutions if he left them; but when he saw the fullness of the light and the glorious truth of the gospel, he left the church of his father. He soon made friends, because he was a lovable character and preached with power the gospel of the Lord Jesus Christ. He, like "Raccoon" John Smith, took with him many from the Baptist faith. He labored earnestly and humbly in Kentucky for a number of years. He would move from one county to another, and wherever he went he planted a church. It is said that when he moved, sometimes whole congregations would go en masse with him. This made it easier for him to establish a church in a community. It also shows his powerful influence over his brethren and sisters.

He preached the gospel with so much simple eloquence and such great power that hundreds were converted and whole Baptist churches turned from their errors and accepted the truth. He rejoiced in the freedom and fullness of the simple gospel and could tell the story of the cross with pathos and conviction. As an exhorter, he possessed rare and valuable talent, and his power has affected his entire audience upon many an occasion. Upon one occasion he delivered a sermon to the Baptist Association in which he set forth with such clearness and effectiveness the individual rights of the local churches that Thomas Campbell and other competent judges who were present regarded it as unequaled in eloquence and power. He was gentle and affectionate with all. He manifested no arrogance or feeling of superiority over any one, but labored earnestly in the humility of the Spirit of Christ.

He furnishes a beautiful example in his association with other preachers of the gospel. He was ready to give "honor to whom honor is due," in honor preferring others to himself at all times. There was no strife or preacher jealousy in his heart or life. He rejoiced in the labors and successes of others as much as in the success of his own labors. Even in his old age he did not feel

himself superior to his younger brethren who were preaching the gospel. He was anxious to encourage and help his younger brethren in the work of the Lord. He was always for peace and harmony and cooperation with all good men in the work of the Lord.

Alexander Campbell was in Kentucky in 1850 and heard Jacob Creath preach, and he described him and his speech with the following language: "Though his once brilliant eye is quenched in darkness, and his subduing voice is broken into weak tones, he rises in his soul while nature sinks in years; and with a majesty of thought which naught but heaven and hope can inspire, he spoke to us a few last words, which so enraptured my soul, that in the ecstasy of feeling produced by them, when he closed there was silence in my heart for half an hour; and when I recovered myself, every word had so passed away that nothing remained but a melancholy reflection that I should never again hear that most eloquent tongue, which had echoed for half a century through Northern Kentucky with such resistless sway as to have quelled the maddening strife of sectarian tongues and propitiated myriads of ears and hearts to the divine eloquence of Almighty love. Peace to his soul; and may his sun grow larger at its setting, as his soul expands in the high hope of seeing as he is seen, and of loving as he has been loved." (Millennial Harbinger, 1850, page 404.) This is a remarkable eulogy of this humble servant of God who wrought noble service in the army of the Lord.

For the last seven years of his life he was totally blind. He had a sudden attack of jaundice at Memphis, Tenn., while he was on his way to Mississippi, and this left him blind. Under this affliction he was submissive and bore it without a murmur. This brought his public ministry to a close. He spent these seven years in associating with his brethren and encouraging them to be faithful to the Lord. He possessed qualifications which made him a charming conversationalist in the social circle, and he was a favorite among the brotherhood wherever he went. He died on March 14, 1857, and passed to his reward at the ripe age of fourscore years. It is good to remember him for his work's sake during the stormy days of the Restoration Movement.

JOHN SMITH

John Smith was born on October 15, 1784, in East Tennessee, in what is now known as Sullivan County. He has been called the Peter Cartwright and the Lorenzo Dow of the Restoration Movement. He was truly a unique



character, a product of the age in which he lived. Alexander Campbell is quoted as saying: “John Smith is the only man that I ever knew who would have been spoiled

by a college education.” He meant that the unique character would have been so greatly modified by an education that he could not have done the work that he did.

John Smith had very little schooling. He attended school four months in a log schoolhouse when he was but a lad. A little later he enrolled as a student in a private school. This school was so crude that it accomplished very little. The teacher was a drunkard and gave but little attention to his duties as a teacher. It is said that young Smith, to express his contempt for such a teacher, poured a shovelful of hot embers in the teacher's pocket while he sat before his pupils in a drunken stupor. This broke up the school, and Smith never enrolled any more as a student. These few months' schooling quickened his thirst for knowledge, though they furnished him but little opportunity for the acquisition of knowledge.

His parents were Calvinistic Baptists in faith and were rigid in their enforcement of their peculiar theories upon their children. As young Smith verged into manhood he became interested in the subject of religion. He sought the Lord after the custom of the Calvinistic theory. He anxiously waited for the Lord to call him; he truly expected him to call him as one of the elect. He freely and unconsciously imbibed the teaching of his father's creed. All the stories of conversion at that time were full of marvelous incident and spiritual adventure. John Smith listened to the narration of these stories and prayed that they might be made his own experience. His father died about this time, leaving John Smith to take charge of the family affairs. The death of his father and the responsibilities that now fell upon him caused him to more earnestly seek salvation. He tried in vain, it seemed to him, to “get religion.” He next turned to reading the Bible, thinking that he might get some comfort from his distressed condition. He had strong convictions that he was a sinner, and his struggles were painful indeed. Finally he was told that he had been “converted.” He rejoiced to hear this and believed it; however, he had not had the marvelous experiences that commonly attended conversions of that kind. There was an element of doubt in his own mind. He was assured that this doubt was one of the

tokens of God's mercy to him. He submitted his case to the Baptist Church, and the church unanimously passed on his conversion and he was immediately taken into the fold of the Baptist Church.

Soon after he became a member of the Baptist Church he had a strong desire to be a preacher. He worried no little about "a call to preach." He could not understand why he should have such a strong desire to preach and yet the Lord would not call him. He began to talk at prayer meeting, and the more he participated in the prayer-meeting work, the stronger grew his desire to preach. He continued talking at prayer meeting and at the houses of his neighbors. He was reprimanded for preaching "without a call." Finally he persuaded himself that he had received the "call to preach." He lost no time in getting into the work of a Baptist preacher.

He began reading the New Testament and pondering over the word of the Lord. He memorized much of the Scripture, which was a strange thing in that day. He read and studied the New Testament until, when he would arise to preach, he quoted freely from it. Some of his Baptist brethren who were preachers again reprimanded him for preaching so much of the Bible. It was a rare thing for preachers then to quote any of the Bible. The reprimand of his brethren distressed him, and he tried earnestly to satisfy his mind on the proposition. He presented the matter seriously to them in the following way: "Brethren, what shall I do? I must preach; I cannot preach if I do not study the New Testament." He was told that the Lord would give to him what he should say.

About this time he began reading the Christian Baptist, published by Alexander Campbell. From this he learned much and was led into a fuller appreciation of the New Testament teaching. Some time after this Alexander Campbell made a visit to Kentucky, where Smith was living. There was much discussion among the Kentucky Baptists as to whether Mr. Campbell knew anything about "experimental religion," or "heart felt religion." All agreed that Mr. Campbell was a learned man, but many doubted whether he was one of the "elect." So when Mr. Campbell came into Kentucky he was received with some

hesitancy on the part of the Baptists. John Smith said that he could tell just what Mr. Campbell was if he could hear him once. He did hear Mr. Campbell. He sat and listened for two hours and thirty minutes, and the time seemed to him only thirty minutes. Some one asked Smith afterwards what he thought of Mr. Campbell—if he was one of the elect or not. Smith replied: “I know nothing about the man; but, be he saint or devil, he has thrown more light on the Galatian letter and on the whole Scriptures than I have received in all the sermons that I have ever heard before.” Through the help he received from Mr. Campbell and an earnest, prayerful rereading of the New Testament Scriptures, Smith saw that the Baptist Church was not the church of his Lord and that the theories which were preached by Baptists were not the gospel of the Lord Jesus Christ. He at once renounced the Baptist faith and embraced the faith of the gospel. It was a hard task to turn away from the religion of his mother and the fellowship and friendship of the Baptist brotherhood. It was quite a task to turn away from such a large and popular brotherhood as was the Baptist Church in Kentucky at that time and become identified with a despised and weak religious body, as were the true disciples at that time. However, he did not hesitate to make the sacrifice. He did it with joy in the newfound truth of the gospel.

He now devoted himself faithfully to the preaching of the gospel. He labored hard to get others to accept the truth, and his labors were not in vain. He was able to get entire congregations of the Baptist faith to turn away from their creed and theories and accept the Bible and work and worship as it directed. He was happy in this great work. He could preach the gospel with convincing power in a unique way. Few could withstand or resist the truth as presented by him. His unique way of handling a subject reached the hearts of the people of the rural sections of the country where he lived. He did a work among them that no other man could do. This he did without the promise or hope of any earthly reward or financial aid. He thus labored for the love of the truth and the salvation of souls.

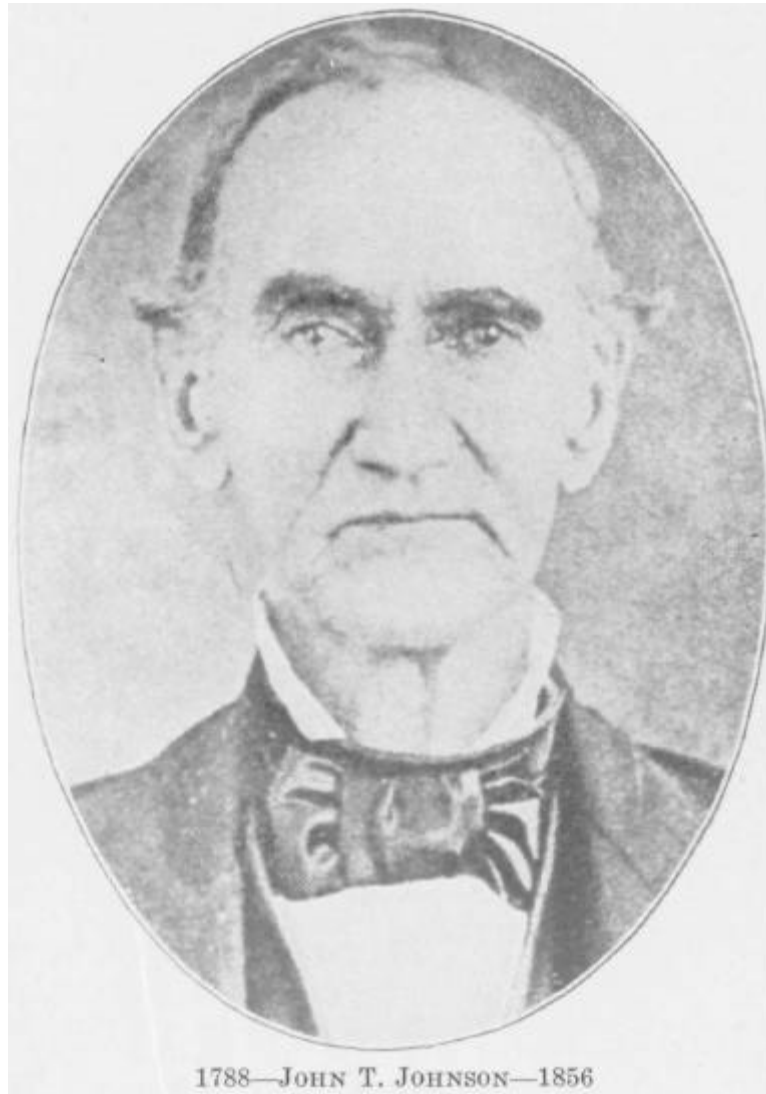
Perhaps John Smith is remembered more for his witticism and repartee than anything else. Many amusing

incidents are related about his work. At one time he was preaching on the gospel and contrasting the different theories in religion with the gospel. He said that the gospel had this mark which was peculiar to it: "Whosoever does not believe it shall be damned." This could not be said of any of the theories of man. He put the different theories to the test, and showed that even those who believed in these theories did not claim that those who did not believe them would be "damned." At another time, after he had shown the absurdities of the mourners' bench theory of getting religion, he was asked: "What is the difference between your baptism and our mourners' bench?" He replied: "One is from heaven, the other is from the sawmill." He preached at Sparta, Tennessee, before a number of lawyers and judges. Afterwards he was asked if he was not very much embarrassed in the presence of such learned men. He replied: "Not in the least; for I have learned that judges and lawyers, so far as the Bible is concerned, are the most ignorant class of people in the world, *except Doctors of Divinity.*" Again he said that he had spoken in the presence of all the great preachers of Kentucky, but, "I confess that the first time I ever preached before Alexander Campbell I did falter a little."

John Smith died on February 28, 1868, and was buried in Lexington, Kentucky. He died in the triumphs of the faith of the gospel. His sacrifice and service in the cause of Christ made him a hero in the service of God. Every young preacher can gain much information and inspiration from a study of the life of "Raccoon" John Smith.

JOHN T. JOHNSON

John T. Johnson was born on November 5, 1788, in Scott County, Ky. His parents were of Welsh descent and moved from Virginia to Kentucky. They



were members of the Baptist Church, and they trained their children

in principles of honor, virtue, and patriotism. John T. Johnson was reared amid the dangers and privations incident to pioneer life in Kentucky. His education was the best that could be had in that country. He spent two years at Transylvania University. He then studied law with his brother, who was a distinguished politician and lawyer. He married at the age of twenty-three and settled on a farm on South Elkhorn. In 1813 he was honored with the place of volunteer aide on the staff of General Wainson at Fort Meigs. In 1814 he began the practice of law and was elected to represent his county in the State Legislature. He was reelected for several terms. He became very prosperous and successful both in his farm and his law practice.

He realized the truth of the proverb, "He that is surety for his friend shall smart." He became surety for some friends, and for this voluntarily gave up all that he had made to pay the debts of others. He says: "I never felt happier than when the burden was lifted, although it cost me fifty thousand dollars of fine real estate." He did not try to escape paying the debt. He had said by becoming surety for his friends that if they did not pay their debts he would, and this he did. He was not discouraged, but cheerfully resumed his business career and soon became prosperous again. In 1820 he was elected to Congress, and was reelected in 1822. At the height of a successful business career and at a time when he was rising rapidly in political affairs, much to the regret of his friends, he retired to private life. He says: "A sacred regard for domestic life moved me to take this course I had so long desired." It seems that in the providence of God he was being led into a different field of labor.

He was trained in the Baptist faith, and early in life received an impression that he ought to be a Christian. However, the affairs of life crowded upon him and he did not attach himself to the Baptist Church until he was thirty-three years of age. Mr. Campbell was publishing the Christian Baptist at that time. He became disturbed in his Baptist faith and determined to examine it in the light of the Bible. He says: "My eyes were opened and a new interest awakened in Christianity." He further adds:

“I was convinced, won over, and contended with all my might in the private circle.”

He soon began to preach the gospel. He thought that he should instruct, enlighten, and restore the Baptist Church, of which he was a member, to the New Testament order of work and worship. He was now forty-two years old, in the prime of his manhood. He was cool, courageous, and collected under the most trying circumstances. He never became excited, but moved about in a most stately way amid the most exciting scenes. He was unable to get the Baptist Church at Great Crossings to accept the New Testament as its only creed, so he resolved to establish a church on the Bible alone as containing the infallible rule of faith and practice. He succeeded in doing this. He gave up everything in order to preach the gospel. He lived in the county with Barton W. Stone. He soon joined Mr. Stone in editing the Christian Messenger, and he continued this work for three years, or until Stone moved to Illinois. He was a clear, forcible writer, and his editorials added much to the cause of Christ at that time.

There were two groups of religious people at that time. One group had been taught by B. W. Stone, and the other had been led to see the truth by Alexander Campbell. Those who had been taught by Stone were called “Christians,” while those who had been taught by Mr. Campbell were called “Disciples.” These two groups soon began to overlap in territory and in interest. They had started without any knowledge of each other; but as they both believed the same thing and practiced the same thing, they were united in faith and in the Lord, but did not recognize this union in their relation to each other. John T. Johnson was a great factor in 1833 in bringing together and getting each to recognize the unity which already existed between the two groups. He says: “I was among the first, in cooperating with B. W. Stone, to suggest and bring about a union between the church of Christ and that large body of Baptists which had renounced all humanisms in religion.” He was so impressed with the Bible teachings on unity that he made the theme of unity paramount in all of his preaching. He reasoned well, that he who does most

to unite the followers of Jesus does most for the conversion of the world.

It has been said that of all the pioneers of the Restoration, John T. Johnson was the most devoted, zealous, self-sacrificing. He could well say, like Paul, to his fellow apostles, that he had labored more abundantly than they all. There were few States in the Union at that time in which he did not preach the gospel and establish churches. Most of the large cities at that time were visited by him, and nearly always a church was established before he left. He was a man of marked individuality. He was apparently a delicate man. His bearing was gentle, refined, and dignified. His address was pleasing, his enunciation clear and distinct, and his reasoning convincing. He spoke rapidly. He was calm, self-possessed, and his deep, earnest manner of tone, gesture, and expression of countenance aroused the human soul to action. The audience always listened with rapt attention to him. He labored incessantly as an evangelist for seventeen years and became known as "The Evangelist of Kentucky."

While Mr. Campbell was in Nashville, Tenn., preaching, John T. Johnson visited Nashville, and, with his usual zeal, at once began a series of meetings. Mr. Campbell and Mr. Johnson visited Murfreesboro and Clarksville, and churches were established in these towns. This was in 1854 or 1855. John T. Johnson then visited Hopkinsville, Ky., and delivered eight discourses there, then passed on north to Louisville, and then to Indianapolis, Ind.

While in a meeting at Lexington, Mo., in December, 1856, he fell sick of pneumonia, and passed away on the evening of December 24. Mr. Campbell said of him: "I presume no laborer in word and doctrine in the valley of the Mississippi has labored more ardently, more perseveringly, or more successfully than has Elder John T. Johnson, during the whole period of his public ministry. How many hundreds, if not thousands, of souls he has awakened from the stupor and deathlike sleep of sin and inducted into the kingdom of Jesus, the King eternal, immortal, and invisible, the living know not."

The venerable Walter Scott, upon hearing of his death, wrote in the Christian Age that the sadness of his death

“carries to the bosoms of the brethren and relatives of the deceased so great a burden of grief, of woe, of wailing, and tears, that any effort on our part to increase or intensify it by words would be equally indiscreet, unfeeling, and unavailing. The stroke has fallen on our hearts with the unexpectedness of a jet of lightning from a cloudless sky.”

John T. Johnson was a plain and simple preacher of the gospel. He presented the facts, commands, and promises of the gospel in a simple way. He was well suited to present the gospel to a plain and simple people. He was direct in all that he said; he used no circumlocution in reaching the point; he attacked sin and error directly. It is said that he never attempted ornamentation in any speech that he ever made, that he was the most practical preacher in his day; he never quoted a line of poetry in any of his discourses. Like Paul, he was determined to know nothing while in the pulpit, “save Jesus Christ, and him crucified.” The desire of his soul was to enlist soldiers in the army of the Lord and to make them feel that they must fight the good fight of faith. John T. Johnson did much for the cause of Christ, and many in the great day will have cause to rejoice because of his labors.

AYLETTE RAINS

I believe that it was Carlyle who said: “A true delineation of the smallest man is capable of interesting the greatest man.” It is difficult to give “a true delineation” even of “the smallest man.” However, there is a freshness and inspiration in the study of biography which cannot be had from other classes



of literature. Many lessons may be learned from the lives of the most insignificant men, from the world's point of view, who have played an important part in God's great program for the redemption

of man. The subject of this biographical sketch may come in this class.

Aylette Rains was born in Spottsylvania County, Va., January 22, 1788. He lived at a time when educational advantages were meager. His parents were poor, and he was reared under the pressure of stress and strain from childhood to manhood. His parents were members of the Episcopal Church. They had their son sprinkled when he was four years of age. His father moved to Jefferson County, Ky., in 1811, and in 1814 he bought a farm near Campbellsburg, Henry County, Ky. Young Aylette began teaching school in his own neighborhood in 1816, and continued this work for three years. He then moved to Crawford County, Ind. Soon after this he began preaching the doctrine of the final holiness and happiness of all mankind. This doctrine was held by a small sect, at that time known as the "restorationists." He soon extended his evangelistic labors into Ohio. The lax morals of some of those who embraced "restorationism" and "latitudinarianism" soon led the young preacher to doubt seriously the doctrine he was preaching. However, he gathered a congregation of about thirty and organized them into a church in that section of the country; and he helped others organize other churches. "Restorationism" was so close to "Universalism" that he soon became, in theory, a "Universalist."

About this time he heard Walter Scott preach, and was charmed by his preaching. He heard him many times. He was honest and had made truth his guiding star. He was searching for the truth. So, when he heard Walter Scott in 1827, he soon recognized that Scott was preaching the truth. He had first gone to hear Scott at the strong solicitation of his "restorationist" friends and brethren. They were anxious for him to refute the strange doctrine that the eloquent Walter Scott was preaching. Rains' friends were confident that he could easily drive from the field any "Sir Knight" who might dare to break a lance with him. Imagine how disappointed they were when Rains said: "I have never in all my life heard just such a speaker or just such preaching. I am sure the preacher is not inspired, but there is inspiration in what he says."

I am not now prepared to deny what he says, nor am I ready to accept all. He interprets the word of God after a new fashion. I have so far been unable to detect the slightest flaw in any of his arguments. I must think on these things.”

He did “think on these things” seriously, and came to the conclusion that Walter Scott was preaching the truth; but before fully accepting it he went to Ebenezer Williams, a staunch Universalist and one of his most devoted friends, and for four days and nights they went over all of the arguments and Scriptures which Walter Scott had presented. Both Williams and Rains decided that they should submit to the command of God in baptism. “They both went alone to a beautiful pool of water near by. Rains baptized Williams on a profession of his faith in Christ, and for the remission of his sins. Williams then, taking the confession of Rains, baptized him for the remission of sins, and then they went their ways rejoicing. (“Recollections of Men of Faith,” page 35.) Rains began at once preaching the truth as he found it revealed in the New Testament.

He continued to hold to some of his views and opinions which he had formerly preached. This presented a very serious problem for the brethren at that time. They did not know whether they should fellowship him so long as he held to some of his former views. He continued to hold to the view that the wicked, after a certain amount of punishment, would be restored and ultimately blessed. This was a phase of Universalism. On a particular occasion the matter of fellowshiping Aylette Rains came up and was discussed in the presence of Thomas Campbell, A. Campbell, Walter Scott, and others. Thomas Campbell was the chief speaker on this occasion, and pointed out the difference between faith and opinion. Alexander Campbell emphasized the distinction which his illustrious father had made. They all agreed that they had nothing to do with regulating the opinions of men, that opinions are private property, and, as long as they are held as such, are not a bar to fellowship. We can never hope to see Christian people united in their opinions about matters, but we do hope and pray for the time when there will be

but “one faith.” Men can never agree on opinions. Opinions can have no binding authority and should not be made tests of fellowship.

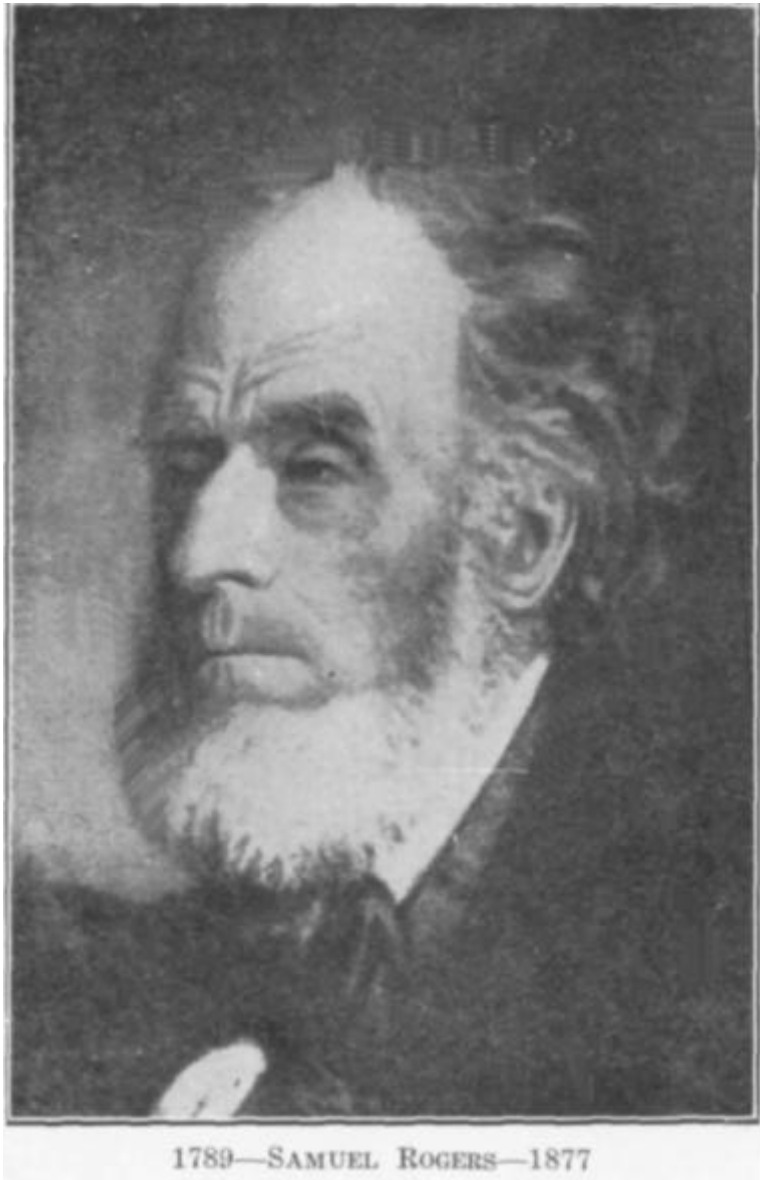
This was a critical period in the history of the great movement inaugurated by the Campbells to return to the New Testament order of work and worship. The Aylette Rains affairs became an example to many others, and the principles which were applied to him became the basic principles of unity. It was clearly pointed out to him that his views were merely opinions and speculations rather than matters of faith. He was asked to hold them as opinions, and consented not to preach anything that would disturb the peace of the church which he did not consider to be fundamental facts or truths of the gospel as revealed in the New Testament. He says: “I shall never, while I retain my memory, forget the magnanimity of Thomas and Alexander Campbell and Scott and several others on that occasion. They acted as men highly elevated above the paltry bickerings of speculative partisans; for though they considered my restoration sentiments as a vagary of the brain, they did not treat me with contempt, but with firmness and kindness encouraged me to persevere in the Christian race.” He goes on to say: “Had they pursued with me the opposite course, I do awfully fear that I might have made shipwreck of faith and a good conscience and become a castaway; whereas, under the kind treatment which I received from the chief men of the restoration, and the increased means of religious knowledge, to which I obtained access after I had left the Universalists, I grew in grace and knowledge of Jesus Christ with such rapidity that in twelve months or less time 'restorationism' had wholly faded out of my mind.” He had consented to hold his views as opinions and to preach only the plain, simple truths of the gospel. In his study of these simple truths, which are clearly and definitely revealed, he lost interest in all speculative theories and opinions of men. The surest cure for any and all tendencies toward speculative views and opinions is an earnest, prayerful study of the plain and simple truths of the New Testament. If all will let opinions remain in the realm of opinions and all others treat with kindness and Christian fellowship those

who may hold to speculative opinions, peace and harmony will prevail and truth and God will be glorified.

Aylette Rains soon moved with his bride to Paris, Ky. In 1834 he bought him a home in Paris, and lived there until 1862. He was a fine type of what is termed a “monthly preacher.” Churches prospered under his preaching. He preached once a month at Paris for five years, once a month at Millersburg for ten years; once a month at Clintonville for twelve years; at Providence, twenty-two years; at Winchester, Twenty-seven years; and at North Middleton for twenty-eight years. He died on September 7, 1881, in his ninety-fourth year. He lived nearly a century. For several years prior to his death he was not pleased with the tendency of many things in the church and wrote a number of articles for the American Christian Review under the general theme of “Warnings.” He alluded to the fact that there were being introduced into the church worship certain innovations, under the mild name of “expedience,” which were not in harmony with the truth as revealed in the New Testament. He greatly deplored this state of things and warned his brethren against “innovations,” “expedience,” and many other things. Those who hold to the pattern of sound doctrine today can see the wisdom of his warnings.

SAMUEL ROGERS

Many who had an active part in the early days of the “Restoration Movement” have been forgotten; only the most prominent are remembered.



Very much like the generals and leaders of carnal warfare: only the prominent leaders find a place in history, while the rank and

file of the army, who bore the burden, are forgotten. Samuel Rogers has almost been forgotten.

He was born in Charlotte County, Va., on November 6, 1789. His father, Ezekiel Rogers, emigrated from England and settled in Virginia. In 1793 his father moved from Virginia to Central Kentucky. The subject of this sketch was only four years old at that time, hence he was reared in Kentucky. His father next moved to Missouri and lived there until 1809, when he moved back to Kentucky. In 1812 Samuel Rogers married Elizabeth Irvin. The Irvin family had been reared after the strictest sect of Presbyterianism. A few years before Samuel Rogers married into the family the shackles of Presbyterianism had been broken and the Irvin family was liberated. Barton W. Stone held a revival meeting near the Irvin home, and the Irvin family became great admirers of Mr. Stone and were led by him away from the slavery of denominationalism and into the freedom that is in Christ Jesus. Later Samuel Rogers heard Mr. Stone preach and became a firm believer in the teachings of the New Testament. He became a Christian soon after his marriage.

The War of 1812 disturbed his peaceful relationship to the church. Mr. Rogers enlisted as a soldier and helped in the great war to rebuke England, the mother country, the second time. During the war he became estranged from the house of worship and became very indifferent toward the religious life. He says that “licentiousness and corruption, the natural offspring of war, had taken the place of virtue and good order in my life.” Very few young men who engaged in that war held fast to the integrity of the Christian life. It may be said that such is the usual result of war. Soon after the war closed he began to turn his attention to the religious life. This was largely due to the influence of his wife and her interest in the New Testament.

He soon began taking public part in the worship. He began by exhorting his brethren and sisters to live a holier life. He was impressed that he ought to do all that he could for his Lord. He began preaching the gospel as he began the Christian life—with earnestness and faith. Many were the hardships to be endured at that time, but

he was glad to be counted worthy to suffer and endure for the sake of preaching the gospel to a dying people. He says: "We did not look for a salary, passage, or anything of this kind. We went without purse or scrip and often without our meals, because we had nothing to buy with, and had to swim rivers because we had no money to pay the ferryman." He was encouraged by others and was told that the Lord had a great work for him to do, and that he should be humble and prayerful in doing this work and the Lord would be with him. The encouragement of his brethren had much to do with his success. I sometimes think that older brethren in the church today do not encourage younger ones enough. I am sure that flattery has ruined many a young preacher, and that good men have refrained from giving to young preachers words of encouragement because they were afraid they would spoil them. Prudent encouragement has never worked any evil, but has helped many a soul that was almost in despair.

After preaching a few years in Kentucky, Samuel Rogers moved to Clinton County, Ohio. He began at once preaching there to his neighbors and soon gathered together a little band of Christians who met for worship in the schoolhouse. People listened attentively through his preaching, and he was called upon daily to baptize people. He says that at that time he had not learned very much of the New Testament, and especially had not learned that "baptism was an absolute condition to church membership." He, like many others at that time, gradually came into a fuller knowledge of the truth. Later his attention was called to the New Testament teaching on church membership, and he began to baptize "for the remission of sins." He was so busy that he had but little time with his family. The demands for his services were very urgent. The "calls to preach" were not made by churches, because there were no churches in that section at that time; but these calls were made by those who saw a glimmer of light and wished to be led into the fullness of the light. In after life he said that an idle preacher could not believe the gospel. If one believes the gospel and loves the salvation of souls, there is always work for him to do. There is no excuse for a preacher's being idle

today. It is a crime against one's own soul to be idle when other souls are perishing for the truth of God. Samuel Rogers intensely believed this and was always busy. He established churches wherever he went. He was impressed with his mission in life, that it was not to seek pleasure, wealth or earthly fame, but it was to do good, and that one can do no better than to be preaching the gospel of Christ.

He made journeys into Missouri and preached the gospel there. He was the first to preach the gospel in St. Louis, a small town at that time. Wherever he held a meeting he established a church, and many churches in Missouri, Kentucky, Ohio, and Indiana were established by him. It is to be regretted that these churches have departed from the ancient order. He made tours through Virginia and Pennsylvania. He had read the Christian Baptist, published by Alexander Campbell, but up to this time had never met Mr. Campbell. While on a tour through Virginia he met him. This was in 1825. He heard him preach, and was greatly impressed with the piety and learning of Alexander Campbell. He afterwards said of Mr. Campbell that he did not "speculate or dogmatize, but pleaded with all the earnestness and confidence of an inspired man for the restoration of the ancient order of things, for apostolic doctrine and discipline." Of the first sermon that he heard Mr. Campbell preach he says: "With facts and documents completely overwhelming he demonstrated the fact that the church had apostatized from primitive faith and practice, and that the only remedy left us was in going back to the days of divinely inspired teachers and in adopting their doctrine and practice as our infallible guide." More clearly did Samuel Rogers see than ever before that human standards might be good or bad; that human teachers might be right or wrong, but that the holy men of God, who spoke as they were moved by the Holy Spirit, could not by any possibility be wrong, and that the only safe course to follow was to teach what the inspired men taught and practice what they practiced.

Samuel Rogers had but little learning. He attended school but a few days in his early life. However, he was

blessed with a strong intellect and an abiding faith in God's word. In his simple way he reached the hearts of the common people and led them closer to God. He was greatly distressed because of the division that existed among denominations. He did not see as clearly as some others the New Testament teaching on the church of God, but he did see the evils and unscripturalness of division. He reached the conclusion that men can never agree on opinions; that opinions have no binding authority, and should have none; but that in matters of faith men may be united, and that all that is needed for the accomplishment of this union is that men should lay aside their opinions and have a high regard for the plain teachings of God's word. There should be but one mind and one heart in matters of faith. He saw that so long as men cling to tradition and boldly set aside God's word there can be no union. He said: "If the day should ever come when the whole Christian world shall hold God's word in greater reverence than they do human traditions and speculations, then the whole Christian world will be one. I may be charged with a want of Christian charity, but I shall die in the opinion that nothing but a criminal contempt for God's word is at the bottom of all divisions." Such teaching as this should be emphasized today; and if we should remember nothing else that Samuel Rogers taught, the above is well worth our remembering his work upon earth.

Though he had no education, yet he had a burning zeal for the righteousness which is through faith. He loved to preach the gospel because it is God's power to save. He says it was easy for him to preach. "The story was plain and easy to tell. There was nothing to do but open my Bible and let it tell to a perishing world the way of salvation. It was not necessary to warp or twist a single word or sentence." He was baptized into Christ by Barton W. Stone, and among the hundreds that he baptized into Christ was Benjamin Franklin.

CALVIN CURLEE—1791-1851

The subject of this sketch was one of those heroes of the gospel who during the early days of the Restoration Movement did much for the cause of primitive Christianity. He has been forgotten by many who are now enjoying the blessings of his labors. Very little has been written about him and he left very little on record.

Calvin Curlee was born in North Carolina in 1791. He moved with his parents to Middle Tennessee and settled in what is now Cannon County. In 1820 he was living in Cannon County, near Woodbury, the county seat. He married Rebecca Fortenberry, who was born in South Carolina. He reared a large family, and many of his descendants are now living in Cannon County.

He was reared in the Baptist faith and began preaching for the Baptists, and he continued to preach as a Baptist preacher for fifteen years. When Alexander Campbell came to Nashville, Tenn., to preach, Calvin Curlee came to hear him. He remained several days in Nashville and heard every discourse preached by Mr. Campbell. After returning home he was so disturbed by what he had heard Mr. Campbell preach that he could scarcely eat or sleep for some days. He walked the floor and pondered the Scriptural truths which he had heard, and then he would sit down and read his Bible to justify his conclusion. He continued this for several days, and finally while walking the floor he paused and remarked to his wife: "Becky, somebody is wrong, and I think that we are." He would not accept the new-found truths until he had fully justified them by the Bible; but when he learned that he was in error, he did not hesitate to give up the error and embrace the truth. He soon began to preach and teach the simple gospel as it is revealed in the New Testament. Of course he incurred the enmity of his Baptist friends; however, he retained their respect, for they all knew him to be an honest man and upright in his life. Many who were his enemies at first later saw the truth and praised him for leading them into a fuller knowledge of the gospel.

He was a very close friend of Tolbert Panning. They

labored much together. Mr. Fanning esteemed him very highly for his native ability and for his zeal in the cause of Christ. They had much in common, as both believed the Bible to be the word of God and the only authority in religious affairs. Again, both of them were very fond of fine horses and took great interest in raising and training them. Curlee was a hard worker and accumulated some wealth. The records of Cannon County show that he was a taxpayer of that county and that his property was assessed at three thousand dollars in 1850. This was a large sum for that day. His property consisted of land and live stock.

He labored in Cannon County and adjoining counties and established many congregations. He gave five acres of land for a church house and cemetery. The church was established there through his labors. It is known today as Curlee's Church. A strong congregation meets there now, and a grandson, Dr. J. P. Curlee, preaches for the church there frequently.

When Tolbert Fanning started the publication of the Christian Review in 1844, Calvin Curlee helped him in getting up the first subscription list. In the February issue of the Christian Review (the second issue of that paper), Calvin Curlee wrote as follows to Mr. Fanning:

I have had the good company of Brother L. N. Murphree some two weeks. We visited the brethren at Philadelphia, Warren County, Tenn.; immersed seven, and one was added from the Baptists. I am going to ride this year as an evangelist in Bedford, Franklin, and Warren Counties." (Christian Review, 1844, page 47.)

Again, we find the following from his pen, written from Cannon County, September 2, 1844:

For the encouragement of your readers I write to let you know that we have just closed a meeting at my house, the result of which was as follows: Thirty-one persons were immersed, three of whom were from the old Presbyterians, four from the Cumberlands, one from the Methodists, and four from the Baptists. One Methodist lady united who had been immersed. One of our brethren who had been out of the way came back, made a noble confession, and was received. There were many persons in attendance. During the whole of our meeting, to their credit be it told, they honored the Author of the Bible and themselves by hearing what was spoken.

Brethren R. B. Hall, S. E. Jones, Y. W. McDaniel, B. White, and William Dill labored with us. The gospel is rapidly obtaining in my neighborhood. We have persons from all the sects to hear us and much prejudice is put to rest. On my last circuit, at Flat Creek, Bedford County, Tenn., we immersed eight, and two at Bean's Creek. In all, we added fourteen. (Christian Review, 1844, page 164.)

In the history of the "Churches of Christ" by John T. Brown we find Calvin Curlee mentioned among the early preachers of Middle Tennessee. He is mentioned together with Jesse L. Sewell, Isaac Sewell, T. Fanning, Sandy E. Jones, J. J. Trott, W. C. Huffman, and Jesse B. Furgeson. There are now twenty-two congregations in Cannon County, more than that number in Rutherford County, and a good number in Warren, De Kalb, and Bedford counties, which, either directly or indirectly, are the result of the good seed sown by Calvin Curlee. He was not known very extensively, as he confined his labors to Middle Tennessee. He was a modest man and cared nothing about publicity. He lived and labored before there were many papers published, hence there is but little to be found concerning his work.

In the Millennial Harbinger of 1852, on page 119, we have a brief obituary of Calvin Curlee, which is given in full here:

Departed this life, on October 23, 1851, in the triumphant hope of the gospel, Elder Calvin Curlee, aged sixty years. Some thirty years since the deceased became a member of the Baptist Church, shortly after which he began to preach; and after continuing in that communion some fifteen years, he united with the Christian Church, and until within a few days of his death continued a most zealous laborer in the good cause of truth, winning many souls to Christ and building up many churches. So forcibly did his example of piety, humanity, and righteousness, joined with the preaching of the word, affect his neighbors, that he was instrumental in building up a large church on his own farm. His labors of love will long be remembered in Middle Tennessee, as well as in other section of the country, where his zealous endeavors to reclaim his fellow creatures from ruin were signally blessed. Blessed are such, "for they rest from their labors; and their works do follow them."

The church spoken of in this obituary is still in existence as referred to above. Calvin Curlee was buried near

the church house. Dr. J. P. Curlee, a grandson of Calvin Curlee, has done much preaching in Cannon County. He is an earnest, faithful gospel preacher who has labored for the churches without any earthly consideration or remuneration. He has helped to keep alive the churches which his grandfather planted. Another grandson of his, Brother E. H. Hoover, of Chattanooga, Tenn., has done much work in the vineyard of the Lord. Brother Hoover preached for several years for the church at Lynnville, Tenn., and has been with Central Church in Chattanooga for about twelve years. I mention these godly men because of their relation to Calvin Curlee.

We find the obituary of Calvin Curlee's wife in the Gospel Advocate, November, 1857. It is as follows:

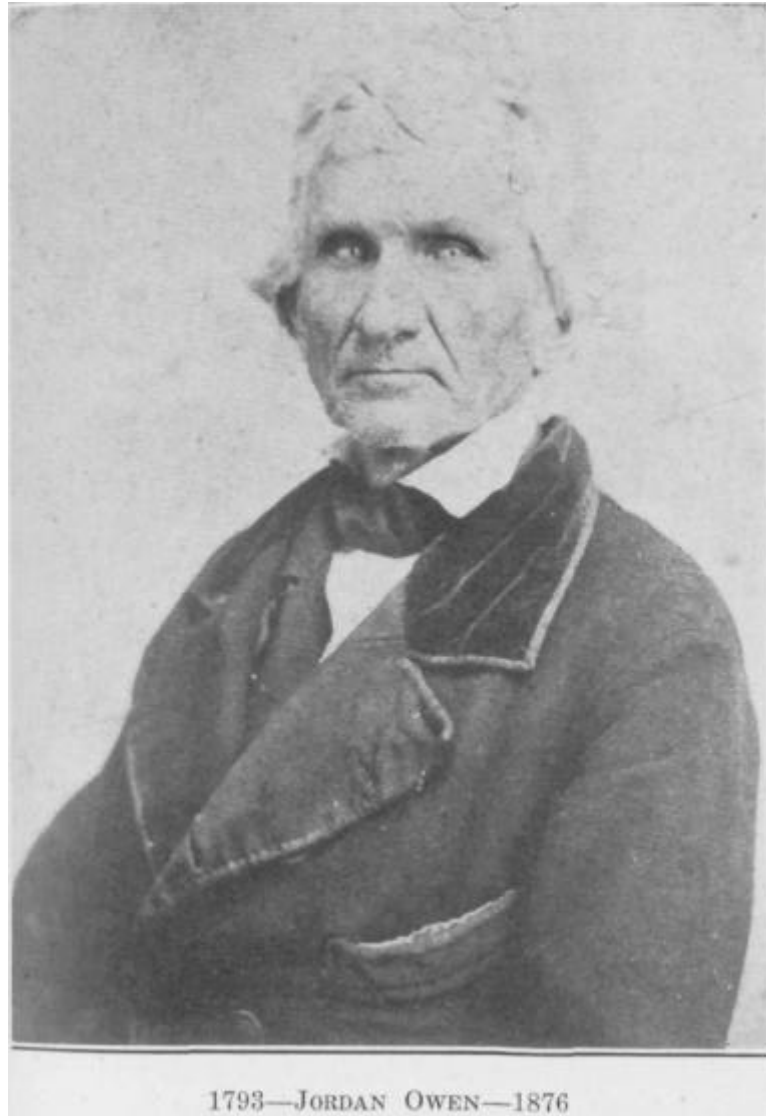
Rebecca Curlee, wife of the late Calvin Curlee, of Cannon County, Tenn., died on October 3, 1856, in the sixty-fifth year of her age. Few women were more devoted than was Sister Curlee, and seldom do we find one more clear in her Christian confidence and experience.

We find another pioneer preacher, J. K. Speer, writing in the Gospel Advocate, December 27, 1855, and he published in January, 1856, as follows: "Since my last to you, I visited Brawley's Fork (old Brother Calvin Curlee's earthly home), and, in connection with our devoted Brother Murphree, held a meeting of six days, with seventeen additions."

The records are brief in regard to Brother Calvin Curlee's work. However, tradition has handed down many interesting incidents of his life and events of his labors. When God's roll is called up yonder, we expect Calvin Curlee to answer, and to rejoice with him and others in their love and sacrifice for the Lord.

JORDAN OWEN

The subject of this sketch is another one of those pioneer gospel preachers who loved, labored, and died in obscurity. The world never knew him and the



Lord's people have forgotten him. The present generation possi-

bly has never heard of him, and yet few have sacrificed more for the cause of Christ than did he.

Jordan Owen was born on November 12, 1793, in Amherst County, Virginia. When he was one year old, his parents moved to Bedford County, Virginia. It was there that he grew to manhood. He endured the hardships incident to that country at that time. He had a religious turn of mind, but was inactive because of the confusion that existed in religious affairs in his county. At the age of twenty-five he was married to Miss Ruth Tinsley. Soon after his marriage he moved to Green County, Kentucky. This was in the year 1818.

Kentucky was on the frontier at that time, and there were few settlements in the section of the State where Jordan Owen lived. He continued in the same confused state of mind about religion for several years after coming to Kentucky. His religious turn of mind caused him to have deep convictions in regard to the fundamental traits of character, such as loving the truth and dealing honestly with his fellows. He engaged himself in the clearing of timber and farming. He was known by his neighbors as a man who would not swerve from his conviction of honesty. His was a rugged nature, and he was well suited to become a leader among the uncouth citizenry of his country. He was loved by his neighbors and was strongly urged to attach himself to one of the denominations in his vicinity. His neighbors could not understand why such a man as Jordan Owen, who loved peace and honesty and truthfulness, would refuse to become a member of some church. Probably he could not have given them a satisfactory answer.

In 1833 the Restoration Movement commenced by Alexander Campbell, Barton W. Stone, and others encroached upon the denominations in Green County. John D. Steele, a man without letters, yet a man who had learned well the will of the Lord and who had clear conceptions of the New Testament church, came into the community of Jordan Owen. John D. Steele could recite with much interest the conversions found in the New Testament, and could draw conclusions with logical force from them; and he could point out with accuracy the errors

of denominationalism as preached in that section of the State. Very few honest hearts could resist the truth as presented by John D. Steele. Jordan Owen heard him but a few times before he concluded that he was preaching the truth. He was now forty years old. He was settled in his habits and confirmed in his convictions; but when he heard the story of the cross as preached by Brother Steele and learned the simple terms of salvation, he at once made the good confession and was baptized into Christ by Brother Steele in 1833.

He began an earnest study of the Bible, and applied himself so well that he soon became well versed in the New Testament Scriptures. He had, by this time, with industry and economy, gathered much of this world's goods. He was considered "well to do," or rich, for that time. He was able to live and yet give much of his time to the study of the Bible. He became so full of the knowledge of God and saw the sore need for it among his neighbors so clearly that he began to preach with great power. All who knew him had confidence in him, and he wielded a mighty influence on his neighbors. He was a man of strong character and soon rendered himself very conspicuous among the disciples as a devoted defender of the faith. He had no equals in that part of Kentucky. Through his teaching the congregation was established at Mount Gilead, in Green County. When the congregation was organized, Brother Owen called upon all the disciples to "give themselves to one another and to the Lord," and called upon them to meet upon the first day of the week to eat the Lord's Supper. He was made one of the elders of the congregation and remained in that position for many years. Under his teaching and influence the church was preserved and became a mighty force for righteousness in that county.

In 1848 he moved to Hart County, Kentucky, and there became the active force in another strong congregation. He labored in word and doctrine among the people, who seemed to be anxious to know the will of the Lord. He traveled much on horseback, and received very little for his preaching; but he did not complain, for he did not expect any remuneration for his preaching. Some years

he did not receive enough to keep his horse shod. He preached because he felt, like Paul, "Woe is unto me, if I preach not the gospel!" When he was fifty-six years of age, he began to lose his hearing. This was somewhat a hindrance to him, but there was no relaxing of his energy. His love and devotion to the cause of his heavenly Master was so firmly fixed in his mind that he continued to preach the gospel wherever he found a willing listener. His hearing continued to grow worse and worse until he became "stone deaf." His family and friends had to communicate with him by writing. This was the only medium of conversation that he had in his last years. This misfortune, though great, did not appear to weaken his determination in the least to preach the gospel and exhort his brethren to faithfulness in the Lord.

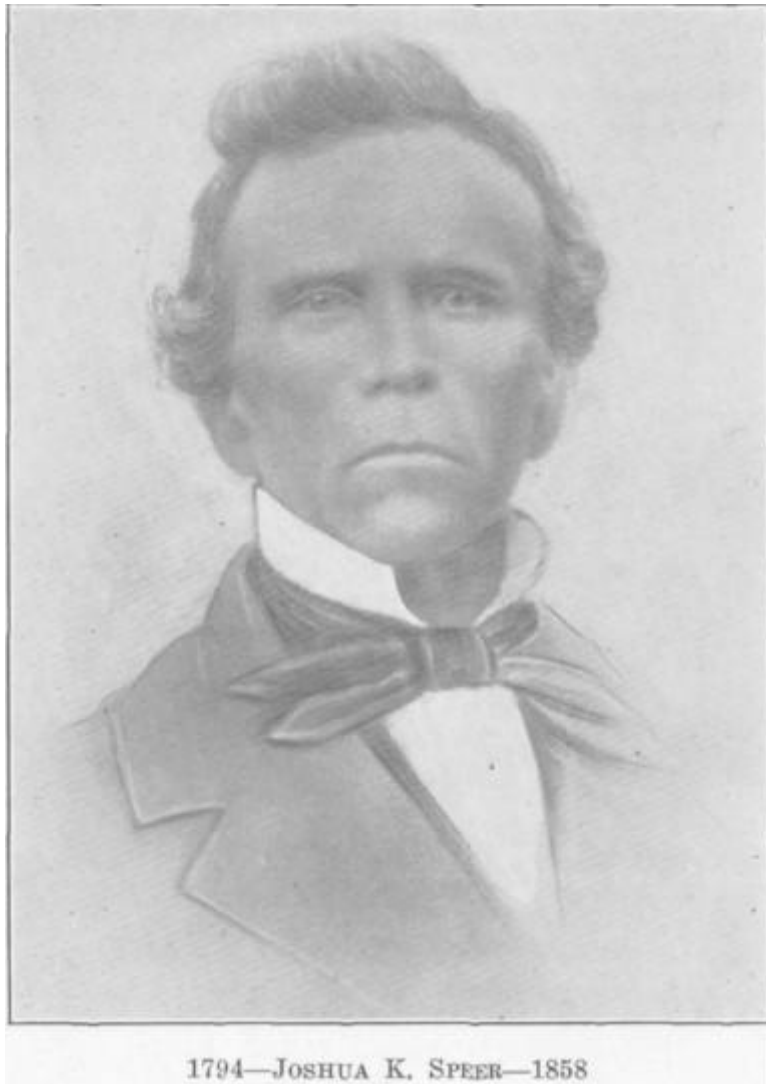
Brother Owen never missed a Lord's day in eating the Lord's Supper. Many who had come from the denominations were negligent about meeting regularly upon the first day of the week. Brother Owen's example of regular and punctual meeting on the first day of the week to break bread had a great influence over his brethren and sisters. On the first day of the week, if there was a band of disciples to be found within ten or twelve miles of his home, though greatly enfeebled by the incessant labors of many years, through heat or through cold, he was ever found plodding his way to the place of worship; and notwithstanding the fact that, after he arrived at the place of worship, he could not hear a word that was spoken, still it was to him a season of refreshing from the presence of the Lord. Through that all-inspiring medium of faith he looked forward to that within the veil, whither his forerunner had entered, and to whom he made his offerings, and upon whose strong arm he leaned for support in every trial of life. Though physically deaf, yet he could hear in his soul the words of the Lord Jesus, and he worshiped in spirit and in truth. In his last years, when he became so enfeebled that he could do but little preaching, he did much good in circulating religious tracts, periodicals, and useful books. There were few books and papers in his country, and he became

a great agent, not only for the church, but for the civilization of his county, by distributing good literature.

Brother Owen was riding horseback, and his horse became frightened and threw him off, breaking many bones in his feeble body. His body was too frail to recover from the shock, and he died on January 30, 1876, in the eighty-fourth year of his age, at his residence in Hart County, Kentucky. So closed the earthly life of another faithful old soldier of the cross and pioneer preacher of the gospel.

JOSHUA K. SPEER

Very few realize the hardships that were endured by preachers of the gospel a hundred years ago. There were two very formidable enemies, the world and



religious denominations. These enemies are found today in many

communities, but they are not so prejudiced and bitter in their persecutions as they were in the earlier days of the Restoration Movement. It was unpopular to proclaim “the ancient order.” Oftentimes the one who proclaimed the gospel had to suffer persecution. Those who preached the gospel at that time came out of some well-established denomination. When one came out of a denomination and began preaching the gospel, he lost the friendship of all his acquaintances and incurred the enmity of the denomination whence he came.

Joshua Kennerly Speer was born in 1794, in Yadkin County, North Carolina. He was the son of Aaron Speer; his mother's name was “Elizabeth.” He was reared in the Baptist faith. His parents were what they then called “Old Baptists,” or Primitive Baptists. Joshua K. Speer accepted the teaching of his father, but could not understand the theories concerning predestination and election. He searched for light from all who he thought were able to give him help. He held long and interested interviews with the prominent Baptist preachers of his faith. They tried to satisfy his mind, but were unable to do so. He doubted the whole system of the Baptist faith. Some of his preachers told him that his “doubts” were strong evidence that he was one of the elect. However, this did not remove the difficulty from his mind.

At the age of twenty-four he came to Tennessee and located in Williamson County not far from Franklin. This put him in new environments. He thought that he might find comfort and further instruction with respect to his religious life. By nature he was pious and humble. He wanted to do the will of God, but did not know how to begin it. He had never read the Bible. It did not occur to him to read the Bible for instruction. He began reading the New Testament, and soon he saw the light. He was baptized by Elder J. J. Trott. However, he identified himself with the Baptist Church of his community. It did not occur to him that he could be a Christian without belonging to some of the denominations. He knew that they were wrong, that they taught much error, but he attributed this to the frailty of man.

On the fourth Lord's day in November, 1823, he began to preach. He was identified with the Baptists that time.

He was not trying to preach what the Baptists believed, but what little he knew of the Bible. He wanted to honor God and teach his truth, but he had learned very little of it at that time. He became a reader of the *Christian Baptist*, published by Alexander Campbell, and this led him to preach with more clearness the truth as revealed in the New Testament. It was difficult for him to banish from his thoughts the confusion of religious error that he had learned. He continued to preach, and was among the first in the State of Tennessee to come from the Baptists and preach "the ancient order of things." He set his heart to the task of teaching his neighbors and all who would listen to him the will of God. He was a successful preacher and had a wonderful influence over his hearers. He entered the evangelistic field and preached in Northern Alabama and Middle Tennessee wherever opportunity was offered him.

He was positive in nature and preached the gospel in a direct way. There was no misunderstanding him. He had but little education from books, but he became quite familiar with the teachings of the Bible and had the gift of expressing himself with clearness and force. He had sympathy for those in error, and, with his power of presenting the truth with clearness and his power of exhortation, he won many to Christ. In 1848 we find him teaching clearly the duty of members of the church. He wrote to the editor of the *Christian Magazine* and said: "For three months I have been trying to bring about a better state of things in the churches where I have labored, by teaching the disciples what the Scriptures demand them to do and what they forbid their doing, as members of Christ's body." He further says: "As the course most likely to insure success in this, I have laid great stress on personal and family culture. I am perfectly convinced, that, if a member of the church will not try to add to his faith all that is commanded (see 2 Pet. 1: 5-7), he should be removed from the community. Again, if a member who is at the head of the family will not read (if he can read) to, and offer prayer to God in, his family, he should be excluded." This shows that Brother Speer saw the need of teaching the word of God in the family.

In 1850 we find him preaching at Cathey's Creek, Dun-lap, Liberty, and Mount Horeb. In giving a report of his work for 1849, he gives the number of additions to these churches, which amount is above three hundred. He held a meeting at Totty's Bend and baptized eighteen in July of that year. In August of the same year he held a meeting at Lynnville, Tenn., and baptized twenty-nine. He preached a week at Weakley's Creek and baptized fifteen. He held a meeting at Lasea in 1849 and baptized fifty. In 1850 we find him doing evangelistic work in Giles and Lawrence counties. In these counties he established many congregations. We find him also preaching in Wayne, Lewis, Maury, Hickman, and Lincoln counties. He established churches in all of these counties that year. In 1852 we find a record of his work published in the Christian Magazine. In his report he says: "I had the good fortune to plant a church at Williamsport, Maury County, Tennessee, last year [1851], numbering thirty-eight members. Several have been added to this congregation this year [1852]." There are very few congregations in Maury County that have not felt the influence of Brother Speer.

In 1855 we find him living in Rutherford County. He held a meeting for Rock Springs Church, in that county, beginning on July 13, 1855, and continuing one week, in which there were forty additions to the church. In making his report to the Gospel Advocate he says: "Let us thank God and take courage." He preached monthly for the Rock Springs Church during the year 1855, and there were fifty-three additions to the church that year. On December 27, 1855, he reported to the Gospel Advocate that he had just closed a meeting at Brawley's Fork (old Brother Calvin Curlee's earthly home) with seventeen additions. He also reported that he had fifteen additions at Cripple Creek, in Cannon County, and fifteen at Millers-burg, Rutherford County. He closes his report to the Gospel Advocate as follows: "As ever, your brother in the best of all labors on earth, J. K. Speer."

In 1856 he visited his old home in Yadkin County, North Carolina. He had a brother living there at Yadkin Institute. He preached there and baptized fourteen and planted a church there. He says that he preached "three

times in the meetinghouse in Rockford, and three times in the courthouse in Yadkinville, to very large congregations who seemed to be anxious to learn the gospel plan of salvation more perfectly. Never did I see a people more ripe for reformation than they are at this time in North Carolina. I believe we ought to send one or more to preach the gospel there.” This report was made to the Gospel Advocate in 1856. His meeting at Yadkin Institute was held in the early spring of that year. Again we find him visiting Yadkin Institute in September of the same year. In making his report of this visit to the Gospel Advocate, he says: “I am happy to say that I found the disciples here 'walking in truth.' They have met every Lord's day since they first became a congregation last spring. I have added nine to their number since my arrival.” A later report shows that nineteen were added to the church and that he preached at five other places in the State. He reported that he had preached at Dobson, Surry County, North Carolina, and found there two ministers—one a Baptist, the other a Methodist—“both of high standing in their respective churches, and of fair abilities both natural and acquired. After hearing me three times the Baptist minister most freely gave up his humanisms for the truth, and after hearing four more discourses the Methodist made the good confession and was immersed in the name of Jesus Christ for the remission of sins; with these I gained fourteen others, thus planting a church in Dobson of sixteen members, with two of as good preachers as are to be found in that region. Thus you see I gained thirty-five in all.”

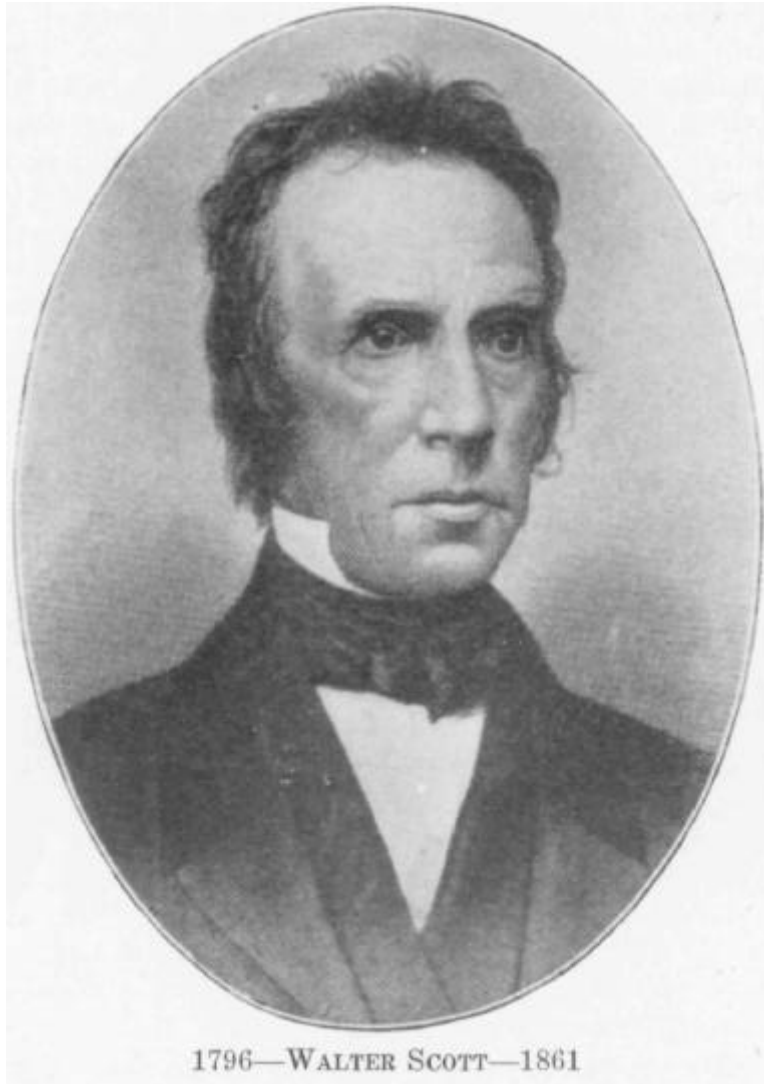
We find Joshua K. Speer in 1857 living at Lavergne, Tenn., and a member of the board of trustees of Franklin College. This shows that he was in high standing and in great favor with Tolbert Fanning. He was interested in the education of the young people of his country. He was especially interested in preparing young men to preach the gospel. In giving his report for the year 1857 in the Gospel Advocate, we find him at McMinnville, Tenn., in a week's meeting, in which there were twenty additions to the church. That year he preached at Lynnville six days, with seven additions. He reports holding a meeting at New Hermon, where he labored with Brother D. Lipscomb

in a meeting and baptized nine. He was associated with Dr. T. W. Brents in a meeting at Liberty, with twenty-five additions. At Ebenezer he joined Brother D. Lipscomb and Brother T. Panning in a pleasant meeting, with twelve additions. This year he had one hundred and thirteen additions to the congregation at Rock Spring, in Rutherford County. No preacher labored more abundantly than did Brother Speer. This year he lived at New Hermon, in Bedford County, Tennessee. This congregation is one of the oldest congregations in the State.

Brother Speer died at his home at New Hermon, May 27, 1858. A recent visit to his tomb in the little cemetery near the New Hermon church house revealed that, according to the record on the tombstone, he died in 1859. This is an error, evidently placed on the stone some years after his death. The Gospel Advocate, bound volume of 1858, page 256, gives a report of his death. The Millennial Harbinger of 1858, page 540, gives a brief report of his death. Both the Gospel Advocate and Millennial Harbinger of 1858 report his death. These evidently record the date of his death correctly; hence, the date on the tombstone is an error. Brother Speer was married twice and has many descendants now living.

WALTER SCOTT

Walter Scott was born in Scotland on October 31, 1796. He was of the same ancestry as Sir Walter Scott, whose poems and historical novels have been such a valuable contribution to English literature. There were ten children in his



father's family—five sons and five daughters. Walter was the fourth son and the sixth child. His father was a music teacher of considerable culture and agreeable manners. Both of his parents were members of the Pres-

byterian Church. His father died very suddenly, and his mother, who was of a deeply sensitive nature, died immediately upon hearing of the death of her husband. They were both buried at the same time in the same grave. It was the wish of both parents that their son, Walter, devote himself to the ministry of the Presbyterian Church, and it was the ambition of the son to fulfill the wishes of his parents.

Young Scott attended school in Edinburgh and abode with an aunt who lived there. He made rapid progress in his studies. He had an uncle who had come to America and was making a successful living. This uncle wrote for one of his nephews to come to America and he would help him get a useful occupation. Walter Scott seems to have been best fitted to leave the home country at that time. He arrived in New York on July 7, 1818. He remained there for a while and began teaching. In May, 1819, he went to Pittsburgh and chanced to meet a Mr. Forrester, who was principal of an academy. Young Scott began teaching with his new-found friend. He found that Mr. Forrester was intensely interested in the study of the Bible. Young Scott believed in the Presbyterian Church and its creed. Mr. Forrester kindly challenged the Scripturalness of the Presbyterian Church. He soon convinced Mr. Scott that human standards in religion are as imperfect as are their authors, and impressed him with the fact that the word of God is the only true and sure guide. Young Scott now began to look upon the Bible, not as a repository of texts from which to draw proofs and doctrines, but as a book divine which was intended to guide man in all of his religious activities.

He soon found from the reading of the Bible that infant baptism was not authorized by the Bible and that he would not practice it. Next he engaged in a study of the Greek text of the New Testament, and he soon discovered that sprinkling and pouring are human substitutes for baptism as taught in the New Testament. True to his conviction and desiring to be led by the word of God, he asked his friend, Mr. Forrester, to baptize him. After his baptism he united with a small body of baptized believers known as a Baptist church. He rejoiced in that portion of the truth which he had so far learned. It seemed reasonable

to him that the precepts of the New Testament should be followed and that the duties therein enjoined should be performed; that its promises should serve as a motive to obedience and that blessings should follow one's obedience. He recognized the great central truth of the New Testament, that Jesus is the Christ, the Son of the living God, and that all other truths revolve around this proposition as the planets revolve around the sun. He at once resolved to subordinate all his present and future attainments to the glory of Christ Jesus and his religion. He resolved to read daily the Bible and learn the will of the Lord. He became at once an original, bold, and independent thinker. His heart eagerly yearned for the truth.

He met Alexander Campbell in Pittsburgh in 1821. He at once became attached to him. He admired his brilliant intellectuality and his eloquence of speech. At this time Alexander Campbell was in a loose way affiliating with the Baptists. These two, Alexander Campbell and Walter Scott, became firm friends and found much in common. It has been said truthfully that they were nearly equal in genius, eloquence, talent, learning, energy, and devotion of the truth. Both were pure in life and consecrated in heart. It is difficult to think of the work of Mr. Campbell without associating Mr. Scott with this work. Both studied the Bible together and found great comfort in companionship the one with the other. The great work of Mr. Campbell would not have been possible had it not been for Walter Scott, and the work of Mr. Scott would not have been possible without the help of Mr. Campbell. Both of these great men were gradually led out of the inconsistencies and errors of the Baptist Church to the fullest freedom in the truth of the gospel together. Each helped the other.

Mr. Scott was united in marriage in 1823. He was at this time twenty-six years old, of medium height, and slender in person. He was rather meditative and abstract in aspect, with a tinge of sadness in his air. His nose was straight; his lips rather full, but delicately formed; his eyes dark and lustrous, full of intelligence and tenderness; and his hair was black as the raven's wing.

When Mr. Campbell was preparing to publish his paper, he intended calling it "The Christian," but Mr. Scott sug-

gested to him to call it “The Christian Baptist.” We might say that Mr. Scott named Mr. Campbell's first paper. Then, later, when Mr. Campbell was preparing to publish another paper, he thought of calling it “The Millennial Herald,” and Mr. Scott suggested calling it the “Millennial Harbinger.” This is mentioned to show how closely associated Mr. Campbell and Mr. Scott were in their work, and the respect and influence that Mr. Campbell had for Mr. Scott.

As members of the Baptist Church, they belonged to what was called “The Mahoning Association.” This was composed at first of ten Baptist churches, but the number afterwards increased to about twenty. Each of these churches had its own articles of faith, some of them differing widely from the articles of other churches in this association. The association seems to have been a very loose organization of churches widely differing in faith and practice. Nearly all of them showed signs of breaking away from Baptist usage. This question was asked at a meeting of the association: “Will this association hold in its connection a church which acknowledges no other rule of faith and practice than the Scriptures?” The answer was: “Yes; on satisfactory evidence that they walk according to this rule.” Another question at another meeting was asked: “Can associations, in their present modifications, find their model in the New Testament?” The answer was: “Not exactly.” Such questions showed the tendency of all these churches to break away from human creeds and customs and take the word of God as their guide. One church had this clause in its Articles of Faith: “We believe the Old and New Testaments to be the word of God, and the only infallible rule of faith and practice in religious things.” Some one asked: “Brethren, do we believe that clause?” It was answered in the affirmative by several. “What, then, is the use of the rest of the creed.” The question was not answered, but the creed was set aside.

Mr. Scott soon was instrumental in leading, or helping to lead, the whole association of churches back to the New Testament order of work and worship. From then on Mr. Scott gave all the energies of his soul and body to the restoration of religious people to the New Testa-

ment pattern. He was a mighty agency in this great work. His example of consecration should be a benediction to all today. He died on April 23, 1861, in his sixty-fifth year. Alexander Campbell wrote of him after his death: "No death in my horizon, out of my own family, came more unexpectedly or more ungratefully to my ears than this of our much-beloved and highly appreciated brother, Walter Scott, and none awoke more tender sympathies and regrets. Next to my father, he was my most cordial and indefatigable fellow laborer in the origin and progress of the present Reformation. We often took counsel together in our efforts to plead and advocate the paramount claims of original and apostolic Christianity. His whole heart was in the work." "I knew him well. I knew him long. I loved him much. We might not, indeed, agree in every opinion nor in every point of expediency; but we never loved each other less because we did not acquiesce in every opinion and in every measure. By the eye of faith and the eye of hope, methinks I see him in Abraham's bosom."

JOHN CALVIN SMITH—1796-1870

One purpose of these sketches is to bring to the attention of the present generation pioneers and heroes of the gospel who have been forgotten or whose memory has been neglected. We want to give honor to whom honor is due and pay tribute to whom tribute is due. Many earnest, consecrated, sacrificing gospel preachers have been forgotten, and many today are enjoying the fruit of their labors without even knowing the hardships that were endured by those who helped to “restore the ancient order of things.” It is a small way of giving them due honor by sketching a few of the interesting facts and labors connected with their work. It seems that we ought to do this much, at least, for the memory of such men. Many congregations exist today which do not know the sufferings and hardships that others had to endure in order to make it possible for the church to exist or to be established.

John Calvin Smith comes in this class. He was born of very respectable and pious Baptist parentage in Wilkes County, N. C., May 27, 1796. His parents moved to Tennessee while he was small, and later moved into Southern Kentucky. At the age of twenty-five he was baptized into the Baptist Church at Clear Fork, Cumberland County, Ky., by Elder Isaac Denton, a noted Baptist preacher in that vicinity. The following year he began preaching for the Baptists. After preaching for a while at Clear Fork, he moved his membership from that church to the Sinking Springs Baptist Church in Fentress County, Tenn. He soon became the pastor of that church and of the Wolf River Church, a few miles from there. The Baptist churches prospered under his preaching. He earnestly and faithfully preached the doctrine of that church to the best of his ability.

In the meantime he studied the New Testament, and from this he learned that the church to which he belonged was not modeled after the New Testament order or pattern. While preaching for the Wolf River Church, another Baptist preacher, Jonathan H. Young by name, ap-

plied for membership in the Wolf River Church. This was in 1829. Elder Young asked permission to speak and explain his position in regard to some of the articles of faith of the Baptist Church. In giving his explanation, he declared that he had no confidence in creeds made by man. John Calvin Smith, who was present, heard Elder Young's argument against human creeds and confessions of faith made by man. He also expressed his doubt as to the authority of these creeds and articles of faith, and declared that the Bible was sufficient for all rules of conduct and matters of faith in a Christian's life. After these statements he said that if the church was ready he would call for the vote of the church as to whether it would accept Elder Young as a member. When the vote was taken, Elder Young was unanimously received into the fellowship of the Wolf River Baptist Church. Smith was now thirty-three years old. From this time a new era dawned on the Baptist community in all parts of that country. Gradually Smith learned the truth, and as he learned it he taught it to others. Elder Young was a faithful colaborer with him, and they studied much together.

Elder Young became very bold in preaching the newly found truths to all who would listen. He went into Cumberland County, Ky., and preached there the gospel as revealed in the Bible. Elder Isaac Denton heard him and pronounced him unsound in Baptist doctrine. Elder Young replied that he had been accepted by the Wolf River Baptist Church and that John Calvin Smith had voted with the church there to receive him. This brought Smith into direct conflict with Elder Denton, and ultimately a clear-cut issue was formed between Elder Denton and John Calvin Smith. The Wolf River Baptist Church was called upon to answer for such an offense as receiving into fellowship one who preached heresy, and it was also charged with maintaining a preacher that preached heresy. The time was set for a trial and a large congregation assembled the first Saturday in August, 1831. The issue was clear: Should creeds and confessions of faith be rejected? The debate was opened with great energy and animation, and it was conducted with great ability on both sides until late that evening. The suit was then postponed until the

first Saturday in September. A large assembly of anxious people from all parts of the country came together to “hear the conclusion of the whole matter.” Again the debate was conducted with great zeal and ability until late that evening. Finally Elder Smith made the proposition: “All that are willing to accept the Bible alone as the only authoritative rule of faith and practice, rise up and stand with me.” Several courageous souls with boldness took sides with Smith. Elder Denton, after explaining for some time what he was pleased to call “Campbellism,” called upon the church to vote and exclude from their fellowship Elder John Calvin Smith. They did this, but not until after Smith had withdrawn from them. From this time Smith preached a full gospel in its simplicity and power, and many were led into a fuller knowledge of the truth by his preaching. Baptist churches in that country began to decline and churches of Christ were established and waxed stronger and stronger.

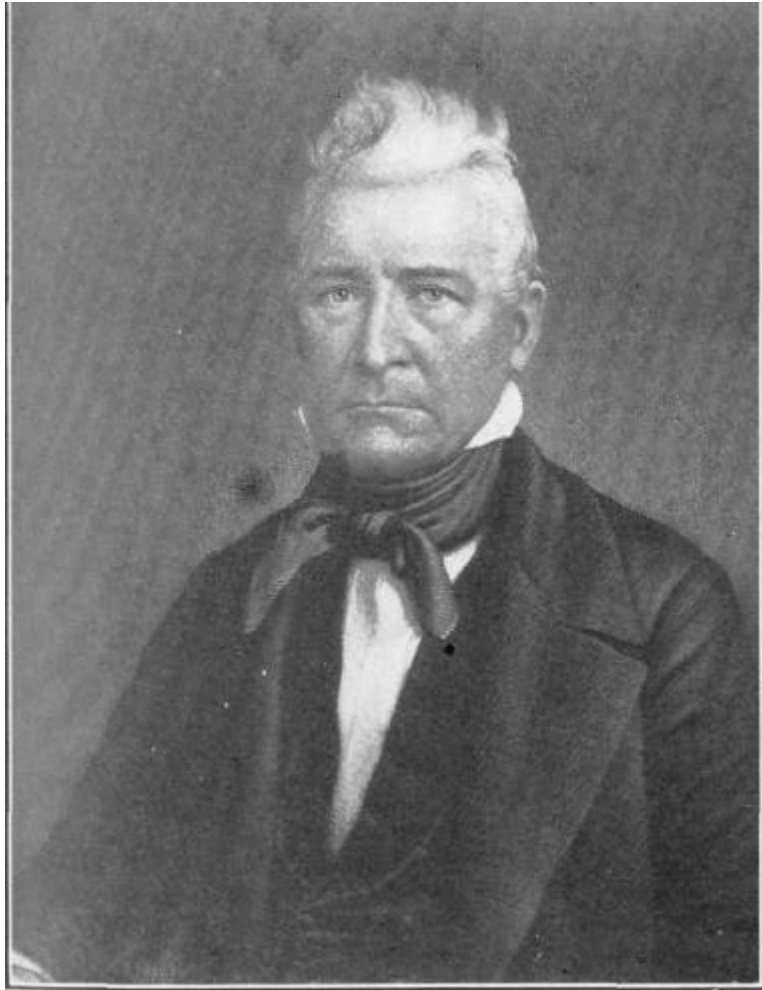
John Calvin Smith was a good man. He was one of the best men in that whole country. He was chaste and modest in all his ways. The prophecies and promises of the Bible furnished food for his soul. As a preacher, he was more logical and convincing than rhetorical and declamatory. When he was aroused and “warmed up” to his subject, he often became quite eloquent. His voice was clear and musical, and his exhortations were impressive and fervid. He always fed his hearers with knowledge and Scriptural arguments. Wherever he went, he sowed the seed of the gospel broadcast in every neighborhood. A church was planted after the New Testament order on Wolf River, which soon became a large and influential church in that community. The pious Stephen Sewell and his family left the Baptist Church largely through the influence of John Calvin Smith. This was some time after the trial and exclusion of Smith from the Baptist Church. Stephen Sewell had four or five sons who became faithful preachers of the gospel. Much of the work done by John Calvin Smith prepared the way for the great work which the Sewells did in that country; hence, some honor is given to Elder Smith in the work which the Sewells did.

No man had greater influence in those early days in Pickett, Fentress, and Overton Counties, in Tennessee, and Clinton and Cumberland Counties, in Kentucky. Frequently entire Baptist churches were caused to give up their creeds and accept the New Testament. John Calvin Smith was so familiar with the New Testament and could handle the arguments against creeds so effectively that no one was able to stand before him. With the "sword of the Spirit" he put to flight all the enemies of the truth; and he did it in such a simple way that the common people easily grasped the truth and loved him for his earnestness and faithfulness in the cause of the primitive order of things.

He gave his entire life to the preaching of the gospel, and he did this without any earthly reward. He received very little for his services as a preacher of the gospel; but he was not preaching for money, but for the salvation of souls. His last days were spent in intense pain and suffering. He bore this extreme pain as a Christian hero, with patience and resignation to the will of God. He was anxious about the welfare of his family and the church. In his last affliction he requested the church at Albany, Clinton County, Ky., of which he was a member and an elder, to pray that his faith might not fail. He did not wish them to pray for his restoration to health again. He died on Friday, February 18, 1870, and was buried in the Travice family graveyard in Pickett County, Tenn.

THOMAS M. ALLEN

In the early days of the Restoration Movement many espoused the cause of the New Testament church from all ranks of life. There were those who were



1797—THOMAS M. ALLEN—1871

in poverty, yet honest and sincere, who took up the cause and proclaimed the gospel successfully to those in that rank of

life; again, many among the wealthy were found who were willing to sacrifice and help proclaim “the ancient order of the gospel.” Thomas M. Allen came from among the prominent and wealthy.

He was born in Shenandoah County, Virginia, on the Shenandoah River, October 21, 1797. Little is known of his parents; neither do we find any record about his education. However, his after life shows that he was a well-educated man. His parents were Presbyterians, and he espoused the cause of the Presbyterian Church early in life. When he was a young man, he happened to an accident while riding horseback which left him a crippled arm and hand for life. In company with a young lady on a short journey, a storm suddenly arose, and they took shelter under a tree. Lightning struck a tree near the two and shattered the tree, killing the young lady instantly and killing the horse on which young Allen was riding. He studied law and moved from Virginia to Kentucky, intending to practice his chosen profession. For some reason he first located in Indiana and opened an office and began the practice of law. Later he came to Kentucky. Soon after he came to Kentucky he became interested in the subject of religion. He had served in the War of 1812 and had lost his youthful interest in the subject of religion. He heard Barton W. Stone preach, and he became interested at once. He was baptized in May, 1823, by Barton W. Stone. He at once began to speak publicly on the subject of religion. At that time those who had left the Presbyterian Church and were preaching independently were called “New Lights.”

He was associated in his early days as a preacher with Barton W. Stone, F. R. Palmer, and Joel H. Haden. These had not come into the fullness of the knowledge of simple gospel truth, but were still confused with different phases of denominationalism. However, it was not long until they emerged from the fog and confusion of denominational error and came into the fullness of gospel light. Thomas M. Allen preached the gospel in his own county and adjoining counties. He preached much in Bourbon County, Kentucky, and established many congregations in that county. He wrote in his journal at the close of the

year 1827 the following: “During the year 1827 I married eight couples; baptized fifty-one persons; planted two churches—one at Antioch, Bourbon County, and the other at Cynthiana, Harrison County, both having increased considerably and at this time are in a very flourishing condition.” In 1830 he says: “I attended the Baptist Association at Silas on the fifteenth of August and saw the association exert their lawless and unauthorized power over all usage, constitution, precedent, or rule in the exclusion of Brethren J. Creath, Sr., and J. Creath, Jr., and the churches to which they respectfully belong, simply because of their opposition to all human creeds and their views on gospel liberty. The conduct of the orthodox part of this association convinced me that they were actuated by the same spirit that in former days planted the stake and lighted the fagot.” He heard Alexander Campbell preach on November 15, 1830, for the first time. He continued his labors with abundant success as an evangelist in Kentucky. He established churches at Paris, Clintonville, and Bryant Station.

In 1836 he moved from Fayette County, Kentucky, to Boone County, Missouri. There he located on the “Two-Mile Prairie.” He entered the field at once as an evangelist and traveled much in preaching the gospel. Perhaps no other man in the State of Missouri ever did as much traveling on horseback and preaching the gospel as did Thomas M. Allen. In private houses, in barns, in open groves, in courthouses, in the Hall of Representatives at Jefferson City, and in nearly all the meetinghouses of his section of the State was the voice of Thomas M. Allen heard pleading for the truth and the union of God's people by returning to the apostolic doctrine and practice. No man did more to spread the cause of Christ in the State of Missouri than did Thomas M. Allen. His labors were not confined to the State of Missouri. He visited time and again the State of Kentucky and strengthened the churches that he had established in that State and helped to establish others. He labored energetically and successfully as an evangelist in many parts of our country. In 1860 we find a report in the Gospel Advocate of that year of his work in Tennessee. In the August issue of the Gospel Advocate of 1860 we find this report:

“Brother Thomas M. Allen, of Missouri, labored several weeks, in the early part of the summer, in Rutherford County, Tennessee, with good success. He has long been earnestly engaged in pleading the cause of the Master and is one of our most respected evangelists.”

Brother Allen's going to Missouri was an epoch in the history of the few struggling churches in that State. He threw all the power of his life into his work and saw happy results from his labors. He was a man about six feet in height and weighed about one hundred and eighty pounds. He had a most commanding personality and a clear, strong voice. He could endure more than the ordinary man, and rejoiced that he had so much strength that he could dedicate to the preaching of the gospel and establishing churches. Through his influence Alexander Campbell visited Missouri and strengthened the churches. Brother Allen wrote frequently to the Millennial Harbinger. He reported his meetings and those of his brethren in that paper. Brother Allen never aspired to any office, but he always felt and frequently manifested a deep interest in the political welfare of his State. He was frequently urged by his party friends of the old Whig party to become a candidate for Governor of the State, but he refused to let his name be used for this purpose. Once he declined an appointment to Congress to fill an unexpired term, on the ground that it might impair his influence as a minister of the gospel and would be setting a bad example to the young preachers.

Brother Allen was a successful business man. He was what would be called a “wealthy man.” He contributed liberally of his means to the endowment fund of Bethany College. His interest in that college grew out of his desire to see the churches supplied with an educated ministry. He was a friend of education and was one of the earliest and truest friends of Missouri University, located at Columbia. He was honored a number of times by being elected president of the board of directors. While he was a slave owner, yet he had great sympathy for his servants and treated them as part of his own family. Many of his slaves remained in his employ after they were freed, and all of them continued to be the objects of his care.

Brother Allen continued his active service as a preacher

of the gospel until the fall of 1871. He served as a faithful preacher of the gospel for more than fifty years. He died on October 10, 1871, in Columbia, Mo. Funeral services were held by Joseph K. Rogers, president of Missouri University. His funeral was attended by one of the largest crowds ever seen in Columbia. The doors of the business houses were closed during the exercises. He had done justice, loved mercy, and had walked humbly with God, and was finally called where “the wicked cease from troubling and the weary are at rest.”

PHILIP S. FALL

Philip S. Fall was the eldest of twelve children. He was born at Keloedon, England, in September, 1798. He came with his father's family to the United States in 1817 and located near Russellville, Ky. His father and mother both



died the following year and left him, at the age of nineteen, to become the head of the family. The new duties and responsibilities weighed heavily upon him.

He had been well educated in England before coming to the United States.

He was possessed with rare mental gifts of the highest order, and supplemented these by a liberal education in the common branches of that day. He is described as being “dignified without presumption and affable without familiarity.” He was commanding in person and courtly in address. He was pure in heart and clean in life and loved God and man. He was admirably fitted for the exalted work of his dual calling—teacher of the young and a preacher of the gospel. He was refined in manners and unblemished in character, possessing cogent reasoning powers. He was clear in his enunciation and remarkably correct in his use of words.

His career as an educator began in 1818, when he established an academy near Louisville, Ky. He conducted this institution of learning with marked success for some time. In the same year he united with the Baptist Church. He had been a member of the Baptist Church in England. In 1819 he was ordained as a preacher in the Baptist Church. He married Miss Annie Bacon in 1821. She was a member of a distinguished Kentucky family. The same year he received a call to preach monthly to a small congregation of Baptists who were meeting and worshiping in the courthouse in Louisville. In 1823 he moved to the city of Louisville and established a school there, and at the same time continued preaching for the Baptist Church.

In 1824 he was led by the writings of A. Campbell to study prayerfully the New Testament Scriptures. He soon became convinced that the New Testament was a sufficient guide in all matters of religion. He led his congregation to adopt the New Testament as the guide and to follow the principles revealed therein, and the entire congregation put away the Baptist creed.

In 1825 he came to Nashville, Tenn., and in 1826 began to preach for the Baptist Church in Nashville. His views in regard to the Baptist Church and the teachings of the New Testament were known in Nashville before he was asked to preach for the Baptist Church. He would not accept the work with the Baptist Church without the privilege and liberty to express fully his views in regard

to the New Testament teachings. Soon the congregation in Nashville, with but few exceptions, adopted his views, and from that beginning a church after the New Testament order began and has continued in Nashville until the present time. He continued to labor with this congregation until 1831. During this time he occupied a chair in the Nashville Female Academy, a time-honored institution of learning.

In the winter of 1823 he delivered a discourse to a large audience at Frankfort, Ky., in which he traced out clearly the difference between the law of Moses and the gospel. This discourse displeased a great many of his Baptist friends and Baptist preachers. He gradually came into the full light of the New Testament teaching, and as gradually left the principles of the Baptist Church. He became the first resident Baptist preacher in Kentucky to take his stand openly in favor of the simple New Testament church. He organized the first church according to the New Testament pattern in Louisville. He was a great admirer of Mr. Campbell because of his great learning and the humble respect that he had for the word of God. When Mr. Campbell visited Louisville for the first time, he called at the residence of Mr. Fall. He had already had some correspondence with Mr. Fall, but had never met him. Mr. Fall describes Mr. Campbell's visit as follows: "After a slight repast, he attended our regular Friday-night meeting. The services were opened by me, by singing the hymn, 'The Law by Moses Came,' etc., and prayer. Brother Campbell, a total stranger, was then asked to address the audience. My schoolroom was well filled, and five Presbyterian ministers were present. Brother Campbell read a portion of the Epistle to the Hebrews and spoke nearly two hours, every person present giving him the utmost attention. His method of reading the Scriptures, of investigating their truths and of exhibiting their statements, was so entirely new and so perfectly clear as to command the respect, if not the approval, of all that listened."

On account of ill health, Mr. Fall left Nashville in 1831 and returned to Kentucky and located near Frankfort, where he established the Female Eclectic Institute, which

he conducted for twenty-six years. During this time he had under his care and instruction many of the noblest and best of Kentucky's daughters. He was a man of positive conviction, and courageous and kind in his speech. Perhaps the best work of his life was done in the school where he trained so many of the fair daughters of Kentucky and impressed upon them not only nobility of character, but the true faith of the gospel, for he could not resist preaching the gospel to all with whom he had to do. Like Paul, he felt, "Woe is me, if I preach not the gospel!" He did not shun to proclaim the gospel in its simplicity, though at that time it was very unpopular. He did not care for any fee or earthly reward, but preached "the unsearchable riches of Christ" because he loved the truth and the salvation of souls. He did not try to please men, but sought always to follow a course which would give him the approval of his own conscience and the favor of Heaven.

The church which he had planted and trained in Nashville was torn by dissensions and reduced to a feeble remnant of his old congregation, its membership dwindling to twenty-five, and in 1858 he was recalled to Nashville. He came and brought about peace, uniting the different discordant elements. He did a great work for the cause of Christ in Nashville. He remained in Nashville working with the church until 1877, when, through age and infirmity, he resigned his work to others who were younger and stronger. The church at this time had a membership of more than six hundred. To Philip S. Pall much is due for the permanent establishment of the cause of Christ in Nashville. He was a clear, logical speaker, and withal possessed a thorough knowledge of the Bible. He had a great mind and a greater heart. He was eloquent in speech, and still more eloquent in the pure, simple, clean life which he lived. He often declared: "This life is not and should not be regarded as a preparation for death. Let men prepare for life, not for death. But one man was ever born to die, and he was the Son of God, who died that life might triumph over death." He was positive in his convictions and courageous in maintaining them. He was tolerant of differences and encouraged liberty of thought and speech. He

was tender, yet brave; gentle, but firm. Such a character impressed for good all with whom he associated. His sincerity, integrity, purity, simplicity, and goodness helped to make him a great man among his fellows. His honesty of purpose commanded the respect of all who opposed him and begat love from all who admired him. One has beautifully said of him: “His footsteps were guided by the light of heaven, the rays of which seemed reflected as if to guide those of others in the shadowy paths of earth.”

The history of the churches of Christ in Nashville and Tennessee would not be complete without a history of the labors of Philip S. Fall. He was a pioneer for the New Testament order of things in Nashville. It was through his influence that Barton W. Stone and Alexander Campbell visited Nashville. He did not take part in the public debates that were frequent in those days, but he was in full sympathy with them and gave all the encouragement to that kind of public work for the church of our Lord. He had no sympathy for error and hated sin in every form. He wrote frequently for the press, and his written efforts were, like his spoken messages, simple and strong; and they will hold a place in the literature of the church as long as elegance of style, purity of thought, and the graces of diction are appreciated.

After giving up the work in Nashville in 1877, he returned to his Kentucky home and spent his declining years in peaceful retirement and meditation. He preached occasionally as his strength would permit and wrote frequently for the papers. Philip Sydney Fall passed from labor to rest, December 3, 1890, in the ninety-third year of his age. He lived a long, useful life, and retained his mental vigor unto the end. He was buried at Frankfort, Ky. He left four children—Prof. James S. Fall, Mrs. Taylor, and Miss Carrie Fall, of Frankfort, and William R. Fall, of Mexico.

JACOB CREATH, JR.

Many of the pioneers of the restoration of the gospel have passed from the stage of action and are now forgotten by the present generation. Among this



number is Jacob Creath, Jr. He was born on January 17, 1799, in

Mecklenburg County, Va. He was a nephew of Jacob Creath, Sr. He grew up amidst the environments of the Baptist Church and early in life identified himself with that church. Soon after this he removed to Kentucky and there heard Alexander Campbell preach. Mr. Campbell was preaching for the Baptists at that time, but was out of harmony with them on many points. Young Creath, with several others, was excluded from the Baptist Church on account of his preaching the gospel as revealed in the New Testament. Few know the conflicts and sufferings of those brave and sacrificing preachers of the gospel at that time. They were persecuted by their former religious friends, and often by their relatives in the flesh. They went into new fields after being deserted by their former religious friends, and with courage and fidelity preached the simple gospel to all who would hear them, and planted many churches throughout the country.

Among the faithful preachers of that time, there were none more valiant and earnest in contending for the faith once delivered to the saints than Jacob Creath, Jr. He was so constituted that he could not oppose denominational error without using all the energy of his soul. He could not oppose anything which he considered false with mildness, but he opposed every enemy of the truth with all of his might and sometimes with vengeance. He gave no quarter, and he asked for none. He was cool, deliberate, and cautious. He made up his mind after much deliberation; but when his mind was once made up, he threw the whole current of his being into his effort to promote the truth and oppose error. Many regarded him as dogmatic in spirit. If he and others had not opposed with boldness denominational errors at that time, the cause of Christ would never have been planted in many sections of the country. No one could get him to turn away from the truth or persuade him to suppress it or compromise with error in any way. So far as he understood the gospel, he published it to all who would listen to him. He never trimmed his sails to catch any popular breeze; neither did he offer any apology to any one for preaching any truth he found revealed in the Bible. He always confined his preaching to the simple facts, commands, and promises of the gospel. He had but little patience with preachers

who were inclined to speculate or theorize about the word of God.

He accompanied A. Campbell on a trip from Lexington, Ky., southward through Athens, Harrodsburg, Danville, Glasgow, and Bowling Green, Ky., to Nashville, Tenn. Frequently he preached on this trip. At Columbia, Tenn., he preached, and the audience thought that he was Mr. Campbell until after he had finished his sermon. He possessed much of the pulpit power of his distinguished uncle, Jacob Creath, Sr., who was regarded as one of the most eloquent men of that period. After evangelizing in Kentucky for a few years, he left that State and removed to Missouri, where he spent the best part of his life preaching all over the State. He labored incessantly in Missouri and established many churches. He found a true yokefellow in Thomas M. Allen, who also had removed to Missouri from Kentucky. They were entirely different types of men, yet they labored much together in that great and growing State. There were very few churches in the State at that time that he did not visit, and many of them were established by his incessant labors.

While he was preaching in St. Louis he was visited by Mr. Campbell, who was on his way to Columbia, Mo. He journeyed with Mr. Campbell to Columbia, traveling by stagecoach a distance of about one hundred and forty miles. This gave him much time in the company of Mr. Campbell, which he enjoyed and made profitable to himself and Mr. Campbell in discussing Bible themes. In 1853 Mr. Campbell made another trip through Illinois and into Missouri to fill an engagement at Louisville, Mo. Jacob Creath assisted him much on this trip. He was ever ready to help his brethren, for he felt that in doing so he was helping the cause of Christ.

Jacob Creath, Jr., was a man of extreme emotional moods. Sometimes he was full of humor and at other times he was exceedingly sad. He was very fond of reading, and especially books which related to church affairs. He was well informed in church history and was familiar with the Reformation from Martin Luther down to his day. An incident which occurred while he was preaching at Hopkinsville, Ky., illustrates the very deep,

sad mood into which he often fell. He asked one of his preaching brethren to accompany him on a walk. They walked for quite a distance and entered into a dense cluster of cedar trees. When they arrived there, he said to the brother: "Come, let us pray." They both kneeled down and he began to pray. The brother who was with him says: "As he advanced in his prayer his voice trembled, indicating that he was weeping bitterly, as well as praying most earnestly. He begged the Lord most piteously to forgive his many sins and not to forsake him, but to be near him in the day of temptation and in the hour of deep darkness and fearful trials as he battled against sin and Satan." This brother says further: "Such a prayer I may possibly have heard before or since, but of this I have no recollection. There was in it more of pathos, contrition, penitence, acknowledged helplessness, and real dependence on the Father of mercies, through a crucified Redeemer, than any prayer it has been my privilege to hear in all my life." After the prayer they walked silently back to the house where they were staying. In July, 1866, he wrote as follows: "I have been absent nearly three months in my crippled condition preaching the old gospel day and night, for which, in some places, I received not one dime, and in others what was called a 'small pittance,' and in one instance I returned it with a request that it might be given to some widowed sister who needed it more than I did." He was very bitterly opposed to Christians' engaging in carnal warfare. He had just gone through what our history calls the "Civil War." He denounced the war in no uncertain terms. He said: "A hatred of war is an essential feature of practical Christianity." Again, he said: "War makes villains, and peace brings them to the gallows. War is pagan in its body, soul, and spirit, and not Christian.... War multiplies the calamities of mankind. 'War is the business of barbarians,' said the great butcher, Napoleon I." He exhorted his brethren as follows: "Let us proclaim now in time of peace that we, as Christians, will not engage in or assist to carry on any war, east, west, north, or south, for any purpose whatsoever, nor meddle with the parties of the country. Let our watchword be Peace! Peace! Peace!" I abhor war as antichristian. I hold it

to be the greatest of crimes. I deem it to include all other crimes—violence, rapine, fraud—everything which can deform the character, alter and debase the nature of man.” (Gospel Advocate, 1866, page 522).

He opposed the organization of the missionary societies. He watched the development of these societies and denounced them in no uncertain terms. Many of his old friends went into what was known as “organized missionary effort,” but he maintained that the New Testament church spread rapidly in the first century without any human organization. He further argued that the church in Kentucky and Missouri had spread rapidly without the “organized missionary effort,” or society, and that it could continue filling its mission without any human organization or society. He was opposed to the use of mechanical instruments in the worship. He was satisfied with the simple teachings of the New Testament and delighted in the simple worship of the Lord.

John A. Brooks wrote of him in 1877 as follows: “It has been my recent privilege to spend ten days with the church at Palmyra, Mo. Fifteen confessions were made during my stay. The venerable Jacob Creath, now in his seventy-ninth year, still preaches with great power and acceptance to his congregation. Nearly all of the great men who began this Reformation have passed away. He alone of that great company remains.... In his person and carriage, he reminds me much of Brother Campbell. He is a man of magnificent proportion, and under the weight of nearly eighty years stands as erect as an Indian. His physical frame is wearing out, but his mental facilities know no failure as yet. For hours in private conversation I sat and listened to him with great delight. He never opened his mouth to speak but to edification, and when aroused he is a very lion all over. ... His venerable wife still remains with him, and, though two years his senior, is still hale and hearty. Together happily they live; and when either departs, it will be but a brief separation at most until they meet to part no more. God be thanked.” (Gospel Advocate, February 1, 1877.)

He died January 8, 1886; he lacked only eight days of completing his 87th year. He was buried in Palmyra, Mo.

WILLIAM HAYDEN—1799-1863

As one wanders through the wood beholding only the tall trees with their spreading boughs and not observing the unpretentious undergrowth of smaller trees, or as one strolls through a flower garden admiring the full-blown rose, yet overlooking the modest violet, so it is in studying the pioneers of the Restoration Movement, emphasizing the great work of the leaders, yet overlooking some of the humbler servants of the Lord. William Hayden seems to come in this class. Alexander Campbell, B. W. Stone, Walter Scott, John Smith, and Jacob Creath seemed to tower so far above others that we are very likely not to observe with proper emphasis the work of less pretentious men. The general in the battle with his subordinate officers is very important, yet the unnamed soldier who bears the burden and gives his life for the cause should never be forgotten. The servants of God should not forget the meek and humble William Hayden.

William Hayden was born in Pennsylvania, June 30, 1799. Four years after his birth his father moved to Youngstown, Ohio, which was then almost a wilderness. Young Hayden grew up amidst the hardships and privations of a frontier life. Before he was twelve years old he had passed through various phases of unbelief and had his mind fixed on absolute atheism. Soon a reaction took place and he began to take hold of the evidences found in nature of the existence of God. His next step was to accept the Bible as the divine revelation from God. When he was seventeen years old, he made a public profession of religion and was baptized into the Baptist Church, May 19, 1816. This was the church of his parents.

He had never studied the Bible until after he became a member of the Baptist Church. He chanced to get hold of a copy of *The Christian Baptist*, published by Alexander Campbell. This gave him much delight, and he began studying the Bible with vigor. He was disturbed over the Calvinistic views which were prevalent among the Baptists at that time. In 1827 he heard Walter Scott preach, and at the conclusion Scott called sinners to repentance and prompt obedience to the gospel. Young Hayden had

never heard anything like this, and he seriously doubted such a procedure. However, upon investigating the New Testament, he found that this was just what Peter had called upon people to do upon the day of Pentecost, and he at once concluded that Walter Scott was right.

He soon became a fellow laborer with Walter Scott. Scott chose him as a companion, not so much for his ability to preach, but for his fine musical powers. They made a good team. Walter Scott was a cultured scholar and became the teacher of William Hayden. They remained together for a few years, traveling and preaching. During all this time young Hayden was a close student of the Bible. Their labors together for three years were in what was known as the "Western Reserve." William Hayden developed rapidly as a preacher of the gospel during this time, so that when Walter Scott left that field Hayden was well prepared to continue the work. He did this for many years and planted many churches throughout that section of the country.

William Hayden was a man of medium height and strong physique. His eyes were gray, complexion dark. He had a warm heart and strong persuasive powers. He was deeply in earnest, clear in his logic, and courageous in his convictions. His discourses were thought out and arranged in the best possible order. His views and conclusions were reached after careful and prayerful examination of the Scriptures, and seldom did he need to change them. He did not commit his thoughts to writing; hence, there is but little preserved of his thoughts. His arguments were convincing and his exhortations warm and irresistible. Walter Scott said of him: "Give me my Bible, my head, and Brother William Hayden, and we will go out and convert the world."

In 1828 he had a debate on the design of baptism with a Methodist preacher by the name of Stephen Hubbard. This debate gave rise to another one upon a different subject. The proposition for the next discussion was: "The sinner is justified by faith only." The preacher who affirmed it presented his arguments in a very elaborate way, which consumed about an hour's time. After he had concluded, William Hayden arose and opened his Bible

and read the following Scripture: "Ye see then how that by works a man is justified, and not by faith only." (James 2: 24.) He paused for a few moments after reading this, and then slowly and with emphasis repeated the Scripture. The audience saw that it was fatal to the position and proposition of his opponent; so, without a word of comment, he took his seat. His opponent arose and attempted to sustain his proposition by additional arguments and rehearsing some of the arguments he had made in his first speech, and continued his speech for an hour. At the conclusion of his speech, William Hayden arose and said that the Bible must settle this question. So he repeated with emphasis the Scripture: "Ye see then how that by works a man is justified, and not by faith only." "This settles this proposition," said Hayden, and sat down. This ended the debate. The effect of this debate in that section of the country was very great, for the number of disciples greatly multiplied in a very short time after the debate.

In the providence of God he was permitted to continue his preaching for about thirty-five years, and he traversed every section of that country. He kept in mind accurately the details of his labors. During this thirty-five years he traversed nearly ninety thousand miles, and about sixty thousand of these he made on horseback. In traveling sixty thousand miles on horseback he went a distance of more than twice the distance around the earth. No other man is known to have traveled such a long distance as this on horseback. During this time he baptized with his own hands more than twelve hundred people, and about half this number who were converted under his preaching were baptized by the hands of colaborers. During his thirty-five-years' ministry he preached more than nine thousand sermons, which is about two hundred and sixty discourses per year for the thirty-five years of his public life. One year he preached fifty sermons in the month of November. He was very active in his private labors. The people gathered about him for instruction and edification; and very few excelled him in instructive private conversation. He baptized about five hundred men and seven hundred women. His mental powers worked with great rapidity and energy.

His wide experience and wonderful memory enabled him to be a great power in private homes. He had a peculiar turn for winning attention and imparting instruction in the social circle and at the same time mingling the humor that charms and persuades the hearer. Few possessed such rare gifts in this line as did William Hayden.

Though he was not favored in early life with an extensive education, yet by close application and industry he acquired a great amount of general information. He had trained his memory so that he forgot nothing. He kept no book, and yet had considerable business. He could recite at once, accurately, the number of sermons he preached, the baptisms he performed, the miles he had traveled, and a multitude of incidents connected with all of these matters, without referring to any pencil notes. The following paragraph from his preaching has been preserved: “False ambition has, perhaps, been productive of more evil to the human race than any other cause. It is nothing else than supreme selfishness. It sometimes assumes very specious names and appearances. When it strives for the mastery in the political world, it styles itself 'patriotism.' Then you hear the demagogue eloquently pleading the interests of the 'dear people,' the honor of this country, while denouncing his competitors to both. When it seeks for preeminence in the church, it shows itself in zeal for orthodoxy for long-established usages.... In the church, the individual, no longer able to endure or fellowship the corruption and hypocrisy of brethren, leaves the church and concludes he can best serve his God—that is, his own pride and envy alone. Such persons are very zealous Christians so long as they can be put forward and have things in their own way.” This shows that he understood the weakness and frailty of his fellows and knew how to instruct them in the ways of righteousness.

He suffered for nearly two years with paralysis, but finally died with little pain and great tranquillity on April 7, 1863, at Chagrin Falls, Ohio. So ended the earthly career of one of God's noble workmen and faithful servants. His labors were abundant and his reward rich in hope and heaven.

JAMES E. MATTHEWS—1799-1867

Some of the pioneers are entirely forgotten and the young generation know nothing about the labors which they did and the sacrifices which they made. Again, some of the pioneers did noble service in comparative obscurity. Few Tennesseans know the second governor of Tennessee; and those who do know anything of him know him, not from the work that he did as governor, but his work as a teacher. Archibald Roane, the second governor of Tennessee, is known as the teacher of the great statesman, Hugh L. White. Andrew, one among the first of our Lord's disciples, is known more generally because of the fact that he brought his brother, Peter, to the Savior. So James E. Matthews is known as the preacher who baptized Tolbert Fanning.

James E. Matthews was born in Kentucky in the year 1799, and lived there until he reached his majority. In early life he became acquainted with the religious views of Barton W. Stone, and about the age of twenty-five he was baptized by one of the associates of that distinguished servant of God. Soon after his profession of Christianity he began proclaiming the gospel of Christ, and from the year 1827 until the day of his death he ceased not to proclaim the unsearchable riches of Christ as the Redeemer of man. His labors were confined to the States of Mississippi and Alabama. He had made the former his home from early manhood.

Tolbert Fanning, who was a good judge of men, pays the following tribute to him: "Perhaps, for no man, since the departure of our own father, did we feel a more tender regard than for our deceased brother. He was the teacher of our early youth, our instructor in the Christian religion in riper years, and, upon an understanding confession of the faith, with his own hand he baptized us into the name of the Father, Son, and Holy Spirit, October, 1827. Brother Matthews was but little known out of the States of Alabama and Mississippi; but where known, his distinguished ability was felt and acknowledged, both as a preacher and a statesman. As an intellectual man, we

doubt whether we ever knew his superior, and had he been in circumstances to call forth his great powers of faith, he would, evidently, have been regarded as one of the tall giants of earth.” (Gospel Advocate, 1867, page 618).

James E. Matthews took an active part in the politics of his adopted State. He was elected as a member of the Legislature of Mississippi, and held the office of Auditor of Public Accounts and other State offices. Tolbert Fanning says in regard to his holding office, that “his influence was somewhat marred by the deceitful net of political preferment.” It may be said truly of him that he sought no political honor, but that the honors sought him because of his ability and integrity as a true Christian gentleman. He was acknowledged by his fellow citizens to be a truly great man. He was conscious of their respect for the estimate of him, but he ever remained humble as a little child.

He was clear and pointed in his preaching and public speaking. His command of the best words to express his ideas was wonderful. He was very eloquent, and those who heard him speak have said that they lost sight sometimes of his theme in thinking only of his beautiful sentences and appropriate words and phrases. He made frequent visits on preaching tours in Mississippi and Alabama. It was on one of his preaching tours in Northern Alabama, near Florence, that the young man, Tolbert Fanning, heard him and by him was baptized into Christ. President W. J. Barbee, who knew him well, said: “He was beyond doubt one of the most gifted men in defense of the gospel of Christ I ever heard. He was bold, intelligent, logical. His positions were well taken, his points arranged in fine order, his arguments constructed and elaborated with precision, and his conclusions rendered inevitable. He was preeminently a Bible man, and advocated unison upon the word of God, upon Christ, having regard to difference of opinion.”

As pioneer preacher, he endured hardships and labored incessantly. He addressed great multitudes of people in groves, barns, storehouses, as well as in courthouses and town halls; wherever he could get a hearing he preached

the gospel. He established many congregations throughout Mississippi and Alabama, baptizing thousands of people into Christ. He preached the gospel with power and eloquence, not fearing the opinions of men nor seeking to be a pleaser of men. His boldness, together with his ability in preaching the gospel, made him a great power among the people. Denominations feared him, yet respected him for his humility and thorough knowledge of the word of God. He had no debates with his religious enemies, because they were not willing to meet him and oppose his preaching the truth of God. He moved among the denominations as a lion moves among the beasts of the forest; none opposed, but all got out of his way. He traveled horseback and often went on foot, always carrying with him his saddlebag, which contained a few undergarments for a change.

Sometimes he preached for two hours; in fact, this was the usual length of his sermons; however, he was never tiresome, but held the attention of his audience to the close. The people heard him gladly; he spoke eloquently so that they understood him. These were the days of long sermons and basket dinners. The people had but little social advantages then, except in such gatherings. It seems that they were more susceptible to the teachings of the Bible than people are today. They were a simple folk, with but few disturbances in their community and but little to occupy their minds, save the simple routine of daily affairs and the profound truths revealed in God's word. The people lived a simple life and were happier than the people of this fast age. His converts were counted by the hundred wherever he went.

The latter part of his life was given more to the service of his State, and while he was largely engrossed in political affairs, yet he never deserted his King; and whether in the counsels of his country or in the pulpit preaching the gospel, he was a model man. His friends in the church would have been better pleased had he given his entire time unto the end of his earth life to the preaching of the gospel. He died at the age of sixty-eight, in Desoto County, Miss., June 30, 1867.

WADE BARRETT

The subject of this sketch illustrates how much good can be done by one faithful, energetic servant of the Lord in one community. Many have been



perplexed over the problem of doing the greatest good. How can it be done? Can one do the greatest good by evangelizing from Maine

to California or from the Lakes to the Gulf, or can one do the greatest good by locating in a community and living one's life there and not go beyond the boundaries of his own locality? We are to see that at least one man has built up dozens of churches within his own county.

Wade Barrett was born on January 29, 1800, in North Carolina. His father emigrated to Tennessee in 1818 and settled in Giles County. He died soon after moving to Tennessee. Young Wade Barrett was the oldest of several children, and on him fell the heavy burden of providing for the family. Never did a son or brother discharge his duty more faithfully than did Wade Barrett. In 1824 he married a Miss Jones in Giles County. She was a woman worthy and well qualified to assist and cheer her husband while he preached the glad tidings of salvation to perishing sinners.

Wade Barrett's parents were members of the Baptist Church, and while quite a youth he united with that church. Soon after uniting with the Baptist Church he began to take an active part in the public exercises of that church. His education was very limited. He did not have advantages of obtaining even the best education that could be given in that country at that time. However, he inherited a very strong intellect and large powers of heart and soul. He had good judgment and withal a well-developed mind and body. His rugged native ability enabled him to push forward and make a success where many others with better advantages have failed.

He was reared on the farm. When he became a man, he was not only a good farmer, but was also a good blacksmith and sawmill manager. His farm was on Elk Ridge, near old Lynnville, Tenn., about two and one-half miles east of that town. His neighbors learned to look to him for help because of his largeness of heart and sound judgment in counseling them in the common affairs of life.

By nature he was pious and gave much attention to the subject of religion as it was taught in that section during his day. The only churches in his country were the Methodist Church and the Baptist Church. As he had turned his attention to public speaking, he gave much

thought to the study of the New Testament. He worshiped with the Robertson Fork Baptist Church, in Giles County. There was no preacher among the Baptists in that section who could preach the tenets of the Baptist Church better than could Wade Barrett. He did not study the “Confession of Faith” of the Baptist Church to learn what his church could do, but had gathered from conversation with Baptists and from what he had heard them preach the principles of the Baptist Church; but as he now studied the New Testament and preached what he found contained therein, he soon found himself at variance in some points with Baptist doctrine generally. The church to which he belonged, as did all others of like faith, belonged to the Baptist Association. Wade Barrett, by his superior intelligence and self-gained education, led the Robertson Fork Baptist Church closer to the New Testament teaching than were the sister Baptist churches of the association. Wade Barrett preached for other Baptist churches near him.

The writer now has before him the minutes of the Robertson Fork Church. The minutes of this church begin in January, 1820, and give in detail the minutes to the close of the year 1867. These minutes show the gradual steps taken from the confusion and error of the Baptist Church at that place and in neighboring communities to the full light of freedom and truth in Christ Jesus. During this time Wade Barrett was the principal leader in all of its activities. In 1830 the association of Baptist churches to which Robertson Fork belonged pronounced the Robertson Fork Church, together with two others—namely, Liberty and Hobb Creek Church—out of harmony with the teachings of the Baptist faith. Wade Barrett had been preaching for all three of these congregations. This was before he had heard anything about Alexander Campbell or Barton W. Stone. Wade Barrett had taught these Baptist churches what he found revealed in the New Testament. These minutes record that the church at Robertson Fork meetinghouse, Giles County, Tenn., stated that “the disciples of Jesus Christ, called the church of God at that place,... a number of brethren from other churches being present,... with one consent do set apart James P. Deans, one of our members of

good standing among us, to exercise fully his gift in teaching the word of the Lord and attending to all things in the house of the Lord as his word directs,... the Friday before the fourth Lord's day in May, 1832, and recorded among us on our church book." This shows that the Robertson Fork Baptist Church ceased to call itself a "Baptist Church" in May, 1832, and that it called itself the "church of God" in that same year. Again, the minutes of this church book record the following: "Met in conference, Saturday before the fourth Lord's day in June, 1832. After worship opened a door for the reception of members and received for baptism the following—viz., Miss East and Mr. Trent. Motioned and seconded that we, the disciples of Christ located at Robertson Fork, from henceforth take the word of God alone contained in the Old and New Testaments to be our rule of faith and practice, and particularly the latter as our rule for practice; which was unanimously agreed to." Again, we find the following: "Saturday before the fourth Lord's day in August, 1832, set apart Brother Wade Barrett to the ministry of the Word and ordinances of God's house by the laying on of hands of the presbytery of Brethren Willis Hopwood and J. P. Deans." Quoting again from these minutes, we have this: "Met Saturday before the fourth Lord's day in September, 1832; appointed Brother William Ussery to the office of deacon by the laying on of the hands of the presbytery present, Brethren Deans and Barrett." This was in 1832. It shows that the church had not quite put aside all of its Baptist traditions and influences. Quoting from the minutes of this church for January, 1836, we have a case of discipline given as follows: "Brother Charles Beal, who had violated the laws of the King by intoxication, who being present acknowledged his error, professed sorrow and repentance, whereupon the brethren forgave him and retained him in full fellowship, after which Brother Wade Barrett gave him a short but very appropriate admonition, setting forth the injury that the cause of Christ sustained by his people violating the commands of his apostles. He concluded by admonishing all the brethren to adorn the profession they have made by a well-ordered life and a godly consecration."

Another interesting quotation is given from the minutes of the Robertson Fork church of Christ. It reads as follows: "Met Saturday before the fourth Lord's day in October, 1836. After divine services Brother Wade Barrett suggested that we reexamine the proceedings of our last meeting so far as it relates to setting deacons apart by casting lots. He said upon a close examination of the Scriptures that he could not find any example for such a course. Some of the brethren insisted that we had examples in God's word, but a majority of the brethren being of a contrary opinion, it was ordered that so much of the proceedings of our last meeting as relates to setting apart James Powell, Presley Beal, and Joseph East to the office of deacon by casting lots be rescinded." These minutes are signed by Wade Barrett as moderator and Joseph Nance as clerk. We see in the year 1836 that they had not extricated themselves from all of the errors of the Baptist Church. Another point to be noted here is that Wade Barrett was studying the New Testament and was anxious to have all things done as they were in the New Testament times.

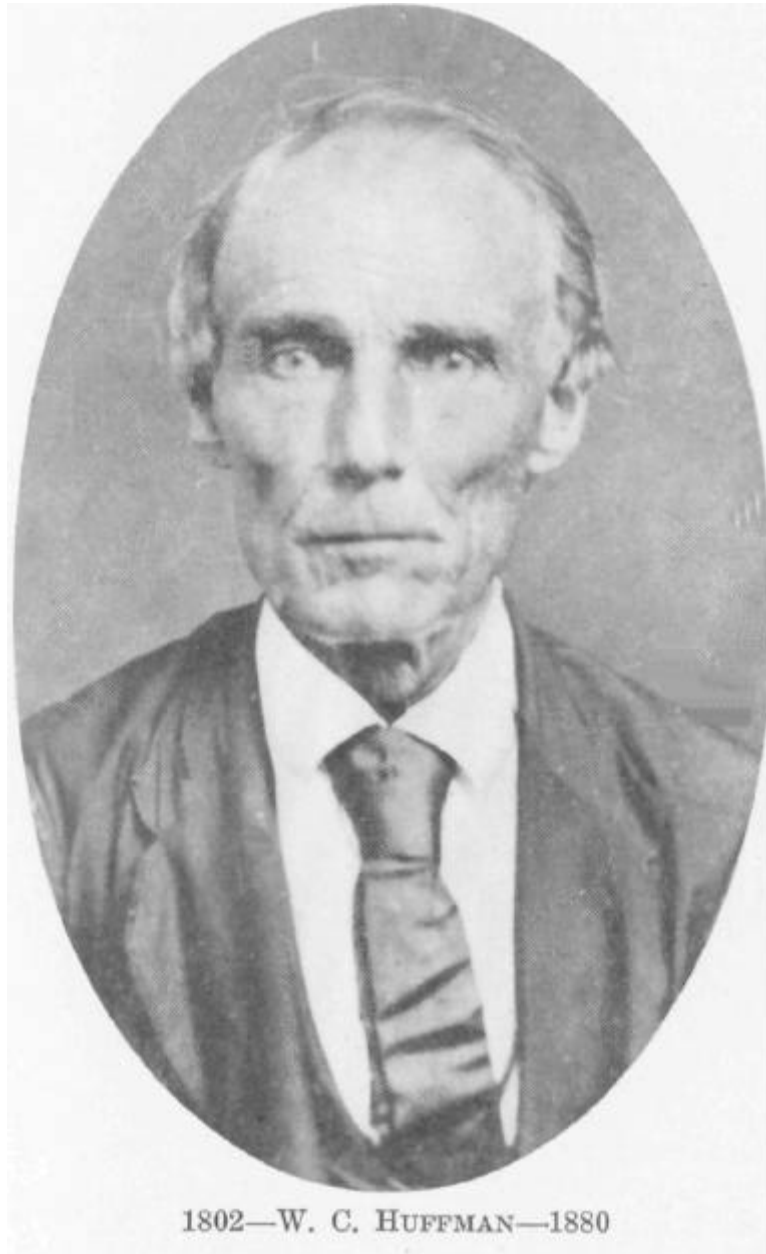
Brother Barrett became a large landowner. He possessed six hundred acres of land in Giles County. He ran a blacksmith shop and managed a sawmill in addition to operating his farm. However, he found time to do much preaching. He established churches at Old Lynnville, Elk Ridge, and Robertson Fork, in Giles County; also he established churches at Wilson Hill, in Marshall County, and Antioch and Rattling Springs (now Campbell Station), in Maury County. He gave much time to these churches. The most money that he ever received at one time for preaching was ten dollars in gold. This was given him by Robert Lard, a distant relative of Moses E. Lard.

Brother Barrett owned a number of slaves. He was a kind and considerate master. Though a very busy man, yet it was his custom in the morning before going to work to gather all of his slaves and hired hands about him and read a chapter in the Bible to them and kneel in prayer. The minutes of the church from which quotations have been taken show that the greatest amount he received for preaching during one year was forty dollars.

Brother Barrett preached for more than forty years to the churches that he had established. It was his joy to point hundreds to the Lamb of God and to baptize them into Christ Jesus. He preached his first sermon as a Baptist at Robertson Pork, and he preached his last sermon at the same place as a Christian enjoying the blessings of God as a faithful member of his body. He died on December 10, 1870, at his home about two miles east of Lynnville. Brother S. P. Deans, a lifelong friend and colaborer, preached his funeral sermon. This servant of God built up the cause of Christ in Giles County and strengthened the cause in Marshall and Maury counties.

WILKINSON C. HUFFMAN

Brother Wilkinson C. Huffman was born in Central, Ky., on May 4, 1802. His parents were German. Circumstances were such that he received only a



1802—W. C. HUFFMAN—1880

moderate education, as public schools were not maintained at that time. According to the custom of that age, he was apprenticed to the trade of a blacksmith, and became very skillful in

this trade. His early days were spent in hard labor and with a class of people who gave no encouragement to culture or literary pursuits. He formed the habit of working hard and remaining cheerful, and was a jovial companion about his place of business. He inherited a strong physical constitution and keen perceptive powers of mind.

Brother Huffman came on the stage of action at the time of a great religious excitement. Religious parties were engaged in heated discussions and were accomplishing very little, save the strife which they augmented with each other. The Cumberland Presbyterian Church came into existence in 1810, when he was eight years old. Religious parties were drifting to and fro without chart or compass. The great question of doctrine between religious parties lay between the extreme Calvinistic type, on the one hand, and Universalism, on the other, and there was much discussion over questions which came between these two great extremes. Young Huffman soon found himself with the Universalists. He decided that Universalism was nearer the truth than Calvinism, and he read the Bible to justify his position.

In 1825 he moved from Kentucky to Tennessee and settled in the little village of Cairo, in Sumner County, on the Cumberland River. In 1827 he married Lucy A. Goodall, the daughter of Charles Goodall, a very prominent man of Sumner County. She proved to be a faithful wife and a great help to him through life. He maintained his belief in Universalism until the autumn of 1836. At this time he examined the teachings of the Bible on this point. He found that Jesus said: "And these shall go away into everlasting punishment: but the righteous into life eternal." He saw at once that the Savior divided all into two classes and that he pointed out the destiny of these two classes. He saw from this statement of the Savior that there would be a future punishment for the wicked, as well as a future reward for the righteous. He further saw that the duration of the punishment of the one class was as long as the duration of the reward for the other class. Promptly he gave up his belief in Universalism.

His wife's people were all devout members of the Cum-

berland Presbyterian Church. When the revival season came on, he sought religion after their custom. He went to the mourners' bench and anxiously sought pardon for his sins in deep grief and earnest prayer. He remained there for four days and nights, scarcely eating or drinking anything during the time. He received no comfort, saw no strange sight, and heard no voice which gave him any evidence that he was pardoned. He became discouraged and turned away from it in disgust. However, he was not willing to abandon all hope; so he turned to the New Testament and began reading the Bible, seeking to know more about what it taught on the redemption of man. He read the prophecies of Jesus and traced their fulfillment in the New Testament. He was convinced that Jesus had lived upon earth and that he was the Savior of man. He concluded that surely God would teach poor mortals how to obtain salvation in Christ. He read earnestly and prayerfully to find the way of salvation. He arose from an investigation of the Bible one afternoon and sought a preacher to further instruct him. He soon found the preacher, but he also found that the preacher did not know as much about the New Testament as he himself had learned. This preacher instructed him to go to the anxious seat and plead for salvation. He turned away from the preacher somewhat discouraged, but still having some hope. The next morning he determined to visit another preacher and obtain help. This time he visited an old man by the name of "Wiseman," who was a preacher in the Baptist Church. He told this Baptist preacher that he wanted to be baptized; that he was penitent of his sins and wanted to obey his Savior. The preacher told him that he was glad of his conversion and that he would have him come before the church at its next meeting and relate his experience as to how he had obtained pardon. He told the preacher that he had not yet received the remission of sins, but wanted to be baptized "for the remission of sins." This Baptist preacher promptly refused to baptize him and soon dismissed him.

One day, in conversation with a gentleman, he told the condition of his mind and what he wanted to do. This man told him that a preacher by the name of "John

Mulkey" would preach at a certain place not far distant; and he told him further that, from what he had learned of this man, he thought he would baptize him. When the hour arrived for the preaching, young Huffman was present, and he listened attentively through the lesson. At the conclusion he demanded baptism, and was baptized that afternoon by John Mulkey. This was in April, 1837. From this time forward he worked faithfully and prayerfully in the vineyard of the Lord. Soon after he became a Christian his brother was killed by a neighbor. Some months after this the man who had killed his brother obeyed the gospel at the same place where Brother Huffman held his membership. It was customary for the members of the church to extend the right hand of fellowship to those who obeyed the gospel. Brother Huffman refused to do this that day. He went home and carefully searched the Bible as to his duty. He went for three days and nights without eating or drinking, and finally came to the conclusion that if God could forgive this man, it was his duty to do so. So he went to the house of worship, and with trembling steps, tearful eyes, and subdued spirit he went forward and gave the man his hand, saying: "If God can forgive you, I can." He had conquered himself and was now ready to help others.

He soon began to take part in the worship of the church at his place and gradually developed in the work. It was through his efforts that John T. Johnson and G. W. Elley came to hold a meeting at what is now called "Old Union," in Sumner County. The meeting resulted in many additions to the church, and ever since that time there has been a strong church at Old Union; even today it is numbered as one of the strongest churches in the county. He preached wherever opportunity was had in the surrounding country. He saved the churches at Hartsville and Union from the confusion which resulted from the speculative doctrine of Jesse Ferguson. He was courageous in his defense of the truth. He did not hesitate to face any foe that attacked the truth which he preached or the church of his Lord.

The War Between the States brought much trouble to the churches. Many of them were broken up entirely,

others were greatly weakened. After the war closed, Brother Huffman began to labor among the churches, giving all of his time. There was much work to be done in setting the old churches in order and establishing new ones. He did much work in Wilson County, Tenn., laboring with the churches at Bethel, Bethlehem, Silver Springs, Berea, and Bellwood. He also preached in many destitute places of that county. It was through his efforts that the services of General Gano were put forth at Lebanon which resulted in building up a strong church in Lebanon. He labored with the church at Lebanon for several years. His field of labor gradually enlarged, and he traveled and preached much in the counties of Smith, DeKalb, Jackson, and Macon, in Tennessee, and in the southern part of Kentucky. Wherever he went he strengthened the church, if one was there; and if no church, he usually established one. He was patient and earnest in his preaching and brought many to Christ. He seldom held a meeting that there were not from fifteen to fifty additions. He knew only the Bible and preached that. The people were anxious to hear him, and he was anxious to preach the gospel.

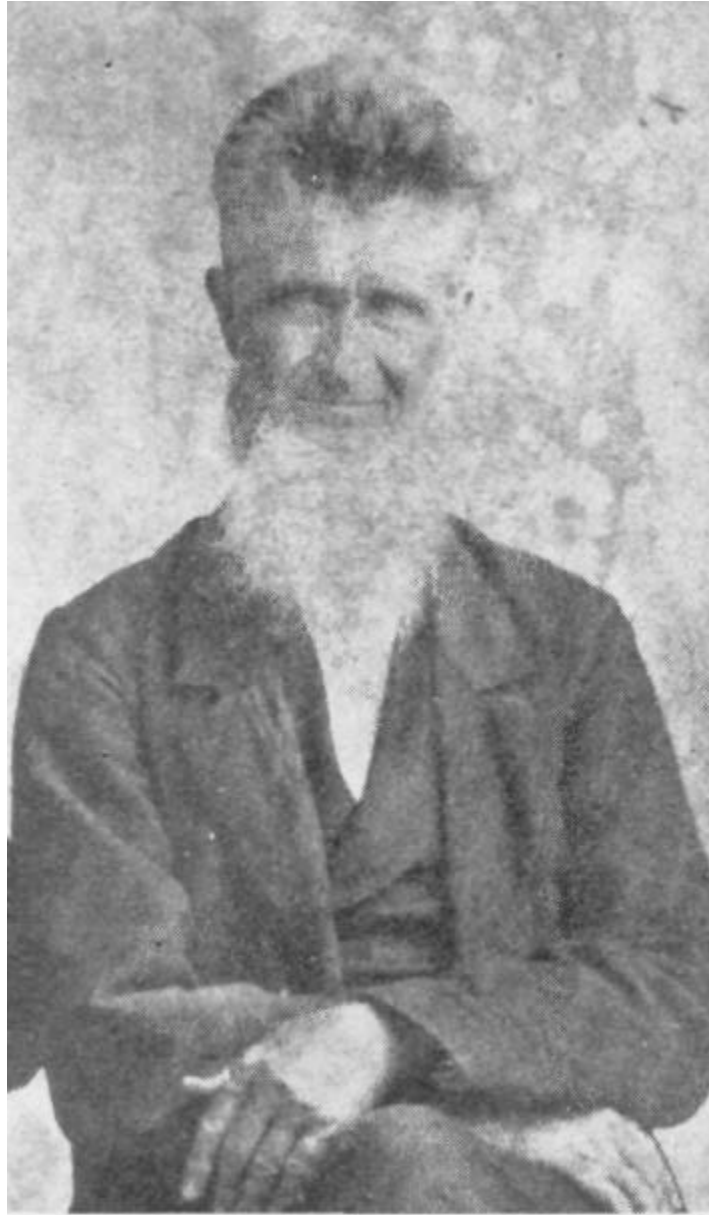
The last two years of his ministry were spent with the church at Union City, in West Tennessee, and in the surrounding territory. He labored here, as he had labored all his life, earnestly and faithfully, and he won many souls to Christ in this field and made many friends. His fame as a preacher did not reach as far as some other preachers of the pioneers, yet his labors were as hard and his success as great. He is not known in the brotherhood as are some of the other pioneer preachers, yet his work was as important, and he probably brought more souls to Christ in his limited territory than did others whose praises have been sung and whose memory has been cherished. Brother Huffman was truly a servant of God and worthy of a high tribute from all who love the truth. The churches in the counties of Sumner, Wilson, DeKalb, Smith, Macon, and Jackson should know that it was largely through the sufferings, sacrifice, and faithfulness of this man of God that they were established. The younger generation should know that Brother Huffman labored more abun-

dantly in these counties than any other of the pioneer preachers.

Brother Huffman died on February 19, 1880, and was buried in the Goodall cemetery in Sumner County. He had a large family of children, and many of his descendants are living today; and they have reason to thank God for such a hero of the faith which has blessed them with such an example in the service of God.

ISAAC T. RENEAU

Isaac Tipton Reneau was one of those quiet, modest heroes of the gospel who have been almost forgotten in the sections of country where they lived,



1805—ISAAC T. RENEAU—1885

labored, and suffered so much for the cause of Christ. Many who delight to give honor to whom honor is due have never heard of him. It is earnestly desired by this sketch to bring this man of God to the attention of the present generation.

Isaac T. Reneau was born on December 9, 1805, on Wolf River, in Clinton County, Ky., and was reared in the mountains among a sturdy mountaineer people. In spite of the rough and untutored people with whom he grew up, he attained an eminent degree of culture and education which made him a power among his fellows. Early in life he had a thirst for knowledge and resolved to get an education. There were very few schools at that time in the most favored communities, and none among the mountaineers of Kentucky and Tennessee. These great disadvantages were like insurmountable obstacles in his way, yet with dogged perseverance he pursued his studies until he was sufficiently qualified to teach school. He began teaching in his own neighborhood, and was a success as a teacher from his first effort.

When he was twenty-five years old, in 1830, he began teaching at Clear Fork, near Albany, Ky. He was very successful with this school and won a wide reputation as a teacher and especially as a grammarian. He was known as the best English scholar in Southern Kentucky. He acquired a very thorough knowledge of the Greek and Latin languages. After teaching for some years, he decided to become a physician. At that time a young man who desired to become a doctor did not go off to college or to a medical school, but sought out some successful physician and made application to him to study under him and learn the practice under the guidance of an experienced doctor. Young Reneau made application to read medicine under Dr. Jourdan, who at that time lived in Overton County, Tenn. This was in 1832. Dr. Jourdan was not only a successful physician in that country, but was also a preacher of the gospel.

Reneau made a trip home after several months and heard that Elder John Smith ("Raccoon" John Smith) had come into that country to preach. When the announcement was made that Elder John Smith would preach on Saturday and Sunday, young Reneau, who had heard something of Elder Smith, decided to hear him preach. He had earnestly sought religion for eleven years; and he had been an earnest, prayerful seeker so long without having an "experience of grace," as it was

called then, that he was beginning to despair and to doubt the Christian religion. He had been brought up under the delusion that no one could understand the Bible without supernatural aid. He had never heard any one preach the simple gospel; so he was very much pleased to hear the plain, simple truth preached by John Smith and was impressed with his earnest exhortation for people to obey the Lord. He listened with more than ordinary interest. The next day he sought a conversation with Elder Smith. This led into a fuller knowledge of the truth; however, he was not fully persuaded to obey the gospel. Later he had a number of conversations with Dr. Jourdan, and finally, on June 12 of the same year, he made the good confession of his faith in Christ and was baptized by Dr. Jourdan in Ashburne's Creek, in Overton County then, now Clay County. He continued to read medicine under Dr. Jourdan and began the practice within two years. He studied the Bible about as much as he studied medicine. He was not satisfied simply to practice medicine, but wanted to preach the gospel.

On May 15, 1835, he delivered his first public discourse. Previous to this he had been talking to all who gave him opportunity about the Lord Jesus Christ. His experience as a teacher and his new-found knowledge of the gospel gave him a great advantage over the denominational preachers in that country. He soon became one of the foremost preachers in his section. Lovers of the truth admired him and denominational preachers feared him.

He was married to Miss Mary G. Wood, of Clinton County, Ky., on August 28, 1838. He reared a family of ten children. Many of these have grandchildren who are now respectable citizens where they sojourn.

He made many sacrifices for the truth and built up many churches in that section of the country. It is sad to know that many of the churches which were established by him, and others greatly strengthened by his labors, have in some measure departed from the faith. Many preachers are now living off the churches which he, in great sacrifice and suffering, established. Many of them do not know of Brother Reneau, and others do not give honor to whom honor is due. Few preachers, with the meager advan-

tages that he had, have done the good which he did. Oftentimes he was eloquent in his appeal to people to obey the gospel. He was logical in his arguments and systematic in the arrangement of his discourses, and appealed to the Bible as the only source of authority in all matters of religion. His earnestness impressed all, his logical arguments convinced many, and his fervent exhortations persuaded not a few.

He delivered a sermon in the courthouse in Tompkinsville, Ky., in the spring of 1858, on the subject, "No Baptist Church, as Such, in the Days of John the Baptist." This discourse was printed in pamphlet form in Bowling Green, Ky., in 1859, was given a wide circulation, and did much good in refuting the errors of the Baptist Church in that country. The following paragraph shows how he dealt with his subject:

These strong claims and arrogant assumptions of the Baptists carry within themselves the seeds of their own mortality. While they are aiming the deathblow at all other denominations, they are annihilating their own claims to be the only true, original church. For, notwithstanding there are numerous sects and conflicting parties among the Baptists in general, and these all as discordant as confusion itself, yet they all claim a kind of hereditary inheritance in the same "old chain." But what is still more astonishing and soul-confounding is that these different divisions of the Baptist Israel will not commune with each other as Baptist sisters of equal rights and of equal claims to descent from the same original Baptist parent. These Baptist sisters, alias Baptist parties, accuse each other of illegitimacy, and alternately debar each other from the Lord's table because they are illegitimate and "out of order." This is literally so, according to their own showing. Witness, if you please, the present condition of the three Baptist parties of this and the adjoining counties. The Missionary Baptists will not commune with the anti-Missionary Baptists.... They look on them as heretics. The regular, high-toned, Calvinistic Baptists will not commune with either of the other two parties of Baptists, because they look on them as having "departed from the faith," as having "gone out from us, because they were not of us." And, vice versa, neither of the other two parties of Baptists will commune with them, because they are heretical and "out of order."

In his unique way he dealt a deathblow to the Baptist Church in that section. He preached all over Southern Kentucky and the northern counties of Tennessee. It was

largely through his labors that the church at Celina, Term., was established and developed into a strong church. His last trip from home to preach was to Celina, Tenn. This was in January, 1885. He labored faithfully with very little encouragement. He was deprived of the association of other preachers to a large extent, as he labored in a section of the country where but few preachers visited. He felt keenly his isolation from other preachers of the gospel and was always encouraged when any of them came into his country and home.

He spent his last days in Albany, Ky., where he had lived all of his life. He died on August 9, 1885, aged seventy-nine years and eight months. His ashes lie in the cemetery in Albany, Clinton County, Ky., but his soul reposes with God who gave it. When the list of obscure heroes of the primitive gospel is made out by Him who never slumbers nor forgets his own, the name of Isaac T. Reneau will occupy a very prominent position. May the Lord be praised for such a man and for the great good that he did while on earth.

WILLIAM DAVIS CARNES

William Davis Carnes was born in Lancaster District, South Carolina, on November 23, 1805. His father, Alexander Carnes, moved to Warren County, Tenn., and opened one of the finest stores in McMinnville, in 1809. The next year his father died, and after a few years his mother moved to Rutherford



1805—WILLIAM DAVIS CARNES—1879

County, Tenn. Young Carnes had a thirst for knowledge from his youth up, and he allowed nothing to turn him aside from the pursuit of it. At the age of eighteen he taught his first school in Woodbury, Tenn. He taught only a night school, and had many students much older than himself.

W. D. Carnes was reared in the Presbyterian faith. His father and mother were devout Presbyterians after the old-school type of Presbyterians. They were very strict in their religious life and impressed the faith of their church upon their children in early life. However, W. D. Carnes was an independent thinker. He wished to investigate any position which he was supposed to hold. This he did in regard to his religious belief. He took time to read the New Testament, and found that nowhere in it was mentioned the Presbyterian Church. While teaching at Woodbury he heard the gospel preached for the first time in its simplicity by Abner Hill, and he at once accepted it and consecrated his life to the cause of Christ. He began preaching under the guidance of Dr. William Jordan and Abner Hill. He traveled in their company through Tennessee, Kentucky, Indiana, and Illinois. He showed great ability as a young preacher. He studied hard to understand the Bible, and gained a very thorough knowledge of it. He went into the mountains of East Tennessee on a preaching tour, and finally he went into Sequatchie Valley. The meetinghouses of the denominations were closed against him, but he went into the dwelling houses of the people who would permit him and preached the gospel with much success. During his work in this section he met and baptized Miss Elizabeth Billingsley. Later, in June, 1826, he married Miss Billingsley.

After his marriage he located in Bledsoe County, where he purchased a small farm and mill, two and one-half miles from Pikeville. His attention was now given to his farm and mill. He made a success of this work and soon accumulated enough to help defray his expenses in college. During this time he met and formed the acquaintance of a Mr. Whiteside, a very shrewd lawyer of that day. Mr. Whiteside was an infidel, and Brother Carnes had many discussions with him on the subject of religion. One day during a discussion Mr. Carnes asked him the following question: "Have you examined the evidences on which the belief of Christianity is based?" Mr. Whiteside replied: "No, not thoroughly." Brother Carnes replied: "Now, as an intelligent man and a lawyer, what would you think of a juror who, when called into court, would declare himself ready to render a verdict without

having heard the evidence?" This question put Mr. Whiteside to thinking; so he investigated the evidences as given in the Bible and finally accepted Christianity.

Mr. Carnes was not satisfied with his education at this time and determined to take a course in college; so he rented his farm and mill and moved to Knoxville, Tenn., and entered the East Tennessee University. He remained here and completed his course, receiving the degree of Bachelor of Arts. He was now thirty-seven years old. He was asked to take charge of the preparatory department in the university. He did this, and made a success of it. During this time he had no time to give to preaching the gospel; all his time was given to study and teaching.

His property near Pikeville had been rented and needed his personal attention; so he moved back to it and taught in Pikeville for a year. In 1850 he was called to the presidency of Burritt College, at Spencer, Tenn., and served in this position eight years. The college prospered under his direction. He was next elected president of the State University at Knoxville. He served in this capacity for one year, then sacrificed his position as president of the State University to become the president of Franklin College, near Nashville, Tenn. This was a college operated and maintained by the encouragement of Christian people. Many of the leading members of the church realized the need of educating their boys and girls so that they would be the greatest possible help to the church. Brother Carnes traveled in behalf of the college during the summer of 1860, and made a tour through several Southern States in the interest of Franklin College. When the session opened in September, there was a large and enthusiastic body of young men from all the Southern States, except Florida. At this time the War Between the States was evident, as the Southern States were seceding from the Union after the election of Mr. Lincoln as President of the United States. The war completely destroyed all prospects for a successful school, as there were only a few of his students left at the close of the term in June, 1861. Some of President Games' boys were in the army, and he moved his family back to Pikeville. We next find him, in 1865, shortly after the close of the

Civil War, serving as president of Manchester College, Manchester, Tenn. He served in this capacity seven years. During his residence in Manchester he established a church and did much evangelistic work in and around Manchester. In 1872 he was called to the presidency of Burritt College for the second time, and remained there until 1878. In this same year he was elected president of Waters and Walling College, at McMinnville, but resigned on account of ill health and retired to his quiet home at Spencer. Here he died on November 20, 1879.

For about a half century W. D. Carnes labored as an educator in Tennessee, and he held many positions of honor. As an educator, he was progressive and practical. He held lofty ideals before the young people and inspired them with noble aspirations. He always encouraged his students in athletic sports. He was firm but kind in discipline. He was in sympathy with his students and always gave them encouragement. They loved him for his merits and spoke of him affectionately as "Pap" Carnes. When the writer was a student in Burritt College in 1899 and 1900, he heard many references made to "Pap" Carnes and the good work which he did while president of the college.

He loved the Bible, and he loved to study it and to teach it. While president of Burritt College he established the regulation that every student should study and recite one lesson a week in the Bible; this was on Sunday, or the first day of the week. He was firm in enforcing this regulation. He believed that a knowledge of the Bible was necessary to an all-round practical education, and he believed that the principles of the Bible were essential in developing character and making manly men. Wherever he taught he established a church, if one was not already in existence there when he began teaching. He worked with the church where he lived and was a great help in church work. He preached as opportunity was given him under the stress of school duties. As a preacher, he was logical, clear, and forceful, and no one listened attentively to his sermons without understanding definitely the points which he stressed. His preaching in middle Ufa

and late in life had the marks of a teacher, and this made him a great help to the church.

The church of our Lord since the Restoration has made much progress through education. The slogan of Alexander Campbell was: "Let there be light." He wanted light on every subject. The educators of the church have been a great blessing, for they have trained young men who have become leaders in church work; and without leaders no cause can make much progress. The better trained and qualified in heart and life the leaders are, the greater promise will any cause make. Brother Carnes combined the two great callings of life, the teacher and the preacher. No greater work can be done than 'that of the Christian teacher and the gospel preacher. These were combined in W. D. Carnes. He was one of the pioneers in this field. We should praise God for his life and labors, the young generation should revere his memory, and all should thank God for his influence in the world.

He was buried at Spencer. Almost under the shadow of the college building his dust rests. His friends and former students helped to place a modest monument at his grave, which marks the last resting place for his mortal body. On the marble monument is inscribed the following:

AT REST

ELDER W. D. CARNES

Born October 23, 1805

Died

November 20, 1879

Age 74 years, 27 days

"Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them."

JOHN NEWTON MULKEY

The subject of this sketch has almost passed from the memory of man, but his name, we are persuaded, is in the Lamb's book of life, and he is remembered



there for his "work of faith and labor of love and patience of hope" in the service of God.

John Newton Mulkey was born on February 11, 1806, two miles southeast of Tompkinsville, Ky. He did not have the advantages of an education, as many others had, neither did he have advantage of the social standing which wealth gives to men of the world. He grew up in the hills and mountains of Kentucky and developed a strong body and a strong mind. His early training impressed upon him piety and respect for the Bible.

His people were of the Baptist faith. There had been a direct line of preachers in the Mulkey family for about one hundred and fifty years. Philip Mulkey, the grandfather of John Newton Mulkey, was a Baptist preacher in the Meherian Association in 1756, fifty years before the subject of this sketch was born. Philip Mulkey had a son named "Jonathan," who was also a Baptist preacher. It is said that Jonathan Mulkey was one of the most pious and influential Baptist preachers in East Tennessee. He came from South Carolina to Tennessee and established a Baptist church on Boon's Creek. His son, John Mulkey, born in South Carolina, began preaching in East Tennessee at the age of twenty. Later he moved to Kentucky and settled on Mill Creek, two miles southeast of Tompkinsville; and it was here that his son, John Newton, was born.

John Mulkey, the father of the subject of this sketch, while preaching on the subject of election, became somewhat confused, and his confusion was noticed by many and felt keenly by him. Later he studied earnestly the Bible, and soon expressed a change in his views on some points of Baptist doctrine. He was immediately charged with "heresy" and cited to trial before his home church. The church failed to convict him. Soon after this trial he was tried in conjunction with five other churches. This resulted in a division of the Baptist Church. John Mulkey and a number of his neighbors who were Baptists met for the first time in November, 1809, and, after prayer, organized a church on "the Bible alone." John Mulkey and his brother, Philip, continued to sow the good seed of the gospel broadcast all over that country.

John Newton Mulkey was baptized into Christ early in life by Samuel Dewhitt. He was married to Nancy Laugh on October 7, 1824. His first effort to preach was on the

subject, "The Weekly Meeting of the Church to Break Bread." This sermon was delivered in the Liberty meetinghouse, two miles west of the mouth of Wolf River, in Clay County, Tenn., in 1832. He moved from Tennessee in 1834 and again settled in Monroe County, Ky. He did not preach much for four or five years, but spent his spare time studying his Bible. He then began putting all of his time to preaching and continued for forty years until his health declined and he had to give up his work because of infirmity of age.

It seems that circumstances forced him to become a preacher. He moved into a community where there was a small band of Christians which his father had gathered together. It was a strange thing to people of the religious denominations at that time to see a group of Christians meeting on the first day of the week to break bread. These few Christians needed some one to take the lead in their worship on the first day of the week. John Newton Mulkey soon showed his ability to lead the Lord's people in worship. He began doing this and gradually developed into a preacher of the gospel. He was a good singer and could sing the gospel as well as preach it. For some weeks he would do nothing but meet with the brethren, lead the songs, express thanks at the Lord's table, and adjourn the meeting, and all would go home purposing to meet again the next Lord's day. Soon Brother Mulkey began to read the Scriptures publicly and then to expound the Scriptures and exhort his brethren to attend to their Christian duties. The brethren urged upon him that he continue this work, which he did, and he gradually became known as a preacher of the gospel.

His faith grew day by day, and he soon became known as a splendid preacher. He was now invited to preach in schoolhouses and private dwellings. The pleasant shade of trees in the summer and fall was as good a meeting place as he wanted. Calls came from all parts of Southern Kentucky for him to hold meetings, build up weak congregations and establish others. He was poor and worked hard with his own hands to support his family, yet he never failed to respond when in his power to heed the call. He would often go a long distance and

hold successful meetings, then return home after an absence of two or three weeks, and not bring money enough with which to buy his wife a dress. Money was no item with him. He, like many others, loved the truth and preached the gospel for the salvation of souls. He was a hard worker. He never engaged in doing anything worth while that he did not work at it with all his might. He was a man of great energy and physical endurance. It seems that he could stand more than the ordinary man. Many times he would get up early Sunday morning, saddle his horse, ride fifteen or twenty miles over rough roads, and preach for two hours, and then return home that night. He kept busy preaching the gospel, and thousands were baptized into Christ by him.

In 1843, with the help of Sandy E. Jones, he held a meeting in the town of Tompkinsville, Ky., which was within two miles of his birthplace. This meeting resulted in a hundred and thirty-two baptisms. His style of preaching was peculiar to himself; no one could imitate him. He was left-handed, and held his little Testament in his right hand and gesticulated with his left hand. Although he had but little education, his language was chaste, his reasoning was clear and convincing, and his sentences were well connected and aptly spoken. He was a close student of the Bible, and it has been said of him that "he reasoned very closely, and all his illustrations were instructive and impressive." In those days preachers did not have baptismal suits. Oftentimes during the summer he would preach and some one would confess Christ and demand baptism. He would remove his coat and shoes and go down into the water and baptize. After coming up out of the water, he would sit down and pull off his socks, wring the water out of them and put them on again, then mount his horse and ride home with wet clothes. He has been known to be called upon to do baptizing before services and then have to preach with his wet clothing; on. He was happy in the work of the Lord and spent his life in the cause of Christ in Southern Kentucky and Northern Tennessee.

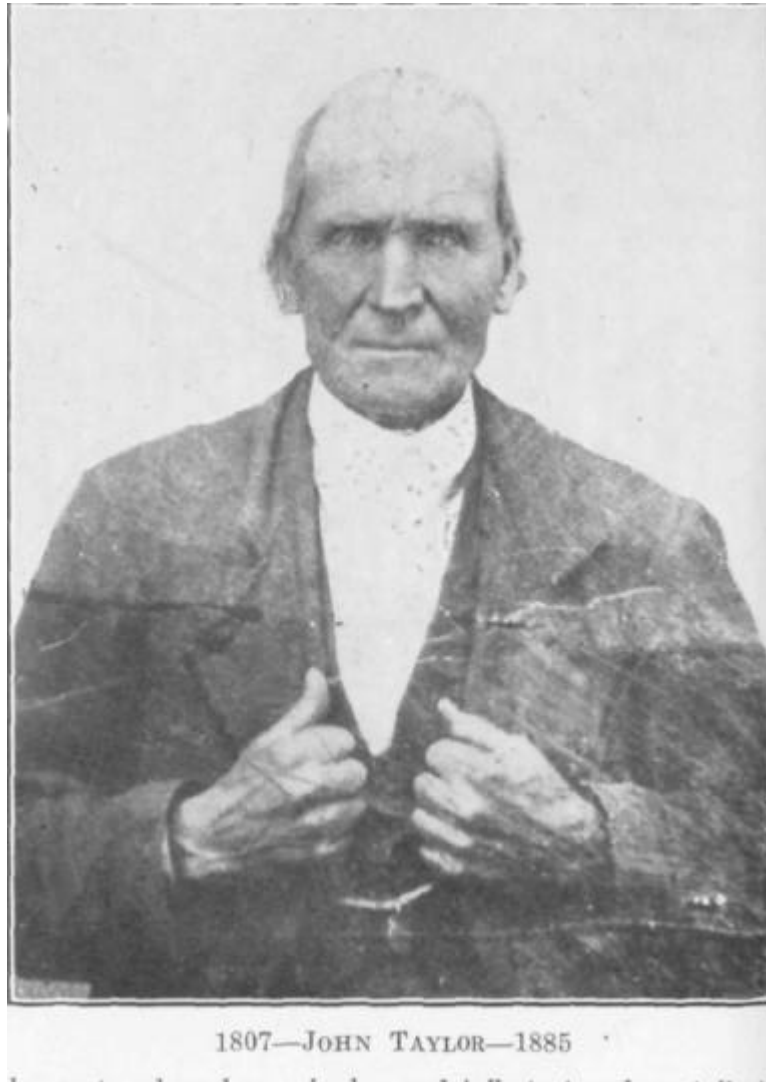
Isaac T. Reneau says of him: "This eminent servant of the churches must have delivered, in the fifty-three years

of his entire ministry, nearly ten thousand discourses, and immersed as many believers." This shows what a tireless worker he was. In 1855 he held a meeting in Celina, Clay County, Tenn., and baptized one hundred and five persons in five days. This was the beginning of the church in Celina. There may be some few servants of the Lord in that region of the country who remember this faithful man of God and his labors in that country. He moved from Kentucky to Perry County, 111., and remained there for a short time. His wife died there. After her death he returned to Kentucky and located in Glasgow, where he lived a little more than a year. Here he married Miss Nancy Evans, who made him a faithful companion during his last years.

He was now frail in body because of age and ceaseless work. Disease began to prey upon his body, and he fell asleep in the arms of Jesus, September 26, 1882, at the age of seventy-six years, seven months, and fifteen days. He has gone to his reward, and many of earth have reason to thank God for such a faithful servant of God.

JOHN TAYLOR

We should not forget that we are building on the labors and sacrifices of others. Some of those who have sacrificed and suffered most have been



forgotten. Let us give honor to whom honor is due and tribute to whom tribute is, due. The hero of this sketch has been forgotten, but his labors and works still follow him.

John Taylor was born on February 20, 1807, in South Carolina. His people were members of the Baptist Church, and young Taylor was trained in the Baptist faith. He moved to North Alabama in 1827, when he was twenty years of age. He had no education, save that which he had gathered from observation, conversation, and social intercourse with neighbors. He was blessed with a strong intellect and a determined will. His people were honest, and John Taylor was impressed early in life with the value of honesty and truthfulness. Not only was he honest with material things and in dealing with his fellow men, but he was honest with the truth of God. He read the Bible and interpreted it in the light of Baptist traditions. He began to preach soon after he joined the Baptist Church. When he came into the Baptist Church, he had some doubt as to some of the teachings of that church. He was considered "queer," but he had his own way of reaching his conclusions. He did not believe that God had pardoned his sins before he was baptized. He read the New Testament, and read that the Holy Spirit, through Peter, said to the people on the day of Pentecost, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins," and he could not understand why he should be baptized because his sins were already forgiven.

When John Taylor was interested in his salvation, during a Baptist meeting in his community, the preacher quoted Peter's reply to the question, "What must I do to be saved?" and he heard this reply and meditated briefly upon it. He thought that if people who had helped to crucify the Savior could be saved by doing what Peter told them to do, he could be saved in the same way. So immediately he began to rejoice and to clap his hands. The preacher announced at once: "John Taylor has got religion." John Taylor replied: "No, brother, I haven't got religion, but I see how I can get it." He demanded baptism of the preacher at once, but the preacher could not follow Baptist usage and baptize him. The preacher wanted him to tell his experience, but he had no experience to tell. So the Baptist preacher refused to baptize him. There was another Baptist preacher in the commu-

nity, and John Taylor went to him and asked that he baptize him. This Baptist preacher replied that he had no authority to baptize him without the consent of the church. This preacher finally agreed that he would baptize him on a confession of his faith, provided that young Taylor would not say anything about it. They set the hour at midnight, and the preacher and Taylor were to meet at that hour and the preacher would baptize him. John Taylor and his wife went at the appointed time and remained there on the bank of the creek till early next morning, but the preacher did not come. When John Taylor saw the preacher and asked for an explanation as to why he did not come and baptize him, the Baptist preacher replied that it did not look right to be doing anything under the cover of night that way. He promised John Taylor that if he would come to the church next Sunday he would try to get the church to let him baptize him. John Taylor was present, and the Baptist preacher did his best to get the church to let him baptize him, but the Baptist Church refused to give him permission to do so. The Baptist preacher was interested in John Taylor, and finally baptized him without the consent of the Baptist Church.

John Taylor did not preach long for the Baptists before he caused them trouble. He did not try to follow "Baptist usage," but he sincerely tried to follow the New Testament. Of course this would get him in trouble with the Baptist Church. He was very familiar with the New Testament and could give authority for all that he preached. It was not long before the Baptist Church began to make charges against him that he was preaching heresy. He proposed to give them book, chapter, and verse for all that he taught, but this did not satisfy them. The Baptist Church considered anything heresy among them that did not conform to "Baptist usage." The standard of loyalty and faithfulness to the Lord Jesus Christ was determined, not by the New Testament, but by "Baptist usage." When measured by this standard, John Taylor was a heretic. In fact, he was a heretic before they took him into the Baptist Church; but after he became an active worker and public proclaimer of the teachings of the New Testament, he was a greater heretic.

When he was excluded from the Baptist Church, he did not know what to do. He did not know whether he could continue to preach or not. He advised with his brother, who was not a religious man, and his brother told him that he was as much suited and fit to preach after the Baptists had excluded him as he was before. So he decided to continue to preach what he found revealed in the New Testament.

Soon Brother Taylor saw that he could preach all that he found in the New Testament and could baptize believing penitents upon a simple confession of their faith in the Lord Jesus Christ without the sanction of the Baptist Church or any other human organization. He rejoiced in his newly found freedom and proclaimed boldly the gospel as God's power to save to the simple folk of Northern Alabama. He found many who were anxious to hear the simple truth and obey it. The people of that section were good, hard-working, honest people. They knew but little about the gospel or the church revealed in the New Testament, knowing only such things as illiterate preachers had preached concerning the different religious faiths of the denominations in that country. When Brother Taylor went to them with the simple story of Jesus and taught them that they could become children of God by obedience to the gospel without going through some emotional state which they called "getting religion," the people were glad to accept the truth. Of course Brother Taylor had many religious enemies. Many of them said that he preached only "a pack of lies," and many others attempted to keep the people from breaking away from the religious bondage into which denominationalism had brought them. Many congregations of disciples of Christ were formed by Brother Taylor, and many of the larger churches in North Alabama today are (he result of his preaching. Brother Taylor had never heard of Alexander Campbell when he began preaching the gospel. He did not learn what he preached from Mr. Campbell or from any other man, but he learned it from the New Testament.

Brother Taylor preached as he had opportunity and received but little for his preaching. He lived a simple, humble life, and preached the gospel to the same class of

people. He spent his last days with his daughter, who lived in a log cabin in the mountains of North Alabama. When he was not able to meet with the church and eat the Lord's Supper, he would worship the Lord in his home. People who knew him had confidence in him. Even those who did not believe the gospel as he preached it respected him for his strong conviction and deep piety. He died on February 19, 1885, and was buried in the little cemetery near Rock Creek Church. Some years after his death churches throughout that country made contributions, and there now stands a modest monument that marks the resting place of one of the most humble and faithful and consecrated servants of the Lord, John Taylor.

ELIJAH GOODWIN

There are many important lessons to be learned from the study of the life of a good man. The more varied the experience of that man, the more lessons may be learned. The subject of this sketch lived in the midst of the stirring events which gave permanent direction to the New Testament church of the last



century. We want to preserve as much of the good in the lives of great men as is possible. They furnish us noble examples of faith and perseverance under difficulties. We may learn of the heroic endurance under the severe trials and profit by such experiences in our own lives. We need such exam-

ples of fortitude, courage, and patience in preaching the gospel today. The opposition which preachers of the gospel meet today may be different from that met by the pioneer preachers, yet it will take the same faith and courage today to meet opposition that it took then. Elijah Goodwin is a splendid example of such courage and perseverance in preaching the gospel under difficulties.

Elijah Goodwin was born in Champaign County, Ohio, January 16, 1807. His grandparents on both sides of the house were earnest and pious Methodists. They took an active part in all of the religious activities of that church. Aaron Goodwin, the father of Elijah Goodwin, married Susannah Leasure in Kentucky. He had five sons by this wife. She died in Kentucky, and his children remained among their mother's people in Kentucky. After the death of his wife, Aaron Goodwin went back to Ohio and married Mary Chapman. Elijah Goodwin was born in Ohio before that country became so thickly settled. He was subjected to many hardships and great privations which were incident to that country in those early days. His parents moved to Illinois and remained there for about three years. Later they moved into Indiana, which was a territory at that time. Young Goodwin was six years old when they moved into Indiana, but the struggles of those early days made a deep impression on him, and he never forgot the lessons learned from these trials.

His mother was a very pious woman and joined the Methodist Church. She was emotional and was what was called at that time a "shouting Methodist." She thought that it was "quenching the spirit" to suppress her feelings. She was anxious that her son make profession of religion and led him at an early age to the "mourners' bench." Elijah Goodwin was very calm and thoughtful in his nature. He never could experience any of those terrible feelings that he was such a sinner as some whom he heard relate their experiences. He tried to feel bad and brought all accusations against himself that he could, but he never brought himself to believe that he was "the vilest of the vile," and as a result of his inability to do this he did not make a profession at that time. He said later that if he could have brought himself to

believe that he was the meanest person on earth, he would have believed a lie. However, he intended to live as near right as he could and determined to encourage others to live right. Although not a member of the Methodist Church, at the age of thirteen he preached to the trees and cattle and exhorted them to live a righteous life. He had it in heart to be a preacher, but he did not know what to preach and could not bring himself to believe that he could preach without belonging to the Methodist Church. About that time he came into contact with people who were called "New Lights." He was very much impressed by the preaching of these people. The Methodists at that time filled their sermons with the wrath and fiery indignation of God against the wicked; while the leading theme of the "New Lights" was the love of God and of Christ, who died for sinful man. He was pleased by this kind of preaching and soon became a member of that body. His mother raised no objection when he told her that he intended to join them. He wished to be immersed, and this also was granted by his mother, although he had been sprinkled in infancy.

Elijah Goodwin became a very active preacher among the "New Lights" in Indiana. He was very thoughtful in the preparation of his sermons. His first sermon was preached in May, 1824, on the subject: "If the Righteous Scarcely Be Saved, Where Shall the Ungodly and the Sinner Appear?" (1 Pet. 4: 18.) He divided his subject into three general heads, as follows: (I) "Describe the Character of the Righteous." (II) "The Character of the Ungodly and the Sinner." (III) "Discuss the Question, 'Where Shall the Ungodly and the Sinner Appear?'" He was only seventeen years old at that time. The "New Lights" called themselves "Christians," but their enemies called them "New Lights." Their form of church government was similar to that of the Methodists in that they held conferences and sent their preachers into new territory, rather than to take charge of some church. Elijah Goodwin continued with these people for a number of years, but finally learned better and cut loose from them.

One day while in conversation in a home, the lady of the house listened to Elijah Goodwin talking to her husband about living a righteous life. He was trying to

tell the man how to become a member of the church. The man's wife asked Brother Goodwin, "What is baptism for?" He attempted to answer her, but did not even satisfy his own mind in his answer to her. He stumbled over this question for some years. He refrained from preaching on the subject of baptism because he could not answer that question satisfactorily. Finally he came in touch with the teaching of Barton W. Stone. This cleared the subject for him, and he was then ready to accept the whole truth as it was revealed in the New Testament. He continued to preach and studied closely the New Testament. In 1837 he preached on the subject of "Baptism," and taught clearly what the New Testament revealed on that subject. The people then began to call him a "Campbellite." He cared but little what people called him, but was very anxious to be just what God taught him to be. In his preaching he accepted the motto, "I have always been willing to give two errors for one truth at any time." This he did, giving up all of his errors and accepting all of the truth.

Brother Goodwin preached over Indiana, Illinois, and Kentucky, and some in Ohio. He continued to preach, and received nothing for it. He said: "During the seven years I only remember of receiving one dollar, and I paid that out for horse hire to get to an appointment." Very few today know the sacrifices that were made by the early preachers in establishing congregations and preaching the gospel. Brother Goodwin's expenses for the year 1840 for himself and family amounted to four hundred and nine dollars and thirteen cents. He received for his preaching that year only fifty-nine dollars and sixty-eight cents. This left him heavily in debt, and he had to resort to merchandising to get out of debt. He kept an account of his travels, and in 1842 he traveled two thousand nine hundred and twenty-five miles, preached four hundred and fifty sermons, and baptized one hundred and eight persons. This travel was done on horseback and on foot. The number of persons baptized seems to be a small number; but when we remember that he went into territory where the gospel had not been preached, it is quite a large number. He sowed the good seed of the kingdom broadcast and waited for the harvest later. He and others reaped an abundant harvest from this work.

In 1843, Brother J. M. Mathes began publishing the Christian Record at Bloomington, Ind. This was a monthly periodical of thirty-two pages. It soon gained a circulation of more than three thousand copies per month, and covered the Middle States. In 1847, Brother Goodwin joined Brother Mathes in publishing the Christian Record, and continued as joint editor for a few years. As a writer, Brother Goodwin was clear and definite in his expression. He had but little education from the schools and colleges of the day, but he understood well the teachings of the New Testament and could present a subject with as much clearness and force as any one else. In 1858, Brother Mathes turned the publication of the Christian Record over to Brother Goodwin, and he began, in January, 1859, to publish it alone, and he continued this for four years. The last year he published the Christian Record both as a monthly and weekly journal. In 1866 he transferred his subscription list to the Christian Standard, which had been organized by Isaac Errett. Later he published, with his wife, the Christian Monitor. This was continued for a few years.

Brother Goodwin died at Cleveland, Ohio, October 7, 1879. Brother Goodwin was not an orator in the common use of that term, but his simplicity and clear analysis of the Scriptures made him a very forceful teacher. His great sacrifice and zeal for the church has not been excelled by any of our pioneers. He was always of a cheerful turn of mind, and all who came under his influence felt that he was a man of God.

DAVID S. BURNET

David S. Burnet was born at Dayton, Ohio, July 6, 1808. He was the eldest child of Isaac G. Burnet. His ancestors on both sides were Scotch and of a very



thrifty and respectable family. When he was eight years of age, his parents moved to Cincinnati, and in the environments of this city young Burnet grew up. His father was a lawyer and formed a law partnership with Nicholas Long-

worth, who was an ancestor of the present statesman, Nicholas Longworth, who is in Congress today. At the age of thirteen young Burnet became a clerk in his father's law office, and while in this employment he acquired those habits of industry, loyalty, and faithfulness which characterized his efforts through life.

He was educated in the Presbyterian faith and received sprinkling according to the custom of that denomination. He went into this church without investigating the Scriptures in regard to its faith and practice. As his mind developed and acquired the habit of investigating subjects, he soon became dissatisfied. He was appointed to take charge of the Sunday-school work of that church at the age of sixteen. He studied closely the word of God and examined thoughtfully the claims of the Presbyterian Church in regard to human creeds and the ordinance of baptism. After his investigation on the subject of baptism, he became dissatisfied and was immersed by a Baptist preacher, John Boyd, in December, 1824. He was received into the Enon Baptist Church, but was not quite convinced as to the Scripturalness of all of the claims of the Baptist Church. He rejected the authority of human creeds and accepted nothing but the word of God as the basis for his baptism. The Baptist Church hesitated somewhat upon receiving him. into its fellowship because his views were at variance with some of their established usages.

Immediately after his baptism and acceptance into the Baptist Church he commenced preaching. His uncle, Judge Jacob Burnet, who was a very prominent and aristocratic citizen at that time, tried to keep him from preaching. He offered him a scholarship in West Point Military Academy, but this was promptly refused by young Burnet. He continued to study the Bible and gradually came into a fuller knowledge of the truths of Christianity. He was just a little more than sixteen years old when he began to preach, yet he manifested much piety and great earnestness in his devotion and study of the word of God. His progress was very rapid as a Baptist preacher. He developed so rapidly that at the age of twenty he was called to take charge of a Baptist church in Dayton, Ohio. He was held in great esteem as an ear-

nest, faithful, and eloquent preacher in the Baptist Church. In 1827 the youthful preacher united with William Montague, a noted Baptist preacher, of Kentucky, and organized the Sycamore Street Baptist Church, of Cincinnati. This church numbered about eighty members at the time of the organization, and through the influence of young Burnet it adopted a platform of principles much more liberal and progressive than Baptist churches usually adopted at that time. The influence of A. Campbell and Walter Scott was affecting the Baptist churches through that section at that time, and in a great many places the whole church cast away human creeds and names and accepted the word of God as the only rule of faith and practice. The Sycamore Street Baptist Church came under the influence of these great men and soon a division took place, one of the divisions holding to the usual Baptist customs and the other taking only the word of God. Young Burnet took sides with the latter division and henceforth preached the simple gospel in its ancient power and simplicity.

Few appreciate the great sacrifice that many of the early preachers had to make. It is difficult to conceive of a more self-sacrificing act than that which causes a young preacher to break away from friends, relatives, fame, position, and wealth, and cast his lot with a people who at the time are unpopular and have nothing in this life to promise one except sacrifices, hardships, and persecution. This is what David S. Burnet did. This within itself proves the honesty and earnestness of his conviction and his strength of character. The people with whom he cast his lot at that time were held in very low esteem by all of the religious parties in the world.

In March, 1830, he was married to Miss Mary G. Gano, the youngest daughter of Major General John Gano. In 1833 he began actively the work of an evangelist and made extensive and successful preaching tours through the Eastern States and as far south as Virginia. Much good was accomplished by him, as churches were planted in nearly all of the cities that he visited. The seed that he sowed bore abundant fruit in later years. He labored incessantly and sacrificed much. In 1834 he began pub-

lishing *The Christian Preacher*, a monthly magazine which contained choice discourses and select essays on the great themes connected with man's salvation. He continued the publication of this journal until 1840. It had a good influence and a very wide circulation. In 1846 he began the publication of *The Christian Family Magazine*. He continued the publication of this paper for a few years and then began the publication of *The Christian Age*. This journal was published for several years. At another time he published three papers simultaneously — *The Reformer*, *The Monthly Age*, and *The Sunday School Journal*. In all of these publications he displayed great ability, though he was not so popular as a writer as he was as a speaker; he was best in the pulpit.

He was a great factor as an educator. For two years he was president of Bacon College, Georgetown, Ky., and later he was called to the presidency of Hygeia Female Athenaeum, which was located about seven miles from Cincinnati. In both of these places he showed good executive talent and ability as a teacher. The classroom, however, was not his field of labor, and so in 1844 he returned to Cincinnati and resumed work with the Eighth and Walnut Streets Church. He remained with this church sixteen years. In 1857 he was called to take up work with the church on Seventeenth Street, New York City. He remained there only one year. The following year he made a trip to Texas, and spent a full year in Missouri and Kansas, where his labors were blessed with several hundred additions. It was during this time that he conducted one of the most remarkable meetings of his life, at Paris, Mo. This meeting continued for several weeks and resulted in several hundred additions. On his return from Missouri he took up work in Baltimore, Md., and remained there until his death.

David S. Burnet was in stature somewhat below the medium height. He presented a very commanding appearance in the pulpit and impressed his hearers that he was no ordinary man. He had a large, well-balanced brain and a strong physical organization. This accounts for the great amount of physical and intellectual labor which he did. His whole life was characterized by great

activity and energy. His manners were said to be formal and stiff. He had a bearing of aristocracy which he probably inherited and was never able to overcome. He seemed to shrink from familiar contact with all except his most intimate friends. He was very social and agreeable with his friends. He was outspoken, free, and kind in his companionship with his friends and brethren. He was a good scholar, and had made considerable progress in the study of Hebrew and Greek languages. He was considered the most eloquent preacher of the brotherhood during his generation. He was a great orator, but it required a suitable occasion to bring out his full strength and for him to reach the highest heights of eloquence and pathos. He was most powerful in conducting successful revivals.

He was a growing man. He never stopped studying and developing; he never ceased to devote himself to the pursuits of knowledge. He felt it to be his religious duty to make each sermon he preached better than he had ever preached before. He did not belong to that class of preachers who built a few stereotyped sermons and preached these, spending his time in idleness. Many preachers today would improve their quality of work if they followed his example. His mind was fertile in resources and his industry equal to the severest demands. As he grew in years he grew in power and usefulness. His last years were, indeed, his best years.

It is to be regretted that he went off into the meshes of human organizations known as "missionary societies." So clear a mind as his ought to have seen that the simple organization of the congregation was sufficient to do the Lord's work in preaching the gospel. However, he was made president of the American Christian Missionary Society in 1849, the first year that it was organized. He was made its corresponding secretary in 1852 and served until 1857 in this capacity. Again he was made its secretary in 1862 and held this position until 1864. Again he became president of this organization in 1867 and held this position until his death.

He died on July 8, 1867, in Baltimore, where he was living, being just fifty-nine years and two days old. His

body was taken to Cincinnati, where Isaac Errett, of Cleveland, Ohio, delivered an eloquent discourse, after which his mortal body was interred in the family burying ground in Spring Grove Cemetery. Just before his death he said: "My path is clear before me, and I have nothing against any one." His last moments were spent in repeating the Twenty-third Psalm.

JEREMIAH RANDOLPH—1808-1894

"Jerry" Randolph is another one of God's faithful servants who has almost been forgotten. Only a few aged men and women now living remember him. It is well for the present generation to be reminded of his life, services, sufferings, and sacrifices.

Jeremiah Randolph was born in South Carolina, September 12, 1808. He was the son of Elijah Randolph. He grew to manhood in that State with very few advantages of an education. In fact, he had no "schooling." He learned to read from the New Testament. There were but few books in that country during his youthful days, and these belonged only to the well-to-do or rich people. Brother Randolph's people had no books except the Bible and one or two Testaments. Jerry Randolph learned early in life to read the Bible and to love to read it. His people belonged to the Baptist Church and were confused with all of the superstitious notions about religion that prevailed in that country. Young Randolph went into the Baptist Church because there was no other church in his country and because his people belonged to it.

It did not occur to Brother Randolph to search the Scriptures for authority in "joining a church." Like many others, he wanted to be saved and wanted to serve God, but it was difficult for him to shake the shackles of denominational bondage. His people moved from South Carolina to North Alabama in 1828. Moving into a new country with new neighbors and new religious environments awakened a new interest with Jerry Randolph in a religious life. He began to read the New Testament with more interest and with an inquiry as to what was the will of the Lord. He with old Brother John Taylor began to see that there was no Scriptural authority for the Baptist Church or for membership in it. He began to search for authority to join the Methodist Church. Failing to find this, he next tried the Presbyterian Church. He did not join either of these, but he thought that surely some of the denominations were taught in the word of God and

that God had authorized him and all others to join one of these churches. He sought help from the preachers in North Alabama, but found none. They were not able to enlighten him. He was about to give up, as he had become greatly discouraged. He did not think one could be a Christian without belonging to one of the denominations of that country, yet he wanted to be a Christian.

Finally, while in conversation with others as to his perplexity in religious affairs, it dawned upon him that if he would do what the Lord taught people to do, and just be what the Lord taught people to be, the Lord would be pleased with them. Old Brother John Taylor confirmed him in this conclusion, and so he renounced all denominational names and theories and determined to be only a Christian. He had fought his way out of the bondage of superstition and denominationalism and had learned the truth of God so well that he could teach it to others. He began at once to preach Christ, and him crucified, and opposed error as he met it. This developed him into a strong preacher of the gospel. He had not heard of Alexander Campbell when he began to contend earnestly for the faith once delivered to the saints.

He married Miss Courtney Billingsley, November 1, 1829, and to this union nine children were born—six boys and three girls. He first settled in Walker County, Ala., and later moved to Fayette County. He was a lifelong friend of John Taylor and C. Kendrick, and did much preaching in his early days with Brother Taylor. He preached all over North Alabama and much in West Tennessee. For the first four years of his life as a preacher he traveled much. He rode horseback and sometimes went on foot long distances to preach the gospel. He had to hunt for places to preach, as prejudice was so strong against him because of his opposition to the denominations. He preached to large congregations and to small ones. In some places he would find the people anxious to hear the truth, and large audiences would assemble and listen attentively to him for two hours; at other places he could get only a family, or one or two families, together. It mattered not to him whether he had a large or small audience. He preached the truth with a burning zeal and

much enthusiasm to all who would hear him. He preached with no earthly promise of reward and with very little encouragement from earthly sources; yet he was happy in those years of toil. However, he considered this the most useful period of his life, as he considered these years of suffering and sacrifice as best qualifying him for other duties.

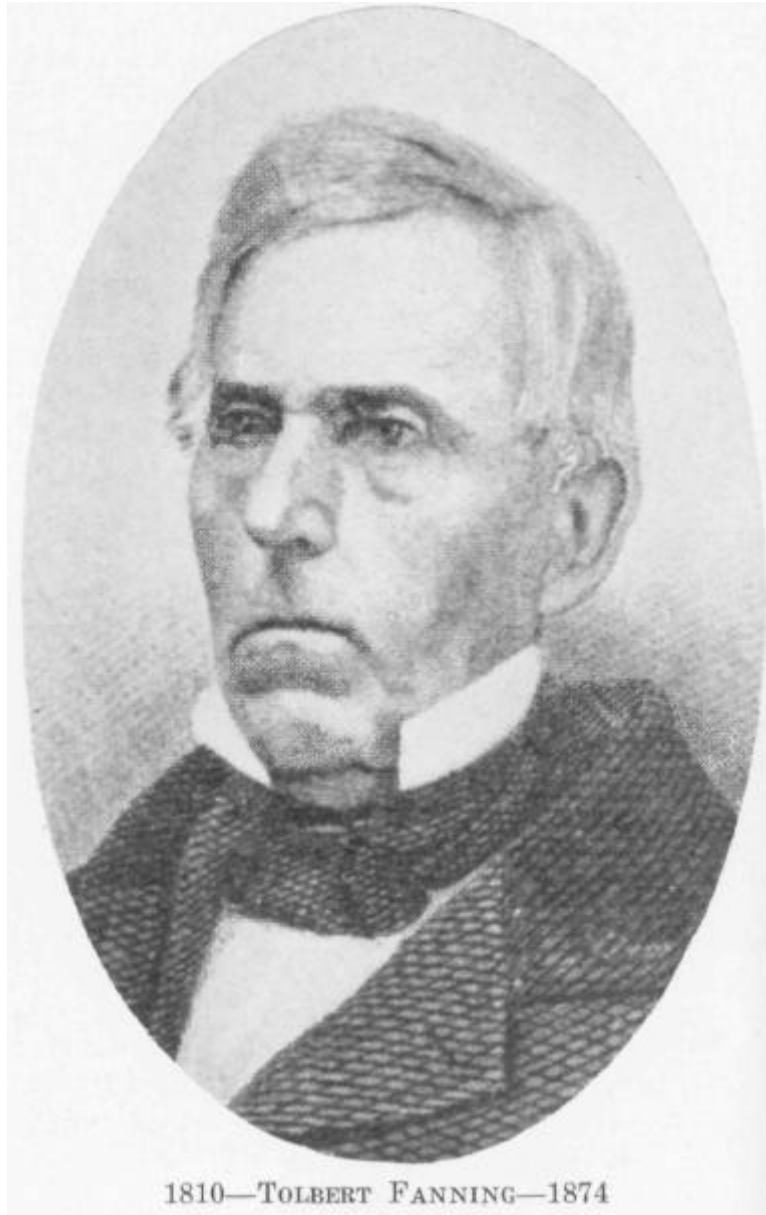
Many came into the church and started out for usefulness in the Christian life under his preaching. He formed acquaintances with many communities and established churches all over North Alabama. He began preaching in Walker County and lived there for a few years and then moved to Lamar County. He next moved to Fayette County, and he lived in this county thirteen years. He preached and established congregations in Marion, Walker, Winston, Jefferson, Blount, and Fayette Counties. He also did some preaching in Northern and Eastern Mississippi. He held a camp meeting in Blount County, Ala., in 1839, and another camp meeting in the same county in 1855. In the meeting in 1855 he baptized the noted fighter, J. R. Collinsworth. There was a family by the name of "Williams" in that county who was baptized in 1839. He was an elderly man at that time. In the camp meeting of 1855, old Brother Williams and his wife and thirteen children attended the meeting. All of Brother Williams' children were members of the church; they had been baptized by Brother Randolph; and many of the wives and grandchildren were baptized by him. There were about fifty children and grandchildren with their wives that attended this meeting. One who was present described the scene as follows: "I remember when the last granddaughter, old enough, came forward to confess the Savior, how the grandfather rejoiced; how, after dismissal, he went around the camps exhorting to faithfulness; how glad songs, holy prayers and exhortations enlivened the camps and sweetened the toils of the meeting; and the suggestion of Father Williams that his family would never all be together again on earth." The memory of this meeting many times cheered Brother Randolph, and he cherished the memory of this meeting as the richest experience of his life.

Brother Randolph preached the gospel for fifty-two years. He received very little earthly reward. He toiled daily and labored to support his family. He preached the gospel when it was very unpopular, and even suffered bitter persecution while preaching it. He reared his family to be God-fearing men and women. Three of his sons became preachers of the gospel. He spent his last days with his son Virgil. He never went to the table without his Bible. After he became too feeble to preach, he exhorted his children and neighbors to be faithful to the Lord. It was his custom to hold family prayers every evening and morning in his son's home. His last preaching was in Lamar County, Ala., about thirty miles from his home.

He died on April 24, 1894. Funeral services were held by Brethren J. S. Wood and James Wade. He was buried at New River Cemetery, a few miles from Russellville, Ala. He was truly a hero in establishing the church of our Lord in that part of his State.

TOLBERT FANNING

Among the hills of Cannon County, Tenn., May 10, 1810, Tolbert Fanning



was born. When he was eight years of age, his parents moved to Alabama and located in Lauderdale County. He remained in Alabama until he

was nineteen years of age. His father was a planter, and young Tolbert was brought up mainly in the cotton fields. He had the best of advantages for schooling that his country afforded. He attended school from three to six months in the year. Early in life he acquired a fondness for study and made rapid progress in acquiring rudiments of an education.

His father was not a member of any church, though he was a very highly respected citizen. His mother was a member of the Baptist Church and a woman of very fine intellect. Tolbert Panning received his early religious training from his mother and from the Baptist preachers and other preachers whom he occasionally heard. He received the impression that man could not do anything toward his own salvation, neither could he understand the Bible without a special illumination from the Holy Spirit. Young Fanning spent some years under the gloomy and hopeless impression of false teaching. When he was sixteen years of age, he began to give some attention to the preaching of E. D. Moore and J. E. Matthews, who claimed to be Christians only. He was encouraged by their preaching to read the New Testament with a view to understanding what the will of the Lord is. He was led to understand the simplicity of the plan of salvation, and his gloomy doubts gave place to an intelligent faith in Christ. In October, 1827, he attended a meeting held by J. E. Matthews, about seven miles north of Florence, Ala. At one service he heard Mr. Matthews preach on "The Gospel and Its Conditions," and at the conclusion of this discourse he made the good confession and was immediately baptized into Christ.

The next two years of his life were spent chiefly in studying the Scriptures and attending school. On the first day of October, 1829, by the advice of the church at Republican, where he had made the confession, he left home for the purpose of preaching the gospel to all who would hear him. He was only nineteen years of age and inexperienced, but he was determined to preach "the unsearchable riches of Christ." His earnestness and zeal and his clear, logical presentation of the truths of the gospel attracted the attention of many, and thousands

attended his meetings, and large numbers were brought into the kingdom of God.

He entered the Nashville University in November, 1831, and graduated from that institution in 1835. He preached at different points in Tennessee during the time he was in the university. During one vacation he made a tour with A. Campbell to Ohio and Kentucky. While at Perryville, Ky., he held a debate with a Methodist preacher by the name of Rice. This was a successful debate and meant much for the cause of Christ at that time. Again in 1836 he spent the spring and summer in a preaching-tour with A. Campbell, and they journeyed through Ohio, New York, Canada, New England, and many Eastern cities. In 1837 he was married to Charlotte Pall, a sister of Philip S. Fall, and the same year he opened a female seminary in Franklin, Tenn. He taught here and preached in and around Franklin until the close of the year 1839. On the first day of January, 1840, he moved to the location now known as the Fanning Orphan School. This is located about five miles from Nashville, Tenn. He taught a female school here until 1842. The following year was spent mostly in successful preaching tours through Alabama and Mississippi.

In 1843 he began to build Franklin College. This was completed in 1844, and Tolbert Fanning was elected the first president of the college. He continued to teach here until 1861, when he resigned the presidency with a view of raising money to enlarge the institution. The War Between the States defeated his purpose in raising the money and enlarging the college. In 1865 the college building was destroyed by fire. Sandy E. Jones had established Minerva College in 1848, a short distance from Franklin College; so, after Franklin College burned, Mr. Fanning purchased the Minerva College property, and he, in conjunction with his wife, Mrs. Charlotte Fanning, began teaching, and named their school "Hope Institute."

No one can estimate the good that was done by Franklin College under the direction of Tolbert Fanning. In the list of names of the alumni of Franklin College we find the following: A. J. Fanning, E. W. Carmack, W. Lipscomb, D. Lipscomb, F. M. Carmack (father of the lamented E. W. Carmack), J. E. Scobey, E. G. Sewell, etc.

These names represent characters who have done valiant service in the kingdom of our Lord and whose names are familiar to many readers of the Gospel Advocate.

Tolbert Fanning was not only a preacher of the gospel and a teacher of the young, but he was also an able and ready writer. He began the publication of the Christian Review in 1844, while president of Franklin College. The name of this publication was changed to "Christian Magazine." Later this ceased and he became senior editor of the Gospel Advocate. The volume of the Advocate of 1866 has, "T. Fanning and D. Lipscomb, Editors." This was Volume VIII. of the Advocate. His name also appears as one of the editors on Volume IX. of the Advocate for the year 1867. His name does not appear as an editor on Volume X. for 1868. His first article in the Christian Review is titled, "Our Position in Reference to the Different Religious Denominations." In this article he says, among other things: "While we have the Bible, we can see no authority or plausible reason for the existence of any church not designated and portrayed in the New Testament, and consequently we consider ourselves called of Heaven to state our reasons in a friendly and courteous manner for such a conclusion.... To conclude this hasty article, we declare ourselves friendly to all mankind; and although we cannot think the religious parties of the day authorized by the great Lawgiver, we acknowledge the piety of many of their members, and we desire above all things to pursue a quiet, peaceable, and respectable course toward all the world." After ceasing to be an editor of the Advocate, he began, in 1872, the publication of a monthly journal known as "The Religious Historian." In this he discussed many phases of church government. His writings were always clear and sound.

Mr. Fanning was a large man physically. He weighed from two hundred and thirty to two hundred and fifty pounds. He had a tall, large frame, but was never burdened with surplus flesh. He was a man of great activity and energy and blessed with a strong physical constitution. He toiled as but few men are able to work. It was nothing unusual for him to spend the day in the classroom, and then get out and look after his business inter-

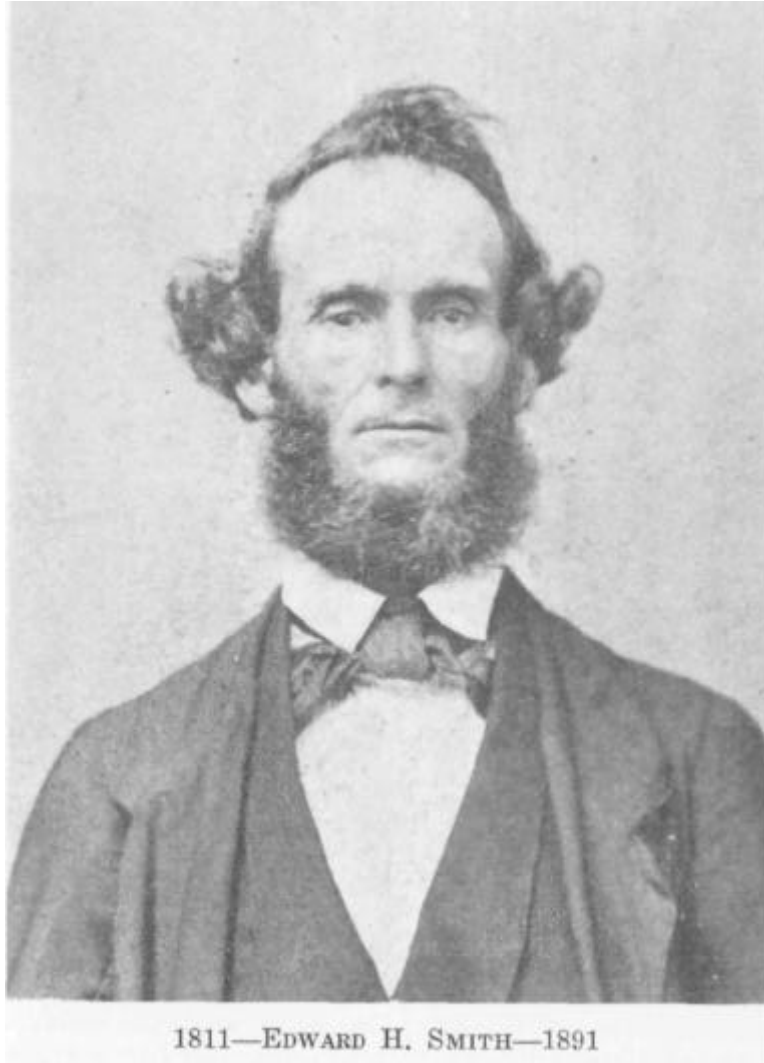
ests on the farm for some hours, and then sit up and write until twelve, one, or two o'clock at night, and then be up in due time next morning to attend to the same round of daily labor. He was naturally positive in character, possessing a powerful brain and of strong impulses. He was almost unyielding in anything which he set his heart to accomplish or to oppose. Because of this trait he was by some considered overbearing and selfish in his disposition, but those who considered him as such misjudged him.

He opposed everything for which he could not find authority in the Book of God. He had no confidence in human plans and human organizations for doing the work of the church, and opposed with all the power of his intense nature denominationalism and the organization of a missionary society for doing the work of the Lord, No one was able to meet his arguments, and all were afraid of his powerful, logical, Scriptural opposition to such things. In the "Salutatory" of the Gospel Advocate for January 1, 1866, he says: "We earnestly desire to cultivate the most kindly feelings toward all men; and should we consider it incumbent upon us to oppose the views and practices of any of our race, we hope to be able to do so in the spirit of love and meekness. Yet we desire to act independently; and when called by duty to oppose error and forewarn the deluded, we trust that we may be able to do so in the fear of God." He was humble and faithful in serving the Lord, yet fearless and courageous in opposing error. He had no mercy on religious error.

He died on May 3, 1874. Had he lived till the tenth of the month, he would have been sixty-four years of age. He died at his residence, Franklin College. He died on the first day of the week. He had asked those who were present to eat the Lord's Supper with him at ten-thirty, and at twelve-thirty that day he quietly breathed his last and his spirit returned to God who gave it. He retained the powers of his mind to the end, but near the last his suffering was too severe for him to talk much. So passed from earth one of the greatest and most useful men of his generation.

EDWARD H. SMITH

One of the qualities of true greatness is that of gratitude. Any generation shows its greatness—in part, at least—by being grateful for the legacy and



heritage which has been given it by the preceding generation. We should never cease to be grateful for what the pioneer preachers of the gospel, through service and suffering,

have left us. We are building upon the foundations laid by these great men of God. We should ever be reminded that, since these men laid the foundation in sacrifice, we should build in sacrifice on this foundation. There is not a church today that does not owe a great debt of gratitude to some worthy preacher of the gospel who has gone to his reward. The churches of Southern Kentucky are greatly indebted to Edward H. Smith.

Elder E. H. Smith was born in Cumberland County, Kentucky, November 30, 1811. At that time Kentucky, and especially the southern part of the State, was in the frontiers of civilization. Young Smith grew to manhood in the midst of the simple rural life of the people in that portion of the State. He was subjected to all of the dangers and hardships common at that time in the mountain country. He knew the hardships of that life, for they helped to develop in him the rugged character which he was. He was the youngest of six sons and one daughter. His father was Robert Smith, who was a native of Henry County, Virginia; his mother was Mary Rawlings, of Maryland. Both of his parents were of English descent. His father married in Halifax County, North Carolina, and migrated west in 1801 to Kentucky. He was among the first settlers near the mouth of Beargrass Creek, where Louisville now stands. Robert Smith and family lived there until 1803, when he moved to Cumberland County, where Edward H. was born. His father improved the wild land of that section and reared his family in that county. His father spent his declining years with his son, Edward H., and died on August 6, 1843.

Robert Smith and wife became members of the church of Christ and taught their children the way of the Lord. They had but few books from which to read and to teach their children. They had the Bible, and they gave great emphasis to the teaching of the Bible to their children. Pious fathers and mothers at that time felt keenly the responsibility of teaching the Bible to their children. Edward H. was blessed with the example and influence of godly parents. In 1835 there came into his county a venerable preacher named "Abraham L. Allen." He preached the simple gospel in its simplicity. Edward H.

Smith was about twenty-four years old at that time. He gave his heart and life to the Lord Jesus Christ and was baptized by Abraham L. Allen in the beautiful stream of water near his home. He soon began to preach the gospel. In fact, he began preaching in 1835, a few months after he was baptized. He began preaching because he saw the need of that work. He wanted his neighbors to know the truth of God, and he was anxious to encourage his kinspeople and all others in living the Christian life. No man ever had a purer motive for preaching the gospel than did Edward H. Smith. Few have ever had a more burning desire to preach the gospel than did he. He never had the advantages of a public-school education. He attended school only seventeen days; but these days gave him a start, and he had a desire to improve himself so that he could be of the greatest service in preaching the gospel.

In 1841 he moved to Hart County, Kentucky, where he purchased a farm about one and a half miles east of Horse Cave. He lived here until his death. In 1842 he organized the Bear Wallow Church. This was organized on the second Sunday in July of that year. Brother Smith preached for this church continuously on every second Lord's day for nearly fifty years. There were thirty-six charter members. They met in the old Franklin Schoolhouse for three years, or until 1845; then the church formed a partnership with the district school and Masonic lodge and built the first house at Bear Wallow, which was three miles from the old Franklin Schoolhouse and about four miles east of Horse Cave. They have continued to meet there ever since that time. On the second Sunday in July, 1930, the church celebrated its eighty-eighth anniversary. An enlarged picture of Edward H. Smith decorates the walls of the Bear Wallow church house today. The church remembers the services of this godly man. Many who never saw and never heard him have been blessed by his influence in that community.

Brother Smith traveled and preached much in Southern Kentucky. He received but little support for his labors. He lived on a farm and supported himself and family from the proceeds of his farm. He never asked or solici-

ited any financial aid in his life for his preaching. He preached because he loved the truth and loved the Lord. He preached because he believed the gospel was God's power unto salvation, and that it must be preached to men and women, boys and girls, if they were to be saved by it. He was endowed with a powerful mind, strong convictions, and an iron will. His schoolhouse education was scant, but his reading was extensive and varied. He knew the Bible well, for he studied it daily. No man preached more or sacrificed more in that section of Kentucky than did Brother Smith. His field of labor was not as broad or extensive as some others of the early days, but he cultivated his field thoroughly and left his imprint upon that community. It is said that he resembled "Raccoon" John Smith in manner and matter of his discourse more than any one else in Kentucky. Though he bore the same name, yet there was no fleshly relation between them. Edward H. Smith, in speaking, used well-chosen words and thought profoundly. He hurled his words at his antagonists with fearful might. Preachers of the denominations feared him and dreaded to be brought into contact with him. He was kind to all who opposed him in his preaching, yet he had no mercy on error, and after teaching the truth repeatedly to those in error he had no mercy on them.

The justly famous John I. Rogers said of Edward H. Smith, that if he had been circumstanced as was "John Smith, of Raccoon memory," he would have been the equal of John Smith. When the tide of departure from the New Testament order swept over Kentucky, Edward H. Smith contended with all of the strength of his soul against the innovations and held a number of the congregations in that section of the State true to the "Restoration Movement." He saw the evil consequences of departing from God's order and contended stoutly against it. He saw the evils of the innovations, and, through the strength of his righteous life and knowledge of God's truth, kept many from departing from "the old paths." His labors with the Bear Wallow congregation, continuing over a period of about a half a century, bear testimony to his knowledge of the Bible and the value of his life in that community. Brother Smith died at his home,

March 27, 1891, at the age of seventy-nine years and a few months. Services were held in the Bear Wallow church house, where he had preached so long, by Elder John I. Rogers. Brother Rogers said truly of him, "We shall never see his like again." He was the last of the charter members of the Bear Wallow Church and was the last member of his father's family. His body was laid to rest in the family cemetery beside his wife, who had preceded him fourteen years. As a mark of respect and tribute of honor, the following resolutions were drafted by a committee of church members:

Whereas, we humbly bow in submission to the inscrutable dispensation of God in taking from us our friend and brother, Elder Edward H. Smith, to his reward; therefore, be it

Resolved, that the Sunday school has lost one of its best friends.

Resolved, that he was the father of the Bear Wallow Church, a godly man, a good citizen, a true and faithful friend, and that we extend to the family of the deceased our sympathy in the great loss they have sustained, and that a copy of these resolutions be placed upon the record of the Sunday school, and a copy be sent to the family, and copies also be sent to the Gospel Advocate and to the county papers for publication.

[Signed] CARRIE KIRTLEY.
KATE WHITE.
R. E. GARNET.
GEORGE S. GREEN.
J. D. WILSON.

BENJAMIN FRANKLIN

Benjamin Franklin was born on February 1, 1812, in what is now Belmont County, Ohio. He was a descendant in the fourth generation from the brother of the statesman and philosopher, Benjamin Franklin. While he was a boy his



1812—BENJAMIN FRANKLIN—1878

father moved from Ohio to Henry County, Ind., and settled near Middletown. Early in life Benjamin Franklin married Miss Mary Personet. Eleven children were born to them, and nine lived to be grown.

His parents were members of the Protestant Methodist Church, and when they moved to Indiana there was no church of that faith near the Franklin home. In 1834 Samuel Rogers moved from Kentucky into that community and became a neighbor of the Franklins. Samuel Rogers began to preach to the people of the community in the schoolhouse; but there was much prejudice against his preaching in the schoolhouse and the doer was soon closed against him. Benjamin Franklin's father did not believe what Samuel Rogers preached, but he thought that the people were not treating Rogers right in refusing to let him have the schoolhouse. The injustice which was done Samuel Rogers excited the sympathy of Benjamin Franklin's father. Soon there grew up a warm friendship between the preacher and himself, and the result was that the elder Franklin accepted the truths which were preached and soon obeyed the gospel. About forty others also "believed and were baptized." Among these was the subject of this sketch.

Benjamin Franklin entered into the service of the Lord with all of the fervor and zeal that he had. He soon began to speak in public, and in less than a year after his baptism he was known as a very acceptable preacher. He soon became a very successful evangelist and did much work in Kentucky and Indiana. The latter part of his life was given to evangelistic work entirely.

He kept no record of his work, but a fair estimate was made by him and others that more than seven thousand persons had become "obedient to the faith" through his preaching. He traveled extensively, going into most of the Central States; he also made journeys into the Eastern and Western States, and traveled in three provinces of the Dominion of Canada. He lived in Indiana until 1850; then moved to Cincinnati, Ohio, where he lived till 1864; and in this year he removed to Anderson, Indiana.

Benjamin Franklin, while living in Cincinnati, became editor of the American Christian Review. In fact, he started this paper in 1856 and continued to write for it until his death. Just at this time the movement for organized missionary effort was agitated. Benjamin Franklin opposed from the very beginning any organiza-

tion other than the church, and never ceased his opposition to this society movement. Robert Milligan, who at that time was president of the Kentucky University at Lexington, published in the *Millennial Harbinger*, in 1867, thirteen articles or arguments in favor of missionary societies. Benjamin Franklin replied to him with such clearness and force that many were kept out of the organization through his influence. He said in reply: (1) The Lord requires of us to spread the gospel to the extent of our ability. (2) To do this successfully, there should be united, systematic, and harmonious cooperation of individuals and churches. (3) The law of God, as found in the Bible, is complete, and thoroughly furnishes a man of God unto all good works. (4) The divine authority for doing this work is vested in the church, and the church is responsible to Christ for a faithful performance of this work. (5) The Book of God knows nothing of any confederation of churches in an ecclesiastical system, culminating in an earthly head, for governmental or any other purpose.

He likewise opposed all conventions that became prominent at that time. He deplored the fact that his brethren were following in the wake of the denominations. He said: "Sectarians have no wisdom for us and their schemes are all nothing to us." He made three definite objections against conventions. They were as follows: (1) A meeting of such a kind and for such a purpose is wholly unknown to the New Testament. (2) Such a meeting calls into existence a new set of officers which are wholly unknown to the New Testament. (3) The New Testament knows nothing of "annual meeting" or "semiannual meeting." Those who are acquainted with conditions appreciate the wisdom of these arguments, as well as the Scripturalness of them.

He maintained that the church had been constituted as the pillar and support of the truth; that it is the whole duty of the church in every place, as the only organization having any authority from God, to act for itself and attend to its own business. He recognized that the New Testament does not teach that any officer in the kingdom of God has any authority over the churches or preachers; that the individual congregations are self-governing and

self-directing, as the Scriptures teach. No officer or member of the church has any jurisdiction beyond the local congregation, except an evangelist who is establishing a new congregation. He further argued, as Alexander Campbell had stated in 1824, that "an individual church or congregation of Christ's society is the only ecclesiastical body recognized in the New Testament. Such a society is 'the highest court' of Christ on earth." Benjamin Franklin consecrated all the splendid talent that he had and the powerful influence of his paper, *The American Christian Review*, to the New Testament order of work and worship.

When the Civil War began, the question was raised: "Shall Christians go to war?" Benjamin Franklin did not try to evade anything, but stood squarely on the negative side of the question. On April 16, 1861, he wrote to J. W. McGarvey and said: "I know not what course other preachers are going to pursue, for they have not spoken; but my own duty is now clear, and my policy is fixed.... Whether I remain a citizen of this Union or become a citizen of the Southern Confederacy, my feelings toward my brethren everywhere shall know no change. In the meantime, if the demon of war is let loose in the land, I shall proclaim to my brethren the peaceable commandments of my Savior, and strain every nerve to prevent them from joining any sort of military company or making any warlike preparation at all. I know that this course will be unpopular with men of the world, and especially with political and military leaders; and there are some who might style it treason. But I would rather, ten thousand times, be killed for refusing to fight than to fall in battle or to come home victorious with the blood of my brethren on my hands." ("Life and Times of Benjamin Franklin," page 286.) Further commenting upon this subject, he said: "We cannot always tell what we will or will not do. There is one thing, however things may turn or whatever may come, that we will not do, and that is, *We will not take up arms against, fight and kill the brethren we have labored for twenty years to bring into the kingdom of God.* Property may be destroyed and safety may be endangered, or life lost; but we are under Christ, and we will not kill, or en-

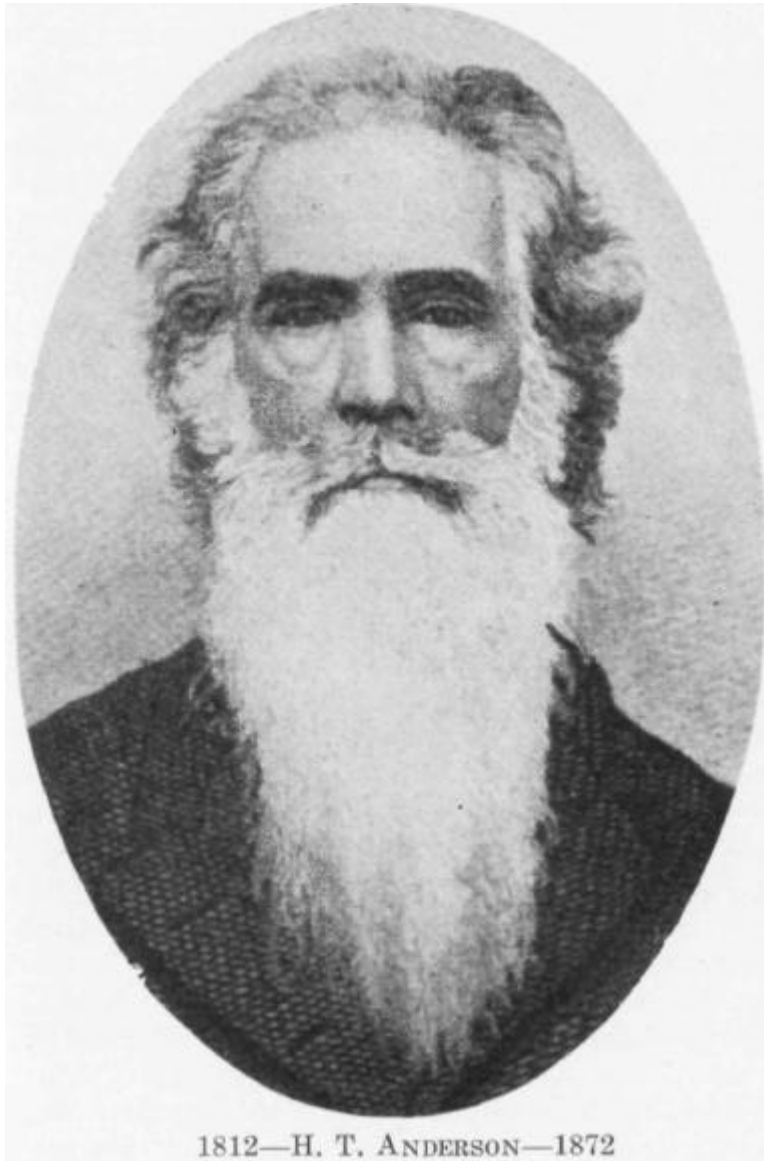
courage others to kill, or fight the brethren." Benjamin Franklin is to be commended for the courage and bold stand which he took in regard to Christians' engaging in carnal warfare.

Benjamin Franklin is best known by his two volumes of sermons, "The Gospel Preacher." These volumes contain his best work and have had a wide circulation. Every young preacher of today should have these volumes in his library. A number of his oral debates have been printed in book form. Perhaps the tract entitled, "Sincerity Seeking the Way to Heaven," has had the widest circulation of anything that he has written. It is a clear, concise presentation of gospel truths. It may be had now, as it has been reprinted. Franklin was a splendid type of man; his character was always above reproach and his labors were unselfish in his devotion for the cause of truth. Benjamin Franklin had but little education in the school; however, he was well informed on current topics and understood the great principles of the gospel. He had the happy faculty of expressing both orally and in writing his thoughts in a clear, logical way. It has been said that every truly great mind is affirmative and decisive in character; the negative mind decides nothing, but is simply passive and falls in with the views and opinions of others. Benjamin Franklin had the positive mind; he affirmed boldly and without reservation that which he believed to be true and defied contradiction; he feared no opposition.

He died on October 22, 1878. The day following his death, after brief religious exercises at the residence of his son-in-law, J. M. Plummer, conducted by W. W. Witmer, his body was laid away in the cemetery at Anderson, Indiana.

HENRY T. ANDERSON

Tolbert Fanning once said: "It is wrong to idolize men; it indicates anything else but Christian regard; but to permit godly persons to pass from earth



1812—H. T. ANDERSON—1872

without reference to their good works is wrong." We should pay due respect to the works and lives of the living who have consecrated themselves to the Lord, but we should not forget

to justly honor those who have so labored and loved in the vineyard of the Lord. Death does not end the influence and work of a good man; his works do follow him. These sketches seek ever to bring to attention again those who have done valiant service in the kingdom of God and have passed on to their reward.

Henry T. Anderson was born in Caroline County, Va., January 27, 1812. His parents were natives of that State and were of the Baptist faith; however, they were liberal in their views. The early training of young Anderson was in harmony, in a large measure, with the simple teachings of the Bible. In his father's home the Bible was a daily textbook, and its teaching had a powerful influence upon the youthful mind of H. T. Anderson. At the age of twenty-one he confessed his faith in his Lord and was baptized by his elder brother. His brother had left the Baptist Church and was only a Christian. Henry T. renewed his prayerful study of the Bible and made rapid progress in developing his spiritual life. He began to preach in May, 1833, about ten months after his baptism.

He had a unique method of studying the Scriptures. He left nothing without mastering to the best of his ability every word and sentence of the New Testament. He had been educated in the best schools of Virginia at that time, and he brought his learning into use in the study of the New Testament. He began early to study the New Testament in the original Greek as well as in the English. He became as familiar with the Greek text of the New Testament as he was with the English text. He never ceased to study the New Testament in Greek.

He remained in Virginia and preached in his native county and surrounding counties until 1837, at which time he moved to Kentucky, and taught school for a number of years in Southern Kentucky. He never ceased to preach the gospel as opportunity was given him. He preached much in Christian and Todd counties. In 1841 he was invited to come to Nashville, Tenn. He accepted the invitation and labored with the congregation in Nashville for several months. Part of this time he made his home with Tolbert Fanning, who lived near Nashville.

In 1847 he was called to preach for the Walnut Street Church, Louisville, Ky., and continued his work with that church for six years. After leaving the Walnut Street Church he resumed his teaching and taught successfully in various parts of Kentucky.

In 1861 he began the translation of the New Testament from the Greek into the English language. He gave the best part of his life to this work. He levied tribute on all of the resources of his classical mind and liberal education and gave all to the great task of translating the New Testament. This was the masterpiece of his life's work. He saw from the reading of the Authorized Version that there was a need for this translation, and with a consecrated heart he dedicated his all to the task. He speaks of his work as follows: "The work has been carried on under many adverse circumstances, but, by the good providence of God, it has been completed." He was about three and a half years making this translation. After he had completed it he breathed a prayer of thanksgiving to God for permitting him to finish the task. He sent his translation out with this prayer: "May it go forth, under the divine blessing, to establish and comfort the hearts of those who love the truth." Many scholars have pronounced this translation the best in the English language. Certainly it has many merits and is a monument to the love, scholarship, and prayerful work of a man who loved supremely the word of God. The brotherhood has been blessed and the literature of the disciples of Christ has been enriched by this very valuable contribution in the field of translation.

Henry T. Anderson had a strong mind which was adorned with classical training. His preaching was not so eloquent, but simple and practical. He was no pulpit orator and laid no claims to such, but he was a teacher both in the classroom and in the pulpit. He was no lover of money, but was contented with just enough food and raiment to live upon. Oftentimes, like many other faithful preachers of the gospel then, he struggled through much poverty and suffering. He was very poorly supported both as a teacher and a preacher. It is thought that the brotherhood generally did not know of his deep

poverty and necessity of the simple things of life. He did not possess those winning traits of character which draw people very close to him. He was kind and gentle to all, but he was a student. He was so absorbed in his study that he had not time, as he thought, to make and retain friends. Possibly he saw this weakness, but his love for study caused him to neglect the cultivation of the society of his brethren and sisters. He suffered in poverty without complaint. He did not censure the church or his brethren for his poverty.

He believed firmly in the word of God. He trusted in God to bring all things to Christ for his own glory and the salvation of his servant. He had firm convictions, and he had the courage to stand by these convictions. He did not believe that a Christian should take vengeance or retaliate. In the prime of his manhood, under the solemn conviction that Christians are not allowed to take vengeance or retaliate, he submitted gracefully to a scourging or whipping from one who had become offended at him. He did not complain, but took the chastisement in the name of the Lord and suffered meekly without any effort to strike back. He had complete mastery of himself. He had the courage and determination to suffer for Christ's sake. Probably no one had a faith more simple and wonderful than did H. T. Anderson. While he was poor with respect to the worldly things of this life, yet he was rich in faith and strong and courageous in his conviction. When he began his translation of the New Testament, he had a large family to support and a very meager salary or income; yet he believed that the Lord would provide. In speaking of his work in translating the New Testament, he said that the Lord did provide and would continue to do so unto the end.

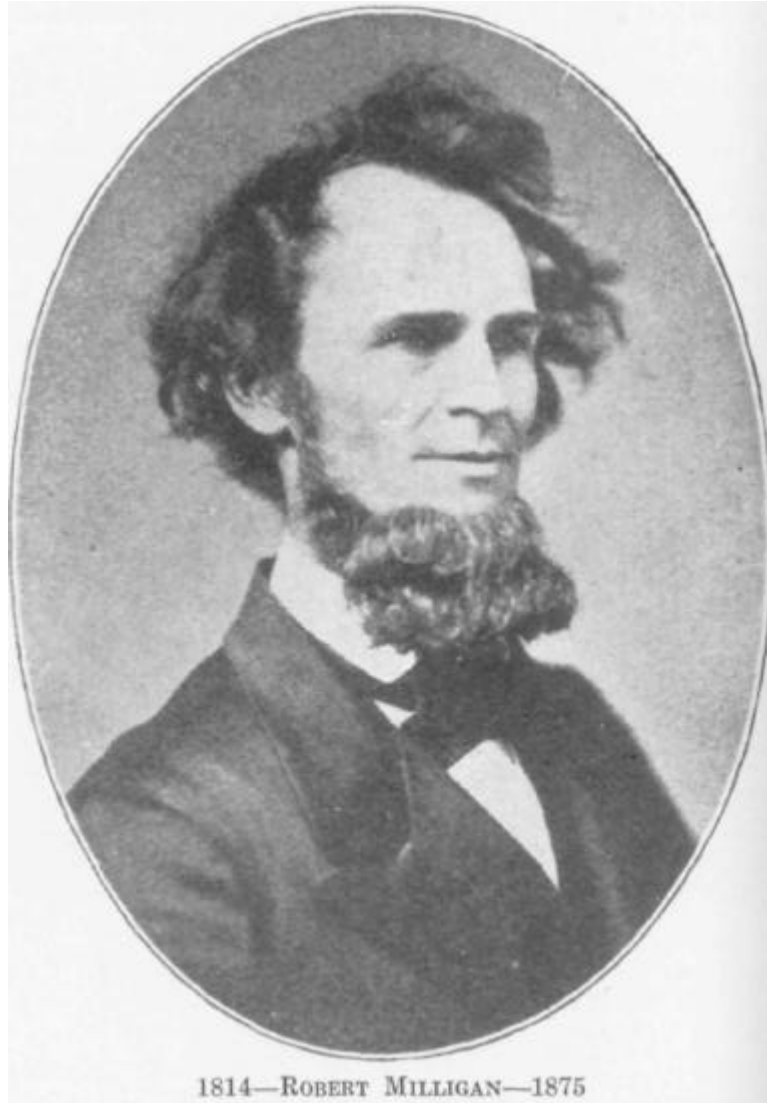
H. T. Anderson was a "man of one book." He studied the Christian religion only; and the Bible, either in Greek or English, was the only book he wanted or would have. He had no desire to study other matters. He may have made a mistake in not studying more in a general way, for near the close of his life he unfortunately gave utterance to some undigested metaphysical conclusions which were held against him. Many made his conclusions

a ground of criticism. The enemies of the truth used them as weapons against the truth. If he had given his attention to the study of these questions earlier in life, he would not have made such a blunder, and the enemies would not have had the occasion to turn much of his good life and teaching into weapons against the truth.

He was forced near the close of his life to give his services to the government for bread. He accepted a governmental position of minor importance and went to Washington, D. C., and labored hard for his meat and bread. This was sad, as he desired to give all of his time to the study of the Bible and the teaching of the same to his fellows. He was stricken with disease and suffered extremely before his death. He died in the city of Washington, September 19, 1872. He had a pilgrimage on earth of sixty years, eight months, and eight days. He died in the full assurance of the Christian faith.

ROBERT MILLIGAN

Robert Milligan was born in Ireland on July 25, 1814. He was brought to the United States by his parents when he was four years old. His parents settled



in Trumbull County, Ohio. While a lad, in helping his father clear a field, he received an injury to his chest, and never fully recovered from this injury. He was not suited, because

of this injury, to do heavy work; so he turned his thoughts toward a professional life.

In 1831 he entered Zelenople Academy in Pennsylvania. He remained in this academy two years and then entered an academy in Jamestown, Pa. He worked hard and made rapid progress. In 1837 he opened a school at Flat Rock, in Bourbon County, Ky., with fifteen pupils. His school increased rapidly, and in three months he had more students than he could handle. He had found his chosen field. He was born to be a teacher.

At the age of twenty-one he became a member of the Presbyterian Church. His father was an elder in this church. While teaching at Flat Rock he made a careful study of the New Testament in the original Greek. He soon found that the church to which he belonged was not authorized by the word of God. He immediately renounced it, and was baptized on March 11, 1838, by Elder John Irvin, at Cain Ridge. He did not hesitate to accept the truth, but renounced everything for which he could not find authority in the New Testament. In 1839 he left Kentucky with the intention of entering Yale College; but he would not travel on the Lord's day, so stopped at Washington, Pa. He made some investigation there of the educational advantages, which resulted in his entering Washington College. One thing that helped him to make his decision was that there was a small congregation of disciples near Washington. He could worship with this congregation and attend the college. He was graduated from this college in 1840. He was asked to teach English and literature in the college. He accepted the position and taught there about ten years. While teaching English he studied the classics in both the Greek and Latin languages.

He was married in 1842 to Ellen Elaine Russell, whose father was a member of Congress at that time. In 1849 he was asked to teach chemistry and natural history. This he did until the college was placed under the control of the Presbyterian synod. He then resigned that he might enter another field. He accepted the chair of mathematics in the Indiana University, Bloomington, Ind. He also taught chemistry, astronomy, and natural philoso-

phy in this university. In 1854 he accepted the chair of mathematics and astronomy in Bethany College. He was made an elder in the church in Bethany, and for three years he was coeditor of the *Millennial Harbinger*. In 1857 he was elected president of Bacon College at Harrodsburg, Ky. On September 21, 1859, he was made president of Kentucky University. Robert Milligan taught efficiently and acceptably in four institutions of learning, and in all the departments of the curriculum except modern languages. In 1866 Kentucky University was moved to Lexington, and at his own request he was relieved from the presidency of the university that he might confine his labors to the College of the Bible.

In addition to all of his labors as a teacher and his administrative duties, he studied diligently the Bible and preached often. He began preaching in 1844. His sermons were clear and forceful. He wrote much for religious periodicals. He went about his work in a quiet way. He was not noisy or boastful, but labored incessantly. He found time to write a number of books during the last ten years of his life. His best works are "Reason and Revelation," "The Scheme of Redemption," "The Great Commission," "Analysis of the Gospels and Acts," and "Commentary on Hebrews." His books are very valuable contributions to religious literature. Any one may read them with great profit today. Many have wondered how he could do so much work while suffering so much, as his physical suffering continued for a long period of his life. His preaching was not so extensive as many other preachers, but his books have been widely read and have made a definite impression on all who have read them.

In 1867 he wrote a defense of the missionary societies which was published in the *Millennial Harbinger*. His defense was considered by the friends of the society as being unanswerable. However, Benjamin Franklin answered him with such force and clearness that he never attempted a reply. He was not an active and enthusiastic defender of societies, but continued in fellowship with them.

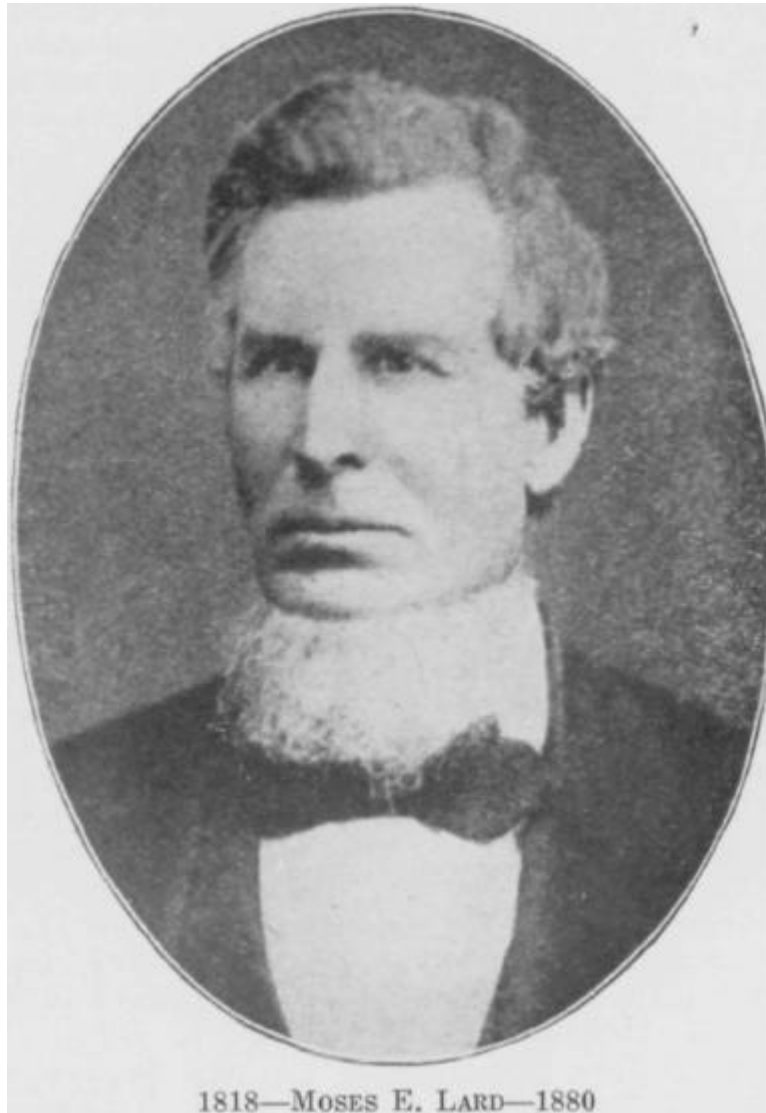
He was opposed to the use of instrumental music in the

worship. In discussing the use of instruments in the worship he said: "And hence it is evident that the word 'psalm' may or may not refer to instrumental music. Its proper meaning, in any and every case, must be determined by the context. And, according to this fundamental law of interpretation, it is pretty evident that in Ephesians and Colossians the term 'psalmos' has no reference whatever to instrumental music; for, in both cases, it is the strings or cords of the heart, and not of an instrument, that are to be touched." ("The Scheme of Redemption," page 381.)

He deplored the division that came about over the society and the use of instrumental music. It is thought that had he been entirely free from the institution and church that participated in these things he would not have used them; that he would have used his influence against these innovations. He died on March 20, 1875, at the age of sixty-one years. He was buried in Lexington, Ky. J. W. McGarvey, his friend and colaborer in the College of the Bible, in the funeral discourse which he pronounced, summed up the general estimate of his character in the words that are repeated on his monument in the Lexington cemetery: "He was a good man, and full of the Holy Spirit and of faith."

MOSES E. LARD

Among preachers of the church of Christ for the last century, there has not arisen one greater than Moses E. Lard. He was born in Bedford County, Tenn.,



near Shelbyville, on October 29, 1818. We are glad to claim him as a Tennessean, though his work and labors were in other States. His father, Leaven Lard, with his family,

moved to Ray County, Mo., in 1829, when his illustrious son was eleven years old. His father hoped to take up some land in that State and enjoy the game which abounded in the West at that time. His father was unable to prove his claim on the land and lost all prospects of owning any property for his family. Soon his father died of smallpox, leaving a widow and six children with no means of support. Moses E. Lard at once entered the school of adversity, in which he learned many lessons as well as endured many hardships, all of which helped to develop in him the noble traits of character which made him strong.

He grew up in the pure atmosphere of the West, in the heart of the prairies and boundless forests, from which he drew inspiration and material which helped to make his great mind fertile in its descriptive nature. From his father he inherited a stalwart frame of body and high conceptions of honor and integrity, and from his mother he received a profound veneration for God's word. At an early age he had to leave home in order to make a living. He regretted to leave his widowed mother. He described in after years the pathetic scene of his departure from the humble home. He says: "As my brother and myself stood beneath the eaves of our little cabin, just ready to take leave of the only objects on earth dear to us, and thus close the saddest scenes of our lives, my mother said to us: 'My dear boys, I have nothing to give but my blessings and these two little books.' She then drew from her bosom two small Testaments and placed them in our hands, and, as her tears were streaming down her cheeks, and lips quivering, she screamed as if it were her last, and that family was forever broken on earth." He considered a memory of this sad hour as the supreme benediction of his life; he never forgot it; it was a pillar of fire by night and a cloud by day to shield him from the storms of life and to guide him onward and upward.

While he had a rugged frame like his father, his piercing gray eyes possessed the sweet tenderness and affection of his mother's disposition. He was buffeted about as an orphan by a cold, heartless world, but did not become hardened by the experience. It seemed that his life extracted

a blessing and a sweetness from all of these bitter experiences. He married at an early age and was struggling along trying to make a living for his wife and two children, when Gen. Alexander W. Donaphan discovered in him the elements of a great man and encouraged him to go to school and better prepare himself for greater usefulness in life. He entered Bethany College and worked earnestly and faithfully on his studies, while he earned his support by daily labor. He completed in three years a four-years' course which gave to him the degree of Master of Arts. He was chosen by his class as valedictorian. He was peculiar in many respects and would never use the title of the degree which he had merited.

After finishing his course at Bethany College, he returned to Missouri and began preaching the gospel with eloquence and power. He thrilled his audiences with his eloquence and convicted and convinced them with his potent logic. He studied diligently and thoroughly his sermons and presented them with grace and ease. His words were always well chosen, and it is said that they leaped from his lips full of fire and burned their way into the hearts of his hearers. While speaking, his keen, piercing gray eyes shot out their sparks in every direction. His magnetism charmed his hearers, and they were held to the end of his discourse with resistless grip. Some of his favorite themes were: "Abraham Offering Isaac," "Remember Lot's Wife," and "The Millennium." He spoke without notes, and his discourses were masterpieces of sermonic literature. Many were brought to a knowledge of the truth through his preaching, while many others were encouraged to fight the good fight of faith by the same.

Not only was he a great preacher, but he was also a great writer. It is said that no other pen ever glowed with such fervor or painted pictures more highly interwoven with the beautiful and the true than that of Moses E. Lard. When he was thirty-nine years of age, Alexander Campbell, unable to meet all the demands made upon him by the attacks of the enemies of the truth, asked Moses E. Lard to reply to Mr. J. B. Jeter, a distinguished Baptist preacher who had published a book entitled, "Campbellism Examined." Mr. Jeter had misunderstood and

misrepresented the teachings of Alexander Campbell and others, and in his book made an effort to prejudice the public mind against the church of the New Testament. Mr. Lard set his heart to the task and dissected with merciless logic every fallacy of Mr. Jeter and left him without any power of reply. Moses E. Lard had an intense nature, and at this time it was ablaze with indignation at such willful misrepresentations. He felt that all error was hateful to God and should be exterminated. He also felt that he was called upon to do his part of this work, and he did it without mercy. He closed his review of Mr. Jeter with the following: "These are a few of the effects to be ascribed to Mr. Jeter's book; and with the simple statement of them we now take leave of both him and it, feeling that in the one we part from a misguided man, in the other from a graceless thing." From this statement we see some of the characteristics of Mr. Lard and may get some idea of the way he handled his opponent.

He was encouraged, because of his great gift as a writer, to publish a religious periodical. This he did, beginning the publication of "Lard's Quarterly" in September, 1863. He continued this publication until April, 1868. This was published, as the name suggests, quarterly. Possibly a few numbers were omitted. His writings in the "Quarterly" were clear and logical. Such a high estimate is placed on his writings that his articles were used in one of the colleges in Canada as the best specimens of clear, distinct, and connected thinking. This was a high tribute to his powers as a speaker, writer, and thinker. Much that he wrote during this period of time is well worth preserving and should be studied today by all lovers of the truth. Not only does the "Quarterly" contain some of the best efforts of Mr. Lard, but others who wrote for it made splendid contributions to religious literature.

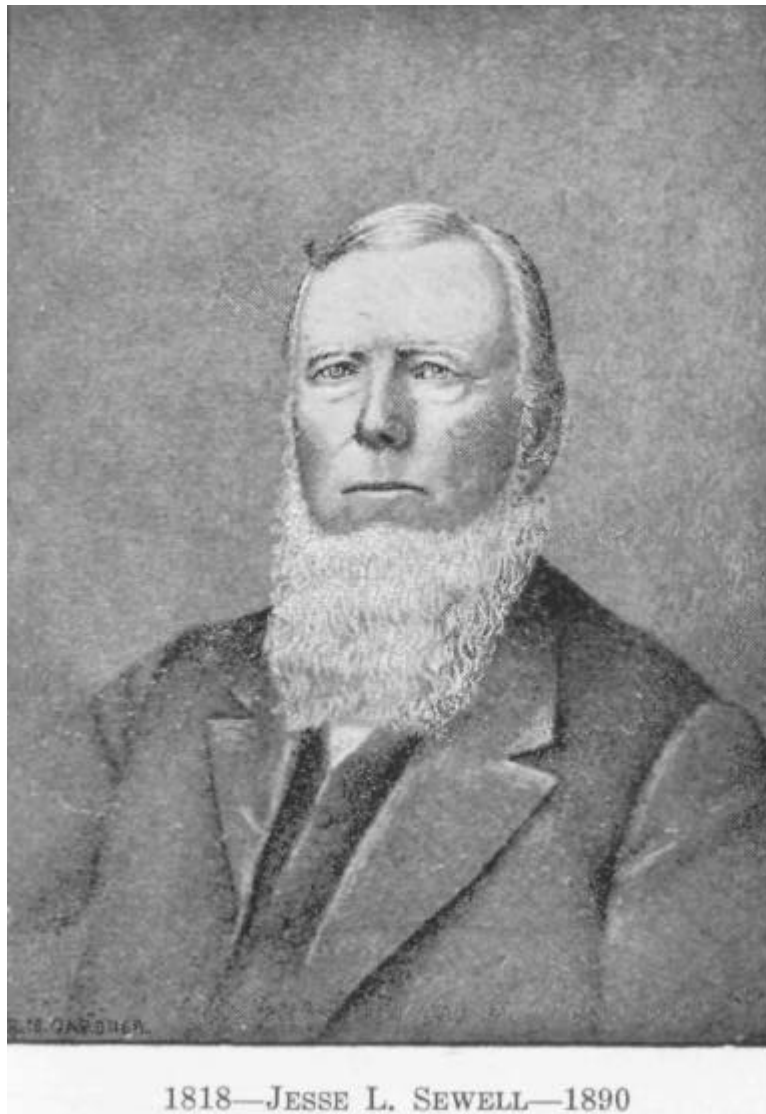
Possibly his best work is "Lard's Commentary on Romans." It represents the ripest and best scholarship of Moses E. Lard. It was written near the close of his life and represents his great ability, clearness of expression, and independence of thought. His discussions of difficult passages in this book were always strong and dignified. This book should be in the library of every gospel preacher.

The Apostolic Times, a paper published about this time, was another contribution to the journalistic field of religious thought. It was started and published chiefly by him, and he was the chief editor of it for some time. This paper enjoyed a large circulation for a number of years. Its first announcement carried five editors, as follows: Moses E. Lard, Robert Graham, W. H. Hopson, L. B. Wilkes, and J. W. McGarvey. Possibly no paper represented such an array of talent as did the Apostolic Times. The first issue of this paper expressed its purpose as follows: "To the primitive faith and the primitive practice, without enlargement or diminution, without innovation or modification, the editors here and now commit their paper and themselves with a will and purpose inflexible as the cause in whose interest they propose to write." This lofty aim is commended to all editors and speakers today. The Apostolic Times soon ceased publication, but it accomplished much good during its brief life.

Moses E. Lard was in every way a very unique man. He stands alone. He constitutes a class of his own. He was intellectual, bold, and fearless. He was not popular with the world or with a great number of his brethren at the time in which he lived. He has grown in the estimation of all who have read his writings. He was opposed to carnal warfare and did not hesitate to speak and write during the Civil War against Christians' participating in carnal warfare. No stronger arguments have ever been made by man than those made by Moses E. Lard. He moved from Missouri and lived in Lexington, Ky., where he died on June 17, 1880. Just before his death he closed his eyes and said: "There is not a cloud between me and my Heavenly Father."

JESSE L SEWELL

The name "Sewell" is so familiar to the disciples of Christ in the South that I hesitate to write a sketch of the life of Jesse L. Sewell. Again, there are so many relatives bearing his name living¹ now who probably know more about



this faithful soldier of the cross than I know. However, I feel that I would not be doing the heroes of the gospel of the last century justice did I not call attention to the subject of this sketch. It is more a tribute of re-

spect that this is written rather than to give information concerning this great man. Furthermore, I wish to perpetuate as far as possible the memory of so good and self-sacrificing a servant of God. Like many others, the history of the church would not be complete without a recital of some of the work that Jesse L. Sewell did.

Jesse L. Sewell was born in Overton County, Tenn., on Wolf River, May 25, 1818. His parents were of English descent. The Sewells first settled in North Carolina, but later came to Tennessee. Soon after the marriage of the elder Sewell they moved across Cumberland Mountain from East Tennessee and located on Wolf River, in Overton County. They possessed but little of this world's goods; but they were economical and industrious, and were above the average in intelligence and thrift. There was a large family of children—fourteen in all. Twelve of these— seven sons and five daughters—lived to be grown. The parents were devout people, as is seen from the fact that so many of the children were given Bible names. The family government was strict, and the children were well trained in frugal and industrious habits from an early age. Each child who was old enough received certain portions of work to do, and this had to be done. There were few and simple amusements for young people at that time, hence but little time was spent in idleness.

The religious faith of the early Sewells was of the Baptist persuasion. Jesse L. had an uncle, W. B. Sewell, who was a Baptist preacher. His father and mother were members of the Baptist Church. They believed firmly in a direct outpouring of the Holy Spirit and all the other peculiar tenets of faith of the Baptist Church. They taught their children the New Testament and to respect its teachings, sincerely believing that it was authority for the Baptist Church. Jesse L. was a thoughtful and intelligent child. He professed religion when he was nine years of age and told an experience which was voted as genuine by the Baptist Church, and was baptized into the Baptist Church on the third Sunday in December, 1827. He was about nine and a half years of age when he joined the Baptist Church. He attended to his church duties as best he could for his age. He was an obedient child and

read his Bible and such other books as he could get until he was twenty-one years of age.

He was married to Elizabeth Speer on July 21, 1839. About two years after his marriage he began to preach. He had studied the Bible carefully from the standpoint of the Baptists and accepted their theory as to the "call" to preach. He did not believe as strongly as other Baptists did at that time in a "direct call" to preach; however, he received an impression that he should preach, and interpreted this as his "call." His friends likewise interpreted it and encouraged him to preach. He studied more closely than ever, and began to draw his lessons or sermons from the New Testament. His uncle, W. B. Sewell, who was pastor of the Wolf River Baptist Church at that time, gave him much encouragement, as well as instructing him in the theories which were popular among the Baptists at that time. His uncle cautioned him that he should not study the Bible so much. He was afraid that young Sewell would "sacrifice heart experience for book religion." He and another young preacher were away from home preaching together. On Sunday morning when they started for the meetinghouse, his companion observed that he had his Bible. He turned to him and said very seriously: "Brother Sewell, I am sorry to see you carry that Book with you to church." Young Sewell asked: "Why?" His companion replied: "I am afraid the people will think we learned our sermons out of it." This was exactly what young Sewell had done. The theory among the Baptists at that time was that the Holy Ghost would give to the preacher what he should say, and to learn from the Bible what to preach was to deny the Holy Ghost his work. Just on this point Jesse L. Sewell began to diverge from his Baptist brethren. He believed the Bible to be the word of God, and believed that he should preach it as God's will to man. This he began to do with more earnestness than *ever*. Such a course brought about friction between him and many of his Baptist friends.

An older brother of Jesse L., W. B. Sewell, married a member of the church of Christ in 1840. His brother became very familiar with the Bible by hearing gospel preachers and through the instruction of his wife, and

he soon saw the truth and embraced it. When he did this, the Baptists became very bitter against him and excluded him from the Baptist Church. Jesse L. was present when the vote was taken, but took no part in the church trial. After his brother was excluded from the Baptist Church, Jesse L. said to him: "I think you made a mistake, and I think that I can show you so from the Bible. You should not have communed with those people." His brother William replied: "If you can show me by the Bible that I did wrong, I will gladly retract and confess my wrong." They both began earnestly to study the Bible, and went over all the items of faith of the Baptist Church and compared them with the teachings of the Bible. His brother was not a preacher and never became a preacher, but in his quiet, unassuming way he led Jesse L., in the study of the Bible, to see many of the errors popular among the Baptists at that time.

As fast as Jesse L. learned the truth he preached it. He preached a sermon on Rom. 1: 16, in which he showed how the gospel is the power of God unto salvation to all who believe. He illustrated the meaning of this with Peter's discourse on Pentecost. After presenting his sermon, he concluded with what Peter told the multitude to do—namely: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." This sermon aroused great excitement in the Baptist Church at Wolf River. Jenkins Tompkins, a Baptist preacher, replied to this sermon the following week, and Brother Sewell made reply to Tompkins; and this continued for several weeks. It resulted in charges being preferred against both of them. When the church met to consider the charges, all could not assemble, and the cases were continued for another month. In the meantime Jesse L. continued to study and preach the truth as found in the Bible. When the trial came off, Tompkins was exonerated, and Jesse L. Sewell was brought to trial and charged with preaching "Campbellism." Jesse Sewell denied this charge, stating that he had never read even a page of Mr. Campbell's writings in all his life; that he learned what he was preaching from the New Testament. The moderator, Peter Ragan, a visiting Baptist preacher,

stated that "Campbellism" denied faith, repentance, and the influence of the Holy Spirit and made a god of water. He added that from the evidence this was what Jesse Sewell was preaching. To this Brother Sewell replied: "*If Campbell lived eighteen hundred years ago and was the author of the New Testament, I got this doctrine from Campbell; but not, unless this is true.*" A prominent member of the Baptist Church, Hardy Hopkins, who thought well of Brother Sewell, asked him if he was willing to remain in the Baptist Church and not preach any more that which he had been preaching. To this Brother Sewell promptly replied that he could not see why they should want him to remain in the Baptist Church, knowing that he believed these things. He added: "*If I preach at all, I must preach just what I believe the Bible teaches.*" The vote was put, and about half a dozen of the forty members present voted to exclude him from the Baptist Church; the others did not vote. The announcement was made that he was excluded, and the assembly arose and left the house in confusion. At the next meeting the moderator announced that Jesse L. Sewell was excluded from their fellowship and that the Baptist Church was no more responsible for his teaching or conduct. When this announcement was made, four members of the Sewell family asked that their names be taken off the church list. The clerk asked how to make the record, to which John Garrett responded: "Make it for teaching heresy." To this Jesse L. Sewell replied that that would be recording a falsehood, and that they could not make a true record in any other way than by stating that he was excluded for preaching "faith, repentance, and baptism for the remission of sins." After much discussion it was finally agreed to let the record say that "Jesse L. Sewell was excluded from the Baptist Church for preaching 'faith, repentance, and baptism for the remission of sins.'"

Jesse L. Sewell began at once with renewed effort and a strong determination to preach the gospel as revealed in the New Testament. He did not hesitate a moment to go anywhere and everywhere that an opportunity was offered to preach. He was successful as a preacher. He

preached for ten years among the Baptists and disciples, for which he never received one cent of money. The people were all poor and had not been taught to give anything for the preaching of the gospel. He lived a frugal life and his wants were few. Money did not enter into his calculations in preaching the gospel. Many congregations, now large and influential, were established through the sacrifice and labors of Brother Sewell.

The truth never suffered in his hands. He was ready to preach it and defend it wherever he went. David Lipscomb wrote of him as follows: "As a preacher, he was a man of one book. He preached the word of God in a meek, earnest, faithful manner and kind spirit. He spoke with ease to himself, and, notwithstanding he retained something of the old Baptist intonations, his style was pleasant to his hearers, and when he was warmed by the labors of a protracted meeting was a preacher of much and peculiar power. His power lay in an earnest and sincere presentation of the truth remarkable for its simplicity, conciseness, and clearness. He was familiar with the Bible as but few men are. His discourses did not cover a wide range of thought, but were finished and complete, eminently pointed and instructive. They showed that he had viewed his subjects from every standpoint and that the bearing of every passage of Scripture on a position taken had been carefully considered. I have heard Alexander Campbell, with his clear thoughts, reverential manner, noble bearing, and profuseness of imagery; Tolbert Fanning, with his Websterian clearness and force of statement, and majestic mien and forceful manner; Moses E. Lard, with his close and clear analysis and elucidation of his subject, and his power to touch the sympathy and to stir the feelings with his tender pathos; I have heard Dr. Brents, with his well-laid premises and strong and convincing logic; but for a well-rounded, finished, completed sermon, stating the full truth on his subject and guarding at every possible point against misunderstanding or objection, my conviction has been for years that Jesse L. Sewell in his prime was the superior of any man I ever heard. The most aggressive truth was presented in the meekest and kindest spirit. He lacked

the aggressive force and self-asserting power that belonged to these other men. He was lacking in both the mental and physical activity and vigor that give the greatest measure of influence and power; but for clearness of perception, the ability to look on all sides of a question and to view it in all its lights and to form just and sound conclusions, and then to state them with clearness and critical precision, he had few superiors. He was one of the safest and soundest Scripture teachers to be found." (Gospel Advocate, 1890, page 498.)

He died at his home in Viola, Tenn., on June 29, 1890. He had preached twice on that Lord's day and was seated on his porch resting. His wife came out and found him sitting, but asleep in Jesus. His end was a fitting close of a faithful life in the service of God.

JESSE B. FERGUSON—1819-1870

Like a meteor which flashes across the horizon, making a trail of glorious light behind it, and then suddenly disappearing and leaving nothing but darkness in its wake, so Jesse B. Ferguson came above the horizon and shone as a great pulpit orator in the church of Christ at Nashville, Tenn., and then as suddenly disappeared and dropped into obscurity. Perhaps no preacher of the gospel ever stood so high in the estimation of the people and received the plaudits of the populace and then dropped so low as did this man.

Jesse Babcock Ferguson was born in the city of Philadelphia, Pa., January 19, 1819. His father, Robert French Ferguson, was of Scotch descent, and his mother, Hannah Champlain Babcock, was of English descent. His grandmother on his father's side was of the Quaker family of French, who were among the early settlers of New Jersey. His mother was related to the Babcocks and Champlains of Rhode Island and was mingled with Puritan and Quaker blood. Soon after Jesse B.'s birth the family moved to the Shenandoah Valley, in Virginia. His father resided near Winchester. At the age of eleven Jesse B. was placed in Fair View Academy, and made rapid progress in his studies. At the age of fourteen young Ferguson met with a severe disappointment. His elder brothers had been educated at William and Mary College, one of the oldest educational institutions in Virginia, and Jesse B. had expected to take his turn as a student there. His father had some financial reverses and could not give him the advantages that his brothers had. Young: Ferguson was so sorely disappointed that he resolved to turn his attention to something that would furnish him with money to continue his education.

He decided to apprentice himself in the printing office of a newspaper published in Winchester. A little more than a year after young Ferguson had entered the office as an apprentice his employer failed in business and was obliged to cease publishing the paper. He released young Ferguson from his obligations as an apprentice and ad-

vised him to obtain a classical education. His father would not let him give up his apprenticeship and soon found work for him in a book printing establishment in Baltimore, Md. He remained here but a few weeks, when his health gave way and he had to return home. He had what was then called "white swelling," as a result of which, after suffering for three months, he was left a cripple for life. About this time an elder brother, R. F. Ferguson, became editor of a paper published in Virginia. Jesse B. soon joined his brother and continued his studies with his work. He completed the courses in Latin and Greek. At the age of twenty-one he left Virginia and went to Ohio. He opened a school in Logan County, and taught for a while there. He married the daughter of James Mark, who had gone from Kentucky to that State. He did not remain very long in Ohio, but came to Southern Kentucky, where his wife's kinspeople lived. He became a Christian, and soon began to take public part in the worship.

Jesse B. Ferguson became a preacher of the gospel in 1838. He preached for four years in Kentucky and established many congregations in the rural sections of that State. He was applauded there as a very brilliant and eloquent preacher. He soon became known over the State of Kentucky and was acclaimed as one of the best preachers in the entire State. He was brilliant, and he knew it. He was possessed with a very high degree of self-esteem, and fed his vanity until he developed into a very sophisticated preacher. Some claim that he was spoiled by the compliments that he received and the praises which were given him. Few men have possessed such conceit as he had. Of course, as he developed so much egotism, he lost in spirituality.

In 1842 the church at Nashville, Tenn., which numbered about five hundred members, was growing rapidly. Alexander Campbell had frequently visited the church and had greatly strengthened it. Dr. Wharton was serving as elder and also preacher of the church at that time. Philip S. Fall had labored with the church until he had built up a very strong congregation. In May, 1842, Jesse B. Ferguson was invited to hold a series of meetings. He had

become quite prominent in Kentucky at that time. He came and preached for two weeks. He captivated his audiences, and his fame soon spread throughout the city and surrounding country. His audiences increased in number until the church house was filled to overflowing. He had many additions to the church during this meeting. At the close of the meeting he was invited to come and work with the church in Nashville. He was greatly flattered by the invitation, but did not accept it. Again, in 1844, by invitation, he visited the church and held another meeting, which was even a greater success than his former meeting. From the time that he closed the meeting in 1844 until February 24, 1846, he was constantly implored by letters to come and take up work with the church in Nashville.

He left his family in Southern Kentucky and came to Nashville in February, 1846, and remained with the church one year. At the close of the year he was waited upon by a committee of the church with a unanimous request that he accept the work for another year. He took a month's vacation and brought his family, in March, 1847, to live in Nashville and work with the church. For five years he preached for the church and enjoyed almost unexampled success. The church continued to increase in number and popularity in the city until it was necessary to erect a larger house. The church of Christ in Nashville, with Jesse B. Ferguson as its preacher, enjoyed a greater prominence and popularity than any of the denominational churches. During this time Brother Ferguson was looked upon as the greatest pulpit orator that ever visited Nashville, and he enjoyed the fame of being the greatest and most eloquent pulpit orator in the South. He was popular with all the churches of Christ in Tennessee and the South. He is described as a man of fine personal appearance, a very fluent writer, and a very fascinating and eloquent speaker.

In January, 1844, Tolbert Fanning began to publish the Christian Review, and continued the publication of this journal for four years. He was pressed with other duties, and he turned the publication of the Christian Review over to Jesse B. Ferguson. Brother Ferguson changed the name of the publication and became the editor

of the Christian Magazine. The first issue of this paper was published in Nashville, January, 1848. Brother Ferguson had associated with him Tolbert Fanning and B. F. Hall. The names of these brethren appeared as associate editors for only two issues. Brother Ferguson continued the publication of the Christian Magazine for six years. During the era of his popularity he was made a member of the Board of Trustees of Franklin College. His name appears on the list of the members of the board of Franklin College for 1848. No man had more honors thrust upon him by the brotherhood in Nashville and in Tennessee than did Brother Ferguson. He was the preacher for the largest congregation in the State; the most popular preacher in Nashville; a member of the board of trustees for Franklin College, which was presided over by Tolbert Fanning, who was a prince among educators in the brotherhood at that time; and the editor in chief of the Christian Magazine. Brother Ferguson had the qualities of a successful politician. He flattered all and was flattered by all. For several months he enjoyed the honor and distinction of being the youngest preacher in the city and the most famous one.

In April, 1852, in giving an exposition of 1 Pet. 3: 19, he expressed the sentiment that all "whose place of birth and external circumstances prevented the hearing of the gospel in life would not be condemned without hearing it." This was published in the Christian Magazine, in the April issue. Alexander Campbell took issue with this exposition. Brother Ferguson became irritated and highly incensed that any one should contradict anything that he should write or preach. He began at once to defend his position vigorously, and finally took the position that 1 Pet. 3: 19 taught that people would have a second chance after death to obey the gospel. Alexander Campbell exposed his theory, and finally Brother Ferguson went into Universalism and spiritualism. He was so popular that he carried a very large percentage of the church in Nashville with him. Many other churches in Tennessee were affected by his teaching. Alexander Campbell continued to expose him, and he continued to flounder and drift until he left the tenets of the faith and blasphemed the church of our Lord. One says of him

that he "rose to such a height in the estimation of his hearers, and especially his own, that his head became giddy, and, being no longer able to preserve his religious equilibrium, he was precipitated doctrinally into the region of departed spirits, where he immediately attempted to immortalize himself by new discoveries." The church in Nashville was completely destroyed by his influence.

There were a few brethren in the church who continued to hold to the faith of the gospel. They were driven from the church house and were not permitted to worship in the house. Suit was instituted by these brethren to claim the house. The matter went into court and was finally decided in favor of the few brethren who had remained loyal to the New Testament teaching. A day or two after the suit was decided, April 8, 1857, the church house was burned. The fire was discovered about six o'clock that morning. Many thought that it was set on fire by some of Jesse B. Ferguson's admirers. Mr. Ferguson continued for a while in Nashville, but began to lose his influence. He published a book on "Spirit Communion," in which he gives a record of some supposed communication which he had had with the "spirit spheres." Later he went to Mississippi, and thence to New Orleans, preaching the doctrine of spiritualism and then Universalism. He continued to lose his influence and finally quit preaching. He dropped out of public notice and died in obscurity. We find the following in the Nashville Union and American, a daily paper published in Nashville at that time, issue of September 4, 1870:

DEATH OF REV. J. B. FERGUSON.

We are pained to chronicle this morning the death of our eminent fellow citizen, Rev. J. B. Ferguson, who died at his residence yesterday morning, three miles from the city, after a lingering disease. Some years ago, when Mr. Ferguson was pastor of the Christian Church, he enjoyed a reputation for pulpit oratory second to no man in the South. He commenced life as a printer's boy, and was emphatically a self-made man, having by studious attention, while employed at the printing business, fitted himself for the ministry. He was a man of popular manners, warm and open-hearted in his nature, and generally esteemed by a large circle of friends.

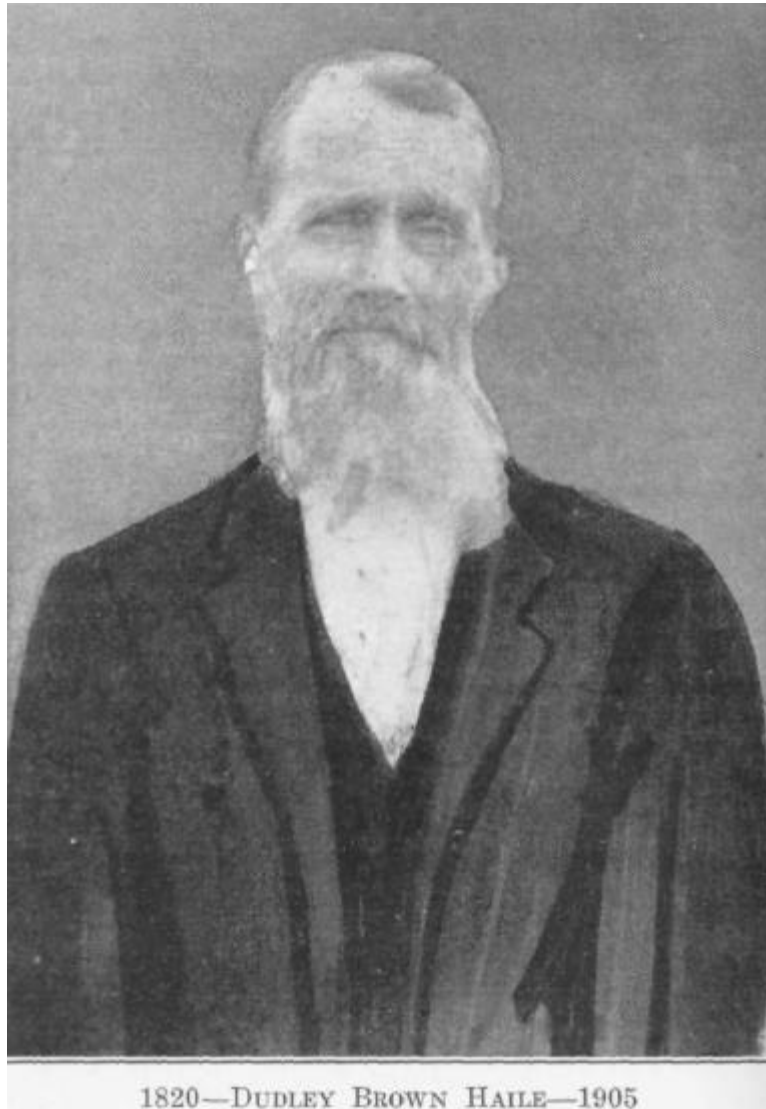
Brother D. Lipscomb wrote of him in the Gospel Advocate, September 22, 1870:

It may be a matter of sad interest to our readers to know the fate of this once honored but erratic man. He was the most popular preacher in the Southern country at one time. He was almost worshiped by his admirers in this city, where he ministered as preacher of the church of Christ. He had not that humility of soul and strength of character to stand flattery and adulation heaped upon him. He apostatized from the faith and adopted latitudinarian views in his faith and with reference to morality. He attempted to build up a congregation of adherents on his loose views. He failed, turned politician, veered to different points of the compass as the popular winds seemed to blow. He lost respect of all parties here. Once no citizen of Nashville but felt it an honor to be recognized by him. In later years he was scarcely recognized by his former acquaintances even of the world when met on the streets. The contrast was too painful to be borne by one so ambitious of popular applause as he. So, although his family resided in the vicinity, of late years he was seldom upon the streets of Nashville.... He died on Saturday, September 3, 1870. On Lord's day he was buried at Mount Olivet Cemetery. The funeral services were performed by Dr. Baird, of the Cumberland Presbyterian Church.

His death attracted scarcely a passing notice from the daily press and hardly a remark on the streets of Nashville of one who at one time was the most honored and esteemed pulpit orator. His life and death should teach a sad lesson to popular preachers and those who depart from the word of God to gain the plaudits of the world.

DUDLEY BROWN HAILE

The work of the Lord has been carried into new territory by leaders—men and women who had a clear conception of the teachings of the New Testament



and who had consecrated their lives to the church of God. Pioneers planted the cause and others perpetuated it. Paul planted, Apollos watered; but God gave the increase.

The pioneer preachers planted the cause of Christ in different communities, and others watered, but God has multiplied the congregations until now they are numerous. Among those who planted the cause in Jackson County, Tennessee, was John Newton Mulkey. He did much pioneer work in Gainesboro and other sections of Jackson County. At one time he came to Flynn's Lick and preached the gospel. There were no members of the body of Christ in that section at that time. Among those who accepted the truth was Dudley Brown Haile. Brother Haile had been reared as a Methodist. In fact, in his early days he had gone into the Methodist Church. He knew no better, as he had not studied the New Testament and had accepted what the preachers taught at that time. He was devout and earnest in his religious activities. He was pious, and his heart yearned to honor the Savior of his soul, but he did not know how to worship him or to serve him. J. N. Mulkey taught him the way of the Lord more perfectly.

Dudley B. Haile was born in Jackson County, Tennessee, May 31, 1820. He was the son of Amon and Lockey Brown Haile. There were no advantages for schooling in that county when he grew up. He had no education in the common acceptation of that word. However, he was by no means an ignorant young man. Nature endowed him with a strong intellect and a very retentive memory. He acquired much learning from older people with whom he loved to associate, and he read eagerly what few books he could get, and withal became a well-informed man. On March 7, 1841, he was married to Miss Julia Richmond, and to this union ten children were born. He was industrious and economical. He never spent any idle moments, neither did he loiter about in his community. He wasted no time, neither did he waste any of his substance. With good judgment, coupled with his industry and economy, he soon acquired enough means to live comfortably. He was what was called "well-to do" in his county. It is doubtful that he ever squandered any money or even wasted a penny. With these traits of character, he supported well his family and had means to help those who were in need. He was ever ready to help the poor, relieve the distressed, and comfort the sorrowing. When

he became a Christian, he was baptized by J. J. Trott, who was preaching with Brother John N. Mulkey at that time. Soon after he was baptized there was a need for some one to teach others. Brother Haile began to teach his neighbors and soon developed into a splendid gospel preacher. Most of his preaching was done in Jackson County, Tennessee, and adjoining counties. Brother Haile preached daily by words and life. He could preach far better around the fireside and in private homes than he could publicly. He was a very acceptable public proclaimer of the gospel, yet his power was in his private teachings. There were very few homes in Jackson County in which Brother Haile did not attempt to teach the word of God. There were very few homes which were Christian that he had not been instrumental in persuading some member of the family to become a Christian, He was very diligent in this line of work.

Brother Haile was spiritual-minded and his thoughts dwelt much upon Bible subjects. He studied the Bible daily and learned much of its contents. It was reported of him that frequently while asleep he would sing praises to God and quote Scriptures. He did a great work in exhorting his brethren and sisters to walk worthily of the calling wherewith they had been called. Brother Haile was an industrious and successful farmer and made a comfortable living on his farm; hence, he did not expect, neither did he receive, anything scarcely from the churches for his preaching. Oftentimes when the brethren would give him a little money for his services, he would hand this to some other preacher or give it to some one in the community who was in need of help. Brother Haile earnestly contended for the faith in the face of all opposition. He loved the truth, and he was bold and fearless in his public proclamation of the truth. He was a modest man, yet he was not ashamed to go into any home and introduce the subject of Christianity in that home. He was pleasing in his conversation and never offensive to any one. His earnestness and humility commended him even to those who opposed him religiously.

Brother Haile stood aloof from all human organizations. He believed the church to be the only God-ordained institution, and he gave to it all the loyalty of

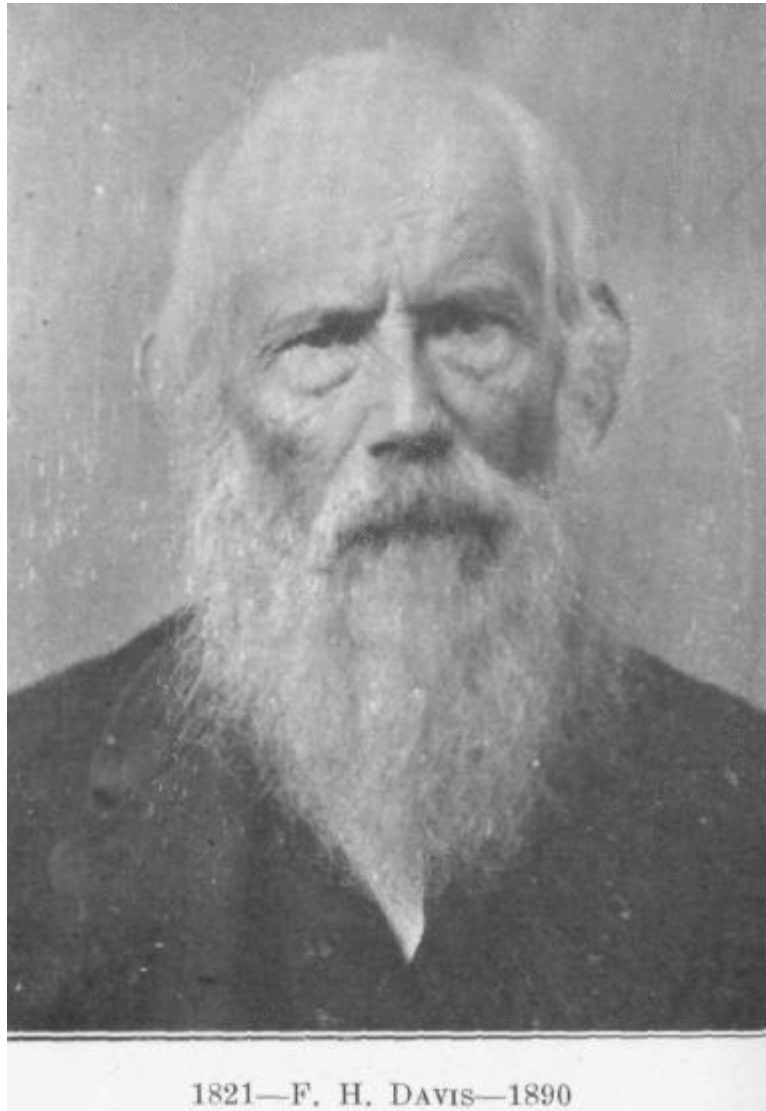
his loving heart. He followed closely the injunction, "Owe no man anything." He was faithful in meeting his obligations to his fellow men both in word and in deed. He never owed a penny that he did not pay. Oftentimes those who owed him would not pay him, but he handled the situation as best he could without going to law. He never went to law with any one and never meddled in the affairs of others. He studied the one Book, the Bible, and he preached that. He read his Bible and the Gospel Advocate. This was about all the reading that he did after he began preaching. He was a "one-book" preacher. He knew the plan of salvation well and preached it with clearness and force. He knew the duties of a Christian, and with tenderness and earnestness he taught his brethren and sisters.

He was methodical and businesslike in all of his dealings. He made distribution of his property and money among his children as he thought would be proper and right and thus closed out his own business. He did not want an administrator of his estate, but thought that, since God had blessed him with much substance, he was responsible for a proper distribution of it. This was a splendid lesson to be taught to others. Brother Haile was not anxious about the cares of this world. His citizenship was in heaven, and he lived with sweet anticipation of enjoying the bliss in glory. Many churches in Jackson County still feel the good influence of his life and have been strengthened by his teachings.

Brother Haile even made arrangements for his funeral services. He gave instruction just what should be said. Among other things, he said: "Do not represent me as being without fault, for I have my faults." He was conscious of his weakness in the flesh and the many mistakes that he had made. He wanted no eulogy or praise for what he had done in life. He died at his home at Flynn's Lick, in Jackson County, Tennessee, June 5, 1905. He was buried in the Richmond cemetery, not very far from his home. Among those who have helped to make the churches of Christ what they are in Jackson County, no one labored more unselfishly than did D. B. Haile.

F. H. DAVIS

When we delve into the record of the past and study the lives of those who have played a great part in the onward march of human affairs, we find that the



men and women who lived, loved, and labored in quietness and sometimes in obscurity, have been great factors in spreading Christianity. The Christ while upon earth walked among the lowly and filled his mission. Those who walk

in his footsteps do not seek "the limelight" or visit frequently the broadcast station. The leaders of any movement have their names inscribed high on the honor roll, but those in the rank and file of the masses are soon forgotten. The thousands upon thousands of the Lord's people today are unknown to the public, and their faithful service in the name of Christ is not broadcast to the world; yet these common people are doing more, because their number is greater, to bear the burdens and further the progress of the cause of Christ than those whose names are heralded through the religious press. Many of the gospel preachers of today are working in humility and quietness, far from the "broadcasting station," and in the deep recesses of rural life and segregated sections of the city. Many preachers of the gospel whose names are not known by the present generation have labored and sacrificed much for the cause of Christ. Again we have another one of these faithful gospel preachers.

F. H. Davis was born near Franklin, in Williamson County, Tenn., on December 25, 1821. He grew to manhood in his native county, and received just such an education as the average young person did of that day. He had no advantages of a college education, yet he was endowed with a strong intellect and a burning desire to do something good in this world. Early in life he entertained the hope of leaving human society better because he had lived. This desire helped to make him good and great in the sight of God. Little is known of his parents. What scant information we have concerning them bears evidence that they were good, honest, hard-working people. They taught their children to work, and that idleness was a sin.

Young Davis was taught to read the Bible; in fact, his first reading was done in the Bible. His people were pious and impressed upon his young and tender mind a holy reverence for the Bible as the word of God. When he read the Bible, he regarded it as God speaking to him. He did not read it for mere entertainment or pastime; as he read it daily he gained from it a profound sense of his responsibility to God. As he grew to manhood the impression that he should do what it taught men to do deepened in his heart and helped to form his character.

He became a Christian in early manhood and lived faithful to the end. There were few preachers of the gospel at that time who could assist him in learning God's will. He was surrounded by those who were enslaved in the bondage of sectarianism and who were confused with the religious superstition of that age. It took a brave heart to withstand the ridicule of the enemies of the church at that time. Brother Davis was equal to the task.

At the age of twenty-one, on April 28, 1842, he was married to Mary A. Gray. Twelve children were born to them. Brother Davis had but little of this world's goods and had to toil incessantly in order to support his family. He regarded it as one of his Christian duties to provide for his family. In October, 1868, his home was saddened by the death of his wife and the mother of his children. His wife had encouraged him in living the Christian life and was a great help in teaching the children the word of God. Through her influence and encouragement, Brother Davis began preaching the gospel. He married the second time on April 3, 1869. His second wife was Mary N. Dodson. He had five children by his last wife. He had a family of seventeen children. He sought earnestly to train them to become Christians at the age of accountability to God. His children have been faithful factors in the church, and have done much to spread Christianity by living before men the principles of Christianity. If Brother Davis had done nothing more than to give to the world seventeen men and women who feared God and kept his commandments, he would have made a success in life. He did this and much more.

As a preacher of the gospel, Brother Davis was true to the word of God. All who knew him loved him for his clean life and his consecration to the word of God. In the pulpit he was earnest in presenting his sermons. He had no levity and preached the word of God as a dying man to dying men. All who heard him were profoundly impressed with his solemnity and reverence in handling the truths of God. His sermons were arranged and presented in logical order. Oftentimes his earnestness burst forth in eloquence and persuasion, and by his logic he was enabled to convince his hearers and by his eloquence he was able to persuade them to accept Christ. His

manner and style of preaching suited the common folks and among his class he lived and labored. He had deep convictions and would not sacrifice any principle of truth to suit the people; yet he had the tact and conciliation to win many adversaries. He showed due respect for the conflicting opinions of others, and was deeply in sympathy with them because they were in error. Many, many were turned from the error of their way into the glorious truths of God through his kindness in presenting the gospel terms of salvation to them.

His life's work was done principally in Tennessee, and very few times did he leave his native State on missions of peaching the gospel. He often said that he had but two things to do in winning people to the Lord. These were (1) to show them their error with kindness and sympathy; (2) to read to them the will of the Lord. When he had done these two things with his usual earnestness, they were ready to obey the Lord. He received very little for his services in preaching the gospel. He preached for more than forty years, and during all these years he received practically nothing for his preaching. He made his living and supported his family, and at the same time preached the gospel. Very few churches in Middle Tennessee that did not receive some blessing through Brother Davis. If there were such gospel preachers today, the church of our Lord would prosper as it did then.

Late in his life he moved from Williamson County to Robertson County, Tenn. He located at Coopertown in that county. It was here that he died on December 19, 1890. Many have forgotten him, and but few of the present generation have ever heard of this faithful servant of God, yet his works and his influence continue.

"Though dead he speaks in reason's ear,
And in example lives.
His faith, and hope, and earnest deeds
Still fresh instruction gives."

Brother Davis was an affectionate husband, a kind father, a faithful gospel preacher, a useful citizen, and a friend to all men. He filled his mission well.

R. B. TRIMBLE—1821-1896

Robert Baker Trimble was born in Davidson County, Tennessee, May 7, 1821. He began preaching the gospel in Madison County, Tennessee, in 1855. He was set apart, or ordained, by the laying on of hands at Mason's Grove, in Madison County, in March, 1855. He continued to preach until his death.

Brother Trimble was reared in the Presbyterian faith. His parents were strict members of the Presbyterian Church and impressed upon their children the tenets of the Presbyterian faith. Brother Trimble became a member of the Presbyterian Church while he was but a lad. He had never heard any religious doctrine except that of the church of his father. He was apprenticed to the trade of a tailor, and served his apprenticeship in a tailor shop in Franklin, Tenn. While working at his trade there he heard a preacher of the gospel, and the New Testament was presented in such plain and simple terms that he saw the truth and at once united with the church of Christ in Franklin. Soon after this he moved to West Tennessee and opened a tailor shop at Brownsville and one at Cagesville (now Alamo). He began preaching after he moved to West Tennessee in 1851.

His services were very acceptable to the public from the beginning. His burning desire to preach the gospel and the many calls that he received encouraged him to give up his trade and give all of his time to the preaching of the word. His labors were many and extensive, and continued so for many years. He preached in nearly every county in West Tennessee and Middle Tennessee, Southern Kentucky, and in Illinois, Ohio, Mississippi, Florida, Arkansas, and Texas. Brother Trimble preached in the woods near what is now Owen's Chapel, situated between Nashville and Franklin, Tenn. Brother D. Lipscomb joined him in the work at this place, and the two did much to build up the congregation at Owen's Chapel. Brother Trimble had very few superiors in pioneer work in Tennessee. He was a good speaker; had a strong, clear, and penetrating voice. He was a good

reasoner and was always in earnest in presenting the truth of God. He combined with his other qualities a tender, sympathetic appeal to the unconverted. This enabled him to lead many thousands of precious souls to the Savior. He knew the Scriptures well because he studied no other book but the Bible.

Brother Trimble had the happy faculty of approaching people in private conversation and talking persuasively to them about their duties to God and reverence for his truth. This made him a very useful man in the church. His manner and the tone of his voice in such work were always kind and persuasive. There was a deep earnestness in his life which flowed like a current and moved all things that opposed him. Much of his work for good was done in the private precincts of home life. Oftentimes he could reach people in this way that he could not reach from the pulpit. He did much in a private way to encourage the building of churches. He talked so encouragingly to members of the church who were isolated that they soon became interested in building up a new congregation in their community. He knew that the preacher could not establish a congregation by himself, and he knew that the charter members were very important in the establishment of a church; so he cultivated his field well and built wisely the churches which he established. He lived for a time in Williamson and Maury counties while in Middle Tennessee. There are churches in Maury, Williamson, Hickman, Dickson, Cheatham, Robertson, Perry, Marshall, Rutherford, and Bedford counties today that owe their existence largely to the earnest labors of Brother Trimble. In fact, very few men did more to plant churches of Christ throughout Middle Tennessee than did Brother Trimble.

Another great work that Brother Trimble did was to encourage young men to become preachers of the gospel. He kept himself in sympathy with the young and could approach them with ease and enlist their confidence. He wielded a great influence over the young men of the church. It was Brother Trimble who encouraged and started Brethren T. B. Larimore, J. D. Floyd, and E. L. Cambron to preaching the gospel. Brother Trimble

could tell young preachers of their faults and mistakes in a way so as not to embarrass and discourage them. He made the young preachers feel that they had a sympathetic helper in him, and not merely a critic.

Brother J. D. Floyd said of Brother Trimble: "He preached the gospel, and I heard him at that time which saved me from skepticism." Brother Floyd became a preacher, and through his humble efforts hundreds were brought to Christ. Brother Floyd praised very highly the life and influence of Brother Trimble.

Brother Trimble wrote from Pryorsburg, Ky., August 23, 1880, as follows: "I began a meeting on Saturday before the third Lord's day in this month at Zion Hill, in Weakley County, Tennessee, which is one of my regular points for monthly preaching. I was assisted in the labors by Brethren Thomas M. Fowler and D. W. Saunders, both of whom are true Christians and unswerving advocates of Christianity. The meeting continued until the following Friday at noon, resulting in seven persons confessing their faith in Christ and being immersed into him. It was a time of real rejoicing among the brethren and sisters at Zion Hill... All crowded into the house who could get in, and the attention was profound from first until last. Last Saturday I went to Cuba, in Graves County, Kentucky, where we have no church, and spoke in the Baptist house at night and on Lord's-day, morning and night, to attentive audiences. I am laboring this year much of my time among the destitute and at new points. There is quite a desire manifested upon the part of the people to hear the ancient gospel proclaimed." Brother Trimble was fifty-nine years old at this time, and he was giving the entire year to work "among the destitute and at new points."

R. B. Trimble was first married to Miss Louisa Stacy, Giles County, Tennessee, September 12, 1844, Two children were born to this union. His wife died and left the small children. He was next married to Miss Lucy Jane Nance, Gibson County, Tennessee, on October 27, 1851. Seven children were born to this union. Brother Trimble

died on January 14, 1896. He was about seventy-five years old. Brother E. C. L. Denton held his funeral services, and his tired and worn-out body was laid to rest, in the beautiful cemetery in Alamo, Tenn. Brother Trimble was regarded as one of the ablest pioneer preachers of the gospel. While he rests from his labors, his work and influence continue to be felt.

DR. T. W. BRENTS

Dr. T. W. Brents was born on February 10, 1823, in Lincoln County, Tenn. His parents were Kentuckians and were related to some prominent people in that State. Dr. Brents had very poor chances for an education in his early days.



There were few schools, and many times the schools were not well managed, neither was the teacher very well prepared. When young Brents grew up, he became a blacksmith by trade. He had a strong physique

with a very robust appearance. He was not only a man of great physical powers, but he had great mental powers. He was no ordinary man.

When he grew to manhood, his mind was inclined to the practice of law, but his attention was turned to that of medicine. He entered the medical college at Nashville, Tenn., and remained for a while, and then attended the Macon Medical College, at Macon, Ga., graduating from that college with distinctive honors. After his graduation he was asked to become one of the instructors of his Alma Mater. He accepted and filled the Chair of Anatomy and Surgery in the Macon Medical College for a number of years just preceding the Civil War. After leaving the medical college as an instructor, he practiced medicine and surgery for a number of years. He preached the gospel as he had opportunity. He had a great desire to preach. He loved that work. But he soon saw that he could not practice medicine and preach the gospel at the same time with that degree of success that he desired; so, believing it to be his duty to preach the gospel, he gave up a lucrative practice of medicine and dedicated his life to preaching the gospel. However, he always had some other work than preaching. During the Civil War and immediately after it he was engaged in the mercantile business at Shelbyville, Tenn. Nature had endowed Dr. Brents with faculties for a broad sphere of activities. He was successful in every line of endeavor. He had the ambition to succeed at whatever he undertook, and he could claim a large measure of success in business affairs.

In 1878 he was elected president of Burritt College, at Spencer, Tenn. This college was founded in 1849. Under its original charter the teachers were required to accept stock in the college as a part of their salaries. This continued until the teachers owned the buildings. John Powell, who was president of the college, sold his stock, which was very large, to Elijah Denton. Elijah Denton employed W. D. Carnes as president in 1872, and he continued as president of the college until 1878. During this time Dr. Brents had moved to Spencer. He conceived the idea of enlarging the college and making it a college in which the Bible should be taught by men of the broth-

erhood. Elijah Denton deeded Dr. Brents one-half of his interest in the college, and Dr. Brents was made president of the college in 1878. He continued as president of the college four years, or until 1882. In the meantime he raised money and erected new college buildings. The college prospered under his fostering care. He was a diligent and untiring student and prosecuted his duties with vigor and zeal. He taught anatomy, physiology, and botany while serving as president of the college. He found time to study the Bible and teach it to a large number of his students.

In 1874 he published his first book, "The Gospel Plan of Salvation." This book deals with all the principles of the gospel. It also includes a discussion of depravity, foreordination, election, and all the Calvinistic doctrines. In this book he treats in a very thorough way the establishment of the church and its identity. The conditions of pardon and the work of the Holy Spirit are treated in a very logical way. Dr. Brents was a logician, and his strong, lucid exegesis of Scriptures bearing on these questions are expressed in simple English in a way that no one can fail to understand him. "The Gospel Plan of Salvation" has probably done more to help young preachers get a clear understanding of the teachings of the Bible than any other book written in modern times. Brother M. C. Kurfees said: "The two books, more than all others combined, that helped me in early life to a knowledge of the word of God were 'The Gospel Plan of Salvation,' by Dr. Brents, and the first volume of 'The Gospel Preacher,' by Benjamin Franklin." Many preachers have been benefited and blessed by this book. Its title has become the phraseology of many preachers of the gospel in expressing the way of salvation. The American Christian Review, in speaking of this book, said that Dr. Brents "has, with a masterful hand, met, traced out, and explained the greatest difficulty, and, with the utmost patience and in the most laborious manner, cleared away the perplexities and confusion that have kept thousands out of the kingdom of God."

Dr. Brents was a great debater. He came into the church when the "fight was on," and with heroic courage

he met the champions of error and defeated them. Few preachers were his equal on the forensic arena. Among the denominational preachers whom he met in debate were Timothy Frogge, J. B. Moody, Jacob Ditzler, and Dr. Herod. He met Jacob Ditzler seven times in debate. Mr. Ditzler was the giant defender of Methodism; Dr. Herod was the able defender of the Primitive Baptist theories. A. M. Growden said of him: "I unhesitatingly pronounce him the most invincible logician, the greatest Scriptural reasoner, and the most merciless debater I ever heard. He was absolutely without mercy toward error, but not so toward men; a man of charity toward human weakness and frailty, but woe be to the man who stood before him to champion an unscriptural position!"

His last book, "Gospel Sermons," was published in 1891. This book contains many of his strongest sermons and is a most readable and instructive book. It is an excellent contribution of sermonic literature to the edification of the church.

Dr. Brents never located with any church as its regular preacher. He visited many churches and instructed them in the work and worship of the Lord. He wrote many articles for the papers and did what he could to keep the truths of the Bible before the people with clearness and power. His last days were spent with his son at Lewisburg, Tenn. He died there on June 29, 1905. Funeral services were conducted by R. Lin Cave, of Nashville, Tenn., and Dr. S. T. Hardison, of Lewisburg. Both of these men have passed to their reward. Truly, nature cast Dr. Brents in a mighty mold, and he served his generation well.

JAMES W. HARDING

Many events cluster around the life of a good man. The longer the span of his life, the greater number of events connected with it. We are now to consider



- 1823—JAMES W. HARDING—1919

a life which stretched over nearly a century. James W. Harding was born in Winchester, Ky., May 6, 1823, and died on September 16, 1919. Thus he lived nearly ninety-seven years, a long stretch for one life.

Brother Harding began living in the early days of the Restoration Movement. He was seven years old when Alexander Campbell began to publish the *Millennial Harbinger* and proclaim the glorious truths of man's redemption independent of denominational superstition and bondage. He lived through the early period of the Restoration Movement. He saw an unpopular cause win its way to success and prominence. He saw the beginning of the departures from the New Testament order and witnessed their consequences. He saw the Restoration Movement break the shackles of religious bondage and lead a people into the light of New Testament truth and enjoy for a season the liberty that is in Christ Jesus, and then gradually go back into the bondage of human organizations. Few men have such observations as did Brother Harding. He espoused a despised and unpopular cause in his youth and lived to see that cause win the hearts of a large and intelligent portion of the world's citizenship. He saw congressmen, judges, senators, and one President of the United States come from among the people who held dear the principle of the Restoration Movement. He saw the congregations multiply from a few scattered groups of religious people into many churches scattered throughout the United States, Canada, and the European countries. He saw these churches continue to multiply and belt the earth until the sun never sets upon congregations of disciples.

Brother Harding was born in Winchester, Ky. He was married in that classic little town and lived there his ninety-six years and more. His father, Amos Harding, was born in Boston, Mass., and came to Clark County, Kentucky, in 1820. James W. Harding was left an orphan at the age of three by the death of his father. His mother married the second time, but James W. began to make his own way when quite young. He learned the tailor's trade and followed that for a number of years. He was married to Mary E. McDonald in 1844. To this union fourteen children were born. The oldest of these children was the justly famous and long-lamented James A. Harding. Only two of his fourteen children are now living.

At the age of sixteen, in the year 1839, Brother Harding obeyed the gospel; so he lived as a citizen of the kingdom

of God a little more than eighty years on this earth, and he fought the battles of an earnest, faithful Christian life more than eighty years. He began preaching the gospel soon after he became a Christian and continued to preach until he was ninety-five years of age. Thus he was a public proclaimer of the gospel nearly sixty years, more than half a century. He followed his craft, a tailor by trade, and preached on Sundays. Often he would leave his work and accept calls to hold meetings. It was his business to live the Christian and preach the gospel. He made his work as a tailor a secondary matter. He engaged in farming, cattle trading, and the mercantile business. He made a living for his family by working at these trades. He did not claim to be a successful man; however, he was fairly successful in whatever he undertook to do. He cared so much for the preaching of the gospel and living the Christian life that oftentimes he gave small attention to anything else. In addition to his protracted-meeting work, he preached at regular places on Sundays. He preached thirty years at one place and twenty-five years at another place.

Brother Harding did not have the advantage of an education in his youth. He attended school a little less than one year and had few educational advantages in his early youth. He was endowed with a strong mind and gained a good knowledge of the Bible. He associated with good people, received the refining influence of the principles of Christianity, and carried with grace and ease the polish of a Christian gentleman. He associated in his younger days with Moses E. Lard, John T. Johnston, and Aylette Rains; in the latter part of his career as a preacher he associated with E. G. Sewell, David Lipscomb, T. B. Larimore, and E. A. Elam. These men held meetings for the Fairfax Church in Winchester, where Brother Harding was an elder.

Brother Harding often related the following incident connected with his association with Moses E. Lard. Brother Lard was engaged in a meeting at the Fairfax Church. Brother Harding, as was the custom, sat on the pulpit with the visiting preacher. One evening during the meeting, while the audience was assembled, Brother Lard turned to Brother Harding and said: "You will

preach tonight." Brother Harding, confused and astonished, said: "No; the people expect to hear you." Brother Lard said: "If you will not preach, then dismiss the congregation." Brother Harding preached, and at the close of the service five persons made the good confession and demanded baptism. This greatly encouraged Brother Harding.

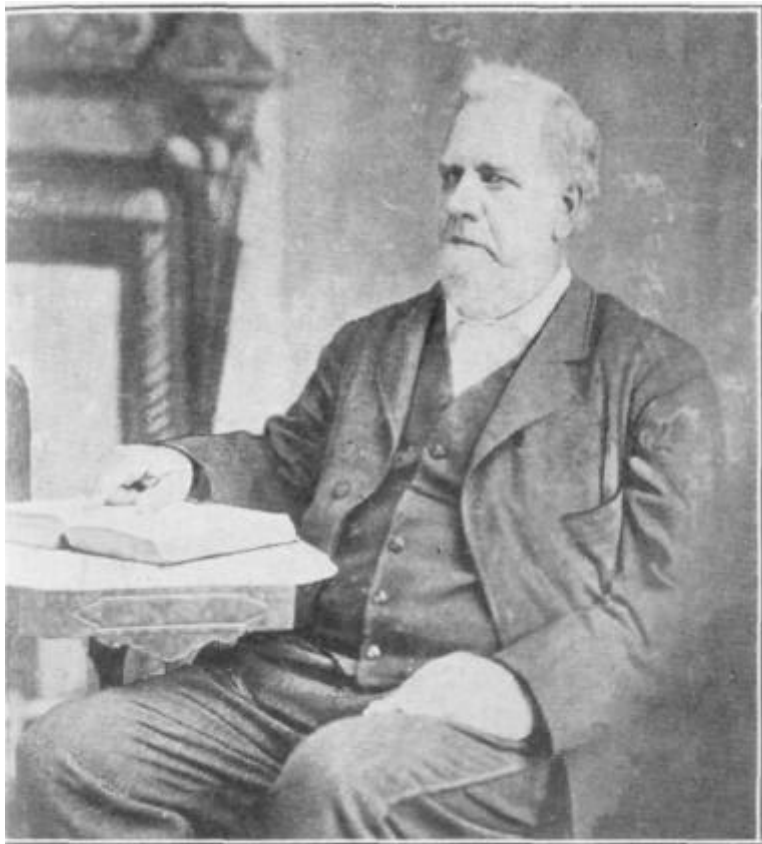
James W. Harding was a believer in Christian education. He saw the great need of training young people in the service of God. He was an elder in the Fairfax Church for many years. He was an elder in the old Court Street Christian Church until instrumental music was introduced into the worship there. He and about fifteen other faithful members withdrew from the Court Street Church. They worshiped for some time in Brother Harding's house. The little congregation grew until they could not meet in the dwelling house; so, through the influence and guidance of Brother Harding, the Fairfax church house was built. Brother Harding was made an elder of the Fairfax Church, and continued his services as an elder of this church until his death. He was an active elder in the old Court Street Church and the Fairfax Church for more than fifty years. He saw the need of training young people and did what he could as an elder to encourage all young members of the church to become efficient servants of the Lord. He knew that they could become better servants of the Lord if they were educated; hence, he encouraged his son, James A. Harding, in running what was called then "Bible schools." He was a reader of the Gospel Advocate, and after reading an issue he would hand the paper to some one else and request that one to read it and pass it on to others. He could relate many incidents where much good was done by his handing good literature to others and requesting that it be read. Brother Harding baptized many people and preached many funerals. It is said that he preached more funerals and married more people than any other man in Central Kentucky. He was held in high esteem and respected by all who knew him. Even those who did not agree with him respected him for his purity of life, strength of faith, and loyalty to his convictions.

Brother Harding was a man of great faith. He was a

praying man for eighty years. At the close of the day and just before retiring he would thank God for the blessings of life and ask him to spare his life "to see the light of another day." The last evening that he prayed, he prayed and said: "Lord, take thy servant home." The Lord heard his prayer, and before the rising of another sun the Lord had taken his spirit and left his body upon earth. He died on September 15, 1919. Services were held at the Fairfax church of Christ by M. C. Kurfees, assisted by M. P. Lowry, one of the elders who had worked with Brother Harding so long.

THOMAS J. SHAW

According to history, what is now Moore County, Tennessee, was at one time a part of Lincoln County, Tennessee. Many years ago it was separated from Lincoln and, with sections from other counties, became an independent



1826—THOMAS J. SHAW—1922

county. The village of Lynchburg became the county seat of the county. This village has developed into a prosperous town. On August 28, 1826, there was born a babe which was named "Thomas J. Shaw." He spent his childhood days in the vicinity in which he was

born, and his boyhood days were spent in the same place; and there he grew to manhood and passed the zenith of his life, and there he lived through the declining days and to the end. Thomas J. Shaw was born, lived, and died in the same community.

Thomas J. Shaw was a simple-hearted, good man. He sowed no "wild oats" and formed no dissipating habits. As a young man, he was known in his vicinity as a clean, moral, upright man before he became a Christian. He measured fully up to the high standard of good citizenship before he became a preacher of the gospel. He was kind, sympathetic, and helpful as a neighbor, and was always found on the right side of all questions that affected the society of his community. He inherited a strong intellect and strong convictions on moral issues. He was honest and upright, fair and just, in his dealings with his fellow men. He was kind to the erring and sought to help them to turn from the error of their way. When he became a Christian, he had a good foundation upon which to build a Christian character.

Brother Shaw began to preach gradually. He did not care to be a public man or a preacher of the gospel, if he could fill his mission without it. It seemed that he was needed to take public part in the worship. His neighbors and friends had confidence in him and pressed him into service. He was willing to do what he could and all that he could for the glory of God and the service of man. Gradually he developed into a preacher of the gospel. He confined his labors to his native county and adjoining counties, and he found more work to do than he could do. During his day there were not so many gospel preachers as there are now; hence, he was kept busy all the spare time that he had preaching the gospel. He was not a professional preacher, but one who preached because people wanted to hear him and he wanted to proclaim the love of the Lord Jesus Christ in the salvation of souls.

Brother Shaw began preaching in 1849, when he was twenty-three years old. He felt that a preacher of the gospel should be a "pattern of good works." He knew that no man could have power and influence as a preacher very long unless his life coincided with his preaching. He was not one who would say, "Do as I say and not

as I do." His life among his people was such that he could truly say: "Follow me, as I have followed Christ." He became an earnest, prayerful student of the Bible. He had no other book and wanted no other book. He was determined to preach the word of God, and he could find that in the English Bible. He had but little education in the modern sense of that term, but he was well educated when it came to a knowledge of the Bible. He memorized much of the Old Testament and nearly all of the New Testament. Many thought that he could reproduce from memory the entire books of the New Testament. Any one who knew so much of the Bible and who conformed his life to his teachings would necessarily be a blessing to his generation.

Brother Shaw was original in his manner or method of preaching the gospel. He copied no man's sermons and imitated no preacher's gestures or postures in the pulpit. He knew the word of God, and he knew the people to whom he spoke, and he chose such a method as would reach their hearts with his message. He gave little attention to the rules of formal logic, but presented his sermon in a straightforward way so that his hearers could understand. He knew that he was speaking largely to men and women who were not trained to reason according to the laws of logic; but he knew how to impress their hearts with the truth of God, and this he did. His honesty and earnestness in handling the word of God impressed the people. He was neither afraid of man nor afraid to attack any of the religious errors prevalent in his community. He met error with courage and dealt with the wrongdoer with kindness. Such a man must have been a power for good in his community.

Brother Shaw divided the teachings of the New Testament into two great lessons—namely, how to become a Christian and how to live the Christian life. He put the greater emphasis in his preaching on how to become a Christian. It seemed that the citizenry of his community needed this lesson. They were so confused with the errors of denominationalism and the theories of the direct operation of the Holy Spirit that he studied the lessons on how to become a Christian. He said that people could read the New Testament and learn how to live the Christian

life, but they were so blinded with error that they could not understand the truth about becoming a Christian. Brother Shaw baptized hundreds of people and established many congregations. The circumstances surrounding him were such *as* to bring him into controversy with the exponents of religious error. At that time every inch of progress made was contested by sectarians. When he established a congregation, the advocates of religious error sought to weaken the faith of the young disciples, and Brother Shaw would have to return and strengthen them in the faith by again going over the ground of their becoming Christians. His life was kept busy in this work and many battles were fought by him.

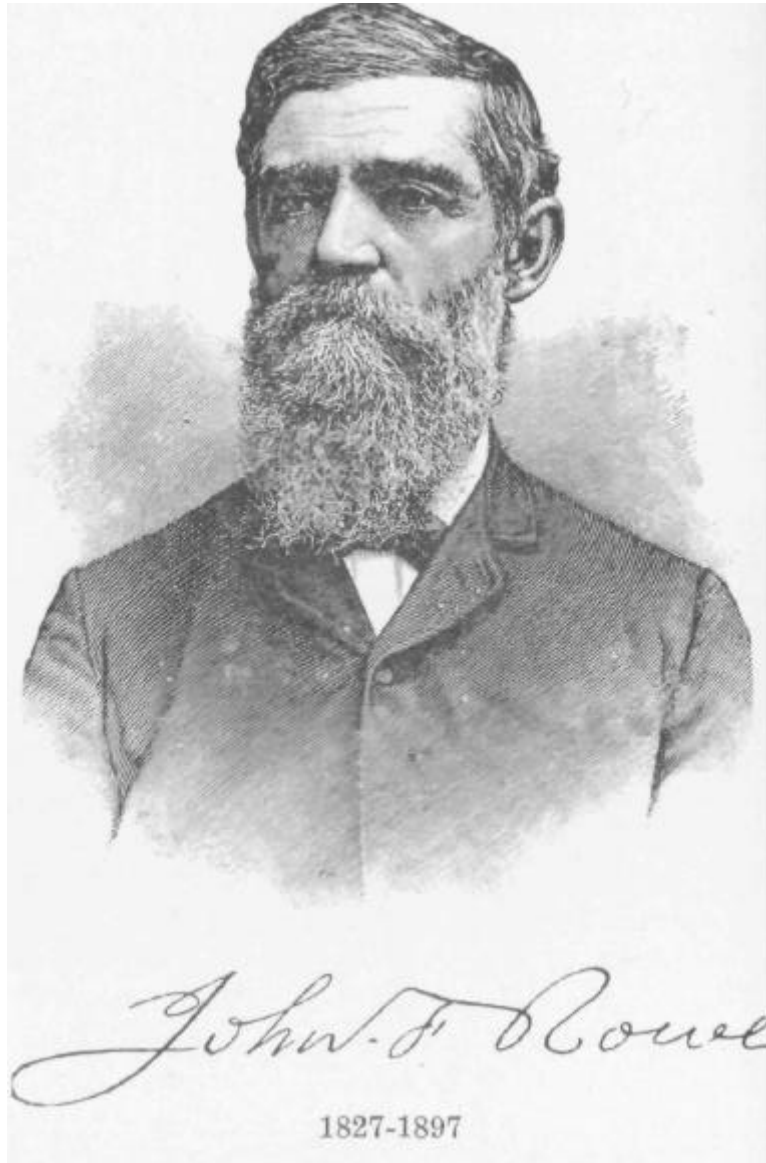
Brother Shaw received very little for his preaching. He did not preach for the money that he could get, nor for the praises of men. As he put the emphasis of his preaching on how to become a Christian, he and other preachers did not teach the church to support the gospel. This task was left for others. Brother Shaw taught the world from the Bible how to become Christians, and he showed them by his own life how to live as Christians. No preacher had more additions in that country than did he. Brother Shaw made no pretensions of oratory; he was not gifted as an orator; he had no powers of exhortation, though he was warm-hearted and kind; he never appealed to the sympathies of his hearers, nor did he in any way try to stir the emotions of his hearers. Wherein lay his power as a preacher? What was the secret of his success in having so many additions? The answer to these questions may be found in the fact of his wonderful knowledge of the Bible, his ability to quote with ease the Scriptures and give chapter and verse, and his strong faith in what he found taught in the Bible. The power was not in man, but in the gospel which he preached. The influence that he had over others was due to the influence which the word of God had over his life.

Brother Shaw died at his home near Lynchburg, Tenn., at 6 P. M., January 18, 1892. He had reared a family of ten children. He supported them and preached the gospel

without support. Services were held in his honor by Brother J. D. Floyd in the church house at Lynchburg, January 20, 1892. His ashes rest in the cemetery of that town. He made a large contribution to the cause of Christ in giving a large family of children trained in the service of God, and he made another contribution in the consecrated life that he lived. The community in which he lived still has cause to thank God that Thomas J. Shaw lived there.

JOHN F. ROWE

John Franklin Howe was born at Greensburg, Pa., March 23, 1827. His parents, Martin and Martha M. Rowe, were of German descent. Both were



reared on a farm and were experienced in the hardships of that life. They were honest and industrious people and had the respect and love of all who knew them. In religion they were Lutherans. They were both members of the Lutheran

Church, and were so zealous that they walked four miles to church; and they were pious and devout in their lives as members of that church.

When young John F. Rowe was twelve years of age, his parents moved to Ohio and settled in Wooster, and spent the rest of their days in that town. In 1850 his parents left the Lutheran Church and became members of the body of Christ, and they were as zealous and faithful in their service of God as Christians only as they had been as members of the Lutheran Church. His father was a bricklayer, and John F. learned that trade and worked with his father until he was twenty-one years of age. His opportunities for an education were not so good at that time; however, he made the best of his opportunities. He read every book that he could get, and his thirst for knowledge was never quenched. He was a close student of history and kindred subjects. He had a burning desire to go to college, so he made every effort to prepare himself for entrance into college. He was baptized into Christ by J. Harrison Jones in 1848. He was a member of the congregation in Wooster. He began at once to take an active part in the work of the church, and he was soon able to do almost any public work with ease and efficiency. He entered Bethany College, Virginia (now West Virginia). He was graduated with honors in the year 1854. Among others in his class were O. A. Burgess, J. S. Lamar and John Shackelford. On the day of his graduation he gave an oration on "Reformers and Their Mission." He prized very highly his diploma because it was signed by Alexander Campbell. While in college he was married to Mary E. Pardee, daughter of Judge Allen Pardee, of Wadsworth, Ohio, September 28, 1852. This union was blessed with six children. Among the number was our beloved brother, F. L. Rowe, publisher of the Christian Leader.

Bethany College was founded by A. Campbell and was only nine years old when John F. Rowe entered it as a student. It was the only college at that time in which the Bible was taught as the word of God and an all-sufficient guide for all who would love and serve the Lord. While in college young Rowe became an editor of the college paper, The Stylus. He showed much ability as a

writer, and this gave him confidence in himself and encouragement, which helped him to make the success which he later achieved. After leaving college he became deeply interested in the church and its work. He plunged at once into evangelistic work and achieved great success. He moved to Springfield, 111., and worked with the church there for a time. While here he became a contributing editor of the *Christian Sentinel*, which was published at that time by W. A. Malory. He soon became an associate editor of this paper. In 1855 he wrote a strong article on "Romanism vs. Protestantism." This made a profound impression on the public and stirred the enemies to greater activities. In 1857 he moved with his family to Oskaloosa, Iowa, and preached for the church there one year. While there he became associate editor of the *Christian Evangelist*. In 1858 he returned to Ohio and located in Wadsworth as preacher for the church there. From 1858 to 1867 he gave his time mainly to preaching and writing. There was not a paper published by members of the church of Chi 1st at that time that he did not make valuable contributions with his pen. There was one great thought which was ever on his heart, and that was: "How shall I best preach the gospel of Christ?" His life was an answer to this question, and the great volume of writing which he did supplements that answer.

John P. Rowe loved A. Campbell as a teacher and preacher of the gospel. He understood this great man and gained much from his teaching. A. Campbell had analyzed his knowledge of the Bible and had collated it into three great maxims. These were: (1) The testimony of God believed constitutes Christian faith; (2) the testimony of God understood constitutes Christian knowledge; (3) the testimony of God obeyed constitutes Christian practice. John P. Rowe accepted these, enlarged upon them both with tongue and pen, and became a mighty power in the church of our Lord during his day. He was a man of action, and plunged with all of his might into the work of preaching the gospel and building up churches. There were giants in his day among the ranks of the preachers of the church of Christ, and Rowe was one of the number. No great question was raised during his day but that he contributed with tongue and pen to the solution

of that question. He did not seek popularity, but the truth; he did not try to please men, but sought ever to please God; he did not fear men, but he feared God. The three great questions that disturbed the brotherhood during his day were "the settled pastor," "instrumental music in worship," and "organized missionary societies." These questions arose during his day, and he contributed largely toward a settlement of them.

He struck a terrific blow at the sin of hired singers and players in the church. He deplored the corrupt worship which these helped to bring about. In speaking of the self-selected choir, he said that "it was generally composed of the least intelligent, of the least devout and prayerful, and of the least liberal of the congregation." Again, he said that it was "composed of church members and non-church members; of the semigodly and ungodly; of an organist, who may be an infidel, playing for pay, and of a chorister with no religious convictions, with no fear of God before their eyes, who select hymns and music to suit their own theatrical or operatic taste; composed of giggling girls and empty-pated boys; composed of scientific musicians' who make every possible effort to ruin congregational singing, in which fearful and ferocious feats they never fail to succeed, to the disgust and discomfiture and disillusion of all of the God-fearing men and women of the congregation." He saw then the great curse that these things would be to the church and forewarned all of the dire results of departing from God's order.

He founded the Christian Leader in 1886. He had a hard time and labored under very adverse circumstances in building up the Christian Leader, which is so ably managed now by his son, P. L. Rowe. The Christian Leader was founded in the midst of other strong and influential papers, and had it not been for the strong editorials which were written by John F. Rowe, its founder, the paper never would have gained a permanent standing in the brotherhood. Its founder took a very sane and broad view of conditions as they were in the church at that time, and by his ability and sagacity he won for his paper a respectable standing in the brotherhood and accomplished

untold good by it. While editing and publishing the Christian Leader, he preached and built up many congregations within a radius of a hundred miles of Cincinnati. In addition to starting congregations, he strengthened many weak congregations within his territory. He was not a coward, but was courageous in attacking and fighting error and the enemies of the truth.

By no means was the work of his pen the least of his labors. He had to have an outlet for the activities of his giant mind in addition to his oral preaching. As a writer, he began as associate editor of The Stylus, and then the Christian Sentinel, and next the Christian-Evangelist, and then the Akron Daily Argus, and next the American Christian Review, and last the founder and editor of the Christian Leader. He always had something to say, and he said it in such a direct and fearless way that it gained the respectful attention of all. In addition to his editorial work, he wrote numerous tracts, booklets, and books. All of these are valuable contributions to the literature of the church. Among these may be found the following: "Doubting Thomas Seeking the Way of Salvation;" "The Gospel in Type and Antitype;" "The Gospel in Prophecy and Fulfillment;" "The Bible Its Own Interpreter;" "The Disciples of Christ—A Brief History of Their Rise and Progress;" "The One Body; or, Only One Church of Christ;" "The Unity of the Holy Spirit;" "Scriptural Exposition of the New Birth;" "Church Government;" "Universalism;" "Sketch of the Life of Benjamin Franklin;" and a large volume entitled "A History of the Reformatory Movements." This book may be had now and should be read by all young preachers.

John F. Rowe was always busy and spent his life in the service of our Master. He differed in judgment from many of his brethren, yet those from whom he differed respected him for his integrity and earnestness in his work. He lived in a time when controversy was common. He lived in the midst of controversy, and being such an active man and interested in the cause of truth, he could not, even if he would, avoid controversy. He was always kind and dignified in his part of every controversy, yet he was fearless in pressing his side. He knew how to

give heavy blows, and he did not hesitate to do so. He had no mercy on error or false teaching, and he had no compromise to make with the devil.

John Franklin Rowe died on December 29, 1897, at the home of one of his sons, in Akron, Ohio. He died at the age of seventy years, nine months, and six days. The world is better because he has lived in it, and the church is richer in courage and stronger in conviction because of his labors. Many were blessed by his life while he was on earth and will rejoice to meet him in glory.

E. A. LAND

In the progress of human affairs, God works in manifold ways. When there is a need for a leader or defender of his cause, one is raised up. When the



descendants of Abraham in Egypt needed a leader to deliver them from

the bondage of Egypt, God gave to them Moses; when they needed one to lead them across the Jordan and fight their battles in the land of Canaan, he gave them Joshua; when his people needed a king to succeed Saul, the son of Kish, he gave them David; when they needed a prophet and priest who would be faithful to Jehovah, they were given Samuel; when they needed prophets and teachers, God gave to them Isaiah, Jeremiah, and Daniel. When the time was ripe and the world needed a Savior, God gave his only begotten Son. When a certain portion of Middle Tennessee needed a man of God to contend earnestly for the faith and preach the gospel as God's power to save, God gave to it E. A. Land.

E. A. Land was born in Hickman County, Tennessee, March 28, 1827. Little is known of his forbears. He grew to manhood in his native county and suffered the hardships incident to that country. He was born in poverty and reared with very meager means of livelihood. There were no advantages for an education in that county at that time. Young Land read such books as he could borrow. Neither he nor his people had money enough to buy books. Few men have been reared with such scant means and so few opportunities as was E. A. Land.

On June 6, 1844, Brother Land was married to Nancy Barber. He was only seventeen years old when he married, and his wife was only fourteen years and eight months old. He assumed the responsibilities of a husband early in life and shouldered the burdens of a husband and father before he grew out of his "teens." Young Land and his child wife began married life without any money and without any property. Perhaps no other couple ever began housekeeping with fewer material things than did this couple. Brother Land leased a small tract of land and cleared it of all the timber the winter after he married. His young wife helped him in the forest during the daytime and ran the spinning wheel at night to make the garments for both of them to wear. She was skillful with the spinning wheel and the loom, so she spun and wove all the cloth that was needed for their clothes. Both husband and wife were industrious and economical. They had no time for idleness and no

worldly goods or money to squander. They learned the valuable lessons of honest toil and frugal living. In after years Brother Land looked back on these days with pleasure, for he had learned well the lesson of sacrifice and service.

It seems that Brother Land and wife gave but little attention to the spiritual side of their nature at first. They had but little preaching and had not studied the Bible much. In the providence of God old Brother R. B. Trimble passed through Hickman County and preached the gospel. He was called by the ignorant and prejudiced people "a Campbellite preacher." Young Land and wife did not know what this meant. They had never heard of such a preacher before, and through mere curiosity they heard R. B. Trimble preach one sermon. They did not know enough about the Bible to know whether he was preaching the truth or not, and they were not very much concerned about that. Later they heard it talked that this "Campbellite preacher" belonged to the "New Lights." This was as new to them as was the preacher. The next year old Brother Johnston went into Hickman County and began preaching in the neighborhood where young Land lived. Brother Johnston was preaching on Beaver Dam Creek, in Hickman County. Here E. A. Land and wife heard him, became interested, and before the meeting closed both were baptized into Christ. From that time henceforth E. A. Land not only became a humble follower of Christ, but a courageous defender of the faith.

Brother Land worked with his brother-in-law in a wood shop the following year after he became a Christian. He and his brother-in-law were congenial companions and were successful with their new enterprise. At the close of the year they made an inventory of their year's work and found that they had cleared twenty-one dollars above their living and expenses. This was considered a profitable business. Brother Land made the proposition to purchase his brother-in-law's interest in the shop. The trade was made, and Brother Land continued his enterprise for a few years, "making good" at his work. Later he bought a small tract of land and ran a shop together with his farm, and made a very comfortable living.

Brother Land began an earnest, prayerful study of the Bible soon after he became a Christian. There were few preachers in that county of any kind, and there were none who preached the simple gospel as revealed in the New Testament. Brother Land felt that he should do all that he could for Christ, since Jesus had died for him. He soon began to take an active part in the little congregation at Beaver Dam. It was not long until his zeal for Christ and his knowledge of his truth were recognized and his services in great demand. He developed into a strong gospel preacher. The prejudice of the denominations was high against him. The religious complexion of his community was strongly Baptist. The Baptist Church had a strong foothold in Hickman County. Their strongest preacher was Elder S. F. Casey. He was of the Primitive Baptist faith and a strong debater for that country. He challenged Brother Land for a discussion Brother Land feared no man and was well armed with the truth. They met in debate in 1886, at AEnon, in Perry County. This debate was a success for the church at that place. He had another debate with a Baptist preacher named "Park." In July, 1880, he had a debate with W. H. Bailey, a Presbyterian preacher, at Mount Carmel, in Benton County. Mr. Bailey claimed to be a Greek scholar and challenged Brother Land for a debate. Brother Land agreed to meet him on the one condition that he confine his arguments to the English language. Mr. Bailey accepted this agreement and signed propositions for an eight-days' debate. When the time arrived for the debate to be given, Mr. Bailey asked Mr. Park, the Baptist preacher with whom Brother Land had debated, if Land was a good debater. He asked: "What ability has Land as a debater?" Mr. Park smiled and said to Mr. Bailey: "I do not know whether you know anything about farming, but I do know that you are going to tackle the hardest piece of land (Land) you ever undertook." The debate began with a very large crowd. It was estimated that there were eight hundred People present the first day. On the third day, at the noon hour, Mr. Bailey said to Brother Land: "Do you see that farmhouse across the field yonder? I am going over on my horse to get a hot cup of coffee." Mr. Bailey

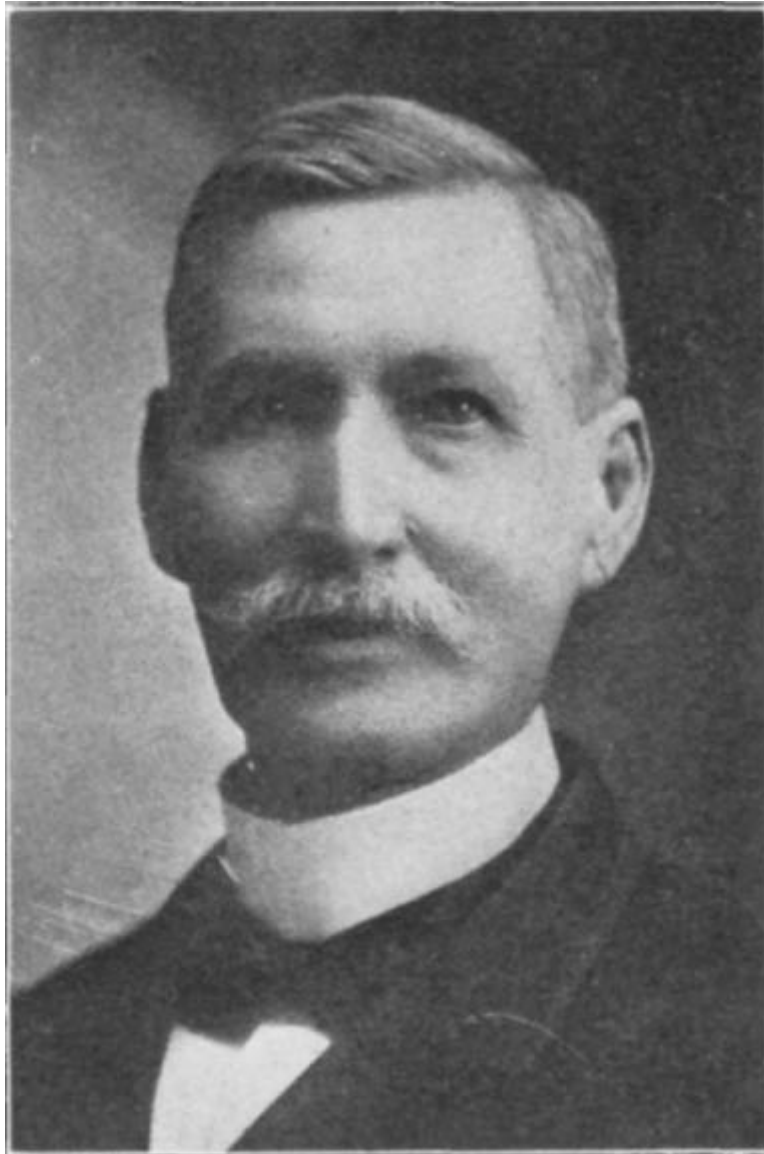
rode away, and he never returned to continue his part of the debate. They had agreed to continue the debate eight days and had now engaged in the debate only two and one-half days. This was another great triumph for the truth.

In November, 1880, Brother Land made a trip to Arkansas, riding horseback. He held meetings at Russellville and Chickalah. He also held a meeting at Bluffton. The meeting at Bluffton resulted in twenty-five additions to the church. There were only ten members of the church at Bluffton when he went there, and he left a good working congregation of thirty-five members. He wrote of them as follows: "They are generous and kind-hearted brethren and sisters and ministered to my needs in temporal things quite liberally. To the Lord be all the praise." Brother Land's preaching was confined in the most part to Hickman, Perry, Wayne, Lewis, Humphreys, Benton, Lawrence, Hardin, and Maury Counties, in Tennessee. He preached some in Mississippi, Kentucky, and Alabama. His travels were all on horseback. He baptized many hundreds of people and encouraged the churches much in those counties where he preached. He labored in word and doctrine with R. B. Trimble and F. N. Davis. Brother Land was a logician. He did not know formal logic, as he had never studied a textbook on logic; however, he knew how to reason logically, and had no mercy on the errors of denominationalism. He had bitter enemies among those who were prejudiced against the New Testament church. It was said of him that he never feared man or the devil. He fought many a battle alone, and the churches throughout those counties still feel the influence of the life of this man of God.

He died at Hohenwald, Tenn., April 7, 1915, at the age of eighty-eight years and nine days. He was buried at his old home on Brush Creek, in Perry County. At his request, Brother H. N. Mann, of Riverside, Tenn., conducted the funeral services and gave exhortation to his brethren and sisters to live faithful to the Lord. Those counties in Tennessee have never known a better or greater man than E. A. Land.

B. F. MANIRE

Benjamin Franklin Manire was born in Bedford County, Tenn., on February 11, 1829. He was the son of John A. and Mary Smith Manire. He was the only



1829—B. F. MANIRE—1905

child of his mother, and he always referred to her as "the good little

mother who sacredly reared and religiously trained" him for the remaining eighteen years of her life. She died in 1847. The parents of B. F. Manire were trained in the Baptist faith. In 1828 the Baptist congregation to which his father and mother belonged laid aside the "Philadelphia Confession of Faith" and took their stand on the New Testament as the all-sufficient rule of faith and worship. The entire congregation at the same time dropped the name "Baptist" and continued to meet and worship as Christians. This was the result of their reading *The Christian Baptist*, which was published by Alexander Campbell.

Young Manire had the privilege of hearing, during his boyhood days, many faithful gospel preachers—Joshua K. Speer, Ephraim A. Smith, C. F. R. Shehane, Elijah Craig, Willis Hopwood, J. C. Anderson, J. J. Trott, and others of the Tennessee pioneer preachers. At the age of seventeen, in the summer of 1846, he made the good confession under the preaching of J. J. Trott and was baptized by John M. Barnes.

Young Manire began teaching school in Tennessee and taught for a few years. In 1851, at New Lasea, in Maury County, he preached his first sermon. Soon after this, in November, 1851, he was employed to teach a school at the village of Van Buren, in Mississippi. This pioneer village was located on the Tombigbee River, in Itawamba County.

Soon after beginning his work as a teacher in Mississippi. Manire visited the towns of Smithville and Cotton Gin, in Monroe County, and preached at these places. His first preaching in Mississippi met with marked success and gave much encouragement to the few brethren who were worshipping at these places. Among the pioneer preachers in Mississippi with whom Brother Manire labored while teaching at Van Buren, Smithville, and Cotton Gin were Robert Ussery and James A. Butler. Tolbert Fanning had made a trip into Mississippi and had held a successful meeting at Columbus, where Robert Ussery heard the gospel and was baptized by Brother Fanning. On the third Lord's day in July, 1855, about four years after he had begun preaching, Manire and George Plat-

tenburg were both formally ordained as gospel preachers at Prairie Mount, in Chickasaw County, Miss. There was a large congregation at that place at that time, but there is no congregation there now, I am told.

In February, 1856, he began work as preacher with the congregation in Columbus, Miss.; but in 1857, yielding to the pressing cause for evangelistic work in the surrounding country, he gave up this work and moved his residence to Palo Alto, in Chickasaw County. A splendid school was established there, and Manire became the principal of the school while preaching for the congregation. While he lived at Palo Alto, he preached at Prairie Mount and Aberdeen. He developed rapidly as a preacher of the gospel and his reputation reached throughout the State of Mississippi. At this time he was a colaborer with T. W. Caskey, Dr. J. P. Deanes, Dr. W. H. Hooker, and P. B. Lawson. In 1859 he preached at Union Valley. T. W. Caskey and Robert Ussery had established this congregation in 1849. Union Valley was then in Choctaw County, but is now in Webster County.

In the autumn of 1860, just previous to the beginning of the Civil War, Manire moved from Palo Alto to New Bethel, which became known after the war as "Hemmingway," which was in Carroll County. He moved to this place to become the principal of a flourishing school which had been established there in 1842 by J. W. S. Merrill. He remained at the head of this school throughout the period of the Civil War, teaching nine months in each year. This was one of the very few schools that kept running in Mississippi during the war. Brother Manire was kept busy preaching in destitute places during all this time. In his "Reminiscences" he relates that on one bright Lord's-day afternoon he was baptizing while the battle of Fort Pemberton was raging, only fifteen miles away.

In 1868, Manire gave up his teaching in order to devote more time to preaching. There was a wide mission field in Mississippi, extending from Thyatira, then in DeSoto County, to Battle Springs, in Hyde County, eight miles west of the city of Jackson. The congregations everywhere had been demoralized by the war, and Brother Manire set his heart to the task of rebuilding them and

encouraging the people of God to continue faithful to the Lord. He had been promised only voluntary contributions, and his support for the year 1868 was only four hundred and fifty dollars. Out of this amount he had to pay his expenses of travel and support a wife and three children. He made his first visit to Thyatira in February, 1868. His fame had preceded him, and in spite of the inclement weather he had a good hearing and strengthened the church much by his visit.

At the earnest solicitation of the brethren, he continued his mission work in Mississippi during the year 1869. For this year's work he received only five hundred dollars. Early in February he visited the congregations in Wilkinson County for the first time and spent a month with them, preaching at Antioch, Chapel, and Whitesville. He went from house to house, day and night, and often preached three times a day. In the autumn of the same year he made a second visit to these brethren, preached for some time in this county, and doubled the number of members of the congregations. The congregations took on new life and were greatly strengthened both spiritually and in numbers throughout that whole section of the State. He continued his evangelistic work to the close of the year 1872. During this time he had the assistance and encouragement of such preachers as T. W. Caskey, S. R. Jones, W. H. Stewart, B. W. Lauderdale, and W. A. Crum. In 1873 he limited his field of work to the congregations in Carroll and Choctaw counties. In 1875 he preached for the congregations in Lee, Chickasaw, and Monroe counties.

During this time he made his home at Saltillo and conducted a school for seven months each year for three years. At the close of this period he moved to Mayfield, Ky., and preached for the congregation there two years. In the meantime he made preaching tours in Texas, Missouri, Arkansas, and Florida.

Manire and his son-in-law, Mr. Young, purchased a small home in Florida, where he lived until the death of his wife. After her death he spent most of his time in Mississippi, preaching in needy fields as long as he was physically able to travel. In 1896-97 he held successful

meetings for congregations in Wilkinson County and at other points in Mississippi. For two or three years he made headquarters in Jackson, Miss., and went out through the country on special preaching tours.

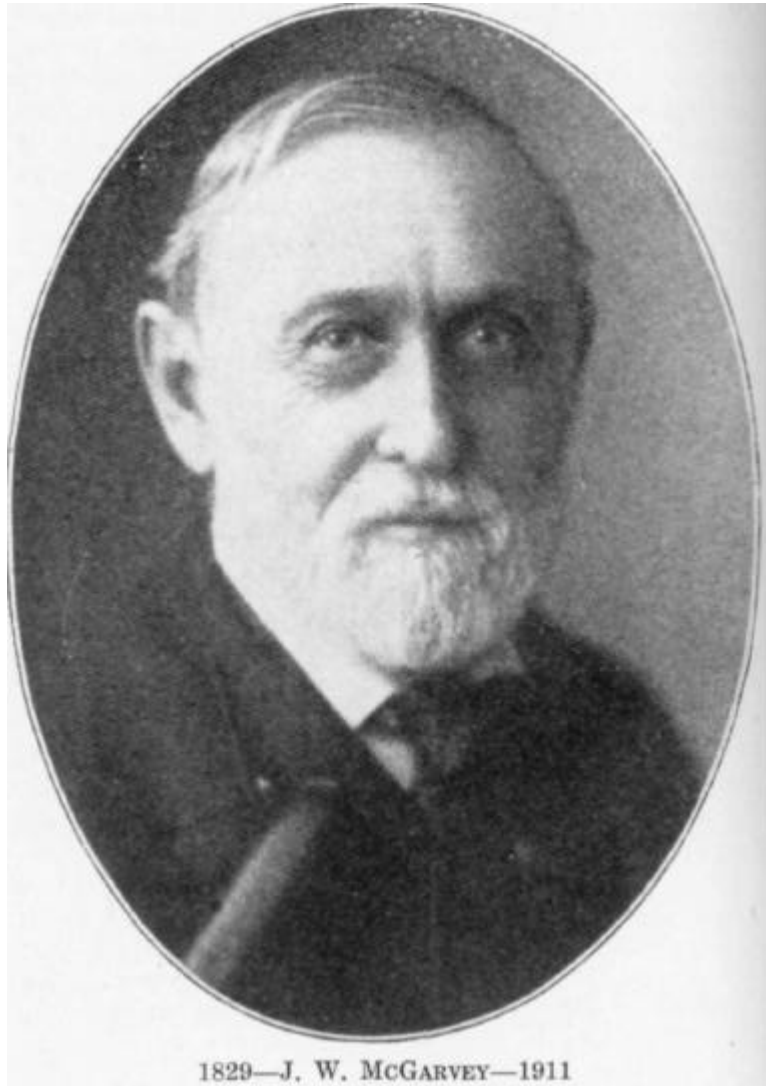
B. F. Manire was preeminently a teaching preacher. For a great portion of his life he had taught school, and he carried much of the habits of a teacher into the pulpit. He used both the deductive and inductive methods of reasoning. It was his earnest desire to instruct and edify his hearers. He always encouraged young preachers. He saw the need of more gospel preachers. He had much to do with instructing and encouraging one of Mississippi's most faithful gospel preachers—Brother Lee Jackson, of Oakland, Miss. He always referred to him affectionately as his "son in the gospel." There was no spirit of jealousy in him toward other preachers. He earnestly solicited their help in his field of labor.

At one time, 1871-1876, Brother Manire was Mississippi editor on the Southern Christian Weekly, published by J. M. Pickens at Moulton, Ala. Later he contributed regularly to the Apostolic Church, published by W. L. Butler at Mayfield, Ky.; later he contributed to the Church Register, published by J. C. Creel at Plattsburg, Mo. While Herndon's Quarterly was being published at Columbia, Mo., beginning in 1882, several series of essays by Manire appeared from time to time in that periodical. One series was on "Election;" another, on "The Unity of the Church, or the Body of Christ;" another, on "Spirit Baptism." He also made contributions in his early life to the Christian Preacher, the Christian Review, and the Gospel Advocate. He was ever busy.

He wore himself out in the service of his Master. His sacrifices were great and his labors abundant in his adopted State — Mississippi. The present generation should not forget his labors. When he became too feeble to travel and preach, he distributed his splendid library of books and magazines among several young gospel preachers and went to the home of his daughter in Florida, where he died at the age of seventy-six years. He was buried at Hampton, Fla.

J. W. McGARVEY

Some men are great along certain lines and others are great along other lines. Some are great teachers, but poor speakers and writers; others are great



preachers, but are poor writers or teachers. J. W. McGarvey was

a great teacher, a great preacher, and a great writer. Few men have attained such eminent success in all three lines of endeavor as did Brother McGarvey.

John W. McGarvey was born in Hopkinsville, Ky., on March 1, 1829. His father, who was born in Ireland, came to America when grown and settled at Hopkinsville. His mother was born in Virginia, but was reared near Georgetown, Ky. His father died in 1833, when J. W. McGarvey was only four years old. His mother married again and moved to Illinois in 1839. He was instructed well in the primary and academic branches by James K. Kellogg. He entered the freshman class of Bethany College in April, 1847. He was not a Christian when he entered school at Bethany, but made the good confession the following year and was baptized by Professor Pendleton. Soon after his baptism he began a diligent study of the Bible. He was graduated from Bethany with honors in 1850.

His mother's family moved to Fayette, Mo., while he was in college at Bethany; so, after his graduation, he went to Missouri and taught a private school there for two years. He was gradually led into the work of preaching. The demands on him as a preacher were so many and persistent that he soon quit teaching and gave all of his time to preaching. His preaching first was with the church at Fayette. He next moved to Dover, Mo., and remained there for nine years. During this time he married Miss Ottie F. Hix, in 1853. In the spring of 1862 he moved to Lexington, Ky., and began preaching for the church there. The following year he published his "Commentary on Acts of Apostles." In 1865 the Kentucky University was moved to Lexington. Professor McGarvey accepted a chair in the College of the Bible. He gave part of his time to teaching and the other part to preaching. He soon found that his duties as a teacher called for all of his time; so in 1866 he made arrangements to give his entire time to the university and preach only on Sundays. He remained with the college until his death. In 1879 he made a tour of Egypt and Palestine with the view of studying the Bible in connection with these countries. In 1881 he published "Lands of

the Bible," of which fifteen thousand copies were sold within a very short time.

As a speaker and writer, J. W. McGarvey's strongest point was his clearness of expression. No ambiguity or confusion in his ideas is to be found in his writings. He used simple language and expressed himself with the fewest words possible. His style was dogmatic, and after expressing his opinion he seldom ever changed. He had a wonderful memory and committed much of the Old and New Testaments to memory. In teaching and writing he quoted freely and fully the Bible. Brevity and clearness always characterized his sermons and articles. He engaged much in controversy, and was always fair and courteous in discussing questions with his brethren. Brother D. Lipscomb said of him: "He was one of the few men I have known that could go through a sharp controversy and not be wounded at his opponent." Brother Lipscomb further said: "He held some unscriptural positions on Bible questions, but would not consciously pervert a passage of Scripture to maintain that position. This can be said of few men."

Brother McGarvey was a profound student of the Bible. Many think he was the greatest Biblical scholar of modern times. He lived a simple life and was strict and regular in his habits. He was methodical in his work and study, and this enabled him to do an immense amount of work. He was the author of the following books: "Commentary on Acts of Apostles," "Lands of the Bible," "Commentary on Matthew and Mark," "Sermons," "Jesus and Jonah," "Evidences of Christianity," "The Authorship of Deuteronomy," "The Text and the Canon of the New Testament," and "Biblical Criticism." He wrote regularly for the religious papers. He was one of the editors of the Apostolic Times for seven years, and conducted a department in the Christian Standard on "Biblical Criticism" for more than ten years. His labors were many.

He published two tracts, one condemning the use of instruments of music in the worship and the other defending the missionary society. He condemned severely the use of instruments of music in the worship as sinful. In commenting on Col. 3: 16, he says: "If any man who is

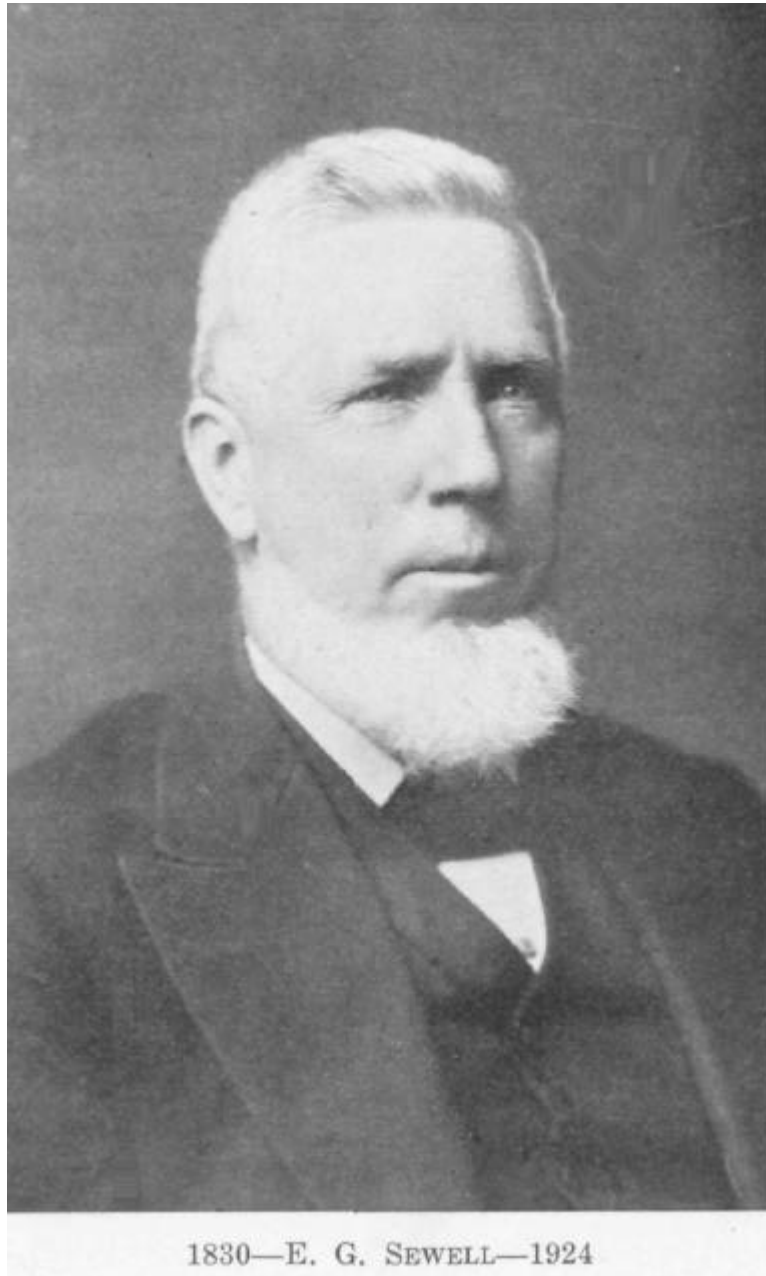
a preacher believes that the apostle teaches the use of instrumental music in the church by enjoining the singing of songs, he is one of those smatterers in Greek who can believe anything that he wishes to believe. When the wish is father to the thought, correct exegesis is like water on a duck's back." ("Biblical Criticism," page 116.) His contribution to the literature of the brotherhood is very valuable. His writings fill an important place in the literature and are regarded as very high authority, not only by members of the body of Christ, but by scholars of other religious bodies.

The evening of his life was given to a defense of the Bible against the so-called "higher critics." Every phase of criticism against the Bible was met by J. W. McGarvey. His "Biblical Criticism" presents unanswerable arguments in favor of the inspiration and credibility of the Bible. No one could expose the shallow sophistry of the critics of the Bible better than could Brother McGarvey. It is to be regretted that he let his influence be used on the side of missionary societies. He was not in full sympathy with the human machinery that was invented by man to carry on the preaching of the gospel, but his influence was used to encourage it. Many could not understand how he could consistently be opposed to the use of instruments of music in the worship and at the same time worship with a church that used the instrument. He was right in theory, but wrong in practice. He had the proof with the clearness of sunlight, yet his practice was in the confusion of error.

He died at his home in Lexington, Ky., on Friday, October 6, 1911. He was near eighty-three years old when he died. His body was taken to the Central Christian Church house for the funeral service. Three songs were sung during the services in the church house, and each song was accompanied by the organ. The organ played a solo as the bier was taken out of the house. An aged woman, as she sat and listened to the organ, said: "This is a great wrong, for he opposed it all his life." It is strange that the proponents of instruments of music in the worship would go so far as to use the instrument at Brother McGarvey's funeral, when they knew that he was opposed to its use in the worship. Such is the result of the partisan spirit, for the Spirit of Christ would not prompt one to do such a thing.

E. S. SEWELL

The writer has the same difficulty to meet in preparing this biographical sketch that he had in writing the sketch of D. Lipscomb. The great abundance



of material at hand and the brevity of space allotted for biographical

sketches necessitate putting a few historical facts and incidents concerning this great man into such brief space. The amount of material on hands with such an array of facts and incidents makes it difficult to select just such as ought to be presented here. Much of the life of E. G. Sewell is fresh in the memory of the present generation.

Elisha G. Sewell was born in Overton County, Tenn., October 25, 1830. His father, Stephen Sewell, was born in North Carolina, but at the age of twelve came to Carter County, Tenn. Here he met his wife and married, soon after his marriage he came to Overton County, Tenn., and settled on Wolf River near the Kentucky line, about seven miles from Albany, the county seat of Clinton County, Ky. Stephen Sewell had a large family. There were born to them eight boys and six girls. Two of these died in infancy, the others lived to be grown. All the boys, save one, had Bible names, and four of them became preachers of the gospel. The subject of this sketch was the youngest boy and next to the youngest child. Stephen Sewell was a pious man and taught his children reverence for God and respect for his word. He belonged to the Baptist Church and impressed upon his children the chief tenets of the Baptist faith. The Baptist Church was very strong in that section of the country; in fact, it was the only church in that section of the county. Brother Sewell's father was a deacon in that church for a long time, and his brother, William B. Sewell, was clerk of the church for many years.

William B. Sewell married a member of the church of Christ and attendee¹ the services frequently with his wife. At one time he took the Lord's Supper with his wife on the first day of the week. For this he was cited to trial in the Baptist Church and charged with violating the rules of the church. He would not retract his statement about following the New Testament in worshiping God and was forthwith excluded from the Baptist Church. Through William Sewell, Jesse L. Sewell, an older brother of Elisha, was led to study the New Testament, and Jesse L. saw the Baptist error that he was practicing and immediately turned from it and began preaching the gospel. He, too, was excluded "for preaching faith, repentance, and baptism for the remission of sins." Soon

Isaac Sewell, another brother, and three sisters asked that their names be removed from the Baptist roll. By this time three of Brother Sewell's brothers were preaching the gospel and an uncle was preaching the Baptist doctrine. E. G. Sewell was nineteen years old at this time. He did not know whether his brothers were right or whether his uncle was right; so he decided in the spring of 1849 to study the New Testament for himself. He read the New Testament through once that 'year, and portions of it many times. On the fourth Lord's day in October, 1849, E. G. Sewell was buried with his Lord in baptism. About a year after this time he began to make public talks and rapidly developed into a strong gospel preacher. From that time on his life was filled with interesting events of his activities as a Christian.

He gained part of an education from the schools in his community, but these did not furnish very good advantages. Three of his brothers were teaching school in different parts of the county, and E. G. Sewell went to school to his brother for about six months. He then began teaching school near his home. Next he taught in Southeastern Kentucky. On November 22, 1853, he was married to Miss Lucy Kuykendall, near Cookeville, Tenn. Immediately after his marriage he went back to Kentucky and taught another term. He began to see the need of more education, and through the assistance of his father-in-law he was able to enter Burritt College in February, 1856. W. D. Games was president of the college at that time. He remained in Burritt College two and one-half years. When W. D. Games resigned as president and accepted the position in East Tennessee University, E. G. Sewell left Burritt College. On September 1, 1858, he entered Franklin College under Tolbert Fanning and William Lipscomb. He was admitted to the senior class, with the promise that he would be graduated at the close of the school year, provided he made good. He made good and was graduated with honors in June, 1859.

On January 1, 1870, he joined Brother D. Lipscomb as coeditor of the Gospel Advocate. He wrote regularly *for* the Advocate a little more than fifty years. He covered

wide range of Biblical subjects. His writings were clear and simple, easy to be understood. Brother Sewell and Brother Lipscomb were coworkers and fellow workers in the church of our Lord for more than half a century. They were in sacred league and hallowed covenant with each other for more than fifty years. Their companionship was beautiful, each revering the other, having no suspicion or jealousy the one toward the other, but each ministering to the other and with each other in the work of the Lord. Each recognized the ability and talent of the other and respected the same. Like David and Jonathan, their union was pleasant and profitable, and their love for each other "was wonderful, passing the love of women." They were different types of men, but their lives were in harmony with the word of God, hence they were in harmony with each other. Brother Sewell said in his first editorial in the Gospel Advocate: "I expect to make the Word of God my guide in whatever I say through the Advocate, just as I have endeavored to do in my preaching. I have no confidence in anything in religion which is not fully authorized by the Bible."

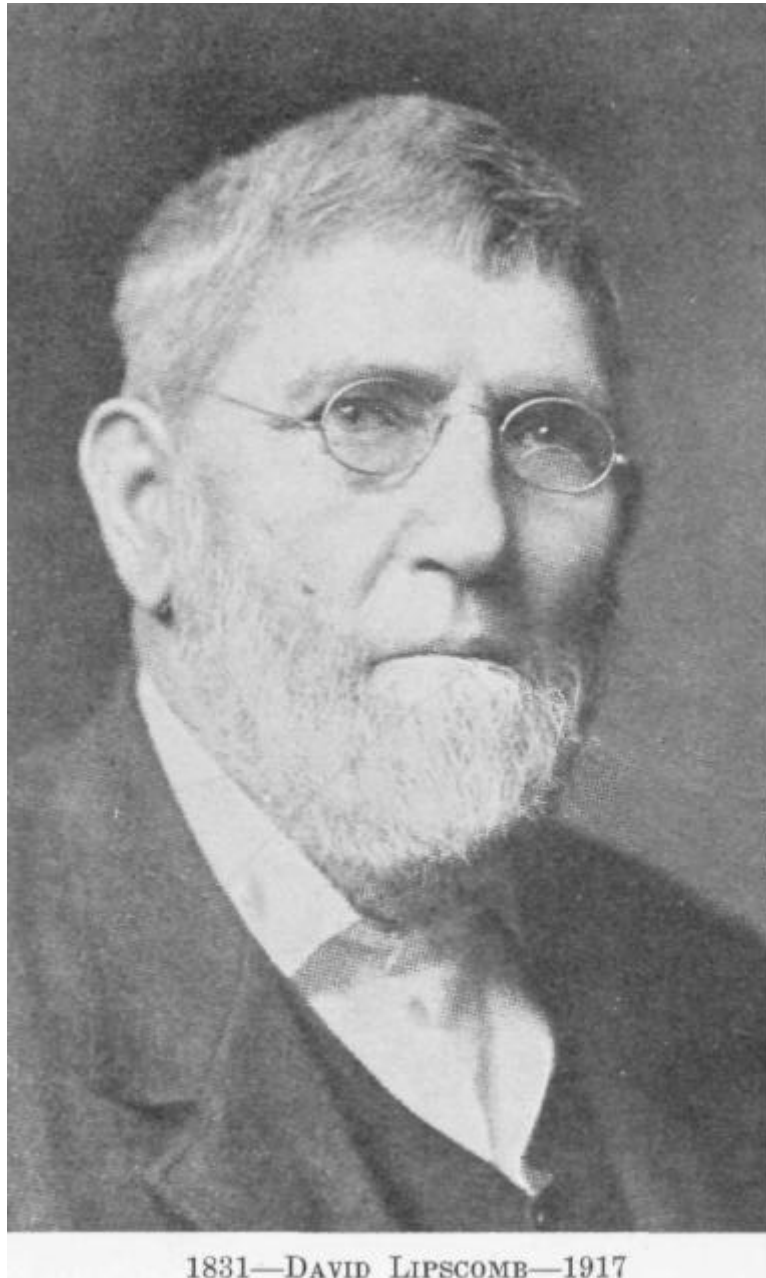
Brother Sewell was a colaborer with Brother Lipscomb in preaching the gospel in and around Nashville. They labored together in building up the churches in Middle Tennessee. One time Brother Lipscomb had been preaching at a place two weeks, and the people seemed interested, but did not respond to his preaching. He told them that he would go home and send Brother Sewell to them. Brother Sewell went, and within a few days he baptized more than sixty persons. Few men who have labored in Tennessee baptized more people than Brother Sewell. Brother Sewell stood with Brother Lipscomb in contending for the faith and simple order of New Testament work and worship. With the exception of Brother Lipscomb, possibly Brother Sewell did more to encourage the churches in the South to remain faithful to the New Testament than any other man. He was kind and gentle in his manner and pleasing in his style of writing and speaking, but he was as sturdy as the oak in standing for the New Testament order of things.

Brother Sewell lived to a ripe old age. He died on

March 2. 1924, at the age of ninety-three years. He died as did his fellow worker, D. Lipscomb, on the Lord's day. He had kept the faith and finished his course. Death to him was the climax of his mission on earth. Funeral services were held at the Russell Street Church, Nashville, Tenn., by Brethren S. H. Hall and J. C. McQuiddy.

DAVID LIPSCOMB

The death of David Lipscomb is of such a recent date and there is such an abundance of material that has been published concerning his life and labors



that it is difficult to select even the salient points of his life and character

and present them in a short biographical sketch. Again, he had such a long public career, which was crowded with so many interesting events, that it is a difficult task to select from the abundant historical events just those things which ought to be preserved and given a place in these sketches.

David Lipscomb was born in Franklin County, Tenn., on January 21, 1831. His father, Granville Lipscomb, moved from Virginia in 1826 and settled in Tennessee. His father first belonged to the Primitive Baptist Church and served as a deacon in that church. He was excluded from the Baptist Church because he advocated the New Testament teaching of undenominational Christianity and opposed all denominations in religion. David's mother never belonged to any denomination, but became a Christian in her early life. Both his parents had very strong convictions and firmness of character. Brother Lipscomb's father was opposed to the institution of slavery, and in 1835, when David was four years old, he moved to the State of Illinois and set his slaves free. He remained there one year, during which time his wife and three children died. He then moved back to Franklin County, Tenn., where he married again and reared his family. His father was always interested in religious subjects and taught his neighbors and servants the word of God.

David Lipscomb grew to manhood on the farm. He received such training and education as his community at that time furnished. At the age of fourteen he went to Virginia and lived a year with his maternal grandfather, who sent him to school while he was there. He made the trip on horseback, as that was the only mode of travel then between those points. In 1846 he entered Franklin College, which was then under the presidency of Tolbert Fanning, and was graduated from that institution in June, 1849. After his graduation he went to Georgia and managed very successfully a large plantation in that State. Next he moved back to Franklin County, and took a contract to help construct the railroad from Nashville to Chattanooga.

David Lipscomb became a Christian in early life.

About this time the eloquent Jesse B. Ferguson, who was a very popular preacher and eloquent pulpit orator, lost his doctrinal bearings and made shipwreck of the faith. Brother Lipscomb was a great admirer of Mr. Ferguson. The churches throughout Middle Tennessee felt the shock and were greatly discouraged, and many of them were thrown into confusion, and quite a few Christians became so discouraged that they cast their lots with the Baptists. Brother Lipscomb himself entertained an idea of going into the Baptist Church, and, with this idea in mind, he purchased the standard book of the Baptist Church and made a close study of Baptist doctrine, practice, and church polity. His investigation was made in earnest, and it was thorough. He was convinced that the ground which he occupied in being simply a Christian was sufficient, and he determined to strengthen his brethren in the faith of the Bible. This called upon him to make public speeches and addresses, and soon he was rapidly developing into a preacher of the gospel. He did not start out to be a preacher, but he saw the need of such work, and the longer he remained in it, the more he could see was needed to be done.

He was a successful business man and farmer. He moved near Nashville, Tenn. While farming he also preached, and, as a result of his preaching, many churches were started. He continued to preach and encourage the churches until many strong churches were built up in and around Nashville. During the Civil War he took the position that Christians should not go to war, and he preached his conviction with boldness and clearness. This excited much opposition to him. His life was threatened, and yet he did not hesitate to preach against war, and especially against Christians' taking part in it. A military officer was sent one Sunday to hear him preach. He took a seat near the front and listened attentively. At the conclusion he said: "I am not sure that the sermon is loyal to the Southern Confederacy, but I am profoundly convinced that it is loyal to the Christian religion."

Brother Lipscomb was a great admirer of Tolbert Fanning, and after his death he raised an endowment

fund equal to the value of Tolbert Farming's property and, with the help of Mrs. Fanning, established the Fanning Orphan School, near Nashville. He was president of the Board of Trustees of that institution from the beginning to his death. In 1891, with the help of J. A. Harding, he founded the Nashville Bible School, now known as David Lipscomb College. He taught daily the Bible in the school. It was the writer's good fortune to sit at his feet daily for seven years and study the Bible. Hundreds now living will recall the rich blessing received through his teaching.

On January 1, 1866, he began his work as editor of the Gospel Advocate, and continued his work as editor for a little more than fifty years. He had associated with him the first year Tolbert Fanning, who remained as an editor until 1868. During the years of 1868 and 1869 he was the sole editor. At the beginning of the year 1870, E. G. Sewell became associate editor with him, and continued as one of the editors of the Advocate until his death.

Brother Lipscomb was a clear and forceful writer. His pen was facile and vigorous in contending for "the faith which was once for all delivered unto the saints." During Brother Lipscomb's career as editor of the Gospel Advocate the great questions of missionary societies and the use of instrumental music in worship were discussed fully. Brother Lipscomb took a firm stand against the organization of human societies for the preaching of the gospel, and he as ably contended for the simple worship without the use of instrumental music, as taught in the New Testament. Perhaps he did more to keep the churches in the South loyal and faithful to the New Testament order of work and worship than any other man. He had deep convictions and profound faith in God. He studied the Word of God daily and was loyal to it throughout his life. Near the close of his life he said: "I am conscious of mistakes and improprieties in dealing with the word of God and with my fellow men, but I have a conscience void of offense toward God and man that I have always done what I thought at the time was best. I have always studied the word of God to learn

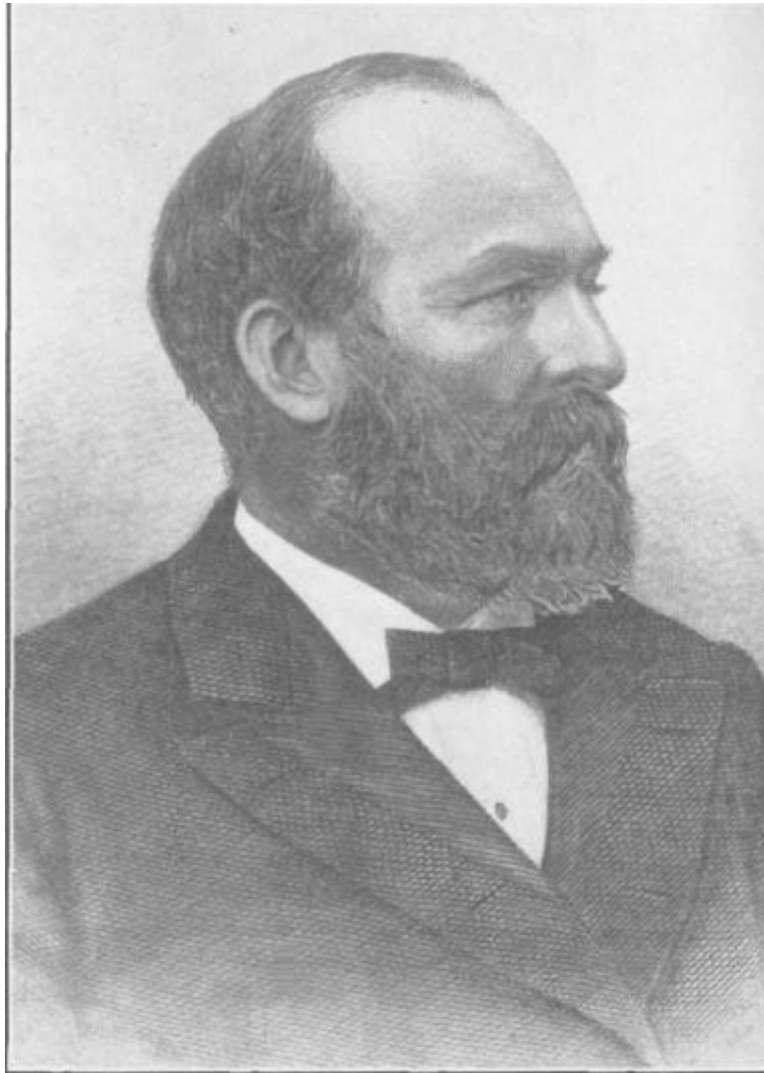
what is God's will, never to prove preconceived opinions. I have always tried to be true to his teachings, believing that they alone will benefit the human family.”

In addition to his editorial writings, Brother Lipscomb was the author of the following books: "Civil Government—Its Origin, Mission, and Destiny;" "Commentary on Acts of the Apostles;" and "The Life and Sermons of Jesse L. Sewell." These have all been published. He left in manuscript form, "Commentary on the New Testament," which has not yet been published. Some of his writings have been put in book form. The books are as follows: "Salvation from Sin," "Queries and Answers," and "Questions Answered.”

Brother Lipscomb was married to Miss Margaret Zellner on July 23, 1862. Only one child was born to them, and it died in infancy. However, they reared several children not their own. Brother Lipscomb died on November 11, 1917, at the age of eighty-six years. Funeral services were held in the College Street Church, where he had been an elder for many years, by Brethren E. G. Sewell, J. C. McQuiddy, E. A. Elam, and C. A. Moore. A most remarkable man passed away when D. Lipscomb died.

JAMES A. GARFIELD

Since only one of the Presidents of the United States was a preacher of the gospel unhampered by denominational ties, it would be well to include James



1831—JAMES A. GARFIELD—1881

A. Garfield in these biographical sketches. He was born on November

19, 1831, in Orange, Cuyahoga County, Ohio. His father died when he was a very small boy, leaving his young widow with four small children. James A. was the youngest child. His mother was left to rear the children without any wealth or means of living. The battle was a hard one for her and for the children; all had to work hard. As soon as James A. was large enough to do any work he was assigned tasks, and continued his work until early manhood. He learned not only to endure severe toil, but he also learned the lesson of close economy.

He began his education in the district school and later attended an academy near his home. As soon as he was competent he began teaching in the country schools. In 1851 he entered the Eclectic Institute, now known as Hiram College, at Hiram, Ohio. He soon became a teacher in that school. In 1854 he entered Williams College, from which he was graduated with high honors. He returned to Hiram College as a teacher, and in 1857 he became principal of that college and held the office until 1861. He was a successful teacher and school administrator. He had the tact of winning his students to him and inspiring them with the greatest activities and noblest purposes.

At the age of eighteen Mr. Garfield became a Christian. He was baptized by William A. Lillie, a preacher of much ability and of a Christlike spirit. He saw the need of preaching the gospel and felt that he had ability to do so and would be held responsible to God if he did not. He combined teaching and preaching. He taught five days in the week and much of the time preached the other two days. When school was not in session, he held revivals or protracted meetings. His labors were attended with great success. In 1858 he held a meeting in Hiram, Ohio, which resulted in thirty-four additions; and in Newburg, Ohio, he held a meeting the same year, which resulted in twenty additions. When not in the schoolroom, he was kept busy baptizing people on the simple confession of their faith in Christ, marrying people, and preaching funerals. A favorite theme of his was "The First and Second Comings of Christ." In this sermon he would trace the history of Jesus from the manger in the village of Bethlehem until he took his departure

from the mount to return to heaven, where he should reign until every enemy should be subdued, and then he would come again, not as the babe, in helplessness, nor as the Man of Sorrows, but as Him whom the armies of heaven followed, and whose name is "King of kings, and Lord of lords." The church increased in number and in influence by virtue of his preaching. Another of his favorite sermons was titled, "The Material and the Spiritual." His text was: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (John 16: 7.) He would develop the subject under three divisions, as follows: (1) It was expedient that Christ should go away for the spiritual growth or faith of the disciples. (2) It was expedient for Christ to go away that he might become universal. (3) Though eighteen hundred years have passed, it is expedient for us that Christ went away and sent the Comforter. He continued to preach until he entered Congress in 1863.

Unfortunately for him as a preacher, he entered politics and was elected to the Ohio Senate in 1859. He entered the Union Army in 1861, and early in 1862 he was commissioned as a brigadier-general. He was elected to Congress in October, 1862, and served continuously from December, 1863, until 1880. In January, 1880, he was elected United States Senator from Ohio, and on June 8, the same year, he was nominated for President of the United States. He was elected President on November 2, 1880, and was inaugurated President of the United States on March 4, 1881. On July 2, 1881, he was shot by an assassin, and died on September 19, 1881, at the age of forty-niner years and ten months. His progress was rapid and steady from the time he entered the political field until he reached the highest honors that could be conferred upon him by our great Union.

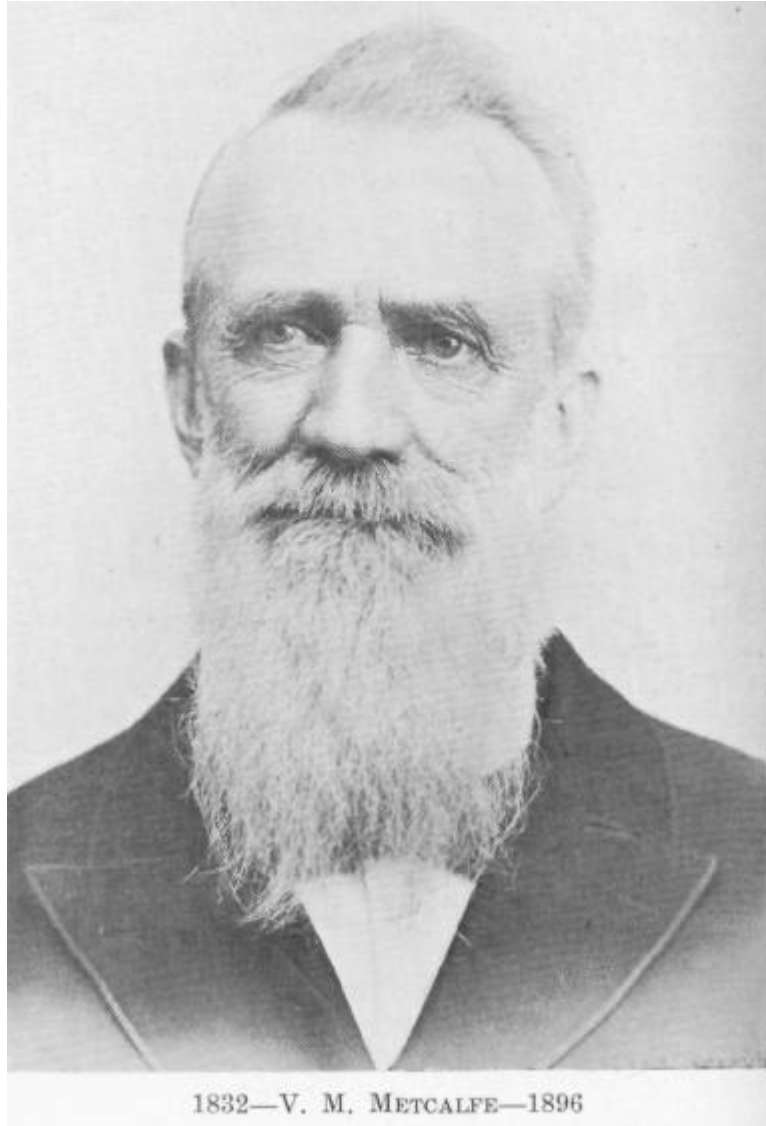
James A. Garfield is described as a strong man with broad shoulders and a large head with bushy, light-brown hair; his features were plain, but manly; he had a strong mind and character; he was polite and courteous, but not polished in his manners. There was a genial look in his blue eyes which every one felt who came in contact with him. He was characterized by a certain dignity which

always commanded respect. He loved the truth and was a sincere advocate of it in all of his associations with his fellows. In 1860, Alexander Campbell, then seventy-two years old, and James A. Garfield, then twenty-nine years old, met at the yearly meeting of the disciples, at Alliance, Ohio. Mr. Campbell preached on Sunday morning and Mr. Garfield preached in the afternoon. That afternoon he chose as his subject, "Life and Light," based on John 1: 4 and Matt. 5: 16. On one occasion he heard A. Campbell preach on the theme, "What Think Ye of Christ?" Mr. Garfield said of this sermon: "It was worth a journey of a thousand miles to hear it."

It is to be regretted that Mr. Garfield entered the field of politics. He became too busy to preach the gospel. He had to neglect the church and his religious life in order to be a success in the political field. No Christian can be a success as a politician and make a success of the Christian life. After serving in the Civil War, he never would enter the pulpit again. He said that God refused to let David build the temple because he was a man of blood, and that he did not think that God would be pleased with his efforts in trying to build the spiritual temple of God after he had shed blood in war. Occasionally he would officiate at the Lord's table, but would not enter the pulpit. No doubt he would have achieved high distinction as a preacher of the gospel, had he dedicated his giant powers of intellect and heart to that work. However, he never lost his affection for the great principles and truths of the gospel which he had so eloquently proclaimed in the early part of his life, and his faith in God as revealed in the Bible remained unshaken to the last.

"UNCLE MINOR" METCALFE

God has created nothing with no purpose. Everything has its place and a mission. Truly, "nothing walks with aimless feet." Every plant in the vegetable



kingdom and every animal in the animal kingdom has its place. So

every man has his mission to fulfill, his work to do, and his niche in human society. Some can mount the rostrum and with their eloquence sway the multitude; others can sit by the fireside and kindle the fires of ambition in the private precincts of home life. Some with strong intellectual powers can reason with mature men and women and convince their judgment on propositions, while others with tender pathos and simplicity direct the thought and life of children in the path of duty and usefulness. "Uncle Minor" Metcalfe was a past master in the field of storytelling for children. No preacher of the gospel ever did more to kindle the ambition and thrill the hearts of young people than did Brother Metcalfe. He was truly "an apostle of sunshine" in the kingdom of childhood.

V. M. Metcalfe was born near Athens, Tenn., November 5, 1832. His father moved from Kentucky to East Tennessee in 1825 and settled in Hiwassee Valley among the Cherokee Indians. He was one of twins, and at birth he weighed only one and a half pounds. It is said that he was so small that his little body was put into a quart cup. He was probably the smallest child in stature and lightest in weight that ever lived to be a man. Brother Metcalfe was never a man of strong constitution, but was full of energy. For several years he was in feeble health. His father, Charles Metcalfe, was born in Paris, Ky., in 1793. He was a very prosperous business man. He owned a large cotton factory, gristmill, sawmill, woolen factory, and several large farms. He was a slave owner, and he kept enough slaves to do the farm work and household work. While wealthy and owning many servants, yet he trained his children in habits of industry and economy. His boys labored with the hired hands and slaves on the farms and in the cotton factory. V. M. Metcalfe's mother was a woman of extraordinary ability. She was kind and positive in dealing with her children. She possessed a deep religious nature and taught her children to reverence God and the Bible. She often prayed earnestly for them in their presence, and her influence made a deep impression upon their young and tender lives.

Brother Metcalfe had the best advantages for an education for his day. His people were classed among the wealthy, and by many the Metcalfe family were considered

aristocrats. But they had none of the snobbish habits that sometimes belong to this class. They were in deep sympathy with the poor and often relieved distresses of their neighbors. V. M. Metcalfe attended school at Athens and made good use of his opportunities. After his training at home, he was sent to the Alabama Military Institute at Tuskegee, Ala. Here he laid a good foundation for his college education and began his development as an educated man. After leaving the Alabama Military Institute, he was next sent to Burritt College, Spencer, Tenn. He was graduated from this institution under the presidency of W. D. Games. He always remembered with pleasure his days spent at Forest Hill Academy at Athens, Alabama Military Institute, and Burritt College.

In 1855 he was married to Miss Ellen Killebrew, of Clarksville, Tenn. Brother Metcalfe started out in business walking in the footsteps of his father. Before he married he made with his own hands nearly all of the furniture that he needed for housekeeping, and in after years his good wife thought more of the furniture her husband had made than she did of the more modern furniture which they had purchased. He was a successful business man. For many years he and one of his brothers operated cotton factories on an extensive scale, and they owned several valuable farms, and the volume of their business was great for that country. At the close of the Civil War he moved to Nashville, Tenn., and was asked to receive and distribute supplies for the suffering saints in the South. Brethren David Lipscomb and Philip S. Fall cooperated with him in this good work. In 1869 he moved to Hopkinsville, Ky. The conditions brought about by the Civil War, together with the decline in prices and the payment of security debts, left him stranded. But he began to rebuild his fortune with indomitable perseverance and close application to business. During all these years of a very busy life he preached the gospel. He traveled much in the interest of his business affairs, but he always found people anxious to hear him tell the story of Jesus and his love. In addition to his business duties in all parts of the United States, he found time to write. He wrote for the good that he could do. He wrote constantly and even voluminously for religious and

scientific papers. He was editorially connected with some very popular journals, in which he always made religion a prominent topic. He was a man of genial humor and a charming companion. He formed acquaintances easily and made friends rapidly. He had a kind heart, a cheerful face, and a sunny soul. He was rarely ever discouraged and was never despondent. He was a friend of children. He had seven children of his own. Wherever he went, the children recognized in him a genial friend and a cheerful companion, and they flocked around him to hear his stories and receive his affections. He usually carried some candy and other things which would please the children. In his travels throughout the United States he formed acquaintances with the children, and many of them wrote him constantly. The children were glad to hear that "Uncle Minor" had come to town.

He collected the stories which he had written for children into book form and published them under the title, "Sunshine; or, Uncle Minor's Stories." He never told an ugly story, and all of his stories were based upon facts. His book was not a book of fiction, but was composed of incidents selected from his own experience and observations. He said: "There is too much real work to do, too much real suffering, too many bleeding hearts, too many inquiring the right way, for me to spend my time in writing fiction." He said further: "For over thirty years I have been working for the little children and young people.... I hope to meet many in the new Jerusalem who were influenced, to some extent at least, by my "little stories, to walk in the road to the heavenly city." "Uncle Minor" frequently told this story: "A child who had a mother asked of one who had none: 'What do you do without a mother to tell your troubles to?'

“Mother told me to whom to go before she died,' answered the little orphan. 'I go to the Lord Jesus. He was my mother's friend, and is mine.'

“Jesus Christ is in the sky. He is away off, and he has a great many things to attend to in heaven. It isn't likely that he can stop to give attention to you,' replied the child with a mother.

"I don't know anything about that,' replied the orphan. 'All I know is that he says he will, and that's enough for me.'"

"Uncle Minor" died at his home in Hopkinsville, Ky., March 12, 1896, and his frail body and wasted form was buried in the beautiful cemetery of that town. Many who are now aged and gray are thankful that he lived and blessed their lives.

JAMES K. BLACKMAN

James Kennard Blackman was a native of Alabama. He was born in the northern part of Alabama, July 14, 1833. His parents died when he was a small



1833—JAMES K. BLACKMAN—1892

child, so he was left an orphan and never knew his parents. His grandfather on his paternal side took young Blackman and brought him to Maury County, Tennessee. His grandfather lived near where Theta now is. Soon after

he was brought to Tennessee his grandfather, who was old at that time, died, and left young Blackman while a mere lad to make his own way in the world. After his grandfather's death he rambled around, and finally came to Franklin, Tenn., to live with some relatives there.

Brother Blackman had but little opportunity to go to school, and consequently had but little education gained from the study of books; but he made a close study of human nature and human affairs until he became a well-informed man for his day. He learned the trade of harness making as he grew up and was kept busy making saddles and harness, as horses were used exclusively in his day. While living in Franklin and following his trade he met Miss Mary Caroline Ezell, daughter of James Ezell, who carried the mail on horseback from Nashville, Tennessee, to Columbus, Mississippi. This was before any railroads were built in Tennessee. After several months of courtship, he married Miss Ezell, September 21, 1856, and lived in Franklin three or four years more.

His grandfather's people belonged to the Baptist Church, and young Blackman knew but little about the Bible, as he had never studied it, but he was inclined to the Baptist belief. James K. Blackman was like many people of his day and many even to this good day: he had religious belief without knowing or caring what the Bible taught on any given subject. To him the Bible was a sacred book, but it had not occurred to him that he should study the Bible to know the will of God. Soon after his marriage in 1856 he and his young wife heard Tolbert Fanning preach in Franklin. His preaching was so simple and direct that it made a profound impression on Blackman's heart. He resolved to become a Christian and live as the Bible directed him. The weather was cold and the ice had to be broken in order that he be^x baptized. He and his young wife gave their hearts to God, and with a zeal that could not be chilled they were baptized into the Lord Jesus Christ on a very cold day. He was in earnest and was determined, not only to live the Christian life, but to teach the way of salvation to others. He began to study prayerfully the Bible, and soon gained a very accurate and full knowledge of the sacred truth revealed therein.

Soon after he became a Christian he moved to Linden, in Perry County, Tennessee, and began teaching school. He was successful as a teacher. He continued to teach in Perry County until 1861, when the Civil War so disturbed the people that he ceased teaching and came to Davidson County. He helped to establish the church at Linden. After the war closed, he moved near Nashville and began teaching school a few miles out of Nashville on the Hillsboro pike. Here he farmed and taught school. He was a great reader and studied the Bible with all the help that he could get and prepared himself well to preach the gospel. While living near Nashville he made an earnest effort to establish congregations in and around Nashville. There were very few churches in Davidson County at that time. Through his efforts, together with other faithful men, a congregation was established on the Hillsboro pike. Brother Blackman was largely instrumental in establishing the church and in instructing it more accurately in the way of the Lord. Again, he and his family helped to establish the church on the Granny White pike which was known as "Compton's Chapel." When the church house was built at Compton's Chapel, the brethren desired that Brother Blackman preach the first sermon in the house. This was done as a recognition of his modest and faithful service to them and to the Lord.

Brother Blackman next moved to Indian Creek, on the river road out of Nashville. Here he found four or five members of the church, but they were not meeting for worship on the Lord's-day. Brother Blackman began to instruct them and encourage them to worship God according to the New Testament order. He soon had a congregation meeting regularly at Hurricane Church, which was near his home. Brother Blackman helped to establish congregations at Sam's Creek, Sycamore Mills, Greenbrier, Dog Creek, and Little Lot. He visited all these places, frequently making his trips on horseback. Sometimes his good wife would accompany him, riding horseback also. He gave much of his time to preaching the gospel and strengthening the churches in Davidson and Cheatham counties. In many communities where there was no house in which to meet for worship, he

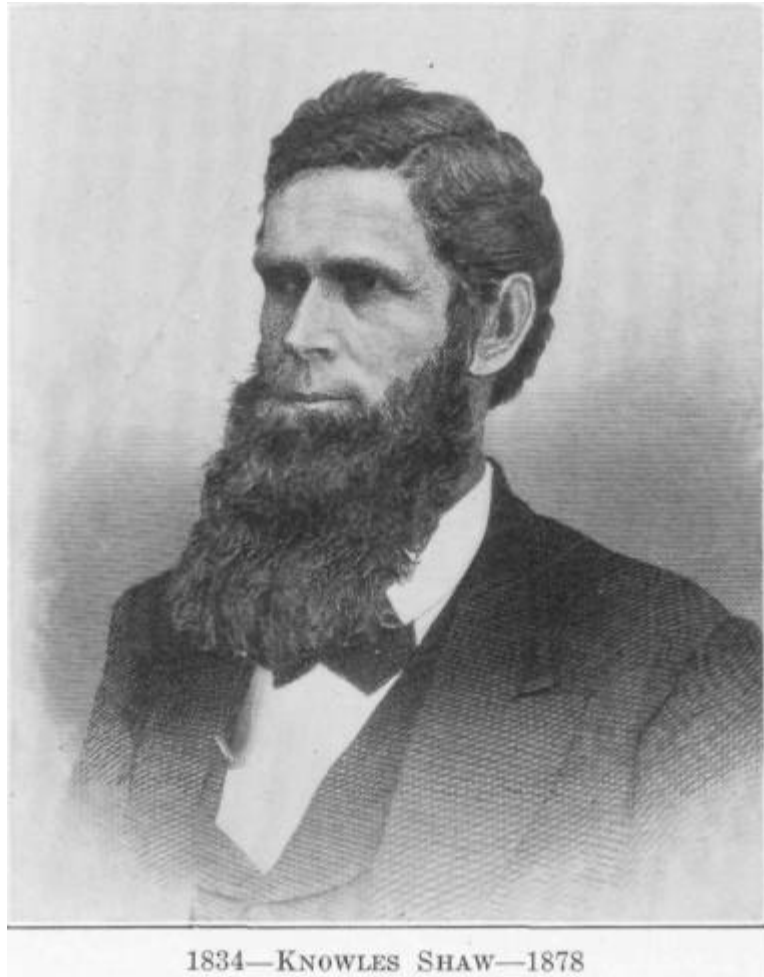
would go into the woods and prepare rude seats for the people and invite them to come and hear him preach. Before the church was established at Cub Creek, in Cheatham County, he preached many times in a beech grove near there. Later Brother Granville Lipscomb and Brother David Lipscomb preached there and established a good congregation.

Brother Blackman possessed a timid, shrinking disposition, but he had a quick, keen mind. He was a good man, and always studied the Bible closely to know the will of God. He was a good teacher of the Scriptures and wrote frequently for the Gospel Advocate. His articles were always thoughtful and instructive. He was not a forceful speaker, but was a good teacher in the congregation. He was well informed on the topics of the day, but his chief interest was centered on the Bible, In the homes and private circles of his community he was a master of the situation in discussing Bible topics. Much good was done by him in teaching men in the private walks of life. No man could defend the truth with more power and simplicity in the private circles than could Brother Blackman. He not only knew the truth, but he also knew the different theories of religion as taught by the denominations, and he was able to point out clearly the errors of human systems and give Scriptural proof of the truth that he maintained.

Brother Blackman reared a family of seven children, and all of these became active members of the church. It was a rich contribution to the cause of Christ to give seven well-trained members of his family to the active service of the church. While Brother Blackman did not become a renowned preacher of the gospel, yet his preaching did much good, any many today are reaping some of the fruits of his labors. During the active period of his life he was associated much with Brethren Frank Davis and David Lipscomb. He died on November 16, 1892. Funeral services were held by Brother Lipscomb at Watkins Chapel. His body was laid to rest in Mount Olivet Cemetery, near Nashville. Brother Blackman left a noble example of self-sacrificing faith and trust in God. His labors were many, his earthly rewards were few, but a crown of righteousness awaited him at his coming.

KNOWLES SHAW

Knowles Shaw, the singing evangelist, was born in Butler County, Ohio, on October 13, 1834. His parents were both of Scotch descent. A few weeks after the



birth of Knowles they moved to Rush County, Ind. That portion of the State was at that time a new settlement. The population was poor, but a hardy class of people. His parents belonged to the humble, hard-working class which constituted the pioneer life at that time. There were scant opportunities for an education, hence young

Shaw grew up with scarcely no education from books. However, his life was rich in experiences which proved later to be very valuable to him.

Before young Shaw grew up to manhood his father was taken sick, and soon became worse and worse until all saw the end of his life. He called his son to his bedside and said to him: "My son, be good to your mother, and prepare to meet your God." His son never forgot these two requests of his dying father. His father left a violin, and his son fell heir to it. He soon became very skillful with his violin. It seemed that from infancy music had been a passion of his soul, and every spare moment from his daily tasks was given to the development of his musical talent. Often at night he would play until a late hour. Neighbors gathered in to listen to his music. This encouraged him, and soon he was invited to their social gatherings and merrymakings. At most of these gatherings whisky seemed to be a necessity, and young Shaw soon began to drink with other jovial companions. Young Shaw became social, lively, and developed an excitable temperament. He became the center and life of every social gathering, and became a favorite with young people because of his musical skill. He was employed to play at their dances. In fact, at certain seasons he played every night and earned a good sum of money. His musical talent became a source of profit to him and enabled him to help support his mother and other dependent children. All looked upon him now as a jolly good fellow and the best fiddler in the whole surrounding country. He learned to do many useful things. He could make shoes, do carpenter's work, and on one occasion astonished a watchmaker by taking his watch to pieces, cleaning it, and putting it together again in good order. He learned so many things readily that the neighbors said: "Knowles Shaw's head is like a tar bucket, for everything that touches it sticks to it."

A great change came over him very suddenly. He was playing one night for a large company of dancers, and in that most unlikely of all places for a serious thought there came into his mind the advice of his dying father: "Prepare to meet thy God." These words seemed to speak to him with a loud voice as a message from heaven.

He meditated upon them, but continued to play for the dance. Suddenly he ceased playing and, with a sad heart, said to the company of dancers: "I cannot play any more. Please do not ask me." He went home and passed the night without sleeping. For several days he ate nothing, and spent the nights on the floor, wrapped in his blanket. His mother entreated him to eat, but he would not. He resolved to change his life, and he did. He heard a sermon preached by Gabriel McDuffie and an exhortation by Elder George Campbell. When the invitation was given, he responded, and was baptized into Christ on September 13, 1852, at the age of eighteen.

Many of his associates predicted that Knowles Shaw would not hold out; that he would soon go back into his old habits. His companions did not know the depth of his convictions and the strength of his determination. He now worked on the farm as a farm hand, and at the age of twenty married Miss Martha Finley. Nearly four years of his married life passed with nothing uncommon occurring in his life. Each day brought its toils and sometimes the simple home-born joys. During this time two children were born into the family. On the third Lord's day in October, 1858, he was invited to talk to the people who had gathered for worship. He did not make excuses when asked, but began, somewhat confused; but he gradually gained his self-possession and made such an earnest address that all who heard him encouraged him to continue. His brethren and sisters did not know what he could do, and he himself was surprised at his efforts to preach. He was now twenty-four years of age, and he began to study the Bible with a determination to preach the gospel to others.

While he was making preparation to preach and speaking publicly every Sunday as he had opportunity, he also taught school. The community where he began teaching had a rather bad name, as the boys of the community usually ran the school to suit themselves. On the first morning, after he had called the school to order, he announced to them his rules. He said: "Boys, I expect you to do as I do. What I do and say, you are at liberty to do and say. If I lie, you can lie; if I swear, you can swear; if I fight, you can fight. But if you do any of

these things which you do not see me do, you will get a whipping.” He made a success at this school, and all learned to love him. He ceased to teach school after that year and gave all of his time to preaching. He soon became so popular as a preacher that he could not answer the calls which came to him. At one time he had one hundred calls for meetings after his time was all promised.

He was peculiar in his style of saying and doing things. He did not conform to any standard, either in oratory or delivering a sermon; he was a logician without following the strict formal laws of logic; as a word painter, he had no equals. He had a deep, rich religious nature, and from this he preached with earnestness and power the simple gospel which he learned from the Bible. Few men could get acquainted in a strange place sooner than he could. When he would go to a town for a meeting, he visited every place of business and got acquainted with everybody in each place. He was social, jovial, and entertaining in a conversation. He soon won the respect and love of all, and they came to hear him preach and went away with a blessing. It seems that he suddenly rose into prominence and, like a comet of wonderful size, flashed for a moment across the heavens, and then as suddenly disappeared. He darted from the lakes to the gulf, from Chicago to New Orleans, and drew larger audiences than any preacher of any denomination during his day. His eccentricities and the wonderful amount of magnetism he possessed made him one of the most popular preachers of the nineteenth century. He was a fine musician and sang melodiously. Many came to hear him sing, and remained to listen to his enthusiastic and convincing sermon. He was of commanding appearance— six feet three inches tall, flashy eyes, and an eloquent musical voice. He riveted his arguments on the hearts of all who gave him a hearing. We seldom see such a man, one who has to labor under such disadvantages at first without very much education, rise to such heights so rapidly among his fellows.

He was not only a musician, but he was also a poet. He wrote many songs and set them to music. One of the most popular songs he composed is “Bringing in the

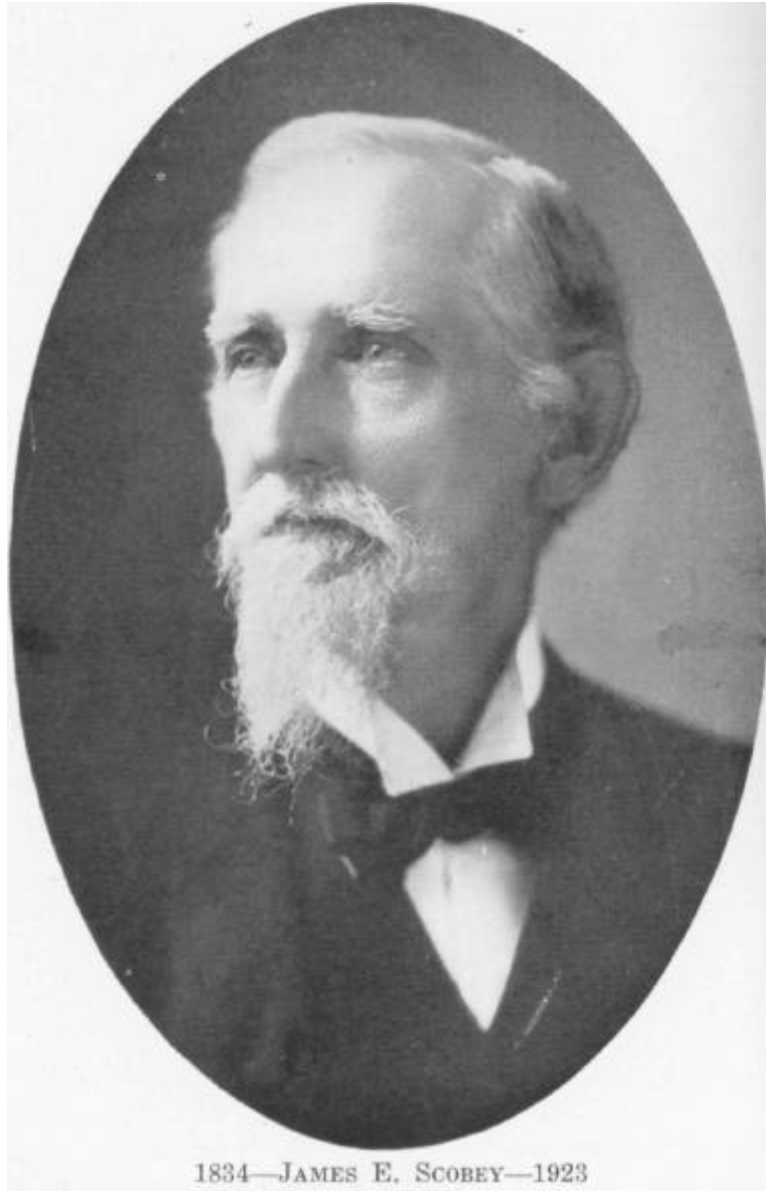
Sheaves.” During his short life as a minister more than ten thousand persons obeyed the gospel under his preaching. He had a greater number of additions for the time he preached than any other preacher among us. In 1876 he held a meeting in Lebanon, Ohio, with two hundred and fifty-two additions; in Buchanan, Mich., with two hundred and twenty-six additions; in St. Louis, Mo., with one hundred and fifty additions; in Jonesville, Ind., with a hundred and thirty-eight additions; in Harrison, Ohio, with one hundred and forty-four additions; and in Dallas, Texas, with one hundred and twelve additions.

His last meeting was at Dallas, Texas, in May, 1878. He continued this meeting, preaching day and night, for five weeks. He closed the meeting on the night of June 6, 1878. He telegraphed to the church at McKinney, Texas, that he would arrive there the next day. He left the depot at Dallas about seven o'clock the next morning. Just before the train arrived at McKinney, for some cause there was a wreck, and the coach in which he was riding left the track and went over an embankment. There were but few who were injured; Knowles Shaw was killed— June 7, 1878. He was only forty-four years old when he died. He had been preaching for about twenty years. A friend of his, as a tribute to him, wrote the following lines:

“Soldier, go sing the victor's song, receive the
conqueror's crown,
For thou wast faithful to thy trust and at thy post
was found.
Go sing that 'wondrous new-made song,' where saints
and angels dwell,
And those that thou hast turned from sin will soon its
chorus swell.”

JAMES E. SCOBEEY

The educators in the church of Christ have been important factors in encouraging



an intelligent study of the Bible. No one would claim that the spread of Christianity was dependent upon education, and yet it is a fact that

the educators in the churches of Christ have done a wonderful work in the vineyard of the Lord. The schoolteacher in a quiet way has taught truths of the gospel to young people who could not be reached from the pulpit. Again the school-teacher has built up and strengthened the church wherever he has labored. There has been a long line of educators connected with the Restoration Movement. This line began with Alexander Campbell, and has continued down the line through such men as P. S. Fall, T. Fanning, W. D. Carnes, D. Lipscomb, J. A. Harding, W. N. Billingsley, William Lipscomb, T. B. Larimore, James E. Scobey, E. A. Elam, and many others. All of these were acceptable preachers of the gospel as well as teachers.

James Edward Scobey was born on January 3, 1834, in Wilson County, Tenn., near Lebanon. His parents were John Berry and Sarah Sweatt Scobey. His mother died when he was only one year old. The subject of this sketch was reared on the farm and attended the common schools of his county. His maternal grandfather, Edward Sweatt, was a teacher by profession, and encouraged his grandson in getting an education.

At the age of eighteen years, James E. Scobey entered Franklin College to further his education. Franklin College was under the presidency of Tolbert Fanning. He was graduated from Franklin College, July 4, 1855, and began at once to teach school. He continued this work for many years without any interruption, except the years of the Civil War. He entered the war and was a commissioned officer. - from the first to the close of the war. He began his career as a teacher in the year 1855, in his home county. He taught at Union Academy, six miles east of Lebanon, for five years. In February, 1867, he opened a school on the turnpike between Lebanon and Nashville, Tenn. He called his school "Oakland School;" he continued to teach here until 1872. He had a great part in building the character and educating many of the best citizens of that section of the country.

In 1872 he went to Murfreesboro, Tenn., and became president of the Murfreesboro Female Institute. He remained with this educational institution until 1884. During his presidency this institution became quite famous as

an educational center, and it was liberally patronized by many of the best families from all parts of the South. He ranked as one of the best educators of the country at that time. He stressed the importance of Mathematics, Greek, Latin, English, and the natural sciences as fundamental to a thorough education.

In 1884, he was called to become president of South Kentucky College at Hopkinsville. He remained there six years and resigned the presidency of that college in June, 1890. While president of that college the question of the use of instrumental music in worship arose in the church at Hopkinsville. The Board of Directors were in favor of introducing the organ into the church. Brother Scobey gave the matter a thorough investigation. He arrived at the conclusion that the New Testament did not authorize its use, and that to introduce the instrument into the worship would be corrupting the simple worship of the church. He at once began vigorously to teach the New Testament and show from the word of God that to use it was displeasing to God. He had invested all his earthly possessions in the college. He knew that to follow the course of the New Testament would cost him his position as president of the college and all that he had invested in it; he also knew that it would lose the patronage and support of his friends. Many of his friends talked with him and tried to get him to remain with the college and cease his opposition to the use of instrumental music in the worship. He said: "I cannot and will not sacrifice a single religious principle. I will believe God and worship him according to his last will and testament." Because he stood firmly, yet kindly, by his convictions and the New Testament, he was forced to give up his position, lose his investment in the college, and start life anew elsewhere.

When Brother Scobey left South Kentucky College, he moved to Franklin, Tenn., in 1891. He began taking an active part in educational work in Williamson County. Soon after he moved to the county, he was elected County Superintendent. He was one of the founders and promoters of educational work in the Monteagle Assembly. He gave much thought and encouragement to that popular dissemination of knowledge at that time. His influ-

ence was felt throughout the whole Southland as an educator.

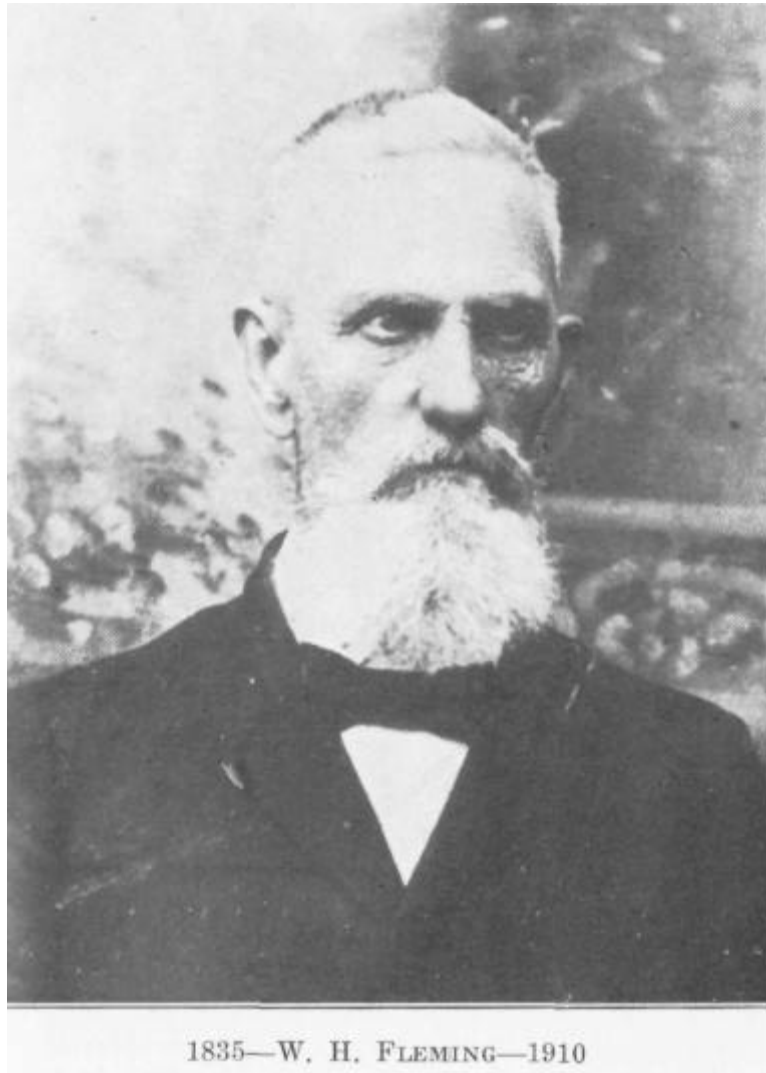
Brother Scobey became a Christian in 1850 at the age of sixteen. He was baptized by Sandy E. Jones, another teacher and preacher of the gospel. He began preaching soon after the Civil War. He taught the Bible in all of his schools. He felt that he had not done the best that he could for his students if he neglected giving them religious training. While he gave the most of his time to the schoolroom, yet, during vacation, he traveled extensively, and did much evangelistic work. He conducted meetings in Kentucky, Tennessee, Arkansas, Texas, and Alabama. His preaching was characterized with simplicity. He presented his subjects in logical order, and was easily understood by the masses. He was kind in dealing with error and firm in presenting the truth on any subject. He was a fluent speaker, and his preaching was marked with that thoroughness which he had acquired in the classroom. While his sermons were Scriptural and logical, yet they were scholarly and effective. He baptized many people and established many congregations during his long and busy life.

Brother Scobey was a ready writer. He wrote many newspaper articles on educational subjects. He wrote much for the religious press. He was a deep thinker and had a very happy way of expressing his thoughts. In the vigor of his manhood once he wrote as follows: "In the alchemy of that day these worn and weary bodies of flesh and blood will be changed and be made like unto his glorious body. The old armor shall be laid aside; for the helmet, we shall have the crown; for the sword, the palm; for the shield, a harp of triumph. Then shall the shout of the conquering hosts shake the pillars of the universe, and the glory of God and his Christ shall light up the magnificent spectacle of humanity redeemed, immortalized, crowding around the throne of the great I AM, while the angelic hosts and redeemed men sing the new song of Moses and the Lamb." This expresses beautifully the rich promises of God and the hope that our brother had in them.

Brother Scobey lived to be nearly ninety years old. He died on July 6, 1923. He was a member of the church seventy-five years, a preacher of the gospel fifty years, and a teacher for forty-seven years. He made a rich contribution in service to his fellowmen and to the glory of God for many long years. "Well done, thou good and faithful servant:... enter thou into the joy of thy Lord."

W. H. FLEMING

Among the list of preachers who have suffered and sacrificed for the church of our Lord in the mountains of Tennessee may be found the name of William Harrison



Fleming. He was born in Overton County, Tennessee, June 11, 1835, and spent most of his life in his native county. He had the example of the Sewells to inspire and

encourage him, as they were natives of his county. Young Fleming grew to manhood surrounded by the simple life of a simple community. His community, being in the rural section in his county, furnished but few opportunities for the culture and polish that a classical education gives. While he was deprived of such advantages, yet he grew up amidst a people whose rugged traits of character were very pronounced. They were honest, truthful, frugal, and industrious. They were just such people as may be found in the rural sections where real men and women are developed.

At the age of twenty-four young Fleming married Miss Katherine Thomas. She was his equal in native ability and in education, and she proved to be a great help to him as a life companion. She was just such a woman as is described in the book of God as being "a worthy woman." To their union nine children were born—five boys and four girls. Brother Fleming, with the help of his good wife, carried the burden of rearing his family and providing well for each member of the family. His children were taught to revere God and to honor his truth. It is no small task to rear and train such a family. Brother Fleming was successful in this great work.

In 1861, W. H. Fleming enlisted in the Confederate Army in Company B, under Captain Joe Bilbrey, in Colonel Stanton's regiment. He was later transferred to Company D, and was made captain of that company. He continued as a soldier, holding his rank as captain to the close of the Civil War. He was reputed to be a gallant soldier who commanded the respect of his fellow soldiers and superior officers. The scenes of a soldier's life were registered vividly upon his mind, and he never forgot the hardships which he and his comrades had to endure.

Brother Fleming was baptized into Christ by Andrew P. Davis in 1860. He had it in heart to preach the gospel soon after he became a Christian, but the stirring times which preceded the Civil War kept him from entering at once into that great work. He began preaching in 1868, at the age of thirty-three. His good wife gave him much encouragement in this work, as she had in all other duties of life. He preached in Kentucky, Texas, and

Tennessee. However, most of his work was done in Tennessee, in the counties of Jackson, Overton, Clay, Putnam, Pickett, Fentress, and White. The writer, when but a lad, had the pleasure of hearing him preach in White County. His membership was held in the congregation at Flat Creek until 1905. He then moved to Hilham, Tenn., and became a leader of the congregation there. Brother Fleming was associated with some good and tenderhearted men who had consecrated their lives to the preaching of the gospel—such men as Isaac T. Reneau, J. F. Owensby, James and William Kuykendall, H. J. Boles, and Henry Lovelady.

Brother Fleming was a farmer by occupation. He cultivated his farm and made his support for himself and family on his farm. He received very little for his preaching and expected nothing. He preached because he loved the church of our Lord, the truth of the gospel, and the salvation of souls. He studied the Bible and drew his inspiration and encouragement from the Book of books, and he preached nothing but the truth as revealed arguments were clear and forceful; his exhortations were taken from the Bible and from his own experience. His arguments were clear and forceful; his exhortations were fervent and persuasive; his zeal was ardent and effective. He did much in edifying the churches and strengthening his brethren. He knew the simple plan of salvation, and knew how to tell it to others with power and conviction. He hated hypocrisy and sham and lived the simple life of a humble child of God.

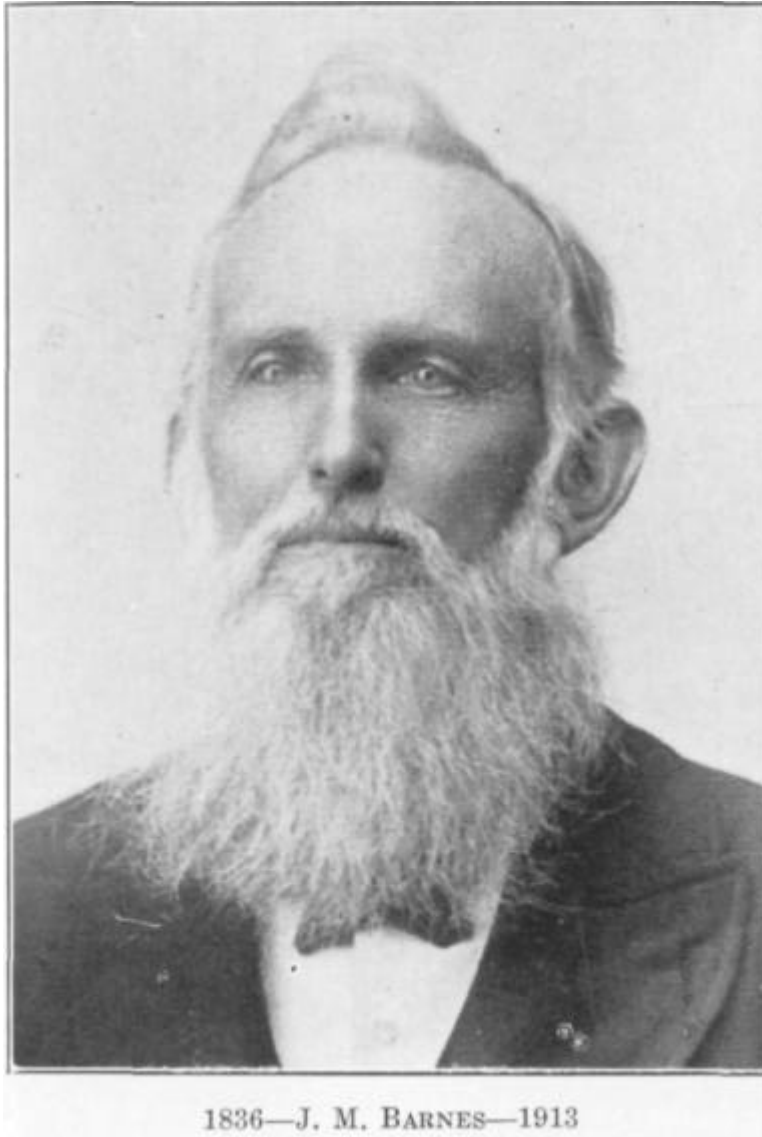
Brother Fleming worked through the week during “crop time” and preached on Saturday and Sunday. Sometimes he would ride horseback more than twenty miles on Sunday morning and preach twice on Sunday, and return home the same night and be ready for his farm work early Monday morning. After his “crop was laid by,” he would hold meetings. It was the joy of his life to see his neighbors and fellow countrymen respond to the gospel invitation and give their lives to God. He knew how to appeal to them with the gospel invitation. He was earnest and fervent in his appeals to them to become Christians. Brother Fleming baptized hundreds of people, and is said to have married more couples than

any other preacher in that part of the country. He lived a useful life and gave his services freely and gladly to his people and to the church.

W. H. Fleming started life as a poor man; he made a living for himself and family and gave a liberal portion to others in helping them preach the gospel; he trained his family, and all his children became Christians; he paid his debts and preached the gospel to the poor; he lived a godly life, and died on July 11, 1910. Services were conducted by Marion Harris and J. P. Watson. His body was laid to rest in the family cemetery on Flat Creek, Overton County, Tennessee, to await the great and notable day of the Lord.

J. M. BARNES

I believe that it was Carlyle who said: "A well-written life is almost as rare as a well-spent one." The writer of this sketch is conscious of his inability to write as well



of J. M. Barnes' life as J. M. Barnes lived it. There is an abundant supply of data about this great man. There are thousands, perhaps, who will read this who knew him in

person, so what is written here will be a feeble tribute to the memory of this hero of the gospel in our Southland. Perhaps no man in the Church of our Lord has touched the hearts and lives of so many in Alabama as did Brother Barnes.

Justus McDuffie Barnes was born in Montgomery County, Alabama, on February 10, 1836. His parents, Elkanah Barnes and Mary Barnes, both had Bible names, which showed that their parents had love and respect for Bible characters. They impressed upon their son early in life the great lesson of reverence for God in his holy truth. His parents were well-to-do, being rich in plantations and slaves in Southern Alabama. They gave their son the best advantages of an education for that day. He was trained by local tutors until he was prepared to send away to college.

Young Barnes was endowed with splendid native ability; and when under the influence of the best educators of that day, he soon took rank among the best in culture, refinement, and education. In 1853 he entered Bethany College, West Virginia, and was graduated within two years. He received his diploma in June, 1856. Alexander Campbell was president of Bethany College at that time, and signed the diploma of J. M. Barnes. Young Barnes returned to his native State, and in October, 1856, opened a school in his home town. Strata, Ala. He had all the qualities of a successful teacher, and Strata Academy soon took rank among the best schools of the State. His reputation as a teacher and his good judgment in selecting coworkers enabled him to maintain a school which attracted a great number of boys and girls from many sections of the State. In 1881 Strata Academy became "Highland Home Institute," which later became a college. Brother Barnes had associated with him in this school his two brothers-in-law, Samuel Jordan and M. L. Kirkpatrick. These were splendid school men, and they three gave to Highland Home Institute as strong a faculty as could be found anywhere in the South.

Brother Barnes maintained his schools as private enterprises. All the support that his schools received came from his own resources and the small tuition fees which

were charged. Any young man desiring to preach was educated without charge. Many worthy boys attended his school and received training without any charges. Poor boys and girls were admitted on a credit. None were ever turned away from his school who wanted to qualify themselves better for usefulness in life. In 1898 he moved to Montgomery, Ala., and opened "The Barnes School." This school is now operated by his worthy and efficient son, Prof. E. R. Barnes. There is no better preparatory school in the Southland now than "The Barnes School."

J. M. Barnes began to take public part in the worship early in life. It seems that he did not have it in mind to become a preacher, but the pressing need of the church and his zeal for the cause of Christ forced him into the pulpit as a public proclaimer of the gospel. He first attracted public attention by issuing, in pamphlet form, "An Address to the People of South Alabama." In this he set forth the cardinal principles of the New Testament teachings. He had a splendid field in which to preach the gospel; in fact, it was almost destitute of gospel preachers. Brother Barnes sowed the seed upon every occasion that he had, and soon a harvest of souls into the Church of our Lord was gathered. When the War between the States began, he went into the Confederate Army and preached regularly to his fellow soldiers.

There has been but one J. M. Barnes. He imitated no man's style of preaching, and no one could copy his style. He preached with earnestness and fervor; he was logical in his arguments, convincing in his reasoning, and dramatic in his effect. He took the Bible as his only rule of faith and practice and the source of all spiritual truths; he found in it a rich supply of illustration; he needed no other book or literature for his material, and he used no other except the English Bible. His lessons were presented with such clearness and simplicity that even children could understand him. Late in his life he came to the Nashville Bible School, Nashville, Tenn. (now David Lipscomb College), for a meeting. The writer of this sketch was off at a regular appointment when Brother Barnes came and began a meeting on Sunday. He came in Monday afternoon and met Brother Barnes and had a

brief conversation with him. That night in the chapel auditorium, Brother Barnes was preaching in his usual unique way. He had been preaching about twenty minutes and looked down and said: "Brother Boles, did you pray for this meeting before coming here tonight?" The reply was: "No." Brother Barnes stopped and said: "Let us all kneel while Brother Boles leads us in a word of prayer for this meeting." This was very impressive especially on the writer of this sketch. No one could conduct a meeting as did Brother Barnes; few have been as successful as was he.

When he began a meeting, he insisted that every one sing. He usually led the singing for his meetings. He had a way of getting the children and young people interested in his meetings. He would have them seated on the front benches and would ask them Bible questions and tell them Bible stories. He could tell Bible stories to children in an interesting, attractive way, and at the same time instruct older people. He usually put so much enthusiasm into his preaching and singing that the congregation could not help but share with him in the enthusiasm of the work. He visited all the people in the town or community, and was at home equally with the poor as he was with the rich. He was friendly and social in his relation with the people. Few preachers have established more churches than did J. M. Barnes.

Not only was he a successful teacher and preacher of the gospel, but he was also a ready writer for the religious press. For a long time he wrote regularly for the Gospel Advocate under the title, "The Little Man." His articles were entertaining to the young and instructive to all. He wrote much for the Christian Word and Work, which was published at New Orleans at that time. He emphasized loyalty to the Word of God in all of his writings, and contended earnestly for the truth at all times. He was kind and courteous in his writings, but feared no enemy nor regarded friendship in pressing the truths of God's word before the public. He was honest and sincere in handling the Word of God. Many loved him, and all respected him for his zeal and consecration to the truth. He had a word of encouragement and instruction for all

who would give him an opportunity. He was not ashamed or afraid to speak to any one about the Lord, whom he loved and served. In buying a ticket at the depot, he would ask the ticket agent if he were a Christian; he would then encourage him to read the Bible. If he were in a restaurant eating a meal, he would seek to impress the waitress with the importance of being a Christian. He would talk to his traveling companion on the train about the Bible and the wonderful plan of salvation that it revealed. He preached the gospel wherever he went, and to all whom he met.

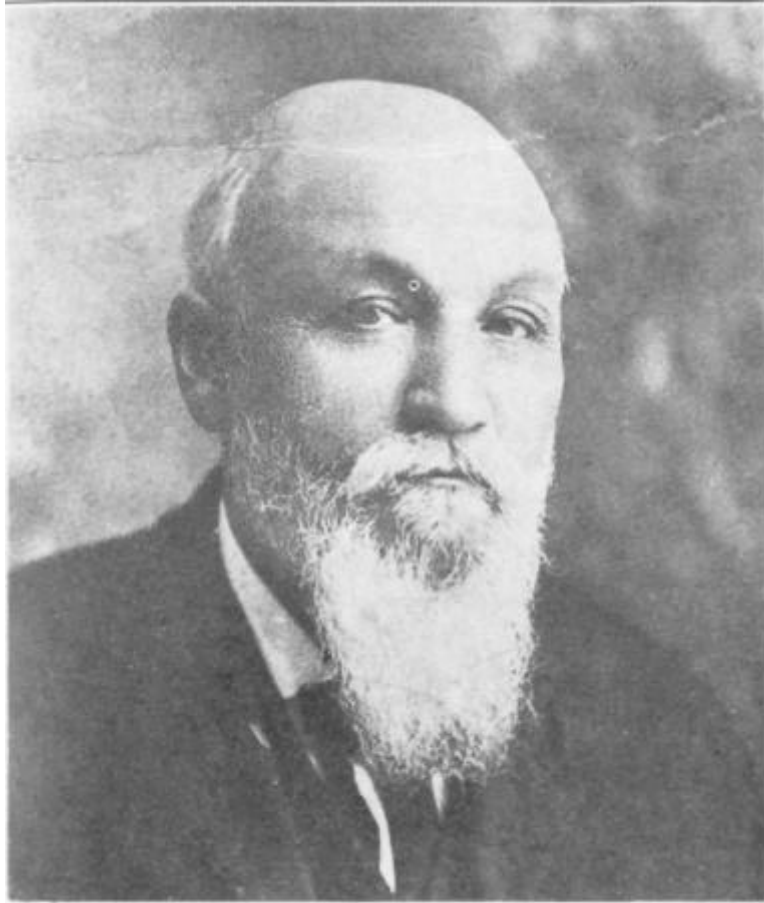
Most of Brother Barnes' preaching was done in his native State and among the people who knew him. He could draw a large crowd of his own townspeople. His home was "given to hospitality;" he was never "forgetful to entertain strangers." His home was the home of preachers who visited his section of the State. Few men have been successful in so many lines of endeavor. He was a successful teacher, having trained hundreds of young people. He never taught them for the money that he could get from them, but for the good that he could do to them. He was a successful preacher, having preached all over his own State and many other States. He established hundreds of congregations and strengthened many others. No preacher has had such an influence in Alabama as has J. M. Barnes. He was a successful business man; he inherited much property and managed it well; he was liberal in helping every worthy cause; he preached the gospel in the main at his own charge.

J. M. Barnes died on April 28, 1913. Some weeks previous to this time he had sustained injuries from an automobile wreck. The Alabama Polytechnic Alumni Quarterly said of him: "The death of J. M. Barnes removes from us one of the heroes of education." The Montgomery Advertiser said of him: "He lived a full life, and in his later years he was a man after the order of the Biblical patriarchs." John T. Poe, who knew him well and who was at his funeral service, said of him: "I regarded him, both in his preaching and his writings for the religious press, one of the finest drillmasters I ever saw." David

Lipscomb said of him in the Gospel Advocate: "His transparent frankness and candor were the distinguishing-marks of his character." Dan Vickers, a negro tenant of Brother Barnes, said: "When de Creator got ready to make Mr. Mack Barnes, he done de job hisself; he didn't left it to no clerk." Such is the tribute of respect that those who knew him best have given him. May we not forget the great work that he did and the consecrated life that he lived.

JOHN T. POE

The subject of this sketch illustrates the power and influence of Christianity on a life. Wonderful are the blessings of Christianity. It can take one from the lowly walks of life and exalt him to the honorable station of a preacher of the gospel; it can take



1836—JOHN T. POE—1917

one from poverty and obscurity and place that one amidst the wealth and inheritance of the blessings of God on earth; it can take one from ignorance and simplicity and instruct that one in the wisdom from above; it can take one who is idle and useless and make that one a servant of the many;

it can take one from the lowly depths of sin and make that one an honor and glory to God on this earth. We have all of this and more illustrated in the life and character of John T. Poe.

John T. Poe was born on August 30, 1836, in Tuscaloosa, Ala. He was reared in the midst of poverty and obscurity. When he was one year old, his parents moved to Texas in the early days of the history of that great State. They settled on a farm in Polk County. There was a large family of boys and girls, and John T. was the oldest of the children. He was reared to know the dangers and hardships of frontier life in that country. All the members of the family had to work hard, and enjoyed but scant opportunities for an education. Neighbors were few, and there were very few opportunities for social intercourse at that time. Young Poe spent six days in the week working on the farm and had no opportunities for cultural advantages.

John T. Poe early in life developed an ambition to know more than could be gathered from the prosaic and ordinary routine of farm life and a community of simple folk. He read and studied at night while others were asleep. At the age of eighteen he took a contract to carry the mail from Livingston, in Polk County, Texas, to Huntsville, in Walker County. For several years he made this trip on horseback, and he seldom ever missed carrying the mail. The weather was never too inclement nor the dangers too hazardous to prevent his making the trip. He met a Mr. Winnie in Huntsville and engaged with him to learn the business of watchmaking. He applied himself diligently to his task and soon became very proficient in this business. After learning his trade he formed a partnership with Mr. Winnie, and continued in this business with his partner until the Civil War. His partner, Mr. Winnie, was a Union man, and he was forced to flee to the Northern States, whence he came. Brother Poe was about twenty-five years old when the war began, and he enlisted in the war and continued until the close. He was wounded severely at the battle of Gloretha, in New Mexico; was taken prisoner in Santa Fe and retained as a prisoner several months; was paroled there and re-

turned to Texas; reentered the army and remained in active service until the end of the war.

Young Poe had joined the Methodist Church before the war began. He was faithful to that church during the time he served in the army. He read the New Testament while a soldier and became dissatisfied with sprinkling as baptism. He determined to take the New Testament and follow it. He appealed to a Methodist preacher to immerse him, but the preacher refused. He next went to a Baptist preacher and stated his case. At that time he had learned only the mode of baptism. His attention had not been called to the church of the New Testament. The Baptist preacher gladly received him and baptized him. For several months he was happy in the Baptist faith. He continued to study the New Testament. One day he heard a Baptist preacher preach on the "final perseverance of the saints." He did not understand the sermon, but it disturbed him. He read the New Testament to learn what was taught on that subject. While studying the New Testament he learned more about baptism, and was ever ready to engage in conversation with any one who would talk with him on religious subjects. He soon became very skillful in arguing his position. However, he always had an open mind and a love for the truth. He had a good friend in H. C. Wright. These two studied the Bible together, and they made a team in arguing the different points stressed by the different denominations in that country. His friend, Mr. Wright, married a young lady who was an active member of the body of Christ. He and his wife agreed to attend church with each other, going to "her church" in the morning on Sundays and to "his church" at night. Soon his friend learned the truth and as readily accepted it. He talked over all of the points with John T. Poe, and they both saw the truth about the same time. Young Poe thought that by continuing in the Baptist Church he would be able to influence some of the younger members to accept the truth with him. Some of the older members of the Baptist Church took a very decided stand against young Poe, and he stoutly contended with them for the truth and against the errors maintained by the Baptist Church. This con-

tinued for some months. Finally the Baptist Church withdrew from him because he was a “factionist” and had espoused heresy.

Brother Poe left the Baptist Church in 1870 and soon began preaching the gospel. When he left the Baptist Church, he was so persecuted that he was forced to justify himself in what he had done. He was careful not to accept anything that he could not find in the New Testament. He learned so well what he read in the New Testament that he was able to present it with clearness and force against any one who could be found bold enough to dispute with him. In this way he became a public proclaimer of the gospel. He continued to work at his business, repairing watches, and preach as he had opportunity. He began to make appointments in adjoining counties, and soon he had calls sufficient to keep him busy. His services were in great demand, and he was successful from the beginning as an evangelist. He was so interested in preaching the gospel that he neglected his business. Preachers were supported with very little in those days, and he had a hard time in making a living for his family. In 1880 he was called by the church at Long-view, Texas, to come and labor with it. He moved his family to that place and devoted all of his time to preaching the gospel. He soon received calls from many points in Northeast Texas and preached all over that section of the State. He was instrumental in starting many churches and strengthening and edifying others. He received calls from other States and made extensive tours through Tennessee, Alabama, and Mississippi.

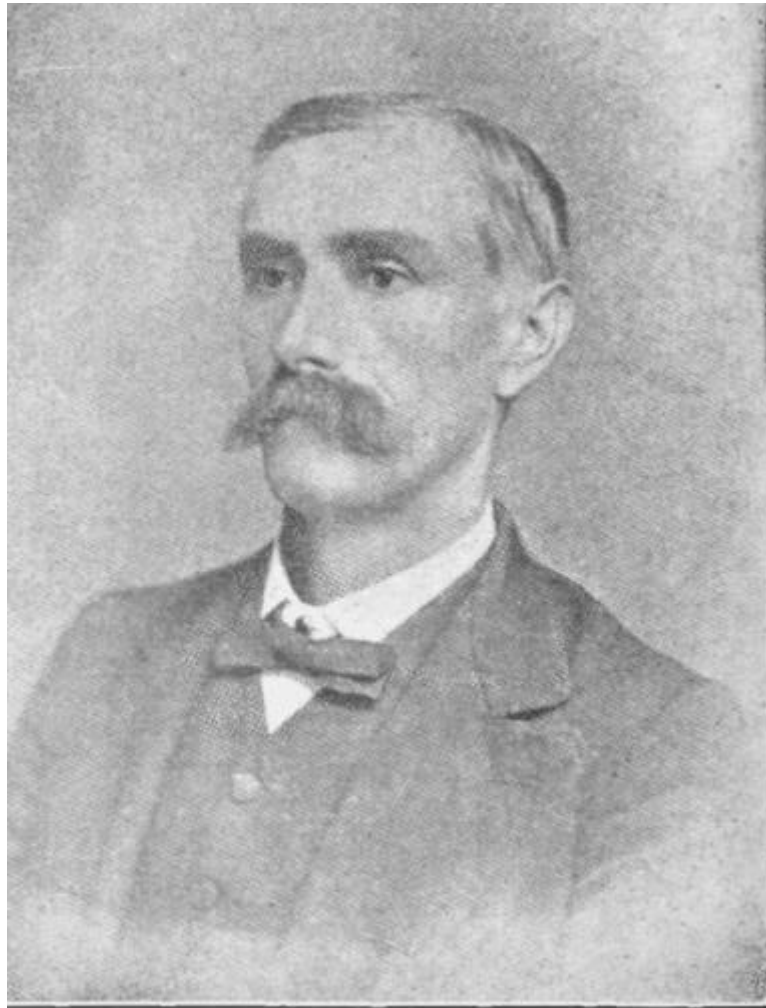
Brother Poe was a good writer. He wrote much for the religious papers. He was clear in expressing himself, and his writings were read by thousands. He did not claim to be a profound reasoner, and yet he was logical in the presentation of his subjects, both in oral and written teachings. He had a number of debates, and he was always able to meet successfully his opponents. He knew the Bible and could present its teaching with force and simplicity. He was just such a preacher of the gospel that the common people heard him gladly. Brother Poe made many sacrifices for the truth. He struggled through

poverty in his early life and continued the struggle to the end.

He died at his home in Longview, Texas, December 23, 1917. His body was laid to rest in the cemetery there. Brother Poe said as the end grew near: "I have fought the fight, but have not always made as good a fight as I might; but I have kept the faith." Many today are still rejoicing because he helped them to see the truth.

J. M. KIDWILL

Possibly no preacher of modern times began under more unfavorable conditions to preach the gospel than did J. M. Kidwill. He was born near Alexandria, Tenn., on



1836—J. M. KIDWILL—1892

September 6, 1836. He was the oldest of a family of eight children—six sons and two daughters. Three of the brothers —J. M., W. T., and T. L. —became preachers. His parents were Thomas J. and Susan Kidwill. His father was a

farmer and worked hard to support his family. His father was a good man and trained his children to be industrious, honest, and faithful to all the duties of life. Not one of the six boys, so far as their father knew, ever swore an oath. This indicates the piety and respect which young Kidwill had for the name of God and all other sacred things.

J. M. Kidwill began the study of the Bible early in life. He carried a small Testament in his pocket and would often read it in the field while his team rested. He did not have the advantage of going to school, yet he was an educated man. He had a mind inclined to investigate and reflect upon any proposition which came to his notice. He went to the free schools, which at that time continued two or three months in the year. When he was eighteen years of age, he went to school for five months in succession. This was the longest term of school that he attended up to that time. However, he continued his studies and was soon able to teach others. He became an acceptable teacher and taught for thirteen years in Wilson, Smith, and De Kalb counties, Tennessee. He obeyed the gospel on November 7, 1860. He was twenty-four years of age at that time.

Brother Kidwill was a man of strong conviction, and lived faithfully in harmony with his conviction. He believed that carnal warfare should not be engaged in by Christians, and he refused to go to war. He evaded the conscript officer when the War between the States was being waged and, with a younger brother and another gentleman, left Tennessee and went to Kentucky. He taught school while in Kentucky. He studied Greek, and he soon learned to handle the Greek New Testament with the help of Greek lexicons. He was well acquainted with church history and had a general information on scientific subjects that were popular at that time. His sermons were on Bible subjects, and he relied wholly upon the Bible for the proof of all matter that pertained to religious subjects.

He was married to Miss Minerva Patton, at Alexandria, Tenn., on August 16, 1855. To this union seven children were born—six daughters and one son. The boy and two girls died in infancy and two died after reaching woman-

hood. Brother Kidwill enjoyed the company of his family and loved each member dearly. He said near the end of his life: "While my wife and children have been to me all that a family could be, I have had trials and sorrows which none can know until the day of judgment." He had been bereft of five of his children at that time. Soon after he had given up everything to preach the gospel, on returning home from a meeting he found two of his daughters sick with typhoid fever. It was not long until he was stricken with the same disease. He had no money; and he being sick, and his two daughters sick, his good wife, discouraged and despondent, expressed to her husband that she did not know what they would do. Brother Kidwill replied: "The Lord will provide." That very day a stranger called at the gate and asked for Brother Kidwill. His wife replied that he was at home, but too sick to receive company. The stranger left her a good sum of money. They never knew from whom the money came, but with deep gratitude gave thanks to God for his fatherly care.

Brother Kidwill was baptized in 1860 by Brother Caleb Sewell, Sr. He did not begin preaching, however, until 1865. He began in a humble way to make short talks after he had preached by the fireside to his family and neighbors. He talked religion in his family and studied the Bible daily. His wife was a Presbyterian when he married her and continued to remain in the Presbyterian Church until her husband began preaching. Possibly his first preaching was to his wife. It is a good place for any one to begin preaching—to preach at home both in word and in life. It was his custom to study thoroughly his lesson before preaching. Many of his friends thought that he would never become an acceptable preacher. After he had been preaching for one or two years, he filled an appointment near McMinnville, Tenn. An old and experienced preacher was present and heard his sermon, and after the services were over the elderly preacher took him behind the house and gave him the following fatherly advice: "Brother Kidwill, you are a good school-teacher, but you cannot preach. Go home and teach school and give up the idea of trying to make a preacher." Brother Kidwill criticized his own efforts and passed fair judgment on his

own work. He had preached as well as he usually did, and he knew he had not made a failure. The other brother thought he had. So Brother Kidwill replied to the old brother: "I am going to preach or make a complete failure, and I am going to know it is a failure before I give it up." That year he held four consecutive meetings in that county. In the first meeting there were fifty-two additions; in the second, fourteen; in the third, seventy-seven; and in the fourth, thirty-four. Perhaps after the criticism he worked the harder, studied the more diligently, and prayed the more devoutly. This would account for his success.

Brother Kidwill was original in his style and manner of presenting a sermon. He preached much on the types of the Old Testament. He was clear, logical, and argumentative in the preparation and delivery of his sermons. He was very precise and concise in his preaching. Any one who listened could understand him, and all who understood keenly felt the force of his arguments. It was his custom to study earnestly and prayerfully every lesson that he presented. After he had been preaching for some time, he made a resolution that he would never rise before an audience to preach without first having prayerfully studied his lesson at least one hour before presenting it. It did not matter how many times he had preached that sermon, he would study it again before attempting to preach it another time. If all preachers would follow this example, there would be much more of the gospel preached with power than is now preached.

He was naturally fond of investigation and discussion of Bible subjects. He engaged in a number of debates and was ready at all times to contend for the faith once delivered to the saints. He was clean and dignified in his discussion; he was quick at repartee; he was a Christian gentleman always, and accomplished good in his discussions. His first debate was with John T. Oakley, a Baptist preacher of some note. This debate was held at Alexandria, Tenn. His next debate was with Gilbert Moffatt, a Primitive Baptist preacher. This debate was held in Warren County in 1875. His third debate was with J. H. Grime, another Missionary Baptist preacher. This debate was held in March, 1887, in Cannon County.

He held a second debate with Mr. Grime in December, 1889, at Cedar Creek, a Baptist church house, in Wilson County. He held a debate with the noted W. H. Smith, a Missionary Baptist preacher, in July, 1889, near Rome, Smith County. Again he debated with Mr. Smith in February, 1890, at Bagdad, Smith County. His debates were not mere wrangles and contentions about personalities, but they were honest efforts to present the truth in such a way as to please God and impress the hearers. All of his debates were with the Baptists. He was very familiar with the theories and claims of the Baptists and was able to refute them with the Bible.

He wrote frequently for the Gospel Advocate and sometimes for the Old Path Guide. His writings, like his preaching, were clear and forceful. John H. Nichols, a Methodist preacher, wrote a tract called "Theological Grub Ax," in which he carried on a dialogue, putting questions and answers into the mouths of both parties. The dialogue was between a Methodist and what he chose to call a "Campbellite." After the publication of this tract, Mr. Nichols stated publicly that Brother Kidwill was the man who represented the "Campbellites." Mr. Nichols represented the dialogue as true and real. Brother Kidwill denounced it as false and wrote a tract in reply, called "The Grub Ax Upset." Mr. Nichols wrote another tract in reply and called it "The Theological Pump;" and Brother Kidwill reviewed this tract, and called his tract "The Pump Reset." He wrote another tract called "The New Name."

Brother Kidwill established many churches in Middle Tennessee and preached much for many others. He preached at Dixon Springs, Hartsville, Carthage, Lebanon, Alexandria, Smithville, Sparta, McMinnville, Manchester, Murfreesboro, Nashville, and other places. Many of these churches, strong and powerful today, owe much to the labors of Brother Kidwill. All disciples in Middle Tennessee, and especially those worshiping where Brother Kidwill did so much work, ought to thank God for the life and labors of J. M. Kidwill. Most of his work was done in Middle Tennessee; however, he did some preaching out of the State. He lived for a long time in Smithville, Tenn. He was taken sick Christmas week,

1889. He continued to preach, but oftentimes was unable. Gradually he had to leave off his work, and died at his home in Smithville, September 15, 1892. No man worked harder and loved the cause of Christ better and lived more faithfully than which he preached than did Brother Kidwill.

Brother Elam wrote "The Life of J. M. Kidwill," which was published in 1893. I commend this book to all who have not read it, and especially to all young preachers. The book sets forth clearly the life of this man of God, and also gives: many valuable lessons drawn from incidents connected with Brother Kidwill's life.

E. G. L DENTON—1836-1928

Brother Denton was one of the pioneer preachers in Tennessee. While he passed away only recently at a ripe old age, yet he reaches back to the pioneer preachers in Tennessee. He links together the pioneer preachers in Tennessee and those of the present generation.

Elijah Curlee L. Denton was born in White County, Tennessee, near Sparta, November 21, 1836. He was a descendant of the pioneer statesman of Tennessee, John Sevier. His mother was a niece of this statesman and first governor of Tennessee. His parents were pious, God-fearing people, and they reared their children in the fear of the Lord. Brother Denton was a namesake of Calvin Curlee, a pioneer preacher of the gospel in Middle Tennessee. E. C. L. Denton became a Christian early in life. He had the usual advantages of an education in that country at that time. In those days there were few public schools, and these were of a poor grade. However, young Denton had an inquiring mind and a very retentive memory. He read extensively and became an educated man. He had a desire to be useful in his day and accomplish all the good that was possible. In order to do this, he knew that he should live for the Lord Jesus Christ; hence, he gave his life to the Lord in early manhood and consecrated his splendid powers of mind and soul to the cause of Christianity.

He married first when he arrived at the age of twenty-one. His first wife lived only a short time. He was married the second time, in 1870, to Miss Bettie Thomas, of Milburn, Ky. One son, Joseph Denton, born to this union, survived his father. Brother Denton's wife died in 1903, at Milan, Tenn., and was buried at Milburn. His good wife was a great help to him in preaching the gospel. She was in sympathy with his work and kept him encouraged in sacrificing for the work of the Lord.

Brother Denton was a very active man. He served congregations as local preacher the latter part of his life, but his early life as a preacher was spent in evangelizing. He established many churches throughout

Middle Tennessee and West Tennessee and in Kentucky. It was his delight to go into mission fields and preach the gospel for the first time. In his early life there were few churches in Western Kentucky and West Tennessee. He labored without hope of earthly reward. He felt that he was laying up treasures in heaven by going into destitute places and planting the cause of Christ. By studious efforts he equipped himself as a teacher and gave much time to teaching in private schools which he established. He lived in many places, and always established a school where he lived. In these schools he taught many young men who later became preachers of the gospel. His support while preaching the gospel came largely through his efforts as a teacher. He understood the rudiments of an education and was apt in teaching. He was connected for many years with the Gospel Advocate and wrote much for it *as* an associate editor. His writings were clear and instructive.

Brother Denton was an affable man. He made friends wherever he went, and even his religious enemies respected him and honored him. He was considered one of the best scholars in the brotherhood in his day. He studied the Bible diligently, both in the Greek and English versions. He was very familiar with the Greek language and was regarded as authority in the translation and interpretation of the Greek New Testament. His preaching was simple and direct. He made no effort to display his learning. As his field of labor was largely among the common people and in rural sections, he adopted that style of preaching which was easily understood by the common people. Children could understand him, as he used a style of speech that conveyed the profound thoughts of the Bible in the most simple and direct terms. He gave much time to instructing and encouraging young men to preach the gospel. His great zeal for the truth and his love for young men caused him to give free training to young men who had dedicated their lives to preaching the gospel.

E. C. L. Denton was a fearless man. He loved the Bible, understood well its teachings, and had no desire to teach anything that the Bible did not teach. He stood

upon solid ground and had the courage to defend his teaching. As he would go into new fields to plant the cause of Christ, the denominations would oppose him. Necessarily he was brought into many discussions. He did not hesitate to debate when opportunity was offered and he saw that good could be done. He had confidence in the truth which he believed and knew that it would stand in the face of the shrewdest opposer. He met successfully in debate the noted Baptist debater, J. N. Hall. Other prominent Baptist preachers were met in debate by Brother Denton. He delighted in the defense of the truth. He wanted the truth which he preached tested before the public by the most skillful opponents that could be found. His scholarship and knowledge of the Bible equipped him for a successful defense of the truth with the most artful and skillful debaters among the denominations. Frequently he had a debate in a community and afterwards established a congregation in that community. There are congregations scattered over Western Kentucky and West Tennessee which he established.

He did much preaching in Memphis, Tenn. He contributed much to the cause of Christ in that great city. He assisted in the erection of the church house on Harbert Avenue, and later he gave much encouragement to the erection of a new house on Union Avenue. There are many still living whom he brought into the church and taught them "the way of God more perfectly." Brother Denton was a preacher of the gospel for more than sixty years. During this time he was instrumental in bringing thousands to Christ. He was a lovable man and a most interesting conversationalist. He could discourse in conversation on any topic. He did not want to monopolize the conversation, but he was so interesting and charming around the fireside and in the home that others preferred to lead him out in conversation rather than talk themselves. He never let a conversation descend into mere talk, but directed it on a high plane and made it profitable to his hearers. He had a wonderful memory and never forgot any one that he had met. He kept no record of his meetings, the number baptized, number of funerals, number of marriages, and the num-

ber of debates, yet he could recall with accuracy the merest details of all these.

Brother Denton spent the last few years of his life with his son, Joseph Denton, who lived in Memphis, Tenn. He died on June 29, 1928, at the age of ninety-one years, seven months, and eight days. He was buried beside his wife at Milburn, Ky. The world is better and the cause of Christ has been enriched because of the life and sacrifice and service of E. C. L. Denton.

W. H. DIXON

In the study of men we are often caused to wonder at the simple elements of character which have enabled them to be successful. Sometimes, in evaluating traits



1839—W. H. DIXON—1905

of character, we place a higher estimate on some of the acquired characteristics than should be placed, while we place too low an estimate on some seemingly insignificant traits. Man does not know how to estimate greatness;

man does not know the elements of true greatness; hence the mistakes in our estimation of people. The subject of this sketch is an illustration of this principle.

W. H. Dixon was born on December 8, 1839. His parents were good, honest, hard-working people. They lived in Marshall County, Tenn. Brother Dixon grew to manhood in the simple rural conditions of that community. He had no advantages of what the world now calls "culture" or "education." The gospel was preached in his community by an uneducated man, and Brother Dixon accepted it with all the power of his soul. He was sixteen years old when he learned the truth and was baptized into Christ, in August, 1857.

When the War between the States was declared and a call in the South for volunteers was made, young Dixon responded and began training as a soldier in carnal warfare. He did not get to take advantage of the few opportunities for education that his rural section of the country offered at that time. He worked hard to help support the family until the Civil War began, and then he had no further opportunities for an education. As a soldier, he never forgot that he had enlisted in the army of the Lord; so he lived faithful to the Lord as best he could for four years as a soldier. At one time he was taken prisoner and kept in prison for some months. While a prisoner of war he promised himself and vowed to God that if he was released from prison and was spared to the close of the war he would preach the gospel. Soon after he was released he began preaching. His first public talk was a failure in the judgment of all who heard him. He was so embarrassed and excited that he could not quote his Scripture text, neither could he find it in the Bible in order to read it. His mother prompted him by speaking out in the meeting and telling him where to find it. Even after he had attempted to preach the third time he was so discouraged and mortified at his failure that resolved not to try it again. Old Brother Darnell, who had baptized him and who had heard his third attempt to preach, encouraged him by saying: "When I am gone, you will be a preacher." This greatly encouraged young Brother Dixon, and he resolved never to quit trying to speak in the name of his Lord.

The prophecy of the old brother came true, and Brother Dixon preached the funeral of Brother Darnell.

Brother Dixon had been preaching about two years when he was called in 1868 to fill an appointment for Brother Randolph in Fayetteville, Tenn. At the close of his sermon that day a brother, Allen Taylor, of Cyruston, Tenn., said to him: "I want you to come to my neighborhood and preach that sermon." Brother Taylor lived about nine miles from Fayetteville. Brother Dixon went and preached the sermon. There was a large audience present, but Brother Taylor was the only Christian in the community. Brother Dixon went again and again to Cyruston, and finally established a congregation there. This is only one instance of many similar cases. Brother Dixon soon began to have more calls than he could fill. He went into the far rural communities and preached the simple gospel to an honest people. He always found hearts anxious to know the truth and willing to obey. He did the most of his preaching within a small radius of his home. At one time he held a meeting at Cane Creek, his home church, and baptized more than a hundred people. There are some few still living who remember the great work of this earnest, simple, kind-hearted gospel preacher.

It is astonishing to know how much work was done by this gospel preacher. During his life as a preacher he established twenty-eight congregations within a short distance of his home, in Marshall County and in Giles County. When we think of Brother Dixon without any means, without any education, and without any training as a public speaker, we are caused to wonder why he could go into communities which were prejudiced against the church of our Lord and establish so many congregations. Many have wondered as to the secret of his power. Some preachers labor a lifetime now and are never able to establish one-fourth the number of congregations that Brother Dixon did. Many preachers with far better education, with all the prestige and influence of culture, now, cannot do one-half what Brother Dixon did. Brother Dixon loved the truth of God and yearned

for the salvation of souls and told the sweet story of the cross to honest-hearted people with such earnestness and fervor that they received it with gladness.

The work of this humble man, poor in this world's goods, whose educational advantages were meager, shows us that the power for converting the world is not in man nor in the embellishments of classical or worldly education, but in the gospel of Christ. Brother Dixon went among the poor with ease, as he was one of that number. Frequently he would be entertained in their cabin homes, where one room answered the purpose of kitchen, dining room, guest chamber, and sleeping room for family and guest. Brother Dixon, like many other gospel preachers, preached the gospel because he loved the Lord and his truth, and his simple life lived among them gave emphasis to his sermons. They all knew him, and they knew that he was preaching for the sake of souls and not for money; they knew that he practiced what he preached, and they had confidence in him.

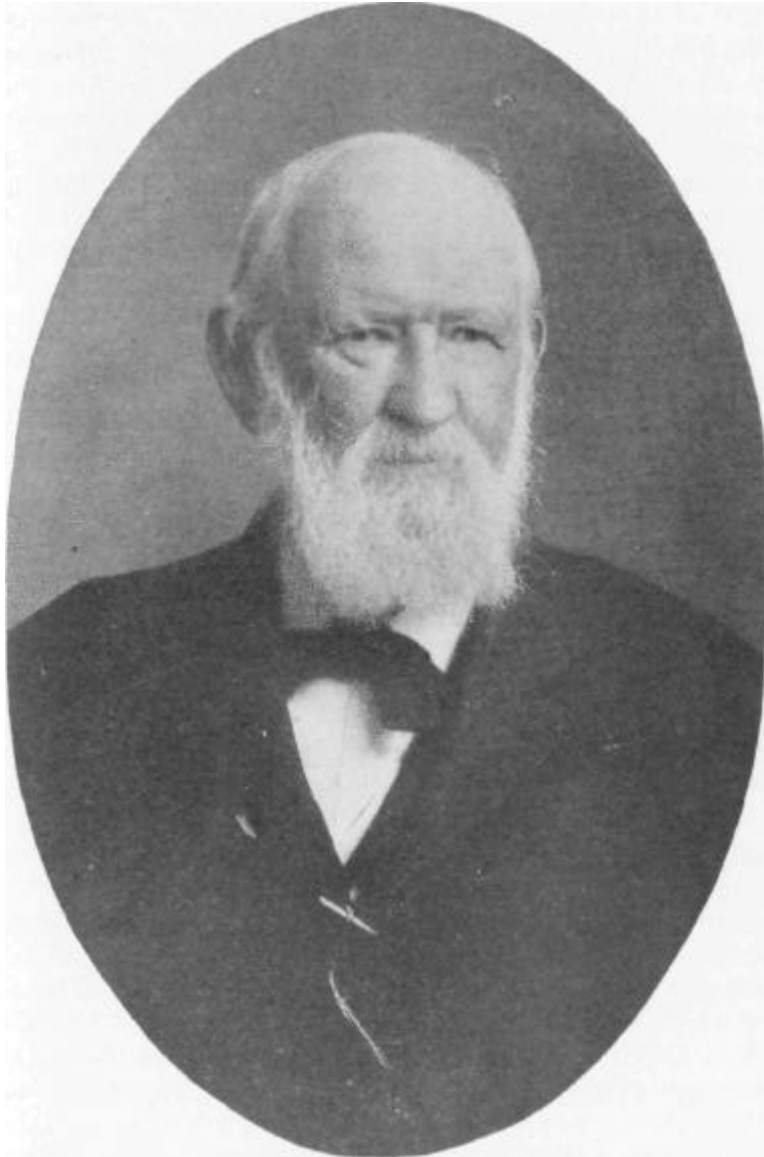
Brother Dixon was not a logical speaker. His sermons were not systematically arranged, but what they lacked in logic and system was supplied with fervor and zeal. Logical sermons with poetical adornment and classical embellishment would not have reached the hearts of the simple but honest folk who listened to his sermons. He was the right man in the right place among the common people; and the common people, as in the days of our Savior, heard him gladly. Strange as it may seem, most of the pioneer preachers of the gospel have been what the world calls "uneducated" men. Few men have done more good in a small area than did Brother Dixon. When we think that he established twenty-eight congregations and baptized thousands of people, we say, What a monument he has erected for himself! Among the number that he baptized was our own F. W. Smith, who was loved by all for his work's sake. What a successful life Brother Dixon lived! What a great man he was!

Brother Dixon died on November 25, 1905. He was stricken with apoplexy at home with his wife, becoming completely unconscious suddenly and dying in a few hours without ever regaining consciousness. He died in

a short distance of the place of his birth. His body was taken to the Cane Creek meetinghouse, where he had so often assembled with others around the Lord's table, on Lord's-day morning, and after the worship that morning Brethren Little, Leonard, Hart, and Hardison spoke words of tribute to his memory and encouraged the Lord's people who loved him, and then the body was laid to rest in the cemetery near the place of worship.

J. D. FLOYD

Some one has very truly said that great men plant their influence in the heart of



1839—J. D. FLOYD—1919

humanity and pass on to higher spheres of service. This is applicable to J. D. Floyd. He stamped his impress upon the minds and hearts of many

in Middle Tennessee. There are but few, if any, congregations in Middle Tennessee that have not felt the influence of this great and good man.

John D. Floyd was born on September 1, 1839, in Tennessee. He grew to manhood in his native county. He had small opportunities for an education. He had an inquiring mind and strong intellectual powers. He was possessed of a very genial disposition. He enlisted in the Confederate Army, Seventeenth Tennessee Regiment, Volunteer Infantry, in 1861. He was soon promoted to the position of lieutenant, and served with bravery and gallantry until the close of the war in 1865. He suffered much during these four years. They were years of wickedness and had a very unwholesome effect upon his mind and body. The preaching that he had heard before the war beclouded and confused his mind in regard to religion. He was reared under the influence of the Baptist Church. He was in doubt as to whether he was one of the elect. During the four years that he was in the war he thought much about his eternal salvation, and when the war closed he had drifted into infidelity. Soon after the war he learned that Dr. T. W. Brents, an eminent physician and preacher of the gospel, was to preach at Lynchburg, Tenn., about seven miles from his home, and he planned to hear him.

He had attended school for a short time before the war at New Hope Academy, in Marshall County, Tennessee. While attending this school he had heard Dr. Brents lecture, and he remembered him as being a very prominent and logical speaker. He went to Lynchburg, and when he arrived he was greatly disappointed upon learning that Dr. Brents would not be there, but that he had sent another preacher in his stead. J. D. Floyd was so disappointed that he came near turning around and riding back home. However, he decided to remain and learn something if he could. Old Brother R. B. Trimble was the preacher sent by Brother Brents. When he arose, he announced that he would preach from Acts 2: 38 and Acts 8: 22. Young Floyd did not know what these Scriptures were, so they arrested his attention at once. Brother Trimble showed from these Scriptures the law of pardon to the alien sinner and the law of pardon to the erring

child of God. This was new to young Floyd. He had never heard any one make such a division of the word of God, and it had never occurred to him before that there were two classes addressed in the Bible. He soon became interested in the sermon, for it was a complete revelation to him and cleared up many points over which he had been confused for some time. Young Floyd saw for the first time in life the beauty and fitness in the Bible. This was a turning point in his life. Little did the preacher think that he was having part in an exercise or service that would determine the destiny of at least one man, and that this one man would affect the destiny of thousands. Young Floyd began at once a very close, careful, and honest study of the Bible. A few months after he began studying the Bible he was baptized into Christ upon his confession of faith in him as his Lord and Master. Soon after he became a Christian he began preaching in his own community.

J. D. Floyd was a man of one book. He studied the Bible. He read the Bible daily to know the will of God and to be able to teach it to others. He preached for the church at Flat Creek and built up a strong congregation there. The church at Flat Creek was organized in 1868. J. D. Floyd began preaching regularly for the church there in 1871, and continued his labors with that church for about fifty years. Much of this time he was an elder in this congregation. This congregation developed and sent out many preachers of the gospel. Among those sent out were K. J. Pearson, E. P. Couch, Charles Bearden, Herbert Patterson, V. F. Reagor, J. M. Philputt, A. B. Philputt, B. S. Gowen, and George Gowen. Brother Floyd had much to do with the development of all these preachers. He taught them and encouraged them to preach the gospel. His work with the congregation at Flat Creek prepared him for the work of teaching and encouraging congregations. While he was a splendid evangelist and brought many into the church, yet his strongest efforts were given to the teaching of the church.

At the close of the year 1880 he wrote to the Gospel Advocate and gave a report of his work during that year. In this report he says that he saw the need of teaching the church. Many congregations throughout

Middle Tennessee had been established, but they were weak and untaught. Brother Floyd was an apt teacher and did much to strengthen these churches. Many of them would not be in existence today had not Brother Floyd taught and encouraged them. He traveled on horseback and went into the rural sections and preached the gospel to aliens and taught and confirmed the children of God.

Brother Floyd was a clear, accurate thinker, and had the ability to express himself with clearness and force. He wrote a splendid book, "The Word of Reconciliation." This book has been considered by many as the best work on first principles for general distribution that has been published. Any young preacher could read this book with great profit today. It is written in simple language, and the thoughts are supported by Scriptural quotations. This book alone has been a great factor in the conversion of many people.

Brother Floyd was a preacher of the gospel for fifty years. Very few men have done more work or better work for the church than did he. The number of churches that he planted or served can testify of his faithfulness and his efficiency. In his old age he derived much pleasure and satisfaction from the memory of the work he had done and the number of faithful servants of the Lord that he had encouraged. Brother Floyd was a strong man, mentally, morally, and spiritually. He lived a clean life and had an influence for good over all whom he met. In his extensive work his life touched the lives of many, and all could bear witness that his influence over them was a benediction. He loved peace, and he always endeavored to "keep the unity of the Spirit in the bond of peace."

Brother Floyd died at the home of his daughter, Mrs. R. H. Mitchell, at Tullahoma, Tenn., November 30, 1919. He was a little more than eighty years old when he died. Funeral services were held by two of his lifelong friends and coworkers in the Lord, T. C. Little and B. F. Hart. So passed from earth into a higher realm an honest man, a good citizen, a devoted father, a faithful husband, and a Christian.

WILLIAM RILEY CHAFFIN

The silent forces are mighty in all the realms of nature and life, yet they are often forgotten or never observed. Many of the forces of nature are unknown to the average



1840—WILLIAM RILEY CHAFFIN—1916

citizen. Even forces which sustain life and bring about happy conditions of life are often unknown. Few people think of the silent influence of the rays of sunlight, yet

intense would be the darkness that envelops the earth were it not for them. The mighty forces that are at work with the gentle showers are unobserved. The hundreds of forces that work in nature, in the bowels of the earth, on the surface, and in the air, are unknown to the average person. The unseen agencies on land and sea help to keep our earth alive with vegetation. The silent forces in animal life have their mighty influence in perpetuating the animal kingdom. Few recognize the forces at work in creation and procreation of the animal kingdom.

Great and numerous are the silent forces in the natural realm, but still greater and more numerous are the forces at work in human society and in the spiritual realm. There is no one who can tabulate all of these forces, and the majority of them are unknown to the average citizen. When we think of the great number of forces at work today in our complex civilization, we are reminded of the fact that many are silent and observed by only a few. Usually only those men who have been in the limelight and who have by fortune or misfortune directed the currents of human society have been recorded on the pages of history. The great number who have made up the warp and woof of society are forgotten. Only the generals and other high officials who directed the battle have their names enscrolled on marble and bronze. The common soldiers who bore the burden of the battle and who died upon the field were forgotten or unknown. This is true in the church of our Lord. Only the leaders have been remembered, while the soldiers of the cross who sacrificed and served have been forgotten. William Riley Chaffin belongs to this class of forgotten heroes of the gospel. In the army of the Lord all have a place to fight; in the body of Christ each member has its place to function; in the kingdom of God each citizen is a priest and a king; in the vineyard of the Lord each worker does important work. It is not in the power of man to estimate one kind of work in the service of God and rank it higher than another class. All work in the church is important, and one phase of it is as important as another phase. We should give honor to whom honor is due. Those who have worked in the rural sections and obscure corners are as

much heroes of God as those who have been leaders in the eyes of the world.

William Riley Chaffin was born on September 29, 1840, in Jackson County, Tennessee, about five miles south of Gainesboro. He was the son of Benjamin F. and Rebecca R. Chaffin (nee Loveall), and was the great-grandson of Abner Chaffin, who with his father migrated from Virginia, through North Carolina, into Tennessee, shortly after the Revolutionary War. Young Chaffin inherited strong intellectual powers of mind. He had but little opportunities for an education. He had no advantage of a college education and had no opportunity to come in close touch with any one who had been so favored as to obtain a college education. He was reared in the country, where there were but few schools, and these of the very poorest kind. He took advantage of the opportunities offered him and made rapid improvement. He soon acquired enough education to teach school in his county. He taught in the public schools in his county and the adjoining counties for a number of years. There were no better people in that section of the country than Riley Chaffin.

Among the other good qualities which were transmitted to him through his parents was the adorning trait of piety. He had a religious turn of mind, and he revered the Bible as the word of God from his youth up. He delighted in the study of the Bible, and he became very familiar with the teaching of the Bible and was well versed in Biblical lore. He committed to memory nearly all of the New Testament and much of the Old Testament. He could quote Scripture for hours at a time. He had a retentive memory. His friends said that he never forgot anything that he learned. He obeyed the gospel in August, 1859, at Antioch, in Jackson County. William and Garland Kuykendall were in a series of meetings at this place at that time. Old Brother Garland Kuykendall baptized him in the beautiful little stream, Flynn's Creek, a tributary of the Cumberland River. This clear, limpid stream flows by the church house at Antioch. He began preaching the gospel in 1865. His first public effort was in what was called "Peter's Hollow," in Jackson County, not far from his home. There were few preachers at that time in that county of any faith, and there were fewer

preachers of the gospel. His services were soon in demand, and much of his time was given to the proclamation of the gospel.

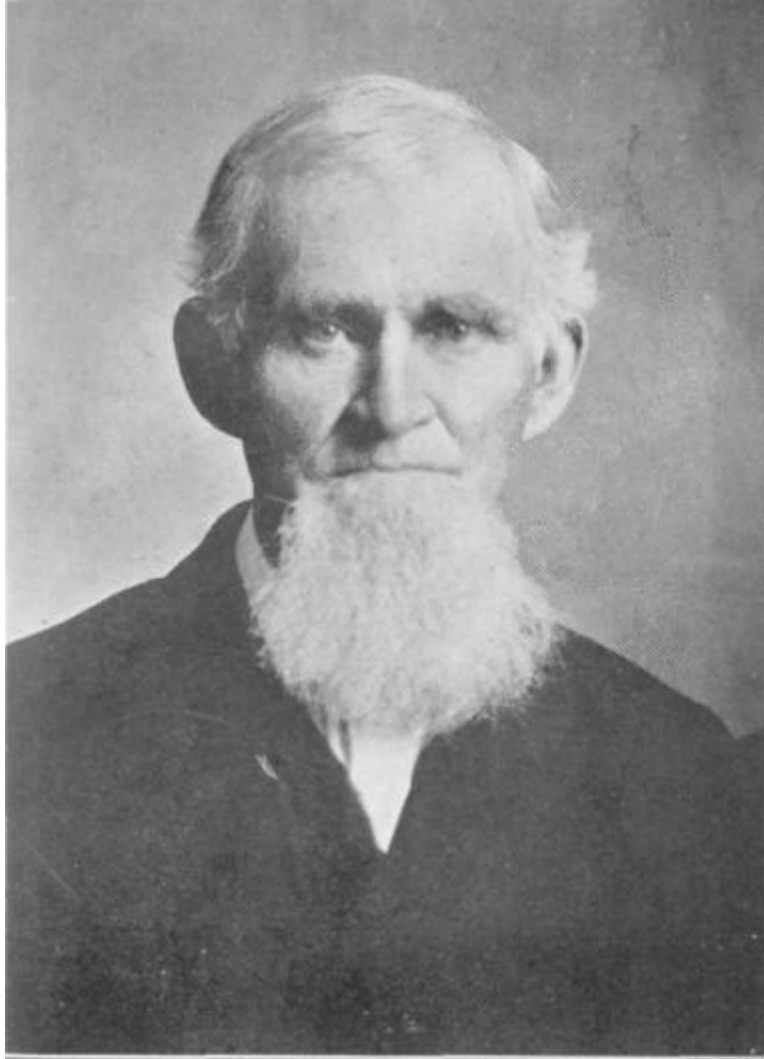
At the beginning of the Civil War he was drafted into the Confederate Army. He was not in sympathy with secession and was bitterly opposed to slavery. He served out the time of his draft and then enlisted in the Federal Army and served in it until the war closed. He did not believe in carnal warfare; but since he saw no way of escaping service as a soldier, he determined, if he had to fight, that he would fight on the right side. So soon as he got out of the army he went to work helping his county back to normal conditions. He was a lover of peace and a peacemaker among his fellows. He saw the great need of building up the churches and strengthening them for their mission. Most of his work as a preacher of the gospel was done in Jackson and Putnam counties. In 1891 he moved from Jackson County to Putnam County. He strengthened the churches in that county by his monthly visits and strong gospel sermons. He preached the truth and love and opposed error with courage. He was a man of convictions and did not fear any one who opposed his efforts in proclaiming the truth. For many years he preached for the old Bethlehem Church, in Putnam County, and remained with it during the latter part of his life. That church became one of the strongest in the county under his guidance and through his instruction.

Brother Chaffin had an impediment in his speech, but his presentation of his sermon was logical and forceful, and he never failed to put across the lesson which he had chosen. He was devout, conscientious, fearless, and outspoken. Those who knew him knew where to place him on all moral and religious questions. He made his impression upon the community in which he lived. The world is better because William Riley Chaffin lived in it.

Brother Chaffin died in Nashville, Tenn., September 16, 1916. He was buried at his old home, near Bethlehem, in Putnam County. He never sought publicity or courted popularity. He served God and his fellow man nobly. He was one of the silent forces which helped build the church of our Lord in Jackson and Putnam counties.

BENJAMIN FRANKLIN ROGERS

The subject of this sketch is another one of those men who have wrought nobly



1840—B. F. ROGERS—1915

without the hope of earthly reward or encouraged by the plaudits of men. He filled his mission as a humble servant of God and left his

imprint stamped deeply upon the lives of those with whom he had to do.

Benjamin Franklin Rogers was born near Bloomington, Ind., March 31, 1840. He was educated in the common schools of Indiana and attended the University of Indiana, graduating from that university with honors. He taught for some time in his native State, and moved to Kentucky in 1870. He came to Barren County to teach. He taught near Glasgow and then at Cave City, and in 1873 he came to Rich Pond. He had married in, 1871 at Glasgow. His wife was Miss Mary F. Jordan.

Brother Rogers combined preaching and teaching. Wherever he taught, he was able to find those who were anxious to listen to the preaching of the gospel. He taught the Bible in his school, and impressed upon the young and tender minds of his students reverence for God and the importance of obedience to his commands. He had splendid opportunities to teach his students the word of God, and he felt his responsibility to them and to God. He labored under the conviction that he should not neglect the teaching of the Bible to those whom he taught the rudiments of an education. His was a youthful occupation. Teaching and preaching is a combination which gives one great advantage. He could teach young people and at the same time gain their confidence and teach them the word of God. He appreciated his opportunities and thanked God that he was so privileged to teach young people the wisdom from on high.

When he came to Rich Pond to teach, he began also to preach. He found much opposition to his preaching in that community. The simple teachings of the Bible were unknown in that community at that time. Sectarianism had taken deep- hold on the minds and lives of the people, and, in addition to this, there was strong prejudice against the New Testament church. In 1874 he had Brother E. G. Sewell to come to Rich Pond and preach. Brother Sewell's preaching strengthened his own efforts. Brother Rogers prevailed upon the proper authorities to let him use the Methodist church house, which was located about two miles from Rich Pond. It was not long until the Methodists opposed the teaching which was being done in their house. They were determined to stop such teaching as

Brother Rogers was doing. They challenged him for a debate. Brother Rogers thought that it would be better to get another preacher to represent the cause of Christ. The Methodists put forward their strongest man, T. C. Frogge, to represent them, and Brother Rogers got Brother E. G. Sewell to represent the teachings of the New Testament. This discussion resulted in much good, and soon the church was established at Rich Pond. The church had a steady growth under the guidance of Brother Rogers. Brother Rogers remained at Rich Pond for many years.

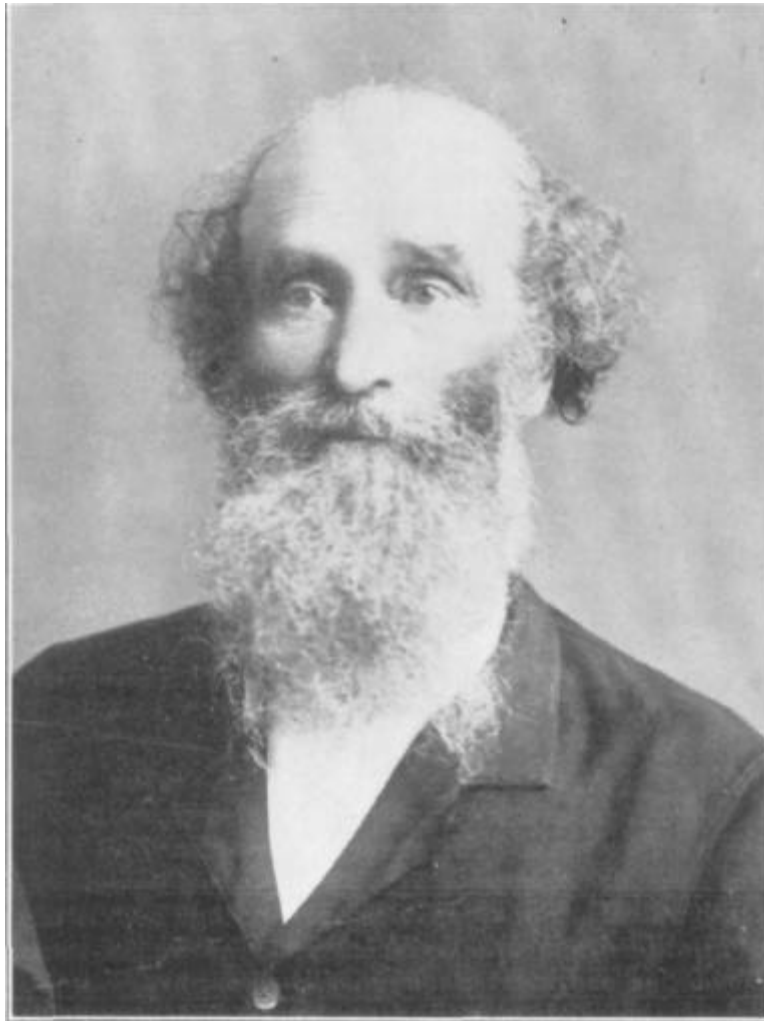
Brother Rogers lived a life consistent with the spirit and teachings of Christ. His life counted as much or more for the cause of Christ in that community than did his public preaching. The good congregation at Rich Pond is largely the result of the noble life which he lived in that community. He was a kind-hearted man, intelligent, and well informed in the teachings of the Bible. He loved the truth and made great sacrifices in establishing the truth. He continued to teach school and to preach the gospel. He preached in the surrounding counties in South Kentucky. There are congregations in South Kentucky now that owe their existence to the efforts of B. F. Rogers, and there are other churches in that section of the State that were greatly strengthened by his teaching. Perhaps some of the congregations planted in South Kentucky would have died years ago had it not been for the encouragement and help that Brother Rogers gave to them. His sacrifices will never be known this side of the judgment bar of God. Churches in South Kentucky should ever thank God that Brother Rogers lived and labored among them. Much of his travel was done on horseback. The night was never too dark and the distance was never too long for him to heed the call for help. Many who had heard the gospel, but had neglected obedience to it until stricken with disease, called for him at the eleventh hour to come and minister to them. Brother Rogers always went and instructed and comforted them with the hope of the gospel and the promises of God.

Brother Rogers was afflicted in his last days, but he bore his suffering with Christian patience and fortitude. He longed to go home and be at rest. He died at his home

at Rich Pond, November 3, 1915, at the ripe age of seventy-five years. Funeral services were held by Brethren M. L. Moore and J. Pettey Ezell. His body was placed in the cemetery at Bowling Green, Ky., while his noble spirit returned to God who gave it. Brother Hugh Potter, who still lives at Rich Pond, was a student of his and a lifelong friend. Brother Rogers' influence for righteousness is still felt in that community.

G. W. SMITH

The work of the Lord is of such a nature that it takes all kinds of servants to do the work. The work of the church is similar to the work of the physical body. There



1840—G. W. SMITH—1921

are many members in our physical body, and each member has its place and work. Seldom, if ever, can one member of the body be made to do all the work of any

other member. Sometimes one member of the body may do part of the work of some other member, but God intended that each member fill its place. This is true with respect to the work of the church. No one member can do the work of another member or take the other member's place; no member of the church can say that another member is not needed, or that the work which that member can do should not be done. When we study the biography of the servants of God, we see the importance of each doing his work. There was a great work in West Tennessee for G. W. Smith to do, and he did his work.

G. W. Smith was born on January 2, 1840, in Weakley County, Tennessee, near Dresden. He was one of a large family of children. His parents were poor, but honest and industrious. All of the neighbors in that vicinity were on an equality, so far as this world's goods are concerned. They could sympathize with each other with material things. They learned how to be in want and how to economize. Young Smith was reared in the Methodist faith. He became a member of that religious body in early life. He accepted the religion of the community without examining the Bible. How sad to think that so many good honest people have been satisfied with the inheritance of the religion of their parents or the community in which they lived! There were no schools of importance in his community at that time, and he had not the means to go away from home to school. Even if there were schools he had not the time to attend. His labor was claimed as a support in part of the family. All the children began work as early as they were large enough to go to the field.

Through the poverty and dependence upon God for daily bread his father's family was deeply religious, and all of the children imbibed the spirit of piety in that home. G. W. Smith learned early in life to "commit his way unto the Lord." He grew up in the Methodist Church and continued in that religious body until he was about forty years of age. In 1885 he was baptized into Christ by Brother Tom Fowler. Brother Fowler did much for (he cause of Christ in that county. He was an uncle of Brother Smith. Brother Smith continued faithful as a member of the church for several years before he began

to take public part. He saw the need of teaching the word of God, and, though late in life, he felt the responsibility of preaching the gospel to others. His education was limited and gospel preachers of ability did not frequently visit that section of the State; hence he did not have the advantage of learning from them. However, he availed himself of every opportunity to prepare himself as best he could to preach the gospel. Brother Smith did not become a famous preacher in the eyes of the world; but he did become a faithful preacher of the gospel in the humility of his own life and in the love that he had for the truth of God. Through his influence one of his brothers, S. W. Smith, also became a preacher of the gospel. His brother went to Texas in early life and did most of his preaching in Texas and New Mexico. Brother S. W. Smith at one time was president of Lockney Christian College, Lockney, Texas.

Brother G. W. Smith did the most of his preaching in Obion, Weakley, and Dyer counties. He confined his labors to West Tennessee and largely among his acquaintances. He lived such a life that his neighbors and relatives had confidence in him, and he had influence over them for good. His preaching was done at mission points in those counties and among the weak congregations. A number of congregations were established through his labors. Brother Smith was a farmer and never gave his full time to peaching. He reared a large family and preached as opportunity was given to him.

Perhaps the greatest work that Brother Smith did was to train his boys in the fear of God and to encourage them to preach the gospel. Three of his sons became preachers of the gospel. He was the father of the lamented G. Dallas Smith, who labored much in all of the Southern States; another son, Robert D. Smith, has preached much in Tennessee and in Texas, and has brought many souls to Christ; his third son, John T. Smith, Lubbock, Texas, has been a successful preacher of the gospel for a number of years. He has labored much in the Southern States and has spent some years in Michigan. If Brother G. W. Smith had done nothing more for the cause of Christ than to give to it these three gospel preachers, he would have done a great work.

All honor is due him for this contribution of three gospel preachers to the cause of Christ.

Brother G. W. Smith died near Union City, Tenn., on December 23, 1921. His body was laid to rest in the old family burying ground at his home place. Brother Albert Winstead spoke words of comfort to the bereaved family and gave words of encouragement to the sorrowing friends. Brother Smith was permitted to live nearly eighty-two years, and about half of his time he was a soldier of the cross and served the Lord Jesus Christ. West Tennessee and churches of Christ there and elsewhere have cause to be thankful to God that he lived, loved, and labored in the name of Christ.

JOSEPH H. HALBROOK

In this sketch of the life of Joseph H. Halbrook we have another lesson in the



struggles in poverty and obscurity to prominence and usefulness in human society;
also a lesson how one struggles from the bondage of

superstition and denominationalism to the light and liberty in Christ Jesus. These lessons ought to encourage any one who may be handicapped by the circumstances of life. Any one who wills to become good and useful may do so.

J. H. Halbrook was born on December 14, 1841, in Perry County, Tennessee. His parents moved to Hickman County while he was quite young. His parents were accustomed to hard work and poverty. Young Halbrook learned the lesson of economy and self-denial in childhood. He knew what it was to be pinched with poverty and endure hardships in this life. He had very few opportunities for an education. The school terms were short, and he never had the opportunity to attend a full session. There were very few churches of any kind in his younger days, and the preachers were not educated.

Young Halbrook's mother was a member of the Primitive Baptist Church. His father was one who waited for the "call." His mother had deep convictions and entertained the preachers of her faith in her home with a hope that her husband would receive the "call" that he was one of the elect. Young Halbrook loved his father and knew that he was a good man. He could not understand why his father, who wanted to go to heaven and who was deeply interested in religion, was not chosen. Much of the preaching that he heard was only the relation of experiences. The preachers always started in relating their experiences with the fact that they were very wicked in their former days, but that God had saved them. Young Halbrook could not understand why the Lord would call to be his children the extremely wicked men, but would not call his father.

On December 14, 1862, J. H. Halbrook enlisted in the Confederate Army. He was twenty-one years old the day that he enlisted. He made a good soldier, as he was used to the hardships of poverty and self-denial. He was captured by the Federal Army at Nashville, Tenn., December 15, 1864. He was carried as a prisoner of war to Camp Douglass, at Chicago, Ill., and remained a prisoner till the war closed. When he was mustered out of service, he returned home with very little clothes, almost

naked, and was seventy-five dollars in debt, with not a penny to pay his indebtedness. He returned home too late that year to plant a crop. He had courted a sweet girl before he enlisted in the army; and so, when he returned in such dire circumstances, he borrowed two dollars with which to buy his marriage license and borrowed a coat in which to get married. He married a girl, to use his own language, "who had nothing but a pure heart and a good stock of religion." His wife was a member of the church of Christ. She began to teach him the way of the Lord. She had a godly influence on him and soon brought him to see the light which is revealed in the New Testament. He had not been married long before he was baptized by E. A. Land, who was preaching in that country.

Brother Halbrook was anxious for his neighbors and relatives to learn the truth, so he began trying to preach. He knew but little about the Bible and had no opportunity to associate with any preachers who were well informed from whom he could learn. He was forced to study the New Testament. He did this, and within a few years no other preacher in that country knew more of the word of God than did J. H. Halbrook. He was industrious and exercised good judgment with his economy and bought a little farm. He paid for this farm and accumulated some property. However, his desire to preach the gospel was so great and urgent that he decided to sell his farm and go to school. He did this, and he entered school at Mars' Hill, near Florence, Ala. The justly famous T. B. Larimore was operating the school at that time. Brother Halbrook was older than Brother Larimore, his teacher. He remained in school there two years and preached as he had opportunity in North Alabama. After leaving school, he moved to Fayette County, Alabama. He had nothing left of his farm, save a horse and buggy and his good wife. He lived in Fayette County sixteen years. He preached throughout the counties of Fayette, Lamar, Tuscaloosa, Walker, Marion, Lawrence, Franklin, and Colbert, all in Alabama. He traveled over the mountains and hills and plains on horseback and preached in schoolhouses, under the trees, in private houses, in courthouses, along the

highways, and wherever people would assemble to hear him. He was very successful as an evangelist and baptized thousands of people.

One day, while he was preaching, he was interrupted by a man, who said to him: "Parson, water baptism may do for such folks as you; but if I am ever baptized, I want it to be with the Holy Ghost." Brother Halbrook was not in the least excited or disturbed, but calmly said to him: "Well, now, my brother, you had better take such as you can get. Any preacher can baptize you with water, but God only can baptize you with the Holy Ghost, and he may not consider you of sufficient importance to require such special attention." At another time he was interrupted by another man, who said to him: "If you have not been baptized with the Holy Ghost, I would not give much for your religion." Brother Halbrook replied: "It is of no concern to me whether you would give much for my religion or not. I did not come here, anyway, to auction off my religion; I came to tell you how to live so that you might have a religion of your own. My religion is not on the market." He was asked at one time by one who was interested in the Alabama Christian Missionary Society how much could be raised in his field for missionary purposes. He replied: "I do not know how much can be raised in my field for missionary purposes this year. I have planted my field in cotton, and it is too early in the season yet to tell how it will pan out, but all it makes is for missionary purposes."

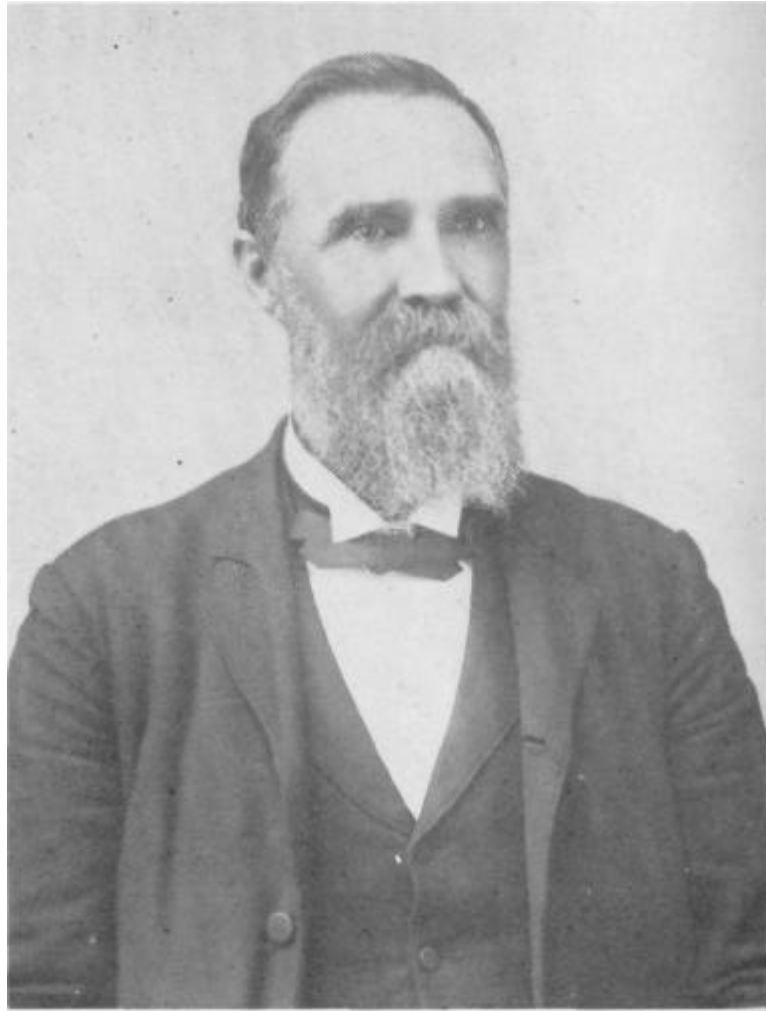
Brother Halbrook was so successful as an evangelist that his services were in demand in other States. He preached extensively in Tennessee, Mississippi, Alabama, Arkansas, Missouri, and Texas. There are prosperous churches in all of these States now which are the result of his preaching. He seldom went into a new section that he did not establish a congregation there. The joy of his life was to plant churches in new territory. Many prominent citizens in the various callings of life today were baptized by J. H. Halbrook. In his latter days he moved from Alabama to Levy County, Florida. For a number of years he was in bad health, but preached as he had opportunity. He was a good man, and lived to

do good, loved to do good, and did good all the days of his life. He died at his home in Florida on October 1, 1905. Human society is better because J. H. Halbrook lived on earth; the cause of Christ has spread and reached the hearts of thousands because he has lived; and many of the redeemed of earth will rejoice at the judgment because J. H. Halbrook influenced them for good while upon the earth.

His wife preceded him some years, and Brother Halbrook left his property so that one or two young men could be educated in the Nashville Bible School, now David Lipscomb College. He not only did good while he lived, but made such arrangements for his property to do good after he was gone. What a beautiful example for others!

JAMES H. MORTON

Brother James H. Morton was born on March 10, 1842, in Marshall County, Tenn. He grew to manhood in the community in which he was born. Nature endowed him



1842—JAMES H. MORTON—1928

with splendid native ability, and, with the opportunities afforded him for mental development, he became a strong man intellectually, as well as physically. His education

was as good as could be had in his section of the country at that time. He was married to Miss Marguerite Hardison on March 22, 1864. His wife was a sister of the late Dr. S. T. Hardison, of Lewisburg, Tenn. He reared a large family. Twelve children were born to them. He struggled hard to provide the necessary things of life for his family and to give his children such education as could be afforded.

Brother Morton had a deep spiritual nature, and his piety furnished him the background for his usefulness in the kingdom of God. He became a Christian early in life and began preaching when he was twenty-five years of age, in 1867. He began preaching because he saw the need of the work and because he felt his obligation to God and the Lord Jesus Christ, who had redeemed him. He did not begin preaching merely as a profession, but for the service he could give in the name of Christ. His first sermon was preached at old Cedar Creek, in Maury County, Tenn. This church is now known as "Antioch." His first preaching was done on Sundays and monthly at different churches. He had the power of exhortation, as well *as* that of instruction. These two qualities combined made him a success in his field of activity.

Brother Morton was a great factor in building up the church at Lewisburg. He held a meeting there of sixteen days' duration in 1864, which resulted in fifty-four additions. This gave the Lewisburg church great encouragement, and it has been a strong church since that time. In 1876 he held another meeting in Marshall County, at Beech Grove, which resulted in seventy-four additions. He preached at Wilson Hill and strengthened the church there greatly. He established a church at Bluff Springs, in Marshall County, and also at Cornersville, Tenn. His first meeting at Cornersville resulted in twenty-three additions. He established a church at Riggs Crossroads and encouraged the building of a meetinghouse there. He preached at Cane Creek, Liberty Valley, Wilson's Academy, Berea, Ostella, and Cedar Dell. At each of these places he either established a church or strengthened the little band of disciples that had already been gathered there.

In August, 1868, Brother Morton and Brother W. T.

Lee held a twelve-days' meeting at Cathey's Creek, in Maury County, which resulted in seventy-four additions. A strong church was established, which continues to this day faithful to the Lord. He strengthened the church at Beech Grove, in Maury County, and preached monthly for this church for about ten years. He preached under an arbor at Philadelphia and established a church, with about forty members set to worship after the New Testament pattern. He held meetings in Maury County at Antioch, Old Lasea, Mount Pleasant, Columbia, Beech Hill, Dark's Mill, New Lasea, Smyrna, Campbell's Station, Bethel, Southport, Sharp's Corner, and Brown's Chapel. In addition to holding meetings for these churches, he preached in many schoolhouses, which resulted in three hundred and fifty baptisms. While in a meeting at Antioch he baptized the lamented J. C. McQuiddy.

He also preached extensively in Giles County, Tenn. He held meetings at Old Lynnville, New Lynnville, Big Creek, Blue Creek, Rural Hill, Greenwood, Lock's Mill, Samuel's Mill, Odd Fellows' Hall, Campbellsville, Brick Church, Dry Branch, Cool Springs, and New Providence. He baptized more than two hundred persons in meetings at these places. He preached also in Lawrence County and Hickman County. He held a meeting at Old Dunlap, in Hickman County, at the close of a debate which one of our brethren had held, and baptized forty-four persons'. He baptized more than three hundred in Hickman County and a large number in Lawrence County. For twenty years he never held a meeting of eight days' duration at any place without baptizing some one. He never refused to go and preach the gospel where he had a call, and seldom ever received more than ten dollars for an eight or ten-days' meeting.

Brother Morton extended his labors into many other counties of Middle Tennessee. He began preaching in Lincoln County in 1870, and held meetings in that county at Macburg, Gum Springs, Stony Point, Friendship, Boone's Hill, Molina, Howell, Blanche, and Oak Grove. In the meetings at these points he baptized more than two hundred persons. He also held meetings in Bedford, Moore, Franklin, Warren, Rutherford, and Williamson counties. His labors extended south into North Alabama, and he

preached at Old Reunion, Bethel, Rocky Springs, and Bridgeport, Ala. In 1896 he extended his preaching into Mississippi, which resulted in a number of additions. In 1895 he made a trip to Texas and held a number of meetings. He visited Georgia and Florida and preached at many points in these States. He did work in nearly every county in Middle Tennessee.

In 1896 he began preaching in the mountains of Tennessee and Kentucky. He preached in McMinn, Bradley, and Rhea counties in Tennessee, and established churches in these counties. He held meetings in Wayne County, in Kentucky, and baptized seventy-one persons. He held three meetings at Monticello, which resulted in thirty-one baptisms. He also labored in Pulaski, Casey, and Lincoln counties. He did work in Clinton County also. He baptized ninety-two persons in Casey County and more than three hundred in Pulaski County. He held a meeting at Crab Orchard, on the spot where "Raccoon" John Smith preached his sermon on "Redemption" at the Baptist Association.

From the above facts and data we may know that Brother Morton's labors were many and his hardships too numerous to mention. At many of the places where he established congregations there are still strong congregations; yet at many places, like the churches mentioned in the New Testament, they have ceased to exist. Many of the congregations which Brother Morton started have now a new generation of disciples, and many of them do not know the sacrifice and service which he gave to establish those churches. These sketches are written that the younger generation may know of the godly men who labored and served in establishing churches and that due honor may be given to these heroes of the gospel.

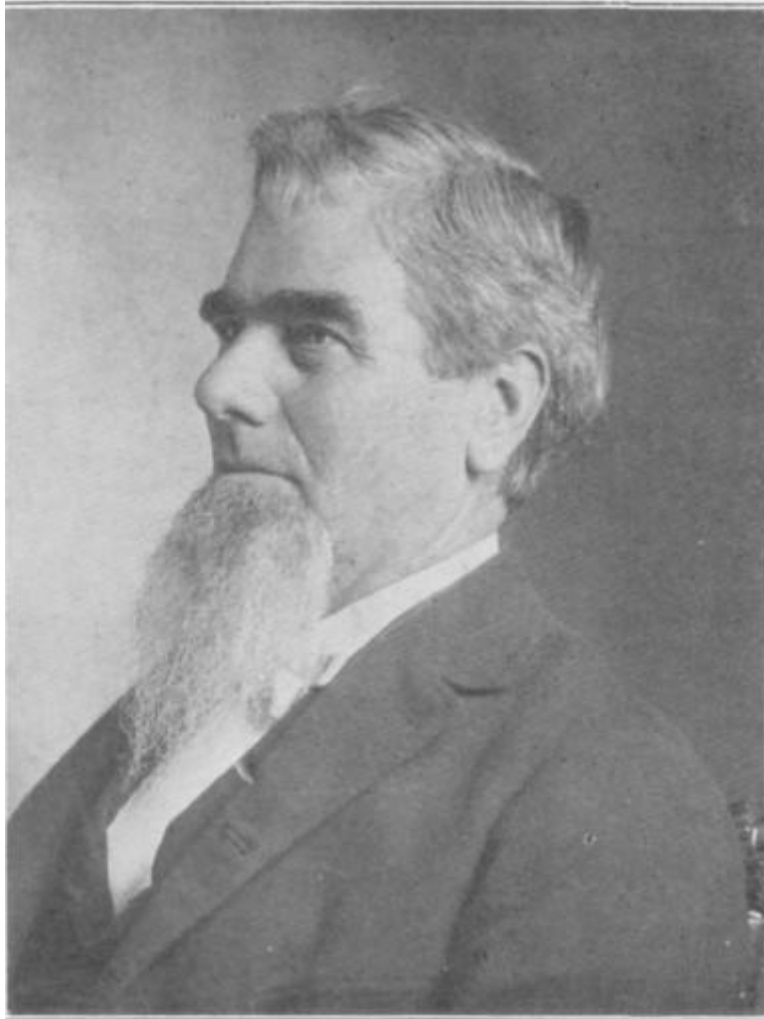
Brother Morton was a lovable man, kind-hearted and sympathetic. He knew the word of God and loved it supremely. It was the joy of his soul to preach the gospel and persuade people to accept it. His success as a preacher, in a measure at least, was due to his power to persuade people to turn from the darkness of sin and accept Christ. His power to present the gospel to the

people and his ability as an exhorter, together with the simple life which he lived, enabled him to bring many into the church.

He died at his home on March 10, 1928. Funeral services were held at Antioch Church by Brethren F. C. Sewell, J. S. Batey, and Newt Derryberry. His body was laid to rest in the Morton cemetery, near his old home. He rests from his labors, but his works follow him.

P. G. POTTER

The measure of a man may be taken from many angles. A very correct estimate of the man may be obtained by getting the range on certain elements of his personality



1842—P. G. POTTER—1924

or by observing the influence of his life after he has finished his earthly career.
“Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit,

that they may rest from their labors; for their works follow with them.” If a man should be measured by his loyalty to the church of our Lord, by his love of the truth, by his service to his fellow men, by his usefulness in his community, and by his steadfastness in righteousness, then P. G. Potter was a great man.

Perry Green Potter was born in De Kalb County, Tennessee, September 27, 1842. He was the sixth child of a family of fourteen children. His parents were Watson and Harriet Magness Potter. P. G. Potter was reared by honest, industrious parents. They were of the Baptist persuasion in religion. They belonged to the Primitive Baptist Church. The greatest and strongest element of the practical value of the tenets of faith in this church at that time were truthfulness and honesty. Indeed, these cardinal principles formed the basis of their religious life and controlled their relation to their fellows. P. G. Potter was reared in “the straitest sect” of the Primitive Baptist faith. When he grew to manhood, he “received the call as an elect child of God,” related his experience at Bildad, and was voted upon by the members of the church as being worthy of membership in the Baptist fold as one of the sheep. He knew nothing about the Bible. In fact, one did not have to know the Bible in order to become a member of the Baptist Church. P. G. Potter was not taught by his parents to study the Bible, neither did the preachers of that church know the Bible or attempt to preach much of it. They were pious and very religious. They had a zeal for the Baptist faith, but this was not according to the knowledge gained from the reading of God's word.

Young Potter was about nineteen years old when the Civil War (correctly speaking, uncivil war) began. He and a number of his associates enlisted in the Confederate Army. He was in the battle of Stone River, or Murfreesboro. He was in ill health for some time while in the army and was finally paroled on account of sickness. His opportunities for an education were very poor. He attended school a short time under the tutorage of Tillman Seitz. He was an apt student and learned readily. The last year of the war he taught school in Hickman County, Tennessee. He married, the same year, Miss Melvina

Webb. Six children were born to this union. All preceded him to the grave, save one child.

P. G. Potter moved to Dibrell, Tenn., in 1875, and engaged in the mercantile business. There were only three dwelling houses there at that time. He desired to make a useful citizen and began to encourage his neighbors and friends to live the Christian life. He was not sure that he had received a "call to preach," but he began publicly to exhort his Baptist brethren and sisters to live faithful to the tenets of the Baptist Church. He began to read the Bible to find something to talk about, and became interested in the study of the Bible. There was a small band of disciples worshipping at Old Hawkins. This was only a mile from his home. Frequently he would go to the worship and hear the preaching. The lamented J. M. Kidwill was preaching there at that time; also, H. L. Walling preached there frequently. P. G. Potter thought that he could show by the New Testament that the people called "Campbellites" were wrong and that the Baptist Church was right. He was honest enough to make an investigation by reading the Bible, and courageous enough to contend humbly for what he thought to be right. He soon began to doubt the Scripturalness of some of the claims. He was not willing to give up his church affiliation because of the few points which he saw were not in harmony with the New Testament. He thought that he could get the Baptist Church to correct its errors. He attempted to do this, but met with strong opposition. It seems that the traditions of man had such a deep hold upon his fellow members of the Baptist Church and that prejudice against the church of Christ was so deep-rooted that he could not do anything by way of correcting the errors which he saw were taught and practiced in the Baptist Church. For a time he was confused and undecided as to what he should do. He himself had been taught to hold prejudice against the church of Christ. He had much confidence in Brother H. L. Walling, so he had many private conversations with him on the subject of religion. Finally, through Brother Walling's influence and guided by the New Testament teachings, he decided to leave the Baptist Church with all its traditions and be just a Christian, a member of the body of Christ. All

of his relatives were of the Baptist faith, and even his good wife stoutly opposed his leaving the Baptist Church. He had no one among his relatives to encourage him in accepting the truth, but all were opposed to him. He had a hard fight, but he won the victory.

He soon became a very influential member of the church, and through his influence a new church house was built in Dibrell, in Warren County, and named Mount Zion. Brother Potter became an elder in the congregation and was such to the end of his days on earth. He did not consider himself a preacher, yet he preached much. He taught the Bible to his neighbors and their children weekly, and frequently preached for the congregation. He helped to build up churches in neighboring communities. Brother Potter was a timid man, and was impelled to take public part only because he felt it his duty and there was none other in the community who could do his work. Brother Potter's teaching or preaching was simple and direct. He made no claim to oratory or eloquent speaking. He loved the truth and loved his fellow man; he loved righteousness and desired all to come to a knowledge of the truth.

No man in Warren County of his generation did more to build up the community in which he lived than did P. G. Potter. It was through his influence and efforts that a strong congregation was established at Mount Zion. Brother Potter saw the need of an education. He saw that he could be a greater blessing to his community by encouraging the establishment of a better school. He and a few others established what was then called "Dibrell College." This college rapidly grew in prominence and became a great blessing to the young people of that section of the country. Brother Potter was president of the board of directors for a number of years. He fostered the college and helped it to fulfill its mission. Through his influence some of the best educators of the upland country taught in this college. The college continued until the movement of high schools absorbed the educational interests of the country, and then Dibrell College became Dibrell High School.

Brother Potter was a successful merchant. He owned and operated a good farm in connection with his mercan-

tile business. But, with all these interests, he found time to serve his community in many ways. People had confidence in him and called upon him in times of distress and sorrow. He probably preached more funerals than any other man in that section of the country, and he married more people than all the other preachers. Through his influence the community became one of the best and most cultured in that section of the country. Brother Potter's life was a great benediction to that community. He preached the gospel more by the life that he lived than by his public teaching.

It was Brother Potter's custom to hold family prayers each morning. He never became too busy on his farm or in the store to take his time from his family worship. His good wife joined him in this worship and encouraged him in his work of faith and labor of love. She was brought to see the truth through his teaching and the noble life which he lived. In his family worship, he always invited his visitors and servants or hired hands to join with him in the worship. His home was the home of preachers. He lived for the good that he could do and the service that he could render. He was not only a pillar in the church, but he was a pillar in the community life.

Brother Potter lived to a ripe old age. He was conservative in his habits and simple in his manner of living. He died on March 16, 1924, at the age of eighty-one years, five months, and nineteen days. He was buried by the side of his wife, who had preceded him thirteen years. I wish it were in my power to pay a just tribute to this good man, who honored God and served his fellow men.

T. B. LARIMORE

Perhaps no man of recent generations has come from such low depths of poverty and obscurity and has risen to such heights of fame in the brotherhood as T. B.



Larimore. He was born on July 10, 1843, in East Tennessee. Little

is known of his parents. His early advantages were very gloomy and his poverty discouraging, yet through it all he arose to heights of great prominence and service among his fellows upon earth.

He worked on a farm in East Tennessee during his early youth and went to school only ten or twelve weeks in the year. He studied hard at night, not only while he was in school, but during the entire year. At the age of sixteen he entered Mossy Creek Baptist College in East Tennessee. He walked from his home to the college. He walked forty miles the first day, starting early in the morning and walking until late in the evening. He received a diploma from this college. During his sojourn as a student in Mossy Creek Baptist College he sought religion after the fashion of that day, but failed to get it. However, he made a firm resolution to live right and honor God so long as he lived upon the earth. When the Civil War began, he entered the service of the Confederate Army, and remained in it until the close of the war. On his twenty-first birthday anniversary—July 10, 1864—he obeyed the gospel. He began preaching in 1866, and in the fall of the same year he entered Franklin College, near Nashville, Tenn.

Brother Larimore remained in school at Franklin College about two years. Tolbert Fanning was president of the college at that time. Through patient and diligent efforts he made rapid progress in all of his courses. He often said that Tolbert Fanning was one of the best teachers that he ever had. He was graduated with honors in 1867. He was chosen to deliver the valedictory address at the graduating exercises. After leaving Franklin College, he went to North Alabama and preached the gospel with much power and persuasion. While in that section of the State he became acquainted with the Srygley family. In the fall of 1868 he began teaching with J. M. Pickens at Mountain Home, in Lawrence County, Ala. He remained there only one year. In 1869 he went to West Tennessee and taught for a short while. He was next found at Stantonville, Tenn., where he taught for ten months. He next went to Florence, Ala., and on January 1, 1871, he opened a school and called it “Mars' Hill Academy.” He continued here for

a few years, and as his school grew he changed its name to “Mars' Hill College.” Mars' Hill College continued for a period of sixteen years—from 1871 to 1887. Hundreds of young men were trained in this college by Brother Larimore. The lamented E. A. Elam taught for a while with him there. This college did more for young people in that section of the country than all other schools there. The usual branches of study were taught, also the Bible. Brother Larimore emphasized the study of two books above all others. These were the English Bible and Webster's Dictionary. Those who had thorough courses in these two books, together with the few allied courses, were far better educated than those who have taken many courses according to our modern system of education.

Brother Larimore began preaching soon after he was baptized, and his preaching attracted much attention from the first. His humble manner and pious behavior gave him ready and easy access to the hearts of the people. He walked from Tennessee into North Alabama, where he held his first meeting. One has described him as follows: “On his face there was a settled expression of goodness and melancholy which touched the hearts of the people with a feeling of sympathy and love. There was an indescribable and irresistible pathos in his voice, manner, and general appearance which melted audiences to tears and moved hearts long hardened by sin to repentance at the appeal of the gospel.” He preached where an opportunity was given him. He preached in schoolhouses, under brush arbors, and in log cabins. He baptized hundreds of people and established many congregations in the hill country of Alabama in a short time.

While teaching at Mars' Hill he preached every Sunday, often three times on Sunday, and during vacation he devoted his entire time to evangelistic work. After closing his school at Mars' Hill in 1887, he gave his entire time to preaching the gospel. His field of labor increased and the calls for his services multiplied until he had much more work than he could possibly do. Perhaps he preached more sermons to more hearers and baptized more people than any other preacher of his day. He traveled extensively and preached in Tennessee, Kentucky,

Georgia, Alabama, Mississippi, Florida, Louisiana, Texas, Oklahoma, Ohio, Indiana, Illinois, Missouri, Kansas, Arizona, New Mexico, California, Arkansas, and Washington, D. C. He preached “from Maine to Mexico and from Canada to Cuba.” His program for preaching was twice every day and three times every Sunday. His longest meeting was conducted at Sherman, Texas. This meeting began on January 3, 1894, and closed on June 7—five months and four days. During this meeting he preached three hundred and thirty-three sermons, preaching twice every day and three times every Sunday; and there were more than two hundred additions to the church during the meeting. His next longest meeting was conducted at Los Angeles, Calif. This meeting began on January 3, 1895, and closed on April 17—three months and fourteen days. In this meeting he followed his usual program of preaching twice every day and three times on Sundays; and there were one hundred and twenty persons baptized during the meeting.

Brother Larimore was kind and gentle in his manner and very pleasing in his address. It was not his style or disposition to engage in controversy or to be offensive in his preaching. He chose his subject and presented it in a simple, straightforward way without turning aside to notice any religious error. He preached the truth with earnestness and clearness and said little or nothing about any of the popular religious errors of the day. He was an eloquent speaker, with music and charm in the well-chosen phraseology with which he clothed the thoughts which he gleaned from the Book of God. All who heard him loved him and felt that it was good to hear him.

He wrote no books, and yet a number of books have been written about him. These books are as follows: “Larimore and His Boys,” “Letters and Sermons of T. B. Larimore” (three volumes), and “Maine to Mexico and Canada to Cuba.” All of these books breathe the gentle spirit of the great man whose life and work inspired them. They are rich in spiritual blessings to those who may read them.

Brother Larimore died on March 18, 1929, in Santa Ana, Calif. He was in his eighty-sixth year.

Brother Larimore still lives in the hearts of thousands whom he taught the word of God and encouraged to live faithful to God. He left his imprint on his students and all who listened earnestly to his preaching. In a few things he excelled most men, and in many other things he was the peer. The world is better and happier because T. B. Larimore lived in it.

W. S. LONG, SR.

Many great men have lived in comparative obscurity— that is, they were great according to the true standard of greatness. The elements of greatness are nobility of



heart, faithfulness to lofty ideals, persistent integrity to the mission of life, and a determination to honor and glorify God. Any one—every one—who has these quali-

ties becomes great in the sight of God. One may be born in the remote rural sections of the country and live unknown to the world, save in his own immediate sphere, and yet be great. The subject of this sketch may belong to this class.

William Slaughter Long was born near Hopkinsville, Ky., on July 8, 1844. His ancestors were among the first families of Virginia, and they were descendants from the noted Slaughters and Longs of St. Mark's Parish, Culpeper County. His grandfather, W. S. Long, was one of the pioneers of Kentucky. He came to Southern Kentucky about the time of the death of George Washington. The father of the subject of this sketch was born soon after the removal to Kentucky. He was born in what is now Todd County. His father was known as one of the first settlers in that part of West Kentucky. In those days school advantages were meager, and gospel preachers were unknown to the inhabitants of the State at that time.

About 1850, Alexander Campbell made a visit to that section of Kentucky. He preached at Hopkinsville, and remained there for some days, preaching daily to good audiences. The father of Brother Long, together with his wife, rode horseback several miles to hear Mr. Campbell preach. They learned the way of the Lord from Mr. Campbell and soon became obedient to the faith. He and his good wife were very zealous and determined to build up the cause of Christ in their own community. He owned a sawmill, and he sawed and dressed lumber and built the first house of worship for the disciples of Christ in Todd County. This was about six miles from Elkton, the county seat. Soon after the congregation had begun to worship in the meetinghouse he died, leaving a widow with one son about eleven years of age and some daughters.

The subject of this sketch soon felt the burden of caring for his mother and sisters. They were left with a very small support, and the burden of supporting the family became heavy. Amidst the trials and sufferings incident to life in that section Brother Long grew to manhood. His mother taught him the way of the Lord, and when he was about sixteen years of age he obeyed the

gospel, being baptized by Brother James Mobley. Brother Long began the Christian life with all earnestness, consecrating himself to the Lord in such a way that he developed rapidly in the Christian life, and soon became strong in the Lord and in the strength of his might. At that time persecution was severe, but he endured the persecution and hardships that came his way without complaint. He knew that if he would live godly in Christ Jesus he must suffer persecution, and he gladly suffered in the name of Christ. Many times young people who were not in sympathy with the simple teachings of the New Testament would revile him and attempt to discourage him, but this only made him the stronger in the service of God.

Brother Long was reared on the farm. He loved Mother Nature and he loved the cultivation of the soil. He spent his life on the farm, but he gave attention to the preaching of the gospel as opportunity was offered him. At the age of twenty-one he moved from Kentucky to Union City, Tenn. Here he spent the remainder of his life, living there sixty-four years. His sojourn here was spent on his farm. Soon after moving to Union City he met Miss Martha A. Harper, who became his wife. She had heard the old gospel story in its simplicity preached by Isaac Sewell, and she was baptized into the one body and continued faithful to the Lord. She was a great help to Brother Long, not only in rearing their family and training their children, but also in helping him live the Christian life. Many a time when he was discouraged and weary under the heavy burden which he carried through life she encouraged him and helped to bear the burden. She strengthened him in his Christian faith and encouraged him in preaching the gospel.

Brother Long was not classed among the “big” preachers, but he knew the truth and loved it and could preach it with great simplicity and persuasiveness. The greater portion of his labors as a preacher was done in a quiet way and at mission points, consequently his fame as a preacher was not so extensive as some other preachers; but who would say that his work was not as great in the sight of God and in the kingdom of our Lord as that of those whose fame was spread abroad and heralded through

the religious press? In 1884 there was but one congregation in Obion County. This one was at Union City. The church was of "one heart and one soul" and was filling its mission in humility. Soon, however, some became dissatisfied with God's simple law of work and worship and began to introduce innovations into the church. Among these innovations came the use of an instrument in attempting to praise God. The instrument was introduced in the church at Union City over the protest of those who had built the house and sacrificed to establish the congregation there. Those who would not indorse these innovations were driven out and forced to worship in the courthouse. Of course those who introduced the innovations were more popular in the eyes of the world and the denominations around them than were those who contended earnestly in humility for the Lord's plan of work and worship. Brother Long took his stand with those who desired to worship "as it is written." He was willing to suffer the persecution and meekly submitted to the inconvenience to which he and others were subjected for the sake of the cause of Christ. He could have gone with the others and worshiped in the house with the innovations and had an easier time; but he had firm convictions, and he stood courageously by those convictions. He had been trained to hardship and had suffered many persecutions; so he did not hesitate at this time to make the sacrifice and lead those who desired to continue faithful in the worship of the Lord.

After the separation of the faithful disciples from those who introduced the innovation, he began to work with greater zeal for the church. He joined forces with the lamented John R. Williams and Brother Mills, together with others in Obion County, and soon congregations began to be planted throughout the county. Brother Long went to the neglected places and encouraged the faithful few in all of these congregations. Brother Williams, like Paul, planted, and Brother Long, like Apollos, watered, but it was God who gave the increase; so many churches were established. Within thirty years there were eighteen congregations in Obion County.

Brother Long was too feeble in the latter days of his life to do much preaching. He traveled among the

churches and encouraged members to read the Bible and the Gospel Advocate. He died on December 28, 1929. He left a number of children who are faithful to the Lord. Among his children is our beloved brother, W. S. Long, now of Chicago, 111., who is a faithful gospel preacher. If Brother Long had done no more for the world and for the church than to give Brother W. S. Long to the church, he would have made a great contribution.

HENRY JEFFERSON BOLES

The subject of this sketch is another one of God's heroes who lived and labored and loved almost in obscurity. Henry Jefferson Boles was born in Caldwell County,



Ky., on November 19, 1845. His mother was the daughter of “Raccoon” John Smith. Those who are familiar with the history of Elder Smith will recall that while he was

away from home his house and two children were burned. Two small children were rescued from the burning building. One of these little girls was the mother of the subject of this sketch and the grandmother of the writer.

H. J. Boles was the grandson of "Raccoon" John Smith. He had been in the company of Elder Smith many times and had heard him preach often. He had a strong desire, while but a boy, to be a preacher of the gospel like his illustrious grandfather. He was about sixteen years old when the Civil War began. He enlisted in the Union Army at the first of the war and remained in the army four years till the close of it, and was given an honorable discharge. He was wounded three times, and carried the scars to his grave. After the close of the war he never had any opportunity of attending school. There were few schools at the close of the war, and so his opportunities were small for an education. However, he was endowed with strong intellectual powers and had a thirst for knowledge, and through reading and close observation he acquired a splendid education which enabled him to be a great servant of his fellow men.

At the age of twenty-five he was married to a distant cousin, Sarah Smith, a grandniece of "Raccoon" John Smith. Soon after his marriage he moved from Kentucky to Jackson County, Tenn. He had six children by Sarah Smith. The third one of these children was H. Leo Boles. After the death of his wife he was married to Mrs. Alcie Brown, daughter of Dudley Haile, a preacher of the gospel in Jackson County. Three children were born to this union. After the death of his wife he was again married, on April 27, 1887, to Miss Adina Golden, near Sparta, Tenn., and to this union nine children were born.

He did not become a Christian until after he came to Tennessee. He had an inquiring mind and was argumentative in his nature. He began discussing religious subjects publicly with a Baptist preacher even before he was baptized into Christ. In one of his public discussions a Baptist preacher charged him with not believing that for which he was contending, as he had never obeyed the gospel. He felt keenly the force of this statement and told his wife the same night that he was going to obey the gospel the next day. This he did, and was baptized

at Antioch, in Jackson County, by Andrew P. Davis. He at once challenged the Baptist preacher for another discussion, and his challenge was accepted. After this discussion he began preaching the gospel, and continued his labors as a preacher for fifty-three years. Two years after he had begun preaching he baptized the Baptist preacher with whom he had debated. He preached in all parts of Jackson County, and established many congregations and baptized hundreds of people in that county.

In 1879 he moved from Jackson County to White County, Tenn., and located on Cherry Creek, in that county, about seven miles from Sparta. He was successful as a business man and farmer. He made his living and supported his family from the proceeds of his farm and business. He expected nothing from his preaching and received very little for it. In 1880 he and J. K. Walling, the brother of the late H. L. Walling and the venerable Jay Walling, of McMinnville, Tenn., made a tour through the northern part of Georgia and Alabama, preaching the gospel. On this trip a number of congregations were set in order and other churches were strengthened and encouraged in the work and worship of the Lord. Later he made a trip to Oklahoma and preached acceptably there. However, his preaching was largely clone in the rural districts of Tennessee and the mountains of Kentucky. He established hundreds of congregations and baptized thousands of people. He was modest in his labors and never reported to the papers any of his meetings or the results of these meetings. Many of the churches which he established are now flourishing congregations, while others have ceased to be. There are now living more than a dozen preachers whom he baptized and whom he encouraged to preach the gospel. He labored much in Jackson, White, Dekalb, Warren, Putnam, Overton, Clay, and Pickett counties, in Tennessee, and in the border counties of Kentucky.

His style of preaching was plain and simple. He labored among the common people and adapted his preaching to that class. He was a practical man, a preacher with only one book—the Bible. He seldom used an illustration that was not taken from the Bible. He never

studied formal logic, but his sermons were always logically arranged and forcibly delivered. His sermons were so plain and practical that it was hard for his hearers ever to forget the strong arguments that he made. He announced his proposition with clearness and then proceeded to prove it by an array of Scripture quotations. He did not hesitate to compare religious theories with the truth of the Bible. In a kind way he named publicly the religious bodies that held certain theories which contradicted the truth. He was not offensive in calling the names of different denominations which preached and practiced popular errors of his day. He was fair in representing the doctrines of denominational churches and convincing in his arguments against these errors.

He was often drawn into public discussions with the preachers of the different denominations. He had debates publicly with Baptists, Methodists, Presbyterians, Mormons, and the Holiness people. He never hesitated one moment when opportunity was offered to defend the truth of the Bible. He rather enjoyed these discussions and accomplished much good by them. Though not an educated man, yet he was mighty in the Scriptures. He often said: "I want nothing but the truth, and I have nothing to fear from investigation of what I preach."

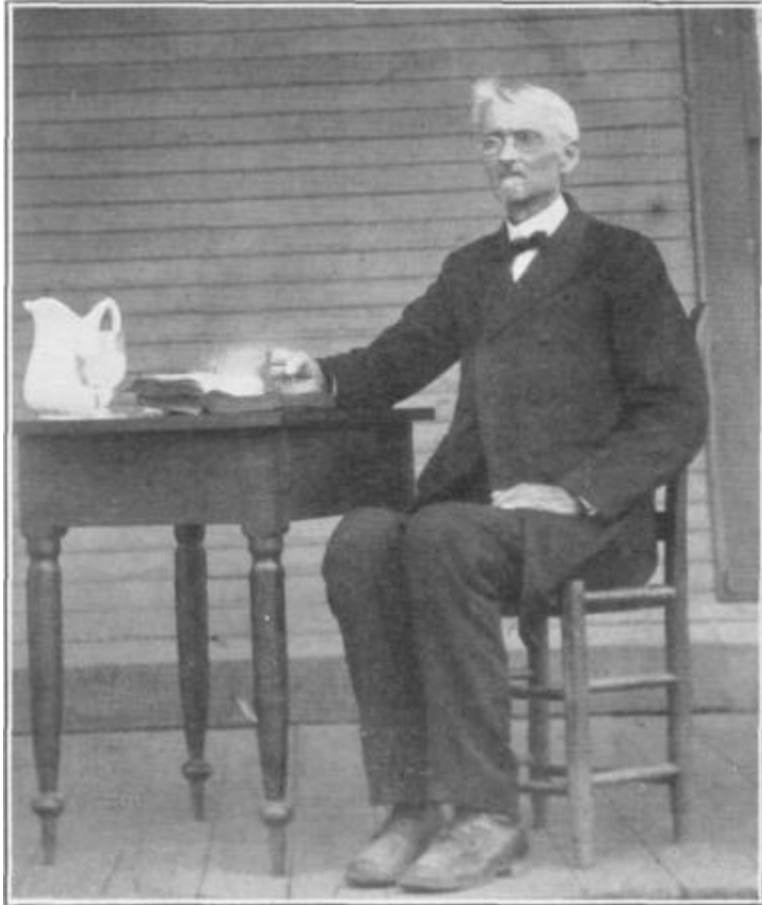
He labored so much in rural sections where there were few gospel preachers, often none but himself, that he welcomed the assistance of his fellow preachers in the field of his activity. He rejoiced in the success of other preachers as much as in his own success. As he reached the declining years of his life he could not understand why preachers should be jealous of each other. He could not understand why one preacher of the gospel could not have the freest fellowship with other preachers of the gospel of Christ. He traveled much on horseback in his earlier days of preaching, but later traveled with horse and buggy.

In January, 1889, he moved from White County to Dekalb County, Tenn. There was no church there, but within two years he had a good working congregation near his home. Within five years he had another congregation at work not far from his home. In October,

1916, he moved from Dekalb County to Dibrell, in Warren County, Tenn., and later, in October, 1919, he moved to McMinnville, Tenn. Here he spent the evening of his life in feeble health. On September 6, 1923, he passed to his reward. Funeral services were conducted in the church house at McMinnville by E. A. Elam, assisted by J. Paul Slayden, and his body was interred in the beautiful cemetery at McMinnville. A simple monument marks the resting place of his ashes.

JAMES P. LITTON

James P. Litton was born on January 8, 1845, in Maury County, Tennessee. His parents were hard-working, honest toilers of the field. They possessed very little of this world's goods and reared their children in the fear of God. They taught their



1845—JAMES P. LITTON—1906

children that idleness is a sin and that work is honorable. Again, the family needed the services of all the children so soon as they were old enough to work. James P. learned the lesson of economy and hard work, and practiced these all his life.

At the age of twenty-two he married Miss Emily P. Giles, and to this union there were born seven boys and five girls. After the death of his first wife he was married to Margaret Haily, in 1896, and there were two sons born to this union. Brother Litton was the father of fourteen children, and nearly all of them lived to be grown. We may easily judge that he needed the lesson of economy and work in order to support his family.

James P. Litton was baptized into Christ in 1869 by Brother Gibbons. He was twenty-four years old before he became a Christian. After he became a father he felt keenly the responsibility of fatherhood, and this caused him to turn his attention to the great Father of his spirit. When he came into the church, he was in earnest and determined to learn so much of the will of the Lord as he could and to make as faithful a servant in the vineyard of the Lord as he had made his father on the little farm in Maury County. He was sixteen years old when the Civil War began, and when he became eighteen years old he was conscripted into the Confederate Army. He served about two years as a soldier. This hardened his heart and came very near driving him into infidelity; but the responsibilities of husband and father caused him to review the ground of a Christian, and after he became assured of the faith in Christ Jesus he never doubted or wavered in the least. Two years after he became a Christian he began preaching the gospel. He did not begin preaching for a livelihood, neither was he seeking a profession, but he began preaching the word of God because he saw the great need of this work. He had no education and had gone to school only fourteen days during his life. He could not read when he married. His wife taught him to read the New Testament, and after he learned to read he availed himself of every opportunity to read the word of God. He became a splendid reader of the Bible, and in his preaching he read much of the Holy Scriptures. He often said that he had rather the people would hear God than to hear him. He began preaching in his own community and adjoining communities. He would make his crop and preach on Sundays. After his crops were finished he would hold meetings whenever there was an opportunity. He would plow his horse all the week, then

rise early on Sunday morning and walk ten or twelve miles to his appointment and preach at eleven o'clock and again Sunday night, and then he would walk home and be ready to go to work Monday morning.

Brother Litton moved to Hickman County, Tennessee, soon after beginning to preach, and settled on Lick Creek. Here he spent most of his life rearing his large family. His preaching was done in Hickman, Williamson, Maury, Dickson, Perry, Lewis, Wayne, and Humphreys counties, all in Tennessee. Many churches in those counties still remember him and his labors among them. It has been said that James P. Litton preached the gospel more by the life that he lived than by the oral teaching which he did. All who knew him said that he was a good man. He was so patient and kind to all that all loved him. It would be hard to find a more humble and faithful servant of both man and God than was Brother Litton.

Once he heard a young man in his neighborhood cursing and abusing his horse while in the field at work. He left his work and went across the fence to the young man and said to him: "Willie, you are hot. Sit down and cool off, and let me plow a few rounds." He took the horse and plow and plowed a few rounds, and the horse became quiet; then the young man resumed his work, ashamed of his anger and abuse toward the horse and having learned a very important lesson.

It is said that Brother Litton never became angry. One day he was riding his mule, Rhoda, to mill. It had rained and the creek which he had to cross was muddy. When he rode into the water, his mule stopped to drink, and a piece of rail floated down against the mule's hind legs. She suddenly jumped from under Brother Litton, leaving him in the water with a sack of corn, and went out upon the bank. The mule stopped on the bank, and Brother Litton, holding to his sack of corn in the water, looked out upon the mule and quietly remarked: "Why, Rhoda!" He placed his sack of corn on his mule and went on to mill without any abuse or even showing any sign of impatience or anger.

At another time he was riding his mule to an appointment. As he went along the road he saw a young man who had stopped beside the road to drink some whisky

from his bottle. The young man was on the ground, and when he saw Brother Litton he attempted to hide his bottle under a log by the side of the road. Brother Litton stopped and asked him kindly if he was going to church. The young man replied: "Yes." Brother Litton said: "I am going to church, too, and I want you to go along with me." The young man got on his horse and rode along with the preacher. He talked kindly to the young man and told him the subject that he was going to use that day, and asked him to listen very closely to his sermon. The young man, somewhat grateful for the interest the preacher took in him, obeyed his suggestion. After preaching, Brother Litton hunted the young man up and said: "We came together, and now I want us to go back together and you take dinner with me." He did this and became a Christian and a friend of Brother Litton.

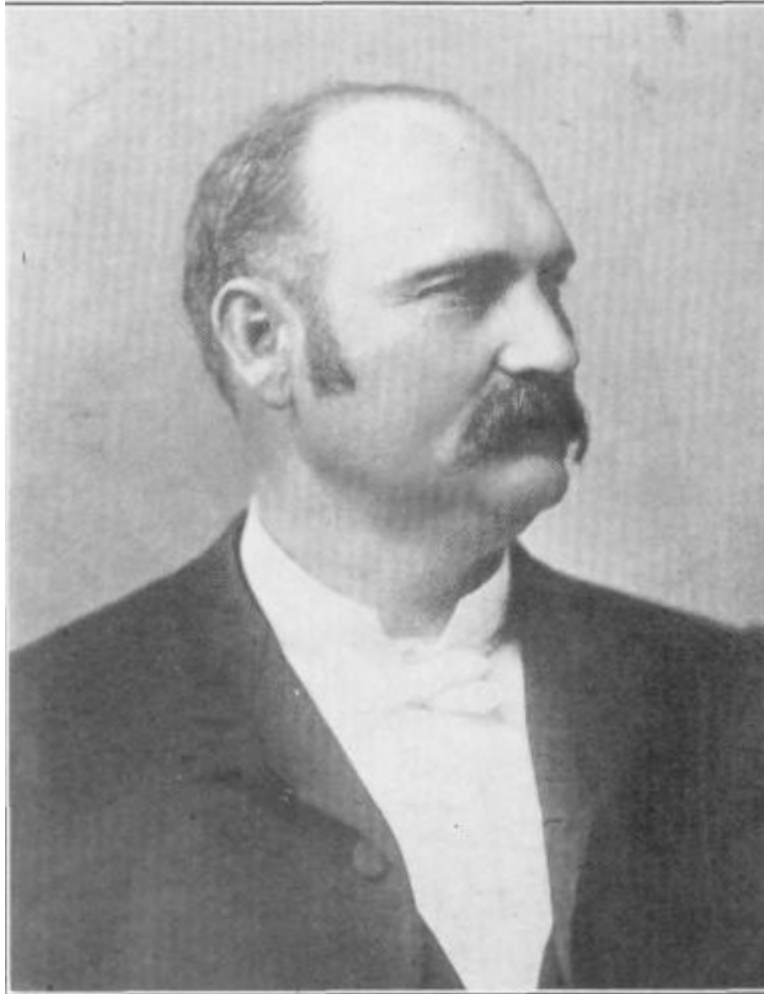
These few incidents out of many are given to show how this good man made friends and had such a wonderful influence over those with whom he came in touch.

Brother Litton baptized hundreds of people. Among his converts there are two faithful preachers of the gospel. H. N. Mann, of Riverside, Tenn., and W. R. Hassell, of Trenton, Tenn., are two gospel preachers who give Brother Litton praise for encouraging them and helping them start the Christian life.

In his latter days Brother Litton was almost blind. He had to walk with a stick or be guided by some faithful friend. He moved from Lick Creek, in Hickman County, to Lyles, in the same county. He died on April 24, 1906. Brother W. R. Hassell spoke words of comfort and encouragement to his family and to his brethren and sisters in the Lord. His body was buried in the cemetery near Little Rock Mills, in Hickman County, and his spirit went to God who gave it.

GRANVILLE LIPSCOMB

The cause of Christ in Middle Tennessee is perhaps stronger than in any other section of the Southland. One reason for this is that there have been so many strong,



1845—GRANVILLE LIPSCOMB—1910

stalwart men in the faith who consecrated their lives to the preaching of the gospel. Any cause will prosper if it has strong leadership; no cause spreads rapidly without strong men to propagate it. Among those strong preach-

ers of the gospel who devoted much time to preaching in Middle Tennessee was Granville Lipscomb.

Granville Lipscomb was born on June 18, 1845, in Franklin County, Tennessee, not far from Huntland, Tenn. He grew to manhood in his native county, and was trained according to the strict standard of rearing children that prevailed at that time. His father died when he was eight years old, and his training was received from his mother. She was one of those industrious, pious women who had strong native ability, with a deep religious nature. She was strict in her discipline, yet kind and affectionate toward her children. She felt the responsibility of rearing her children in the nurture and admonition of the Lord. She taught her children the Bible and to fear God and keep his commandments. Children reared in such environment become strong characters and valiant servants in the kingdom of God.

The Lipscomb family was one of the best families in the county. It was thrifty and had a surplus of this world's goods. Granville Lipscomb was a brother to the lamented David Lipscomb and that prince among scholars, William Lipscomb. His education was had in his own county until he was about grown. He attended Franklin College and studied under Tolbert Fanning. He and the justly famous T. B. Larimore were roommates and classmates in Franklin College. Brother E. G. Sewell, though much older than Granville Lipscomb, was a student in Franklin College at the same time. Brother Lipscomb was endowed with splendid powers of mind by nature, and he applied himself to his courses in college with such energy and persistency that he became truly an educated man. He had a general fund of knowledge which he used to a great advantage. His knowledge of the Bible was thorough and profound.

At the age of twenty-four years Brother Lipscomb began to preach the gospel. He was formally ordained to preach by fasting, prayer, and the laying on of hands at Salem church house, in Franklin County, Tennessee, on Monday, September 29, 1869. The ordination service was conducted by Elders Mosley, N. W. Carter, and R. N. Mann. Brethren Jesse L. Sewell, T. W. Brents, and T. J. Shaw were the visiting preachers who assisted in this service.

This was a solemn service, and Brother Lipscomb always remembered the vows that he had taken and the dedication of his life that he had made there to be faithful in preaching the gospel. Brother J. D. Floyd heard him preach his first sermon after he had been ordained to preach. This was at New Hermon one night in the week of a meeting conducted by Brother T. J. Shaw. Brother Lipscomb soon developed into a very strong preacher of the gospel. He preached in nearly all the counties of Middle Tennessee. He labored much in mission work, establishing congregations in many places and strengthening the weak ones. His popularity grew, and his fame spread abroad until he was called into nearly all the Southern States to preach the gospel.

Brother Lipscomb was not only a successful preacher of the gospel, but he was also a ready writer. His writings were clear and Scriptural. No one could read anything from his pen without being instructed and impressed with a deep reverence which he had for the word of God. Brother Lipscomb wrote for five years the Sunday-school quarterlies published by the Gospel Advocate. His notes on the lessons show his thorough knowledge of the Bible and his earnest desire to teach young people and others the word of God. He wrote the quarterlies and continued his preaching. He contributed at the same time articles for the Advocate. He was abundant in labors and seemed not to tire in working for the Lord.

Brother Lipscomb was a useful man, not only as a preacher, but as a neighbor and a citizen. He operated a farm, and in a large measure supported his family in that way. He bought a farm adjoining his brother David Lipscomb's farm, near Nashville. This brought him into a new field of activity and brought him in touch with the churches of Nashville. He gave much time and labor to the establishing of congregations in and around Nashville. At one time he served as chaplain at the State prison. He was tender-hearted and sympathetic toward the unfortunate, and with the gospel truth made a strong appeal to the better nature of the unfortunate who were committed to that penal institution.

While preaching at New Hermon, in Bedford County,

Tennessee, he was stricken with paralysis. His first sermon was preached at New Hermon, and then his last sermon, more than thirty-five years afterwards, was preached from the same pulpit. It was pathetic that he should be stricken while in the pulpit proclaiming the word of God. He lived about six years after he was stricken, but was unable to proclaim publicly the gospel. He was interested in the progress of the gospel and the peace and welfare of the churches. He died on February 20, 1910.

Brother Lipscomb contributed a useful life to the cause of Christ, and passed into triumph and hope to the larger and fuller life of the redeemed of earth.

E. H. BOYD

Any life lived according to the will of God is a successful life. The more faithful that life is to its mission as God directs, the more successful is the life. Every life



1845—E. H. BOYD—1920

should be looked upon as a program for Jehovah to direct

certain activities. If the life ignores Jehovah and is self-directed, that life is a failure. It matters not what may be the accumulation of knowledge, wealth, or power among one's fellows, it is a failure if God is not honored in that life. E. H. Boyd was a successful man in the true sense of that work. He let God direct him in all of his activities. Elliott Hodge Boyd was born at Pikeville, Tenn., March 2, 1845. He was the oldest child of Jasper and Marjorie Boyd. He was given the full name of his paternal grandfather, who was a major in the war of 1812. His father was a tenant on the Colonel Bridgeman plantation at Pikeville, Bledsoe County, Tenn. This town is now one of the thriving towns of the beautiful Sequatchie Valley in East Tennessee. His father moved from this plantation and bought a small farm near Sequatchie College. Here they gave their children the best advantages of that day and country so far as education was concerned. The family consisted of four sons and three daughters. These were all reared to manhood and womanhood according to the type of training then given by fathers and mothers who loved their children.

E. H. Boyd was in school at Sequatchie College when the War Between the States began. He left the schoolroom and enlisted in the Federal forces, Sixth Tennessee Infantry, Company G. He served to the close of the war. He returned home after the war and was one of the stalwart young men who helped to restore order, establish good feelings, and promote prosperity in his community. He entered school again and was recognized as a leader in his school work. He took some interest in the political affairs of his county; he served as high-deputy sheriff and tax assessor in his county. In 1872, in May, he was baptized into Christ by Elder James Billingsley. He was thirty-one years of age when he married Miss Mary Foust, of Dayton, Tenn. His good wife proved to be a worthy help to him, and to her he owed much of the success that he achieved in the vineyard of the Lord. He bought a farm in the beautiful valley not far from his native haunts and there lived and loved and labored for his community, his family, and his God. He deeded the ground for a church house and schoolhouse, which is now known as Old Bethel.

He built up a strong congregation there, and the church became very active in spreading the truth throughout that county. There is still a small band of worshipers who meet at Old Bethel and keep house for the Lord. A reunion of old settlers, with their children and grandchildren, is held each year in July at Old Bethel. Brother Lesley R. Boyd, of Chattanooga, the son of the late Prank Boyd and nephew of E. H. Boyd, has promoted this reunion. Brother E. H. Boyd began to preach the gospel at this place in 1884.

Brother Boyd became very active in the public work of the church. He saw the need of a preacher of the gospel, and began to study with new interest and zeal the word of God so that he might teach it to his neighbors and all who would hear him. His labors were so in demand that he was called into all the adjoining counties of East Tennessee and as far north as Kentucky. His activities as a preacher extended down the valley into Alabama and Georgia. Through his efforts churches were established and church houses built at Bethel, Pikeville, Jasper, Dayton, and Brideport, Ala. Brother Boyd kept a record of the subjects of his sermons, with the number of additions, funeral services, and marriage ceremonies. His records show that he baptized hundreds of people. During his labors as a preacher he lived at Pikeville, Jasper, and Dayton, in Tennessee, and Bridgeport, Ala. Wherever he lived and labored he established a congregation. He remained long enough at these places to develop the membership of the church and encourage the church in its worship and work. He had that quality of heart and life that won to him a host of friends and loyal supporters in the churches where he labored. Brother Boyd was loyal to the truth and preached the gospel with simplicity and persuasion. He was just such a type of man that was needed in that section of the country; he was a blessing to his country.

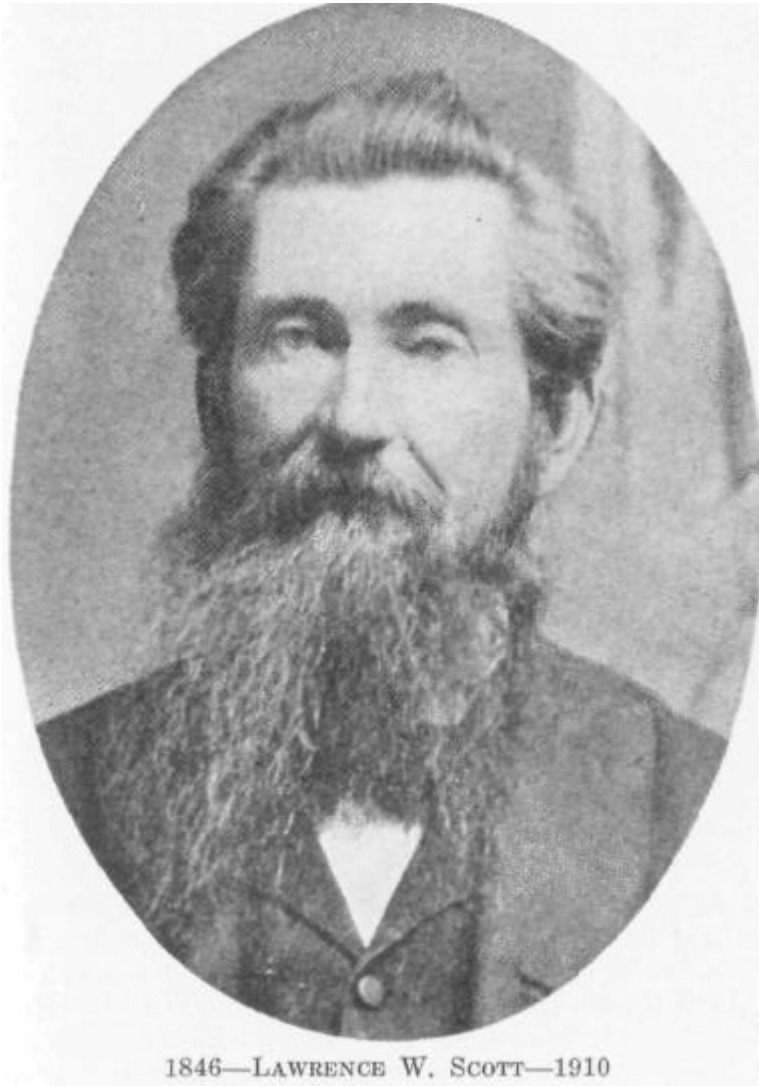
An effort was made in 1905 to capture the churches at Bridgeport, Ala., and Dayton, Tenn., for the “digressive” movement. Brother Boyd stood firmly against the innovations of instrumental music in the worship and the missionary society. He showed from the word of God that

these things had no divine authority in the work and worship of the church. He could testify by his own experience and observation that the missionary society was not needed for the preaching of the gospel and the establishment of churches. He honored the local church as God's missionary society. He taught clearly that the local church could do all that God required of it to do through its own activities without the aid of any human organization. He taught clearly that the church could worship God and each member could make melody in his heart to the Lord without the use of any mechanical music.

Brother Boyd moved from Bridgeport, Ala., to Dayton, Tenn., in 1905, where he resided the remainder of his life. He died September 3, 1920, at Dayton, Tenn. Services were conducted in the church house at Dayton by Brother J. W. Arrowood. Brother Boyd had been a preacher of the gospel for forty years. He was a power for good wherever he went. He loved his family with a devotion unsurpassed by any father. His affection for his family was beautiful, and they were devoted to him. His love for the cause of Christ was strong, deep, and abiding; his stand for the truth was courageous and firm; his loyalty to the church was never questioned, neither was it ever shaken; his faith in God and in the Bible as the revealed will of God was sublime. He lived and died in the full confidence of a Christian. His neighbors and his brethren and sisters recognized him as being a man of God. He entered into rest with a large claim upon all the blessings and promises in the book of God to those who die in the Lord.

LAWRENCE W. SCOTT

The subject of this sketch was a very peculiar man and many extraordinary events are connected with his life. It sometimes happens that there are types of men who



draw to themselves but few friends, and yet they have a powerful influence over human society. Lawrence W. Scott was a man of this type.

Lawrence W. Scott was born on May 29, 1846, at Morgantown, W. Va. Little is known of his parents or his early life in West Virginia. In 1863, at the age of seventeen, he left his native State and went West, and he finally located in Texas. He drifted around for a year or two in that State, with nothing much before him as a definite aim in life. He had a frail body, and he thought that the West would help him to build a strong physical body. At this time he thought nothing of his soul or Christianity; he was interested only in the material side of life. He finally was employed as a bartender in one of the saloons in Mount Pleasant, Texas. While in this employment he heard a sermon preached by old Brother Thomas Barrett. This put him to reading the Bible. He had never read the Bible and had not cared to read it before this time. He became profoundly interested in it.

After he had read the Bible through, he then re-read the New Testament. He finished reading it through one night about ten o'clock. The next morning he arose earlier than usual and went to his place of business earlier than was his custom. When the owner of the saloon for whom he was working came in, Mr. Scott told him that he would not work for him any longer. His employer called for his reason, thinking that he had offended young Scott in some way. Mr. Scott replied: "You could not understand my reason, hence I will not take your time or my time to give it. I quit here and now." With these remarks, he walked out of the saloon and walked fifteen miles to Mount Vernon, Texas, where Brother Barrett lived, and stopped at the home of R. W. Holbrook's father. He announced that he wanted to be baptized. He was sick with chills and fever, and Brother Holbrook advised him to wait a few days until he was well. After a few days the delicate youth said to Brother Holbrook: "I walked fifteen miles to be baptized, and I want to be baptized." His kind host called for Brother Barrett and the elders of the church, and they went to the pasture and cut the six-inch ice to get into the water to baptize him. We may know that a young man who was delicate in health and sick must have had a very strong determination and deep conviction to obey the command of God under such adverse circumstances. This was one of

the marks which distinguished Lawrence W. Scott from the common lot of men.

He soon found employment in a printing office and worked there for some time. He continued the study of the Bible and religious subjects. He had no relatives in that country and no relatives who were interested in him. While working at the printer's trade he suddenly decided that he would go to school and improve his mind and preach the gospel. He did not reveal to any one the secrets of his heart or the determination of his soul. He simply announced to his employers that he was going to quit. As in the case of the saloon keeper, his employer asked for the reason for his quitting. He replied: "I have good and sufficient reasons, but you would not be interested in them and I will not trouble you with them." He left Texas and went to Lexington, Ky., and entered Kentucky University. He remained here in school for a few years. No student was more diligent than Lawrence W. Scott. His ability was soon recognized and his peculiarities were overlooked by those who recognized in him extraordinary ability. Through his undaunted courage and his keen logical mind he soon took rank among the most scholarly men of his day. He never married and had no home. He did not want to be cumbered with family cares or home duties. He had dedicated his life to preaching of the gospel, and he was determined that no earthly ties or fleshly relations should interfere with his intellectual and spiritual activities. He never owned a home and never claimed any particular place as his home; he was a pilgrim upon this earth with no certain abiding place.

Brother Scott was an able preacher of the gospel. His peculiarities were not observed while he was in the pulpit. He spoke with ease and grace before the public. His sermons were always logical and his method of presenting them was always followed with strict regularity. He preached much in West Virginia, Pennsylvania, Michigan, Missouri, Texas, Arkansas, and Louisiana. He was not a successful evangelist in the popular sense of that term. His preaching strengthened the churches and taught them. He did not have enough of the enthusiasm to make him a successful evangelist. His life was well ordered and his

work as a preacher built up the church rather than bringing new converts into the church.

Brother Scott gave much time and thought to the evidences of Christianity. In fact, he had a specific and definite work, and that was the defense of the Bible. He had a number of debates with atheists and infidels. He met in debate the noted infidel, Doctor Stine, of Kansas, and Mr. Peterson, of Texas. He met these men frequently in debate, and the denominations bore testimony that he completely vanquished these opposers of the Bible. After his debates he prepared a series of lectures, and he traveled extensively and delivered these lectures on the evidences of Christianity. He traveled over a wide territory and visited many churches in many States. He received invitations from the leading denominations to come and deliver his lectures to their membership. Some of his friends thought that he did more good defending the teachings of the Bible with atheists and infidels than he had done in pulpit preaching.

Brother Scott was the author of a number of books. He wrote and published the following books: "Handbook of Christian Evidence;" "The Texas Pulpit;" "The Devil, His Origin and Overthrow;" "The Great Crisis." At the time of his death he was gathering and preparing material for a book on certain phases of baptism. He was a clear and ready writer. In his Preface to his "Handbook of Christian Evidence" he says: "If any skeptic honestly disbelieves the Bible and the religion therein revealed, it must be for the want of evidence—no one has a right to disbelieve from any other consideration; therefore, I propound to all such three questions: (1) What evidence would it require to convince you? (2) What evidence has been adduced? (3) In case the religion of Jesus were true, what evidence could be adduced in its favor that has not been adduced? Before any book should be received as a satisfactory refutation of Christianity it should, first, define clearly the proof necessary to establish the claims of such an institution; second, set forth fully, clearly, and concisely all the proof that has ever been adduced in its favor; third, show conclusively that the proof adduced is either insufficient or irrelevant."

The above is given to show that he was a clear thinker

and analyzed his subject with more than ordinary accuracy.

Brother Scott was never strong physically. In 1910 he became sick, and he went to the home of Brother J. D. Elliott and grew worse. A week before his death he went to Tioga, Texas, but was finally brought back to the home of Brother Elliott on May 5. He died on May 6, 1910, at the age of sixty-four. He was buried at Oakland Cemetery, Dallas, Texas. He lived a lonely life, with few mortal companions, but he ever lived with the Lord.

His modesty and humility are seen in the last paragraph of his book, "The Texas Pulpit of the Church of Christ." After giving short sketches of all the preachers mentioned in the book, he has the following to say of himself: "Lawrence W. Scott would only say, of himself, that he is a Virginia-born, Kentucky-educated, Missouri-developed Texan, and was 'water-bound a while in Arkansas;' and, of the preachers, that there are, in the living pulpit of the Lone Star State, many other 'able ministers of the New Testament,' some of whom he hopes to present in a future volume, and all of whom he hopes to meet in 'the world to come.'"

JAMES A. HARDING

James A. Harding was born at Winchester, Ky., on April 16, 1848. His father was Elder James W. Harding. His father and mother were members of the church some



1848—JAMES A. HARDING—1922

years before he was born. His father was also a teacher

and had begun to develop into a successful gospel preacher before the birth of his son. James A. Harding was endowed with a deeply pious nature and early turned his thoughts to the subject of religion. He was baptized into Christ during a meeting conducted by Moses E. Lard and his father, at Winchester, in October, 1861. He was thirteen years old when he became a Christian, and, with his pious nature, profound impressions were made on his heart, which helped to make him the man of God that he was.

His early educational training was received in Winchester. At the age of sixteen he was placed under the tutorage of J. O. Fox, an eminent educator of his day. Mr. Fox conducted a school to prepare young men for college. He remained in this preparatory school for two years. Next he entered Bethany College, in West Virginia, in 1866. He remained there three years and graduated at the age of twenty-one in the class of 1869. After leaving college he began teaching in Hopkinsville, Ky., where he taught a school for young men and boys. He remained there for five years. During his teaching career at Hopkinsville he was married to Miss Carrie Knight, the oldest daughter of Hon. John B. Knight, and one of the prominent members of the church at Hopkinsville. His wife lived about five years after they were married. About two years after her death he was married to Miss Pattie Cobb, of Estill County, Ky. On account of ill health he gave up his school at Hopkinsville, and in the fall of 1874 he began to devote all of his time to the work of an evangelist.

He now decided to give up all other work and devote the splendid powers of his mind and soul to the preaching of the gospel. He soon attracted attention and rapidly grew into prominence as a successful evangelist. His field of activities gradually widened until his labors were almost nation-wide. For seventeen years he labored wholly in evangelistic work. During this time he preached on an average about ten sermons a week. Oftentimes for months he would preach two sermons a day. He traveled in twenty-two States and in two provinces of Canada. His travels extended from Winnipeg to Florida and from New York to Texas. He preached in all of the large

cities of these States and in many smaller towns and rural sections. During these seventeen years he held more than three hundred protracted meetings of more than three weeks' duration. In many places he conducted meetings for ten years in succession. One of the longest meetings was in Nashville, Tenn., on Foster Street. This meeting continued eight weeks and resulted in one hundred and fifteen additions to the congregation. He conducted one meeting in South Nashville and one in Northeast Nashville which resulted in about three hundred additions to the church. One year he spent six and one-half months in meetings in Nashville. He preached more in Nashville than in any other city. He held seventeen protracted meetings in Nashville and thirteen in Detroit, Mich.

Brother Harding was a great character. As an evangelist, he was enthusiastic and impressive. He had the power to stir men and move them to action. He could do many things well. He was a great teacher and a ready writer, but his greatest power seemed to be as a preacher in the pulpit. His energies were inexhaustible and his earnestness made profound impressions on his hearers. He rose to lofty heights when in the pulpit, swaying his audience with his fiery earnestness and childlike faith in the word of God. Preaching the gospel never drifted into mere speech-making on religious subjects; he preached "as never sure to preach again, and as a dying man to dying men." Such a character would accomplish much in the name of the Lord Jesus Christ. He was a man of strong convictions and indomitable courage. His great faith in God and his word was an outstanding characteristic of his labors and life.

While Brother Harding was in Nashville in 1889 conducting a debate with J. B. Moody, a Baptist preacher, he stayed much of the time with Brother D. Lipscomb. They talked much about the conditions of the church in Nashville and the need of more faithful gospel preachers. Brother Lipscomb placed before Brother Harding the plan for starting a school. Brother Lipscomb had been thinking about such a work for nearly twenty years. When it was mentioned to Brother Harding, he fully indorsed the plan and gave much encouragement to Brother Lips-

comb. So Brother Lipscomb asked him to join him in beginning the work. Plans were developed and arrangements were made to start the school. So, on October 5, 1891, on Fillmore Street, in Nashville, in a rented house, the Nashville Bible School was started. Only nine young men were in attendance the first day, but during the session thirty-two students were enrolled. Brother Harding was selected as the first principal of the school, and later a more pretentious title was given to his position and he became “superintendent” of the Nashville Bible School, which is now David Lipscomb College. He remained with the school for ten years, and it increased in number and power and influence each year. While teaching daily in the school during each session, he preached four or five times a week in and around Nashville, and during vacation he entered the field as an evangelist. In addition to his preaching and teaching, he wrote weekly for the Gospel Advocate and other religious papers. After leaving the Nashville Bible School he went to Bowling Green, Ky., and founded the Potter Bible College. His “chapel talks” were filled with enthusiasm and fiery zeal. His students left the chapel hall feeling that they could do anything in the name of the Lord Jesus. Their faith mounted high under the influence of the sublime faith of Brother Harding. David Lipscomb College honors him as one of its founders. The chapel hall bears his name, and on its walls may be found a life-size oil painting of him. When the writer of this was graduated from Burritt College, Brother Harding made the class address at that time.

Brother Harding was a clear and forceful writer. In April, 1899, he began publishing *The Way*, a religious weekly. This was published in Nashville until Brother Harding moved to Bowling Green, and then it was published in that city. *The Way* was finally combined with the *Christian Leader*, of Cincinnati, Ohio, and the new paper bore the name, “*The Leader and Way*.”

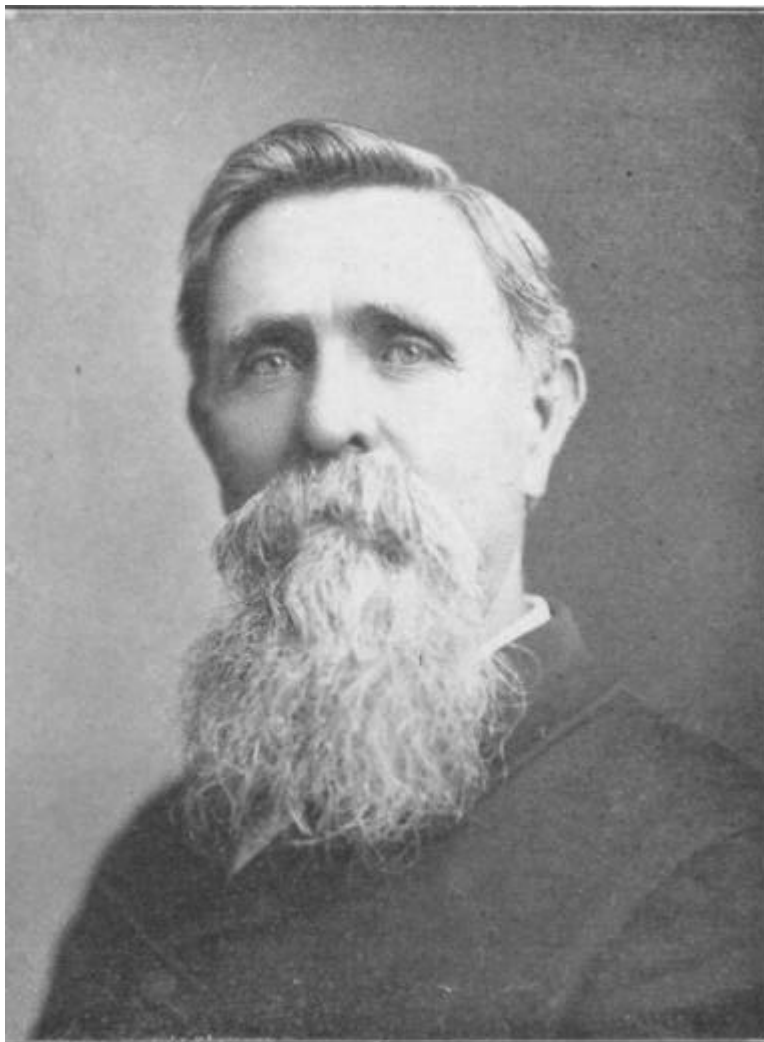
Brother Harding was a great debater. He held more than fifty debates. Four of his debates are published in book form. The first one, “*Debate on Baptism*,” was held with Mr. T. L. Wilkerson, a Methodist, in December, 1884, in the town of Meaford, Ontario, Canada. This debate

continued for six days. The second, "Harding-Nichols Debate." This debate was held in Lynnville, Tenn., January 24-27, 1888, and published by the Gospel Advocate Company the same year. His next published debate is called "The Nashville Debate." This debate was held with J. B. Moody, a Baptist preacher, in Nashville, beginning on May 27, 1889, and continued for sixteen nights. Three propositions were discussed. The next published debate was the "Harding-Nichols Debate" held in Murray, Ky., March 24-27, 1890, and published by Whitnell Bros. & Curd. These books have had a wide circulation and are valuable contributions to polemic literature.

The last years of Brother Harding's life were spent in Atlanta, Ga., with his son-in-law. He died on May 28, 1922, and his body "was laid to rest in the cemetery at Bowling Green, Ky. So ended the life of this noble man of God. Many will remember him for his strong faith in God and his reverence for the word of God. No man did more for the cause of Christ during the time allotted him than did James A. Harding.

WILLIAM ANDERSON

There are many types of good men, as there are many types of great men. Some live in humility and meekness and serve their fellow men with quietness that the world



1848—WILLIAM ANDERSON—1905

seldom takes notice of them. Again, they live a useful life in the confines of a restricted location. They find so much to do in their immediate neighborhood that they seldom venture into other regions they are always busy

and happy in the service that they can render to their loved ones and to those who come within "cable-tow length" of them. William Anderson was a man of this type.

He was born on October 19, 1848, in Maury County, Tenn. His father was J. C. Anderson, one of the pioneer preachers of the Restoration Movement in Tennessee. His father was a very efficient gospel preacher, and planted many churches in Middle Tennessee and North Alabama. J. C. Anderson died and left a widow with five children, two sons and three daughters. William was the older of the two sons, and was only nine years old when his father died. His younger brother, James, began preaching the gospel, but died soon after reaching manhood. William began teaching school at the age of seventeen. He would teach a while and then attend school.

In 1866, William Anderson obeyed the gospel, under the teaching of Tolbert Fanning. He was a student at this time at Franklin College. The college was run by Prof. A. J. Fanning at that time. Brother Anderson began at once to take part publicly in the worship and gradually developed into a preacher. He was efficient as a teacher and preacher. These two were beautifully combined in Brother Anderson, and he was successful in both causes.

Brother Anderson spent his life in teaching and preaching in the county in which he was raised. As a teacher he gained the confidence of his students and had a great influence over them. He showed true sympathy for his students and was interested in their welfare. He was kind and considerate of their feelings. He pointed out to them the evils of wrongdoing and the blessing that would come to them in right doing. He always appealed to the better elements that were in them. His pupils in after life regarded him very highly and loved him for the help that he had given them. Brother Anderson and E. A. Elam were schoolmates at Franklin College. Brother Elam said of him: "He was a good student, and exercised a fine influence." He taught school for a number of years

at what was then known as “Carter's Creek Academy.” Many of his students became some of the most useful men in Maury County. His influence for good was great in their lives.

Brother Anderson had made such a success as a teacher, that, in the spring of 1901, when Brother J. A. Harding resigned as superintendent of the Nashville Bible School (now David Lipscomb College), William Anderson was selected by the Board of Trustees to take his place. The school made good progress under his direction. He was holding this position when the writer entered the Nashville Bible School in 1903. He continued his relation to the school until the date of his death. Brother Anderson was an apt teacher, a kind disciplinarian, and a congenial friend. He made friends of all of his students. He took the time to visit them in their rooms and talked with them about their problems. He never left the room of any of his students that he did not give them fatherly advice and encouragement in their work. The school suffered a great loss in his death.

William Anderson was a lover of peace and enjoyed the blessings of a “peacemaker.” He was called upon frequently to adjust differences between brethren. Once he was selected to talk to a brother who had been overtaken in a trespass. He and the brother went out to a quiet place, and Brother Anderson began in a kind way to talk with him about his mistake. Soon the brother showed anger and wanted to know who had told him, at the same time, declaring that no one could prove it on him. Brother Anderson replied: “But, you know brother, whether you did it or not; it does not need any proof for you to know that. It is a matter between you and your God.” He soon had the brother in tears and penitence. The sin was corrected. At another time he was called upon to adjust differences between two brethren. One declared that he was going to sue the other for slander; so, when Brother Anderson began to talk to him, he at once expressed his determination to sue for slander. Brother Anderson replied: “I would not if I were you. I have observed that those who sue for slander usually get what they sue for.” He prevailed upon the brother to settle the trouble out of court. William put confidence in men and believed that

all things would work out for the good of those who love the Lord. At one time some one thought to do him harm by reporting that he was seen to go into a saloon in Columbia, Tenn. His friends, of course, denied it for him when they heard it. They were anxious for him to denounce the report as false and asked him to publish a denial of it in the county paper. He was not disposed to give the false report such a public notice and refused to do so. His friends asked him what he had to say about it, and he replied: "I'm mighty glad to tell you it is not so." This is all that he said and the report died a natural death. Brother Anderson had firm convictions. At one time he was called into court as a witness. He was asked to hold up his hand and swear. He refused. He said: "I will tell you the truth, so far as I am able; but the Bible forbids me to take an oath." He was permitted to bear his testimony without the official oath.

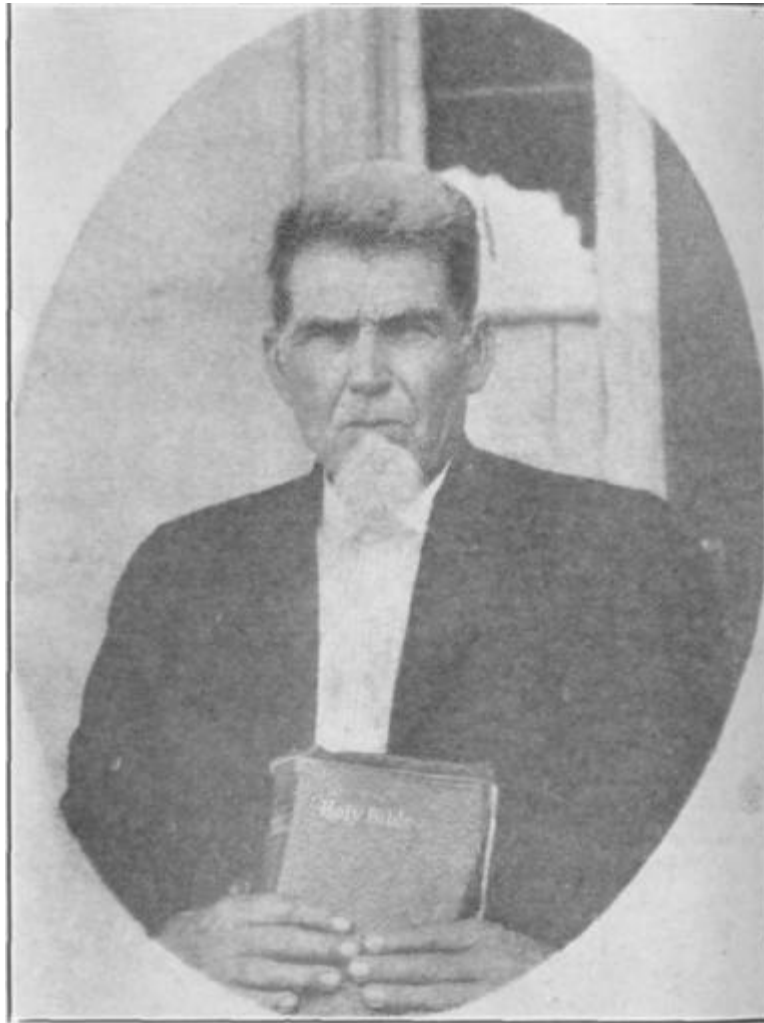
Brother Anderson was a successful teacher, a faithful preacher, a true Christian gentleman, a kind friend, and brother in the Lord. He was in usual good health the day of his death. On the morning of June 29, 1905, at eight o'clock, the summons came suddenly. He had walked to the mailbox about half a mile away and had met a brother in the Lord there. They sat down on the roots of a tree and began to talk. While talking, Brother Anderson fell over and died instantly. He did not speak. His body was laid to rest near his home, where he had lived, labored, and loved for more than thirty years. He was not quite fifty-seven years old when he died. Brethren David Lipscomb and E. G. Sewell preached the funeral sermon. A large audience assembled to hear it.

The world needs just such men as William Anderson. Such characters are a blessing to any community; such men give prestige and influence to any community. The church needs such men as Brother Anderson was. He was faithful and loyal to the Word of God, and proclaimed it with power and persuasion as opportunity was offered him. Our educational system needs such educators as was William Anderson. He taught for the good he could do, and not for the money that he could get out of

it. He endeavored to build character in young people and not merely store away facts and dates in their minds. He earnestly desired to make godly men and Christian women of all his students. Many are still enjoying the blessings of the influence of his life upon them, while he rests from his labors.

MARION HARRIS

The subject of this sketch is another one of those tireless and fearless lovers of the truth who was contented to live and labor in obscurity for the good that he could do.



1848—MARION HARRIS—1927

Marion Harris was born in Jackson County, Tennessee, September 1, 1848. He was the son of William Har-

ris. He lived all his life in his native county and did most of his preaching in that county.

Marion Harris was reared on the farm and lived on the farm all his life. He was a farmer and merchant. He was an honest toiler and practiced economy, so that he accumulated enough to live and preach the gospel. No man in Jackson County had greater influence for righteousness and good citizenship than did Marion Harris. He served two terms, or twelve years, as magistrate of his county. During this time he was elected chairman of the County Court and served his county in this capacity for five years. The county was in debt when he became chairman of the County Court, and he so managed affairs that before his term expired the county was out of debt and had money in the treasury. He said that this was the hardest place that he ever tried to fill and succeed in keeping himself “unspotted from the world.”

Brother Harris obeyed the gospel when he was twenty-two years old, being baptized by William Kuykendall. He began to take public part in the worship of the church soon after he became a Christian. He was made an elder of the congregation at Sugar Creek, in Jackson County, and continued to serve in this capacity until God called him home. During the first ten years of his public work as an elder and preacher he operated a large farm and worked in the timber business. He found time to hold a number of meetings and preach many funerals during this time. He preached almost every Saturday night and Sunday, riding horseback to his appointments and returning to continue his work on the farm. Most of his preaching was done in destitute places, where he usually succeeded in building up the congregation. His first meeting was held at Brimstone Creek, in Clay County, Tennessee, where he had a number of additions and established a church. At another time he was called to White's Chapel, or White's Store, on Jennings Creek, in Jackson County. He had been invited there by two sisters. This was a Presbyterian community. He held his meeting in September and baptized thirty-two persons. The greater number of these came from the Presbyterian Church. He continued to preach there and held six protracted meetings there and baptized nearly a hundred people.

In 1900 he held a tent meeting near Chestnut Grove, in Jackson County. He preached ten days, but had no visible results. This was a Methodist community. He went back there the next fall and preached in an old log house which stood near the Methodist church house. It rained the first service of this meeting, and the house was not sufficient to keep his audience sheltered. While they were singing the first song and before he preached, two members of the Methodist Church came and offered him the use of their house. He baptized eight during this meeting. He continued to preach in that community until he established a church.

Brother Harris also preached much in Overton County. In one of the rural sections of that county the Baptists, with the help of others who were not members of any church, built a church house. It was built of logs, and after it was completed the question arose as to who should preach the first sermon in the house. The Baptists could not agree among themselves, and a man who had worked for Brother Harris and had moved into that community suggested as a compromise that they get Marion Harris. The man could give no further recommendation of him than that he was "a good man." Brother Harris received the invitation and went. They were pleased with his preaching and invited him back. He continued to preach there and held a meeting in the church house of one week's duration, and had more than thirty additions. He continued to preach there for several years and held six protracted meetings for them. The Baptist denomination never did get to claim the house which was built as a Baptist church house. A few months after he had held a meeting there he went back into the community to preach one Sunday. As he was going from the church house on Sunday morning after services, he met one of the men whom he had baptized a few months before, with a gun on his shoulder and some squirrels. Brother Harris stopped and said to him: "What does this mean?" The man replied: "There is nothing to that religion that you are teaching, and I gave it up." Brother Harris said to him: "Sam, there is nothing to you. If you had been fully converted, I would not have caught you in this shape. You would have been

at church today.” The rebuke was sufficient to cause the man to go back to the church.

Brother Harris was in a community holding a meeting one time, and was riding horseback on his way to invite some people in the community to attend his services. He met a man and asked him a few questions, which led the man to speak freely to him. This man did not know Brother Harris, but thought that he was just a stranger passing through the community. He began to tell Brother Harris that a meeting was in progress in their community, but that he had not attended it. Brother Harris asked him why he had not. The man replied: “That preacher is leading people to hell just as fast as they can go.” Brother Harris asked him when the meeting would close, and the man replied: “Not as long as he can put them in the water, for he is putting them under by the wholesale.” Brother Harris asked him if he did not think it was his duty to show the preacher that he was leading people astray. The man thought there was no use, as the preacher was past redemption. He told Brother Harris many amusing misrepresentations about the preacher and what he was preaching. Brother Harris never revealed his identity to the man. He closed his meeting with more than forty additions.

Brother Harris extended his field of labor into Clay County. He went to Clemmons ville in that county at the invitation of a friend. There was no congregation there and only three members of the church. He continued to preach at this place for nine or ten years and established a good congregation there, having baptized one hundred and thirty people. Many of these came from the different denominations. At another time and place he was preaching in a community that was largely Presbyterian in religious complexion. He was baptizing people daily, and in the midst of one of his sermons a stanch Presbyterian member arose and said: “We will not stand for this any longer. You are tearing up what our forefathers taught more than fifty years ago. I say this must be stopped now.” He was not permitted to finish the sermon, and the crowd left the house and went into a grove. He had a larger crowd from that time on

than he would have had if he had remained in the Presbyterian house.

Brother Harris filled a place that no other man could fill in his county. He preached the gospel in simplicity and earnestness to a rural folk. He went into places where no other preacher had gone and established congregations. He was able to preach without being supported by any church. He received very little for his forty years' preaching. He wanted nothing for his work, because he did not need it. He preached for the love of souls and to glorify God. He died on September 1, 1927. He died on his seventy-ninth birthday. He was buried near his old home in Jackson County. Services were held by the lamented M. L. Moore.

J. M. F. SMITHSON

Shakespeare put into the mouth of one of his characters the following truth:

Sweet are the uses of adversity:
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.



1848—J. M. F. SMITHSON—1882

The subject of this sketch is a splendid illustration and concrete example of the above truth. No preacher of the gospel has come from such lowly walks of life and through so many hardships and reached such eminence in the brotherhood as J. M. F. Smithson. In addition to the hardships that he endured, he had a serious handicap which would have prevented a less courageous man from making any success whatsoever. He was tenderly called "the blind preacher."

He was born in De Kalb County, Tenn., on October 23, 1848. He was the son of John Smithson. He was born and reared in the rural section of the rugged hills of De Kalb County, and was a genuine type of the mountain backwoods boy. His father was not so religious, but his mother was an unusually intelligent woman who possessed a deep religious nature. Brother Smithson was greatly indebted to his mother for his wonderful mind, his generous heart, and his firm determination. His opportunities for obtaining an education were very limited. He attended school only a few months in the proverbial "unhewn-log cabin." This gave him very poor advantages for an education.

The dreadful Civil War came on and deprived him of any further education. He enlisted in the Confederate Army and served as a "scout and courier" in the cavalry commanded by Gen. John H. Morgan. He saw service for several months. Smallpox broke out in the army, and young Smithson was stricken very sick. He was brought to his father's house, where he lay sick many weeks before he recovered. For seven weeks he was entirely helpless, and his people were hopeless in regard to his recovery. He at last recovered, but never saw anything thereafter; he had lost both eyes and was totally blind. This prevented his serving any longer as a soldier. Many would have given up with such a discouraging handicap, but not so with young Smithson. He believed that he could do something, and he resolved to make an honest and earnest effort.

A younger brother led him by the hand to the little town of Smithville, the county seat of his native county. On arriving there, he bought an ax on a credit. Then he shouldered the ax and went into the forest to cut and

cord wood. His younger brother assisted him in hauling the wood to town, where he sold it and paid for his ax and had a little money left. Soon after this he and his younger brother walked more than sixty miles to Nashville, where he went searching for an opportunity to do something. He soon purchased a wood saw and found work enough to keep him busy. Day after day he labored cheerfully and received good wages for honest work. Next he became a book agent. He gladly accepted the terms for selling books and laid aside his wood saw and shouldered his book satchel and appeared on the streets of Nashville as a bookseller. He became quite popular and successful in this work. Possibly many bought his books through sympathy for him and to help him make an honest living. He became a successful agent and made many friends and much money. Next he became an auctioneer, and he soon became popular in that field of endeavor. He had a fine physique, a strong and musical voice, and a keen sense of humor—a combination which helped to make him a good auctioneer. In this work he formed a habit of jesting which he carried through life.

He was very successful as an auctioneer and had now established enough self-confidence to cause him to think he could make a success at anything he endeavored to do. He entertained a ray of hope that a good oculist might help restore his sight. With this in mind, he took the money which he had saved and went to Louisville, Ky., and then to Cincinnati, Ohio, and received treatment from the best physicians at both of these places. He spent all of his money and returned with no hope of ever having his sight again. He went back to his old home in De Kalb County a little discouraged. He had been away from home three or four years. During the time he was away from home he had learned much by his contact with men of affairs and his mind had gathered a large stock of information. He desired to improve his education. While at home he joined the Cumberland Presbyterian Church, but soon became dissatisfied. Brother Jesse L. Sewell was preaching at Old Hebron, about nine miles north of McMinnville, Tenn., and young Smithson attended every service. He was anxious to learn and would

hear any one speak who could teach him. The last *day* of the meeting young Smithson made the good confession and was baptized into Christ by Brother Sewell the same day. He began meeting with six or eight brethren in the humble home of Ezekiel Watson. He soon gave promise of those wonderful gifts of exultation and song with which he charmed and thrilled the hearts of hundreds. His zeal increased day by day, and he began to long to preach “the unsearchable riches of Christ.”

In the fall of 1868 he married Miss Sallie Boren. This was a fortunate thing for Brother Smithson, as she was a true, devoted wife and a great help to him in his work. His first efforts at preaching were made in Cannon County, Tenn., not very far from where he was reared. He preached wherever he could find a place. He often walked many miles to schoolhouses, where he had large audiences to hear him. Many attended through curiosity to hear “the blind preacher,” and went away with new truths impressed on their hearts. He improved very rapidly and soon became a very popular and successful preacher. In August, 1869, he preached at Mechanicsville, in Cannon County, and had a number of additions. His fame spread abroad, and he soon had more work than he could do. He held a very successful meeting at Sparta, Tenn., in January, 1880. The same year he preached at the Church Street Church, in Nashville; at Salem, in Franklin County, Tenn.; and at Hopkinsville, Ky. We find him also preaching in 1880 at Martin and other points in West Tennessee. In June, 1880, he made a trip to Texas, preaching at Paris, Sherman, Waco, Corsicana, and other points in that State. Everywhere he went he was received with much love. His field of activity the following year widened and he labored persistently throughout the year. In 1881 we find him holding meetings at Lewisburg, Tenn.; Franklin, Ky.; Hartsville, Tenn., and at Franklin College. Everywhere his meetings resulted in many additions to the church.

He had wonderful memory. Those who preached with him have said if he could hear a chapter read three times he could repeat verbatim the entire chapter. Kind friends and brethren read the Bible to him until he became very familiar with its teachings and could quote much of

it in his sermons. He was a logical reasoner and presented his sermons in a very logical manner. His strongest elements as a preacher were his exhortations and songs. He was warm in exhortation, fervent in spirit, and melodious in song. He could sing the gospel songs with such sweetness and pathos that the most confirmed sinner would be touched. Many were brought into the church through these gifts of his. He was firm and true to his conviction. Whatever his hands found to do, he did it with all his might. In his associations and relations with his fellow men, he carried a high sense of honor. His good sense of humor made him a very companionable man, and all sought his association.

While preaching at Philippi, in Maury County, Tenn., he became very sick and had to close the meeting. For several years he had suffered with some disease of the stomach. He had made his home for some years at Decherd, Tenn.; and when he became sick he closed his meeting and went home, never to leave again. He seemed to realize that his work was over. He said to a brother who was visiting him that he would not recover, and: "When I am dead, let no man say that I ever faltered in my faith, or ever doubted the power and purity of the gospel as I preached it. However unworthy I may be, I have every confidence in my Savior and his word." He died, as he wished to die, on the Lord's day—October 1, 1882. He was denied many of the blessings and privileges of his more favored brethren, and yet, as a proclaimer of the gospel, he was the peer of the best. He was loved for his great zeal for the church, and hundreds were brought into the church through his preaching. Brother E. G. Sewell wrote of him at the time of his death and said: "We have received the sad tidings of Brother J. M. F. Smithson's death. This will send grief and sorrow to many hearts, that one so strong and bold in defense of the faith should fall so early in life. This is another reminder that nothing earthly is permanent." Brother Smithson came from obscurity, through great adversities and serious physical defects and infirmities, to the greatest height in the estimation of his brethren. The present generation should know of him and his work.

J. C. MARTIN

Some men have achieved success and greatness in one line. They have put their best into one line and become



1849—J. C. MARTIN—1911

successful. Others have been successful along several lines. Some have been successful as business men, and at the same time they have been successful as leaders in religious thought and activities. Many have become prominent as preachers of the gospel because they did nothing else but preach. A few others have been successful as preachers and also business men. Brother Martin was a success as a business man and was eminently successful as a leader in church activities.

James Claude Martin was born on October 20, 1849, near McMinnville, Tenn. As a young man, he was clean in life and formed such habits as helped to make him a man among men. He attended the public schools of that county and received such an education as was accessible to young men in the county. He had an active mind and acquired much general information in his youth in addition to the training which he received while in school. His father died, and at his death young Martin became postmaster at McMinnville, succeeding his father. He held this position for a few years, then left the post office to enter the mercantile business. He entered that business with a Mr. Thurman and formed the firm of Thurman & Martin. He remained in this business for several years and was a success. J. C. Martin was a success at any business that he undertook. He was genial and kind-hearted and made friends with all his acquaintances. He was interested in his customers. He showed a lively interest in their welfare, and they regarded him as their friend. They had confidence in him, and hence his business prospered.

At the age of twenty-one he was married to Miss Laura E. Northcutt, of McMinnville. Miss Northcutt was the granddaughter of Gen. Adrian Northcutt, who served his country in the Mexican War. She proved to be a helpmate to him and shared largely with him in the success of his business. Through her good judgment and insight into conditions she advised him, and he relied much upon her good judgment in all matters. She was not only a help to him in his business career, but she was a blessing to him in his religious life.

J. C. Martin became a Christian in early life. He understood fully the duties and obligations of a Christian

before he came into the church, and he entered the church with a strong determination to make a success of the Christian life. He soon began to take public part in the worship. He was not forward, but was modest. He was called into service by older members of the church because they saw his ability to become a useful member of the church and a consecrated leader in the service of God. He inherited a deeply pious nature and cultivated the traits of character which adorn the Christian life. He did not at first regard himself as a preacher of the gospel in a public way, yet others recognized him as a preacher of great ability.

In 1897 he moved to Nashville, Tenn., and engaged in the insurance business. He organized the American Life and Annuity Company of Nashville, and this company was successful from the beginning. He was able to interest some of the most prominent citizens of Nashville in his company, and later transferred his company to the Union Central Company of Cincinnati. He became the State manager in Tennessee for the Union Central Life Insurance Company and remained with it to the day of his death. All recognized him as being a successful business man. But the greatest work that Brother Martin did was the work of establishing churches in Nashville.

Soon after coming to Nashville he became intensely interested in the work of the Lord. He first moved to East Nashville. But he soon became identified with the South College Street Church in South Nashville. Brother D. Lipscomb asked him to become a colaborer in that congregation. He was soon selected by the church to serve as an elder with W. H. Timmons and D. Lipscomb. These three brethren for a number of years did the public teaching for that congregation. Brother Martin developed into a strong gospel preacher. His strength was in teaching the church. His congenial nature made him a good worker and enabled him to get much work out of others. He visited the sick and comforted the sorrowing and helped the poor. Through such work as this the congregation was strengthened and increased rapidly in membership. Brother Martin became the leader in the Sunday-school work and continued in this for about thirty years. He did much to keep up the spiritual life and activities of

that congregation. The congregation increased in zeal and number and became the strongest church in the city during his labors with it. Through his work as a leader of the Sunday school he had a larger attendance than any other church of Christ in the South.

Not only did Brother Martin work with the church at South College Street and build it up, but he labored at other places. He helped to plant churches at Green Street, Flat Rock, West Nashville, Waverly Place, Joe Johnston Avenue, Reid Avenue, Carroll Street, Belmont Avenue, and various other places. He took great interest in developing young men into preachers of the gospel. He was directly responsible for twelve preachers of the gospel who had grown up and had gone out from the South College Street Church. These preachers of the gospel looked upon him as their father, and it was: a source of great happiness and joy to Brother Martin to look upon the labors of these preachers whom he had helped to train in the service of God. If he had done nothing else in the church than to train twelve faithful gospel preachers, his life was a great blessing to humanity; but this was only one of the lines of endeavor which he followed as a leader in religious activities. If there were more such men who would take a delight in training young men to preach the gospel, the church would be far better off.

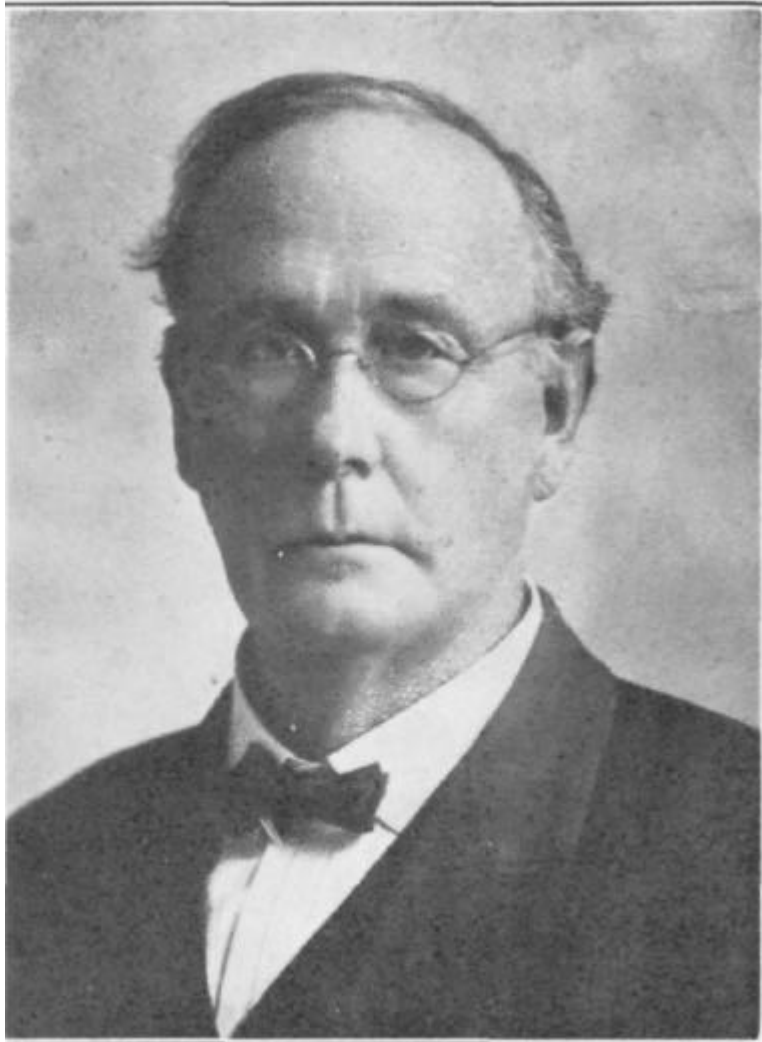
Brother Martin was a friend to the poor. He was liberal in giving to the support of the gospel and in helping the distressed of earth. He was an elder who set the example of humility, consecration, and liberality to others. He possessed the spirit of Christ in a large measure and became a blessing to all whom his life touched. Brother Martin did not become an evangelist. His business kept him in the city, but it did not keep him from the service of the Lord. In Brother Martin we can see how one can be successful in prosecuting his business and at the same time give much time and money to the church. As a teacher, he was clear, forceful, and tactful in presenting his lessons to the church. He was deeply in earnest and made a profound impression on his hearers. He was one who lived the Christian life and taught others how to

live for the Lord. If every church today had such a man as J. C. Martin in it, it would bless humanity.

Brother Martin was in ill health a long time before the end came. He tried hard to regain his health, and did for a time, but had to yield at last. He died on December 29, 1911, at his home in West Nashville. Brethren C. A. Moore and R. Lin Cave held the funeral services at the South College Street Church, where he had labored so long. His body was laid to rest in Mount Olivet. The world is richer in spirituality and the church is stronger in the power of God because J. C. Martin lived, loved, and labored in the name of Christ for nearly half a century.

EPHRAIM H. RODGERS

Many lessons are learned from the biography of men who have served their fellow men and glorified God in their lives. There are many types of good men. No two are



1850—EPHRAIM H. RODGERS—1892

alike, and no two have had identically the same experiences; no two seldom ever solve life's problems in the same way. Different sets of circumstances call for different solutions. The field of biography is broad enough

and has such a variety of men that we can learn some new lessons from each one.

Ephraim H. Rodgers was born near Pikeville, Tenn., on March 15, 1850. He was the son of Thomas Jefferson and Adaline (Carder) Rodgers. He came of a very prolific family. He had three sisters and six brothers; he had a twin brother. His grandfather, William Rodgers, had a large family of fourteen children—four girls and ten boys. Seven of William Rodgers' brothers became Methodist preachers. William Rodgers tried earnestly to “get religion” at the “mourners' bench,” but was unsuccessful; however, he was finally taken into the Methodist Church on “six months' probation.” During his period of probation he walked eight miles to Pikeville, Tenn., with a basket of eggs, which he sold for enough money to purchase a New Testament. He and his wife began reading the New Testament to learn God's will. It seems strange at this age for one to belong to a church when he has never read the New Testament; however, there are many today who are in different churches who have not read the New Testament to know what God would have them do. Thousands of people are in churches today who have not thought of searching the Scriptures to see whether God has taught them to go into that church.

William Rodgers, the father of Ephraim, read the New Testament, and soon learned his duty. He saw that God had not revealed anything in his Book about the Methodist Church. He at once became indifferent toward the Methodist Church and began to give Scriptural reasons for his lack of interest in it. By the time that his period of probation was up, he was ready to quit the Methodist Church. His friends and brothers thought that he had failed to “get religion,” and that the Methodist Church had made a mistake in taking him in, even on “probation.” When he quit the Methodist Church, unpleasant relations sprang up between him and the other members of his family. He moved with his family from near Pikeville to Warren County, Tenn. He lived on Rocky River seven years; he operated a grist mill and sawmill about eight miles from McMinnville; he next moved to Van Buren County, Tenn. Here he purchased some timber land. This was at the beginning of the Civil War. He

read the New Testament, and came to the conclusion that God's people should not take up arms and wage carnal warfare. He was severely persecuted because of this stand, and he left his property without realizing a dollar for it. He next went to White County, Tenn., and lived a short time near Sparta. His next move was to Smith County, Tenn., and then to Wilson County, Tenn., where he settled for life on a farm not very far from Lebanon.

Ephraim H. Rodgers was deeply impressed with the strong convictions of his father, and shared with him the same sentiments. He learned the truth as revealed in the Bible from his father and from reading the Bible. In 1869 he obeyed the gospel at Bellwood, Tenn., the home congregation of the lamented E. A. Elam. Old Brother W. C. Huffman was preaching there at that time and baptized young Rodgers. Young Rodgers had gone to school but little. His father had moved about so much that he had no opportunity for a classical education; however, he was interested in self-improvement. He ate no idle bread, but read everything that he could get. There were not many books in that country at that time and the few books that he could borrow were good books; hence he obtained a splendid practical education. Ephraim Rodgers attended church and heard all the preaching that was done in his community. He did not mind walking four or five miles to church to hear a sermon.

About eight years after his baptism he became involved in a controversy with a Baptist preacher. This resulted in a public debate, and was the first public effort at preaching the gospel. There was a need for gospel preaching in that county, as there were few preachers and many communities anxious to hear the truth. Brother Rodgers soon began to make talks at prayer meeting and preach in schoolhouses on Sunday afternoons. The churches at Philadelphia and Bellwood encouraged him to preach and to go to school and improve his education. He soon left the farm and entered school to prepare himself better for the work of preaching the gospel. For eight years he preached in the hills of Tennessee and Kentucky. At that time the people were not taught to support the gospel, and a preacher had to sacrifice much in order to support his family and to preach. He had a

strong mind and a great determination to preach the gospel. He labored much with Brother W. H. Carter; they were great friends and encouraged each other much. In 1886 he moved to Texas and devoted the remainder of his life to preaching the gospel in that State. He was married in Texas in 1888, while living at Collinsville. In 1883 his eyesight became impaired while he was in school. He was unable to read for twelve years, and regained his sight only sufficiently to read but a very little with one eye. He had a wonderful memory and could memorize the Scriptures readily with two or three readings. He preached mainly in the rural sections of Texas; he was a successful evangelist. Thousands obeyed the gospel under his preaching. He was a clear thinker and a forcible speaker. He was bold and fearless in attacking error and kind and pathetic in presenting the truth. He did not seek controversy, and yet he was frequently drawn into debates. He engaged in about seventy-five debates; these discussions covered a wide range of religious thought.

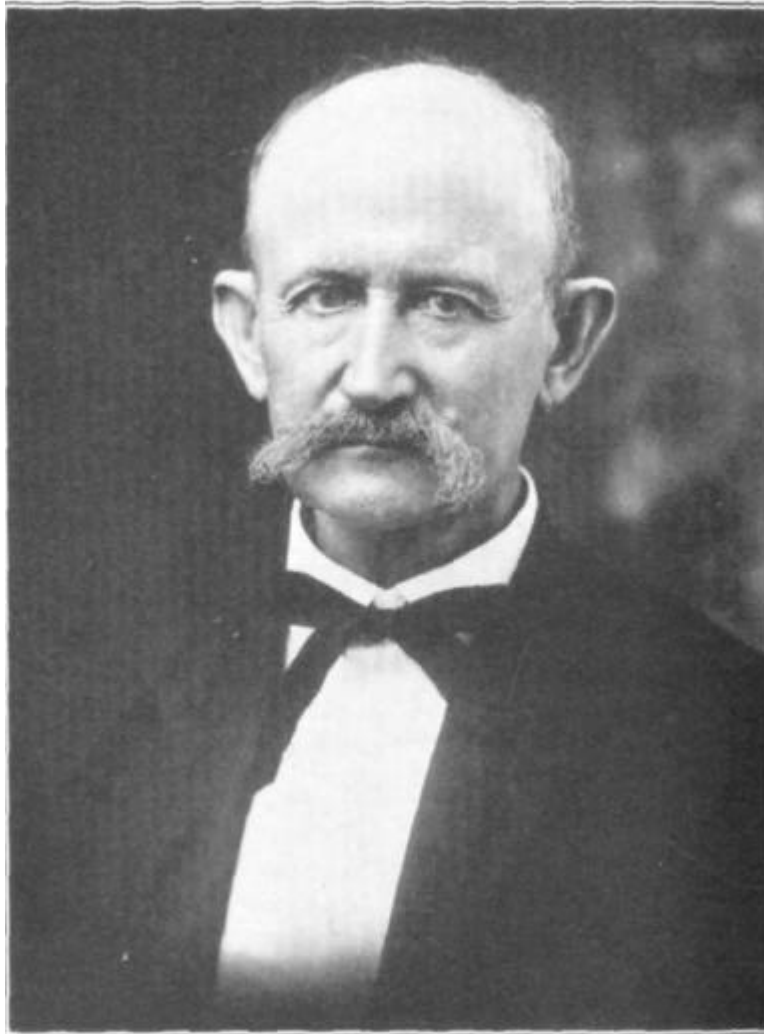
Ephraim Rodgers was a remarkable man. He labored under the disadvantage of a lack of education; he was almost blind and unable to read; he possessed but little of this world's goods; and yet, in spite of all of these difficulties and obstacles, he made a success in preaching the gospel and defending the truth. He sets the example for young men today. If Ephraim Rodgers, with all the serious handicaps could make a success, why cannot young men who are more favorably situated today? If they have the determination that Brother Rodgers had and the persistent perseverance, together with a consecrated life, they can succeed. Ephraim Rodgers has set the example of success. In addition to his other afflictions, for ten years he suffered with a tumor. Handicapped with poverty, very little classical education, impaired eyesight, for many years a large tumor, and family cares—all combined—did not daunt his spirit nor break his strong resolve

to preach the gospel so long as he lived upon earth. He was a man of one book, the Bible, and he knew that one well.

Brother Rodgers died on July 18, 1922, in Sherman, Texas. All who knew him loved him and respected him. Few men did more for the cause of Christ in Texas. For forty years he was known as a gospel preacher in Texas.

WILLIAM HARRISON CARTER

The greatest work that any one can do is the work of God; the greatest life that any one can live is the Christian life; the greatest mission that any one can have on earth



1850—W. H. CARTER—1923

is to fill the program that God has for him. It matters not whether this life and work be done in the

“limelight” or whether it be done in the remotest section of a rural district; it matters not whether the mission is fulfilled on the public arena or in the quiet nursery of home life; it matters not if the work be in the front ranks of the “firing line” or whether it be done in humility around a neighbor's fireside, God rewards the life that works according to his program and fulfills its mission according to his will. It matters not whether a preacher of the gospel is acclaimed as a famous evangelist or whether he works in the mission fields of rural sections, his reward is the same, if he is faithful to God. The subject of this sketch fulfilled his mission well.

William Harrison Carter was born in the little town of Lafayette, Macon County, Tenn., December 17, 1850. John S. Carter came from Virginia and settled in Smith County, Tenn. He brought with him his son, Edward Carter, who was but a small boy at the time. Edward Carter grew to manhood in Smith County, and married Lavena Katherine Bains in 1842. He was a carpenter by trade. Soon after Macon County was formed he moved to this new county. He followed the carpenter's trade in Macon County until 1853, and then returned to Smith County and located at Rome, in that county. Brother Carter's parents had little of this world's goods, but they were honest, hard-working people. He gave his children the best education that he could afford in the public schools of that county. Brother Carter's people were members of the Baptist Church and he was taught the faith of the Baptist Church.

In 1873 W. H. Carter and his father returned to Lafayette, Macon County. The following year the lamented J. M. Kidwill preached in that town, and W. H. Carter heard him. Brother Carter examined the teachings of the Bible and found that Brother Kidwill preached the truth. Brother Carter also examined the claims of the Baptist Church in the light of the Bible, and found that the main tenets of faith and chief practices of the Baptist Church were not Scriptural. He was honest and wanted just the truth of God. He was slow to make any change without Scriptural authority for it. He loved his people, and he loved his early training, but he loved the truth of God more; so, on May 17, 1874, he was baptized into Christ by

Brother J. M. Kidwill. In December of the same year he was married to Marian Griffith, at Walton, whose father was a pioneer of Lafayette and a leading citizen of that town. Ten children were born to this union.

Soon after Brother Carter came into the church he saw the great need of preaching the gospel to his friends and fellow countrymen. There was no preacher located near him, and he was so interested in their learning the truth that he began to teach them. He preached his first sermon in 1876, at Pleasant Retreat, in Macon County. He was, like his father and grandfather, a carpenter by trade, and he followed this trade and preached as he had opportunity. He received nothing for his preaching, and gave all the time that he could spare from his work to preaching the gospel. There were no churches in his county when he began preaching. He continued his work and preached until a number of congregations were established in that county. In 1880 he decided that he needed further preparation in order to accomplish the greatest good. Accordingly, he went to Burritt College, which was then under the management of Dr. T. W. Brents. His good wife, with the assistance of a dear friend, furnished him means to go to school. He remained in Burritt College one year, and made rapid progress in his school work. He was there to get the greatest possible good out of the school, and he did this. He had no time to idle away and had no inclination to engage in the common frivolities that some college students do. He returned to Lafayette with renewed energy and determination, together with better equipment in the way of training, and began at once to preach in schoolhouses, under the trees, and anywhere else that he could get an audience. He loved the truth and saw the need of its being preached in his county. He sacrificed and suffered that his own countrymen might learn the truth and be saved. He practiced rigid economy and denied himself the luxuries and many of the necessities of life that he might preach the gospel to his people. He received but little support, as the few disciples were poor and had not been taught to support the preaching of the gospel. Brother Carter did not hesitate to go at his own charges and preach the gospel -wherever he could get a hearing. If the church had many such men today, eternity only could reveal the good that would be done.

Brother Carter continued his work in that county until more than a dozen congregations were established. He often labored with his own hands to supply the necessities for his own family and to have to give to those who were in need. Brother Carter met with strong opposition. Before he began preaching, the denominational churches held the people of his county in the bondage of error. Their preachers labored hard to keep their membership from hearing the truth. Brother Carter knew the strong opposition of error and faced the enemy with courage and the heroism of a man of God. The preachers in that country denounced the truth which he preached and insulted him who preached it, and even threatened his life. At one time he was warned not to come into a certain community and preach; but there were a few in that community who wanted to hear the truth, and Brother Carter did not hesitate to go to them and preach boldly and publicly the gospel as God's power to save. He continued to preach there until a congregation was established. Many times he was denied the use of church houses, and even schoolhouses were locked against him.

Brother Carter was frequently forced to meet the exponents of error in debate. He was a debater of no mean ability. He was not a professional debater, neither did he seek discussion for the sake of notoriety; but he loved the truth and was a fearless expositor of it, had the courage of his convictions and believed in the triumph of truth, and was not afraid to meet any man who opposed the truth. He stood ready at all times to defend the faith as revealed in the New Testament. The exponents of error called their "biggest preachers" to meet him, with the hope that they could silence him, but the result was a victory for the truth in every instance.

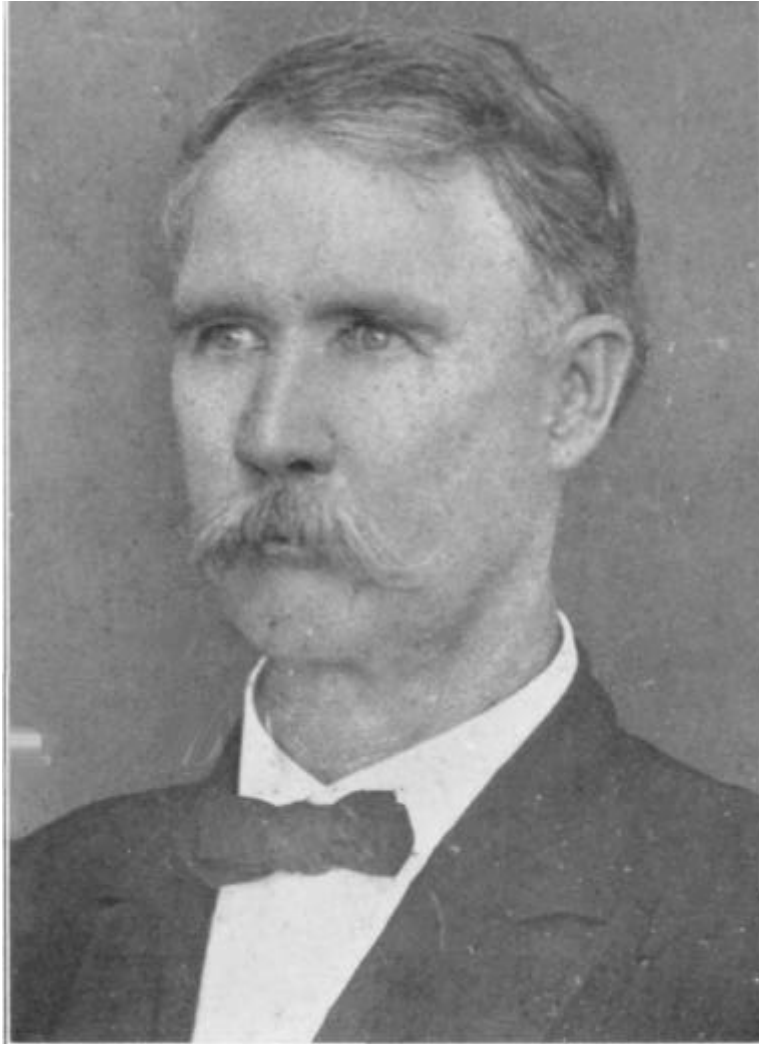
In connection with his preaching the gospel, Brother Carter for several years edited and published a religious paper, called "The Highland Preacher." He did much good with his paper and many learned the truth from him. Brother Carter was a ready writer, and he wrote with clearness. Any one could read and understand his messages through the Highland Preacher. Brother Carter not only labored in his own county, but he preached extensively and successfully throughout Middle Tennessee

and several counties of Southern Kentucky. He baptized hundreds of people and established many congregations. He defended the church in public debate and lived a faithful, Christian life.

Brother Carter died on October 26, 1923. He was seventy-three years old, and was a preacher of the gospel forty-seven years. He preached his last sermon five days before his death. Brother Carter lived his life well; he fought the good fight to a victory, he finished his race nobly; he kept the faith faithfully; and now he enjoys the rest which remains for the people of God. O that there were many today who would live and preach as did W. H. Carter!

JOHN R. WILLIAMS

The subject of this sketch was born in Marshall County, Tenn., on December 30, 1851. His parents were Isaac N. and Mrs. C. A. Williams. His father died when he was



1851—JOHN R. WILLIAMS—1927

only six years of age. In 1862, when he was

eleven years old, his mother remarried and John R. went to make his home with his grandfather. He was brought up to hard work on a farm, and early in life he learned the important lesson of self-reliance. His opportunities in life were very poor. In 1869, at the age of eighteen, he moved to Obion County, Tenn., where he spent the remainder of his life.

He attended free school a few sessions of three months each before the Civil War. The war broke up all country schools and disturbed society in general. On November 7, 1871, he was married to Miss Mollie Moultrie. After two of his children were old enough to attend school, he entered school again himself and continued in school for five months. This closed his career in school; however, it did not close his life as a student, for he continued his studies until he became a well-educated man.

Early in life he joined the Methodist Church and remained a member of this religious body for four years. He did not know that the Methodist Church was not taught in the New Testament or word of God. No one told him that it was not found in the Bible, and it did not occur to him before entering it to read the New Testament. On July 30, 1876, he confessed his faith in Christ and was baptized into Christ at Union City, Tenn., by J. H. Roulhac. He continued faithful in the service of God until the end of his life.

He had an earnest desire to practice law; so, with such help as he could get, he studied law and learned well the fundamental principles of that profession. On April 3, 1883, he was licensed to practice law before the county and magistrate courts of Obion County, Tenn. He continued the study of law as he practiced in the minor courts until November, 13, 1885, when he was licensed to practice law in all the courts of the State of Tennessee. During the time that he studied law he also studied the Bible, and in July, 1886, one year after he had been licensed to practice law in the State of Tennessee, he was invited to preach at Wilsonville, Tenn., now Hornbeak, Tenn. He soon gave up practicing law and gave all of his time to preaching the gospel.

His first protracted meeting was conducted at Minnick, Tenn. He established a church at this place, which con-

tinued faithful to the Lord throughout his career as a preacher. Brother Williams labored earnestly and long in West Tennessee. There are twelve congregations in Obion County, Tenn., which he established. There are four churches which he established in Lake County, Tenn. He did much preaching in Illinois, Arkansas, Missouri, and Kentucky. He baptized two thousand five hundred and twenty-four people; he married two hundred and eight couples and preached three hundred and sixty-six funerals. All this goes to show that he was ever active in the service of the Master.

His sermons were Scriptural and logical. He was a teacher of the Word. He did not keep a record of his work until 1899, but from that time he kept an accurate record of all of his work. He loved the truth and preached it with love and power. He hated error and opposed it with all the vigor of the truth to which he held. He was always kind in opposing the popular religious theories of his day, but he was no coward, and all who knew him knew that he had the courage of his conviction. No man did more for the cause of Christ in his section of the country than did John R. Williams. He was called upon to defend the truth frequently in public discussions; he did this always, winning a victory for the truth. He was an original thinker, a vigorous speaker, and presented his lessons with clearness. He had no time to waste in teaching the vagaries of the theories of man, but taught plainly and simply the word of God.

The churches in Obion County, Tenn., which Brother Williams started, cooperated with him in preaching the gospel; they fell in line with his leadership. No one can estimate the amount of good that has been done through the efforts of Brother Williams. We worked with them for more than forty years. Many other counties could follow the work that has been done in Obion County to great profit. It is commended to every other county in any State. His work in Obion County was similar to that of Brethren Lipscomb and Sewell in Davidson County and in Nashville. The greatest good is done by a man who remains, or men who remain, in a small field of activities and keep everlastingly at the work.

Brother Williams wrote for the Gospel Advocate for

many years. His writings were all placed under the simple title, "Notes from West Tennessee." His writings were widely read and admired by many. He touched upon a wide variety of subjects under his general title, and his writings, like his sermons, were Scriptural and very readable. He sought to teach the churches the truth of God and pointed out many errors into which the churches were drifting. He combated heroically to check the tide of worldliness and innovations that have cursed the churches of this day.

Brother Williams died on September 5, 1927. He was seventy-six years old when he died. He had lived a long and useful life. The following was found in his scrapbook, with a note requesting that it be read at his funeral: "In life I tried to banish all ill feelings from my heart for those who disliked me because of my religious convictions; and, in death, I pray our Heavenly Father to forgive them. I freely forgive and hold malice toward none.... I died as I lived, in full faith in God's word and his promises; and here at this time bequeath my life's work to my poor family and to my brethren and sisters in the Lord, and beg each of you to follow the teachings of God's word, though it lead you away from friends and loved ones of earth. I bequeath my spirit to him who loved me, died for me, and rose for my justification. My race is run; the battle is fought; here ends life's labors. In a few moments my lifeless body will be lowered into the dark, dreamless, tongueless, windowless grave, there to await the resurrection morn, when all shall stand before the Judge of the quick and the dead. Where will you stand in that day? "

The quotation above and the one which will follow give us an insight into the character of this great man. In the same writing, found in his scrapbook, he left this for his family: "To my dear, dear family: For you I lived, loved, suffered, and died. My love for you cannot be penned on paper. It is not in my power to express it. You know my life. Forgive and forget my mistakes, and follow all the good you have seen in me. Love each other. Never, never forget papa. Love all; do good; live the life of a Christian; read God's word each day; never forget to pray. You, too, must soon pass away—must follow me to the grave. But sweet the thought: We can meet again—never, never to part."

WILLIAM HOWARD SUTTON

Some one has said that “the great man is he who does not lose his child's heart.” The truth of this statement is verified in the life of William Howard Sutton; he never



1852—WILLIAM HOWARD SUTTON—1905

lost his “child's heart” in humility and simplicity of life. He was greatly loved because he loved with a great heart his fellow mortals.

William Howard Sutton was born near Trenton, Ga., in Dade County, on August 21, 1852. He became a Christian while in his “teens “—in the seventeenth year of his age. He heard the sweet story of the cross and of God's love for man; he heard and learned the plan of salvation and accepted it with all the fullness of his young and tender heart. In his early life he thus consecrated himself to the Lord and lived true to that consecration. His constant aim and steady purpose was to live the Christian life.

He began teaching school at the age of eighteen and was a success from the first. At the age of nineteen he entered school at Manchester, Tenn. At that time that prince of educators in the upland country, W. D. Carnes (“Pap” Carnes), was teaching at Manchester. Brother Sutton remained under his efficient instruction for several terms. He next took a business course in Cumberland University, Lebanon, Tenn., and afterwards taught in the business department of that school. Later the business department of Cumberland University was consolidated with that justly famous institution called “Bryant and Stratton's Business College,” Nashville, Tenn. When this consolidation was perfected, Brother Sutton became a teacher in that college. He continued as a teacher in this college for some time. On January 27, 1875, he was married to Miss Ella Faulkner, of Lebanon, Tenn., while teaching in Nashville. Soon after his marriage he was called to his old home in Georgia to take charge of a literary school. After teaching there for a while he formed a partnership with Judge Shackelford and established a business college in Chattanooga, Tenn. In 1881 Brother Sutton accepted a professorship in Burritt College, Spencer, Tenn., and taught in that college nine years. In 1887, while teaching in Burritt College, he was asked to take the place of president of the college. He did so, succeeding Prof. A. G. Thomas, who had held the presidency of the college for only one year. Brother Sutton continued as president of the college for two years, resigning in 1889, and the lamented W. N. Billings-ley was elected president to fill the vacancy made by the resignation of Brother Sutton.

Brother Sutton was a successful teacher. He was effi-

cient in the branches which he taught and was apt to teach. He had a way of winning the hearts of his students. Many of his students are still living who remember the love which he had for them and which they reciprocated. The pure life of Brother Sutton so impressed his students that they were inspired to be good. His genial life made him a pleasant companion. A teacher who is successful builds his own character into that of his students; hence Brother Sutton was a blessing to all of his students.

While Brother Sutton was teaching in Burritt College he saw the need of preaching the gospel to the people in that mountain country. Many of them had heard but little preaching, and that which they had heard was so mixed with tradition and error that they did not understand the Bible and the way of salvation. Brother Sutton's heart yearned for their spiritual welfare, and he preached the word of God to them for the sake of doing them good. He received little or nothing for his preaching among them. He was prompted by the lofty motive of saving souls. He also preached to the college students and the congregation in the town. He did not think at the time that he would give all of his time and energy to preaching the gospel, but preached from a sense of duty and a love of the salvation of souls. As he developed as a preacher, demands for his services became so numerous and he felt so keenly his responsibility to preach the gospel that he finally decided to give up his position as president of Burritt College and devote his whole time to preaching the gospel. When freed from the responsibilities of the college, he dedicated himself to preaching and consecrated his life to that work, and few men ever accomplished more in the same length of time in the counties where he labored than did W. H. Sutton.

For sixteen years Brother Sutton preached and held protracted meetings without a vacation. Through the strong solicitation and earnest persuasion of the church at Sparta, Tenn., he moved from Spencer to Sparta, and the church there had fellowship with him in his preaching until his death. The church at Sparta bought a tent, and Brother Sutton went out and preached under the tent where there were no congregations or houses of

worship. Brother Sutton, by the power and simplicity of the gospel, converted sinners to Christ, established new congregations, and strengthened the weak churches in that country. His labors were confined generally to White, Putnam, Warren, Van Buren, and adjacent counties. He held successful meetings in Nashville, Chattanooga, Murfreesboro, Lebanon, Fayetteville, and many other towns. Frequently he was called to other States, but he preferred, as he said, to preach in the destitute fields where there was greater need.

Brother Sutton was educated and refined. He loved the truth of God and loved to preach it. He preached acceptably to the most intelligent and refined congregations; he also preached to the less cultured with that simplicity which enabled them to understand and accept the terms of salvation. His delivery was pleasant, his appearance in the pulpit attractive, his bearing dignified, and his influence as an exhorter unexcelled. Out of the pulpit he was a kind, gentle, and lovable man, and he had friends because he showed himself friendly. He was prudent in his association with others and considerate of their happiness. He was courageous and not afraid to speak the truth with firmness. He always preached the gospel in a clear and forceful manner. His arguments were logical and convincing, and his exhortations and persuasions were almost irresistible. His message came from his heart and reached the hearts of his hearers. He had few equals in the pulpit. He was successful in converting sinners and in building up the church. He could console and counsel, encourage and reprove, instruct and warn, with humility and love, so that all who came under his influence were blessed.

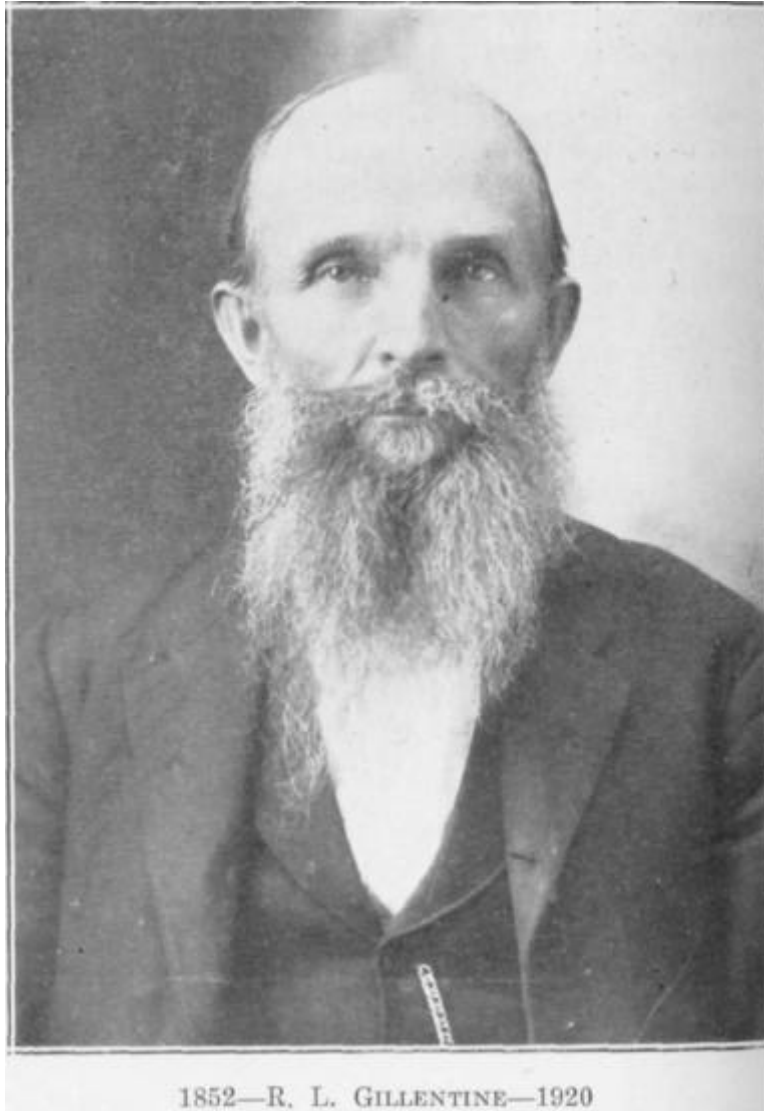
All who knew Brother Sutton testified that he was a good man. The lamented E. A. Elam said: "Some preachers are noted for their eloquence; some, for their logic; some, for their being debaters; and some, for their eccentricity; but I would rather live, as Brother Sutton lived, a power for good, noted for righteousness and godliness—genuine goodness—than for all other things combined. Without genuine goodness, all else amounts to nothing."

Brother Sutton was in a meeting at Algood, Tenn., in

1905. He had been preaching there day and night for one week. Soon after nine o'clock on the second morning of the second week of the meeting, July 9, 1905, he was suddenly stricken and died immediately. His body was taken to Sparta and laid to rest there. A large multitude assembled to pay tribute to the memory of this great man of God. Every one who knew him called him "Brother Button." He had a kind word for everybody and his friends were numbered by his acquaintances. For the length of time that he lived, labored, and loved, possibly no other man ever did more good than did Brother Sutton. Many who were blessed by this good man are still living and cherish sacred memories of him.

R. L GILLENTINE

When God measures a man, he does not estimate the elements of greatness as does man. God does not measure the greatness of a man by his physical prowess, though



this may be an asset to the man; neither does God take

into account the wealth that one possesses, though one may use wealth to the honor and the glory of God; nor does God base his estimate upon man from the patriotism that is attributed to man, though a love of one's country may help one to be great; nor does God reckon only the intellectual powers of man, though these may help him fill his mission in an acceptable way. God's measure of greatness of any one is based upon the service that one renders in the name of the Lord Jesus Christ. When measured according to this standard, R. L. Gillentine was a great man.

Richard Leek Gillentine was born in Van Buren County, Tennessee, not far from Spencer, January 28, 1852. He was the youngest child of "Squire" John Gillentine. His father was one of the first settlers of the historic little town of Spencer. He figured largely in the affairs of his county. John Gillentine served as a justice of the peace for many years and was chairman of the county court for a long period of time. He was one of the promoters of Burritt College and the first president of the board of trustees of that college. He was a public-spirited man and did much to promote the civic affairs of his town and county.

John Gillentine was reared in the Baptist faith. He belonged to that branch of the Baptists known in that country as "Hardshell Baptists." The Hardshell Baptist Church withdrew fellowship from him because he permitted the Separate Baptists to hold meetings in his house. After being dismissed from the Baptist Church he studied the Bible, and later became a member of the church of Christ. He reared his family in the fear of God and in the knowledge of his truth. The Gillentine family had left to it a rich legacy of a Christian father and mother.

Young Gillentine inherited a deeply pious nature and strong intellectual powers of mind. There were but few advantages for mental development and soul culture among the mountain people where he grew up. However, these mountain folk were richly endowed with the simple elements of frugal industry and honesty. They had their code of honor, and they strictly followed it. R. L. Gillentine was reared among the simple folk of that mountain

country and attended the schools of his county. His education was attained under great difficulty. His school days were interrupted much by nonattendance. He seldom had the advantage of more than three months of schooling at a time. He was eleven years old when the Civil War began. This deprived him of many school advantages. During the war he moved to Monroe County, Kentucky, and there attended school for two short terms. One of his teachers was William Sewell, a brother of the justly famous and lamented E. G. Sewell. In 1869 his father died, leaving the responsibility of caring for his mother and sisters upon his shoulders. He was seventeen years old when his father died, and the responsibilities of providing for the family were so great upon him that he never had an opportunity of attending school any more. No one is to infer from this that Brother Gillentine was an uneducated man. He was well informed and could discourse in conversation intelligently and profitably upon any topic of the day.

Brother Gillentine became a Christian in early life. His was a rich, pious nature, and the stories revealed in the Bible made profound impressions on his heart and helped to mold and direct his life. While a child he often wept at hearing told the stories of the Bible, and especially the suffering of our Savior. Many times when he would hear read the New Testament, describing the sufferings and death of Jesus, he would go off in a secluded place and weep. His heart was kept tender by the memory of the sufferings of his Lord. He became familiar with the Bible and delighted in the study of the word of God. We may know that one who was so deeply impressed with the truth of God and one who had a tender conscience could not refrain from telling the old story of the cross with pathos and power.

Brother Gillentine began preaching in his early twenties and continued throughout his life. There was a great need for preachers in that mountain country at that time, and Brother Gillentine met in a large measure the needs of his countrymen. He loved the truth of God and loved to preach the gospel. There is not a precinct in that mountain country that he did not visit and proclaim the gospel as God's power to save. He rode horseback thou-

sands of miles and taught the people the plan of salvation and encouraged them to accept it. He taught God's people the way of the Lord more perfectly. He was a lover of peace and preached Jesus as the Prince of Peace. His labors were not confined to the sequestered county of Van Buren, but his labors extended into Warren, De Kalb, Bledsoe, Overton, and Sequatchie counties, all in Tennessee. He preached extensively in Kentucky, Mississippi, Alabama, Texas, New Mexico, and Oklahoma. No preacher could preach the gospel with more clearness and tender pathos than could R. L. Gillentine. Often while preaching tears flowed down his cheeks and his hearers were moved to weeping. Few preachers could excel him in warm, fervent, earnest exhortation; and these appeals to aliens to obey the gospel were almost irresistible. He moved thousands of people to accept Christ by his simple, eloquent exhortations.

In 1910 he moved from Spencer to Hollis, Okla. His family had been reared at Spencer, and all of them had been educated in Burritt College. He had been one of the elders of the church at Spencer for many years, and through his efforts and guidance the church filled its mission well. Through his influence and teaching the entire citizenry of Spencer were either members of the church of Christ or very favorably inclined to it. So strong was the influence of the church at Spencer under his guidance that no denomination could get a foothold in the town. After moving to Oklahoma, he located on a farm and preached much of his time. The last years of his life he gave all that he received for preaching to other preachers to work in destitute places.

Brother Gillentine died on January 29, 1920, at his home in Hollis. He was sixty-eight years and one day old when he died. No man has served his fellow man and honored God in his service more than R. L. Gillentine. He sacrificed much for the cause of Christ and rendered loving service in his name unto the journey's end.

W. N. BILLINGSLEY

William Newton Billingsley was born at Pikeville, Bledsoe County, Tenn., on November 9, 1853. His father was John M. Billingsley; his mother, Hannah Myers Billingsley. His father was a native of Kentucky and a preacher of the gospel; he also



1853—W. N. BILLINGSLEY—1912

taught school and farmed. In 1855 his father moved to Van Buren County, Tenn. Here the

subject of this sketch grew to manhood, and received his early training in the public and private schools of that county.

W. N. Billingsley was endowed with a strong body and a vigorous mind. After attending Union Academy, in White County, Tenn., he afterwards entered Burritt College in 1868. He remained in this college for four years and was graduated in 1872. After his graduation he began teaching in Eaton Institute, in White County. While teaching in White County he was elected Superintendent of Public Instruction for that county in January, 1887, and served two terms in that office. He rapidly rose to prominence in the school work and was elected president of the State Association of Public School Officers. Under his direction the schools of White County were graded and a uniform series of textbooks adopted. This was before there was a uniform series of textbooks for the State of Tennessee. Through his influence the standard qualification for teachers was raised. State and county institutes were held in his county. His ability as an educator was soon recognized by educators throughout the State and the South.

He taught for two and a half years in Eaton Institute. He resigned his position there to accept the principalship of Onward Seminary. He remained here for fourteen years, and made it one of the outstanding schools in that section of the country. In 1889 he was elected president of Burritt College, at Spencer, Tenn. He remained president of Burritt College for twenty-two years. He resigned as president of Burritt College in 1911 to become a member of the faculty of the Middle Tennessee State Normal, at Murfreesboro, Tenn., now Middle Tennessee State Teachers' College.

Gov. Benton McMillin appointed Professor Billingsley as a member of the State Textbook Commission in 1899, and he served on this commission until 1904. He served as president of the State Teachers' Association, and also was a member of the State Board of Education. There was no position of honor and trust connected with our educational activities that Professor Billingsley did not fill with distinction and fidelity. He was appointed as commissioner to the Paris Exposition in 1900. On this trip he made a

tour through France, Germany, Switzerland, Austria, Italy, England, Scotland, Ireland, and Wales. On this tour he visited many of the colleges and universities of those countries.

Professor Billingsley's greatest work was done while president of Burritt College. He always had a full school, and he came in touch with all of his students. It was the good pleasure and benediction of the writer of this sketch to sit at his feet and receive instruction from him for two years. He was always anxious to promote his students, but he was rigid in his requirements for thoroughness. He taught much more than the lesson contained in the textbook: he taught the principles of honesty and integrity, truthfulness and loyalty, fidelity and courage, to his students, and instructed them in the principles of noble manhood and true womanhood. He never promised reward or punishment without giving it. He taught with firmness, punctuality, and originality. No better teacher for his day ever entered the classroom. His habits were well regulated, and he never deviated from his daily routine of work. He was a successful disciplinarian. His school was well regulated and he maintained strict order in all of his classes. He had learned well from his predecessor, W. D. Games, the lessons and principles which helped him to be a successful teacher.

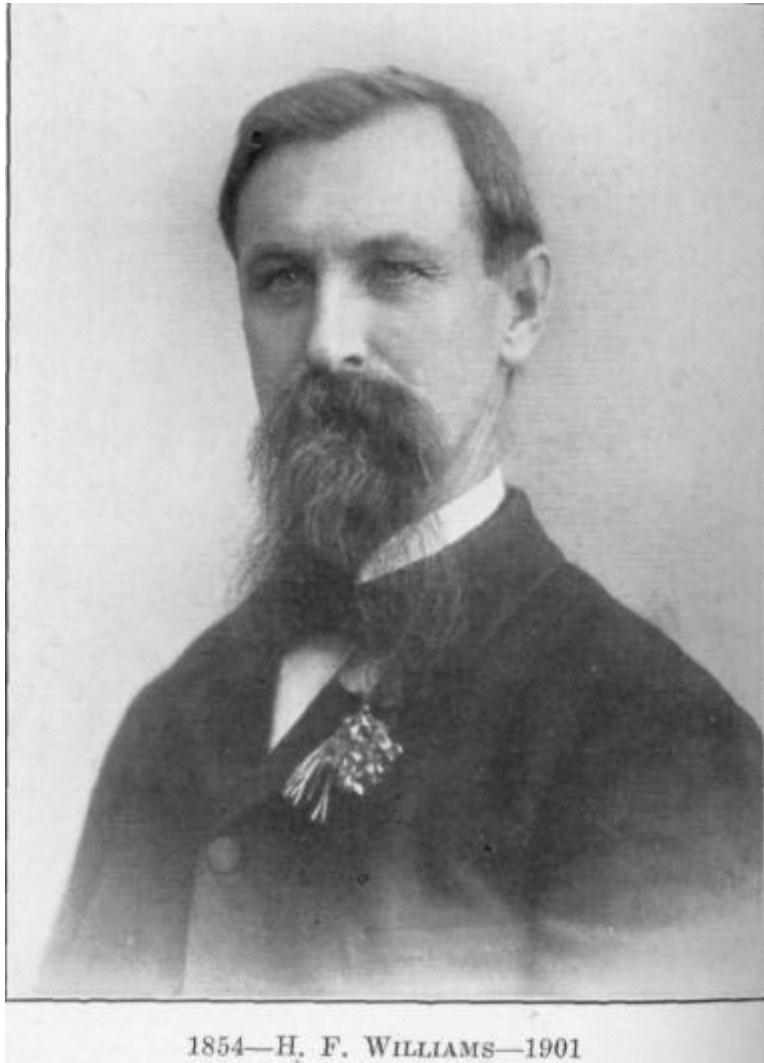
Brother Billingsley became a Christian in early life. He studied the Bible and grew in grace and the knowledge of Christ Jesus. While most of his time was occupied in teaching, yet he found time to study the Bible. He would not be called a "preacher" in the modern sense of that term; nevertheless, he preached the gospel with power and persuasion. He was as regular in attending church and prayer meeting as he was in his school work. He preached almost every Sunday at the church house in Spencer, and taught a large Bible class every Lord's day. He gave his life to the people of the mountains and served them faithfully to the end. No man has done more to uplift, educate, and bless the mountain people than did Prof. W. N. Billingsley. The people respected him and honored him for his service to them. He had a genial nature and gave a pleasant word to all. He enjoyed a good joke and could tell one to the delight and entertain-

ment of his company. Many of his students who were not Christians when they came to him learned the truth and accepted it before returning home. As an educator, he had an influence with all whose lives his life touched. He was tactful in presenting the great truths of the gospel, and seldom lost an opportunity to present these truths to his students and his friends.

Soon after leaving Burritt College and while a teacher in the State Normal at Murfreesboro he became afflicted. He was taken to the hospital in Nashville, Tenn., and underwent a surgical operation. He did not recover from this operation. He died on March 26, 1912, at the hospital. His body was taken back to the mountains that he loved and laid to rest by the people whom he had served so long. The funeral oration was delivered by Prof. L. S. Gillentine, a student and fellow teacher for a number of years. Professor Billingsley's contribution to the cause of Christ in service was the greatest contribution the people of the Cumberland Mountains had ever received.

HENRY FRANKLIN WILLIAMS

The wonderful possibilities in man are to be seen in the subject of this sketch. Every organ of the human body and every member of it lends itself to the



accomplishment of the mission of human life. These organs and members are the human channels through which the

spirit or soul of man operates. The possibilities of the human life may best be seen when some of these useful members, through accident, have been eliminated, or the powers of the soul may be seen to accomplish their work in spite of the mutilation of the physical body.

In 1810, James Williams and wife, Sarah Allison, migrated from Virginia to Tennessee and settled near Chapel Hill. James Williams was a pious man and an ordained minister of the Methodist Church. He lived and died near Chapel Hill and his ashes now rest in the cemetery there. Among his children was one named "William Allison Williams." He grew to manhood and married Mary Wilhoite Murdock. After his marriage he moved to Rally Hill. Here he lived and reared a large family of children. Among his children was Henry Franklin Williams, the eighth of eleven children. He was born on February 19, 1854. His mother died in 1860, when Henry Franklin was only six years old. The children were scattered after their mother's death, and an older sister took Henry Franklin to live with her in Mississippi. After living with his sister in Mississippi for four or five years, he returned to Tennessee to live with his father and stepmother.

Three of his older brothers were in the Confederate Army. After the close of the war in 1865, when Henry Franklin was eleven years old, he was assisting in the operation of an old-style sorghum mill and happened to the misfortune of getting both hands and one arm mangled in the mill. The doctor said he might as well die, for with no hands the boy would be a burden on others. His kind-hearted stepmother begged the doctor to save one thumb on his left hand, which was crushed badly. With no right arm and only a thumb on the left hand, he was left to battle through life with this great handicap. It seemed that he was helpless and would indeed be a burden upon others. However, young Williams determined that, in spite of his being a cripple, he would be a burden to no one, but would be a help to others. If every boy had the determination that young Williams had, the world would be far better off. He attended school in his community for a few months and made good use of his opportunity.

In 1876 he entered school at Mars' Hill under the lamented T. B. Larimore. He had obeyed the gospel in 1872 at the age of sixteen. He inherited a strong pious nature and had cultivated perseverance through his misfortune until he had determined to make a success at whatever he could find to do. He had moved from Giles County to Maury County when he entered school at Mars' Hill. As a student there, he was patient and persevering. He entered school determined to obey every regulation and get the most out of his school work. He was not in sympathy with disobedience or ungodliness. He was emotional in his nature, but guided his emotions by strong, intelligent conviction. He appreciated his opportunities and made rapid development while in school. He supported himself while in school by selling books and subscriptions to the Gospel Advocate. He was economical in his living and knew how to spend money to the best advantage. He not only paid all of his expenses while in school, but even sent money to his father to help the family bear the expenses of living. Think of a young man with only one arm and no hands supporting himself while in school and at the same time helping his father support the family at home!

After leaving Mars' Hill in 1878, he taught school in Mississippi for one year. Next he came to Lincoln County, Tennessee, and taught in that county in 1879 and 1880. In 1880 he was elected County Superintendent in Lincoln County and served one term. After leaving Lincoln County, he moved to Williamson County and taught school at Calender's Station. On December 16, 1880, he married Miss Ella Maulsby, of Giles County. She was a teacher in the public schools at that time. In 1886 he moved to Pulaski and became field editor of the Gospel Advocate. He continued this work until his death. In the fall of 1889 he moved to East Nashville and traveled for the Gospel Advocate and preached the gospel. After coming to Nashville he helped start a congregation in "Robertson Schoolhouse," located on what was later known as Tenth Street. The first meeting was held on October 26, 1890, in one room of that frame house. There were present at the first meeting nineteen members of the church and eight who were not members. He was

associated in this work with William Lipscomb, Sr., E. G. Sewell, and T. P. Bonner. This congregation grew and later became known as the Tenth Street Church, and is now known as the Russell Street church of Christ. Brother H. F. Williams was one of the first set of elders that the congregation had.

Brother Williams wrote much for the Gospel Advocate. It was remarkable that he could do so much work and so many things with no hands. He managed with the one thumb left on the stub of his hand to feed himself, dress himself, and do anything else that he wanted to do. He was not dependent upon others. He held the pencil in his mouth and wrote a very legible script. The writer of this now has on his desk letters and manuscripts which he wrote. Again we are constrained to remark, how much can a determined soul accomplish in spite of handicaps! Brother Williams traveled for the Gospel Advocate, taught school, preached the gospel, and supported his wife and eleven children. He asked no assistance of any one. He was humble and appreciative of all favors shown him, but he did not want to be dependent upon any one.

His work took him from his home most of the time. A man's character may be estimated largely by what he thinks of his family and what his family think of him. The following letter, written to one of his sons while he was waiting for a train at Normandy, Tenn., reveals much of his character:

My Dear Son: While waiting, and as it is raining, I want to talk a while with you. When away, I think of so many things I would like to say; but as I am with you so little, I forget them. So far you have pleased me so well by your good behavior that I almost dread to call your attention to the many temptations, pitfalls, and hidden evils that beset your pathway. Your desire to be really good and do the right, with a strong will to resist "every appearance of evil," will strengthen you to overcome. Your native good sense will enable you to judge between the good and evil and choose the good; but your main reliance must be on the Lord. "Trust in the Lord with all thine heart;" "commit thy way unto the Lord," and "lean not unto thine own understanding;" trust him, "and he shall give thee the desires of thine heart;" call upon him in every trouble. But you know these; only, I would have you drink more and more into their meaning.

The first special temptation I feel like warning you against is bad companionship, either boys or girls. Here

quality is the one thing to be desired all the time. Second, handling other people's money. In one sense, handle it as it were trash; in another sense, as it were your very character itself. "The love of money is a root of all kinds of evil." "A good name is rather to be chosen than great riches." "A little that a righteous man hath is better than great revenues without right." Resent evil suggestions with all the power and prayer of your soul at the very first point, if you would be a truly successful man—strong in the Lord and in the power of his might. Evil thoughts entertained are like bad visitors. Hearty love of the truth and the companionship of the pure in heart are the very best safeguards. Love to mamma and all the dear, precious little ones. "Keep thyself pure.

" Your loving father,
H. F. WILLIAMS.

Brother Williams was a sound gospel preacher. He was always in earnest and very thoughtful and practical in the application of his teaching. People who heard him preach said they never heard him without learning something. Many are still living who were blessed by his preaching.

Brother Williams not only had to battle through life with great odds against him, but he also met a tragic death. On Wednesday, February 13, 1901, he and Brother F. B. Srygley were riding in a buggy on Cedar Street, in Nashville, when an electric car struck his buggy and threw both of them out on the street. Brother Williams fell on the side on which he had no arm. His head received the full force of the fall. He was taken to an infirmary, and it was thought for a while that he would survive. He had much vitality and energy and had made a brave fight all his life; but the blow was too much and he passed away, February 16, 1901, at the age of forty-seven. He was buried in Mount Olivet Cemetery. HP had lived a good and useful life; he had served the Lord and trusted him with all his heart; he had been successful in spite of his great handicap; and he was successful in his death because he trusted in the Lord. His life is an inspiring example as to what one can do if fired by ambition and blessed with an indomitable will and a simple trust in the Lord.

E. A. ELAM

We are not far enough removed from the life and work of this great man to estimate the permanent good that he accomplished; and, again, his passing has been



of such recent date that it is difficult to select just the kind of

matter from the great bulk that is before us to crowd into a short biographical sketch. It is right to remember the good that men do and pay just tribute to them. We should cherish their memory, emulate their example, and teach their virtues in so far as they followed Christ and blessed the world. We have before us such a character in E. A. Elam.

Brother Elam was born on March 7, 1855, at Fosterville, Tenn. His father was a farmer and merchant. E. A. Elam was taught industry and frugality, and he learned these lessons well and practiced them throughout his life. His parents were of the Baptist faith at first because they had not studied the Bible. His father heard Tolbert Fanning preach the gospel, and he at once made a study of the New Testament and found the light and beauty of the truth. He immediately became a Christian and taught his children the way of the Lord.

Brother Elam first received educational training in the county schools near his home. He began teaching in the public school in his neighborhood at the age of seventeen. He was a success as a teacher from the beginning. After teaching one term, he entered Franklin College in 1872. The college was then run by Prof. Jack Fanning, a half brother of Tolbert Fanning. He attended school for one session and then taught for a session. He continued this for a few years. In February, 1876, he entered Burritt College, which was presided over at that time by W. D. Carnes. He would attend school for one session and then teach in the public school for a session, continuing this until he graduated from Burritt College in 1879, when T. W. Brents was president of the college. In the fall of 1879 he went to Mars' Hill, Ala., and began teaching with the lamented T. B. Larimore, and continued his work with Brother Larimore for one year. During this time he began preaching. He preached his first sermon in the courthouse in Florence, Ala. There was no church house owned by the disciples there at that time. At the close of the school year there he entered into evangelistic work and gave all of his time to preaching.

Brother Elam was a diligent student of the Bible from the time that he became a Christian until his death. He

studied it by day and meditated upon it by night. He was an eloquent speaker and spoke with ease and fluency. He had a charming voice, and was said to be one of the most eloquent preachers in the brotherhood when in the zenith of his power. He spoke with persuasion, and many were moved to give their lives to God through his preaching the gospel. Few men baptized more people than did E. A. Elam. He was blessed with good judgment, a sympathetic heart, and a persuasive tongue, and he consecrated all that was in him to the preaching of the gospel. Brother Elam did much preaching to the church. He was anxious to enlist men and women in the service, but he was as anxious for them to continue faithful until the end. He memorized much of the Bible. His sermons were filled with Bible thoughts, and much of them was expressed in Bible language.

Brother Elam was a peacemaker. He loved peace, and he gave much time to teaching peace and helping others to come into a fuller knowledge of the blessings which come to the life of those who love peace. Perhaps he did more to bring brethren who were alienated together in peace than any man during his generation. His wise counsel and godly influence were sought by many in settling church troubles. He traveled extensively and visited numerous churches in order to bring about peace and good will among brethren. He strongly opposed Christians' taking part in carnal warfare. He did what he could to keep the Lord's people out of war and encouraged them in all of the avenues of a quiet and tranquil life. He collected all that the Bible teaches on peace at the beginning of the World War and published to the world what God has taught about peace. He wanted his brethren to know that which God had taught about peace. The last article that he wrote for the Gospel Advocate was on the subject of peace.

Great as E. A. Elam was as a preacher of the gospel, he was as great as a writer. He wrote the Uniform Lessons for Sunday-school literature for nearly thirty years. His lessons were clear, convincing, thorough, and Scriptural. There are many still living who can say that they have learned more Bible from studying the lessons writ-

ten by E. A. Elam than from any other source. He began writing for the Gospel Advocate soon after he began preaching and continued for nearly fifty years. He wrote, as he spoke, with grace and ease, and his writings were filled with Scriptural quotations. His instruction through the Advocate was appreciated by many, and his timely admonitions and rebukes have saved many from error and destruction. He was a prolific writer and wrote upon a great variety of subjects covering the whole counsel of God.

Brother Elam appreciated the importance of teaching young people aright. He became interested in the Nashville Bible School because of the good that it was doing under the guidance of J. A. Harding and D. Lipscomb. At the strong solicitation of Brother Lipscomb, he became a member of the board in 1901. He served on the board until his death. He filled many important positions connected with the college. He served as a member of the board from 1901 for twenty-eight years; he served the college as president for six years; he served as president of the board for six years; he served the institution as teacher of the Bible and church history for twelve years. He filled all these positions with honor and was a blessing to the hosts of students. He was also a member of the Board of Trustees for the Fanning Orphan School for many years, and served as president of the board for more than ten years.

Brother Elam made valuable contributions to the literature of the brotherhood with his pen. In addition to his writing the Sunday-school literature and editorial articles for the Advocate, he wrote a number of books. He was the author of "The Bible Teaching on Sanctification," "Life of J. M. Kidwill," and "The Bible versus Theories of Evolution." All of these books show that their author was profoundly in earnest and thorough in his knowledge of the Bible, and they should be in the library of every Christian home.

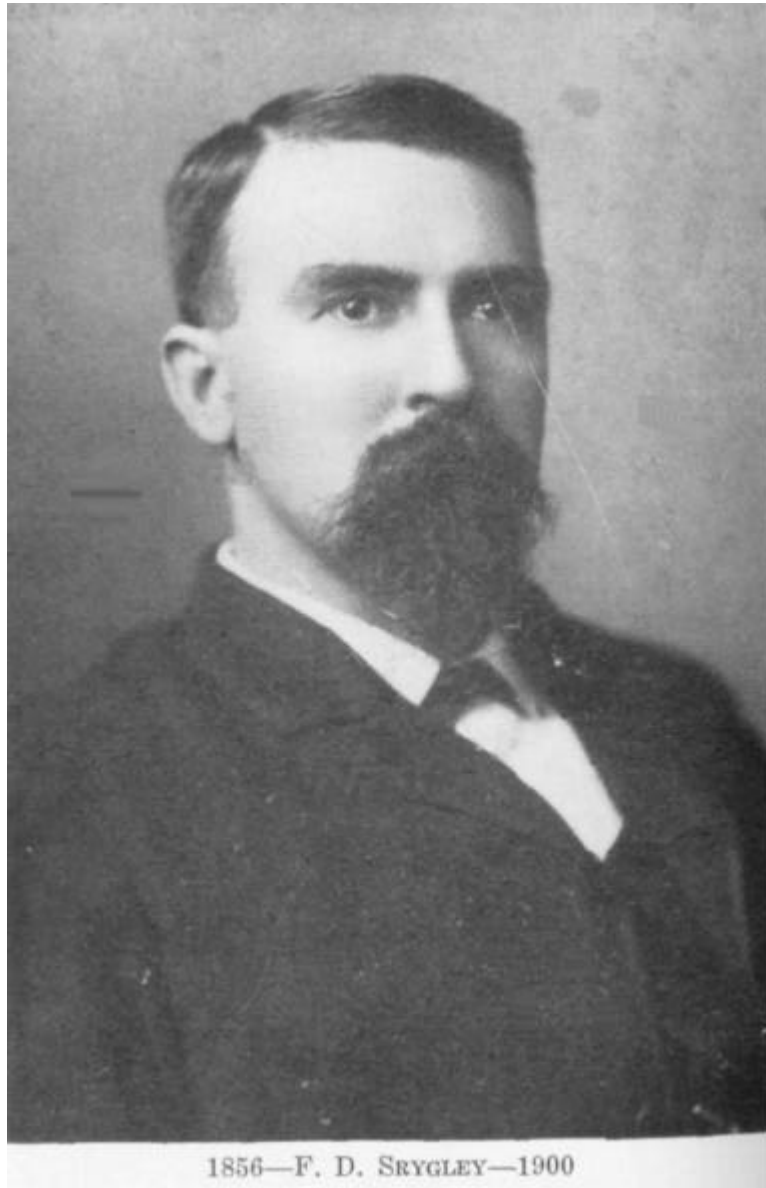
No one is able to estimate the value to society of such a life as that lived by E. A. Elam. By precept and example, for more than half a century, he consecrated all that was in him to further the cause of righteousness.

Truly, he left a rich heritage to a younger generation, of honesty and integrity, uprightness and faithfulness, loyalty to God and love for his truth. The writer of this sketch received a large share of blessings through association with him. It was his privilege to be acquainted with Brother Elam for nearly thirty years. He sat in his classes and studied the Bible, preached with him and labored with him in settling difficulties in churches, worked with him as a member of the board of directors of David Lipscomb College, and assisted him in his last days in writing Sunday-school literature and "Elam's Notes."

Brother Elam died on March 14, 1929, at his home in Bellwood, near Lebanon, Tenn. He was just a few days more than seventy-four years old. Funeral services were conducted by the writer and S. P. Pittman. Many living today can truly say that E. A. Elam led them into a fuller knowledge of God's word and encouraged them in a closer walk with God.

F. D. SRYGLEY

A truly good man is also a great man. The standards of the world do not make goodness and greatness synonymous, but no one can be truly great without being



good. The subject of this sketch was a good man, and therefore

a great man. There are other traits of character which helped to make him great.

F. D. Srygley was born on December 22, 1856, in the hill country of North Alabama. His parents were James H. and Sarah J. Srygley. They lived at Rock Creek, in Colbert County, Ala., when F. D. Srygley was born. His mother was the daughter of a Cumberland Presbyterian preacher. She was a pious, good woman. Both his parents were honest toilers and lived a simple, frugal life; so their children were nurtured in industry and learned the valuable lessons of economy. F. D. grew up with small advantages of an education; however, he was endowed with a strong intellect and a yearning desire to acquire knowledge. He took advantage of the few opportunities that he had and made rapid progress in his education. He entered Mars' Hill Academy and studied under the late T. B. Larimore. He became a Christian in August, 1874.

There sprang up a genuine love for Brother Larimore early in his life. He loved him as he loved no other man, save his father; and his love was reciprocated by Brother Larimore. Their love for each other was like that of Jonathan and David and Damon and Pythias. They were in each other's company at every moment possible, and when separated they frequently wrote long letters to each other. Their love for each other helped both of them to be good and useful men. Brother Srygley wrote for the public much about Brother Larimore, and Brother Larimore publicly acknowledged his love and gratitude for Brother Srygley.

Brother Srygley was a close student of the Word of God. He never doubted it for a moment. He began preaching the gospel soon after he became a Christian. He was logical in presenting his subject, and, above all, he was Scriptural in his teaching. He had no theories to preach; but he loved the truth of God, and loved to preach it. His style was simple and direct. The common people understood him and loved him. His labors were largely among the country people. No church or community was denied his services because of lack of funds. He said that the large and wealthy churches could get almost

any preacher they wanted, but that the weak churches could not; so he preferred to labor with the weak ones.

Brother Srygley was not only a preacher of great ability, but he was a ready writer. Early in his career as a preacher he began wielding the pen, and those who have read his writings know that he was mighty with the pen. He was editor of the Old Path Guide for some time. He was associated with the lamented F. G. Allen in publishing the Old Path Guide, and traveled extensively in the interest of this paper and increased its circulation very much. F. G. Allen established this paper in Louisville, Ky., in 1879. Brother Srygley and Brother J. C. McQuiddy were schoolmates in Mars' Hill Academy under T. B. Larimore. Through Brother Srygley's influence Brother McQuiddy became associated with F. G. Allen in editing the Old Path Guide. At that time the paper was giving its influence to organized mission work as an expedient for preaching the gospel.

In November, 1889, he became one of the editors of the Gospel Advocate through the influence of Brother J. C. McQuiddy. When he began his work of writing for the Advocate, he held to his views of organized mission work as expressed in the Old Path Guide. He was asked to write in the Advocate against the missionary societies. He would not agree to do this, but did agree to be true to his convictions and follow where the Bible led him. He also agreed to make a thorough study of this question from the light of Scriptural teachings. He really entertained the hope that he would teach those who were opposed to societies the error of their way, but he soon found that there was no authority in the New Testament for such organization. He studied the question earnestly and prayerfully, and finally reached the conclusion that organized human societies, other than the local congregation, for the preaching of the gospel, were sinful and should be condemned. He had the courage of his conviction and began writing with emphasis about the New Testament church, together with its organization and mission. He studied the church from every angle as revealed in the New Testament. He wrote much about it, and no one of his day, and probably no one since his

time, had a clearer conception of the New Testament church and its mission than did F. D. Srygley.

In writing of the New Testament church, he expressed frequently and clearly the great truth that “one cannot be a Christian and not belong to the church, for the reason that the same process that makes one a Christian constitutes him a member of the church.” He emphasized that the church is the household of faith, or family of God, and, as such, includes all Christians; that the church is the body of Christ, and every Christian is a member of it. He continued teaching on this point until the readers of the Advocate of that generation learned the lesson well. He had no apology to offer for repeating this fundamental truth. He said: “To hammer constantly on one point is both tedious and monotonous, but no man can drill a hole in a hard substance without hitting many licks in the same place.” He further said: “It has been urged in these columns, in season and out of season, for several years, that the popular denominational idea that folks can be Christians without belonging to the church is contrary to the plain teaching of the New Testament.” Brother Srygley met every phase of error on this principle and refuted it. All opposition to this central thought of the church and the process of becoming a Christian was doomed to fall when attacked by F. D. Srygley.

Brother Srygley's permanent work for the cause of Christ consists in the main in the books which he wrote. All of his books are worthy a place in the library of any home. They are as follows: “Larimore and His Boys,” “Seventy Years in Dixie,” “Biographies and Sermons,” and “Letters and Sermons of T. B. Larimore.” Since his death his able and gifted brother, F. B. Srygley, has compiled many of the editorials published in the Advocate into book form, bearing the title, “The New Testament Church.” Brother Srygley was first-page editor of the Advocate for a little more than ten years, and occupied this position when he died.

Brother Srygley died on August 2, 1900, at his home in Donelson, Tenn. His lifelong friend, the late T. B. Larimore, preached his funeral. His body was laid to rest in beautiful Mount Olivet Cemetery, Nashville, Tenn.

M. C. KURFEES

In the passing of Brother Kurfees, the church at Haldeman Avenue, Louisville, Ky., has lost an able preacher of the gospel; the cause of Christianity, one of its most



1856—M. C. KURFEES—1931

able defenders; and the brotherhood at large, a beloved brother in Christ. It seems that the old brethren are passing

away rapidly. Brother Kurfees had “fought the good fight, finished the course, and kept the faith;” hence there was awaiting him “the crown of righteousness, which the Lord, the righteous Judge,” had reserved for him.

Marshall Clement Kurfees was born on January 31, 1856, near Mocksville, N. C. He was reared on the farm and trained in all of the difficult tasks incident to farm work. His people were members of the Methodist Church and gave him such training as was common at that time in that section of the State. Young Kurfees, when but a lad of thirteen summers, became anxious to be a Christian. He knew nothing of the Bible, and no one suggested to him that he study the Bible. He sought religion after the fashion of that day. He went to the “mourners' bench” with all the earnestness of his soul and tried with all the strength of his might to “get religion.” He wept bitterly and prayed fervently over his condition, but he found no satisfaction. Again he tried to “get religion” in 1871, when he was fifteen years of age, and again he tried with all the earnestness of his soul to “feel a change,” but no change came. Finally he resolved to join the Methodist Church and live the best he could.

A few weeks after he had joined the Methodist Church he heard the gospel preached by a pioneer preacher, G. W. Neely. This was the first man he ever heard preach who used the Bible in teaching the people what God would have them do to be saved. This impressed young Kurfees very much, and he decided that he would read the Bible. He began earnestly reading the New Testament, and continued his reading until he had read it through. The next preacher of the gospel that he heard was the lamented W. L. Butler. He was greatly impressed with the clearness of the plan of salvation as presented by Brother Butler, and on July 24, 1872, he was baptized by Brother Butler into Christ Jesus. Since he had become old enough to give any attention to religion, he had desired to be a preacher; so, on the day that he was baptized, he resolved to preach the gospel. His desire to preach grew until it became a determination.

Brother Kurfees had small advantages for an education in that section of the State. He knew that he should have a better education if he should preach the gospel; so he determined to prepare himself better for the great work of proclaiming the gospel. He was too poor to attend college, but he studied at home and took advantage of the opportunities afforded him in the schools near him. He knew that his father was unable to send him to school. Two years after he had become a Christian his father left the Methodist Church, as did his mother. His father and mother were anxious for him to go to college, but were not able financially to send him. His father made him the proposition to release him from home duties and obligations and let him go and make his own way through college. Brother Kurfees at that time was happy, because he knew that the determination which he had would enable him to get the necessary education. It was his desire to attend Bethany College in West Virginia, but through the influence of W. L. Butler he went to Lexington, Ky., to the Kentucky State College, now Transylvania College and the College of the Bible. He did not have the money for transportation, but traveled on foot much of the distance from his home to Lexington. He entered the college in September, 1874. He was graduated in 1881 with the first honors of his class. He worked his way through college. This took him longer than had he had the money to pay his expenses.

The year after he entered college he began preaching. The same year he began to teach in the public schools in Kentucky. He would teach part of the time and preach and then go to college. He was a successful preacher from the beginning. He was a diligent student and mastered whatever subject or course he undertook. He was never satisfied to leave a subject until he had all the information concerning it that it was possible for him to obtain. He not only trained himself in thoroughness, but also in accuracy in stating facts and correctness in expressing himself. He had a logical turn of mind and thought systematically and logically. His sermons were models in diction, logic, and Scripture. He did much evangelistic work in Kentucky, Illinois, and North Carolina. He established many churches and baptized hun-

dreds of people while doing general evangelistic work. He preached much in those days in destitute fields and met all kinds of opposition. He was brought into discussions and held debates with preachers of the different denominations in those States. He held debates with Quakers, Lutherans, Mormons, Episcopalians, Methodists, and Baptists. In all of these discussions he maintained his high standard of Christian deportment.

Brother Kurfees was a ready writer and wielded a trenchant pen in written discussions. For many years he was a contributor to the *Gospel Advocate*, and finally became one of the editors of the *Advocate* in 1908 and continued until 1924—sixteen years. During this time he covered a wide range of subjects and taught with clearness and force the Bible on all subjects which he handled. In addition to his editorial work, he wrote many pamphlets and a few books. He compiled “*Questions Answered by Lipscomb and Sewell*,” which was published in 1921. This imposed upon him a great task in reading the writings of these brethren for more than forty years. He was the author of “*Instrumental Music in the Worship*,” which was published in 1911. This book was a scholarly discussion of the use of the Greek verb “psallo.” In this book he examined the use of this Greek verb philologically and historically. The advocates of the use of instrumental music in worship had made the claim that “psallo” in the New Testament authorized the use of the instrument in worship. Brother Kurfees in a very logical way refuted all of the arguments that had been made in favor of the use of the instrument in worship, and also showed that the New Testament use of “psallo” did not authorize the use of instrumental music in worship. He made the very potent argument that if the use of mechanical instruments is included in the New Testament use of “psallo,” then no one could do what the Holy Spirit commands by using “psallo,” except by using mechanical instruments of music in Christian worship. The advocates of the use of instrumental music have never answered this argument, and, indeed, cannot answer it. Brother Kurfees used this argument with such terrific force that it has caused all of the scholars who favor the use of the instrument in worship to abandon

the arguments formerly made on the New Testament use of “psallo.” Brother Kurfees did a great piece of work when he wrote this book.

Brother Kurfees began preaching for the Campbell Street church of Christ in Louisville, Ky., February 3, 1886. He continued with this church until the end of his earthly life, February 17, 1931. The brethren and sisters and friends of Haldeman Avenue Church, which was the successor to the old Campbell Street Church, came together to pay their respect and honor to Brother Kurfees for his long and faithful service with the church. He had been with the church there a little more than forty-five years—nearly one-half of a century. No man living had been with a church of Christ so long as that. His long work with this church bears sufficient evidence of the talent and Christian service of Brother Kurfees. He labored with a large and intelligent membership, and his more than forty-five years' labors with the church showed the esteem which the church had for him. No man of small caliber or meager literary attainment and scant knowledge of the Bible could remain with a church so long. No man whose life was not in harmony with the spirit and teachings of our Lord would have been kept so long at one place.

Brother Kurfees was a cultured, refined, Christian gentleman. He had high regard for honor and would not stoop to anything low or mean. He was a type of Christian manhood that adorns the doctrine of our Lord. His good wife preceded him fifteen years. Brother Kurfees left no children. He will be missed, but we rejoice in the victory which he has won.

J. C. McQUIDDY

“Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.”



1858—J. C. McQUIDDY—1924

The truth of this oft-quoted proverb was demonstrated in the life of J. C. McQuiddy. No life more aptly illus-

trates the wisdom of God as expressed in this proverb than did the life of Brother McQuiddy. He was a successful man from many angles. He was successful in business, as a preacher of the gospel, as an editorial writer, and as a Christian business man.

J. Clayton McQuiddy was born on December 24, 1858, in Marshall County, Tenn. He was reared about eight miles from Lewisburg, the county seat of Marshall County. His parents were Newton and Nancy Shofner McQuiddy. His father was a farmer, and he taught his children the valuable lessons of industry and economy, two of the most useful lessons of life.

Brother McQuiddy received his early training in the public schools of Marshall County. At the age of seventeen he entered Mars' Hill College, which was founded and operated by the late T. B. Larimore, near Florence, Ala. He took the full course prescribed for preachers at Mars' Hill and became a fluent speaker. Later he entered Winchester Normal, at Winchester, Tenn., and took thorough courses in languages, mathematics, and English literature. He was blessed with a strong mind and enjoyed mental work. He left Mars' Hill College in 1877. He learned to love Brother Larimore and continued to love him to the day of his death.

While Brother McQuiddy was in his teens he became a Christian. The lamented J. M. F. Smithson, the blind preacher, was in a meeting at Old Antioch, in Maury County, Tenn. Newton McQuiddy and his son, Clayton, attended that meeting. J. C. McQuiddy responded to the first invitation that he heard, made the good confession of his faith in Christ, and was baptized the same day by James H. Morton, in Duck River, at Leftwich Bridge. From that day forward he lived faithful to the Lord. After finishing his school work at Winchester Normal, he was called to work with the church at Columbia, Tenn. While preaching for the church at Columbia he did much evangelistic work, conducting successful meetings in Tennessee and Alabama. During his evangelistic work he held a meeting at Bunker Hill, in Giles County, Tenn., in which meeting our brother, F. W. Smith, made the confession.

In 1879, F. G. Allen established, in Louisville, Ky., a paper known as “The Old Path Guide.” This paper was the first in magazine form and appeared monthly. The paper grew in influence and circulation. Brother McQuiddy became editorially connected with it in 1883. He traveled extensively in Middle Tennessee and South Kentucky in the interest of the paper. The paper increased rapidly in circulation through his efforts, and it seems that Brother McQuiddy had found his field of activity.

Brother McQuiddy became office editor and business manager of the Gospel Advocate in 1885, and moved to Nashville, Tenn. He was twenty-seven years old when he began work with the Advocate. Brethren Lipscomb and Sewell made announcement in the first issue of the Advocate published in 1885 that arrangements had been completed for Brother McQuiddy to begin work at once. In the next issue Brother McQuiddy made announcement that he was ready for work. Since he continued with the Advocate for so many years even unto his death, it is well to note how he began his work. The following quotation is taken from his announcement: “With this number I begin my work on the Gospel Advocate. It has already been conjectured that it will be well done, but this remains to be demonstrated. It is quite natural for us all to make many noble resolutions in any new and arduous undertaking; so I have determined to exert my influence, however small that may be, for the promotion of the Advocate's interest. But in doing this, I propose to stand firm and unwavering to all my sincere convictions of right. I intend to try to perform some humble part in sending the glad tidings of salvation to the perishing souls of earth. I pray that I may do much good, but how much I dare not promise.... Brethren, we desire your hearty cooperation. Shall we have it? Methinks I hear many voices responding, 'Yes, yes,' and with this comforting assurance, and remembering that God is ever with his followers, I drop my pencil and go to work.” This expresses how he began work with the Advocate and also gives the key to his success. He was diligent in business and made a success of the Advocate. He continued with the Advocate and became associated in editorial work with David Lipscomb, E. G. Sewell, F. D.

Srygley, E. A. Elam, T. B. Larimore, a galaxy of heroes of the gospel, who have passed to their reward. He also was associated with J. W. Shepherd, M. C. Kurfees, F. W. Smith, and F. B. Srygley, who are still standing in the front ranks of the army of the Lord on this side. He was a great man and had great men for his companions.

It was largely through Brother McQuiddy's management that the Gospel Advocate wielded such a powerful influence in the South. The writer would not, even if he could, detract in the least from the honor and glory that belong to Brethren Lipscomb and Sewell in doing so much good through the Advocate, but they could' not have done what they did do had it not been for J. C. McQuiddy, who increased the circulation of the paper and managed it in such a way as to enable Lipscomb and Sewell to instruct the brotherhood through the Advocate. J. C. McQuiddy's shrewd business qualities made the Advocate the outstanding paper in the brotherhood of faithful disciples. In addition to managing the paper, a series of Sunday-school literature was developed until possibly more good was accomplished through the Sunday-school literature than through the columns of the Advocate.

In 1902 he organized the McQuiddy Printing Company. This company rapidly developed until it became one of the largest and best printing houses in the South. The McQuiddy Printing Company outgrew the Gospel Advocate Company and became so large and strong in its field that it printed the Gospel Advocate and the Sunday-school literature. Brother McQuiddy was president of the McQuiddy Printing Company at the time of his death. He began as office editor of the Gospel Advocate, then passed to the position of manager, next to associate editor, and finally became the senior editor of the Advocate. He was successful in every endeavor that he made. He had keen business judgment, together with a strong Christian influence and indefatigable determination to succeed, and these qualities brought him the abundant success which he achieved.

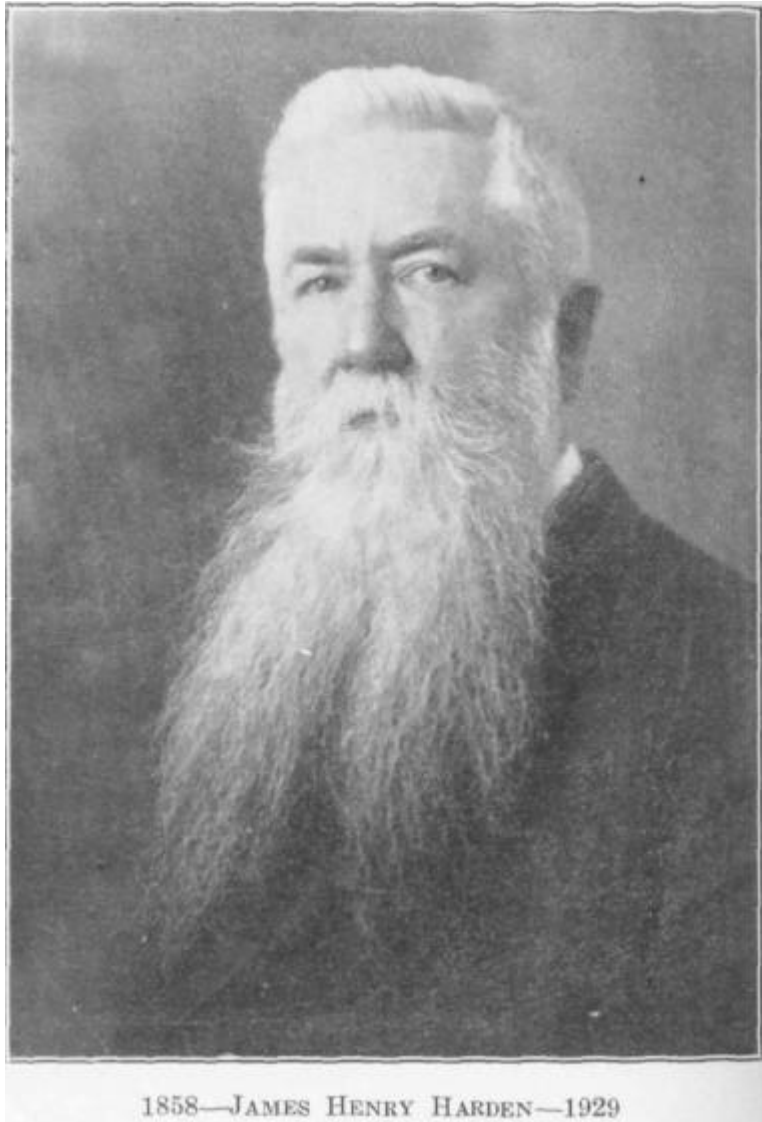
In addition to all of his other work, he found time to preach the gospel and contend earnestly for the faith. His written discussion, "The Folk-McQuiddy Discussion

on the Plan of Salvation,” is a masterpiece of polemic literature. Brother McQuiddy was loyal to the word of God and stood foursquare with courage and conviction against error and for the truth. His liberality and generosity made him a great factor in promoting the interest of the churches of Christ in Tennessee.

He died suddenly on August 3, 1924. He was sixty-five years old when he died. The funeral services were held in the Russell Street Church, in Nashville, by Brethren T. B. Larimore and S. H. Hall. He was ever interested in the work of the church in preaching the gospel and caring for orphans.

JAMES HENRY HARDEN

The subject of this sketch was born June 27, 1858, at Winnsboro, S. C., and died at Gadsden, Ala., May 29, 1929.



He left surviving him his widow, Leila Varnon Harden, and two children—a son, J. A. Harden, and a daughter,

Mrs. Susie Conner. During his young manhood he became skeptical; but while wandering in the wilderness of doubt and skepticism he had the good fortune to meet the beautiful and talented Miss Leila Varnon at Ocala, Fla., who afterwards became his wife and lifelong partner. Under her influence and the brilliant preaching of our brother, J. A. Harding, he was led into the straight and narrow way, which he ever after traveled to the end of his days with joy. Having put his hand to the plow, he never looked back, but followed the furrow to the end.

In 1887, soon after his marriage, he moved from Ocala, Fla., to Gadsden, Ala., and became secretary and treasurer of the Elliott Car Company. He at once became an active and enthusiastic leader in all the work of the church. Through his influence many of our ablest preachers were brought to Gadsden and held meetings, and in this way the small congregation here was encouraged and strengthened. He remained in Gadsden some ten or twelve years, and from here went to Nashville, Tenn., where he acquired an interest in the Gospel Advocate Publishing Company and served as its auditor for two years. While living in Nashville he established a congregation at Waverly Place, which is now a large and flourishing church, and no doubt many members of that church still remember his zealous efforts in establishing that congregation.

From Nashville he went to Memphis, Tenn., where he was manager of a plant of the Elliott Car Company operated there. Although he was there only about one year, he found time to establish a congregation in Memphis, which is now the Union Avenue Church of Christ, and the zeal and good work of that congregation is known far and wide.

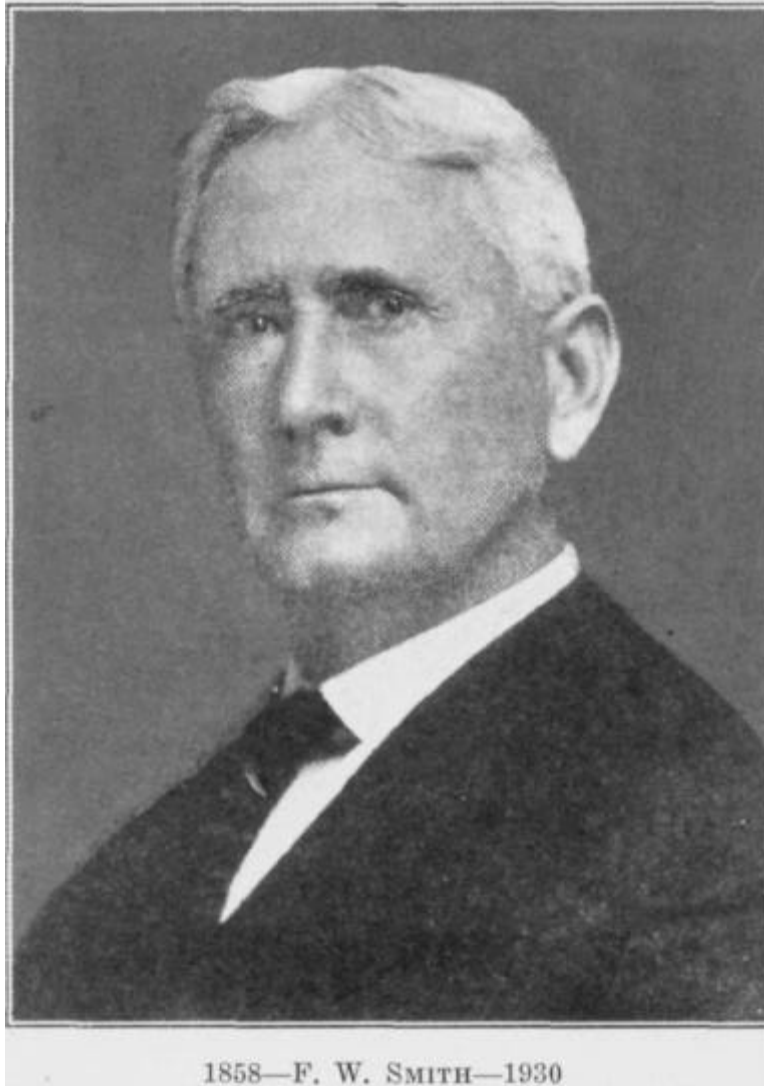
From Memphis he went to Anniston, Ala., for a time, and from Anniston he came back to Gadsden in 1906, where he continued to live until his death. He was always engaged in some secular business, but, nevertheless, found time to devote to the advancement of the cause of Christ, and he had remarkable power of leadership in this work.

The church at Gadsden was at the time of his return a small, struggling congregation without a house of wor-

ship. He was instrumental in building up and strengthening the church here, and it was through his zeal and enthusiastic leadership that a lot was bought and a place of worship erected. He contributed liberally of his means to the erection of the building and thereafter to the support of the church. For many years he was leader of the congregation without compensation. This church is now a thriving and influential congregation under the able leadership of Brother Carl G. Smith, who preaches for it regularly. Brother Harden always contributed more to the church according to his means than the average man. He not only contributed of his means, but he 'gave liberally of his time and talents as well. Whatever his hands found to do he did with might and zeal, and he left his impress upon all classes with whom he came in contact. He was kind, courteous, and princely in his intercourse with all classes; yet he was firm and unswerving in his convictions. All who knew him admired and loved him. He had a busy and eventful career and was a remarkable man. His like will not soon be seen again. His influence made a great impression on the writer and her three sons, who came into the church under his guidance. He will always be warmly remembered by the Gadsden congregation. His death was quiet and peaceful, and "let us believe that in the silence of the receding world he heard the great waves breaking on the farther shore and felt already on his brow the breath of the eternal morning."

F. W. SMITH

The church in Middle Tennessee and Nashville has been blessed during the present generation with a galaxy of great men—D. Lipscomb, E. G. Sewell, J. C.



McQuiddy, E.

A. Elam, T. B.

Larimore and F. W. Smith—who have passed to their eternal reward. All of these good men had

their characteristics which helped to make them great men; F. W. Smith ranked in keenness of intellect, cogent logic, and tenderness of heart as a peer of any of them. Fletcher Walten Smith was born March 12, 1858. He was the youngest of thirteen children and the last one to answer the call to come up higher. His parents were Champion E. Smith and Mary Walten Smith. They lived near Fayetteville, in Lincoln County, Tennessee, when F. W. Smith was born. His parents were large slave owners before the Civil War and were considered wealthy for that time. One of his maternal ancestors, George Walton, was a signer of the Declaration of Independence and later served as governor of the State of Georgia. Brother Smith came of a highly respected family. When the Civil War closed, it left the Smith family in poverty, and Brother Smith knew the sting of poverty, however, he was trained to love honest toil. He inherited an aristocratic air and dignified the labor in which he engaged. Those who observed his carriage could easily judge that he was a man of distinction.

F. W. Smith was married to Miss Nettie A. Phelps, October 11, 1879. She was the daughter of Doctor A. M. Phelps. At the time of his marriage he was engaged in the grocery business and was making good success through his industry and shrewd business qualities. He had given little or no thought to the religious life at the time of his marriage.

In 1881, two years after he had married, Brother J. C. McQuiddy went to Mars Hill in Giles County, Tennessee, near Pulaski, to hold a meeting. Young Smith became interested and soon became a Christian; he made the good confession and was baptized into Christ by Brother W. H. Dickson, who was assisting Brother McQuiddy in the meeting. Soon after he was baptized he began to take public part in the worship. He had very few opportunities to go to school; there were very few schools in his younger days and he had not the means to go to school. He was a student of the Bible from the time that he became a Christian to the close of his life. Through the encouragement of older brethren he decided to quit the

grocery business and give all of his time to preaching the gospel.

He moved to Lynnville, Tennessee, and helped the congregation there. He was not a “stationed” preacher for the church at Lynnville, but preached much for it. He did evangelistic work in Lincoln, Giles, and Marshall Counties, while he lived at Lynnville. He preached all over these counties and strengthened the churches that were there at that time and helped to establish many others. He was a successful preacher from the beginning; he developed rapidly into a strong gospel preacher. His mode of travel then was on horseback, but oftentimes he walked many miles to his appointments. He preached the gospel because he loved the truth of God and felt like Paul: “Woe is unto me, if I preach not the gospel.” All of the preachers of his day endured great hardships in order to preach. His labors gradually extended beyond the confines of a few counties in Middle Tennessee to other States.

He moved from Lynnville to Princeton, Kentucky. He labored with the church there for some years and evangelized in the surrounding territory. There was not a town or village in that part of Kentucky in which *F. W. Smith* did not preach the gospel. At that time the line was not drawn so closely between those who used instruments of music in the worship and worked through Missionary societies and those who did not use these innovations. Brother Smith worked with the society brethren for a time until he learned better. Later he said that he had not studied the question in the light of the New Testament. He found the churches in Kentucky using the instrument and working through Missionary societies, and he fell in line with them without giving the matter much thought.

His next move was from Princeton, Kentucky to Clarksville, Tennessee. He remained at Clarksville for a few years and then moved to Louisville, Kentucky. He continued to work with those who used the instrument of music in the worship at these places. His services were in demand, and he preached much in the surrounding country. He was a successful evangelist, and through his labors many were brought to Christ; churches were strengthened and edified through his teaching.

In 1891 he moved from Louisville, Kentucky, to Franklin, Tennessee. He began work with the Church at Franklin and continued his services there for nine years. The church greatly improved during his sojourn there. He left Franklin in 1900 and moved to McMinnville, Tennessee. He preached for the church at McMinnville for three years. His labors were blessed with visible results and greatly strengthened at these places. In 1903 he moved from McMinnville to Nashville, Tennessee, so that he might patronize the Nashville Bible School. He resided in Nashville and near Nashville the remainder of his life.

When he moved to Nashville he began work again with the church at Franklin, Tennessee. He labored with this church the remainder of his life, or twenty-seven years. In all, he worked with the church at Franklin, Tennessee, thirty-six years and did a monumental work. No church ever loved a preacher more than the Franklin Church loved F. W. Smith, and no preacher ever loved a church more than Brother Smith loved the church at Franklin.

While he labored with the church regularly at Franklin, Brother Smith found time to do much evangelistic work in all of the Southern States and in many of the Northern States and Canada. He was always successful in bringing people to Christ, and seldom closed a meeting that he did not have a large number of additions. In a great number of his meetings he had more than a hundred additions and in a few meetings he had as many as a hundred and fifty additions.

In the evangelistic field Brother Smith was eminently successful, and in laboring with a congregation he was a great factor in the life of the church as is attested by the fact that he remained with the Franklin church thirty-six years. Brother Smith was as great in the field of religious literature as he was in the evangelistic field. He had no collegiate training, yet he wielded a trenchant pen. As a ready writer he approached a subject with courage and expressed himself with clearness. When Brother Smith wrote it was indeed *MULTUM IN PARVO*—much in a little space. As editor of the *Gospel Advocate*, his writings showed clearness of thought and a firm grasp on the subject upon which he wrote. He edited one of the

Sunday-school quarterlies for a number of years. His presentation of the lesson was clear, simple, and brief; his lessons were easily understood.

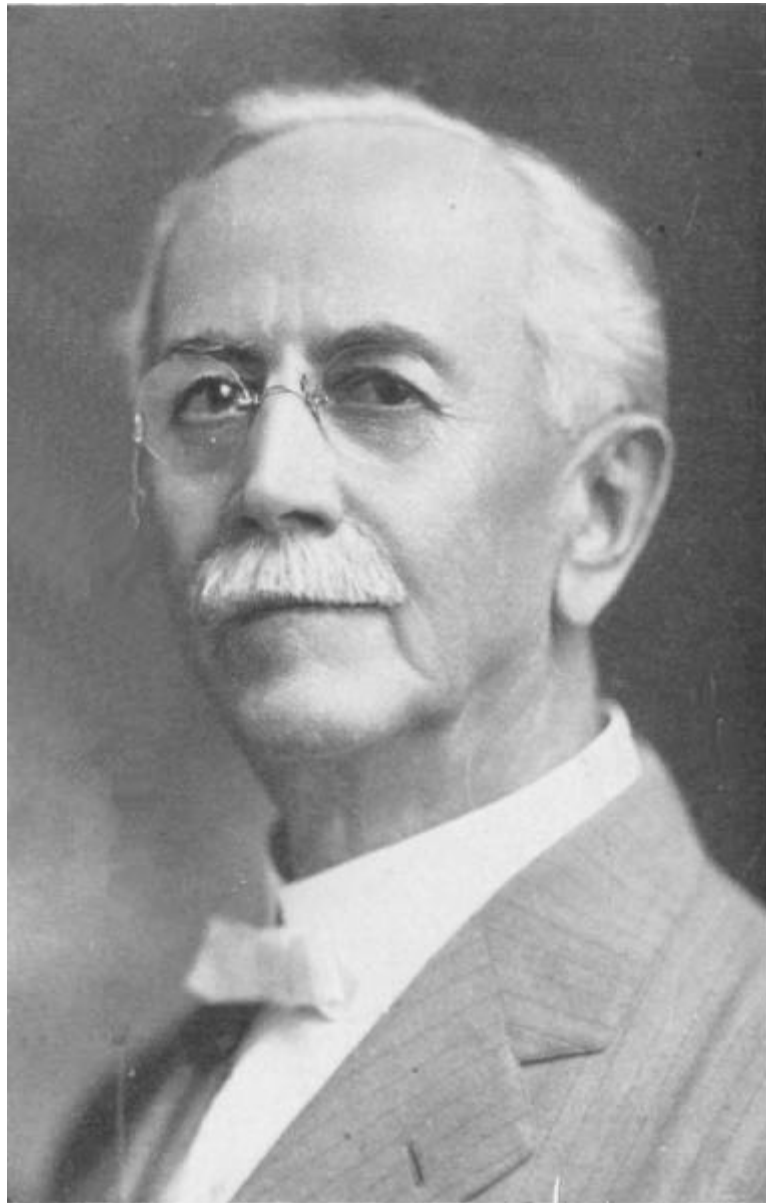
He wrote many pamphlets which were eagerly read and accomplished much good. He was the author of the book, "Why the Baptist Name." This was a discussion between Doctor George A. Lofton and F. W. Smith on the principle tenets of the Baptist faith.

Brother Smith was a kind-hearted, lovable man. Oftentimes he was misunderstood, because much of his writings as an editor was on controversial questions. He was powerful in argumentation and had no mercy on error. He loved the truth, knew the truth, and lived the truth out in his life. He had the courage of his convictions, and was not afraid to speak aright his convictions on any subject. His courage took him into the open field of controversy, and his conception of fairness caused him ever to work in the open field. There was no hypocrisy in his nature; he loved the Lord and served him well.

He died on November 11, 1930. He had preached on Sunday, before he died Tuesday, on the subject: "And we know that to them that love God all things work Together for good." As he preached it seemed that he was conscious that he was preaching his last sermon. His body was laid to rest in the beautiful cemetery of Mount Hope, Franklin, Tennessee.

ARVY GLENN FREED

On August 3, 1863, in Indiana, Arvy Glenn Freed was born. His parents were Joseph and Elisa Hayes Freed.



1863—ARVY GLENN FREED—1931

At the time of Brother Freed's birth Joseph Freed lived in Saltillo, Ind. His mother was a Hayes, a relative of

President Rutherford B. Hayes. Brother Freed had some distinguished ancestors. He was educated in the common schools of Indiana until he was ready to go to college. He entered Valparaiso University and was graduated with distinction from that famous educational institution. Brother Freed had strong intellectual powers, together with a keen intellect. He easily mastered any subject which he set his heart to study.

He became a Christian early in life. Soon after becoming a Christian he began to preach the gospel. He combined teaching and preaching. After graduating from the university he came to Tennessee and dedicated his life to the cause of Christian education and the preaching of the gospel. He had laid well the foundation for a thorough education and had mastered every branch that belonged to the curriculum for his day. He established a school at Essary Springs, Tenn., and there enjoyed the first success of his successful career as an educator. After teaching a number of years at Essary Springs, he went to Henderson, Tenn., and there began work in a larger field. He gathered around him a very efficient faculty of teachers, and his college soon became famous throughout West Tennessee and North Mississippi. The institution at Henderson grew, and its courses were modified to keep apace with the onward march of the cause of education. Brother Freed went to Texas and taught a few years, but returned to his old field of labor at Henderson and established what is now known as Freed-Hardeman College. He remained with this institution of learning until 1923. At that time he came to Nashville and accepted the position of vice president of David Lipscomb College. He remained with this college until he passed away. Brother Freed may be classed among the famous educators of the South.

In the pulpit, as a preacher of the gospel, he achieved great success. He understood the Bible and loved the word of God. He delighted in studying its sacred truths. His sermons were logical and Scriptural. He presented his lessons with kindness and persuasiveness. He could present the truth in such a way as to convince the disbeliever and persuade and encourage all to accept the word of God. He was very successful as an evangelist and bap-

tized hundreds of people. He established many congregations and strengthened many others. He traveled and preached in nearly all of the Southern States and many of the Northern States. His services were always in demand, and he never found time to rest. Thousands of people living today can rejoice in the fact that Brother Freed helped them to see the truth and then to accept it.

In the field of polemics Brother Freed had but few equals and possibly no superiors. Brother Freed was not militant in nature, neither was he inclined to disputing. He debated because he saw the need of discussion, and was not afraid to defend the church or the truth of God as revealed in the Bible against any opposition. No man had greater courage when armed with the truth than did A. G. Freed, and no man wrought greater victories for the truth in discussion than did Brother Freed. He was kind, but emphatic, in his discussion. His great love for the truth of God led him to have no mercy on error. The church of our Lord in many places has rejoiced through the victories won in discussion by Brother Freed.

A. G. Freed was a great man. He served his fellow man as a teacher and as a preacher of the gospel. Many young men and young women owe their success, in a large measure, to the help and encouragement which Brother Freed gave them. Brother Freed's greatness is not to be measured by the ordinary standards of man; his greatness is to be measured by the good that he did. No man can be truly good without being great, and no man can be truly great without being good. Brother Freed was a good man, and, therefore, a great man. If we should measure his greatness by the number of people that he has helped, it would be difficult to find a greater man than A. G. Freed. He encouraged and inspired thousands of young men and young women to aspire to a nobler life in the service of man and of God. He started hundreds of gospel preachers to work in the vineyard of the Lord and trained them for the greatest usefulness as preachers of the gospel. The cause of Christ and Christian education in the South have made greater progress because of the consecration and labors of Brother Freed.

Brother Freed was an educated, Christian gentleman.

He was gentle in nature; he had a poetic nature; he loved poetry and music. He was humble and kind; few could excel him in gentleness and kindness. It seems that he was a very Chesterfield in courtesy. He had the polish that graces one in society and makes one a charming companion and friend. He was loyal to the right and to his friends. The writer has been blessed by the close association of three great men—David Lipscomb, E. A. Elam, and A. G. Freed. The writer has labored years with each of these great men and has received rich blessings through close association with them. From D. Lipscomb the writer learned the rugged truths of the Bible and received encouragement which strengthened his faith in the word of God; through the association with E. A. Elam he learned to appreciate more the value of loyalty to the word of God and service in the name of Christ; and through the association with Brother Freed he learned some of those finer graces of soul culture which adorn the Christian life. He thanks God for the influence of these three great men.

Brother Freed's last days were spent in suffering, but without complaint. His conflict with death, as it respected bodily affliction, was truly hard; but his soul appeared to be happy in the conflict. No one ever witnessed such resignation and Christian fortitude as were displayed by Brother Freed. He was reduced in flesh and must have experienced great pain, but no murmur or complaint was ever heard from his lips. On the contrary, when asked how he was, he always replied that he was doing well. He never lost that gracious smile which had adorned his life. On November 11, 1931, his peaceful spirit left his emaciated body and went to Him who gave it. He passed away as he had lived, hopeful and peaceful. Human society is richer and better because Brother Freed has lived.

G. DALLAS SMITH

Our pioneer preachers preached the gospel and established churches all over this country of ours. This work was done at a great sacrifice and with little earthly renown



or reward. We rise up now and give to them a

belated and much-retarded praise for the services which they rendered in the name of Christ. After the cause was established, it took valiant men, men of God, to carry on the work. Many of these suffered and sacrificed as did the pioneer preachers. Later came another generation of preachers who had a zeal for God and his truth that knew no bounds. Among this number may be listed G. Dallas Smith.

Brother Smith was born in Obion County, Tennessee, near Union City, March 17, 1870. He was the second son of G. W. Smith and Lucy C. Smith, and one of a family of ten children. He was reared on the farm and received such training in the public schools as was given at that time. He learned well the valuable lessons of life, which are industry, frugality, honesty, and truthfulness. These fundamental traits of character were deeply imbedded in the very nature of G. Dallas Smith. No man had a higher regard for these virtues than did he, and no man impressed his fellows more with these qualities than did he. Brother Smith, after attending the public schools in his county, was encouraged to go further and attain higher accomplishments in culture and education. He became a student in Dickson Normal College, Dickson, Tenn., and attended, part time, this institution of learning for three years. Next he became a student in Georgie Robertson Christian College, Henderson, Tenn. He was well educated in the common branches of learning and well grounded in the fundamentals of an education. Thoroughness was a very prominent quality of Brother Smith. He believed in doing well what he did.

At the age of twenty-four he was baptized into Christ by the lamented John R. Williams, of Hornbeak, Tenn. He had been taught by a Christian father and a saintly mother, but it seems that other things engaged his attention after he grew up until thus late in life. When he became a Christian, he entered upon the duties of a Christian life, as he did all other undertakings, with earnestness and thoroughness. About two years after he was baptized, or in 1896, he began to preach the gospel. He was a successful preacher from the beginning. He did general evangelistic work in nearly all of the Southern States. He was a successful evangelist, and through his

teachings and exhortations many were brought into the church. No community where he labored could say that it was not made better by his teaching labors. He received many more calls for meetings than he could fill. His evangelistic labors were in such demand that he booked his meetings two and three years ahead.

Successful as an evangelist was he, yet probably more successful in doing local church work. He labored with the following churches: Weatherford, Texas; Bardwell, Ky.; Fayetteville, Tenn.; Murfreesboro, Tenn.; and Cleburne, Texas. These were all strong congregations, and they were made stronger by the labors of G. Dallas Smith. While doing station work with these churches he had time to do some evangelistic work. He established a number of congregations in Tennessee, Kentucky, and Texas. Brother Smith taught school for a number of years before he became a preacher, and he was a successful teacher. Perhaps his strongest point as a preacher was his teaching ability. He held the Bible up to the people as the word of God, and had ability to bring it to the fore in such a way as to impress Bible study upon the members of the church.

Brother Smith was the author of two books—"Outlines of Bible study" and "Lectures on the Bible." He was also the author of a number of pamphlets. The great emphasis of his life as a preacher was placed upon teaching the Bible. His "Outlines of Bible Study" was made the guide in many prayer meetings and other times for Bible study. Many congregations took his book and studied the Bible through with it as a guide. His "Lectures on the Bible" gave great emphasis to the study of the Bible. Brother Smith's teaching was not so much the ornate style, but plain, simple, practical teaching of the Bible. Brother Smith was a scholar, yet he knew how to teach the common people, and they heard him gladly. In writing the "Preface" to one of his books, he said: "They have not been prepared for the benefit of scholars, but for the good of learners. They are intended for the masses, and not for the favorite classes."

Brother Smith was a friendly man. He was frequently called "a magnificent man." He was a congenial associate and very pleasant in conversation. He drew

men to him by his friendliness and courtesy. He mixed with all classes with ease and grace. He could dine at the table of the poor and make them glad that he was in their company; he could associate with the wealthy and cultured with ease and grace, as though he were "to the manner born." He was cheerful and obliging to all. He was like his Master in going about and doing good. Wherever he went, he did good and blessed people. The congregations where he labored loved him, and he loved them.

Brother Smith lived a clean life and set an example of Christian piety to all who observed him. He seemed to be ever conscious of Paul's admonitions to Timothy: "Guard thy life"; "Keep thyself pure." He never became entangled in the political affairs of this life. He was too busy in the kingdom of the Lord to give any time to the political affairs of life. However, he was not ignorant of the current history of the country and the affairs which affect our civilization today. Brother Smith avoided wrangling and unpleasantness with his brethren. He loved peace in his life and in his teachings.

His life was suddenly cut short. He had gone to Cleburne, Texas, to work with the church there in 1917. He first visited the Central Church of Christ there and held a series of meetings in the fall of 1917. The church then asked him to locate and labor with the church there. He agreed to do this, and he had been with the church nearly three years when he was suddenly taken away. He was taken sick on Saturday night with a paroxysm of the heart and died at 11: 15 A. M., Sunday, November 7, 1920. He was buried in the cemetery there. Perhaps no man was loved more by the church at Cleburne than was G. Dallas Smith. The cause of Christ lost, a valiant soldier and the people of God lost a noble brother in the passing of Brother Smith.

INDEX

	Page		Page
A			
Allen, T. M.	81	Ferguson, Jesse B.	186
Anderson, H. T.	165	Flemming, William H.	271
Anderson, William	369	Floyd, J. D.	301
		Franklin, Benj.	160
		Freed, A. G.	448
B			
Barnes, J. M.	275		
Barrett, Wade	103	G	
Billingsley, W. N.	412	Garfield, James A.	248
Blackman, J. K.	257	Gillentine, R. L.	408
Boles, H. J.	342	Goodwin, Elijah	135
Boyd, E. H.	355		
Brents, T. W.	204	H	
Burnet, D. S.	140	Haile, D. B.	192
		Hallbrook, J. H.	317
		Harden, J. H.	440
		Harding, J. W.	208
C			
Campbell, Thomas	13	Harding, J. A.	364
Campbell, Alexander	19	Harris, Marian	374
Carnes, W. D.	120	Hayden, William	96
Carter, W. H.	394	Huffman, W. C.	109
Chaffin, W. R.	305		
Creath, Jacob, Sr.	33	J	
Creath, Jacob, Jr.	91	Johnson, J. T.	42
Curlee, Calvin	57		
		K	
D			
Davis, F. H.	196	Kidwill, J. M.	286
Denton, E. C. L.	292	Kurfees, M. C.	430
Dixon, W. H.	296		
		L	
E			
Elam, E. A.	421	Land, E. A.	224
		Lard, Moses E.	174
		Larimore, T. B.	332
		Lipscomb, David	243
		Lipscomb, Granville	351
F			
Fall, Phillip S.	86	Litton, J. P.	347
Fanning, T.	150	Long, W. S. Sr.	337

Mc		Page			Page
McGarvey, J. W.		234	S		
McQuiddy, J. C.		435	Scobey, J. E.		266
M			Scott, Walter		72
Manire, B. F.		229	Scott Lawrence		359
Martin, J. C.		384	Sewell, Jesse L.		179
Matthews, J. E.		100	Sewell, E. G.		238
Metcalf, V. M.		252	Shaw, T. J.		213
Milligan, Robert		170	Shaw, Knowles		261
Morton, J. H.		322	Smith, John (Raccoon)		37
Mulkey, J. N.		125	Smith, John C.		77
O			Smith, E. H.		155
Owen Jordan		61	Smith, G. W.		313
P			Smith, F. W.		443
Poe, John T.		281	Smith, G. Dallas		452
Potter, P. G.		327	Smithson, J. M. F.		379
Purviance, David		24	Speer, J. K.		66
R			Stone, Barton W.		28
Raines, Aylette		47	Sutton, W. H.		403
Randolph, Jere		146	Srygley, F. D.		426
Reneau, Isaac T.		115	T		
Rogers, Samuel		52	Taylor, John		130
Rogers, B. F.		309	Trimble, R. B.		200
Rodgers, E. H.		389	W		
Rowe, John F.		218	Williams, John R.		399
			Williams, H. F.		416