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Sketches of Our Mountain Pioneers

Compiled and Edited by

J. W. WEST



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J. W. West
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Dedication

To the Memory of

Ashley Sidney Johnson,

Founder and for more than thirty years
President of Johnson Bible College, who
extended to me as to thousands of other
young men of limited means the oppor-
tunity to prepare for the Gospel mini-
stry, this book is lovingly dedicated.

Preface

It is not our mission merely to publish another book. Already private homes and public libraries are cluttered with books which are seldom or never read, and therefore serve little purpose but to fill space and make an appearance of "books in the library."

It is our purpose to present the work and perpetuate the memory of pioneer preachers and educators of this mountain region of our country, and also provide history not heretofore published in book form.

It is our desire to make some contribution to our Brotherhood at large and especially to our mountain people.

Much work has been done and many difficulties have been encountered to obtain material. This demonstrates that some of the Pioneers have almost been forgotten even by those nearest of kin and by the natives of their own communities. Often we have found but one descendant able to furnish any of the material desired. If some such book does not come to the light, most of these Pioneers will be forgotten in the very fields where they toiled and sacrificed for the Cause of Christ. We send forth this labor of love that the present and future generations may become acquainted with these heroes of the faith.

We are glad to include many pictures that you may visualize how these noble men looked when they appeared before congregations with their hearts on fire for the salvation of sinners and with the zealous Plea for all who loved the Lord to return to the Christianity of the New Testament. Not for a reformation only did they plead, but in the words of the late Frederick D. Power, "The proposition was, to begin anew, to begin at the be-

ginning, to ascend at once to the pure fountain of truth, disregarding all decrees of popes, councils, synods, and assemblies, traditions, perversions, and corruptions; to work not a reformation of the church, as sought by Luther, Calvin, and Wesley, but its complete restoration at once to its original purity and perfectness."

We need not state why they succeeded in winning so many to Christ, for the published records will speak eloquently to that point.

The publisher owes a debt of gratitude, not only to those whose names appear above the Sketches as the authors, but to others who have lent books, assembled documents and old photographs, and copied church records to make this volume worth-while. Among those who thus offered help we mention: H. B. Worley, A. Preston Gray, Warren Baldwin, John A. Tate, B. C. Bobbit, Miss Mabel Fuller, Librarian of Lynchburg College, and Dean John L. Davis of Lynchburg College, the last named for reading the Sketches and history written by the publisher, and other service in connection therewith.

The dedication is to the memory of Ashley S. Johnson who in pioneer spirit opened a door of opportunity to a host of young men of limited means who have desired above every other desire to preach the Word. With three dollars and sixty cents left after paying transportation from the state of Maryland, the writer was accepted at the first session of what was then "The School of the Evangelists," but now Johnson Bible College. Alva Ross Brown, the present President of the institution, provides the Sketch of President and Mrs. Johnson, and the College moves forward in its mission of helping provide the Church with a faithful Gospel ministry.

Critics will discern imperfectness in a book

SKETCHES OF OUR MOUNTAIN PIONEERS

prepared by one with pressing obligations in his general work. But whatever may be its imperfections, this book has a message. The faith, heroism, and sacrifices of these Pioneers should be an incentive to like faith and heroism and sacrifice in others. May the descendants of these sturdy men of God "consider the issue of their lives and imitate their faith." May we all strive to be faithful unto death, to inherit eternal life, to enter into fellowship with these Pioneers and all the saints of all the ages forever and ever. Amen.

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Sketches of Our Mountain Pioneers

Silas Shelburne

June 4, 1790—September 7, 1871

By J. W. West

Silas Shelburne was of a long line of ancestors and descendants who became ministers. One of his relatives told me that they could trace their ancestors back to the Shelburnes of the Fifteenth century—that in the family there was first a line of priests in the Roman Catholic Church, then priests in the Church of England, followed by Baptist ministers, and later ministers affiliated with the Christian Church in the restoration movement.*

Silas was the son of James Shelburne, a Baptist minister. When Jeremiah Walker endeavored to introduce the Philadelphia Confession for adoption at the meeting in Meherrin Baptist Church in Lunenburg County, Virginia, James Shelburne arose and opposed the adoption of any human creed, maintaining that the Scriptures were a sufficient rule of faith and practice.

Between 1810 and 1815 Silas Shelburne began to accompany his father on preaching tours. In one of their meetings held together, several persons presented themselves for baptism and church membership. Shelburne, Sr., said, "Let the candidates be examined to see if their Christian experi-

*We are indebted to Frederick Arthur Hodge's book, *The Plea and the Pioneers in Virginia*, published in 1905, for the facts given in this sketch of Silas Shelburne

Genealogical Table of the Shelburne Preachers

James Shelburne,
Baptist preacher,
Born Nov. 29, 1737
Died Mar. 6, 1820
Married Anna Pat-
tus, Sept. 6, 1765

Silas Shelburne,
Born June 4, 1730
Died Sept. 7, 1871
Married Mary
Stone, Nov. 17,
1814

(NOTE) Samuel Shelburne had four daughters who married preachers:
Sue—T. T. Buck } (brothers)
Kate—C. S. Buck }
Helen—Cephas Shelburne (her cousin)
Birtie—R. E. L. Abbott (brother of
B. A. Abbott)

Cephas Shelburne,
Born Feb. 10, 1817
Died May 13, 1865

Cephas Shelburne,
Born Oct. 1857
Died Nov. 1924
Married Helen
Shelburne, July
28, 1889

James Shelburne,
Born Dec. 24, 1818
Died April 8, 1890

L. C. Shelburne,
A layman,

Born Mar. 20, 1854 }
Died Aug. 1926 } W. J. Shelburne,
Married Orlina An- } Minister,
gelina Wilson, } Versailles, Ky.
Mar. 16, 1873

Dr. Silas E. Shel-
burne,
Born Apr. 30, 1852
Died Mar. 15, 1920
Married Sue Rich-
mond, 1874

Samuel Shelburne,
Born Nov. 29, 1823 }
Died Sept. 13, 1884 } (NOTE)

J. O. Shelburne
(Deceased)



SILAS SHELBURNE

ence is satisfactory." The son spoke up and said, "Father, that is not the way the Apostles did. How can these men, who have been sinners all their lives, and who have never lived a Christian life, give a Christian experience? You might as well require every young couple who comes to you to be married to give a married experience before you perform the ceremony."

His father replied, "Go on, Silas, and do right."

From that time forth they baptized believing penitents on their confession that Jesus is the Christ, the Son of God. Silas cooperated with his father until the death of the latter in 1820. Before

his death, he gave his son, Silas, this admonition. "Oh, my son, the church lies heavy, very heavy on my mind. I fear that a cold and trying time is approaching, and that many will be seeking a more fashionable religion. Watch over their souls as one who must give an account unto God, and keep yourself unspotted from the world. Do not aspire after men of great swelling words, but study the Scriptures; be meek, lowly and unassuming in your manners, with all holy conversation, as becometh the Gospel of Christ. Never aim at things too deep and incomprehensible for mortals to know, remembering that there is as much made plain as it is the will of our Heavenly Father we should know; for 'secret things belong to God, and things revealed to us.' "

"Throughout life, whatever difficulties you may have to encounter, never return railing for railing, but contrariwise, in doing which will overcome ten where you will one by the other method."

After the death of his father, he devoted his entire time to the ministry. He began to read the *Christian Baptist* and to adopt reform measures, among them the weekly observance of the Lord's Supper. He preached for the Baptist churches left vacant by the death of his father.

Abnet Clopton, a leading Baptist preacher of the Meherrin Association made an effort to have Brother Shelburne disfellowshipped by the publication of proscriptional decrees. In that effort he failed.

After he had baptized persons upon the confession of their faith in their Lord, in 1830 a report was made to the Burlington Church, in King and Queen County, that certain persons had been baptized contrary to the usual Baptist custom. Not once did they declare that such practice was contrary to the teachings of the Scriptures, or that of

the primitive church.

Brother Hodge states that Shelburne traveled all over Virginia as an evangelist. He brought many souls to Christ. Ultimately all of the group of churches for which he preached became simply Churches of Christ.

He was uneducated, quaint and humorous, yet frank and brave. It used to be the custom of the yearly state meetings to devote one session to preachers. After each speech time was given to criticism of the speaker. On one occasion Brother Shelburne, growing weary of such exercises, started to leave old Sycamore Church in Richmond. As he was nearing the door, one of the preachers said, "I see old Brother Shelburne going out, and before he goes, I want to say to him that I do wish he would stop saying 'agin' for 'against' and 'gwine' for 'going.'" The old man replied without hesitation, "Well, if that's all you've got agin me, I'm gwine along."

A young preacher who had an exalted opinion of his powers, after preaching in the presence of Brother Shelburne, asked him what he thought of the sermon. Brother Shelburne replied, "Wall, brother, there's a pint down on the Eastern Shore they call 'pint no pint.' You were as near there today as you'll ever get."

Another preacher had gone rather deeply into some metaphysical speculation in a sermon. He asked Brother Shelburne what he thought of his metaphysics. The reply was, "Metaphysics? Wall, I didn't know what kind of physic it was, but it made me mighty sick."

Someone asked him at a meeting where he had preached in the presence of Alexander Campbell, if he was not afraid to preach before Mr. Campbell. "No," he answered, "I have preached before God Almighty many a time, and I don't

know why I should be afraid to preach before Alexander Campbell!"

Three of his children and three grand children became preachers of the gospel. Montgomery and Pulaski counties, Virginia, knew the Shelburnes for their services to the Church of Christ, and Lee County, Virginia, was blessed by their untiring efforts to establish Churches of Christ in that county.

James Shelburne

Dec. 24, 1819—April 8, 1890

By W. J. Shelburne

James Shelburne was born in Lunenburg County, Virginia, on December 24, 1819, the third son of Silas and Mary Stone Shelburne. He became a Christian early in life and in early manhood joined the procession in the migration westward. He resided for a time in Montgomery County and on June 12th, 1844, married Mary Jane Clark. Chester Bullard was the officiating minister. Little is known of his early life save that the ministry of his father had deeply impressed him and had quickened in his heart a faith that was to bear fruit in the later years of his life.

In the early fifties, he proceeded further westward, locating in Lee County, Virginia. He purchased a farm on the north side of Powell's River at a crossing known as Shaver's Ford, some three and a half miles south-west of the town of Pennington Gap. He erected a commodious home on a hill, giving a commanding view of the river and the valley below. He also erected and operated a combination grist and saw mill, run by the water of the river.

He and his family stood alone in all that section

in their identification with the Restoration Movement, but like the early Christians, he went about, preaching the word. It was a pioneer ministry and beyond question, his call was from the Lord. By the fireside, along the way and in homes and school houses, he witnessed for the Lord and in a few years the Long Hollow Church was organized and a house of worship was erected. He preached for this church and at other places as opportunity offered, receiving little or no remuneration save an approving conscience and the joy of seeing men and women brought into the fellowship of Christ and His Church.

There was dense ignorance on the part of the people as to the plea of the Church of Christ and no little prejudice and in many places the opposition was ugly and un-Christian, but difficulties did not baffle him. He was not gifted with eloquence, but he knew his Bible. His preaching was plain and practical as well as Scriptural. It was more effective because of the love and loyalty of his own heart and life. It was a humble ministry. No one was more conscious of that than was he, himself. Yet his life and spirit were a living witness of the power of the gospel he preached. One by one his children united with the church and later became centers, in the localities where they long resided, from which other churches grew.

His wife and companion shared with him the faith and ideals of his ministry and was an unfailing inspiration in the work. She invariably saw the good in people and inspired them to do and to be good. They were beautiful in their home life, given to hospitality, sharing food and shelter with all who came and bestowing a blessing in the warmth and welcome extended. They were highly respected for their consistent Christian lives and true sterling worth. Though dead, they live in the

faith of those who share the heritage of their labors of love. A paralytic stroke was fatal and his body sleeps beside that of his wife on a still higher hill back of their home on the farm. His pilgrimage ended on April 8th, 1890, and as his spirit passed through into the light of the eternal day, his face lighted up as he whispered the names of fellow-pilgrims who had preceded him into the glory-land.

Samuel Shelburne

November 29, 1823—September 13, 1884

By J. W. West*

Samuel Shelburne was born November 29, 1823. He married Fannie Boswel in 1858. To this union were born ten children. Four of his daughters married ministers. His son, J. O. Shelburne, engaged in evangelistic work for some time and held pastorates.

Samuel Shelburne and his faithful wife accomplished a splendid work for the Cause of Christ in those pioneer days—not "living by the Gospel," but making their support otherwise. Their plans and thoughts were for "others." Their love and kindness led them to seek out the needy and minister to them. The poor and unfortunate always found help and comfort at their door. Brother Shelburne stated often that he would rather help some unworthy persons than let one worthy one be neglected.

His ministry was mostly in evangelizing in Virginia, Kentucky, and Tennessee. There were

* Material furnished by Mrs. Cephas Shelburne, now "House Mother" for the boys of Texas Christian University, while her daughter is Dean of Women at the same institution.



J. O. SHELBURNE

few churches in his early ministry. He held a pastorate at Burkesville, Kentucky, and was there some years beginning about 1866. He moved from there to Lee County, Virginia, where he accomplished outstanding work for churches.

When he realized his large family should be educated, he moved to Milligan College, Tennessee and continued evangelistic work and preached for nearby churches until the close of his useful life.

He and his wife had charge of the "Big Boarding House," as it was called, a dormitory for college boys and girls. Their influence over the boys and girls was very helpful in influencing their lives for good. With much affection, they were called "Uncle Sam" and "Aunt Fannie" by the students.

On September 12, 1884 Brother Shelburne

passed away. He and his wife are both buried on the campus of Milligan College. One cannot measure the good accomplished by such characters who touched so many young lives.

Cephas Shelburne—Minister, Educator

October, 1857—November, 1924

By J. W. West*

Cephas Shelburne was born in Montgomery County, Virginia, October, 1857. His was a very useful life. He married Miss Helen Shelburne July 28, 1889. To this union were born four children, Cephas G., Jr., Elizabeth, Allen, and Richard M. He loved books, poetry, music and art. He taught in the Tazewell Female Seminary from 1889 to 1895. This institution was founded by his sister, Mrs. Gillespie. Unfortunately, the building burned down and was never rebuilt.

His first pastorate was in Rockville, Md., only fifteen miles from Washington, where he had a delightful ministry. Here he had fellowships with the late F. D. Power, who invited him to preach Thanksgiving sermons and to speak on various occasions.

In 1898 the Virginia State Board selected Brother Shelburne to enter upon the tremendous task of reviving the church at Fredericksburg. It was planned to remodel the church building to make it a fit place for worship. During the Civil War this church had been damaged by cannon balls and so many of the members had been lost in battle or had removed that it was closed. At one time during the war it was used for a hospital, and later for a hay barn.

Brother Shelburne gathered together the faith-

* Material from which this sketch was compiled was furnished by Mrs. Cephas Shelburne.



CEPHAS SHELBURNE

ful few remaining and added new members, and in the space of two and a half years he saw his plans consummated. Although the city was very conservative and the other churches deeply entrenched in influence, Brother Shelburne, by real consecration and devotion, had produced results beyond the expectations of almost everyone.

In the year 1900 he accepted a call to the First Christian Church in Roanoke, Virginia, and in 1902 went to the church in Huntington, Indiana. Here he accomplished the greatest work in his ministry. Although they had a beautiful house of worship, it proved too small for the crowds that assembled for services. The officers of the Board told Brother Shelburne they would build for him

a new church in which he might preach the gospel, and they decided to relieve him of the necessity of begging money for the building. Accordingly, they rented the opera house for use in their services while the construction work was under way. In due time a splendid church home was built, complete in every department, and Brother Shelburne baptized over a thousand persons.

His ministry at Huntington proved successful in every way and it was a struggle for him to think of leaving this church, but the winters were cold and he was subject to grippe almost every winter. When the call came from Dallas, Texas, in the Sunny South, "to come down and help us," he accepted, going there in 1908. In East Dallas he began his work in a box tabernacle—one large room—but the demand for a church home soon became urgent and with a few loyal members, a beautiful church building was constructed. This work grew into a great church.

In 1911 he was called to become editor of the *Christian Courier*, the Texas State Paper. This work still left him opportunity to preach on Sundays and to hold meetings. While editing the *Christian Courier*, he preached for the church at Sulphur Springs, Texas, 1912-14 and during that period a modern house of worship was built. Such was his record in building modern church homes that some one said, "Cephas Shelburne spells a new church wherever he preaches."

It was while still editor of this paper that he was called to become pastor in Lancaster, Texas. During his ministry there a great city fire occurred and the Christian church was burned to the ground. In this distressing time the Presbyterian Church leaders went to Brother Shelburne and said, "We have a church and no pastor; you have a pastor and no church; why not worship together

until your church is rebuilt?" The suggestion proved to be a happy one and the two congregations worshipped together in delightful fellowship until the new house of worship was completed. This building was Brother Shelburne's fourth.

In 1924 he was elected President of Carr-Burdette College of Sherman, Texas, a school for girls. For six years he served in this work until his death in November, 1924. Students who were there under his administration "still rise up and call him blessed."

His son, Cephas Shelburne, Jr., is an elder in the church at Rocky Mount, Virginia. His daughter, Elizabeth, is teaching in Texas Christian University and is Dean of Women there. His widow is "House Mother" for the boys in the same institution. Allen, another son, died in El Paso, Texas, in 1927. Richard holds a responsible position in the business world.

Lucius Clark Shelburne

March 20, 1854—August, 1926

By J. W. West*

Lucius Clark Shelburne, son of James and Mary Jane Clark Shelburne, was born in Pulaski County, Virginia, March 20th, 1848. He came with his parents into Lee County in 1854 and in the closing months of the Civil War volunteered for service on the Confederate side. While his education was limited, he had a bright mind and a great fund of common sense. He early became a Christian, uniting with the Long Hollow Christian Church which had been organized by his father.

* Material for this sketch supplied by his son, W. J. Shelburne.



LUCIUS CLARKE SHELBURNE

He married Orlena Angelina Wilson on March 16, 1873. A successful farmer and stock grower, he resided on a large farm at the foot of Elk Knob, some six miles southeast of Pennington Gap, from the year 1881 to the time of his death in August, 1926. His wife survives him and is still living at this same place.

His vital interest in the church was first evidenced by his organizing a small Bible school in a school house where he would have visiting ministers preach and hold revival services. At first attendance was small and prejudice strong. Ultimately, however, a church was organized, and under his leadership and liberal support, Union



W. J. SHELBURNE

Church was erected and dedicated. In this church he served as Elder and Bible school superintendent until his death. He contributed generously to the Pennington Gap and Antioch churches, and in fact, was always counted on to give to the building of every church of the Brotherhood in the county.

He was a civic minded citizen, interested in the welfare of the whole community, and very active in causes designed to promote sobriety and morality. He was also active in the improvement of the educational equipment and standards of the community, desiring for every child a share in the privileges of education. Among the nine children in his own family, eight grew to maturity and

received a college education. He ardently advocated the building of good roads because he saw in them the means of developing the social, cultural and material life of the community. In his convictions, he was determined, but was highly respected for the integrity of his character. He kept his home open always to the stranger and to the poor, and his wife was heard frequently to say that she never knew for whom she was preparing a meal.

In his home always, too, the minister was welcome, and he kept alive there the altar of prayer and Bible reading. His greatest joy came in hearing of the triumphs of the gospel and in listening to the story of the cross.

While the writer of this sketch was supply minister at Bluefield, West Virginia, Brother Shelburne urged him to become evangelist of the Powell's Valley District, and agreed to provide headquarters in his home free of charge and to pay \$50.00 per month as a designated fund through the State Board of Virginia, for his support. On my acceptance of his offer, Jennie Shelburne, his daughter, furnished me her saddle horse free for the year.

Ungrateful indeed, would anyone be, to forget the courtesy extended by this family to me. His two daughters, Jennie and Amanda, were graduates of Milligan College. Their courtesy to me was unforgettable. After being away in a meeting or having made my circuit of thirteen churches, when they saw me at a distance approaching on horseback, one would hurry to my room and strike a match to the kindling in the stove, so that by the time the horse was unsaddled and led to the stables, the fire was burning and the room was warm. After forty-six years in the ministry, I do not hesitate to say that I have never received

in any home better treatment.

In my preaching, I decided that it was unwise to hold meetings all the time and so attempted to serve the thirteen churches and missions with some sort of regular preaching. In one year, the church home at Big Stone Gap and another to take the place of the old log meeting house at Mount Olivet, and a third building was under construction at Van, which was completed the following year. The average per capita giving for every man, woman and child who were members of these churches, was over \$7.00 a year. Brother Shelburne was happy in the splendid results. His average giving for many years was \$500.00, and often above that. I have met few men who loved the cause of Christ more than he. He was happy in making his blue grass farm pay only that he might contribute to advance the work of Christ. He, who was the son of a preacher, has a son who is now preaching at Versailles, Ky. He is W. J. Shelburne. Another son is superintendent of public schools in Lee County, Virginia, his native county.

When Lucius Clark Shelburne died, a great company of friends and neighbors gathered at his home as a tribute to his love, and in genuine sympathy with the family. They followed his body to its last resting place, testifying to their grief and loss in his departure.

Silas E. Shelburne, MD and VDM.

April 30, 1852—March 15, 1920

By J. W. West*

Silas E. Shelburne was born at Snowville, Va., and when he was yet an infant, his father, James

* Material supplied by relatives.

Shelburne, moved to Lee County, Va.

At the age of twenty-two he was married to Miss Sue Richmond and eleven children resulted from this union. After his marriage, he decided to study medicine and entered Johns Hopkins University, from which he graduated in 1881. While a student he fell ill of smallpox and at that time the mortality from this disease was large. During his convalescence he wrote his wife a letter, and later was astonished to learn that the disease had been transmitted to her through his letter.

Dr. Shelburne practiced medicine as a rural doctor during the week and preached on Sundays. Often those with sick ones at home would go many miles to hear him preach, and then inform him after the service that he was needed in their home. He carried his medicine in one saddle pocket and his Bible in the other, and used both frequently. Often he was asked to read from the Word of God and to pray when in the sick room in his professional capacity. It was of common report that his religious service was as helpful to the patients as was his medicine, for they had complete faith in him.

On horseback, by day or night, through rain, snow or sleet and freezing weather, he rode over hills and mountains on his mission of service. No family was denied because they were too poor to pay him, and he was regarded as the most successful doctor in the county on typhoid, in a day when that disease spread in great epidemics with disastrous mortality rates.

Dr. Shelburne told the author of this sketch that he never used alcoholic spirits in his practice, and that he considered such especially dangerous in typhoid cases. He illustrated its bad effects by saying that if one whipped a horse with a heavy load, up a mountain road, one might gain time for



DR. S. E. SHELBURNE

a while in mileage, but on a long trip would surely lose out. "Ardent spirits," said he, stimulates, "but there follows a reaction and a period of depression, and the patient is likely to relapse and his condition becomes such that medical skill will be of no avail." He also said "There are other stimulants that do not leave the patient exhausted which are far safer and better."

It was no uncommon thing, after the death of a husband in a poor family, for the good doctor to tell the widow that she owed him nothing. He lived on a farm and in order to favor the poor, he accepted calves, hogs, and other products of their toil as compensation for his medical services.

Dr. Shelburne was a genuine friend to young preachers as is revealed in the sketch of the life

of J. W. Masters. His doors were always open to the preachers, and his disposition was lovable.

While indisposed and scarcely able to leave home on one occasion, an urgent call came that he was needed in a home. Snow had fallen and was melting rapidly. He went as far as he could by the usual means of transportation, and, dismounting, started to walk across a field to the home when he slipped on a limestone rock and fell, shattering his hipbone. His age was such, and his physical condition so impaired, that he told the physicians that they could do nothing for him except to relieve his pain.

The night before his death, Dr. Shelburne had his family read a chapter of Holy Writ, and as he lay upon his deathbed, he thanked God for blessings and protection in this life and for the eternal hope he had in heaven.

His funeral was conducted by his nephew, W. J. Shelburne, now of Versailles, Kentucky. A large crowd of friends, young and old, well-to-do and poor, gathered to do him honor and to mingle their tears as they looked upon the face of this man who had been their friend, their physician for the body and their physician in spiritual things as well. Expressions of deep sympathy and tender love were manifested by hundreds of people.

The old Union Church misses him, and his brother, Lucius Shelburne, who followed him some years later. This brother of Dr. Shelburne was the man who furnished me a room and a horse to ride, and paid me for services to preach in Lee County, Virginia. These brothers endured persecution to establish churches in that county. They gave hundreds of dollars that the Restoration Plea for a return to the primitive pattern might be proclaimed.



Dr. Chester Bullard

March 12, 1809—February 27, 1893

By P. V. Scott

Among the real pioneers of the Restoration Movement in America stands one, who, though he holds a minor place in historical writings, was one of the outstanding leaders in that movement. Spending about sixty years of his life in the ministry, he baptized between eight and ten thousand persons, and scores of churches in Southwest Virginia owe their origin directly to his labors, and many others were organized because of his influence. While there were forerunners in Virginia, Dr. Bullard was the first pioneer in Virginia to

accomplish a lasting movement.

Chester Bullard was born March 12, 1809, at Framingham, Mass., a community twenty-one miles west of Boston. His family were members of the Congregational Church.* His great-grandfather, Seth Bullard, was a deeply religious man, and had as one of his duties in the Congregational church there the preparation of the records of the religious experiences of those desiring membership in that church. Bullard's grandfather, Ebenezer Bullard, and his father, Daniel were equally pious. All the Bullards were religious, and the ministry seemed to be the preferred family calling.

At nine years of age he was removed to Staunton, Va., and at about seventeen to Montgomery County, Va.,. It was about this time that he resolved to make an effort to become numbered with the redeemed, and in a gathering of several persons of religious convictions for some hours he prayed, until despondent of the forgiveness of his sins, his sensibilities gave way, and he was lifted into his chair. A remark by his sister to the effect that there was a change in him brought about a reaction, and a physical exhilaration as his sensibilities returned, which he interpreted as the operation of the Holy Spirit. He united with the Methodist Church, but was soon told that his views on justification were at variance with Methodist teaching, and that he was not a Methodist. The prevailing doctrine of conversion of that day was that one must be converted by visitation of the Holy Spirit, independent of any action of the Word. Dr. Bullard had become convinced from his study of the Scriptures that the Holy Spirit acts only *through* the Word.

* Some accounts say Baptist, but this is from his own autobiography, published in the *Christian Standard* shortly after his death.



SNOWVILLE CHURCH

Having a mind unhampered by human ideas of conversion, he soon sought immersion as obedience to the ordinance of Christian baptism. Finally, he met Joseph Thomas, the "White Pilgrim," (so called because he wore a long white robe as he went about preaching), and Landon Duncan. Duncan was originally a Baptist preacher, but later joined the Barton W. Stone movement. Duncan agreed to administer the ordinance of baptism, and on December 11, 1830, near the home of Parker Lucas in Giles County, was buried in Sinking Creek with his Lord in Christian baptism. That night Chester Bullard preached his first sermon.

During 1831 he began the study of medicine with Dr. D. J. Chapman of Giles County, Va.,

later practising for a living, while preaching a great deal. Thus his sobriquet "Doctor."

Chester Bullard, being a clear thinker, avoided the speculative doctrines of the day. His preaching presented in a clear, simple way the gospel truths. So new were they, and so foreign to the religious thought of the time, that it was two years before Dr. Bullard had a convert. But he persevered, sowing seed in good ground, even though it was slow taking root.

Some accounts state that he organized his first church in Craig County near the "Catawba River." From his own account,* however, his first church seems to have been organized in Giles County on Sinking Creek about six miles below Newport. The year was 1833. Gravel Hill Church had been previously organized but the membership was scattered, and Bullard organized it on a permanent basis in 1835. This church still exists, and is about twenty miles southwest of New Castle in Craig County, being the oldest church in the county. By 1836 he had planted six churches. Among these were Alleghany in Montgomery County, and Shilo in Pulaski County.

At what time in his life he moved to Snowville, Va., is not known. At that place was a church known as Cypress Grove, which Bullard soon won over to the Restoration Plea. He built his home, "Humility," on the opposite hill near the church. This church was the second that Bullard established. For many years Snowville was known as "The Jerusalem" of Southwest Virginia.

For many years the converts of Dr. Bullard were called Bullardites. Once while baptizing in a mountain stream, Dr. Bullard was annoyed by a group of boys perched on a limb over the pool,

* Autobiography.

who, as each convert was baptized, would cry out, "Hurrah for the Bullardites." Finally, just as the last convert had been baptized, the limb broke and the boys fell into the stream. When the boys had emerged from the water Dr. Bullard shouted, "Hurrah for the Devilites."*

Among the "Bullardites" there was a prejudice against the "Campbellites" that was as strong as among the denominations of that day. Dr. Bullard himself was prejudiced against Alexander Campbell. His oldest brother had been traveling in western Pennsylvania, and had run across the *Christian Baptist*, the paper published by Campbell. He recommended to his sister that she subscribe, which she did. Two numbers of the *Christian Baptist* were received, and two whole volumes of the *Millennial Harbinger*. She was not permitted to read them, for her Lord called her to her reward, and the publications were allowed to gather dust on a shelf.

While on a visit to his brother-in-law's home in 1839, Dr. Bullard happened to pick up from its dusty place on the shelf the copy of the *Millennial Harbinger*, "Extra on Regeneration." He was delighted with the views presented by Alexander Campbell, and began to preach with a new clearness and conviction. Dr. Bullard then for the first time really noticed Acts 2:38.

The brethren in Southwest Virginia were not aware that there were others holding the same beliefs as they, but in 1839 they were visited by brethren from eastern Virginia.

In 1840 Chester Bullard and Alexander Campbell met at Charlottesville. They had previously had some correspondence, and on learning that Alexander Campbell was to be in Charlottesville,

* Related by J. T. Watson in the History of the Gravel Hill (Craig County, Va.) Church.

Bullard determined to meet him. The two had a number of lengthy conversations, learning that each had by an independent study of the Scriptures, arrived at the same conclusions, and were teaching the same things. The Bible alone, divorced from creeds, disciplines, articles of faith and traditions of men, makes followers of Christ one in faith, doctrine and fellowship. While Bullard had been certain that Campbell was partly right, he planned to debate with him on his "errors," in an effort to set him absolutely right. But the two found that they were kindred spirits in a common cause, and each joyfully accepted the other as a fellow-laborer in the Lord's vineyard. Thus was the work of the two men joined.

Chester Bullard held a number of debates. On one occasion he was to hold a debate on baptism with a Methodist preacher, T. J. Stone, whom the Methodists had selected to meet Bullard. The scene of the debate was at such a distance from the home of Bullard that he had to start the day before in order to be on time for the debate. Riding horseback to the place of the debate, he happened to fall in with Mr. Stone, and in the conversation that ensued Bullard concluded that Stone had no relish for the debate. Soon he suggested that Stone submit to baptism at his hands. He spent the night with Stone, and soon found that Mrs. Stone presented a stumbling block to Stone's baptism. After many hours of argument and persuasion she consented to be baptized herself. Next day the large crowd gathered for the debate were surprised to learn that there was to be no debate, but that Stone and his wife were to be baptized. Stone preached many years following this among the Churches of Christ in Virginia.

Dr. Bullard had a very strong voice, which had the capacity to carry itself for a long distance. On

one occasion, Brother W. R. Hundley of East Radford, Va., states, Dr. Bullard stood on a bluff overlooking New River at Eggleston, Va., and preached to the congregation gathered on the far side of the river. Brother Hundley tells of when he was a boy. (he is now about eighty-eight years of age,) that he lived about a quarter of a mile from the home of Chester Bullard at Snowville, and that he remembers hearing Dr. Bullard as he called in his slaves for morning devotions, and that he could hear and understand distinctly Bullard as he would pray. Brother Hundley states that "His voice was the strongest I ever heard."*

Dr. Chester Bullard influenced a number of men to enter the ministry. His first son in the gospel was Dexter Snow, and his second was Thomas E. Shelor. Bullard's son, W. S. Bullard, became a preacher, and preached the sermon that reached and moved Chapman Lucas to obey his Christ. Chapman Lucas became a very strong preacher.

Dr. Bullard has this to say about his own labors in the Lord's vineyard, and the labors of the other preachers of early days. "One prominent wrong was the failure to educate the brethren in the important duty of supplying the sinews of war. The churches in Southwest Virginia and West Virginia, and the border counties of North Carolina and Tennessee and of Southern Piedmont are largely the fruitage of unrequited toil. For twenty-five years I did not receive the equivalent of my horse's outfit and expenses. . . . The truth was, I had discovered the apostolic modes of conversion and sanctification, and it was pay enough to see the grateful tears of the joyful penitent

* W. R. Hundley, *Historical Sketch of Snowville, Virginia*, published by the author in mimeographed form, Radford, Va., 1931.

though to me a day of toil and fasting.”

Of his debates with other preachers, he states that he was “not always lamblike. The truth is, I was rendered almost desperate by the proscriptions in every form save in assaults upon my character. I certainly lacked gentleness. . . . If we could only learn an easier way than by experience.”

After a long and useful ministry, he died February 27, 1893, lacking fourteen days of reaching the age of eighty-four. He was buried at noontime, March 1st, on Chester's Hill, overlooking the town of Snowville, and his old home, “Humility.”

William Stone Bullard

November 22, 1847—March 20 1922

By Daniel E. Motley

Some men's places can be filled when they pass on, but sometimes they cannot be filled, or only with difficulty. William S. Bullard's place could not be filled. He was an unusual combination of Christian and gentleman. A cultured man—he possessed the essence of culture and kindness: kindness, consideration, benediction. He always considered others, those of humble position and origin, as well as those of high standing. To his mind and spirit personal, kindly consideration was natural. He was always active, and though he passed on many years ago, his life is as impressive and abiding, at least to me, as when he was here. I have met many most excellent men and women, but I do not expect to meet again just this combination, modesty and courage, kindness and culture, Christian and gentleman. He had something valuable to give to those with whom he associated.

William Stone Bullard was born in Pulaski



W. S. BULLARD

County, Virginia, November 22, 1847. He was baptized by his father, Dr. Chester Bullard, at Cypress Grove in 1860.

He was married to Miss Sarah Bill in 1871. He died peacefully in his sleep, at Bluefield, West Virginia, March 20, 1922. Mrs. Bullard, who was in every way an excellent woman, survived him sixteen years, passing in August, 1938. They had four children, Stella, Chester, Elsie, and Ralph, all of whom are living.

William S. Bullard preached his first sermon at Graham's Furnace, Wythe County, Virginia, July 15, 1864. His ministry extended over more than fifty years. He held pastorates at Snowville.

Wytheville, Radford, in Virginia. For seven years, 1900 to 1907, he was pastor of the Christian Church in Texarkana, Arkansas, where, supported by the fine people of that city, he did an able work both in building up the congregation and in having a new church erected.

His health failed from his strenuous labor, and he moved to the upland plateaus of New Mexico, and, for some years, was pastor at Las Vegas. He always spoke graciously of the earnest people in that city.

He came back home to Virginia about 1910, where he was to spend the remainder of his life. He became pastor in Bluefield, West Virginia, which is one of the best and most active church congregations in the state. He shepherded the flock there for many years. His last pastorate was in Tazewell, Virginia.

He was a graduate of Bethany College, West Virginia, where he received the A. B. Degree, but it seems to be out of place to speak of college degrees when writing of a man of such development. A man graces his college degrees, not they him. He was a well and accurately read man, and had one of the best and largest individual libraries in Western Virginia.

All over the Virginias, by those who intimately knew him, he was affectionately remembered as "Willie Bullard." No minister stood higher in the respect of the people.

Though Brother Bullard's voice will not be heard again in the Virginias, his memory and his spirit will long linger there.

Virgil M. St.Clair

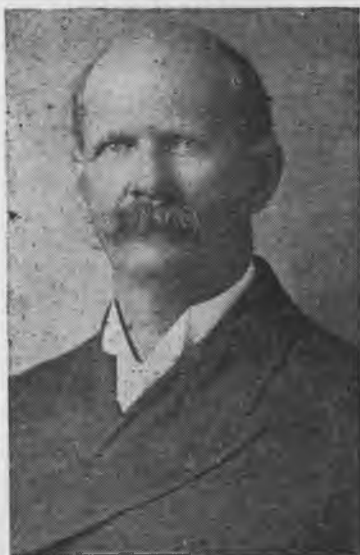
September 10, 1841—November 9, 1898

By P V. Scott

Born Bedford County, Virginia, September 10, 1841, Virgil M. St.Clair spent his early years at agricultural pursuits. He was an officer in the Confederate army, but saw little service in the later part of that conflict. Married in 1868, and reared a large family.

He was originally a Primitive Baptist, and was ordained to the ministry of that body, but later in life was converted to the New Testament position by W. G. Johnston. He ministered to several small congregations in Botetourt and Franklin counties, Virginia, but since his death the churches holding to the New Testament Plea in Botetourt County have been allowed to perish.

He died on November 9, 1898, but his work as a minister of the Gospel, which he devotedly followed until a month before he died, is being carried on by a son, a son-in-law, and two grandsons.



J. W. Masters

January 1, 1854—October 3, 1924

By J. W. West

J. W. Masters was born in Scott County, Virginia, January 1, 1854 and fell dead in sight of his home at Lily, Kentucky, October 3, 1924.*

On the outbreak of the Civil War, since his father (a Dunkard preacher and a Union sympathizer) had to choose between leaving Virginia and joining the Confederate Army, the family moved to Magoffin County, Kentucky, and remained there

* I am indebted to J. W. Master's book, *Following the Trail of a Preacher in the Mountains of Virginia and Kentucky for Forty-seven Years*, for most of the facts in this sketch. loaned by his son, S. H. Masters.



S. H. MASTERS

for ten years. When the subject of this sketch was ten years old, he had the desire to become a Dunkard preacher. He read his Bible to find out what it taught. One day, with his Bible in hand, he went his father and asked him to turn down a leaf where he could read about the Dunkard Church.

His father replied, "It is not in the Bible."

When the thought occurred to him that his father belonged to a church which the Bible said nothing about, he told him frankly he would not join the Dunkard church. His father asked him if he were going to join the Baptist or the Methodist or the Presbyterian church. The son asked if they were in the Bible.

“No,” his father answered, “none of the denominations are in the Bible.”

The son said, “I have read of a church in the Bible; which one is it?”

The father replied, “Oh, that is the Church of Christ.”

“That,” said the son, “is the church for me.”

A little child shall lead them. The boy’s question impressed his father and led him to think about denominations being unknown in the Bible which should be our guide in all matters of faith. Soon the father was satisfied to become a Christian only, a member of the body of Christ without additions or subtractions, and baptized his son.

In 1874 the family moved back to Virginia where the son attended school. Later he began teaching.

On the last day of his school term he announced he would preach that night. From early boyhood he had been troubled with stammering. He accepted the suggestion that if he would place a bullet in his mouth, it would aid him in overcoming his stuttering. Consequently, before preaching, he put a bullet in his mouth and read his Scripture from Ephesians 2:10. After speaking about a quarter of an hour and choking under embarrassment, he swallowed the bullet. He tried to cough it up, for it was the only bullet he had with him, but it would not come up.

In a few weeks he made a second appointment. To make sure this time of not swallowing the bullet, he cut a depression in the center, tied a string around it, and held the string between his teeth, but the bullet dropped out and dangled on his chin to his embarrassment, and amid the loud laughter of his audience.

Before his third effort, he went to the woods and preached to the trees and rocks and stuttered but little. This appointment was at Sloan’s school

house. After his sermon when he had dismissed the audience, a Baptist preacher began to reply to him. While Brother Masters was making his rejoinder, a Methodist man jumped up and said, "I will go to hell before I will be baptized."

He continued to preach, but after three years his brethren considered having a committee wait on him and ask him to quit preaching. On hearing of their purpose, he begged for a longer trial. Under the obstacle of stammering, he preached on, and when he baptized his three brothers and only sister, he received great encouragement to continue preaching.

In 1878 he married Rebecca Robinet.

He states he travelled on horseback until he preached himself afoot. He explains that he preached until he had to sell his horses four times to pay store accounts.

An old brother invited him to come to his home to preach until he had baptized his children. After making the trip he preached ten days and nights and baptized the children in the home and several others. The old brother had told him he would "foot the bill." When he was preparing to leave, the old brother said, "I feel that I am due you a quarter, Brother Masters. I have nothing less than a half a dollar; if you will split her open, I will give you half of her." Of course Brother Masters refused to "split her open." Ten days and many souls saved was his only reward here.

During a protracted meeting held by a Baptist, the preacher challenged the "Campbellites" for a debate. While Brother Masters repudiated this slurring nickname, as he repudiated all denominational names, he knew that the preacher had in mind those who stand for the restoration of the primitive order of the church in name, doctrine,

and practice.

Brother Masters entered the place of worship and the preacher was singing, as he states, "like a lark," and was apparently in the best of health. Brother Masters approached him in the pulpit and introduced himself and informed him that he was there to accept his challenge. He then read a proposition which included the following: First, Baptist name; Second, Baptist vote on the fitness of candidates for membership; Third closed communion; Fourth, mourner's bench system (Southern Baptists in the mountains used the mourner's bench at that time; Fifth, Final perseverance—can't fall from grace; Sixth, Repentance before faith.

Brother Masters then said to him, "You show me these in the Bible and I will let you vote me into the Baptist church tonight."

The preacher replied, "I am sick, too sick to speak tonight."

Brother Masters said, "Show me one of them and I will take the balance."

The preacher again replied, "I am sick."

Brother Masters replied, "Get better by morning and we will try it."

Several Baptists near the pulpit overheard the conversation and doubted very much that their preacher was sick, judging from the way he had been singing when Brother Masters entered.

The next morning the people assembled, but their preacher did not appear. He was not sick, either, except as Brother Masters had made him mentally sick. Seeing he had shown that he was unwilling to face his challenger, one of his own brethren said, "I believe our pastor knows he is wrong, and I for one, bid him good-bye."

Another said, "I am with you."

A third man exclaimed, "The same dog bites me." Here is an example of mountain language

and an example of honesty when convinced. Brother Masters organized a Church of Christ and secured a minister for these people.

The brethren had not been taught to give financial support to preachers, and Brother Masters, in his poverty, did not see how he could support his family and go on evangelizing. Dr. Silas Shelburne, of Lee County, Virginia, suggested that if he would move near him he would help him study medicine in order that he might practice medicine for a living, and preach also. The requirements for practicing medicine in that day did not include attendance at a medical college.

Brother Masters accepted the offer, and Dr. Shelburne supplied him with text books and a skeleton. Soon our good brother was dissatisfied. He fell down on his knees and cried out, "Oh, God, my Father, sink or swim, live or die, I am going to preach." He placed the text books in one sack and the skeleton in another and carried them over to Dr. Shelburne. On seeing the Doctor, he said, "Here, doctor, are your books and bones."

The Doctor said, "What do you mean?"

He replied, "I mean to preach."

The Doctor replied, "God bless you, go on, and as long as I have a dollar you shall not suffer."

A friend next invited him to preach in a union-house built of logs. As he approached the building with his saddle bags, an old man asked him if he was the one who came to preach. On receiving an affirmative reply, the old man said, "I sent you word not to come; did you get it?" Brother Masters told him he had received the message. Then the man said, "Well, what did you come for?" The preacher replied, "I came to preach."

"Then," said the objector, "you cannot preach in this house."

One old man sat down on the ground and wept

aloud, and cried out, "I helped to build this house; now the man I want to hear is not allowed to preach in it." Another man picked up two stones, one in each hand, and said, "He will preach here or I will whip a half dozen of you."

So the objector cooled off and said, "Go in and preach."

At the close of the sermon the same man who objected to Brother Masters preaching arose and said, "I am a Baptist, as you know, but I want to confess that this man has preached the truth, and I move that we all invite him to come back and preach again."

Denominational preachers were responsible for stirring the people against our people by false statements about what we taught. They turned good-meaning mountain people into a belligerent opposing group who had come to believe that our teaching was as dangerous as Mormonism, or even worse.

After Brother Masters had been away from home for a month, he returned and was informed that a "red hot" revival meeting was in progress. a union meeting conducted by a Baptist preacher from Kentucky and a Methodist preacher from Lee County, Virginia. The Baptist preacher at once sent Brother Masters word to attend and hear his sermon intended for him that night. When this man arose in the pulpit, he read his text from Acts 8:26. Then for more than an hour he "skinned and salted Campbellism." Finally exhausted by his efforts, he asked the old Methodist brother to conclude, but the old brother replied, "Enough has been said, such as it is."

The Baptist preacher then invited the people to return there at the regular hour the next day and adjourned the services. Then Brother Masters arose and asked for permission to speak, and the

Baptist brother granted it. In a fine spirit he asked the Baptist preacher if he would give the same answer that the God sent preacher gave over eighteen hundred years ago. The Baptist preacher arose and said, "This is my congregation and I will adjourn it; stand up and be dismissed."

Brother Masters said, "All who want to hear me sit down."

The Baptist preacher shouted, "Let's all go."

An old Methodist man who knew Brother Masters cried out, "You have got to hear Masters; you thought you were doing something great heckling on what you call Campbellites, and you think that Masters has no friends here because he has no brethren here. I want you to know that he has as many friends here as you have, and I am one of them." Then he added, "Now, I will tell you that I will tear every rag from your back before I will let you out."

Then other brethren exclaimed "Sit down," and the preacher knew enough about mountain people in such a situation to sit down.

Then the man at the door who had threatened to tear the clothing off the Baptist preacher said, "Brother Masters, get in that pulpit, and if you can't skin that preacher without skinning us Methodists, just skin us, for God knows that I am willing to be skinned just to see him skinned."

Brother Masters talked for about half an hour and said to the preacher, "If you are not satisfied with this, I will meet you here tomorrow."

The next day a crowd assembled, but the Baptist preacher did not return and thus ended the union meeting.

Brother Masters was finding it exceedingly difficult to support his family, and for a time he considered the study of law, and even sought out a friend, Judge Richmond, and discussed the mat-

ter with him, but again, his desire to preach prevailed, and he gave up the idea. He was happy ever afterwards that he made this decision.

While Brother J. B. Jones was Secretary of the Kentucky State Board, Brother Masters had his salary supplemented and devoted part time to preaching in the church at Barbourville, Ky., and part time to evangelizing. From that day on he received far more financial support for his family. He held three meetings in Barbourville with fine results.

He began a meeting at Pineville while the Methodist circuit-rider, who made his headquarters there, was away. When the circuit-rider returned he learned that several people had made the good confession. The circuit-rider then went from house to house begging people to stay away from the meeting, but such tactics only increased the interest and the crowd. This preacher was an Irishman, who, when he saw the crowds moving toward the services, went also. After Brother Masters closed his sermon and the invitation was made, he told the man he might say whatever he pleased. The Methodist preacher arose and related a story of a frog getting into the food at the spring house and its being discovered by Father Atkins, an Irishman, who hesitated to eat from that dish. Another preacher saw the frog and said to Father Atkins, "Eat what is set before you, asking no questions for conscience sake." Father Atkins replied, "Pshaw! do you think I can eat a frog for conscience sake?" Then the circuit-rider leaped and jumped around and around and stated he could not accept the sermon for conscience sake. Finally he sat down. Brother Masters knew the people expected him to reply. He arose, therefore, and began by quoting Acts 17:30, "The times of this ignorance God winked

at." "And," said he, "I will just wink also and adjourn."

The Irishman cried out, "Do you call me a fool?"

Brother Masters replied, "You can take it just as it sounds to you."

Once when Masters was out in a snow storm, he saw a light shining from a window in the valley where the city of Middlesboro, Ky., now stands, and stopped and asked for lodging. The stranger took him in and a warm supper was soon prepared for him. After supper Brother Masters asked the husband if he were a Christian and received a negative answer. Then said Brother Masters, "You have some sweet children that need the example of a Christian father."

The man replied, "That is true."

Then the preacher asked him why he did not become a Christian, and he replied that there were so many denominations he did not know which one was right. Brother Masters confessed that such made it confusing, "But," he said, "Do you know that men and not God are responsible for the existence of the denominations?" and added, "There were Christians before denominationalism was thought of; don't you know that?" The man answered, "Yes."

Then said our preacher, who believed in personal evangelism, "You turn your back on denominationalism and all its excess baggage and obey the Lord, and you will then be all that you need to be." Later this man did obey the gospel and became an officer in the Church of Christ.

Our evangelist had an appointment at the head of a creek to begin a meeting on Wednesday and to continue it over Sunday. After his arrival he was told that one of the Methodist brothers had gone to town to secure his preacher to begin a

meeting at the same place on Thursday. When Brother Masters closed his services on Wednesday night and announced the services for the following night and the daily services until Sunday, the Methodist brother arose and said, "Our preacher will be here tomorrow night and will remain until Sunday." Brother Masters replied, "I can stand him as long as he can me, and I guess you will find that out."

The preacher came, but refused to speak on Thursday night. Saturday morning there was a large assembly and the Methodist preacher asked Brother Masters to allow him to speak first and Brother Masters was delighted to do so.

He began with his Bible in one hand and the Methodist discipline in the other and tried to prove that the Discipline was a necessity along with the Bible. After he concluded, Brother Masters arose and said, "Brother, your Discipline says we are justified by faith only, and your Bible says we are not justified by faith only; which do you want your people to believe—your Discipline or your Bible?"

The Methodist preacher replied, "I am going home." He left, and that night Brother Masters was locked out of the church. Sunday morning a man whom Brother Masters had helped, and whose life he had probably saved when he was intoxicated, took his forty-five out of his trunk and shot the lock off the door in order that the meeting could go on.

After baptizing many people in another meeting, Brother Masters was called upon to debate with what the Methodists called their "war horse." On the second day of the debate, at noon, the "war horse" quit. An old Methodist brother said that "if we had known that Masters was so able, we would have gotten a bigger gun. We

have bigger guns." An old brother replied, "Your gun is all right, but your ammunition is no good."

Brother Masters saw a Baptist preacher talking to a stranger, and the Baptist minister being a friend of Brother Masters, approaching the two, he said to the Baptist preacher, "Who is this man?" His friend replied, "This is our new pastor," and introduced him. Brother Masters shook hands with the stranger and stepped back and said, "I have just done something that Paul never did in his life."

The new minister said with interest, "What was that?"

"Why," said he, "I shook hands with a Baptist preacher."

The preacher said, "Was not Paul one?"

Our evangelist replied, "If he was, he never let anyone know it."

Brother Masters held a meeting where the Baptists had a congregation and a settled minister. and where we had but few members. The Baptist preacher heard all his sermons. On Sunday morning, Brother Masters preached on Christian Union, and just before he called for the invitation song, he said, "You Baptist people are invited to unite with us on the Bible alone. If you accept the invitation, let your preacher make the same proposition to us, and we will accept it. This means when we start to you we leave behind everything that is not in the Bible, and when we get to you everything that you can't show in the Bible, you throw out the window."

When the invitation hymn was sung, the Baptist preacher led the way and the flock followed. A Church of Christ was organized that very night, and the preacher who led the way became the minister of the united congregation.

While Brother Masters was the minister in Glasgow, Ky., he was called on one day to go about forty miles to hold a meeting. On his arrival, he was told that the people expected no additions, but just wanted the church warmed up. About one-half of the audience was made up of Methodists and Presbyterians. After he had been preaching for a week Brother Masters announced that he would discuss the next day the subject, "Why we do not sprinkle and pour water for baptism." The next morning two elders of the church waited upon him and advised him that they had decided that it was unwise to preach on that subject. He answered, "All right, help me get my horse and buggy."

"What do you mean?" they asked.

"I am going home," he said.

Then one of them said, "Why we want this meeting to go on for a week longer."

Our evangelist then asked them what was the matter. They told him a Methodist brother had said he had not seen such interest in a meeting for many years, but if the preacher discussed sprinkling and pouring, it would bury the meeting so deep it could never be resurrected. Our evangelist replied, "All right, let her go. If truth buries it, it ought to be buried."

That night the house and the church-yard were full. When he exposed the substitute begotten in Rome for what our Lord commanded, and called for the invitation song, the two elders arose to lead the singing, using the same hymn book. As they sang Methodists and Presbyterians began coming forward. The elders were so excited they dropped the hymn book on the table and stopped singing. Brother Masters cried out, "Sing on, brethren, it looks like more will come." They grabbed at the song book and picked up the New

Testament instead, but they sang on as people came forward, walking in the light and obeying their Lord in a Scriptural way. After the services the two elders begged his pardon and declared that they were ashamed of themselves.

His greatest meeting was at Corbin, Ky., where he had eighty-five additions to the church.

(The writer of this sketch loaned him a tent in which to hold a debate at Pennington Gap, Va., with Prof. Hurst, a Primitive Baptist, and I heard the debate. So able was he in establishing the time when the Church of Christ was established that Prof. Hurst endorsed his argument. After the debate Prof. Hurst said to Dr. Shelburne, "I acknowledge defeat." He was expected to identify himself with our people, but was accidentally killed a few days later.)

Once when Brother Masters had an appointment to preach at a school house, he was told that a Methodist preacher had threatened to meet him to answer the sermon. On his arrival he found the preacher seated on the rostrum and acting as if would preside at the meeting. The topic of the sermon was on the importance of being Christians only. Brother Masters turned to the Methodist preacher and asked the question, "Can a man be saved without being a Campbellite?"

The reply was "Yes."

Then he asked "If a man can be saved without being a Campbellite, is there any use of his being one?"

The answer was "No."

Then Brother Masters asked him if a man could be saved without being a Methodist.

The preacher made no reply. Brother Masters pressed him to answer until he finally said "Yes."

Then said our evangelist, "All right, if a man can be saved without being a Methodist, is it ne-

cessary for him to be one.”

The preacher merely grunted. No one could hear except those nearest him. Our evangelist exclaimed, “Brother, belch it out so we can all hear.” Finally he said “No.”

Our evangelist then said, “Brother, you have told the people it is not necessary to be a Methodist; you will surely never again be advising people to become Methodists.”

Brother Masters then offered to give him an opportunity to speak, but he said, “I do not wish to say anything.”

Wit, humor, and logical thinking made him a power to be reckoned with. With the truth on his side, a denominational preacher was left floundering in embarrassment when debating with him, or in any combat.

It is well to realize that he was not seeking debates, but ever ready to accept a challenge and to defend what he believed with his whole heart to be the truth. He preached the gospel in all its fullness, without fear or favor. He was not afraid he would offend someone by preaching the truth, but fearful he would displease his Lord if he failed to declare the whole counsel of God.

Brother W. H. Elliott, who was for thirty years Secretary of the Kentucky State Board, said that Brother Masters told him he had kept no record of the number of converts he had made. Brother Elliott had the records, however, of results while Brother Masters worked under the auspices of the State Board, and reports that 3,270 responded to Brother Master's preaching during this time. The record also shows that he helped at more than 200 places, organized 19 churches, and was paid \$9,900 by the State Board for his services. Secretary Elliott adds, “Thousands of people in the hill country of Kentucky, Tennessee and Virginia

knew him.”

There were giants in those days when preachers believed the Bible and preached what they believed. They believed that denominationalism was founded on error; that it is a curse with its errors standing in the way of Christian unity and the salvation of the lost. The intolerant attitude of many denominational preachers in that day, their wilful misrepresentation of our position, forced our preachers, especially those of the mountains, to defend that position with unusual fervor.

These pioneer preachers, like Brother Masters, never faltered in convictions, but stood like a stone wall for the truth as it is revealed to them in the New Testament. Their children in the gospel were many.

James Miller

1798—1874

By Mary Hardin (Mrs. L. W.) McCown

Born in the state of Maine, James Miller was ordained to the gospel ministry in Kentucky by Barton W. Stone. He came into Tennessee in the early part of the nineteenth century and bought land on Boone's Creek, and there married a native daughter, Elizabeth Devault.*

He was at first identified with the Sinking Creek Baptist Church from which church he applied for a letter of dismissal on Saturday, April 16, 1825. This was granted. As we find a Carter county marriage license returned by him in 1826 and signed as Minister of the Gospel we may conclude

* The obituary of James Miller by S. H. Millard states he was ordained by Barton W. Stone. There was some discussion by the Baptists of Tennessee about his baptism being acceptable to them.

that this must place an approximate date on the great revival conducted by him on Boone's Creek. There were a great many converts during this meeting, many coming from the old Buffalo Ridge and Sinking Creek Baptist churches, both being near by. The Brick Church on Boone's Creek was the outcome of that meeting and thereby is the mother of our upper East Tennessee Christian churches, being antedated in Tennessee only by the Post Oak Springs church in Roan County, which dates from 1812.

James Miller also helped to organize Buffalo Creek Christian Church, together with James Ireland Tipton. The earliest extant record of Buffalo Creek (now Milligan College) is an old Treasurer's book kept by Michael Hyder, Jr., dating 1835. But Buffalo is mentioned in 1834 in the Boone's Creek records, and in 1832 in the obituary of John Wright, who was ordained to preach then by Elders James Miller and David Duncan at Buffalo Creek Church.

James Miller and his wife moved to Johnson City after the Civil War, owning property in the center of what is now Main Street, and near a lovely spring. When the First Christian Church was organized in 1871, Brother Miller and wife were among the first members. Before his death on February 19, 1874, he had donated land to be used after his death as the site for a church. This little church was erected with John Wright (who died in 1875 before its completion), Jordan C. Hardin, Henry H. Crouch, and Wm. C. Maupin as the Building Committee. Edmund C. Bayless was the contractor. The church was finished and dedicated in the late fall of 1879 by Dexter Snow of Virginia, Brother. Wm. C. Maupin being the first pastor.

Col. E. C. Reeves, a nephew of Mrs. Miller, de-

scribes James Miller thus— "The Rev. James Miller was a ripe scholar, a fluent speaker, and withal a real logician.

He conducted a remarkable religious revival on Boone's Creek in this county, which for its scope and sweep, was a wonder in that day and time, for in the community nearly every soul was gathered into the Christian church, and through the generations following the present, the Christian church dominates all others in that community. The Brick Church was the outgrowth of that meeting— and from it have gone out men and influences which have proved the primal human causes of the development of the Christian church into the commanding position it occupies today. James Miller was no ordinary man. He dug deep and laid foundations solid and lasting. In those days of strenuousness between the various Protestant churches when public debates were in vogue, he proved himself a debater without a superior, indeed a peer, in this region. He was old in his advocacy of religious principles, and an intrepid defender of the same, yet his spirit was as sweet as summer. Verily he was great in goodness, and good in greatness. His church which he so much fashioned and forged into prominence in this section of the country, is under lasting obligation to ever revere his memory. His sleeping dust is entombed in the Devault Cemetery on the banks of the Watauga river, marked by a stone of meager cost. "His works do follow him."



William Conrad Maupin

June 8, 1840—June 30, 1916

By A. Preston Gray

In his book, "Churches of Christ," by John T. Brown, published in 1904, there is on page 618 a likeness of the subject of this sketch, and a brief accompanying word as follows: "William Conrad Maupin, Johnson City, Tenn. Born near Charlottesville, Virginia, June 8, 1840. Student of Boone's Creek Institute, East Tennessee. Failed to graduate on account of the Rebellion. United with the Church of Christ 1859. Ordained to ministry Aug. 11, 1867; preached over much of Tennessee, Southwest Virginia, Western North Carolina, Kentucky, and Northern Missouri. Minister at Johnson City five years, while church was being built. Now preaching for Boone's Creek church."

Boone's Creek was the home congregation of his parents, Willis Maupin and Rebecca Hilbert Maupin, and the church that led him to make the "good confession," obedience to Christ, and by ordination sent him forth to preach the Word.

Along about 1900 A. D., the writer remembers seeing a stereoscopic picture of W. C. Maupin, showing him standing erect in characteristic pulpit pose, an open Bible in his hand, and on the reverse printed a short summary of his life, and a few pertinent quotations such as follows, and I give them from memory: "He says concerning the world's moral progress that he 'believes that the good are getting better and the bad worse.' Again: 'I believe that the next war in this country will be between labor and capital.' "

The physical appearance of a man means something, and as I think of him today, I see him dressed, usually, in a Prince Albert, and nearly always wearing a top hat. These were more often than not, well-worn. Grayish blue eagle eyes, deeply set, a full brown beard, like Longstreet's or Longfellow's, but longer, a grand frame had he, tall and slender of build, his height accentuated both by his long coat and tall hat. He often wore one particular hat with a deal of pride, a "beaver," because it had been presented to him by his fellow townsman, neighbor and friend, Gov. Robert Love ("Bob") Taylor.

William C. Maupin was inseparably identified with the Cause of New Testament Christianity throughout all this country in a large way. He had to do, in many instances, with *beginnings*. He did not seek places of ease, but places of service. While a lad, I heard him entreat my own home congregation, where he ministered at the time, and where he received the handsome sum of five dollars for his monthly visits, to bring their payments up to



A. C. MAUPIN

date, because, as he said, "My son Arthur has just married and is bringing his bride home, and we want to put the big pot into the little one." This was at Hale's Chapel, Washington County, Tennessee.

Take for instance our Cause in Johnson City. His was the spirit back of a movement to establish a congregation there. He became the first pastor of our First Church where he ministered five years. As Peter, James and John were fishermen, Luke a physician and Paul a tent-maker, W. C. Maupin was a cabinet maker, and the first pulpit at First Church was a product of his own hands, a pulpit still in use by one of our other churches in the city.

Referring to this period, Dr. Josephus Hopwood, in his "A Journey Through the Years," tells of

searching out a site for a Christian school, and on his way to Buffalo Institute, now Milligan College, says: "In August, 1875, I reached Johnson City, then a town of fifteen hundred people, and was kindly entertained over night in the home of W. C. Maupin. Next day being Sunday, we heard him preach in the schoolhouse on Science Hill, the disciples having no house of worship and few members."

On February 20 of this same year, J. C. Hardin and H. H. Crouch were appointed trustees of First Christian Church, E. Meadows, J. C. Hardin and W. C. Maupin were made elders, the last named being minister, his name also added to the Building Committee.

Col. E. C. Reeves carries us back across the years in beautiful reminiscence, given at a notable celebration when he says: "The Rev. W. C. Maupin, a school-mate of mine was a direct product of the old Brick Church, by the grace of God. At school upright and pleasant, 'when the fur was rubbed the right way,' he attended strictly to his own business and he fully expected others to do the same as to matters affecting him. When challenged to controversy, public or private, he could never find the word 'decline' in his lexicon. 'Billy' was a good student, an upright citizen, a strong preacher, a good man. He was my long time friend, and his passing made me sad."

Only the Recording Angel can give a true portrayal of the life and labors of W. C. Maupin. Hundreds were converted and baptized by him, and that in a day when every foot of ground won for the Apostolic order was contested by sectarianism. Many churches owe both their being and their well being to this pioneer. Scores of debates were held. It was "Bill" Maupin then, "Bill" Maupin with the two-edged sword. Many strug-



A. PRESTON GRAY

gling congregations looked instinctively to him in that day, amid their persecutions and struggles. Everywhere he was referred to affectionately as "the old war horse."

More than once were school houses and other buildings locked against him. At one place a great crowd gathered for an evening worship and sermon. The school house was locked, the door barred. Some wanted to break in anyway, but W. C. Maupin knew a better way. He invited the audience to a nearby grove, to God's open temple. He did not preach the sermon he had planned, but changed his subject. The friends of the Lord gathered there under the stars that night were almost

motionless when from Matt. 8:20 the tall, strong preacher read: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Can anyone doubt the far-reaching effects of a sermon from a text like that, and given under such circumstances?

I do not know how many young men were inspired by the example and words of this great minister to take up their cross in the Christian ministry. I give one example, that of John N. Shepherd of Milligan College. He and I parted at the door-way of the Preacher Maupin residence at Johnson City, Tenn., to prepare for the proclamation of the Gospel of Jesus Christ, he to enter Milligan College, I to enter Kentucky University. For years, Brother Shepherd, this his "son in the Gospel," evangelized in the First District of Tennessee, and still ministers to our churches here, a worthy, powerful man of God.

Uncle Will was plain spoken, but gentle, possessing a wonderful sense of humor. Endowed with "mother wit," he was quick at repartee. Once he preached a sermon, illustrating a point by telling how many farmers permitted briars and thorns to grow up in the fence corners of their farms. After the sermon a brother came up, feeling hurt that the preacher should single him out, "for everybody," said he, "knew you were hitting at me." "No, no, my brother, I did not even remotely refer to you. I was telling how men permit their fence-rows and hedges to grow up in weeds, and made no reference to the man *who permits his whole farm* to grow up with briars."

But a brilliant man sometime in life, gets the tables turned on him. At Hale's Chapel there was a unique character who actually lived, it seemed, just to argue. No one knew his Bible better. I refer to "Kane" (Elkanah) Martin. One day he

tried to tie up my uncle in an argument. Out of patience, Uncle Will said: "Kaney, you are the father of all fools," and quick as a flash, Mr, Martin said: "Well then, why don't you call me daddy."

In August, 1911, at Mount Olivet, near Greeneville, Tenn., W. C. Maupin met in debate Dr. W. B. Godby, a Methodist preacher. But before the discussion was over, Dr. Godby had fled the field, leaving it to his opponent. A copy of that debate is before me as I write.

Dr. B. A. Abbott wrote me at Fort Worth, Texas, while I was pastor of University Church at T. C. U., there, and he was editor of "The Christian Evangelist," "Brother Gray, I always loved you, but I would never have loved you as I do now since knowing that you are the nephew of W. C. Maupin. His was the brightest mind I ever knew."

W. C. Maupin disliked sham, despised insincerity, was merciless against hypocrisy. He hated war. He said that it was of the devil. Conscripted into the Confederate Army during the Civil War, he refused to fight. They gave him a gun, but he told them that they could not make him shoot it. They issued him ammunition, but he refused to use it. In battle, he set the butt of his gun on the ground at his feet, and started reading the New Testament his mother had given him when he started away, bullets on their pitiless mission of destruction whizzing by. For his insubordination he was court-martialed. He was to face the firing squad. But in the nick of time pardon came from Gen. J. C. Breckinridge and a life spared for a greater warfare. I have seen the yellow pages of the old newspaper containing the account of that hair-raising and touching experience.

During the illness that took him from us, I visited him in a Johnson City hospital. It was sad to

see this worn, tired servant of Christ go under the surgeon's knife. On my way out, I met my mother, and the mother of another nephew preacher of Uncle Will, John P. Ellis, sisters, nearing the hospital with heavy hearts, tears and flowers. But his strength and age could not stand the shock. June 30, 1916, he departed to be with the Father. His remains appropriately rest in the little cemetery of the old brick church at Boone's Creek, his ashes mingling with the dust of his fathers, his kin, neighbors and friends—those who knew him best and loved him most.

The following is quoted from *A Journey Through the Years*, by Josephus Hopwood:

“Come to Boone's Creek tomorrow at twelve o'clock. Brother Maupin is dead. The burial will be at that hour.”

I went on the day appointed.

How rapidly the past came to mind!

One Saturday evening in August, 1875, I reached Johnson City, and had my first night's rest in Brother Maupin's home. Next morning—Lord's Day—he preached in the upper story of the old Science Hill Academy. The audience was small, but his logical thought and his forceful, sincere manner showed plainly we had come to a clear-headed honest man. He was later one of the pioneers in establishing that great First Church in Johnson City.

He loved the truth and had the courage to speak his convictions. He was a warrior for the right, yet had a good word for all.

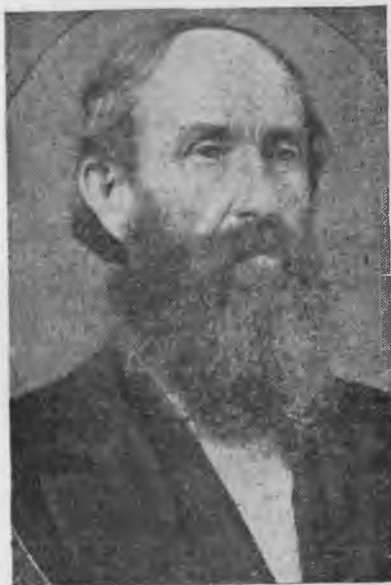
Neither did anyone doubt the sincerity of his motives. He lived in the open.

I loved him for what he was, for what he did and for what his possibilities were. When the shackles of time and environment were broken a

great spirit was released for a nobler, fuller service. We shall meet him in that new and perfect Life.

P. B. Baber

By J. L. McPherson



Brother P. B. Baber was a native of Summers County, West Virginia. He resided for some time at Indian Mills, W. Va., in that county. He evangelized the entire Allegheny District of Virginia.

He was a large man, tender hearted and full of the spirit of Christ. So deep with emotion was his passion for souls that he seldom preached a ser-

mon without tears in his eyes.

Once when on an evangelistic tour, the Alleghany District (of Virginia) Cooperation (as it was called instead of a convention, and I liked it better) was scheduled to be held at the Gravel Hill Church in Craig County. He had written the secretary that he did not think that he could attend. But the desire to have fellowship with his brethren constrained him to attend. During the business part of the meeting he walked up the aisle with tears, and cheers went up from the audience like at a political rally. He was loved and respected by all who knew him. He had a son who became a preacher and died some where in the Midwest.

He was a good man. He was taken ill and died away from home and in the harness working for his Lord. His godly life and preaching was a blessing to many in the mountain regions of Virginia and West Virginia.

Ashley S. Johnson

June 22, 1857—January 14, 1925

By Alva Ross Brown

Ashley S. Johnson was a distinguished man from many viewpoints. He was a mature Bible student and zealous proclaimer of its truth. He established a Correspondence Bible College which soon gained a large enrollment and did great good. He was the author of fourteen books, having a combined circulation of nearly a quarter of a million copies. Of one of these, "The Great Controversy," a hundred thousand have been printed. In 1893, he established "The School of the Evangelists," renamed Johnson Bible College in 1909, which has



Ashlee J. Johnson

had an important place in the education of ministers of the Church of Christ from the time of its birth.

Concerning his birth and early life, he wrote simply: "I was born in a log cabin in Knox County, Tennessee on the twenty-second of June, 1857. I was converted to Christ in the fall of 1877.

"My religious surroundings were Baptist. My father and mother had both been members of that communion. My father had drifted into skepticism and my mother into comparative indifference. Early in my life, proclaimers of the Ancient Gospel, notably Dr. R. L. Lawson, John Adcock, Gilmore Randolph, and W. B. Smith began to preach the truth in our neighborhood, and they planted in my mind the seed of all I am and all I hope to be. I give particular credit to John Adcock, who used to unfold the way of salvation to an audience of probably not over six persons. These noble men of God have passed on, but as long as I walk the paths of men, I will hold them in grateful remembrance. I held the truth—what I knew of it—in unrighteousness. My parents became disciples. I tried to be indifferent. My friends were all of 'other kinds.'

"In October, 1877, soon after I was twenty, I attended a Baptist revival of the old mourner's-bench variety. In the midst of the great excitement which prevailed, the thought came to me like a bolt from a clear sky at noonday: Here I am, trifling my time away, knowing the truth, and these people are drifting to judgement in ignorance; I will turn over a new leaf and be a preacher! My mind was made up. I went home and told my parents. I began to study the New Testament under my father's help, and when I was fully convinced as to what I ought to do, I wrote a preacher to come. I was immersed by John Adcock on

the fourteenth of October, 1877. On the following Saturday, I went to Thorn Grove, Tennessee, to attend a meeting. The brethren knew of my intentions and Dr. Lawson asked me to preach. I had never prayed in public. My effort was well received, and from that day until this, night and day, by voice and pen, I have given myself unsparingly and unceasingly to the one object of my life—the proclamation of truth, the whole truth, and nothing but the truth.”

His early preaching impressed him with the urgent need of voice culture. With that in mind in the summer of 1884 he went to Ontario to attend a well-known School of Oratory. He received the instruction sought, but of far more consequence was the fact that he met Emma Elizabeth Strawn to whom he was married on December 31, 1884. Their union was most fortunate. Mrs. Johnson was admirably fitted to supplement his own efforts in the service of God.

Zeal to increase his usefulness was the inspiration of the Correspondence Bible College. He wrote: “One night I was sick, in the cabin of a good man, and I got up and built a fire and sat by it and thought. And as suddenly as came my resolution to preach came the thought that I would train men to preach by mail—and the Correspondence Bible College was born.”

Immediately he began the task of preparing lessons, announced his purpose, and enlisted students. The work prospered beyond his wildest dream. Ere long more than two hundred were enrolled. He and Mrs. Johnson settled at Augusta, Georgia, for about fifteen months, ministering to what was then the Second Christian Church, and conducting the correspondence work. From here they moved to Knoxville, Tennessee, giving full time to their mail students.

It would be hard to exaggerate the importance of this contribution. Many of the most successful preachers among Christian Churches today, men who have managed the editorial pages of leading religious journals, and who have manned the faculties of Christian Colleges received at least their first training for the ministry through this agency. By its merit the author became widely and favorably known, and was awarded two honorary degrees in recognition: Master of Arts, from Hiram College, during the Presidency of E. V. Zollars, and Doctor of Law, from Christian University, which is now Culver-Stockton College.

In 1890 opportunity came to buy the Johnson homestead at Kimberlin Heights, situated on the French Broad River, twelve miles east of Knoxville. The correspondence Bible work continued to consume the major part of Mr. Johnson's time and energy. Still he was restless to increase his usefulness. Any contact through correspondence has definite limitation. At this period began the definite dream of a local school to train preachers. He had moved through the South a quarter of a century following the War Between the States and witnessed much poverty. He had contacted many young men with fine ability who lacked the necessary funds to secure a Christian education.

"In the fall of 1892, about the first of November, I went to Bearden to preach. After the sermon I spoke to the brethren after this style: 'For some time I have had a desire which I cannot get rid of, to start a School for the training of young men to preach the Gospel. I am not seeking money. I am seeking encouragement. If the thing strikes you as possible, give me a word of encouragement.' After the benediction, Brother William French Crippen, whom I had led to Christ some time before, came up and while the brethren crowded around me,

whispered in my ear these words: 'Go ahead, and when you get started, I will give you \$100.' I am by nature and training enthusiastic and persistent. I had received my commission."

When the cornerstone of the first building was laid, Mr. Lewis Tillman, of Knoxville, a lawyer friend and brother in Christ, expressed the thought that he had looked upon the venture with disfavor and had attempted to discourage the promoter, but now that the building was being erected, he hoped the enterprise might be pushed on to success. To this Mr. Johnson responded, "The man does not live that can discourage me."

In the Providence of God, Brother Tillman presented as the beginning of a College library the book entitled. "The Life of Trust; being a narrative of the Lord's dealing with George Müller, written by himself." George Müller was one of the most remarkable men of prayer of modern times. At a time when a man was taking upon himself the burden of an educational institution without money or wealthy friends to support him, it was well that he should read of another man who was given in answer to prayer millions of dollars to maintain and educate orphans.

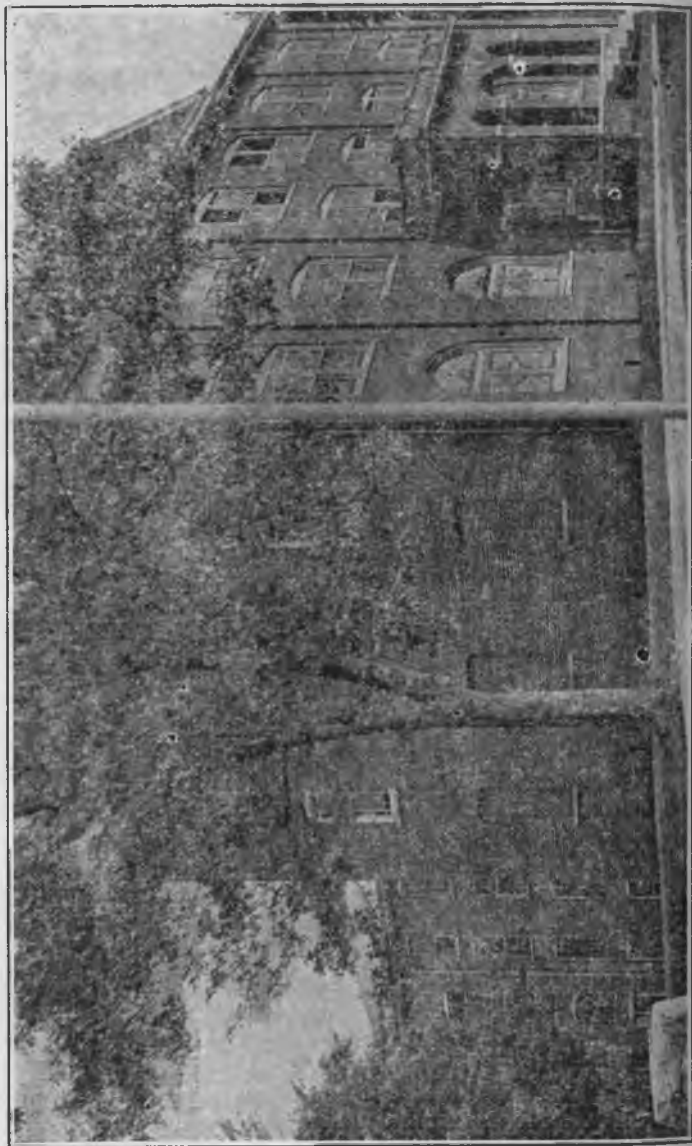
About forty students came for the first session of the School. They were given jobs as well as work in the classroom. Appeals for funds were sent out with little response. Mr. Johnson made a close study of God's dealings with George Müller. He was led into new fields of spiritual attainment. He testified that often he prayed, "Lord, teach me to pray as Thou didst teach George Müller to pray, and answer my prayers as Thou didst answer his prayers."

After more than a decade of difficult but successful effort the supreme trial came. On the night of December 1, 1904, the Main Building

burned. The loss was estimated at \$20,000, and due to the pressure of other burdens, fire insurance had not been carried. President Johnson was in Indiana at the time, soliciting funds for the institution. Upon receiving the telegram of the fire, his faith never faltered. Within five hours he was promised \$2,000 by the late Joseph I. Irwin, of Columbus, Indiana, toward rebuilding, and on his way home sketched the appeal that he proposed sending to his friends. The burning of the wood structure made way for finer, more enduring brick building to be. Faith is able to move mountains!

Concerning the rebuilding, President Johnson wrote: "I pushed the big enterprise with all possible speed, having a pay roll including students, of probably thirty, and yet such was our Partner's care and love and liberality that at times the money came faster than we could spend it. For weeks the mails brought us \$60 to \$75 a day and up to \$500 in a single mail. We discharged our financial agent and depended on God, our brethren and ourselves. Money came from everywhere, much of it from strangers, men and women who had never given before. A devout Roman Catholic gave me \$250. For twenty-three months I did not sleep out of my own bed. Incidentally, during this rebuilding time I wrote a book, and handled thousands of brick with my own hands. While this building was going up we erected a big Power House, including in the second story, baths, laundry, and bakery. Was it a calamity? We have seen. By that fire and divine manifestation in the rebuilding, the enterprise founded on faith—working and workable faith—in the Old Book became a world power. God still hears and answers prayer!"

He insisted upon regular attendance of the students at Prayer Meeting each evening at 7:30.



Main Building, Johnson Bible College

Also on the fourth floor of the Main Building was provided an Uper Room, a place for secret prayer, and each student was expected to visit daily.

Originally planned to help the poor young man prepare himself to preach the Gospel, the college has been faithful to the vision. An early catalogue carried the rather novel statement, very conspicuously displayed, "Twins! Johnson Bible College and Opportunity were born the same day!" Multitudes of men now preaching the Gospel around the world bear witness to the truthfulness of that claim. Carved in marble by the entrance to the Main Building are the words, "Open Day and Night to the Poor Young Man Who Desires Above Every Other Desire to Preach the Gospel." Over the same entrance are the words of Jesus, "The Poor Have the Gospel Preached unto Them." Writing of the contribution of Ashley S. Johnson to the Church and to the world, Meade E. Dutt, one of the host whose lives he helped to shape, said, "Denied of sons in the flesh, he lives in the institution he called into being out of nothing, and in the lives of thousands of spiritual sons who rise to call him blessed, because he had faith enough in God to give them a chance."

During the closing period of his life he suffered much from an X-ray burn. He spent the winter and early spring of 1924 under a specialist in Chicago, and rallied in strength, but the improvement was only temporary. In the fall of the same year he was treated at Nashville, Tennessee. An operation was contemplated, but high blood pressure made that procedure too perilous. Fearlessly he returned home to set his house in order. One of his last appeals on behalf of the college carried the lines:

"On Jordan's stormy banks I stand,
And cast a wishful eye

To Canaan's fair and happy land,
Where my possessions lie."

He decided to seek medical treatment once more and this time turned to Dr. Howard A. Kelly, of Baltimore. On January 3, 1925, he preached his last sermon, an expository treatment of the fifteenth chapter of the Gospel according to John. On the following evening he made his farewell speech to the students that he loved so dearly. He had a premonition that his race was about run. Broken in body, and greatly disturbed in mind by his many ailments, he maintained his poise and spoke very appealingly. "I feel that my work is about done," he said. "I have worked earnestly. I have worked for a long time. I feel ready to go." Commenting upon his prospects of not returning to Kimberlin Heights, but of going on to the immortal habitation, he exclaimed, "When I arrive, I will say, 'I am Ashley Sidney Johnson from Kimberlin Heights—and so this is the New Jerusalem?'" With great emotion he closed, "God Almighty bless you! God Almighty keep you! God Almighty bring you up at last to the Golden Gates!"

Dr. Kelly examined him and expressed the opinion that relief could be given for the X-ray burn upon his back. But on Sunday morning, January 11, it was announced to Mrs. Johnson, who was with him, that a cerebral hemorrhage had developed and that her husband had not long to live. Even so he was cheerful during the day and joked with the nurse. He complimented Mrs. Johnson upon how nice her hair looked. It was her birthday. But the end drew near quickly, and between the hours of ten and eleven, Wednesday night, January 14, 1925, after nearly a half century of faithful and fruitful service in the Lord's vineyard on earth, the spirit of Ashley S. Johnson took flight

from its body of pain to seek the glorious body and the more abundant life in the city not made with hands.

He shared of himself with his students. How encouraging he was to them! How comforting was his word to a homesick boy! How his face lit up as he talked about the great task of saving lost men and women! As he moved among them he dreamed of their potential usefulness to the Kingdom of God.

Great was his spiritual fervor. He estimated that from the time the college was established he had averaged two hours daily in prayer. Perhaps the thing about him that most people will remember longest and think of oftenest was his power in public prayer. A. McLean declared, "Not one man in a million can pray like Brother Johnson." His speech was simple and fervent. He prayed with the confidence that a child speaks to his father.

Any sketch of the life of Ashley S. Johnson would be incomplete without some comment upon the contribution of Mrs. Johnson. She was willing to stand in the shadow of her husband's personality, but she filled a large place in his life and work. In force of character she was as remarkable as he.

They were ideally fitted to work together. Their great talents did not seem to overlap; rather they supplemented each other. He was the descendant of a pioneer, partaking greatly of his spirit and nature, born and reared in the mountains, feeling the strength of the great out-of-doors. She was city born, and had known refining influences from childhood. She did not weaken his rough-hewn nature, but tempered it with gentleness. To their home she brought those uplifting influences known only to the most cultured.

She was a beautiful character. More striking than her rich brown eyes and expressive face was

the beauty of soul which these revealed. Many times her husband declared that she was the purest minded person he had ever known. Ever careful about her person, extremely chaste in her selection of words, and painstaking in every action, she was a fit woman to talk to young preachers about the glory of Christian service.

She was born at Dunnville, Ontario, on January 11, 1863, was married on December 31, 1884, and passed to her reward at Kimberlin Heights, Tennessee, on May 30, 1927. Her favorite hymn was, "More About Jesus I Would Know," and in her willingness to give, her thoughtlessness of self, her concern for the work entrusted to her, she manifested daily the full orb'd beauty of Christian womanhood.

William Huffman

1825—1891

By W. G. Johnston

I have a few vivid impressions of this good man. For years he was practically the only available preacher of the Christian Churches on John's Creek and Sinking Creek in the County of Craig, Va.

My first recollection of him is a visit he made to our home to make special prayer for one of my uncles who was wasting away with consumption. I was quite small; but I vividly recall that we all knelt for prayer. As the prayer progressed, I raised my head, and observing that all had their faces hidden, and that the preacher had his eyes tightly closed, I walked across the floor and stood in front of him carefully observing the movement of his lips and the kindly expression on his benevolent face covered with graying beard. He pronounced the ceremony when my father and mother



WM. HUFFMAN

were married, and he must have been present for the funeral when my father—still a young man—died, though I have no recollection as to that.

I recall a sermon I heard him preach at Old Bethel when I was but a lad. I do not remember the text, nor the line of thought; but I recall that with deep emotion and tears he referred to the time when his aging limbs would carry him no longer over those hills and mountains. He spoke with some rapidity, and always with emotion.

The churches in Sinking Creek valley employed him to preach in the summer and early fall. He visited each church about once a month. My recollection is that his stipend for an afternoon sermon

at Old Bethel was the big sum of two dollars and a half. But he made no complaint, even though he must sometimes cross the mountain on foot to reach his appointment. Other churches may have paid more. These meager gifts were sometimes supplemented with gifts hung on the occasional Christmas trees. I recall that one Christmas he received a pair of good boots, which I am sure he appreciated, as he doubtless stood in great need of them. I feel sure that at no time did he receive as much as a hundred dollars for his services in any one year; most of the time it must have been less than half that amount.

It must have been the influence of his good life that inspired the brethren at the Fork's of John's Creek to build a new church. It was ready for dedication in 1889, and I remember with what pleasure he told me he had secured the services of Chapman S. Lucas for the dedication sermon and a meeting to follow. Mr Lucas was the pastor of the First Christian Church, Roanoke, Va., at that time. I had the good fortune to be present on that occasion. It was a great, a happy day, in the life of William Huffman.

While yet in my teens I began to exhort and to conduct prayer meetings. I knew I was to be a preacher, but I hardly knew how to go about it. I had the feeling that I needed some kind of outward authority. I asked William Huffman about it. He suggested a recommendation by some preacher or the local church.

He was born about 1825 and died February 3, 1891. As he lay in his coffin, his head lay on a Bible, for such was his request. He left a wife and several children to mourn him, as well as a host of friends.

The last time I saw William Huffman was at a Co-operation meeting, held that year with the

Level Green Church. Following an afternoon sermon by W. H. Book, I saw him slowly moving down the aisle, pleased with the meetings and the fellowship of his brethren, moving out into that eternity that is swallowing us all. I never saw him again. But the fragrance of his life abides. About that time a number of promising young men were entering the ministry from his county, and he must share a portion of the credit for this, for he kept the fires of faith burning on the altars of the churches.

J. D. Hamaker

Jan. 1, 1847—Oct. 10, 1931

(From the *Chesapeake Christian*)

The Rev. John David Hamaker, grand patriarch of the Christian Church in the Shenandoah Valley, and one of the best known and most beloved ministers of that Brotherhood in the State of Virginia and the United States, died at Winchester Memorial Hospital Saturday evening, October 10, 1931, at 6:10 o'clock. He was eighty-four years, nine months and ten days old.

Mr. Hamaker was born at Snowville, Pulaski county, Va., on January 1, 1847, the son of Dr. Michael and Mary Yost Douthat Hamaker, in that great southwestern section of Virginia, which has produced so many noted ministers of the Brotherhood of the Churches of Christ. As a boy he attended the Fields schools in Pulaski county. Then came the War Between the States. A mere boy of sixteen, he espoused the cause of the Confederacy, and jumping astride his horse he joined the Confederate forces as a member of the Thirty-sixth Battalion Virginia Cavalry, in which organization

he rendered valiant service until the tattered forces of the Confederacy laid down their arms at Appomattox.

After the war he returned home to find the countryside laid waste, the economic condition acute and his countrymen greatly discouraged, and in need of competent leadership. It was under these depressing conditions that he was called to preach the gospel, for truly he was "called." While preparing for the ministry he also engaged in farming and shoe manufacturing. At that time few of the churches in Southwest Virginia had full-time ministers, and he was called regularly in that section to conduct meetings. He once remarked, "I taught myself into the ministry." After a short while he gained recognition for his work, and his first appointment was evangelist of the New River District. Success crowned his efforts in this field and the churches of the district grew in numbers and influence.

In 1872 he was called to the pastorate of the church at Bristol, Va.-Tenn. Realizing the need for fuller preparation for a successful ministry, and that he would in accepting this call have the opportunity of collegiate training, he accepted. During his ministry at Bristol, he studied at King College, a Presbyterian institution, for three years. It was during his pastorate at Bristol that he was ordained a minister.

In 1875 he accepted a call to Wytheville, where he labored two years, after which he returned to his home at Snowville, where he engaged in evangelistic work for four years. His work in that section of the State was a notable success. Churches had been established, weak churches made strong, and strong churches made stronger. The influence of his godly life and his untiring efforts during the years he labored in his homeland are still evi-



J. D. HAMAKER

dent today.

In recognition of his splendid service in the Southwest Virginia District, he was recommended for evangelistic service in the Valley District of Virginia. He entered into his new field with great zeal, and locating in Strasburg, he preached at various points in the Valley. Forty-one years ago he was called to the pastorate of the Strasburg and Woodstock churches. For many years he held the pastorates of both churches, the services alternating. Some years ago the growth of the Strasburg church necessitated full-time ministerial work, as well as the Woodstock church. He resigned his pastorate at Woodstock and became full-time pastor of the Strasburg church.

He served the Strasburg Christian church con-

tinuously and faithfully as pastor for thirty-five years, during which time the membership increased almost five-fold.

In 1926 the need for additional seating capacity and an up-to-date educational plant became apparent in the Strasburg church. The interior of the old structure was remodeled, increasing the size of the auditorium, a splendid and imposing annex added for religious educational work and a pipe organ was installed. As a memorial and to honor this man of God, the edifice was dedicated as the "J. D. Hamaker Memorial Annex." During the present year, the Woodstock congregation has completed and dedicated an imposing and beautiful new church, which also in a large measure is the fruition of the faithful work done during the years he served as their pastor. To Mr. Hamaker also fell the honor of preaching the last sermon in the old church, and performing the first marriage ceremony in the new. Both of these churches are in great measure the result of his untiring efforts, faithful service and capable leadership, and stand as memorials to that great man which a century of time cannot erase.

In the fifty-nine years J. D. Hamaker served in the ministry of the Church of Christ he reached a commanding place in the Brotherhood. He was one of the founders and held a life membership in the Virginia Christian Missionary Society; he was a charter member of the American Home Missionary Society; with Dr. Josephus Hopwood he was co-founder of Virginia Christian College (now Lynchburg College), and served a number of terms as a member of the Board of Trustees of that institution. At the time of his death he was a Director of the Pension Campaign of the Disciples of Christ for the State of Virginia. Throughout his life he had been a strong advocate of prohibi-

tion, and was a co-founder of the Anti-Saloon League of Virginia.

For several years and at the time of his death he was commander of Stover Camp, United Confederate Veterans, and he loved to go to each annual encampment to mingle with the "Boys in Gray." He was an active member of Spurmont Lodge, Ancient, Free and Accepted Masons and for a number of years served as chaplain of the lodge. He was a member of the Board of Directors of the Massanutten National Bank, and his associates recognized his splendid judgement and keen business acumen.

J. D. Hamaker was a strong and able preacher. He was a constant student of the Word, and he preached it fearlessly and convincingly. But the greatest tribute we can pay him is that "his life was his greatest sermon." In his ministry, he drew no denominational lines. He was particularly solicitous for the comfort of the poor, for did not Christ say "the poor you have with you always?" Possessor of all the Christian graces, he could be found ready to help bear the burdens of the sick, the bereaved, the distressed, the weary, the unfortunate. Truly "he went about doing good."

He had a profound sympathy for the scoffer, the infidel, the agnostic, and it was his constant prayer that they might see the light that would lead them into the life everlasting.

Unique in his experiences is the fact that he officiated at the marriages of his three children and two grand-children.

The words of Paul in his second epistle to Timothy seem peculiarly applicable in setting forth this sketch of Mr. Hamaker's life: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine . . . but watch thou in all things, endure affliction."

tions, do the work of an evangelist, make full proof of thy ministry . . . For I am now ready to be offered and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them also that love his appearing."

William Barnett

1844—December 2, 1930

By J. W. West



William Barnett was born in Kentucky in 1844. His son, who furnished material for this sketch, could not remember the month or the county in which he was born. He and his three brothers were made orphans in their infancy, after the death of their father.

Brother Barnett related to the writer of this sketch the story which ardent spirits played in the

suffering and poverty of his childhood. He made his home with a relative who reared him. He served the entire four years in the Civil War, and after the war married Miss Tabitha Little.

To his memory, the congregation at Duncan School House recently completed a house of worship and named it Barnett's Chapel. When he preached his first sermon in Tumbling Cove, a friend held a pine torch to furnish light for reading the Scriptures. He memorized large portions of the New Testament. When plowing in the fields he would read a verse of Scripture while the horse was turning at the end of the row, and would repeat that verse until he reached the other end of the row, where he read another verse.

He was loyal to Christ and His Church, and while tolerant of those wearing party names and those who subscribed to party human creeds, he stood like a rock wall for the New Testament pattern. He set the example for his children, and most of them, if not all, became members of the Church of Christ.

His grandson, Leslie J. Barnett, attended the College of the Bible at Lexington, Ky., and for a while preached in the Christian Church.

Father Barnett was loved and respected by all who knew him for his kindly disposition and Christian character. He never brought reproach upon the Church by un-Christian acts.

He departed this life December 2, 1930, at the age of eighty-six.

Anthony McKnight Ferguson

October 1835—November 21, 1915

By J. W. West*

Anthony McKnight Ferguson was born in Russell County, Virginia, in October 1835, and in his young manhood married Mary Ann Ferguson of the same county. Three children were born of this union, Aaron A., Charlie and Arthur, the latter two dying in early childhood. His first son, Aaron A. became a well known Christian preacher, a sketch of whom is given in this volume.

Anthony did not decide to enter the ministry until after his marriage and the birth of his children. At that time he was of middle age, but this did not deter him. In spite of age and responsibilities due to his family, he entered "free school" to improve his use and command of the English language. He began at home a systematic study of the Bible, the debates of Alexander Campbell and various books and commentaries on the Scriptures, until due to his intense and continued application to these courses of study, he came into command of a remarkably beautiful flow of language and a broad and deep grasp of the Scriptures.

In this way he became one of the most powerful of the early preachers of the Christian Church. He never cared for local pastorates, but preferred to hold meetings and preach by appointment among the country churches in Southwest Virginia, East Tennessee, and Western North Carolina.

He made his appointments in the hard way, on horseback, and brought back the earthly rewards in his saddlebags, which were meager and sometimes none, but his joy and reward came in carrying the gospel to the people who lived in the

*Material furnished by Judge Shelburne Ferguson.



A. M. FERGUSON

country, in the mountainous and the out-of-way places where the gospel rarely, if ever, had been preached.

For forty years he did this until hundreds and thousands came into the church through his preaching, and until he and his wife, who was called Aunt Polly, were known far and wide

through the mountainous regions of Tennessee and Virginia.

He preached until the very end, November 21, 1915, at which time he died in Elizabethton, Tenn., at the home of his son, Aaron A. Ferguson, and was buried in the city cemetery in Johnson City, Tenn., and thus ended an unusual and useful natural life in the ministry.

Aaron Alexander Ferguson

Sept. 5, 1857—Jan. 7, 1927

By J. W. West*



Aaron Alexander Ferguson, the first born of three sons of Anthony McKnight Ferguson and Mary Ann Ferguson, was born in Russell County,

*Material furnished by Judge Shelburne Ferguson.

Va., Sept. 5, 1857. The other two younger sons dying in youth, the love and devotion of the heart of father and mother were given to the training and fitting of their first born to take a man's place and play well his part in his generation.

Realizing the value and power of education, of which they received but little, they sent their only son to Boone's Creek Seminary for his preliminary training. When Milligan College was founded as a Christian Church school, he entered and graduated with honor in the first class and was the first preacher of the Christian Church to graduate from that institution. Afterward he entered the Bible College, Transylvania University, where having studied under the direction of such men as J. W. McGarvey, he received his degree. He then returned to his mother State, where he saw a great need for higher education among the pure blood Anglo-Saxon race of the highlands of Southwest Virginia. He immediately (with the help of Newton Harmon) set about to supply that need by founding Tazewell College at Tazewell, Va., for the higher training of young men and women. Ministerial students under his direction in this institution were J. W. West, D. M. Austin, H. J. Dudley, J. C. Reynolds, D. M. Scott, Robert D. Scott, (now a teacher in Christian Normal Institute, of Grayson, Ky.), a Mr. Reynolds of Pittsylvania County, Va., and a Mr. Higginbotham, who studied and practiced law later.

In the year 1882 he was married to Miss Minnie L. Shelburne, a daughter of Cephas Shelburne, a Pioneer Preacher of Southwest Virginia. To this union were born three children, Mrs. Lucy Miller, now of Johnson City, Tenn., Shelburne Ferguson, a Circuit Judge of Kingsport, Tenn., and Arthur A. Ferguson, of San Francisco, Calif.

The mother of these three children died in July

1894, six weeks after the birth of her youngest son. On Aug. 5, 1895, Mr. Ferguson was married to Miss Rosa W. Roberts, of Lynchburg, Va. To this happy and congenial marriage were born three girls, Mrs. Sadie Allen, of Elizabethton, Tenn., Blanche and Pauline, and one boy, William Ferguson, of Elizabethton, Tenn.

Mr. Ferguson was not only a teacher, but an able and eloquent preacher. He held pastorates in Matthews County, Va., Wytheville, Va., Roanoke, Va., 1888-9; Lynchburg, Va., 1894-6; Rockwood, Tenn., 1905-11; Johnson City, Tenn., 1901-05, and Kingston, N. C., 1911-13. Aside from pastorates, he devoted time to the evangelistic field in a general way, going into other states and conducting successful meetings. He was Dean of the Bible Department of Milligan College for one or two years and for several years lectured in that department, while a minister in that section. As an educator and minister of the gospel, he served well the generation in which he lived and played an important part. He touched the lives of many people in every walk of life and made a lasting impression for good upon their lives.

He died at Elizabethton, Tenn., Jan. 7, 1927, having lived sixty-nine years, four months and two days, and was buried in the family plot in the Milligan Cemetery, at Milligan College, Tenn.

Joseph Thomas, "the White Pilgrim"

1791—(?)

By Joseph Thomas Watson*

Joseph Thomas, known as the White Pilgrim, was a disciple before the Disciples. He rightly belongs to that group of pioneer souls who before the days of the Campbells were in revolt against the sectarianism of their time. His was a voice in the wilderness as he travelled near and far preaching the gospel. His was a marvelous labor extending over several states. There remains no picture of him, but Hodge in *The Plea and Pioneers in Virginia*, describes him thus: "In person he was tall, straight as an Indian, with fair skin, gray eyes, beautiful nose and mouth, a lofty forehead, long chestnut locks, parted over the middle of his head and falling over his shoulders. Few who ever saw him forgot the wild beauty and sublimity of his eloquence."

His ancestors were typical sturdy American pioneers who migrated from Pennsylvania and settled in Orange County, North Carolina before the American Revolution. He was born, youngest of nine children, March 7, 1791. The ravages of the army under Cornwallis had left the people utterly poor, and because of this the child was put out to work at the age of seven. His was a hard and cruel path in childhood. His master was so merciless that in less than two years his oldest brother came from Grayson County, Virginia, and took him to live there. There he went to school a few months, but mostly worked on the farm. There also he suffered an attack of "white swelling" which lasted many months and from which he never

* For this material I am indebted to *The Pilgrim's Journal*, a rare volume published by J. Foster, Winchester, Va., 1817.

fully recovered. Soon he was shunted over to Giles County to live with another brother and to go to school. In 1804, at thirteen, he returned to Grayson County and engaged to teach school one fourth and work three fourths of the year for \$90. When this engagement was fulfilled he bought a horse and returned home.

During his year or two at home he worked on the farm and studied and read all his limited opportunities could afford. At this time great religious revivals were prevalent almost everywhere. They were common in his community. He felt himself to be a great sinner and as such went to camp meeting frequently, for he was naturally very religious. The violent demonstrations, characteristic of that time, were the usual experience of all truly converted souls. In one of these meetings he became convicted and after much uncertainty, struggle, prayer and suffering he was finally converted. Like many of that day he actually went through days of despair without normal food or sleep. When at last he "got through," he applied to the Methodist church for membership and was given the discipline to study. Soon he found he could not reconcile it with the New Testament. Now he applied to the Free Will Baptists and asked for baptism. They refused unless he would join their church. Next he went to the Presbyterian church and was told he could be admitted only on condition that he believed their Confession of Faith.

Hearing of a meeting of "Christians" at Raleigh he decided to go and learn what he could. At this meeting he met James O'Kelly. He asked O'Kelly to immerse him. But O'Kelly persuaded this youth of seventeen that since baptism is a sign of the Spirit's reception and since the Spirit was poured at Pentecost he should be baptized

that way! He submitted with hesitation and mental reservations. Later he was baptized according to the New Testament teaching. After this meeting he returned home and, like Paul, immediately preached Christ. He felt he must preach and that the hand of the Lord was upon him, but his first efforts in his home community were very feeble and disappointing. He received very little encouragement from his people or friends. But he conferred not with flesh and blood and went bravely on. His notable career had already begun.

This was truly a bold venture. His total schooling was a matter of mere months. Books of every kind were scarce and hard to get. He was a mere boy of seventeen; yet he went on. His main study was the New Testament, and, thank God, he had no theological professor to mess him up with man-made doctrines. He drank with zest and diligence from the pure fountain of God's revealed truth and ever prayed to know the Way of the Lord more perfectly. Thus led and thus prepared, and still reading and studying as time afforded, he began to make brief tours through both North Carolina and Virginia. At times he would fall in with other itinerant preachers but mostly he went alone. From now on to the very end of his life, he was a pilgrim and stranger on the earth. Very often does he use this expression of himself. Soon his tours took him as far north as Nelson County, Virginia, and as far east as Norfolk. For a year or two he followed much the same round, leaving or sending appointments where he was at least partially known. Most of his preaching was done in private homes or public halls as the sectarians of that day (and he was surely hard on them) usually refused him admission to their meeting places. During these first few years he made his

headquarters at home and returned every month or two.

Perhaps the greatest tour of his life began in early June 1810 when he was but nineteen years old. Feeling the Master's call to preach to the pioneers of the "Western country" and perchance to the Indians, he bade his mother good-bye and took his journey to the south west. Preaching as he went, he passed Bristol, Virginia, and on through East Tennessee, and as far as Muscle Shoals. Turning north through hills and mountains he made his way to the barrens of Kentucky. He spent months in the Bluegrass preaching in and around Lexington. It was here he met and heard Barton W. Stone preach (February 7, 1811). Strangely, he has little to say about Stone or the Newlights. Strange as it may seem, they sometimes opposed him. After preaching at Cane Ridge and the surrounding community, he made his way north into Ohio. He was delighted with the absence of human slavery and wrote a poem on it which he includes in his journal. His tour of Ohio is limited as he had now planned to go on to Philadelphia, which he did by way of Zanesville and Pittsburg. On this long journey he preached very little but had some harrowing experiences—crossing mountains and rivers at times without bridge or ferry. He reached Philadelphia late in May and stayed in and around the city some months. Here he had two vital experiences, baptism and ordination. Here are his own words: "I desired him to baptize me in that way, if his baptizing me would not attach me to his party. He told me he would baptize me as a member of Christ's church, and not as a member of any party among men. Accordingly in the first week in July, 1811, he led me down into the river Schuylkill and baptized me

in the name of the Father, Son and Holy Ghost by burying me in the water and thence leading me out again. I felt much joy in my heart in obeying this command of my Savior in the presence of a numerous concourse of people." Also this: "On that day I was ordained according to the rules of the N. T. by the laying on of hands of two regular ordained Elders."

It was here he became acquainted with Robert Ferguson who followed him into Virginia and labored in lower Shenandoah for twenty-five years. From Philadelphia he came through Delaware, Baltimore, Washington, Alexandria and over into the Valley about Winchester. He preached much in this section making headquarters at Michael Rittenours. And here begins a new phase of the story. On April 5, 1812 he married Christbiana, one of the daughters of this home. He told her frankly that he was first a preacher and a pilgrim and she must not hinder him—and yet she married him. After marriage he procured a gig and took his wife on a tour through Eastern Virginia and to his home. On this trip she almost drowned crossing a swollen stream. He found his mother well and made this entry in his journal: "After an absence of a year and eight months in which time I had travelled about 7000 miles, preached 460 times and saw about 92 souls delivered from their sins and brought from death unto life." Feeling worn, he decided to buy fifty acres of land and settle down, teach school and preach in the community. He did this for a few months and then hit the trail again. He took his wife back to her home, preaching as they went. Her people persuaded him to locate in the lower Valley. Accordingly, he returned to North Carolina, settled his affairs and returned, and bought "a situation" at Kernstown where he planned to

teach, recuperate and preach locally. Here, on August 12, 1813, his first child, Sophronia, was born. It was during this period of comparative quiet that his mind became disturbed over dress, customs, etc. He felt he must discard the conventional dress of the clergy and be more like his Lord in dress and habits. Accordingly he sold his horse, procured a long white linen or duster or robe and travelled afoot in this garb. Little wonder that some were afraid and others mocked and called him crazy. It was odd at least. He did not stay "located" long. Not he. Leaving his wife to shift with her new baby the best she could, away he went afoot on several long tours. He averaged ten or fifteen miles a day and one sermon. This lasted for a year or two. During this time he edited and made a hymn book which he published in the spring of 1816. He soon found that to dispose of these he would have to peddle them himself. So he was forced to get another horse and gig. Thus equipped and with a bundle of hymnals and often with wife and baby, he would set out again.

During this period he changed his residence from Kernstown to near Woodstock where he taught another brief period and preached locally. A second daughter, Philomela, was born July 21, 1815, and a son, Lorenzo, March 17, 1817. Sometimes he would take the whole outfit on his journeys and if he found a good opening he would shunt them in and leave them with somebody for months at a time while he went on and on preaching the gospel.

He took no offerings and seldom got anything for his preaching. How he lived the Lord knows. His wife will have an interesting story to entertain angels with in heaven. His consuming passion was to preach the gospel, entreat and

baptize repentant sinners, warn the church against its sectarian divisions, commend them to God and go on. This he did in literally hundreds of places. During all his travels he kept a daily diary and near the close of 1817 he submitted the MSS of his journal to J. Foster, a Baptist preacher and printer in Winchester, for publication. This unique volume came from the press, doubtless, in the early months of 1818. The story covers about ten years of his labors and closes, like the book of Acts, as an unfinished story and with the expressed intention of another volume at some future time. Doubtless it was never published. As far as is definitely known the publication of his journal ends the authentic record of his life. How long he lived and just where he labored is shrouded in uncertainty. Tradition says that he contracted smallpox on one of his tours and is buried at Thomasville, New Jersey. Dr. Dodd says this is true. And also that the oldest daughter married John O'Kane, born at Culpeper, Virginia, who later moved to Indiana and started a school that grew into Butler University.

This is all the writer knows of the family, except that after the Pilgrim's death some one wrote a poem of his life and labors which became a popular song. Mrs. Josephus Hopwood told the writer the song was much sung when she was a girl in Kentucky, and the mother of H. D. Coffey said the same thing was true of her section in Nelson County, Virginia.

The following passages taken verbatim from the Journal reveal the passion and ideas of the man:

"I discovered something of the fatal effects of religious bigotry and partyism. There (are) six denominations of Christians in this neighborhood. They are extremely bitter against each

other. They will hear no man preach but their own party. What a shame! What a disparagement to the cause of God, and what a stigma upon Christ who is not really divided."

"Here (Kentucky), I believe, is where they first renounced all names for the name of Christ and threw away all confessions, catechisms, articles etc. and took the word of God for their rule of faith and practice.

"When these preachers, assembled at Cane Ridge, came to the Christian plan, as first laid down by Christ, the great head of the church, and proclaimed it to the thousands then around them, . . . here was a covenant to throw away all creeds etc.etc. made by man . . . to have no King but Jesus . . . no name but Christian."

"I was now determined, as I could find no Scripture for *sprinkling* or *pouring* in baptism, or that little children were received (before they could believe) in that ordinance, to recant the sentiment and receive it, the first opportunity, in the manner the apostles direct by *being buried with Christ in baptism.*"

"In this journey I was absent ninety-two days, walked upwards of 1100 miles, preached 97 times, suffered much hunger and thirst, endured many hard trials and difficulties, delivered from some signs and wonders (they were so to me) attend the Gospel, saw some convinced of their errors, and of the dangerous nature of false religion, some of their sins, and many built up in most holy faith, and felt continual and inexpressible joy in my soul."

"I have also found a number, who have left the *human systems and sectarian names*, which prevented their union and formerly distinguished them from each other, and who take only

the name given to the disciples at Antioch, the word of God for their rule, and profess to be in union with all the people of God.”

“In preparing this volume for publication I have been much exercised in prayer to Almighty God, to bless it to the conviction and comfort of its readers . . . from a pilgrim and a stranger on earth, a Christian, belonging to the church of the first born whose names are written in Heaven.”

John A. Spencer

By J. W. West*

John A. Spencer was born in Henry County, Virginia, and united with the Church of Christ when a young man. He was probably baptized by J. D. Hamaker. His parents were poor, and his father opposed his entering the ministry, but several friends gave him financial aid and helped him to enter Bethany College. He had to drop out of college and teach school to obtain funds to finish his education.

He was a member of the old Horsepasture Church in Henry County. He and P. B. Hall worked together as evangelists in the Alleghany District of Virginia. From the Alleghany District he went to the Valley of Virginia as minister, and from there he was called to the First Church in Bristol. He was a good mixer, a gifted preacher, humble and consecrated, and loved by all who knew him. In his preaching, he was tender and sympathetic, and although successful as an evangelist, was a patient and hard-working pastor.

From Bristol he went to Manchester, Virginia,

* Information furnished by W. H. Book and Charles E. Whalen.

which is now a part of greater Richmond. After some years in Manchester, he was called to the church at Chatham, and thence he moved to Danville. After serving the Danville Church for some years, he was called to Martinsville, in his native county. After this he moved to Bloomfield, Indiana, and then to Sandborn, Indiana, in the spring of 1916. The Bloomfield, Indiana, *News* published an article after he settled in Sandborn, stating that he had been called there for life. Under date of December 30, 1938, Mr. Charles E. Whalen, who supplied this data, writes: "Brother J. A. Spencer was one of the best liked preachers that I ever met, not only by church people, but by all with whom he came in contact."

He was given a vacation of two weeks in the latter part of August, 1920, with the hope that he would rest; but he went to Alfordsville, Indiana, where he held a meeting for two weeks. On returning, he began preparations for a Home coming meeting, but on the evening of September 3rd, he had an attack of indigestion. While looking over his mail, he called his daughter, Katherine, and requested her to call the family doctor, but in spite of medical skill, he was dead in a few minutes.

His funeral was held in Bloomfield and the body lay in state in the Christian Church there that night. The next day it was removed to Montgomery County, Virginia, for interment, in the soil of his native state.

He had married Miss Katherine Smith of Virginia, who with their daughter, was left to mourn their loss. His wife has since died.



John Newton Harman

June 10, 1854—September 21, 1934

By J. W. West

John Newton Harman was born June 10, 1854, in Giles County (now Bland County), Virginia, a son of Robert Wilson and Cynthia Bird Harman. His ancestry may be traced back to Heinrich Adam Harman, who was a member of the first permanent English settlement on New River in Virginia, prior to 1745.

On September 10, 1878, he married Bettie Hankins. To them were born eight children. He taught school four years in Bland County and three years in Tazewell. He was affiliated with

Tazewell College, and his home served as the Girls' Dormitory. He and his wife and daughter Hattie, sacrificed much in time and labor for this institution. During its short period of existence several preachers went out from this school.

Mr. Harman was elected Commonwealth's Attorney in 1883 and again in 1887. He was elected State Senator in 1901 and became the author and father of the first Prohibition Law for large territory, enacted by the General Assembly of Virginia. The sale and manufacture of alcoholic beverages was prohibited in the counties of Giles, Buchanan and Tazewell.

In September, 1922, he was appointed Head of the Field Force and Legal Advisor to the Federal Director of Virginia. He was also the author of *Annals of Tazewell County* (two volumes), and of *Harman Genealogy*, published in 1922 and 1925, respectively.

Extracts from his "Autobiographical Notes" supplies material for much of which follows. He declares in these Notes that the most important event in his early life was his decision to live a religious life. At the age of nineteen he became a member of the Primitive Baptist Church. He lived within a mile of Mt. Zion church, a small building of logs, located about a mile east of what is now Bland Court House. Elder A. A. Ashworth was the pastor, and Rev. William Hicks, a Methodist preacher, frequently preached his best sermons in this "meeting house." The very cordial relations that existed between the two preachers, so unusual in that day, made such an impression on his life that he became a strong advocate of Christian union.

The church of which he was a member transacted much business. If serious differences arose between members, after such business meetings

and the Scriptural steps which had been taken to effect a reconciliation were unavailing, the church proceeded to hear and determine the matter and proclaim disciplinary measures to be used. At such meetings inquiry was made about the sick and those in need. If a member permitted one of his family to go to the "Poor House," fellowship of the church was withdrawn unless the matter was adjusted. This ideal condition in "social service" made a deep impression on his mind, and he was ever a real friend and helper of the poor. During times of distress in winter among the poor at Tazewell, Virginia, he usually led in raising funds and securing supplies for the needy.

Elder Ashworth urged him to preach after he had demonstrated his interest in the study of the Scriptures. He selected for his first text—"By the grace of God I am what I am," and practiced preaching his sermon to stumps and trees until he felt equal to facing an assembly. He appeared before the congregation and announced his text, but could go no further, for "stage fright" overwhelmed him. Ere long, however, the "stage fright departed and he could preach to congregations better than to stumps and trees.

Although he was a Primitive Baptist preacher, he became convinced that the Christian Church occupied the Scriptural ground as the proper basis for Christian union, and he decided to unfold gradually his convictions until he could lead the churches for which he preached to forsake party names and traditions until they too, would be willing to unite in the movement of those with such a distinctive message.

Some of his Baptist brethren became aware of his differing from Baptist teaching and practice. The question of discipline arose. One of the

brethren advised them not to be hasty in action, and suggested that "We will improve him (he meant reprove him, but he was very illiterate) and if that won't do, we will inject him." The leaven had gotten in its work, and about four churches followed him when he affiliated with the restoration movement.

He aided in the organization of the following churches: Burke's Garden, Thompson Valley, Poor Valley, Pounding Mill, Richlands, Raven, Tazewell, Graham (now Bluefield, Virginia), and Bluefield, West Virginia. He was minister of most of these churches at different times, except Burkes Garden, Thompson Valley and Poor Valley.

In 1895 he was employed as State Evangelist to work under the auspices of the State Board and served only six months because he was needed to minister to the infant church in Bluefield, West Virginia. On December 1, 1895, he began as mission pastor under the auspices of the Virginia State Board, which agency supplemented his salary. Bluefield, West Virginia, at that time cooperated in the Virginia State work. He continued in this work until June 30, 1897, preaching to large crowds and the church added about as many members as all the other churches in that new city.

About October 1, 1897, Mr. Harman became full time State Evangelist and continued until the latter part of 1898.

Residing in town with a large family, he was forced again and again to stop preaching and enter business to pay off obligations. He was a successful business man. On one occasion he decided to cease devoting all his time to preaching for a period, and inserted a notice in both county papers that he was resuming the practice of law.

At that time he had only \$2.00 left. He waited several days for clients, but none appeared. One afternoon he heard a man walking up the steps and hoped it might be a client. The man was John Moore, a painter, who while hunting, had found a family all seriously ill except a fourteen year old girl. It was a home of poverty and real distress. Mr. Harman spent his last \$2.00 for food and, together with the painter, went to the mountain cabin. He swept the floor and cleaned the house while Mr. Moore, the painter, cut wood. He then conducted a religious service and returned home. That night he was called to marry a couple and the groom gave him a \$20.00 gold piece. The following Sunday he preached in Tazewell where he resided, and Brothers H. P. Brittain and H. G. McCall each handed him a \$10.00 bill. Truly he could say to his wife, "We are fed by the Ravens." At the following term of the Circuit Court there were sixteen new cases on the docket. He was employed in fifteen of them.

When he became a candidate for Commonwealth's Attorney, he called upon the voters by riding about on horseback. Under the old Underwood Constitution, which Alexander Campbell helped to frame as a member of the Constitutional Convention when Virginia and West Virginia were one state, negroes could vote without such qualifications as were later devised to debar many of them under the new Constitution for Virginia. Brother Harman had heard of three negro boys of voting age, sons of a widow. He rode up to the house to confer with them about voting for him. They were away from home at work, but their mother informed him that she could attend to any business for her boys. He then informed her of his mission. Then she asked

him, "What might your name be?" He replied, "My name is Harman." She exclaimed, "Laws a mercy, we may be some kin, that's my name." Then she began to inform him of her needs and began—"I needs five cents worth of snuff, (long pause) I needs five cents worth of soda (long pause), and I needs five cents worth of soap." Our candidate hurriedly placed a quarter upon the gate post and rode off puzzled why she, so black, ever surmised that they might be "some kin."

On September 10, 1928, on their golden wedding anniversary, he said, "The Lord has been good to me in more ways than can be enumerated, but in this connection I thank Him for His providence in accordance with Prov. 19:14; many pitfalls in my business life have been avoided and numerous mistaken theories of life and of living have been exploded by timely suggestions of the other partnership. Her adroitness in managing me so concealed her dominance that it was ten years before I found out that I was not a Cæsar in my own home. After ten years of bondage, I had learned to like it, and made no serious effort for freedom. Whatever success we have had in life is largely attributable to her knowledge of how to manage me. She has proven that no mental reservations were made when she promised at the marriage altar, fifty years ago, to keep me in sickness and in health, and forsake all others and cleave alone to me. She has avoided nagging and prowess in the management of her husband and household."

An account of his death which occurred on September 21, 1934, is to be found in the *Bluefield Daily Telegraph* of that date. It reads as follows:

"The funeral and burial of J. N. Harman,

Sr., aged 80, took place last Sunday afternoon. The service was held in the Methodist church because his own church, the Christian, would not accommodate the crowd.

"In 1906 he became interested in the coal industry of the Southwest and organized the Raven Collieries Company and the Red Ash Coal Company. As a capstone to an active life in politics, in religion, and in business, he compiled a history of Tazewell County and other works of historical interest and value, which have become valuable reference works of this territory."

Joel Q. Montgomery

July 30, 1852—June 7, 1927

Joel Quitman Montgomery was born in Adair County, Kentucky, on July 30th, 1852, being the oldest son of Zachariah Francis Montgomery and Rachel Powell Montgomery. He was named after General Joel Quitman under whom his father served in the Mexican War.

After attending the common school he spent some time at a Junior College at Columbia, Adair County, Kentucky, where he met and later married Nannie McFerran Epperson.

Shortly after their marriage they both concluded a brief teaching career and moved to Lincoln County, Kentucky, settling on a farm near the old McCormack Church. At this time (1873) in his early manhood he took up ministerial work, serving in the succeeding years many of the churches in Lincoln, Garrard, and Casey counties.

In 1892 he moved to Casey County, and continued his residence at Liberty, Kentucky, until his death on June 7th, 1927.

After moving to Casey County, and until shortly before his death, he devoted his life wholly to



JOEL Q. MONTGOMERY

the ministry of the Christian Church, doing a great deal of evangelistic work in South central Kentucky.

It has often been said that Brother Montgomery married more couples, officiated at more baptismal services and conducted more funerals than any other minister of his day, and certainly no finer example of loyalty and devotion to the Lord's service could be found.

William Motley

Died November 14, 1913

By J. W. West

William Motley, of Pittsylvania County, Virginia, was a faithful minister of the gospel for many years. He lived to be over ninety years old. He died November 14, 1913, and his funeral service was conducted by the late A. F. Ramsey. He had thirteen children, seven boys and six girls. One son, W. R., entered the ministry.

For thirty years he was minister of the church at Chatham, Virginia, and he preached for many rural churches. Among these were County Line, Liberty, Green Bay, Oak Grove, and Sheva.

Only part of a newspaper clipping containing his obituary notice came into our hands, in which it is stated, "He preached at hundreds of places, baptized hundreds of converts, solemnized scores of marriages and conducted hundreds of funerals."

His nephews, Edwin and Ernest Motley, twin brothers, entered the ministry, but Edwin died before completing his education at Lynchburg College. Ernest is now minister at Corpus Christi, Texas. Scores of people in Pittsylvania County and adjacent counties, who were children and young men and women during the last years of his ministry, remember this aged saint. They reverence his memory for his loyalty and faithful service to the churches.



Edwin L. Motley

Sept. 15, 1880—May 26, 1905

*A Tribute to Edwin L. Motley, written by Dr.
Josephus Hopwood in 1905.*

Died on Friday, May 26, 1905, at the home of his parents, Mr. and Mrs. James T. Motley, near Chatham, Va., Edwin L. Motley, aged 24 years. The deceased was one of those rich products of life on a farm, where he grew up a happy, industrious boy, never in his whole life, as his parents attest, giving them an unkind word or doing a disobedient act.

He went through the common schools, and in September 1902, entered Washington Christian



ERNEST MOTLEY, (BROTHER OF EDWIN)

College, where he spent the session and made an exceptional student record. The next fall he entered Virginia Christian College, [now Lynchburg College] taking rank at once among the first in his classes, and in all the Christian work of the school.

It was the cherished desire of his heart to preach the Gospel, and he soon began with some neighboring churches continuing through the year to give the work all the time he could spare from his regular studies.

His love for others was direct and sincere, his life honest and enthusiastic, his preaching able and eloquent, hence he was loved by all classes wherever he went. But popularity could not mar

the childlike simplicity of one who relied upon God for daily strength.

When vacation came he took up full work for the Summer, expecting to re-enter school in the Fall; but his lungs, weakened by a previous attack of pneumonia, were gradually giving way. When school opened he was in his place, but so spent by the Summer's work that he was obliged to return home for a rest, hoping to take up his classes at Christmas. He continued cheerful and hopeful of regaining his health, but as his strength grew less he said to his father: "If I must go I can say, Lord, Thy will be done."

Seldom has a son and brother been more loved by his family, or been more worthy of that love. His life was a benediction to his neighborhood and to all who knew him. The heartfelt sympathy of the community and the school is extended to the bereaved parents, to the younger brother Mercer, and to Ernest, Edwin's twin brother, whose splendid powers have also been consecrated to the Master's service, and who looked forward with pleasing hopes to a long fellowship of labor and love in the cause dear to both.

J. Hopwood

*A Tribute to Edwin L. Motley, written by
F. F. Bullard in 1905.*

It is with sadness we record the death of Edwin Motley, of Chatham, Va.

Some twelve years ago, as one of the representatives from this congregation, we attended our District Convention held in Chatham that year. After preaching the Convention Sermon of the day, it was our pleasure to take the confessions of the twin brothers, Ernest and Edwin Motley, together with two or three girls who came forward at the same time. In looking into the boyish faces little

did we realize that these two boys would become preachers of the Gospel. Ten years later, just a year ago, Bro. Edwin led our service and spoke eloquently on the subject of the hour. It was our hope then that he might gain physical strength during the summer and develop into strong manhood, like his brother Ernest. Our hopes were in vain, for Edwin is at rest and it only remains for us to bow submissively, knowing that it is well with him, who has gone on before.

F. F. Bullard
First Christian Church,
Lynchburg, Va.

(The above material was furnished by Ernest B. Motley, twin brother of Edwin.)

R. B. Neal

Feb. 19, 1847—Sept. 30, 1925

By Mrs. Ruby H. Ogden

R. B. Neal was born at Georgetown, Ky., Feb. 19, 1847. He received his education at Georgetown College and at the College of the Bible and Transylvania University, Lexington, Ky. He united with the church and was baptized Mar. 4, 1866 (the night Alexander Campbell died.)

About the years 1875-76, he was City Evangelist of Louisville, Ky., during which time he organized two new churches in that city.

He was married to Miss Lucy Snyder, of Louisville, Dec. 6, 1877 and with his lovely bride spent one summer evangelizing on Prince Edward Island, Canada. In this work, he was associated with John Simpson, and his son, R. N. Simpson, now minister with the Shawnee Church in Louisville.

Brother and Sister Neal came to Grayson, Ky., Mar. 20, 1893. The writer was then a little girl of



R. B. NEAL

eleven, and among the hundreds of mountain children who gathered about Bro. Neal, in groups, to hear his marvelous stories (always with a moral lesson) and to watch bits of colored wrapping paper turn to tiny "Christmas trees" and other works of art, under his magic touch. He brought into the mountains the very first stereopticon outfit, and was never irritated by the groups of boys and girls who crowded close to "see how it worked." The *machinery* interested them even more than the pictures. I have never forgotten how beautifully he told the "Story of the Other Wise Man," as he showed the pictures. As a little bare-

foot mountain girl, I rode many a mile perched behind him, on his beautiful mare, Daisy. I was somewhat necessary to the meetings in rural communities as I could "start the hymns" and lead them; Bro. Neal did little singing himself, but that seemed to be the only thing he could not do. Whether we mired in quick-sand in a river bed, or crossed a swollen stream so deep that we must draw up our feet to keep them dry, we could depend on Daisy to carry us to safety. And no matter how trying the circumstances, how cold the weather or how warm, there was never a sign of impatience nor a disgruntled remark from Bro. Neal; usually just a soft chuckle when some dangerous bit of road or creek had been negotiated.

For years he rode about over Carter County, keeping alive the churches established by the earliest preachers of the Restoration movement in that county. He organized and built the church at Oak Grove in that county, and some others. His activities extended to other counties nearby, and up the Big Sandy River to Pike County. For four years he was minister of the Church at Pikeville, during which time they built the house of worship. One of their missionary societies is still named for his wife. Bro. Neal also organized the church at Strong's Chapel in Floyd County, and many others in that section.

Outstanding, among his many activities, was his interest in the former Morehead Normal School, which was sponsored by the Christian Woman's Board of Missions. His contributions to the *Christian Standard*, under the caption, "Saddle Bags," did much to advertise that institution. On his preaching trips over the mountains, he was ever on the alert for "preacher timber" or prospects for the ministry. He selected many young men and women who gave promise of

worth-while service, and contacted men and women of means, who helped to pay their expenses at the Morehead institution, and often through college.

Later, when this school was sold to the Kentucky State Board of Education, Christian Normal Institute, at Grayson, Ky., took over the training of mountain youth, and R. B. Neal did much in a promotional way, for the young institution in his home town. One of the beautiful, buff brick buildings was named in his honor.

He often remarked that he did not wish to live beyond his years of usefulness, and that wish was granted him. On September 30th, 1925, after preaching a sermon at Vinson Memorial Church in Huntington (this church was then in its infancy) he was walking with friends to the home where he was being entertained, when he suddenly collapsed and died. Those who heard that last sermon said he had preached as one "inspired." His body rests on a beautiful slope facing Neal Hall, at Christian Normal Institute.

Overcoming a Big Handicap

By Thad S. Tinsley

Living in the home with Brother Neal for two years, just prior to his going to Grayson, Ky., leads me to feel that I should tell of these heroic days in his useful life while pastor of Campbell Street Church in Louisville. Ky., his horse took fright and ran away throwing Brother Neal against the curb of the street. He was seriously hurt and suffered long lingering bad effects from the fall. It was a bad head injury and he had for several years an abnormal pressure on the brain that gave him extremely bad headaches and left a permanent nervousness that made it impossible to

be in an audience or in any kind of large gathering.

It was during this interval that he made research into the Mormon propaganda and prepared his publication materials. He was really the originator of the method of cooperative publication of small congregational church papers, among which we published "The Christian Larder" for the Chestnut Street Christian Church, Lexington, Ky., of which we were Pastor and the Simpsons and Neals were members. We still use here in Brooklyn the "Patent Insides" which is an outgrowth of the Neal method, and one of the most fruitful resources of disseminating missionary information.

Even in that period of affliction Brother Neal was full of cheer and active industry. He was a great practical joker, but all his fun was harmless and of genuine humor. At the head of the table in our double family of the Neals and Simpsons, with Dr. Orr and myself as regular boarders, made quite a large family. I sat at the corner next to Brother Neal. Mrs. Simpson and I often clamored for lead in the lively table conversation. When by some good strategy I gained the family attention and was making one of my long speeches and had mashed potatoes on my plate, Brother Neal would, on the sly, reach over and put a spoonful of red pepper in my potatoes and cover up again. You can imagine the splutter that followed requiring me to leave the table. Many like capers he contributed to the entertainment of the whole family.

Most of all I appreciate his kindly sympathy and untiring encouragement to me as a beginner in the ministry. He was 20 years my senior and it was my first pastoral connection. My work must

have been very crass and immature but he was never unkindly critical. He always helped when he corrected. He had thus early in his career that which became paramount in all the years of his service, the true fatherly sympathy with young preachers. Often age is critical of youth, and youth is impatient with age, but it was never so in Bro. Neal's relations with younger ministers. This really explains the results of his long life in Grayson, Ky. The lamented President Lusby was as a son to him, and what a blessing of Providence that we still have a Lusby as President of that more than ordinary institution. Noble son of a noble father. It does not require one to be a prophet to foretell that a large and important contingent of the future ministry of our Christian Churches will come from Grayson. In all this I can see the stream of Brother Neal's influence and love for young ministers widening into the channels that only break against the shores of eternity.

F. M. Kibbey

By Mrs. Ruby Huffman Ogden

Frank M. Kibbey and his brother, Will, were descendants of a large and respected family that has given much to the promotion of the Church of Christ in Eastern Kentucky. They were born at the old Kibbey home, near Grayson, Ky., and both made the good confession and were immersed by John M. Shouse, of Lexington, Ky., about the year 1863. Immediately after their conversion, they began preaching, and Will remained in his native county caring for the rural churches during his entire life.

Frank M. Kibbey entered the College of the Bible when it was situated at Harrodsburg, Ky. While a student there he met and married Miss El-



F. M. KIBBEY

la Jones, of Owen County, who died after the birth of their son, Paul. Bro. Kibbey later preached in Cincinnati and other Ohio points. He was married to Miss Ida Pribble, of Ohio, and they moved to Kansas City, Mo., where he preached for a number of years. Seven children were born to this union, and still live in, or near, Kansas City.

Bro. Kibbey was an excellent preacher, a poet and a man of unusual literary ability, though he wrote but little for publication. Not caring for praise or publicity, he lived quietly and served humbly. He died at Kansas City about the year 1921.



John S. Shouse

By Mrs. Ruby Huffman Ogden

The beginning and growth of the Restoration Movement in the mountains of Eastern Kentucky is centered, largely, around the old Kibbey Homestead, a great two-story log house, near Grayson, Ky. It was built more than a hundred years ago, and is still occupied. It was ceiled and weather-boarded with timber sawed by hand, by slaves (there were no saw mills then). The old home has beautifully dressed stone chimneys, though most of those earliest mountain homes had chimneys of mud, stones or sticks.

This old home was the stopping place for all preachers, and it was there they held their services, since there were no church buildings.

Among the earliest preachers of the Restoration Movement was John S. Shouse, of Lexington, Ky. While still a young student, he preached his first sermon in the old Kibbey Home and remained to hold a meeting, which resulted in a large number of additions. Among them were two of the Kibbey brothers, Frank and Will, who immediately joined Bro. Shouse in a preaching tour over Carter County. There were large numbers of additions and several churches established.

Bro. Shouse later preached in the Blue-grass section of Kentucky, for many years, and was greatly loved. He was much interested in the education of young men for the ministry, and in the Midway School for Orphan Girls. Some of these young people were taken into his home in Lexington, during vacations, and became members of his family.

Bro. Shouse was an able speaker, an orator, and a clear thinker. His memory is kept green by all who knew and loved him.

Other Pioneers in the Eastern Kentucky Mountains

By Mrs. Ruby Huffman Ogden

Bro. Elisha Petty was reared in Harrison County, Ky., but later lived at Muse's Mills, in Fleming County. In 1884 he preached regularly at Falls of Blaine, in Lawrence County; later, he was induced to come to Carter County to preach. He held a meeting at the old Beech Union Church (now Iron Hill) and reorganized a Church with more than one hundred members. Subsequent meetings built the membership even beyond that. He revived and kept alive the many congregations organized earlier by John S. Shouse and the Kibbey brothers.

Bro. Petty's last meeting was in Carter County, about four miles from Iron Hill. On a Lord's Day morning, after the sermon, he baptized twelve young people. Coming out of the water with the last convert, he dropped dead on the bank of the stream.

Another of the earliest preachers in the Kentucky Mountains was Ollie M. Carr, who later established Carr-Burdette College in Texas. Like John S. Shouse, he came to the mountains when he was a young student minister, and preached his very first sermon in the old Kibbey Home.

Others who preached in that section were J. W. Botts, of Grayson, Ky., (preacher and lawyer); also a "Judge" Sommers, Bro. Mavety, Bro. Jack Lawhon and a Bro. Pendleton.

Byrdine Akers Abbott

January 26, 1866—June 24, 1936

By W. G. Johnston

A little more than fourteen months after Lee surrendered to Grant at Appomattox, Byrdine Akers Abbott was ushered into a community that had been pillaged by Federal soldiers under General Averell, leaving the countryside impoverished and almost destitute. He was born in a veritable "house by the side of the road," some five miles west of the county seat town of New Castle, Va. The house was built by his grandfather Philip B. Williams for his daughter Jane Williams Abbott, the wife of Sinclair Abbott, and the mother of Byrdine Akers, on a plot of eighteen and three-quarter acres, covered with pines.

Not far off stood the Piney Grove school house, built of logs, where Byrdine made the good confession at sixteen under the preaching of Preston Bell Hall. He never could forget the baptismal



B. A. ABBOTT

scene on the banks of beautiful, crystal-clear
Craig's Creek, and the hymn that was sung:

O happy day, that fixed my choice

On Thee, my Savior and my God!

Well may this glowing heart rejoice,

And tell its raptures all abroad.

Not far from the old home stands Mountain View Church, to the building of which he contributed the labor of his own hands, and where he preached his first sermon at seventeen.

He loved this place with a deep poetic and religious attachment. Neither the gold of Ophir, nor the cattle upon a thousand hills, were anything to him in comparison with this one spot of earth

hallowed by a thousand memories. Throughout his more than fifty years of ministerial life, his chief joy was to get back to the old home place for a short visit, or perchance an entire vacation; and when the waning of his physical powers incapacitated him for further work, it was to these scenes that he returned to lay his burden down.

Beyond all question, the impulse toward the ministry was inspired by the gracious and beautiful spirit of his mother. It was she who really set him apart to be a preacher of the manifold grace of God, when she laid her hands on his head, and said, "Son, you go and preach." I once heard him tell this story in a sermon with gripping power.

Another influence that affected Byrdine, and numbers of other young men of this particular section, was the preaching of Chapman Sylvester Lucas. He was a native of Giles, an adjoining county, and nearly always present at the annual meetings of the Allegheny Co-operation. His sermons were the high lights of those gatherings. He spoke so naturally, so convincingly, and withal so brilliantly, that he made the young men feel that they, too, could preach; and they wanted to preach—like "Chap" Lucas. As a budding young preacher, Byrdine was brought under the spell of this man, and as it fell out, married Mrs. Lucas' sister, Miss Ollie Carper; and after the passing of the great preacher, wrote *The Life of Chapman S. Lucas*.

After his student days at Milligan College, Tenn., from which he received his A. B. degree, he served for a few months three churches in Giles County: Spruce Run, Pembroke, and Clover Hollow. He also served one year as evangelist for the Alleghany Co-operation. In one of his meetings, he baptized a young man, who became a preacher,

and is known to the brotherhood today as C. Burnett Reynolds.

On July 1, 1888, he married Miss Ollie Carper of New Castle, Va., and also accepted a call to Charlottesville, Va. The church was small, also the salary, but he managed to get along. He worked hard, and in addition to his duties as pastor, he successfully pursued a course at the University of Virginia. When, several years later, the Phi Beta Kappa fraternity was organized in the university, he was made an honorary member in recognition of his scholarly attainments. His church grew; he grew; so did his family: Frederick Book, Crystal, and Lyman were born during this pastorate.

October 1, 1894, he became pastor of the Harlem Avenue Christian Church, Baltimore, Md. He was then twenty-eight years old. Some of his friends were doubtful whether so young a man could succeed with such an old and influential church, which has been served by some of our ablest men; but he was destined to stay for sixteen fruitful years. The year he came to Baltimore was also the year that Peter Ainslie, then pastor of the Calhoun Street Christian Church in the same city, began the publication of the *Christian Tribune*, a weekly designed to serve the churches of the Atlantic seaboard; and as might have been anticipated, B. A. Abbott became a contributing editor, under the caption *Topics for the Times*. He continued this connection, without pay, until the paper suspended after six years of publication. He had established his ability to discuss living questions with insight, vigor, and illumination.

He attracted the attention of Mr. Grasty, proprietor of the Baltimore *Sun*, and became a contributor to his paper. In 1910 he was asked to become editor of the *Sun*. At the same time he had a call from the large and influential Union

Avenue Christian Church of St. Louis, Mo. He liked newspaper work, but he felt that his first obligation was to the ministry, especially its function of preaching; he therefore accepted the call to St. Louis.

Naturally many things happened during the sixteen years in Baltimore. Besides the three children already mentioned, three others were added to the family: Robert Davis, Thomas, and Richard. The last two died at an early age, and were buried at New Castle, Va. The mother was to follow them on November 9, 1907. For the next three years the responsibilities of housekeeping fell largely upon his daughter Crystal. Notwithstanding the wrench at the home, there was still left a large measure of sunshine and happiness. He carried on with hope and success.

He and Peter Ainslie found time out of their busy lives to visit England and Scotland. Some where I have a memento of that trip sent me from the land of Burns. He greatly enjoyed his vacation across the Atlantic, and needless to say it greatly enriched his ministry.

In 1910 he was married to his second wife, Miss Helen Bancroft Ireland of Baltimore, a member of his church, and a graduate of Goucher College, Baltimore; and immediately left for St. Louis, Mo., to become the pastor of the Union Avenue Christian Church. He was to be with this church seven and a half years. On his recommendation, W. G. Johnston, pastor of the Christian Church at Greensburg, Indiana, in March, 1911, became the city missionary.

During his pastorate, the Union Avenue Church was somewhat handicapped by a debt of more than ninety thousand dollars; nevertheless the church continued its large contributions to missions and benevolences; and the spirit of unity and good

will prevailed among all our churches in the city.

Dr. Frederick D. Kershner, about this time, was giving up his editorship of *The Christian Evangelist*. I felt that B. A. Abbott should be the next editor. I wrote several letters to this effect to other brethren, who in turn wrote the committee having the matter in charge. I did this without any knowledge on Mr. Abbott's part. Anyway, in 1917 he became editor of the paper, with authority to pursue the policy he thought best.

He determined to keep the *Evangelist* a truly Christian paper, and the first issue after he became editor carried this pronouncement:

“ ‘No creed but Christ,
No book but the Bible,
No aim but to serve.’ ”

I carry this from the pastorate to the paper and shall strive to manage my life and influence by it, ever speaking the truth in love as God gives me to see it. I shall write nothing for fame, for fear, for favor, for money or for policy.”

During the first years of his editorship, our brotherhood was torn with controversy over questions of missionary policy and organization. He determined to keep controversy out of his paper. Dr. George A. Campbell, his successor as pastor of Union Avenue Church, called him “the man who will not fight.” Many prominent preachers did not agree with this policy, one of whom told him that our people really wanted a controversial paper. But he was adamant. It was not according to his nature to foster the spirit of controversy; and looking back from the vantage point of a more irenic era, it can be said that his policy was doubtless the wisest.

As a writer, he was always pleasing and instruc-

tive. Through his writings in the *Evangelist*, and his visits to all kinds of gatherings of our people, he became one of our best loved leaders.

He was always interested in Christian Union. He wrote a book—*The Disciples of Christ: An Interpretation*—in order to set forth the historic plea of his church in behalf of the union of all believers. It was well received by our church people, and went into a second edition; and there are evidences that some, not of our faith, who were looking for a simple statement of the idea of the church, were influenced by it. Another small volume—*At the Communion Table*—was designed to magnify the Lord' Supper as the common meeting place of all Christians. He was a member of the Federal Council of Churches of Christ in America; and in 1927 was a delegate to the Lausanne Conference on Faith and Order. The same year he was fraternal delegate to the Churches of Christ meeting in Glasgow, Scotland. In this year also he received the degree of D. D. from Butler University, Indianapolis, Ind.

He was a great believer in preaching and in preachers. This quotation from an editorial on "Big Preachers" well expresses his feelings: "To us all preachers are big preachers. Some have more talents; some occupy places where they can be seen and estimated and appreciated more than others. The greatest preacher is the one who renders the sincerest and most unselfish service."

On Wednesday night, February 23, 1933, a dinner was tendered him at the Union Avenue Christian Church, in honor of the fiftieth year of his ministry. There were many messages from all over the brotherhood, felicitating him on the happy occasion. Over four hundred of his friends were present. Following the many speeches of appreciation and congratulation, he gave what was to be

his last public address. His mind was still clear, but the old time vigor was lacking. The address was important, in that it set forth the four guiding principles that had characterized his ministry:

1. I have chosen great texts.
2. I have preached the universal gospel and not a gospel of my own.
3. I have ever aimed to put good men forward.
4. I have never lusted for crowds, but have tried to do my best no matter how many were present.

His health continued to decline. He seldom attended public worship. The last time he was in a service of this kind was at the Northwest Christian Church, where I happened to be the pastor. It was an effort for him to be there, and he made request that I should not call upon him for any part. Knowing that his time was short, he wanted in this way to express his feelings toward his old friend. I deeply appreciated his presence.

He had three sons in the World War. Dr. Frederick Book Abbott enlisted in an English medical corps, and rose to the rank of lieutenant in the English army. He returned to America, and again enlisted, in the Barnes medical unit, and rose to a captaincy in the American army. He was gassed and ordered home near the close of hostilities. He was on a hospital train in France on his way to take passage to America, when he was accosted by his brother, Robert Davis Abbott, newly arrived from America. It was singular that these brothers, amongst some four million Americans in France, without knowledge of each other's whereabouts, should meet in this way. The third brother, Lyman, had also enlisted, but the war closed before he could be sent over. It was in this troubled period, that a daughter was born of the second marriage, Jane Bancroft, a recent graduate of Lynchburg College.

After seventeen years as editor of a most influential weekly amongst the Christian Churches, in his seventieth year, and on the late afternoon of June 24, 1936, at New Castle, Virginia, surrounded by the mountains he loved, and the members of his family, he passed on to be with those on the other side of the Great Divide. He had suffered for many months with what an older generation would have called palsy. He was ready and willing to go, and felt that his release had been stayed that the Lord might further work out His righteous will in him.

The remains were taken from New Castle to Roanoke for interment in beautiful Fair View Cemetery, where he rests beside his eldest son, Captain Frederick Book Abbott, a casualty of the World War.

On the way to the cemetery, a stop was made at the Mountain View Church, where a service was conducted by C. Burnett Reynolds. Another service, and the principal one, was held in the First Christian Church at Roanoke, Va. W. G. Johnston, his life long friend, spoke briefly, and Dr. George A. Campbell, his pastor, preached the funeral sermon.

Many expressions of sorrow and sympathy poured in from far and near. He was praised for his uniform kindness, gentleness, and goodness. He was a loyal friend, a wise counsellor, and a powerful spiritual leader.

When shall we see his like again?



"Jimmie" H. Johnston

February 2, 1836—November 25, 1918

By O. H. Hopkins

"Jimmie" H. Johnston was born in Fluvanna County, Virginia, on February 2, 1836, and died at Princeton, West Virginia, November 25, 1918. He was the son of Patrick Johnston; one of a family of nine boys, all of whom served on the Confederate side in the Civil War, and all were fortunate enough to serve to the end of the war with only one receiving a wound—one lost a finger.

He married Elvira Givens, of Mercer County, West Virginia, and ten children were born to this union. He went into the ministry soon after his marriage. Like many of the pioneer ministers, he spent quite a busy life serving the Lord, preaching and helping the needy, but he was also forced to

farm and blacksmith to eke out an existence for his large family.

Brother "Jimmie," as he was called, served the mountain churches in the vicinity of Narrows, Virginia, and had much to do with building the Christian Church at that point.

He spent the evening of his life at Princeton, West Virginia. He moved there about the time of the railroad boom, and then assisted in the building of a new Christian Church. Since he lived within a stone's throw of the Court House at Princeton, he married quite a number of couples each week. Numerous stories are told of him about performing ceremonies for fellows who did not have the money required for a marriage fee. One man offered him an old revolver, and another promised to see him later.

"Brother Jimmie" would sacrifice anything to help needy people wherever he went, or to help the church in any way. He seemed happiest when called upon to perform a marriage or baptismal ceremony. Altogether about sixty years of his life were given to the ministry.

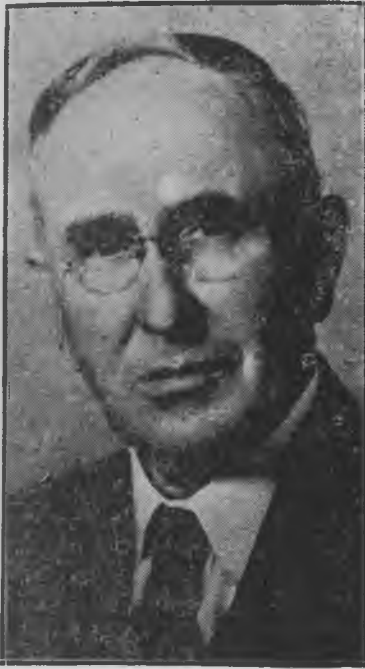
J. W. Lusby

January 1, 1872—June 27, 1937

By J. Lowell Lusby

J. W. Lusby was born in Owen County, Kentucky, January 1, 1872, reared in a log cabin, inured to hard work. In 1899 he married Emma Veal Threlkeld. He came eastward in 1901, where he was not long in recognizing the educational disadvantages to be found at that time among the mountain people. Shortly thereafter he decided to devote his life to the education of mountain youth.

In 1905 J. W. Lusby was requested by the lead-



J. W. LUSBY

ers of Grayson to head the school system of that town, which he did. In connection with this work he organized the first high school in the county, then the Grayson Normal School, and finally, on December 1, 1919, in cooperation with J. O. Snodgrass, the present Christian Normal Institute was incorporated.

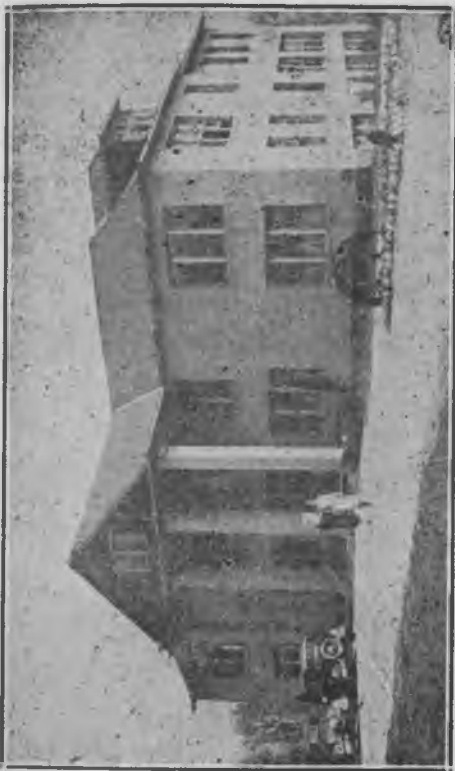
At the time of incorporation all school work was done in the old Normal School building in mid-Grayson. This building was used for all classes until the occupation of the Administration building



J. LOWELL LUSBY

in 1925.

First to be erected on the present CNI campus was R. B. Neal Hall, the girl's dormitory, named in honor of one of the first trustees and famous mountain evangelist, and was occupied in 1923. Additional Buildings now in use are: Snodgrass Hall, for young women and teachers; the President's Home, also used partly by young women; six one-room log cabins, heated by steam, and occupied by young men; and six two-room log cabins used by married students. Additional young men are housed in the old Normal building and in the Administration building.



CHRISTIAN NORMAL INSTITUTE, GRAYSON, KY.
ADMINISTRATION BUILDING

During the depression, Mr. Lusby often said that "we had been starving just a little all along, and when the depression came it wasn't able to hurt us very much." Many were the times during his eighteen years of service to CNI, for which he never received a cent of salary, that the times were hard; that seemingly all friends had "forgotten." But, somehow, he was able to carry forward the work he held so dear to his heart. When hope

seemed the blackest there was always someone who was able and willing to lend a helping hand.

During the life time of J. W. Lusby two farms came onto the possession of Christian Normal Institute: the CNI Canton Farm, purchased by the Women's Missionary Society of the Canton, Ohio, Church; and the other, named in honor of President Lusby, at present being purchased by friends throughout the brotherhood. It was on this latter farm, on Sunday afternoon, June 27, 1937, after he had climbed to one of the highest points on this 750 acre farm, that J. W. Lusby suddenly and quietly slipped through the gateway we call death into the beautiful beyond.

A mournful group of trustees met on June 30, 1937, and chose Mrs. Lusby as Acting President of Christian Normal Institute. On August 7, 1937, they met again and chose the son of J. W. Lusby as President.

As president of Christian Normal Institute, Mr. Lusby saw his students go out into the world to take their places as soul-winners for Christ. He built and left the only school training Youth for Christian service in all the highland region of Kentucky. Although he has gone on, his influence still remains. His purpose, which he also made the purpose of CNI, was, and is, "to educate young men and women, especially of the mountains of Kentucky, Tennessee, and West Virginia, mentally, morally, physically and spiritually, and equip them for useful service in every department of life."

President Lusby was interested in many other lines of endeavor. At the time of his death he was the owner of the oldest weekly newspaper in Carter County, "The East Kentucky Journal." He also held interests in a number of civic and business enterprises.

In addition to his work with CNI, President Lusby was active in the work of the Grayson Church of Christ, at the time of his passing having been Superintendent of the Bible School for a number of years.

George W. Abell

December 11, 1818—December 31, 1874

By J. P. Whitt*



“God in His providence seems to furnish men for the needs and emergencies of every period in the progress of His truth.”

During the period of heroic struggles for the

* Compiled from *Life and Writings of Geo. W. Abell*, by Peter Ainslie, II, published in 1875.

truth of God, there lived in Virginia, an humble, pious, holy man, filled with the Holy Spirit, having untiring energy, ever burning zeal, working by day and night for the conversion of sinners and the building up of the churches of God, and that man was George W. Abell."

George Abell's father, John S. Abell, was a Christian gentleman and a devoted minister of the Baptist Church. His mother was also a member of that denomination. They had three children, A. P. Abell, George W. Abell, and J. R. Abell. Father and mother Abell were very careful of the morals of these three boys.

George W. Abell was born on December 11th, 1818, in Albemarle County, Virginia, two miles west of the University of Virginia, where his father and mother resided for fifty years. His parents, by precept and example, impressed him with religious reverence. He was taught to read the Holy Scriptures, and to offer up regularly his evening prayer.

He started to school when he was seven years old, and had to walk two miles morning and evening. He later entered a classical school taught by Pike Powes and Alexander Duke. His desire for knowledge was so great that he engaged also the instruction of George W. Trueheart.

Because of his studious habits and high moral character he grew in favor with his teachers and all with whom he became acquainted. The veneration he had for his pious father and his love for his mother greatly endeared him to the citizens of Charlottesville.

When he was about sixteen years old, he was baptized by his father, and united with the Baptist Church in Charlottesville. He decided to prepare himself for the ministry and commenced to take part in the prayer meetings.

He was well prepared to enter the University of Virginia when about twenty years old. He was what was then and is now called "a hard student." This he carried to such an extent as to impair his health, and he was quite ill for many months.

About 1840 or 1841, while in Charlottesville on a Lord's Day evening, he attended services at the Christian Church. He left the church with the feeling that he had heard important truths, and after an interview with R. L. Coleman, the minister, he became convinced that with his views he should unite with this church, which he did on the next Lord's Day, greatly to the astonishment of his parents, his brother Alexander, and his Baptist brethren.

He had much to hear in the way of taunts and ridicule from those about him—but George W. Abell never wavered, but trusted in the Lord. In the course of time, his parents became reconciled to his change in church affiliation.

He graduated from the University with honor, but he had overtaxed his strength and needed rest of mind and body.

He preached in the neighborhood of Charlottesville and in the surrounding counties, but his first extensive trip he made as a preacher was with Brother Goss and wife through Caroline, King and Queen, King William and Matthews counties.

Brother Abell passed through many trials from the time he united with the Christian Church, but this trip seemed to be the closing of the annoyances and persecutions from his religious enemies. By this trip he became acquainted with many of the brethren in the lower country, and had his mind enlightened in regard to the moral and religious character of their views. He returned from

his trip much refreshed, improved, and encouraged in body, mind and spirit.

He spent a short time in Nelson County, and while here he met Mary Ann Nalley, to whom he was married an June 11, 1845. At this time he was twenty-seven years old and his wife nineteen. They lived in Charlottesville for three years after their marriage and two of their children were born here, John Dennis in 1846, and Lydia Ann in 1848.

Brother Abell felt that he had made a covenant with God to devote his life to the ministry, so he discontinued his school, and in September, 1848, moved his family to Barboursville, Orange County, Virginia, where he again taught school until 1850. During this time he continued to preach. Here he lost his little daughter, Lydia Ann, and that fully determined him to enter the field as a general evangelist. Through the influence of Brothers Coleman and Goss, he was appointed State Evangelist at the annual meeting of the brethren held in Richmond in the fall of 1849, and commenced his state evangelistic work in February 1850.

During the next five years he taught school and preached. He had one hundred and seven converts during his meetings held in the valley. Other meetings were held at Louisa Court House, Emmaus, Jerusalem, Olive Branch, Grafton, Ephesus and Smyrna.

He extended his preaching tour to the eastern slope of the Blue Ridge, and to the western borders of the state. Results of his labors were seen in Louisa, Hanover, Cumberland, Powhatan, Fluvanna, Nelson, Henry, and adjoining counties.

In 1853 Brother Abell moved his family to Scottsville, Albemarle County, and later the same year moved to Oak Forest, Cumberland County.

During the winter of 1863 Abell acted as chaplain to a North Carolina brigade on the Rapidan.

During the summer of 1864 he preached to citizens and soldiers. He continued to preach until the surrender. After this he taught school and preached whenever he could.

In 1866 he resumed evangelizing. His work included the counties of Tazewell, Giles, Pulaski and Montgomery. He served as State Evangelist for nearly a quarter of a century, and R. L. Coleman stated that in his opinion Abell baptized more persons during twenty-five years of his life than any five preachers in the state of Virginia.

The last fifteen months of his labors were spent in Murfreesboro, Tennessee. He died December 31, 1874, and was buried in the Stone graveyard in Montgomery County, but his body was later moved to a resting place at Laurel Hill Church, Montgomery County, and later to Snowville, Virginia.

The death of Brother Abell carried sorrow to every heart. He was greatly endeared to the brotherhood of Virginia and his name and his labors are embalmed in their memories.

*Farewell Address of George W. Abell
to the Virginia Disciples*

“The prime of my life has been spent among you; for nearly a quarter of a century I have been your servant. I have grown gray in that service: the manner in which I performed it, God, men, and angels are witnesses of. I need not appeal to you in regard to it. I have not shunned to declare to you the whole counsel of God; I have kept back nothing that was profitable to you; I have coveted no man’s gold, no man’s silver, no man’s apparel, no man’s wisdom, might, eloquence, influence, power, honor. I have sought humbly, unpretendingly, zealously, to do the will of God, to glorify His name in the conversion of sinners and the edi-

fication of saints. To accomplish this, I have exposed myself to winter's storm and summer's heat; traveled through rain, hail, and snow, by day and by night. I have been a stranger at home; so much so, that for a season it will seem strange to my wife and children for me to remain with them. But—and it makes my heart sad when I pen it, and the tears in my eyes obscure my writing—I know, in regard to many of you among whom I have gone preaching the Kingdom of God, *I shall see your faces no more.*

“Farewell! my dear brethren and sisters, farewell. Farewell! to the rich; farewell! to the poor; farewell! to the learned; farewell! to the ignorant; farewell! to the white; farewell! to the colored; farewell! Christians; farewell! sinners; to one and all, a long, a last, *Farewell!!!* God bless you all for time and eternity. In the morning of the first resurrection, may we all arise in clouds, to meet the Lord in the air, and thus be ‘forever with the Lord.’ ”

-G. W. Abell-

Josephus Hopwood

April 18, 1843—January 29, 1935

By Christine Burleson

Josephus Hopwood, son of Permilla Fox and William C. Hopwood, was born April 18, 1843, near Long Branch, nine miles from Winchester, Ky. He was of good English ancestry, descended from Sir Stephen Fox and related to Charles James Fox. The novelist, John Fox, Jr., was his cousin. Pioneer Hopwoods settled first in Uniontown, Pa., where a suburb yet bears the name. The grandfather of Josephus lived at Fairfax Courthouse, Va., then moved westward to Mount Sterling, Ky. His son, William C. Hopwood, was a

teacher who died after nursing others through the cholera outbreak of 1849. The widow in 1853 took her children to unbroken prairie land near Macomb, Illinois. Josephus remembered a succession of teachers, one being noted for whipping the entire school if a single pupil failed to answer a question.

In 1858 Douglas and Lincoln debated at Macomb, and Douglas flattered the fifteen-year-old boy by calling him 'Young man!' But it was the force of Lincoln's appeal that led him into the Union army in 1861, despite Southern rearing and tradition. Comrades remembered him by the familiar cry around camp, "Hopwood, your horse is loose." After three years' service he was captured and held prisoner at Bell Island, Va. Upon being released he began teaching school near home, though he lacked a high school training then. In 1867, with five hundred dollars saved from the army pay, he entered Abingdon College, now merged with Eureka College. It was coeducational, a system he firmly believed in; his efforts toward uniting the literary societies there made him even more an advocate of impartial working together of men and women. He had joined the Methodist Church in boyhood; in 1869 he transferred to the Christian Church, going then to Kentucky University for about two years, with intervals of teaching between sessions. Robert Milligan and J. W. McGarvey were professors who became the most influential of all his friends. Returning to Abingdon College, he graduated on June 3, 1873, and was offered a place on the faculty. It was necessary to decline because he had already resolved to spend his energies in the neediest community to be found. With that in mind, he went through Cumberland Gap, walking across the mountains from his home to Sneedville, Tenn.



MR. AND MRS. JOSEPHUS HOPWOOD



ADMINISTRATION BUILDING MILLIGAN COLLEGE

The Malungeons had terrorized the neighborhood, and in his academy there were fifteen students carrying revolvers whom he persuaded to disarm. After a year's work in Sneedville, he journeyed to Oldham County, Kentucky, for a bride. On Aug. 9, 1874, he married Miss Sarah Eleanor LaRue, of French Huguenot descent, a granddaughter of Colonel Martin Hardin of Hardin County. Of striking beauty and keen intelligence, she was a conspicuous partner in his long career. She had a thorough education, being from a family of teachers. Together they shared the agreement to work in the most deserving and needy region to be found.

Learning of Buffalo Institute near Johnson City, Tennessee, in 1875 they took charge of the school, chartered in 1866 but struggling to maintain itself. Professor Hopwood thought it better to bring a small college near those worthy to be educated, rather than to build up a great college too remote



ENTRANCE, MOUNTAIN MISSION SCHOOL

group of scholarly teachers about them. As a Prohibitionist the president achieved state wide fame, running as gubernatorial candidate in 1896 and did much to create a sentiment which yet prevails. On his sixtieth birthday, April 18, 1903, Professor Hopwood signed a contract to buy hotel properties at Lynchburg, Virginia, in order to found a second college to be affiliated with the Christian Church. As an eloquent preacher he had long performed the service of building up connections throughout Southwest Virginia, many students having been drawn to Milligan College from that territory. So he and Mrs. Hopwood, with enthusiastic hearts and unwavering courage, began once again to build a college.

Their record is impressive when considered merely in terms of financial growth: from an initial purchase of \$12,500 they succeeded in establishing a plant worth several hundred thousand dollars before they left in 1911. Originally known as Virginia Christian College, now Lynchburg

College, the institution has grown steadily in prestige and effectiveness to become a realization of its founders' hopes.

Though no longer young, the Hopwoods could not resist an appeal from Georgia, so in 1911 they established Lamar College between Atlanta and Stone Mountain, but disaster overtaking the venture, the assets were later transferred to Southeastern Christian College at Auburn. In 1915 they were persuaded to return to Milligan College, working there until another request took them to Grundy, Virginia, where they aided in establishing Mountain Mission School. When in 1927 the alumni built them a home at Milligan, the eighty-year-old couple agreed to retire for a few years of domestic happiness together. Their hill with its view became a shrine for returning students, until his death on January 20, 1935 at the age of ninety-one. Mrs. Hopwood went quietly after him on April 26, 1935. She had appeared capable and retained the ineffable loveliness of face regardless of age.

Known as the "grand old man" of the middle Appalachian region, he adopted Mrs. Hopwood's motto: "Christian Education: the Hope of the World" for each of their institutions.

The work done jointly was 'distinguished by the quality, spirit and ideals which they projected into education,' to quote a former student who himself became a college president. The Hopwoods stressed progressive reforms, were zealous workers for unpopular causes that later became actualities, and to the very last days of their lives were students of social welfare whose undiminished enthusiasm kindled others. Josephus Hopwood: teacher, founder and president of colleges, minister of the gospel; he should also be known as the author of a revealing little book, "A Journey

"Through the Years," published by the Bethany Press of St. Louis. It bears the imprint of a unique personality motivated by a driving purpose, and it tells much of the idealism of his generation which has a timeless value.

J. A. Hopkins

December 6, 1856—July 13, 1928

By J. W. West



J. A. Hopkins was born near Smithfield, Ohio, Dec. 6, 1856. He graduated from Bethany College in 1889. He was minister of churches at Wheeling, W. Va., Chino, Calif., Jerusalem, Md., Rockville, Md., Waynesboro, Pa., Winston-Salem, N. C.,

Snow Hill, Md., Romney, W. Va., Confluence, Pa., and Edinburg, Va. In 1920 he became the minister of a group of churches in Craig County, Virginia.

He had saved about \$400 from his income in former pastorates when Sister Isaac Pusey, and her loyal husband, appealed to him to save the Cause at Snow Hill, Md. Not only was the church slumbering and apparently dying, but nothing was being paid the Church Extension Board on the loan. Brother Hopkins sacrificed about all of his \$400 in savings to revive the church and pay off the indebtedness. It now has a full time minister and a parsonage.

In 1912 he married Miss Mary Roberts Owens, of Rockville, Md. One child, Clarabelle, was born to this union.

Brother Hopkins was a tither, a strong temperance advocate, and clean in life and conversation. He was well known to all who attended the Maryland, Delaware and District of Columbia annual conventions. His home was always open to our preachers. For thirty-nine years he preached the gospel of our Lord, and declared the whole counsel of God.

W. R. Cooley

July 13, 1856—May 3, 1938

W. R. Cooley, Christian minister, was born July 13, 1856 on Coal Creek, Carroll County, Virginia. He united with the Christian Church July 14, 1889. He was the first male member of the Church of Christ in the Coal Creek section of Carroll County. He entered the Christian ministry, preaching his first sermon at Mt. Pisgah, Grayson County, Virginia, July 1st, 1894. He labored as evangelist in Carroll County under the direction of the



W. R. COOLEY

New River District Convention. He held meetings at the following places, beginning Nov. 16, 1895—Mt. Vernon, Hebron, Cranberry, Oak Grove, Sylvatus, Glade Creek, Grassy Creek, and Glenwood. The churches were strengthened and many were added to the membership. Besides working and strengthening the Cause of Christ in Virginia, he crossed over into Surry County, N. C. In 1897 he organized Double Creek Church. Under his leadership it grew strong. In 1904 he organized another church, New Home, and it prospered under his twenty-five year pastorate. He also reorganized Salem Fork Church in Surry County, N. C., and

served as pastor for about twenty years. He made monthly visits to each of these churches, a distance of forty, thirty-five, and thirty miles, respectively, traveling by horse and buggy, crossing the Blue Ridge Mountain each time.

In Carroll County he served as pastor for many churches and was leader in establishing and maintaining the Carroll County Convention. This organization was changed into the Blue Ridge District. Largely through his influence and work Carroll County has twelve Christian Churches. He baptized 657 persons and set in motion influences that will not cease. There are many to rise up and call him blessed.

He was active until about four years ago when he ceased much of his labors on account of age. On May 3, 1938, he quietly slipped away to be with his Master whom he had served so faithfully.

H. G. Cooley, son of W. R. Cooley, was born on Coal Creek, Carroll County, Va., Sept. 18, 1894. He attended school at the following institutions—William and Mary College, Virginia Polytechnic Institute, and Radford State Teachers College.

On Aug. 5, 1934, he was ordained to the Christian ministry by John A. Tate of Richmond, in the Coal Creek Church. Since then he has been active in the work. He is now pastor of the following churches—Coal Creek, Lambsburg, Dalton Hill, Grassy Creek and Forest Oak.

Daniel Myles Austin

January 27, 1873—October 15, 1931

By J. W. West

The subject of this sketch was born at Mount Pleasant, Mason County, West Virginia, January 27, 1873, and died at his home in Victoria, Vir-



D. M. AUSTIN

ginia, October 15, 1931.

When a small boy his parents moved to Mercer County, West Virginia, where he was reared. During his early young manhood days, he worked in Bluefield. He was a member of the Southern Baptist Church and decided to study for the ministry and to that end attended Roanoke Baptist College two years, and completed his ministerial course at Tazewell College, Tazewell, Virginia. Both institutions closed many years ago.

During his summer vacation from the first institution, he heard Brother W. H. Book preach sixteen sermons in Bluefield, and at their conclusion, he decided to follow the light revealed in New Testament teaching. After that he entered Tazewell College.

His first pastorate was at the Perry Hawkins and Mt. Olivet churches, Somerset and Worcester Counties, Maryland, in 1898. In 1900 he accepted a call to the church at Snow Hill, Maryland. In 1902 he located at Big Stone Gap, Virginia, and worked under the auspices of the State Board of Virginia for three years. While there he married Miss Willie Edna Timmons, of Snow Hill, Md.

In 1906 he moved to Lunenburg County, Vir-

ginia, and after serving a group of churches in Henry County, Virginia, he served churches in Lunenburg County from 1906 to 1931. His first group in this county was in the Eastern section which included the historic Perseverance church, New Hope, Union Chapel and Oakland. The Virginian Railway was built extending from Norfolk, Virginia, which resulted in the towns of Kenbridge and Victoria being established. His vision led him to see the importance of establishing mission points in these new towns. Consequently he began preaching on week nights, in halls, or whatever buildings were available. Soon churches were organized. As these congregations grew, he saw the need for regular preaching more frequently and on the Lord's days. So with three rural churches, Reedy, Mt. Olivet, and Ledbetter churches, he was enabled to devote much time to the infant churches in Kenbridge and Victoria.*

I was in Tazewell College with Brother D. M. Austin and we were warm friends. He informed me that when he assisted a Baptist preacher in a protracted meeting, a young girl about eighteen years of age responded to the invitation. That she came forward weeping and apparently bringing forth fruit meet for repentance. That there had been some rumors that her moral character was not above reproach, though merely rumors without much if any evidence to be relied upon.

After the usual statement of the preacher, he proceeded to ask the church if it would receive her. No one would make a motion that she be received. Under the rules of the Southern Baptist Church, the preachers were "hog tied," helpless, and could not baptize this penitent without violating the rules of the church and becoming subject

* Above material furnished by Mrs. D. M. Austin.



MYLES AUSTIN

to a trial and discipline.

Brother Austin did not hesitate to tell me that this incident aroused his opposition, for he believed Christ died for sinners, and that whatever the rumors about the girl were, there was no authority given in the Bible to reject her. This played upon his heart and mind to such an extent as a mistake and a grave injustice to a penitent, that he was in a very receptive state of mind to hear Brother Book.

My father wrote me to recommend two preachers for weak churches on the Eastern Shore of Maryland. I recommended Brother Austin and Brother H. J. Dudley, the latter preached at first in Snow Hill.

My parents were pioneers in the Church of

Christ on the "Shore," and father, the lay pioneer preacher established most of the churches. The salary for Brother Austin was about \$300 a year to begin with. It was so small that my parents furnished him a room and board free for two years.

From the *Chesapeake Christian**

About one year ago Mr. Austin was stricken in health and it was necessary for him to spend some time in a hospital in Richmond, Va. Since his return from the hospital, although he has been preaching most of the time, his health has been steadily declining. His most recent illness was of short duration. He preached three sermons the Sunday before his death on Friday. He also assisted in conducting a burial service and attended prayer meeting on the Wednesday prior to his death.

For the past twenty years he has labored among the people in and around Victoria. His ministry here has been a most fruitful one. The present membership and the beautiful and commodious Church of Christ in Victoria are results of his labor here and stand out as a monument to the memory of this beloved man. He also had a host of children in Christ at Mount Olivet, Reedy, and Ledbetter churches who mourn the loss of a great leader.

From the Victoria (Va.) *Dispatch*.

To his family, to his Church, to his community, and to Southside Virginia, the *Dispatch* extends condolence in their loss of so good a man, Daniel Myles Austin.

* Quoted from the November, 1931, issue, by the courtesy of Brother John A. Tate, State Board Secretary.

It is unnecessary for us to sing the praises of Mr. Austin, for twenty-five years he gave all his time in making Lunenburg County a better place to live, twenty years of which he spent in Victoria. The Christian Church stands as a fitting monument for his labors, but there is in the hearts of those who knew him, monuments greater than any human could build.

A fitting tribute was the largest crowd that has ever assembled in Victoria to pay their last respects to one they loved, the number attending the burial services are conservatively estimated at two thousand, some claim that it was double that number.

The community loses a citizen who took an active part in the workings of the town, from an unselfish standpoint, always seeking to better the existing conditions. He has gone to his reward, leaving the influence of a life well spent to an appreciative multitude.

Charles Maddox

1859—1927

By Mrs. Catesby Ware

Charles Maddox was the son of John Maddox and Katherine Kegley Maddox and was born in Wythe County, Virginia, November 21, 1859.

His father was born in England and when grown came to America. His mother, who was of Dutch descent, was born and reared in Wythe County, Virginia. His early religious training was in the Lutheran Church as his parents were members of that denomination.

When quite a young man, he embraced the views of the Christian Church and entered Milligan College, Milligan, Tennessee, to study for the min-



CHARLES MADDOX

istry. After his graduation he was ordained and entered, at once, actively, upon the work of the ministry. His first work was evangelistic and he traveled extensively throughout the counties of Southwest Virginia, accomplishing great good and creating a greater interest among the disciples of that section.

On February 9, 1888 he married Mrs. Ella Moore, the daughter of C. P. McWane and in that same year he was called to preach for the Bristol church. This pastorate he soon resigned and he and his wife went back to Wythe County to live with his mother who was a widow and alone. He secured the pastorate of Petunia, Galilee and Be-

rea, country churches in that county.

In 1891, he received a call to preach for four country churches in Lunenburg County. After holding this pastorate for a year he was called home because of the death of his second child, then eighteen months old. Feeling the importance of securing work nearer his family, he gave up his pastorate in Lunenburg County, and evangelized in the counties of Lee, Scott, Russell and Washington. Extracts from letters written by him during this period give an insight into some of the hardships endured by him and other pioneer preachers as they traveled horse back over country roads, almost impassable, through rain and snow and storms, establishing churches, preaching to little groups of disciples gathered in school houses, "meeting houses," or chapels.

On one occasion he writes, "I work here under most discouraging circumstances for there is the most intense prejudice against our people and doctrine."

Again he says "Prejudice is so strong in this little town that for a time I feared that I could not find a place for our little group of disciples to hold their meeting, but finally the Depot agent kindly offered us one of the warehouses where we held a good meeting with large crowds attending, much interest and many additions."

After this period of evangelizing, he again took the pastorate of the Berea Church, which pastorate, except for the few years he preached at Pine, Virginia, he held until his death, July 17, 1927.

While he, because of the small salaries paid ministers in that day, often found it necessary to supplement his salary by teaching school or working on the farm so that he might more adequately provide for his family of five girls and four boys,

he did much for the cause of Christ.

His home was the home of preachers as they traveled back and forth through that section of Virginia and many received from him inspiration and encouragement. It was likewise a haven for weary strangers of the road who sought shelter and food under his friendly roof. "Be not forgetful to entertain strangers," he would say; and no man had fallen too low to receive from him and his wife a helping hand. In his home was set apart the "Strangers' Room," so that no man begging bread and a night's lodging need ever be turned away.

Quick to see the good in all humanity, he thought little of what men ought to be and do, but more of the goals toward which they struggled and the heavy loads they carried. For forty years he preached, humbly feeding the flocks over which God placed him. He was indeed a true and loyal disciple and minister of the gospel, a faithful friend and brother to mankind. It is upon such as these that Christ depends for the on-going of His Kingdom and the preservation of the homely and simple virtues of His people.

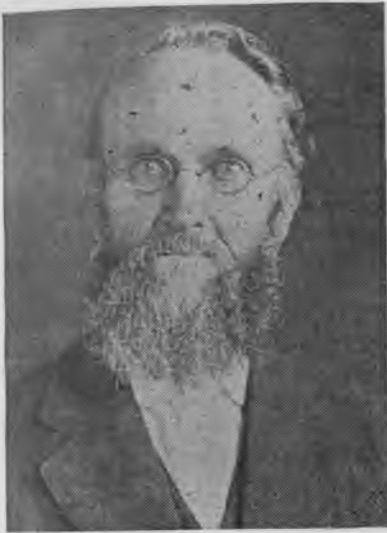
Charles William Montgomery

July 7, 1853—Oct. 1931

By R. B. Montgomery

On July 7, 1853 Charles William Montgomery was born to Joel Montgomery and Sarah Brooks Montgomery at Staffordsville, Virginia. Two years later the family moved to Franklin County, Virginia, where Charles William grew up and lived until he died in October, 1931, at 78 years of age.

He was married to Miss Elizabeth Flora in 1873. The couple settled on a farm which became their



C. W. MONTGOMERY

permanent home. Twelve children were born to them but only nine were reared to be adults and have their own families.

Though he was limited in educational advantages, never completing the elementary grades, he developed early an interest in study and became an eager reader of the best literature and books available. In a religious community his studies naturally turned to the Bible and religious subjects.

Endowed with intelligence and possessed with an independent mind he became a seeker for truth in religion rather than a defender of established doctrines. In his early manhood he startled his contemporaries by his fresh and extensive knowledge of the Bible and by his liberal views in re-



DR. R. B. MONTGOMERY

ligion.

The year of their marriage, he and his wife were baptized into the Church of the Brethren. After serving two years as a deacon he was elected by vote of the congregation to the ministry, in accordance with the practice of the denomination. At his ordination he was asked if he would preach the doctrines of the church. He replied, "I will accept the admonition of the Apostle Paul to Timothy to 'preach the word.' Beyond that I cannot commit myself." This unexpected reply caused a prolonged pause and many glances of concern, but was accepted.

He was loyal and faithful as a member of the



J. D. MONTGOMERY

Church of the Brethren. In his preaching he avoided contention by selecting topics of universal faith without reference to particular doctrines of the denomination, which he considered non-essential. His omissions in time became a matter of concern to the elders. When questioned on this point he explained that the particular tenets of the denomination were not as important to him as matters of the universal Christian faith.

These omissions in his preaching led to an investigation by the elders into his beliefs and at a subsequent general meeting of the congregation he was asked to change his preaching to include advocacy of the specific and peculiar doctrines

of the denomination. When he expressed his inability to comply with their demands the congregation voted, after ten years, to recall his commission to preach.

The subsequent issue of the Gospel Messenger, the national paper of the denomination, carried the following query from a deacon of the congregation and the editor's reply:

"A brother in the first degree of the ministry does not believe in triune immersion, feet washing, the Lord's Supper, nor the sister's prayer covering. He was finally relieved of the ministry. Was this right, or should he have been expelled."—G. W. N.

"The disposition made of the case was mild enough sure, and it was probably the wisest thing to do. The man needs to be taught the way of the Lord more perfectly, and given time to repent of his errors. The word, says Paul to Timothy, 'commit thou to faithful men' (II Tim. 2:2). The Gospel should be in charge of men sound in speech, men who teach as becometh sound doctrine, and who give no uncertain sound in their preaching. With a view of correcting his errors, a congregation may for a time hold in fellowship one having erroneous views regarding doctrine, but under no circumstances can such a person be tolerated in the ministry."—J. H. M.

Within a few months following the action of the congregation of the Church of the Brethren relieving him of his ministry, he and his wife were received by Rev. T. J. Stone into the fellowship of the Disciples of Christ. He continued his ministry at the Pleasant View School and soon had organized a congregation of more than sixty members. In 1905 the congregation built the Pleasant View Christian Church and it grew and prospered during his ministry. The Boone Mill Christian

Church grew out of this original congregation.

In addition to his ministry at Pleasant View he held part time pastorates at Doe Run, Cool Spring, and Snow Creek. At other times he preached regularly at the following union churches: Blackwater Chapel, Cedar Bluff, Boones Chapel, Adney's Gap and Briar Mountain. Many of the people he baptized became the leaders in the Christian Churches in the section. He was often invited to preach at Rocky Mount, the county seat, when there was no congregation and his influence was largely responsible for the organization of the Rocky Mount Christian Church.

He was, also, a successful debater though he did not seek occasions for debating his religious brethren. He carried on a written discussion for two years with Elder John C. Hall, a prominent Primitive Baptist Preacher. He debated Rev. Charles M. Yearout of the Church of the Brethren. The plan and agreement was for a four day debate. However, at the end of the third day his opponent said he was through and refused to return for the fourth day. The moderator at this debate was Rev. W. G. Johnson.

Throughout his life and ministry he was an ardent advocate and supporter of Christian Education and Missions. Many young people were directly and indirectly influenced by him to attend college. Several became leaders in church work.

His family was inspired by his zeal and life to enter into church work. All his children are active church members. His sons, all, hold official church positions:— Thomas F., an officer in the Boone Mill Christian Church; Cephas A., an elder and leader in the Blacksburg Christian Church; John Dexter, an ordained minister and missionary in Buenos Aires, Argentina; and Riley B., an ordained minister and President of Lynchburg College.



D. M. Scott

December 2, 1866—December 24, 1933

By J. W. West*

D. M. Scott was born at Meadowview, Virginia, December 2, 1866. He was the first born of eleven children of Thomas and Nancy Scott. He entered Tazewell College, Tazewell, Virginia, when J. W. West, D. M. Austin, H. J. Dudley, Robert D. Scott, his brother who is now teaching in the Christian Normal Institute of Grayson, Kentucky, and other ministerial students were enrolled in that institution.

* Compiled from material furnished by J. G. Scott, his brother.

He was of a quiet disposition and was known as a "hard worker." His lessons in Greek were prepared far better than those of most of us.

He was married to Miss Nannie Mullin of Duhring, West Virginia, on November 4, 1903 and six children were born to them.

While Brother Scott worked to support his family, he preached at mission points and for weak churches each Sunday, and also held protracted meetings. The church at Duhring lost a wise advisor and a sympathetic helper when he died suddenly on December 24, 1933. His brother, J. G. Scott, who, during his ministry served as elder in the Duhring Church of Christ, has taken his place in a large measure, and it is a most uncommon thing for him to miss a religious service.

James Ransom McWane

Aug. 15, 1869—June 24, 1933

By J. W. West*

James Ransome McWane was born in Wytheville, Va., Aug. 15, 1869. He entered the College of the Bible, Lexington, Ky., and was one of three students from Virginia in that institution with R. D. Harding and Peter Ainslie. He graduated from Bethany College in June, 1891. The subject of his graduating address was: "The Obligations of Wealth."

For a few years he preached, but his father needed him in his business. (He informed me that he had to commit his sermons to memory and believed it would enable him to do more for the Cause if he entered business and helped support

* This sketch is compiled from the Memorial Number of the *Christian Evangelist*, July 27, 1933.

those who could preach, who had natural talents for public speaking. How like the sainted A. M. Atkinson, who founded Ministerial Relief in our brotherhood. Editor.)

He was a Trustee of the Berry Schools in Georgia; Trustee of Lynchburg College in Virginia, Trustee and Vice-President of the Pension Fund of Disciples of Christ; Director of the Christian Board of Publication; and elder in the First Christian Church, Birmingham, Ala.

From the splendid tribute of Dr. J. T. T. Hundley in the Memorial issue of the *Christian Evangelist* we quote: "To understand this noble man whose dreams came true, we must go back four generations to the little village of Massie's Mill in Nelson County, Virginia. In the now famous blacksmith shop of this village we may meet James McWane, a close friend and neighbor of Cyrus H. McCormick, the inventor of the McCormick harvesting machine. The wife of this millwright and skilled mechanic was Parmela Ryan, aunt of the well-known financier, Thomas Fortune Ryan. A son of this family, Charles Phillip McWane, learned his trade under his father and moved to Wytheville where he started a shop for the manufacture of farm implements. Charles Phillip married Miss Eliza Hoge Dudley of the direct line from John Dudley, Duke of Northumberland and Earl of Warwick. Of the nine children born to this couple one was named James Ransome McWane, and this is the boy whose dreams have come to such splendid fruition.

"On December 23, 1895, James Ransom McWane married Miss Ella Mae McCartney, of New Castle, Virginia. . . .

"As a summary of this man whose dream of service has run like a golden thread through the tapestry of a richly broided life, I might state that

he gave up his pastorate in Pittsburg to assist his father who was growing old and needed his help in the management of the McWane Plow Company. In 1903 he sold his interest to his brother, Henry E. McWane, and went to Birmingham, Alabama, where he soon became president of the American Steel Castings Company. In 1907 he became vice-president of the American Cast Iron Pipe Company, beginning at that time his close friendship with John J. Eagans, president of the company and a well-known philanthropist. In 1915 Mr. Eagans retired and Brother McWane became president.

“It was during this period that his inventive genius and love for his workmen that led him to make notable changes in the processes of the manufacture of cast iron pipe. About eight patents were issued in the name of the patent office. In November, 1920, an article appeared in *System*, after describing in detail the changes wrought of cast iron pipe by the inventive genius of Mr. McWane, adds: ‘But it is not alone in mechanical ingenuity that McWane excells. His ingenious and comprehensive welfare work is not alone a ‘good policy’ idea but is also an expression of his sincere interest in human beings. His Negro employees look up to him not only as a big boss but as a moral leader, a character worthy of emulation and the source of knowledge.’ Any employee felt free to stop him with the request, ‘Let me ask you a question, Mistah Mac.’

“In 1922 he organized his own company, the McWane Cast Iron Pipe Company, and later developed affiliations in the West which resulted in his becoming president also of the Pacific States Iron Company. During the World War he served with the rank of major in the Ordnance Department and was staff assistant to the vice-president of

the Emergency Fleet Corporation. . . . No one but his physician knew that for two years he had suffered from angina pectoris, which ended his life on June 24. Mr. Sample, vice-president of his company, who was with him when the end came, said his last words were the repetition of his childhood prayer: 'Now I lay me down to sleep.' "

The above is a bare outline of a great life, but no one can evaluate this man, "whom a dream hath possessed," this man whose genius built business empires and whose great faith and love founded these empires on the golden rule; this man in whose home the family altar held sway; in whose church relationships the same sincerety and devotion led to the fullest service, not only in his local organization, but in the world program of the church."

In the *Birmingham Age-Herald*, June 26, John Temple Graves II, in his editorial epitomized his great life in a fine tribute when he wrote: "A story of a straight forward God-fearing man who faced life always with courage and conscience. It is the story of a competent forward looking industrialist who achieved national distinction for the empires he built and founded and served. It is the story of an honorable public-spirited citizenship which has belonged for three decades to Birmingham and whose stamp is noble on many of this city's ways and days. It is the story of James R. McWane."

As Dr. Hundley well states, "It is the story of a citizen of the Kingdom of Heaven whose powers were consecrated to the extension of the Kingdom. who had in full measure that simple trust in God which is the most essential ingredient in moral sublimity of character."

Dr. B. A. Abbott in the Memorial issue of the paper he edited, had this to say: "He was of that

company of men who build and beautify the walls of the New Jerusalem. He was an executive personality and wherever he lived in a community things began to happen—a new church, a large factory, better schools, higher idealism for manhood, loftier standards for citizenship and civilization. He was broad awake to the things of his country and age. He had opinions and always took sides. I never knew him to be on the wrong side.”

He made money and contributed tens of thousands of dollars to the Cause. He lived up to his graduation address at Bethany College. His gift of \$100,000 to the Pension Fund is a sample of his giving.

In the Memorial issue of the *Christian Evangelist*, in addition to the tribute of Dr. J. T. T. Hundley and Dr. B. A. Abbott, editor, R. A. Long, W. Palmer Clarkson, Oreon E. Scott, Hilton U. Brown, D. W. Morehouse, Claude E. Hill, W. A. Shullenberger, W. R. Warren, T. C. Howe, Dr. Geo. A. Campbell, I. J. Cahill, and R. D. Harding, were constrained to offer their tribute to a man who set the example in how a business man may honor his God and the body of Christ. The name, “McWane,” is well-known throughout the Southwest Virginia territory. May his descendants “carry on” and remember his example in doing good to his fellow-man.

Genealogical Table of the Miller Preachers

Alfred E. Miller Born June 20, 1851 Died Apr. 18, 1919 Married Malinda Crozzart in 1871			
Wayne Miller Layman Born May 16, 1803 Died Mar. 22, 1904 Married Lucretia Marlow in 1849			
Jonathan P. Miller Born June 14, 1853 Died Aug. 22, 1922 Married Florence V. Dodson, Mar. 16, 1881			
Ephraim M. Miller Born Apr. 3, 1855 Married Rebecca J. Payne, Aug. 6, 1876 Still living at 84 years of age.			
		Pinkney J. Miller } Simon P. Miller } Born Aug. 16, 1888 (Minister at Cole- man, Tex.) }	Mrs. Nannie Miller } Reece } Wm. Reece (Mini- sterial Student) }
		Mary Miller King } Martin B. Miller } Born Nov. 17, 1890 Gen. Evan. and Pres., A. M. E. A. } Wm. Wayne Miller } Born Sept. 15, 1893 Died Feb. 24, 1924 }	Earl B. King (min- ister, Washing- ton, Kan. } Wm. Wayne Miller, Jr. (Ministerial Student) } Jas. P. Miller (Min- isterial Student) Medicus Miller (Min. Student) }
		Mrs. Mary Miller } Hayes }	Howard Hayes } Minister, Pres- cott, Ariz. }



Elder Alfred Elisha Miller

June 20, 1851—April 17, 1919

By J. W. West*

Elder Alfred Elisha Miller was born June 20th, 1851, at Miller's Gap, North Carolina. He married Malinda Cozart in 1871. He became a Class Leader in the Methodist Church early in life, but was led into the Restoration Movement by his brother, Elder Jonathan P. Miller, who was the first member of the family to come in contact with the New Testament Plea.

He became a prominent exponent of restoring the Christianity of the New Testament and plant-

* Material for the above sketch supplied by his nephew, M. B. Miller.

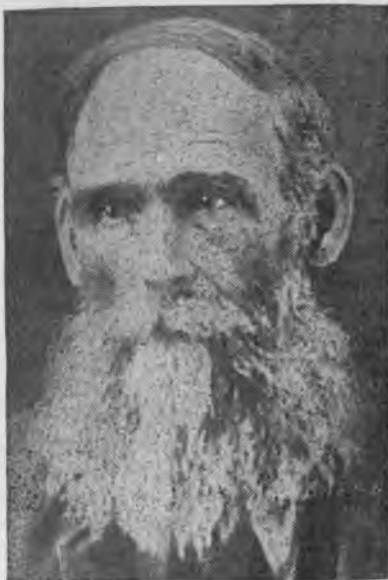
ed new churches and preached for other churches in Eastern Tennessee and Southwest Virginia.

He preached about forty-five years and was untiring in his efforts to advance the cause of Christ. He made his living largely from his farm and reared a large family. While none of his sons became preachers, he baptized the three sons of his brother, Jonathan P. Miller, who became ministers of the Gospel.

In his ministry he continued to preach until almost to the time of his death, April 17, 1919.



EPHRAIM M. MILLER



Elder Jonathan P. Miller

By his son, M. B. Miller

Elder Jonathan P. Miller was born June 14th, 1853, at Miller's Gap, N. C., and later moved to the top of Long Hope Mountain, nearly 5,000 feet above sea level, while a small boy and there grew to young manhood. It was five miles from the top of the mountain to near where Todd, N. C., now is, to the nearest school. Hence, after two days, walking five miles each way, he quit school, and thereafter received only such education as he could get in the home, with a few books, as "Webster's Blueback Speller" and a dictionary, together with his Bible. He was able to read at an early age.

His father and mother, Wayne and Lucretia Miller, were very religiously inclined, but neither were members of any church when Jonathan had reached the age of eighteen, but held strongly to the old Regular Baptist faith, with all its superstitious ideas of supernatural conversion in the old "mourners' bench" fashion. Religious experiences, "seeing lights" and "hearing sounds" were the order of the day.

Jonathan had tried to "get religion" in this fashion very earnestly, but being of a sober disposition, not easily excited, he was still "a seeker," when finally a minister of the "Restoration Gospel," called "Campbellites," by sectarian opposers, came into that section for the first time and preached in the schoolhouse at the foot of the mountain. Instructed to read his New Testament as a last resort, he read so much that several expressed fear for his mental and physical health. As a seeker after truth and a penitent, he read in the field when he stopped at the end of corn rows to rest. By such study he was in a position to know when he heard the gospel preached when it was in harmony with the New Testament teaching. So when a despised "Campbellite" preacher entered the community to preach the first sermon in a school house, and it so happened that his sermon was based on Acts 2:38, he responded to the invitation, made the "good confession," and was baptized before going home. The news of his action preceded him, and when he arrived home he was told very plainly that no "Campbellism" would be tolerated, and unless he renounced it he would not be welcome in the "old home." Accordingly he left home and "hired out" for three years to an elderly gentleman by the name of Patterson, near what is now Patterson's Mills, N. C. Mr. Patterson having been an old time school master, assisted



SONS OF JONATHAN P. MILLER

Left: Simon P. Miller; Center: Martin B. Miller; and
Right: Wm. Wayne Miller

him very much at night and on rainy days, until in after years so perfect was his English and so thorough his Bible knowledge that many would ask, "Brother Miller, what college are you from?" He would reply, "Pine-knot College, North Carolina." Then he would relate how in the chimney corner, using pine knots for light when oil and tallow were so scarce, was where he studied.

The circumstances under which he preached his first sermon was without parallel so far as we know. He had been away from home a year, and without his being invited, a family reunion was held at his old home. He had prepared his first sermon carefully, a defense of his course. He entered the house and went to the middle of the room where father, mother, brothers, sister and a few neighbors had gathered, including an older

brother, Alfred, a Methodist "class leader." Standing in the middle of the floor he delivered his first sermon and walked out. This sermon had much to do with later developments, his restoration to the family circle when convenient for him to be there, and the conversion of his father and mother and all his brothers and sisters including Alfred, the Methodist class leader, and Ephraim, who both became ministers.

Laboring on a mountain farm when necessary, preaching regularly and evangelizing when not working crops, he spent fifty years traveling over the Appalachian mountain sections of four states, walking, and on "mule back," establishing the cause of New Testament Christianity by preaching in school houses and private homes, when being identified with those despised "Campbellites" meant at that time to be socially ostracized. In defense of the truth he engaged in thirty-six debates, often with college men, and many discussions in private homes. On one occasion it became necessary to fight a man in self defence, or be called a coward. He won as he usually won in debates. He was fined forty dollars and on receiving the receipt from the judge, he offered to "whip" him again and pay forty dollars in advance to save the trouble of another trial.

In his debates, Elder Miller met and defeated practically every champion of sectarian belief represented in the mountains of Tennessee, Kentucky, and Virginia. He even offered to affirm with a Catholic priest that he and his system was the Beast of Revelation, but the man was wise enough to decline to deny such a proposition, with such a champion of simple New Testament Christianity. His arguments while profound, and invincible, were always placed in such simple language that the most unlearned had no difficulty in seeing his

point. In a debate on the necessity of Baptism, he asked an opponent, "Is it right to be baptized?" Of course the man had to admit that since Christ had been baptized and commanded baptism, that it was right. Then Elder Miller came back with the simple question, "Will God save a man who won't do right?" On another occasion he affirmed that "Christian Baptism with its proper prerequisites is 'for the remission of sins.' " Then in a debate that was to last several days, he harrassed his opponent into defeat by just reading Acts 2:38 for his first affirmative and first reply, it being agreed that any time not used by a speaker in one address might be added to later discussions. He read just the words of Peter the Apostle, "Repent and be baptized every one of you in the name of Jesus Christ FOR the remission of sins," which within itself proved his affirmative. Later he used all his time in exhorting to obedience, rather than trying to further prove his proposition in any elaborate array of arguments.

While away from home in Pike County, Kentucky, preaching for a rather extended time, Mormons invaded the eastern end of Tennessee and were creating quite a stir, with no denominational minister willing to meet their wide challenges. Many letters from among both friend and otherwise religious foes came pleading with him to return and meet these Mormon Elders. He did so, with all from every quarter offering assistance, thinking that it would be a hard struggle, even for Elder Miller to contend with these men. He thanked all who came, but went ahead with his work in the clearing of a "new ground," which had been recently burned over, as if he were giving little concern to the coming debate, thus spreading much alarm among those most anxious about the matter. Finally, when the time arrived

and the Mormon Elders came to his home to arrange the final details for the debate to begin, they arrived about the middle of the fore-noon at Brother Miller's home, and to their surprise, found him still in the "new ground," not expected in until the farm bell announced that dinner was ready. He came in and the necessary details were arranged, then bidding the Elders stay as long as they cared to before going to their place of entertainment, but he must return to the field, and would see them at the Glendale School House that evening at the time for the debate to begin. The debate lasted less than half the time agreed upon, the Mormon Elders leaving between suns, and East Tennessee has not been bothered with Mormon Elders for the last forty years.

His last debate before his death was with State Senator Hopkins of Kentucky on "Feet Washing as a Church Ordinance," Hopkins affirming that "Christ Instituted Feet Washing at the Same Time and on an Equal Basis with the Lord's Supper." Elder Miller simply showed conclusively that Christ did not INSTITUTE feet washing at all but that it was a home practice from Abraham's time, and that it was *not at the same time nor had any connection with the Lord's Supper*, as is evident from a careful reading of John's Gospel, twelfth and thirteenth chapters, which does not even mention the Lord's Supper, but a supper in Bethany.

As is so often the case, the success of this pioneer preacher was due to his faithful wife. She stayed at home and with the assistance of the three children reared a family of seven children. The mother and the three older children, with horse and plow and hoes, would go to the fields and till the crops, the three next oldest, boys, being too young to help much in this work. The three boys

were sent to Johnson Bible College soon as old enough, to be trained to preach the glorious gospel of the Son of God. Simon Peter is now pastor at Coleman, Texas, and William Wayne was state evangelist in South Carolina until his death a few years ago. Martin Benjamin is general evangelist and president of the Appalachian Mountain Evangelizing Association.

Old Brother Miller used to say "the only way to get preachers in these mountains is to raise a crop," and he did. With his wife and three older girls willing to work in the fields that the boys might prepare to follow in the footsteps of the father in the gospel ministry, the three sons became ministers. William Wayne, who died, left three sons, all of whom are preparing to enter the ministry. One daughter, Mrs. Mary King of Mountain City, Tenn., has a son, E. B. King of Washington, Kans., in the ministry. One niece, Mrs. Mary Hayes of Elizabethton, Tenn., has a son, Howard, in the ministry at Prescott, Ariz. Other good prospects apparently on the way to "Preacherville."

William Wayne Miller

Sept. 15, 1893—Feb. 24, 1924

By M. B. Miller

William Wayne Miller was born Sept. 15, 1893, and died Feb. 24, 1924, the third and youngest son of Elder Jonathan P. Miller, whose Sketch appears in this book. He was also a brother of Simon P. Miller, minister at Coleman, Texas, and M. B. Miller, of Mountain City, Tenn., now President and general evangelist of the Mountain States Evangelizing Association.

After graduating at Johnson Bible College in 1913, he became the minister at White Hall, Ill.,

followed by a ministry at the Decatur Street Church of Christ, Memphis, Tenn. His next pastorate was at Mountain City, Tenn. About September of 1917, at the State Convention in Columbia, S. C., he was called as state evangelist and made his home in Orangeburg, S. C., until his death, having served as State evangelist for more than six years.

He was married to Mayme Mae Lawson, near Charleston, W. Va., in 1912, and to that union was born three sons, William Wayne, Jr., James Pinkney, and Medicus Lawson, all three of whom are now in school preparing for the ministry.

William Wayne apparently inherited from his father a rare gift of speech, and while in Johnson Bible College won the Oratorical Medal twice at the Commencement exercises.

Today many in South Carolina do not hesitate to say the Cause of Christ suffered much by his untimely death.

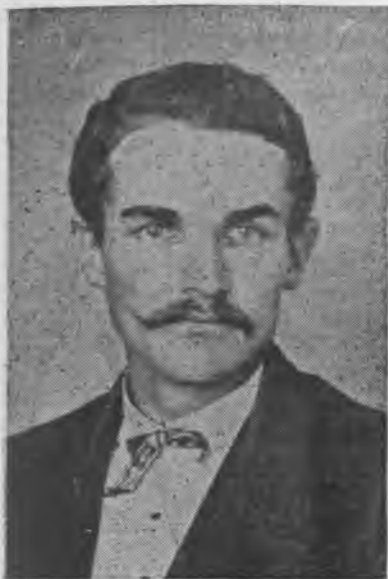


Sons of Wm. Wayne Miller



E. B. King

GRANDSONS OF JONATHAN P. MILLER



Chapman S. Lucas

May 5, 1849—June 20, 1896

By J. W. West.*

It was appropriate for Dr. B. A. Abbott to write the life of Chapman S. Lucas, a great preacher, born and reared in the mountains of Virginia, for they were brothers-in-law.

Chapman S. Lucas was born at Maybrook, Giles County, Va., May 5, 1849. When only thirteen years old, Brother Lucas made the good confession during a meeting held by Dr. Chester A. Bullard and his son, W. S., and was baptized August 7,

*Compiled from the *Life of Chapman S. Lucas* by B. A. Abbott, published in 1897.

1862 by that pioneer preacher, J. A. Cowgill. Before "Chap" was fifteen years old, he preached his first sermon in that church where he had made the good confession two years earlier at Sugar Grove.

When he was twelve years old, the Civil War broke out, and his father entered the Southern army. Chapman Lucas, as the oldest child, had to take his father's place at home. Not only did he look after the affairs at home, but also the welfare of two aunts whose husbands were away in the army.

When he expressed a desire to attend college, his father objected to such nonsense. The youth told his mother that unless he could go to college, he would run away from home and they would not hear from him again. The mother intervened and as a result, he entered Richmond College. He joined forces with other poor students who boarded themselves. One of his most serious mistakes in college was his failure to realize that the body needed recreation, but friends could not induce him away from his studies. When he went home for his first vacation, he was so pale and thin that his mother wept over him and opposed his return to college. Work on his father's farm soon brought back his strength, however, and he returned that fall.

After leaving college, he commenced a series of evangelistic meetings, chiefly in the mountains of Southwest Virginia, which added hundreds to the church. Dr. Bullard, whose converts were called "Bullardites", influenced his life much. The people were so used to death bed stories, sermons so full of the wrath of God, and the Bible's being disregarded and called a "dead letter", that they held sane preaching in contempt, called those who obeyed the gospel, "Bul-

lardites"; while in other sections those who proclaimed the same message were called "Campbellites."

Brother Lucas did not use the methods of the prevailing religious bodies which had degenerated into sensationalism. The prevailing belief was that a Christian's standing was not determined by the scriptures, but by his feelings and experiences. He traveled through cold and heat, and if no one furnished him a horse to ride, he walked. Once without money, he bartered his pocket comb and hired a boy to ferry him over a river.

In some communities, the basest slanders were circulated about him, including the story that he had served a term in the penitentiary. One day when he was interrupted during a sermon and asked if he had been in the penitentiary, he paused to reply that he had been in the penitentiary and had preached to convicts more orderly than some of the people in his audience. He was allowed to proceed without further interruption. At another of his services held at Price's Fork, Montgomery County, men entered the church and forbade the baptism of some of their members. Sectarianism was violently against anyone who preached the gospel in its fullness. One lady said, "I do not like to hear him preach, his sermons are nothing but a string of scripture."

His success in the mountains of Virginia made him famous, and he was called to minister to the church at Charlottesville, (where Edwin S. Sweeney is now minister). This was his opportunity to study in the University of Virginia, and there he studied Greek, Moral Philosophy, and other studies. Again he neglected his health and suffered the consequences.

He saw great need for building churches and held meetings and donated the money received to

the Seventh Street Church in Richmond. He proposed a church building fund for Virginia which antedates our Church Extension Fund.

While he was State Evangelist, the Virginia Christian Missionary Society was organized. His work as State Evangelist was marked by great zeal, devotion, and ability. During this time he decided upon an effort to build a church in Lynchburg, and to that end he began a meeting in Holcome Hall, September 17, 1875. Here he was soon joined by L. A. Cutler. The meeting was a success and Lucas made Lynchburg his headquarters to give this work his attention. He sacrificed much to found the Lynchburg work, and influenced others to do likewise. One woman who earned seventy-five cents a week, gave twenty five cents of it for the building fund. Another who made her living with her needle, sold her shawl and gave the proceeds to the same fund.

His heart was so set on the work at Lynchburg that he held nothing too dear to sacrifice for it. When brethren gave him money and informed him that part of it was for himself and part for the church, usually he placed nearly all of it in the church fund. A man gave him two loads of coal, one for himself and one for the church. Brother Lucas sold his ton to get money to go to Petersburg and hold a meeting. He preached there until time to go to Richmond to the State meeting and read his report. Finding he had not money enough to go by train, he walked the distance of twenty-two miles to Richmond.

When the time came to build the Lynchburg church-home, he worked with his own hands, carrying bricks and mortar like the men hired to do the work. Under date March 1877, in *The Examiner*, he says he appealed directly by postal card to more than fifteen hundred brethren for con-

tributions to the building fund. At last, after traveling, preaching and soliciting funds, the happy day for opening the church came. It was May 27, 1877, and the formal opening was followed by another successful meeting in which L. A. Cutler again assisted him. Eighteen months had passed since these two men first preached in Holcombe Hall.

The Virginia Christian Missionary Society paid Brother Lucas \$25.00 per month to help support him after the Lynchburg church was opened. In addition to the work in Lynchburg, as State Evangelist, he reported September 4, 1877, that he visited and preached 240 times at thirty-six churches, and baptized 91 persons. His plan embraced the establishment of churches in Staunton, Petersburg, and in every important city of the State.

An incident which occurred at Wytheville throws full light upon the great heart of this man. On his way to the depot, he met a poor woman with children. All were poorly clad, and without shoes. He took them to a store, spent all his money for clothing them and begged something for them to eat. Then as he went on his way, he pondered whether or not the conductor of the train could be induced to take his watch for transportation until he could redeem it. As luck would have it, a friend came along, and without solicitation, gave him money so that he was relieved of the embarrassment of bartering with the conductor.

On leaving his ministry at Lynchburg, he became minister at the Westville Church, Mathews County. While there he led in building the Holly Grove church, and again worked with his own hands, and in order to begin work with other men, he got up at five a. m. to travel seven miles. While there, he received a call to Lexington,

Missouri, and during his three years ministry there he held meetings at Kansas City, Independence, Liberty, Sedalia, Richmond, Carrollton and elsewhere.

He accepted a call to Augusta, Georgia and remained there about six years. Again he led in the movement which resulted in the building of the Second and Third Christian Churches in that city. Under the direction of Mrs. Taubman, he also began and made possible, the erection of churches at Athens and Savannah.

Such was the opposition to this movement to return to the New Testament pattern of the church, when Brother Lucas settled in Augusta, that he found our ministers had not been invited to join the Ministerial Union. Accordingly when his name was proposed, there was opposition to his election. The Union languished and died. Then he revived it, and led it as its President. The church at Augusta had been wholly ignored at the annual Union Thanksgiving Service. Brother Lucas observed this, and for the next Thanksgiving he went to the merchants and obtained gifts for the poor, had the church beautifully decorated with many useful gifts, and invited the city to attend the services. The service was a great success. Sectarian prejudice begotten by preachers, could not halt a man like "Chap" Lucas,

During the blizzard of 1885 and the freshet of the following year, he organized an immense relief corps from all the churches, and as general director, aided hundreds of suffering people, and saved many lives. One writes: "He did more for Augusta than all other influences combined in breaking down the walls of prejudice within which the denominations intrenched themselves, and taught the people to study the Bible as the word of God and to govern their lives by that, rather than by

creeds and prayerbooks.”

The long hot summers impaired his health, and he was forced to return to the mountains of his native state. He took charge of the church at Roanoke, Virginia. Here his feebleness grew, and he removed with his family to the old family home at Maybrook. During the year, however, he held meetings at Louisville, Nicholasville, Midway, Hopkinsville, and Williamsburg, Ky., Baltimore, Md., and at Ronceverte, W. Va. Later he entered upon his ministry at Maysville, Ky., and conducted meetings at Carrollton, Stanford, Paris, Somerset, and Augusta, Ky.

The growth of the restoration movement was very displeasing to the denominational preachers, and led them to challenge representatives of our movement for debates. At Dover, Ky., beginning November 17, 1891, Brother Lucas entered into a joint discussion with J. B. Moody, a Baptist. The debate lasted eight days. He also met the Rev. F. P. Ramsey, a Presbyterian minister, in debate.

On January 1, 1893, he became the minister of the First Christian Church, Alleghany, Pa. His health was so poor that in 1895 the church gave him a four months trip to Palestine. His work in the Keystone State was far reaching in its influence outside of the city of Alleghany now a part of greater Pittsburgh. His motto was “Work on earth; rest in heaven.” He almost literally gave his life to the Cause of Christ. It may be truly said of him that “He made God first, his family second, and himself third.”

A month before his death, he sent a beautiful and tender pastoral letter to the members of the congregation and urged their devotion to the work of Christ. A schedule of his sermon topics for November reveals that the very evening of his funeral, his theme was to have been “Gates of

Heaven Everywhere," and the topic for the following Lord's Day was to have been "The Peaceful End of the Good Man."

On Friday, November 20, 1896, Chapman S. Lucas died. When the news flashed through the land that "Chap" Lucas was dead, thousands of hearts were saddened. Funeral services were held in Alleghany and the Pittsburgh *Commercial Gazette* gave the following account of them:

"There was a great demonstration of affection for a beloved man at a funeral in Alleghany yesterday. Women fainted and some violent exhibitions of grief were witnessed. Nearly 5000 mains of the late Rev. Chapman S. Lucas lay in state in the First Christian Church, Alleghany, people filed by the coffin in which lay the re-yesterday afternoon and looked the last time upon the face of him who had been a pastor and friend. Such a tribute to the worth of a minister of the gospel had never been seen before in that city. At 3 P.M. the body of the late pastor was borne by official members of the congregation into the church where he had twice preached on the preceding Lord's day and placed in the aisle before the pulpit platform. At the conclusion of the funeral services, the friends of the deceased were afforded the opportunity to view the remains. The immense audience present headed a procession which continued to pass by the open coffin until the remains were removed from the church at 8 p. m. and transferred to the limited train of the B. & O. Railroad, to be transported to Maybrook, Va., for interment. A pall of sorrow hung over the crowds which thronged the church, and indeed, over the city where the deceased pastor had lived and labored."

The same daily paper proceeds to relate that

long before the hour fixed for the funeral services 1500 people had taken possession of the spacious church at Montgomery Avenue and Arch Street; that to hundreds who stood in the streets a committee of ministers left the platform and announced that entrance to the church was impossible, but that it would be kept open until 8 P.M. and that all would be admitted before the removal of the remains.

“On the platform were ministers of the Christian Church and other ecclesiastical bodies. The services were in charge of Rev. B. A. Abbott of Baltimore, a brother-in-law of the deceased.” The burial took place in the family burying ground in the midst of the scenes of his childhood, among the hills he loved so much. W. S. Bullard, whose message years before had called him to a higher life, conducted the funeral services.

One writes: “Rich and poor, old and young, were at the burial. Many wept as they took a last look at him.” A man said: “Can it be possible we have no more Chapman Lucas? How strange it seems.”

Many regarded him as one of the most brilliant preachers Virginia ever produced for the restoration movement. He was a thinker, and drew crowds to hear him for he had a message for them.

J. H. Wingo

Born about 1849 or 1850

By J. L. McPherson

J. H. Wingo was born and reared in Giles County, Virginia. He entered the ministry when quite a young man and was very faithful. When not engaged in preaching, he taught in the public schools.

He was the evangelist in the Alleghany District

of Virginia two years and travelled like other preachers of that day—on horse back. This was about 1899. He started out on his tour of preaching, stopped at Forks of John's Creek in Craig County, Virginia, and was taken with pneumonia, passing away at the home of Jacob Huffman. Thus death ended his career while in the prime of life and a successful preacher and evangelist.

Samuel H. Millard

1820—1905

By Mrs. Mary Hardin McCowin

Timothy Millard came from Ireland to America in the latter part of the 17th century, and settled in Pennsylvania. His first born son, named Samuel, was born on January 18, 1741. This Samuel Millard married Elizabeth Henton, daughter of George and Elizabeth Henton. Their son, Samuel, was born July 3, 1786. He married Alice Dethart Morrell. To this union were born twelve children, Samuel H., the seventh child, being born on November 1, 1820, in Sullivan county, Tenn.

From an address delivered in July, 1895 at Weavers Church, Sullivan county, Tenn., by Samuel Millard on the occasion of the celebration of his ministry of fifty years, the following data on his life is taken:

He was born about two miles south of Weavers Church where he lived until 1853, and never lived more than twenty miles distant. His first school was taught by an Irishman named John Russell in the old church building, where he was taken by his older sisters. The first discourse, remembered from childhood days, was delivered at old Weavers church by Elder James Miller, a pioneer preacher of the Christian Church in East Tennessee. Samuel Millard was converted on August 6, 1842,



S. H. MILLARD

“under the shade of the oaks south of the present church, David T. Wright being the preacher.” He went forward at the first invitation at the singing of the third verse of the song—“If the fathers want to go, Why don’t they come along, etc.,” and was baptized on the 8th in the Holston river by Elder John Wright.

Soon after his conversion he began to be very active in all phases of the work. He carried his New Testament in his pocket and read it while he rested his weary hands and body from his plowing and wood chopping. He delivered his first discourse on July 20, 1845 at a school house in

district No. 6, in Johnson county, Tennessee. On the following Saturday, July 26, 1845, he gave a second one at Weavers. Again at Boones Creek in August, 1845 he used as a subject—"The just shall live by faith" Rom. 1:17.

The annual meeting of the East Tennessee and Virginia Cooperation of Christian churches was held at Weavers on August 8, 1845, and Bro. David M. Buck was engaged to evangelize until August 1846 for the Co-operation, succeeding Bro. McInturff. By the earnest solicitation of Bro. Buck and the unanimous vote of the church, Samuel H. Millard was then ordained to the ministry. On Monday, August 11, 1845, the ceremony was accompanied by fasting and prayer, and the laying on of hands. Bro. McInturff made the ordination address and gave the ministerial charge from II Timothy 3:14-17; 4:1-6. Brother Millard says—"I accepted this with the Bible in my hands, it being sufficient to direct me in the work for which I was being set apart and I leave it to my hearers to decide how faithfully I have followed this divine rule and charge during these fifty years."

Soon after his ordination, in company with David M. Buck, Brother Millard visited on horse back the counties of Grainger, Anderson and Roane in Tennessee, going as far west as Post Oak Springs (the site of the first Christian Church in Tennessee in 1812) and preaching at various points and visiting the scattered membership. Several obeyed the gospel. In the spring of 1846 he and Bro. Buck visited and preached in Lee, Scott, Russell and Washington Counties, Virginia; also in Johnson, Carter, Unicoi (now), Sullivan, Washington and Greene Counties in Tennessee. At one meeting held at Buffalo Creek (now Milligan College) thirty to fifty joined the church. The Min-

utes of the Annual Meetings show that Bro. Millard served as an evangelist in the employ of the District parts of thirtyfive years, sometimes full time, and others as part time worker. His travels carried him as far west as Chattanooga and Livingston in Middle Tennessee, and east as far as Christiansburg, Virginia. The first year he received one dollar and a pair of Kentucky jeans pants. As a messenger from the East Tennessee and Virginia Co-operation he attended the Virginia state meetings in Richmond in 1855 and 1859; also visited the Southwest Virginia Co-operation many times. He served as representative of the district in the Tennessee state convention in Chattanooga, and was a member of the committee which organized the state work. He labored at Buffalo and Bristol for 17 years, "attended and kept alive during the much to be regretted war of 4 years from 1861 to 1865 the congregations at Bristol, 'Corner House,' Weavers, Poplar Ridge (until the last year when Bro. Barker attended them), and Walnut Springs (mainly built during that time)." He says—"an intelligent brother who watched me closely said he never heard a sentence uttered by me during the war, by which he could tell what my politics or sympathies were, for my preaching was under my ordination charge and vow of 'Watch thou in all things.' The only difficulties which arose came from my not speaking either for Lincoln or Davis."

Besides his service as district evangelist, Brother Millard served the following churches monthly: Weavers, 33 years; Popular Ridge, 20 years; Bristol, 19; Limestone, 12; Boones Creek, 10; Johnson City, Turkeytown and Beaver Creek, each 4; Roan Mountain and Buffalo, 2; Walnut Springs, 9; "Corner house," 6; and Liberty in Johnson County, 1 year. Ofttimes he preached for

two churches on the same day, and many times he preached in school houses, mills, barns, private houses, at graves and in graveyards, likely from 65 to 80 different places in Sullivan county alone.

Goodspeed's *History of East Tennessee*, says—
"The Christian church at Goodson (Bristol), Virginia owes its origin largely to the efforts of Rev. Samuel H. Millard, who as early as 1854 began preaching in the depot. The next year a brick church on Virginia Hill was completed and a society organized."

Fellow ministers of the Christian Church in his day were Madison Love, Daniel McInturff, David M. Buck, James I Tipton, George Duncan, and Thomas J. Wright, nearly all of whom preceded Millard to the grave.

He concludes his sketch of his Fifty Years Ministry with "Paul gives us what he considers a life moulded by the Holy Spirit which I call attention to and ask you to decide the correctness of mine." See Acts 20:18-22, 25-31, 33-35.

Samuel H. Millard married first Maria Blevins, the ceremony being performed on August 7, 1851, by Elder Daniel McInturff. To this union were born seven children, of whom Corinthia (Mrs. Thos. Wright) of Bristol, and Mrs. Amner Sweet, of Canton, N. C., alone survive today (1938). Mrs. Maria B. Millard died in 1872 and on Oct. 23, 1873 Samuel Millard was married by Bro. Wm. C. Maupin to Mary Jane Taylor Kitzmiller, the daughter of Dr. Caswell C. Taylor and Nancy Duncan of Buffalo Creek, Carter county, and the widow of Abdiel U. Kitzmiller. Mary Jane Taylor stands out in the memory of the writer as an unusual woman. A staunch member of old Buffalo Creek Christian Church, she taught school in the old church in the village called Cave Springs. After her first marriage to Kitzmiller, who was a

teacher, they moved to Missouri where their family of three daughters and a son were born. After the death of a daughter and then her husband in 1862, the young widow returned to her father's home in Carter County, where she lived until her second marriage to Brother Millard. They lived in Bristol where Brother Millard preached until October 6, 1878, when the Millards moved to their farm in the eastern edge of the then small town of Johnson City. In 1885 the home at 118 Millard street was built. This was the family residence for their remaining years.

Brother Millard was the second minister of the First Christian Church in Johnson City, serving that congregation in 1879, 1880 and 1882. When their Sunday School was organized on Dec. 1, 1879, with Elder Jordan C. Hardin (grandfather of the writer of this sketch) as Superintendent. J. Worley Millard (son of S. H. Millard) was assistant superintendent, and Miss Mary Kitzmiller (a step daughter) was secretary. This position was held by Miss Kitzmiller for fifty four years until her death in 1933. Prominent among the first teachers were Mrs. Mary Jane Millard, Misses Amner and Alice Millard, both daughters of Bro. Millard.

Samuel H. Millard celebrated his 50 years in the ministry in 1895, and continued his labors for the Lord whenever he could give service. He died on May 14, 1905 and is buried in the family plot in Oak Hill Cemetery in Johnson City, where thirty-five years before he had buried his father in the gospel—Brother John Wright.

Mrs. Mary Jane Millard was a woman of very forceful character. She was the first president of the Ladies Aid Society in the Johnson City church, and led a most active and useful life until her death in 1926, aged ninety years.

J. D. Hamaker pays this tribute to Samuel Millard— "An outstanding minister—I think of him as the Nestor of the ministerial force of the time (The years 1872-1875)."

John T. Brown in his *Churches of Christ* says— "S. H. Millard did more than any one in his section to open the understanding of the people to the truth as it is in Christ."

William Grant Burleigh

Minister, Evangelist, and Author

1866—1937

By J. W. West

William Grant Burleigh was born near St. Albans, West Virginia, about the year 1866. He died in 1937 while holding a protracted meeting near Jonesboro, Tennessee. He had preached for forty years.

He was a "many sided man," intelligent, and rather unique in his mannerisms and in the presentation of his themes. He led in building several houses of worship. While minister at Bristol, Va., about 1899 to 1904, a new frame church home was built which has been replaced by a large brick structure. While minister at Harlan, Ky., he led the congregation to build a brick church home. While minister at Bristol, he held a meeting of about six weeks at Chilhowie, Va., with over one hundred additions and led them to build a church home.

Among other churches where he served as minister in Virginia, were Deltaville, Portsmouth, and a group of churches in Lee County; he also held a pastorate at Elkins, W. Va.

He devoted much time to evangelistic work and was very succesful in many meetings. He believed



WM. G. BURLEIGH

in the restoration movement and stood for the gospel of Christ in all its fullness without compromise.

He was the author of the following books: *Matoaka*, and *The Angel of the Flaming Sword*, *Minstrel of the Mountains*, *Uncle Tom's Mansion* (a strong temperance book), *Christ and Religious Racketeers*, and *Faith of Our Fathers*. The latter book contains about sixteen sermons, very readable and true to the "One Common Faith."

He had many friends throughout the mountain regions and was well known.

"Raccoon" John Smith

October 15, 1784—February 28, 1868

By J. W. West

In his introduction for *A History of Sullivan County* (Tennessee), Oliver Taylor writes with respect to a boy born in that county on October 15, 1784:

"For space devoted to a review of the life of "Raccoon" John Smith apologies will hardly be necessary. While little heard of at the present time, still I regard him as the rarest human product that ever sprang from the soil of Sullivan County. Born in a log cabin in Holston Valley—a poor boy and one of a large family, he lived a knock-about life in his early days and had but five month's school training during his entire career.

. . . He was a full-measure man and you will be glad to hear about him."

Taylor then devotes ten pages of his history to the biography of this remarkable man. The concluding words in the biography are: "Along with Shelby, Clay, and Boone, Smith has left an imperishable impress upon the State of Kentucky."

George Smith, or Schmidt, was the son of German parents, who settled in Virginia about 1735 near the headwaters of the James River.* George Smith, the father of "Raccoon" John Smith, was left an orphan, without kindred or friends, in a strange land, but soon found in Colonel Buchanan, of Botetourt County, Virginia, a master and friend who took him into the family. In due time he married an Irish maiden. He purchased a small farm and in a few years, his labors and thrift were rewarded with comfort. In the midst of this pros-

* For most of the facts in this sketch, I am indebted to *The Life of Elder John Smith*, by Augustus Williams (Cincinnati, 1904, The Standard Publishing Company).

perity, the war with England began. He left the farm to the care of his wife and boys and shouldered his musket to bear his part in the struggle for independence.

George Smith was a zealous Baptist and Baptists had suffered much persecution from members of the Established Church in Virginia. Preachers had been imprisoned for preaching. Those who refused to allow their children to be sprinkled had been fined. They had to pay tithes to the church. It is probably for such reasons that George Smith decided to seek a new section. Early therefore in 1784, with his wife and eight children, he helped to swell the tide of immigration into the Valley of the Holston River. On the banks of the Holston, he settled in a cabin, and there in the Autumn of 1784 John Smith was born.

His father held firmly to every dogma of the Philadelphia Confession of Faith. His children were taught to consider themselves dead and to bide the good time when, unless predestined to eternal wrath, the mysterious Spirit would give them life. A hell of most appalling horrors, into which even little children might be cast; an unalterable destiny for everyone, regardless of his conduct, as God might have chosen him for heaven or doomed him to hell before he was born; utter inability to understand the Scriptures, to believe or repent, to love God or to obey Him, until endowed with power from on high; and the necessity of some supernatural sign or sensation, some miraculous voice or vision as an evidence of pardon and acceptance with God, was the teaching and religious environment under which Elder John Smith grew to young manhood.

John naturally accepted his father's creed and began to wonder whether the voice of the Spirit would ever call him. In 1795, his father sold his

farm in Tennessee and took his family into Powell's Valley. Later he left his family and with two of his boys, went into Kentucky where they built a cabin. After the corn and garden seeds were planted, he left the crops for the boys to till and returned to Powell's Valley to take his wife and other children to their new home. The family now consisted of thirteen children and John Smith was thirteen years old.

Zealous missionaries came from other states to preach. In 1799, McGready lifted his warning voice in the hills of Tennessee. Great excitement spread like a conflagration, and in 1800 broke out in Kentucky. The services were conducted mainly by Presbyterian and Methodist preachers, though Baptists sometimes participated in the meetings. The peculiar thing was a certain nervous disorder that seized many who attended these services. Suddenly some fell to the earth, where they lay like dead men for hours; others were thrown into violent convulsions, and at times as many as five hundred persons jerked with strange convulsions. Often that which followed were excesses ridiculous and disgusting.

Elder Isaac Denton, a Baptist preacher, resided near the home of George Smith. John Smith often assisted him at seed time and harvest. As they toiled side by side, they talked of the mystery of redemption. The minister labored to impress upon the mind of his young friend the thought that the sinner is utterly dead, so that he could not obey God if he would; and utterly depraved, too, so that he would not if he could. He reminded him that he could not please God without faith, nor have faith till it pleased God to give it to him.

John would ask, "And what must I do?" The preacher would reply, "Nothing, John; God's grace is sovereign and unconditional. If you are

of his sheep, you will be called, and will hear his voice and follow him." Our lad asked, "But, when, Mr. Denton, will the Lord call?" The reply was, "In his own good time, John. He has marked out your whole life, and determined your destiny according to his wise but hidden eternal purposes." This seeker for religious truth then said to the preacher, "If my destiny is fixed, and I cannot change it, I need not, then give myself any concern—I have nothing to do." Elder Denton replied, "Ah! great is the mystery of godliness, John, there is something for you to do." "What is it, Mr. Denton?" "You must pray, John; pray in the dust and ashes to the Lord." The lad asked, "Pray for what, Sir?" "That the blinding scales may fall from your eyes, and that you may see and feel what you are really in the sight of God: for you are yet in the gall of bitterness and the bonds of iniquity."

The revival at length reached the valley where the Smith family lived. John Smith observed its remarkable phases. The preacher was sometimes himself seized with spasms, and, suddenly stopping in the midst of his harangue, would dance on the floor of the stand in wild uncontrollable disorder. John Smith stood firm and almost alone in his unbelief. He argued in the face of clerical and popular opinion, that it was unreasonable to suppose that God would send his Holy Spirit from the skies to afflict his people with convulsions—to buffet and mock them, and make them ridiculous.

As an honest seeker for truth in religion, he decided to examine the whole subject in the light of Bible teaching, feeling that what was unreasonable was also unscriptural. While he found no text that either sanctioned or explained the exercises, he did become fully convinced that it was his duty to become a Christian. The admonition

given to him by his dying father resulted in his earnestly and perseveringly seeking religion after the manner of the times.

Before dawn one morning, he arose from his sleepless bed and went out to his favorite place to pray. He knelt in hope, but arose in despair. During this state of despair, the words of Stennet came to his mind :

“Behold, the purple torrents run
Down from hands, his head ;
The crimson tide puts out the sun,
His groans awake the dead.

“So great, so vast a sacrifice
May well my hope revive ;
If God’s own Son thus bleeds and dies,
The sinner sure may live.

“Oh, that these cords of love divine
Might draw me, Lord, to thee !
Thou hast my heart ; it shall be thine—
Thine it shall ever be.”

The lad was nearly overjoyed by the sudden discovery of the boundless love of Jesus. For a while he rejoiced, but the old theology was in the way, and he fled back in terror to his place of prayer, and cast himself on his face in the dust. Pit-eous was his agony and supplication in tears. Exhausted at last by long and painful agonizing, he sank into the very extreme of prostrate wretchedness. Soon his mind reacted, and he lay for some moments in a state of dreamy peace.

He went home and told his brother William, all he felt, and related the experience of the morning. His brother exclaimed in joy, “You are converted, John.” They embraced and wept together. After he slept, he was to struggle in despair again. A-

gain he went to his favorite place, the spicy covert, and tried to pray; but his soul was chilled with coldness and despair.

The loving mother had witnessed these outward signs, the painful travail of her boy, and she now inquired with tender concern, whether he had not experienced a happy change. He replied, "No, mother, I have not; and now I beseech you, as my best earthly friend, to tell me what more I ought to do; for I would give the whole world to be a Christian." With tears in her eyes, she said, "Ah! John, you must wait the Lord's time." He replied, "Mother, I don't believe that the Lord's time will ever come; I shall die and be lost forever." Elder Denton tried to comfort him, but his theology was not of a nature to give much comfort. The thought occurred to John that perhaps he was one of the reprobate and sometimes this thought would paralyze his heart like a touch of death. At other times he dreamed that, possibly, he was of the elect, and could not be lost. His brother urged him to go before the church and submit the whole matter.

First on the outside of the building, he stood close to a crevice between the logs to see and hear the experiences of candidates for baptism. He saw an old man arise and tell his experience and heard all that was said. He was told to begin where the "Lord began with you." He began, "One morning I went into the woods to pray, and I saw the devil! I saw the devil. You may all think it was imagination, but I saw him as plainly as I now see Mr. Denton there." An older brother asked, "And how did he look?" The old man answered, "He was about the size of a yearling. When I saw him I could not pray, and so I came home. But I went back next day to the same place, and he was gone! Then I was happy, for I knew the Lord had saved me out of his hands."

John Smith, the lad with common sense, turned away with sorrow and disgust. His friends believed that his long and painful experience was a work of grace wrought in his heart. He was urged to relate his experience to the congregation. On Saturday, December 26, 1804, he went before the church and gave a plain statement of his struggles for ten months. The Moderator submitted the matter to the brethren and said, "All of you who believe that the experience just related is a work of grace, hold up your right hands." Every hand was raised. The next day John Smith was immersed by Elder Denton in the waters of Clear Fork.

After he was received into the church, his pastor placed in his hands, *Toplady's Reply to Wesley*, a work of harsh and abstruse speculations on predestination and free-will. Such incidents as the fall of the leaf, the time and place of its fall, were declared to be eternally and unchangeably fore-ordained.

"His decree who framed the earth,
Fixed our first and second birth;
Parents, native place and time,
All appointed, were by him."

A desire to preach seized him. He began to listen for a voice to call him to preach. The people believed the Lord called men to preach and gave them their messages. For that reason, an educated ministry was to them absurd. It was also a popular notion that whatever might have been the experience of a Christian, he should still feel doubtful respecting his conversion. One was to hope his sins were forgiven. One was to hope he was of the elect. John Smith did not doubt and then began to doubt because he did not doubt.

He began to exhort the brethren when pressed to do so, but his mind was disturbed more or less by the want of a special call.

He married Anna Townsend. She was unconverted and soon became deeply concerned on the subject of religion. The young husband, who in other matters, would have assisted her, even at the sacrifice of his life, abandoned her in this, the most solemn and perplexing of her trials, for he was fearful of any human agency taking the place of the Spirit. She asked him the meaning of a certain text, and he was too considerate to give any explanation, fearing that in the simplicity of her unregenerate heart, she might take comfort from it, and rely more on the Word than on the Holy Spirit.

Escape from what might have resulted in a fatal accident twice convinced him of a call to preach. While resting on a log, he looked down and saw a rattle snake coiled on the ground between his feet. He sprang aside unharmed; for the reptile seemed restrained. Again, after purchasing from a drover a very large ox, he discovered that the animal was very vicious. He decided to clog him, but all attempts were in vain. The ox dashed wildly around the lot and in an effort to leap the stream of the small enclosure, was caught after falling, for a few moments by the branches. Smith leaped forward and caught him by the nose, but the mad animal with one bound cleared the tree and rushed with bellowing rage after him. Smith fled across the lot, but the ox kept him between his wide-spreading horns, and actually pushed him as he ran. As he was carried along between the horns, the thought occurred to him that if the Lord delivered him out of danger, he would know that the Lord wanted him to preach, and would not longer scruple about being ordained. He was tossed in the air, but was at once upon his feet and went over the fence before his foe could reach him again.

Candidates for the ministry were examined to

see if they were orthodox in Baptist doctrine and tradition. In an examination, a candidate was asked this question: "Did you ever know a sheep to turn into a goat, or a goat to turn into a sheep?" The doctrine being that the elect, even before conversion, were sheep of Christ, and as such, could never be lost.

On the third Saturday in May, 1808, Richard Barrier and Isham Burnet, ordained Brother Smith to the ministry. One of them remarked that they were well assured of his orthodoxy and would ask but a few questions. The first question was: "We suppose, Brother Smith, that you are well acquainted with the Philadelphia Confession of Faith?" Brother Smith replied, "I am well acquainted with it, brethren." "Do you adopt the Articles therein set forth?" His answer was, "I do."

And thus was John Smith ordained, saturated with tradition and the doctrine of a human creed, went forth to preach, sincere and earnest. He did not hesitate to preach, "That all men, without exception, are dead in sin, and can of themselves do nothing to please God; that they are wholly defiled in all their faculties of soul and body; that not only Adam's guilt imputed to all, but his corrupt nature was conveyed to all; that consequently all are utterly indisposed, disabled, and made opposite to all good and wholly inclined to all evil.

"That nevertheless by God's decree, a definite number of individuals are predestined or fore-ordained to eternal life, whom God chose and appointed personally and particularly to glory before the foundation of the world was laid, without reference to their conduct or character.

"That elect persons being morally and spiritual-ly dead, and incapable of doing anything good,

are, in due time called, and effectually and irresistibly drawn to Christ, without any agency of their own, as if cooperating with the Spirit, but are wholly passive; for which elect persons only did Christ die."

Years passed. Elder Smith was led by a continued study of the New Testament to become dissatisfied with Baptist doctrine. In March, 1822, at Spencer's Creek, he urged sinners to repent. "Jesus died for you, but if you believe not, you must be damned." His mind became confused with the thought that, if the elect should not believe, his preaching was false, for they would not be damned; and, if the non-elect should believe, their faith would be false, for, according to his creed, Christ did not die for them. Must the non-elect, then, be damned for not believing what is false? Or the elect saved, though denying the truth? Too honest to exhort longer, he closed by saying, "Brethren, something is wrong—I am in the dark—we are all in the dark; but how to lead you to the light, or to find it myself, before God, I know not."

Into the bosom of his wife, he poured out the confusion of his thoughts. They bowed together in prayer, and he begged for light and pledged him, both to heaven and her, that he would take God's Word as his only oracle, and follow its teachings wherever it might lead him.

He soon saw that the doctrine of Personal Election and Reprobation, which had so embarrassed him, grew out of the dogma that the Holy Spirit must supernaturally convert men to God. This dogma, he saw, rested on the assumption that the sinner is dead—dead in such a sense that he can not believe the Gospel, or repent of his sins until the Spirit quickens him into life; that, consequently, as all men are not brought to life, the

Spirit must pass by some, and allow them to perish—not on account of their greater unworthiness, however, but simply because God in his own good pleasure did not elect them to eternal life. For these Christ could not have died, else he would have died in vain. He saw that the entire structure of Calvinism, as he had preached it, was based on the notion that moral death destroys man's free agency. Calvinism, he reasoned, depends at last on the definition of a single term. "What, then, is death?" he asked, as the candle burned to the socket at midnight.

He reasoned that Christians, too, are said to be dead—dead to sin. Does this death take from them the power to sin? May they, as free agents, still embrace error and do wrong? If, then, the Christian, who is dead to sin, can nevertheless do wrong, surely the sinner, who is dead to righteousness, may nevertheless do right. He was forced to conclude that the system which he had so long preached was but a wind of doctrine and out of harmony with the teaching of the Scriptures.

Many men had launched reform movements to throw off creeds and party names. Sectarian bitterness, malice, and hatred among sects that had divided and sub-divided revolved around the doctrine of human creeds and traditions.

The Campbells, Stone, Dr. Bullard, Landon Duncan, and others had promoted reform. Finally they realized that reform was not sufficient, that a complete restoration of the teaching of the New Testament was the need of the hour, both in name, and practice, which included the ordinances of Christ.

John Smith was sincere and honest. Before he got in touch with these protestants against the religious order of the day, he had launched reforms. This led his own brethren to persecute him. He

had been much prejudiced against A. Campbell through hearsay evidence, based upon misrepresentation. He heard that Brother Campbell would preach at Flemingsburg, twenty miles distant, and decided to see him, talk with him, and hear him preach, for he had an open mind. He urged brethren to accompany him, but they refused. Elder Smith went on horse back alone. Mr. Campbell arose and read the allegory of Hagar and Sarah, in the fourth chapter of Galatians. In a simple and artless manner for two and a half hours he proclaimed what he believed was taught. Brother Smith became more absorbed than during any sermon he had ever heard. He remarked to Elder Vaughn, "Is it not hard, Brother Billy, to ride twenty miles, as I have done, just to hear a man preach thirty minutes?" Elder Vaughn informed him that he was mistaken, to look at his watch. He was surprised to find that Mr. Campbell had preached two hours and a half.

Elder Vaughn asked Brother Smith, "Did you find out, Brother John, whether he is a Calvinist or an Arminian?" Smith replied, "No, I know nothing about the man, but be he saint or devil, he has thrown more light on that Epistle, and on the whole Scriptures, than I have ever received in all the sermons I have ever heard before." As Brother Campbell was to ride toward Mount Sterling and spend the night, Brother Smith was delighted to ride along with him and hear more from the lips of this man. He drew along side of Mr. Campbell as they rode and remarked: "Brother Campbell, I do not wish to meet any man at the judgement, having entertained an unfavorable opinion of him without good grounds. I will now say to you what I have never said to any man before—I am, religiously speaking, suspicious of you; and, as I have an unfavorable opinion of you, I am willing to

give you a reason for it.”

Mr. Campbell thanked him for his frankness and expressed the opinion that had his other Baptist brethren been so frank he would have thought more of them. He was favorably impressed with Brother Campbell and, like a child, eager to learn the truth. He listened with an open mind and sincere heart, for he thirsted for truth in religious teaching.

By reading the Scriptures and learning the difference between what the Scriptures teach and what men teach, Brother Smith threw off the fetters forever. He knew that Baptist preachers and their laymen would turn against him when he renounced his former opinions. He resolved, however, to preach what the Bible teaches and obey God rather than man. Consequently in 1825, he began to preach the great facts of the Gospel, and call on all men to believe the testimony of inspired writers. He began to proclaim the commandments of Jesus as the only Head of the Church, and to urge all men to obey them.

His brethren went on the “war path” against him. The Lulbegrud church presented charges against him (at least by indirection) in the following items: 1. That, while it is the custom of Baptists to use as the Word of God King James translation, he (Smith) had on two or three occasions in public and often privately in his family, read from the Alexander Campbell translation. (The fact is that two scholarly Presbyterian preachers and a Congregationalist made a translation and it was so true to the Greek text that Bro. A. Campbell endorsed it and one section of it contained his comments.)

2. That, while it is the custom in the ceremony of baptism to take the candidate into the water, and solemnly pronounce the words, “I baptize you,

my brother, into the name of the Father and of the Son and of the Holy Ghost," he had baptized under the formula: "By the authority of Jesus Christ, I immerse you into the name of the Father and of the Son and of the Holy Spirit." "There is no Ghost in it at all," indignantly exclaimed some one present.

3. That, in administering the Lord's Supper, while it is the custom of the Baptists for an ordained preacher to stand at the table and give thanks, and break the loaf into bits, or morsels, small enough to be readily taken into the mouth, and for deacons to pass these around in a plate, or some like convenience, yet he leaves the bread in large pieces, teaching that each communicant should break the bread for himself.

Though Elder Smith had come to the Association from the grave of his child, with a heart saddened by the loss, heresy hunters had little sympathy or feeling for one in sorrow, he was refused permission to defend his course.

On Monday, the complaints were taken up. One after another arose and boldly asserted the New Translation was not the Word of God. One was approved in his act of burning the translation. Elder Smith at last gained the floor and asked an elder if he declared the King James version the only word of God. The elder replied, "Yes, I said so, and still say it." Brother Smith, despite hostility from church leaders, asked the elder how long it had been since the King James translation had been made. The elder replied, "I don't know." Elder Smith turned to the Clerk of the Association and asked, "Was it not about two hundred and twenty years ago?" The clerk replied, "I believe it has been about that time." Then continued Smith, "Is it not a pity that the apostles left the world and the Church without the Word of God for fif-

teen hundred years? If nothing is the Word of God but the King James version, do you not, brethren, pity the Dutch, who have not that version, and could not read a word of it if they had it?"

His kindness and deportment produced a fine impression on many in the crowded house and manifestation of sympathy was evident. Church leaders waxed hot. Some scowled upon him, and one suddenly sprang to his feet, gnashed his teeth, and, stamping the floor, exclaimed, "Brother Moderator, I cannot stand it! I would rather die than be run over in this way by a Campbellite!" And he shook his orthodox fist in the face of Brother Smith.

Such an impression had been made, however, that about fifteen influential brethren withdrew to consult together. They concluded that Brother Smith was too good and great a man to be spared from the Church, and too wise to fall into any dangerous heresies, and recommended to the Association that the whole matter be laid over for one year.

The leaven was working: the leaven of God's Word was dispelling the teachings and commandments of men. John Smith was ready to suffer and die if necessary for the truth.

He had learned to discriminate between the facts of the Gospel and the speculations of men. He preached it as light broke upon his heart and mind. Jacob Coons and Absolom Rice had been diligent students of the Scriptures and able to distinguish between the teachings of the Bible and that of men. Young Coons came forward at a service. Smith told him to go on in his own way and say to the church whatever he pleased. Coons remarked that he had been concerned on the subject of religion for some time, but had seen no strange

sights and had heard no strange sounds; that he believed with all his heart that Jesus was the Christ, and wished to obey him. Brother Smith arose, and said, "Brethren, with my Bible in my hand, if I were to die for it, I do not know what other question to ask him!" Coons was examined no further, but admitted to baptism on that simple confession of faith.

Elder Smith preached in the woods on the banks of Slate Creek and invited any that believed that Jesus is the Christ, to come forward. Two or three responded. There was in the congregation Colonel John T. Mason, who had come from Virginia and purchased an interest in the iron works. He was very intelligent, a lawyer, and the father of a Governor of Michigan. When the invitation was extended the second time, Colonel Mason arose and with much dignity of manner, said, "Mr. Smith, it is my desire to be a Christian, and I now present myself for that purpose. I do not wish to blunder at the start. I could tell you much concerning the workings of my mind in reaching the present conclusion, but I do not believe that such a statement is divinely required as a condition of baptism. I believe, with all my heart that Jesus is the Christ the Son of God; and upon this simple declaration I wish to be immersed." Elder Smith grasped his hand and said, "I thank God for this, Colonel Mason. I have long been convinced that there is nothing in the Book that requires a sinner to tell all the workings of his guilty conscience, before he can be lawfully baptized."

More determined now than ever, he decided to be a free man in Christ Jesus and not to be entangled with human rules and tradition. He exhorted the people to wait no longer for miraculous visions or changes; but if they believed in Jesus the Messiah, to arise and be baptized. To many of his

Baptist brethren, this appeared to be heresy that denied the direct influence of the Spirit on the heart of the sinner, and no better than infidelity.

Great was the excitement in many Baptist churches when they saw that Elder Smith persisted in baptizing penitents without the vote of churches on their experiences. Some whom he baptized were refused admission into churches where they moved or wished to have fellowship. He encouraged them to meet in their homes for religious services.

Not far from Mount Sterling, during a camp meeting held by the Methodists, Elder Smith witnessed scenes that stirred his spirit. With prayer and song, they invoked the baptism of the Holy Ghost and fire. Sinners fell to the ground. The old saw visions, and the young dreamed dreams. Strange voices fell upon their ears; unseen wings rustled around them, and glorious sights flitted before their eyes. Amid scenes of disorder, one man leaped from the straw, and running to a maple tree gazed into its branches with burning eyes, and shouted: "I have at last found him whom my soul has long been seeking! I see him in the tree top! Come, friends, and help me get my Savior down!" and he pulled at the hanging wild grape vine entwined about the maple tree until he fell exhausted to the ground.

Elder Smith declared that the exercises at the camp meeting were neither decent nor orderly and for that reason could not be in harmony with the Word of God.

He went his way baptizing thousands in spite of persecution and misrepresentations. Many preachers and churches affiliated with the Restoration Movement and Elder Smith could not do otherwise and be free in Christ to preach the Gospel. He would no longer be subject to Baptist rules, cus-

toms, and the yoke that would bind preachers to do what he knew the Bible did not teach.

On February 28, 1868, the great preacher, the great soul, passed over. Thousands mourned the loss. His mortal remains rest where the statue of Clay looks down from its lofty pedestal upon his humbler grave. A simple shaft of marble marks his resting place.

Josiah Thomas Showalter

By J. W. West*

Josiah Thomas Showalter was the son of David and Jennie Taylor Showalter. He is remembered as a preacher, teacher and farmer. He was born near Snowville, Virginia, in July, 1838, and married Sarah Catherine Vaden, August, 1860.

He attended private school for five months, but studied most at home. He read much, and also wrote for religious papers for many years of his life. When he was eight years of age, he became a member of the Cypress Grove Church at Snowville, and was just beginning his preparation for the ministry when the Civil War broke out.

With most people in this section of the State, where but few slaves were owned, he was opposed to war. However, when it became certain that all in his class would be drafted, he volunteered and became a member of the 54th Virginia Infantry under General Joseph E. Johnston. During most of his service he was Orderly Sergeant, in charge of supplies. Near the end of the war he was made Chaplain. During the conflict he conducted prayer meetings and spent much time memorizing the Bible.

* This sketch was compiled from material supplied by his son, C. D. M. Showalter.



J. T. SHOWALTER

Since he was opposed to war, he seldom discussed his experiences of that period. Even though his duties did not require him to take part in the fighting, at the battle of Missionary Ridge, his regiment was ordered to charge the Union breastworks and in the rush of supplying ammunition to his regiment, he was cut off from his supplies and it was necessary to move with the regiment in charging the breastworks of the enemy. After that battle, when the roll was called, every third man in the regiment was missing. It has been stated that from a careful inspection, after the Yankee retreat, one could have walked more than a mile without touching the ground, stepping from one

dead body to another.

After the war he came home with an honorable discharge. When the public schools were opened in Virginia, he became a teacher, and was one of the first to receive what was known as a "Professional Certificate," licensing him to teach for life.

For fifty years prior to his death, he never failed to preach at least once every Sunday, doing most of his work for the rural churches near his home. Generally, during the summer months, he accepted invitations to hold meetings in various parts of Virginia, West Virginia and Ohio. He never received a salary or took a collection for his services, although he generally received some small contributions from the churches he served.

He relied on his farming operations, with his wife's assistance, to care for a family of seven sons and five daughters, and at his death he left sufficient funds to care for his funeral expenses and no financial obligations, and there was a small amount of property.

Two of his sons are ministers; one, George H. P. Showalter, of Austin, Texas, is teacher, lecturer and editor and publisher of the "Firm Foundation." The other, Edward T. Showalter, of Snowville, Virginia, is like his father, a preacher, teacher and farmer.

C. D. M. Showalter, another son, was at one time engaged in Christian education at Tazewell College, Tazewell, Virginia.



W. H. Kistner

March 24, 1851—October 8, 1936

By his daughter, Mrs. Martha J. Kistner Large

W. H. Kistner was born at Moccasin Gap, in Washington County, Virginia, March 24, 1851. He received a public school education near Greendale, Va.

He was married to Mary Ellen Dickenson at the age of twenty-two. To this union were born two children who survive him.

He united with the Christian Church in the state of Iowa and was baptized at about the age of twenty-five. About five years later he began his work as minister at Fall Hill, Walnut Springs, Corner House, and Hayter's Gap churches in Washington County, and Mt. Olivet Church in Russell County, Va. During the week days he

farmed. On Saturday afternoons he would ride horse back, sometimes fifteen or twenty miles, to reach his churches for services on Saturday night, Sunday and Sunday night. Often he conducted revivals at these churches. Probably the work he enjoyed most was in Scott and Lee counties. During one year he devoted his entire time to the work of the ministry in these counties. Here he was greatly assisted in his work by the help of his devoted wife. In a short sketch of his life written a few years before his death, he said he had baptized about five hundred people. He devoted fifty years of his life to the ministry, it being after his eightieth year that he baptized his great-granddaughter. For his work as minister he received little remuneration. His livelihood was made by farming in his younger days.

In the sketch of his life, written when he was in his eighty-fourth year, he made the following remarks:

“Old age has been a pleasure to me, for I can look back over my past life and see nothing that worries me in my declining years.”

“I give the good Lord all the honor and glory for the long life and the many blessings that I have received.”

“This is a good world, but I know the home of the soul is a much better place. I feel like the Apostle Paul did when he said, ‘I have a desire to depart and be with Christ which is far better.’

“I have no fear in leaving this world, so do not worry about me, for you know I will have a better home than this world can give.”

“I trust that my life has been such that my influence for good will multiply.”

“It gives me great pleasure in my declining years to know that I will receive the crown of righteousness that will never fade away.”

"When I get in that new Heaven and earth that the good Lord has prepared for his children I expect to see all of my family there."

"These thoughts give me great pleasure and help me to bear the infirmities of old age."

His wife preceded him to the grave two years. He died October 8, 1936, at the age of eighty-five years and seven months.

I. N. Kistner

September 12, 1854—April 8, 1932

By J. W. West*

I. N. Kistner was born September 12, 1854, and died April 8, 1932. He was the son of Washington and Jane Kistner, and was the fifth child born to this union. He was a brother of W. H. Kistner. He married Sarah Moorefield, and to this union were born two children, one dying in infancy; the other, a son, Will Kistner, is still living.

He received his schooling in the "free schools" of his day. He entered the ministry in the Church of Christ when about forty years old, preaching in the mountains of Virginia for about forty years. His work included the baptizing of a large number of converts, organizing a number of churches, and aiding in the building of many church buildings. He was loyal to the Bible, believing that "one Lord, one faith, and one baptism" to be the only way-bill to Heavenly mansions. He was opposed to the use of instrumental music in the church.

He earned his living by farming, preaching on Sundays, and holding meetings at various times. Many times his monetary reward for his labors in

* Information furnished by Mrs. C. V. Large, niece of Brother Kistner.

the Master's vineyard were very meager, but he was always ready to go forth in the work of his Lord. Many times he would walk long distances through the snow and mud to his appointments, and to hold meetings.

His faithful help-meet preceded him in death by two years. She was always ready to help him in his labors in any way possible. Their mortal remains rest in the cemetery at Damascus, Va., awaiting the resurrection of the saints.

A. I. Myhr

Sketched by Preston Gray

A. I. Myhr, and that is always the way he signed his name, which in full was Andres Ivarson Myhr, Christian statesman, minister, evangelist, thinker, philosopher, student of men and affairs, and true citizen of the old U. S. A., was no hyphenated American. Yet he always felt a tender reverence for his native Bergen with her houses of stucco and wood painted in red and yellows, monument to King Olaf, and its picturesque surrounding landscape of mountains and seas in Norway. This native town of Edvard Grieg and Ole Bull was to be known to thousands for other reasons than these. Yet, I do not refer to the Vestlandske fishery, extensive quays, fishing smacks and timber ships gliding before the Torv (market place), nor yet to Bergenhus, Fredriksburg, Sverresborg and other old forts. There stands her ancient cathedral rebuilt in the 16th century, the Romanesque nave of *Mariae Kirke*, together with her galleries and museums and the Rasmus Meyer collection of Norwegian paintings and furniture which would be of more than passing interest, but these are to be crowded out of this verbal sketch because in May, 1871, a boy in his teens leaving home and friends,



A. I. MYHR

came to America, and coming, caught a vision.

This Norwegian lad, nurtured and confirmed in the national-Lutheran church, began work on a Kansas Railroad, remained awhile in Illinois, and then on into Missouri, breathed deeply into his lungs this air of freedom, and felt a new stimulus to his brain and heart, as men like W. H. Embry and "Brother Risk," as he called him, placed before his youthful mind thought-patterns of religion, which until then were unknown to Myhr, yet they were as old as the Apostles and Pentecost.

As A. I. Myhr passed through the common schools of Norway and through the schools of Miss-

ouri, he had been thinking. Over here, he soon thought his way out of denominationalism, and into the glorious freedom in Christ and took a definite, obedient position under his Lord, April, 1875, and from that day forward the New Testament church had no more loyal member, nor the truth in Christ a more consistent, zealous and effective advocate.

The writer is attempting to pass on to you and future generations a few facts concerning the subject of this brief sketch gathered after a knowledge of Brother Myhr covering more than forty years, in my home church at Hale's Chapel, Washington County, Tennessee, in my parents home, in my own home, in his home, in conventions, and to catch anew his spirit, I this week have re-read thrice, forty-nine of his letters to me, dating from 1905, and a questionnaire of thirty questions prepared by the writer and filled in and signed by his own hand, mailed to me only a little while before he fell asleep, April 13, 1933. Your servant had entreated him many times to prepare a volume of his sermons, but to no avail, and he wanted to preserve a few of the salient facts of his life as a matter of record.

From the beginning, in America, unafraid of work, Myhr engaged in common labor to make possible his educational pursuits. With Paul, he might have said, "Working with my own hands." Being of an exceedingly active nature, A. I. Myhr immediately entered, heart and soul, into Christian activity. To him then, and ever afterwards, the "Cause," as he so often expressed it, meant everything. "Know ye not that I must be about my Father's business?"

But he thought it folly to waste time trying to chop with a dull axe. He believed in efficiency. He believed that when Almighty God called men

that they were already equipped or that he equipped them. People talk about the Twelve being uneducated. It is true that they had attended no Princeton, Yale or Oxford, but they had been in the school of Christ. Garfield once said that the ideal college was a log with a student on one end and Mark Hopkins on the other. So these had been with Jesus.

Believing in the worth of training, Feb. 7, 1878, young Myhr entered Christian University, now Culver-Stockton College. Here he came under the influence of men like Dr. W. H. Hopson, Dr. R. Lin Cave, J. C. Reynolds, J. H. Carter and B. D. Dungan. Here he was associated with such students as Dr. E. L. Powell, B. D. Gillespie and Chas. Collins. By close application to study, teaching and preaching the while, brought the young man to June, 1883, not only as graduate, but as valedictorian of his class.

Other honors came, and he was invited to become pastor of the church in Glasgow, Mo., where he served during 1883-1884 when he was elected Sunday School evangelist for Missouri, serving in this position from 1884-1887. From 1888-1889 he ministered to the church in Smithville, Mount Gilead, Kearney and Antioch, Mo.

But it was to Tennessee that he gave the best of his life—those mature years which a rich background of experience, training, association and culture. Who ever heard him speak ten minutes without hearing one of his "pet sayings," as "When I was back in Missouri"? Many of his fine illustrations were drawn from experiences in Missouri.

Those twenty years, 1890-1910, marked the heart and strength of his ministry. He at once organized the Tennessee State Convention, and was elected its first Secretary-Evangelist. It was Myhr who

made the organized state work in Tennessee. Nothing done, before or after, is comparable with what he accomplished. For remember, he was pioneering in the field of co-operative Christian evangelism.

It was not an easy task. He was often persecuted bitterly. The ultra-conservative religious press poured forth the black ink of malediction and vituperation, until sentences, like serpents, hissed and squirmed over envenomed pages. Yet the little dark, black-haired leader turned neither to the right hand, nor to the left. Hundreds and thousands came to him, to love him, and to love and follow his Lord.

Myhr always thrilled me. As a child, with other youngsters, our seats were often surrendered to older ones, and we were seated on the floor of the platform. Brother Myhr often had barely room to stand, but maybe we absorbed more, like light whose power is in proportion to the square of the distance, anyway, I was so charmed that he might have admonished me, even as did Peter admonish Cornelius.

Though made out of superior clay, A. I. Myhr was one with the people. In our home, he would be right down on his knees playing with my baby sister. Once he borrowed my father's shoes, and after a trip over the community through mud and wet, those shoes came back clean and dry. The family marvelled how he did it.

Myhr's visits to all our churches were great occasions. The people soon learned to expect something. He was a thinker, and positively despised sluggish thinking. Of a certain minister, he said to me, one day, "He is a capital fellow, but when he preaches, all the points are filed off." He told me that he liked sermons and thoughts that had "stickers" in them.

His sermons, mainly expository, were always brief. They never failed to challenge your mentality. Because of their interest and brevity, even habitual sleepers never got a chance to yawn. If watches snapped, and this was the day of "hunting cases," when watches had lids and hinges big as a jail!—it was to ascertain whether the preacher had preached at all, it seemed so brief! And let me say to any minister who may read these lines, if you have not had one of those big watches snapped at you, then you do not know what it is to be fired upon from ambush!

Yes, he would come all the way from Nashville to give just such brief messages. Such speaker was the beloved and immortal A. McLean. But he gave a message, and it gripped you. Myhr's sermons were to be measured, not by their extent, but by their content.

Many of his illustrations were lightly humorous. But the speaker was clinching down in your brain a mental nail. One could see a pleased expression over the sea of faces because faith, that something within the hearts of the hearers, had been re-kindled and strengthened.

The speaker was capable, also, of being most tender. One could never forget his pathos, as softly, tenderly, entreatingly, he made you feel that the saving message he was bringing you, warm with Gospel truth, was from his heart. Tears were oftentimes in his voice and sometimes in his eyes, his audience carried with him in thought and emotion from exordium to peroration when he stepped off the platform to come near you in body, as he had come near you in spirit.

Having baptized me, March 13, 1903, the picture of A. I. Myhr has found a place on my desk. Before me as I write, is another, a group made in 1887, showing the young evangelist "back in Miss-

ouri," together with others of the state work—F. E. Meigs, R. M. Giddens, J. H. Hardin, J. W. Monser, F. W. Allen, J. W. Higbee, J. T. Mitchell and C. E. Colston. These early fellowships and organizational experiences greatly helped Brother Myhr in the new and difficult field to which a Loving Providence had led him.

As State Secretary, Myhr was not the "groundhog" type to crawl out of a hole from months of indifferent hibernation, just in time, and for just the purpose of raising a deficit before the State Convention, which deficit had to do with his salary and which activity had to do with the renewal of his call to continue. No, that was not A. I. Myhr, who, though not omnipresent, still, it seemed, was everywhere.

He was a big man, and he knew intimately the big men of Tennessee and of many other states—politicians, bankers, educational and religious leaders.

He knew the value of a young man. Who can forget his annual pilgrimages to the College of the Bible, K. U., Lexington, Ky., to look for young ministerial students, especially Tennesseans, to evangelize Tennessee during the summer. These boys, sitting at the feet of S. M. Jefferson, I. B. Grubbs, C. L. Loos, B. C. DeWeese, J. W. McGarvey, H. L. Calhoun and others, needed experience. Working their way, as Myhr and most preachers have done, they too needed the small offerings that rewarded their inexperienced humble efforts. The churches needed, and profited by these ministrations.

He came to Lexington to see the writer, heard him recite under McGarvey, after which he encouraged and commended him. A little later he left the young dreamer standing at the depot as his train pulled out, with a feeling of joyful sadness and

with a lump in his throat.

In a letter dated June 1, 1905, and post-marked "Knoxville," he wrote: "Get you several good, strong sermons on 'First Principles' and any other helpful sermons and go in to win. . . . You want to hustle this year and do good work. That will help you in the future."

This page and one-half letter was an invitation to evangelize in Tennessee, which proved both pleasant and profitable.

In 1900 he made his only visit to his native land. The paragraph he later wrote for "The Tennessee Christian" about the visit to his old home, the memory of his dear mother, her soft face and raven locks, I can never forget. When he first came to this country, it was by way of Quebec, Montreal, Detroit, and on to Chicago, then to Southern Kansas, and on to Missouri. But this time, he arrived in New York. He rushed by rail to Boone's Creek church, near Johnson City, Tennessee, where the First District Convention or "Annual Meeting" was in session. He spoke to the great throng upon that occasion. For thirty years, he rarely failed to attend one of these District meetings.

Next year, in July 9, 1901, he married Miss Minnie D. Bolton of Limestone, Tennessee. Until the day of his death, she proved herself a faithful Christian wife, upholding the holy traditions of her family for the Cause, and more than meeting the high expectations of a husband who had lofty conceptions of true wife-hood. Five children were born, two sons and three daughters — A. I., Lamb Bolton, Ivar Lou, Carrie Eiline, and Sallie Melvin.

After closing his work with the T. C. M. S. in 1910, he continued to reside at Bellview, Tenn., twelve miles out of Nashville, where on his farm he spent time with his family, his friends, his

books and his work. From 1911-1922 he ministered to churches in Tennessee and Kentucky within radius of his home, and assisted every cause possible throughout the state. He liked very much to attend State and National conventions.

For years he had been a member of the Board of Trustees of Milligan College, and became during 1923-1925, when his health failed, a member of the faculty where he taught the Bible and Christian philosophy. Though his labors here were at an end, he rendered, as he had done for the entire state, enduring service.

During his leadership of the State work, he led hundreds to confess Christ, 125 churches organized, many young men encouraged into the ministry, 15,000 added to the membership and \$31,500.00 added to the Permanent Fund, to say nothing of an additional \$200,000.00 increase in property values.

One can appreciate what it meant for this man to break with the religion of his fathers and the National church when we remember that today, out of a population of more than 3,000,000, only 53,000 are non-Lutheran.

The brilliant W. J. Shelburne, pastor at Versailles, Ky., and former Milligan student, says: "His visits to Milligan College were always welcomed by the students and profoundly impressed them. His vision and vigor were clear and compelling."

L. D. Riddell beloved pastor at Butler, Pa.: "The writer of these lines was influenced into the ministry by Brother Myhr, and, with many others, he would say that in the days of his strength we knew no man who could better present or defend the simple New Testament plea than could Brother A. I. Myhr."

Dr. Fred D. Kershner, trusted intellectual and spiritual leader adds this word: "He was a marvel

of industry, endurance and faith. He was a kingdom builder whose work will be appreciated better as the years pass on. It was a rare privilege to know him as a personal friend, and life is richer and nobler and finer because of that knowledge."

All that is mortal of our beloved dead reposes in Spring Hill Cemetery, Nashville, Tennessee, and we shall see his face and hear his voice no more upon earth.

Henry Calfee

October 26, 1828—June 26, 1902

By J. W. West*

Henry and Jane Calfee, his wife, were baptized when residing in Pulaski County, Virginia, by Dr. Chester Bullard. When they decided to move to Carroll County, Virginia, Dr. Bullard went on in advance to learn what the conditions were in the community where they were to move, and of course he had in mind also advancing the Cause of Christ in that County. He began preaching in dwelling houses and made many converts.

After Brother Calfee moved to the county, he and his wife began to work for the establishment of a church after the New Testament pattern. The first organized congregation was perfected in a small log school house in 1867.

After the organization advanced in numbers, the Glade Creek church was built. After it served three generations, it merged into the Forest Oak church.

The movement therefore in Carroll County, to establish churches of Christ, owes its beginning to Brother Calfee and family more than to any

* Material supplied by Mrs. W. F. Worrell, of Galax, Va.



HENRY CALFEE

other. They were faithful to the end and their interest, influence and cooperation meant much to the Cause in Carroll County.

(We have so many sketches of preachers, we were compelled to leave out many laymen who merit consideration, but feel that Brother and Sister Calfee merit the above notice. J. W. West, Editor and Publisher.)



MRS. JANE CALFEE

Elijah Calvin Lee

May 10, 1810—November 2, 1892

By Ida Lee Johnston

In the files of the Lee family records, I find the following recommendation of my grandfather as minister to other churches:

“We the undersigned Elders and Deacons of the congregation of the Lord worshiping at Mountain View Church in Craig County, Virginia, cheerfully and cordially recommend our esteemed brother, Elijah C. Lee, to the brethren in Christ everywhere as an earnest and efficient laborer in

the Master's vineyard, and as a devout, zealous, and consistent member of Christ's Church at this place. In bonds of Christian love."

The recommendation is signed by Philip B. Williams and Jonathan C. Lee, Elders; and A. M. Damewood and J. T. Jones, Deacons. It bears the date of January 1st, 1875. It took no formal laying on of hands in those days to constitute one a minister, the recommendation of the local congregation being sufficient.

This recommendation of the local church of which he was a member quite well sums up the character of my grandfather as I knew him. His zeal for saving souls abounded "in season and out of season," as the following will illustrate. The late Dr. B. A. Abbott, then a boy in his early teens, was greatly loved by grandfather, but somehow he could not, with all his persuasion, bring the boy at that time into the church. One day as grandfather sat on the porch of his house by the side of the road Byrdine passed by. Grandfather called to him:

"Byrd! You're going straight to hell, an' me a hollerin' at you."

Like most of our preachers of that day, grandfather laid far greater stress on the importance of being baptized than upon the need of consecrated living after baptism. This saying went the rounds, and was widely attributed to him: "Don't do as Lige *does*; do as Lige tells you to do." Conscious of his own shortcomings, he wanted others to be better than himself. We can but admire his frankness and freedom from hypocrisy.

He had a way of his own in the pulpit, which, with his natural vein of oratory, made him very effective. I remember this experience. He was about to preach on one of Paul's letters. He stood in perfect silence for several seconds; then he said,

“Sit down, Lige; Paul’s going to speak.” He sat down. All eyes were fastened upon him. In a moment, he commanded, “Get up, Paul.” The rest was a remarkable string of quotations from one of Paul’s letters.

He intuitively sensed the value of oratorical pause, which he used with great impressiveness. And he could register in the mind by this method a never-to-be-forgotten sentence. He was once asked to preach the funeral of a young man who had died in a drunken debauch. This was his opening sentence: “Conceived in sin; born in iniquity; died drunk.” His epigram may not have been very comforting to the bereaved, but it certainly brought home in an unforgettable way the biography of a wasted life.

He was powerful in exhortation. The Rev. Mr. Hendrick, of the Methodist Church, was holding a revival in the valley, and with indifferent success. The relation between our people and the Methodists were often strained on account of doctrinal differences; but grandfather would not let this keep him from the meeting. One night he was asked to exhort. He complied with great favor, and closed his exhortation by starting an old hymn, which had a line, “O preachers, are you ready?” and holding out his hand as he sang. It was grasped by the somewhat reluctant Hedrick, with the words, “Yes, bless God I’m ready.” So, for one night at least, the revival spirit was presented.

It is pertinent to say that grandfather’s brother Jonathan B. Lee achieved fame as a Baptist preacher. With no more educational advantages than his brother Elijah, he never the less electrified a Baptist Association at Richmond, Virginia, with his powerful eloquence. With large native ability, small educational advantages, and nearly always

an empty purse, these two men accomplished much for the Kingdom.

Grandfather's favorite hymn was an expression of his deep-seated feeling in behalf of the lost:

"I think I should mourn over my sorrowful fate,
If sorrow in Heaven can be,
If no one should be at the beautiful gate
Conducted to glory by me."

We are told in the Book of Daniel, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." In that vast firmament, I believe that my grandfather is shining.

He was succeeded as shepherd of the community by his son, Jonathan Calvin Lee. His funeral was conducted by his co-workers, Andy Elmore and William Huffman.

Jonathan Calvin Lee

By Ida Lee Johnston

Character is a great mystery. One man-educated, cultured, refined, and possessing all the exteriors of good citizenship, may go from a community and the space quite close up through which he passed; while another-quite unpretentious-may wield a magic scepter that enables him, through a long life, to hold place as the head of a devoted people.

Such a man was Jonathan C. Lee. He was affectionately called "Uncle Cal" by the young people whose lives he shepherded for more than a century in the quiet little valley far up in the Virginia highlands of Craig County-the place where he was born and reared, and from which he never wandered far, until he fared forth on the Great Adventure.

He had a wonderfully receptive nature which caught enjoyment from everything wholesomely

funny, and when he laughed heartily he would place his hands upon his knees and lean forward almost to the ground.

Uncle Cal was an ardent lover of "the Old Book," as he endearingly called the Bible. It was to him not only "the sword of the Spirit," but his comforter, guide, counselor. He was a literalist, withal, therefore he never floundered in the sea of speculation which has capsized the sailing craft of so many scholars and shaken the faith of so many lesser lights. It followed, then, that he was also a mystic. He would talk to God just like he were talking to a friend face-to-face.

He began his ministry in a little log school house, where just a handful assembled, and where many of the younger generation learned their a b c's from him, and followed it up to the greater new church which was in many respects the expression of his dreams and prayers.

In later days, when the new church was built, and the congregation had grown, Uncle Cal was importuned to preach regularly, but he refused, never preaching a sermon unless he felt that he had some special message, which needless to say rested like a benediction upon the whole community when it was delivered.

The play of emotion upon his face as he listened to the different preachers who came to the valley was inspirational. When a preacher hewed strictly to "the Old Bible line." Uncle Cal's eyes laughed out loud and he looked like every muscle of fine emotion had been aroused. But when some one came who was a novice at preaching, or seemed to lack spritual fervor, his face would take on a look of pathetic sympathy and apology.

One day a young man of unusual intellectuality was hoeing corn in a field, when it suddenly came to him that he had not obeyed the call of the

gospel. He dropped his hoe and sought out the good shepherd. Uncle Cal took his confession and straightway baptized him. The young man went on his way rejoicing, and later became a lawyer, and later a preacher.

Rearing a large family, under the conditions subsequent to the Civil War, gave Uncle Cal the privilege of basking in the riches of poverty; but no one ever left his roof-tree hungry. Stranger and friend alike were treated to the hospitality that was given without grudging; and however great the need, if he saw another whose need was greater, his generosity immediately sprang into sacrificial activity.

In times of sorrow and bereavement, Uncle Cal's beautiful ministry was like balm to the wounded spirits. He would often, with his own hands, help to make the little coffin; then at the funeral, offering a few words of sympathetic and comforting prayer, that spontaneously welled up in his heart, he would nail down the lid of the coffin, and walk silently beside the sorrowing ones to the cemetery. And his very presence helped them to feel that they were being sustained by an unseen Power.

Once there was a severe test of his faith when a flood swept away almost the entire summer's work. At most the overworked land was grudging in its yield, and there must be stores laid up in advance of the winter-else biting poverty. Uncle Cal stood on the brow of the hill overlooking the devastation, his face white and drawn; then he turned to the crowd standing with him, when he saw everything was gone, and with divine resignation said, "The Lord giveth, and the Lord taketh away."

There was another time when man's extremity become God's opportunity. A fire had broken out in the mountain where there were many cabins.

The neighbors gathered to stay its devastating progress. They fought it long and hard, but to no avail. Then wind swept its devouring flames to new heights. Nothing more of human ingenuity or strength remained. The homes of the people could not be saved. Then it was that faith reached out for divine help, when Uncle Cal said, "We have done all that we can do; let us pray." And with bared heads and uplifted hearts the men gave attention while he prayed. The fire died away. Their homes were saved. God had intervened; so he believed; and who has knowledge enough to say it was otherwise?

His last words to me were characteristic of him, and they are graven on my heart:

"ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE THE LORD."

Joseph Kennedy Osborne

April 5, 1860—January 31, 1937

By J. W. West*

Joseph Kennerly Osborne was born April 5, 1860 in Carroll County, Virginia. He attended school at Mountain City, Tenn. He was married April 12, 1884 to Miss Leah Alice Fields, of Russell County, Va., who was a member of the Church of Christ.

Two sons and seven daughters were born to this union. Brother Osborne was at first a Methodist. He became convinced that immersion was the proper act of Christian baptism and became a member of the Primitive Baptist Church and entered the ministry of this denomination. He was rather liberal in his views, however, and worked

*His daughter, Miss Ethel, furnished part of the material for the above sketch.



J. K. OSBORNE

with members of any denomination in meetings.

While residing at Beech Grove, Scott County, Va., about 1885, he agreed to cooperate in a union meeting with a Methodist and a Southern Baptist preacher. They suggested to him that they would do the preaching and that he might lead the song services. It was apparently mutually agreed that at the close of the meeting, the three ministers would "open the doors of their churches," and give the converts their choice of the churches to join. The many invitations and exhortations and much singing were continued so long that Bro. Osborne became very hoarse, and accepted the advice

of his wife, and remained home one evening. That very evening the other preachers decided to "open the doors of their churches," and gave no opportunity for converts to join the Primitive Baptist Church. The next evening when Brother Osborne was again present he found ill feeling so intense because of the broken agreement that a fistic battle was barely averted between men who had pulled off their coats preparatory to settling it in that manner.

J. W. West held a meeting at Laurel Hill that year with forty-three baptisms. Brother Osborne invited him to hold a meeting at Beech Grove and entertained him. During the meeting Brother Osborne led the song services. One evening he came forward with his hymn book in one hand, for he was directing the worship in song, and extended his other hand signifying that he wished to affiliate with the Church of Christ.

Soon thereafter, he was preaching for churches and evangelizing in Lee County, Va., with financial support from the Shelburne family. Later his major work was in Harlan County, Ky., where he baptized scores of converts. On July 7, 1903, while in a protracted meeting in that county, he was paralyzed. After this he did some preaching, but was too disabled to do much in evangelizing. He was not able either to do much work on the few acres of land where he resided in Lee County, Va. His wife was paralyzed Jan. 14, 1923.

The monthly payments from our Ministerial Relief Board made this agency the ministering angel for thirty years. With the pension and his children tilling a few acres of land, they managed to live and have the children acquire an education. One son, Joseph K. Osborne, Jr., attended Milligan College, and J. B. C. A daughter, Mrs. Hargraves entered the C. W. B. M. school at More-

head, Ky., and later a college in Abingdon, Va., and taught school. Miss Ethel Osborne attended the State Teachers College at Radford, Va., and Emory and Henry College, and Berea College, and now teaches in a public school in Lee County, Va.

Brother Osborne stood "four square" for the gospel of Christ in all its fullness. He had witnessed how unscrupulous sectarianism was during 1885 to 1900 in its methods and persecutions. It was at its worst in the mountain sections where he labored. He was therefore ever ready, with his New Testament, which he carried in his pocket, to teach the truth to those in error.

Had he not been disabled in 1903, the probability is he would have led thousands to Christ under his preaching. The aid given to him so long by the Board of Ministerial Relief affords a real demonstration of its usefulness and how a preacher and his family were blessed by its ministrations.

Elder Allen Jackson Carter

October 17, 1842—May 18, 1928

By J. W. West*

Allen Jackson Carter was born October 17, 1842. He preached for nearly sixty years in Southwest Virginia, and Eastern Kentucky. He was the son of A. J. and Sarah McKinney Carter, of near Duffield, Scott County, Virginia.

He was loved and honored as one of the champions of New Testament Christianity. Few preachers were in greater demand far and near for funerals. When his picture appeared as projected from a stereopticon film machine, in January

* Information secured by Brother J. A. Miller, of Clinchport, Virginia, from which the above sketch was compiled.



A. JACKSON CARTER

of this year, at the close of the service, there were those who informed me that he baptized them.

Elder John Wright

Jan. 7, 1790—June 22, 1876

*Early Christian Preacher—Soldier of the War of
1812*

By Mrs. L. W. McCown

From a letter dated May 18, 1869, Johnson's Depot, Washington County, Tenn., written by John Wright to his nephew David Wright, editor of a Christian Baptist paper, of Chillicothe, Mo., I quote the following:



ELDER JOHN WRIGHT

“My grandfather William Wright came from Ireland and lived in Berkeley county, Va., about the time of the war with England. He had five sons. My father Thomas was the youngest. My father was at the siege of Little York where Cornwallis surrendered. Shortly after that he came to this country, then a territory, and sometime afterwards his father (William) and three of his sons went to Kentucky, also a territory. Two of them settled in Bourbon county and the other near a place called “Crab Orchard.” The eldest of the five, Samuel Wright, remained in Virginia, and about the year 1800 he went to Kentucky to see his brothers, and on the way he paid us a visit;

the only time I ever saw any of my father's people except his sister, who married Joseph Melvin, who came out here after my father was married and lived and died near this place.

"My father (Thomas) married about 1789 a woman whose ancestors came from Germany. They immigrated to this country from Shanadowa, Virginia. Her father's name was Samuel C. Bogart. Her mother was Catherine Range, daughter of Noah and Elizabeth Range.

"Thomas Wright, my father was born in Virginia, 15th day of Feb. 1760; and died in Carter county, Tenn. Sept. 6, 1827. My mother, Eleanor Bogart, was born the 1st day of July, 1767, and died in Carter county, Tenn. on the 24th of June, 1854."

Again quoting from a second letter written by John Wright to his nephew, David Wright, in June 2, 1869, he says—"My father's brothers then went to Kentucky, their names were William, James and I think Hugh. In the courthouse of Bourbon county, Ky., at Paris, is the following will—believed to be that of William Wright, father of Thomas, and grandfather of John above."

This will of William Wright, written Oct. 7, 1800 (?) and acknowledged July court, 1802, by Samuel Black and William Black.

Thomas and Eleanor Bogart Wright had the the following children—John, born Jan. 7, 1790; married first Barbara Range who died 1847, and he married again to Mrs. Margaret W. Beagles. Mary married James McNabb. Samuel married Sarah Price. William married Susannah Pugh. James married Elizabeth McInturf, who later married Isaac Anderson. Joseph married Miss Wilds of Missouri. Jane married Abram Haun. Sarah married James Seaburn. Jonathan died when a child. (Taken from the Bible of Eleanor

Bogart.)

John Wright was born at the old Thomas Wright homestead near Marbleton, which had been purchased from Samuel Bogart, father of Eleanor Wright. He enlisted in the War of 1812 in Capt. Jesse Cole's company, Col. Samuel Wear's Regiment of East Tenn. Militia on Oct. 18, 1813 and served three months. His Pension statement says he was honorably discharged at Fish Springs, on Jan. 17, 1814. His discharge was later sent to Rogersville as evidence for his pay, and was lost. As his pay he drew a land warrant.

Not only did John Wright serve in that war, but when the War Between the States broke out, he became enrolling officer for the Confederacy, altho he was over 70 years old. At the opening of the Civil War he was living in affluence, but his strongly rebel attitude led to depredations upon his home by both Yankees and the bushwhackers for 27 nights in succession. After robbing him of everything they gathered around him and made him dance by shooting into the floor, and he took refuge in Johnson City. While afterwards, although the old house was not burned, he never wanted to go back to the old home after it was so devastated. Today it still stands altho a new floor hides the bullet marks of the bushwhackers.

An old drum, made from a tree trunk, and used during 1812, is at the home of a grandson, John Mongle, at Athens, Tenn. The pardon of John Wright, given by President Andrew Johnson on Nov. 13, 1865 is in the possession of Nancy Jones Stickley, Memphis, Tenn. She also has his certificate, giving him back his citizenship, after his support of the Confederacy. His wedding suit, worn at the second wedding was made by Andrew Johnson, a warm personal friend.

John Wright was a most unique character. He

was first a member of the old Sinking Creek Baptist church, which he must have joined early, and he must have been a preacher, for we find marriages performed by him, where he signed his name in 1823 as Minister of the Gospel. He later withdrew from the Baptists and joined on June 20, 1823 the early Christian church on Buffalo Creek, Carter county, under the leadership of Elder James Miller. He soon began to preach the doctrine of the Restoration Movement and declares himself to be one of the earliest, if not the first, to preach it. He calls himself a Reformer.

After his removal to Johnson City, where he lived on what is now west Market street, he became the superintendent of the Union Sunday School held on Science Hill, which place he held until a few years before his death.

When the First Christian Church was organized in 1871 in Johnson City, the names of John Wright and wife head the list of Charter Members. He was a great evangelist. A letter written to Brother Samuel H. Millard in 1860 from Ocolona, Carter county, shows his great zeal for trying to establish churches in Georgia, North Carolina, and southwest Virginia.

He died June 22, 1876, aged 86 years, 5 months, and fifteen days. Brother Samuel H. Millard conducted his funeral, and he was laid to rest in Oak Hill Cemetery, in Johnson City.

On May 7, 1929, the Colonel David Henley chapter of the National Society of United Daughters of the War of 1812 erected a bronze marker at his grave. This was unveiled with impressive ceremonies and tribute paid to the outstanding work of this brave and sturdy pioneer in the Kingdom of God.



James A. Cogill
By J. L. McPherson

James A. Cogill was of Irish descent. He had the spirit of Christ and knew the teaching of the New Testament. He preached in the mountains of Virginia and West Virginia. There were very few buggies in that day so he traveled on horse back.

He frequently quoted the 7th and 8th verses of the 95th Psalm as his favorite. One morning when he was in my home, I returned from feeding the cattle and found him reading his Bible. He raised his glasses from his forehead and said, "Well, Brother McPherson, I am as hard a student as I ever was."

He made many converts and went "everywhere" preaching the gospel which he believed with all his heart to be the word of God. His life and work merits a much longer sketch. Material appears to be lacking to write such a sketch, for when Frederick Arthur Hodge published his book in 1905, *The Plea and the Pioneers in Virginia*, he gives the sketches of Brothers Abell, Ainslie, Atkinson, James M. Bagby, Dr. Bullard, R. L. Coleman, Benjamin Creel, Elder John Curtis, Elder John Dangerfield, Dr. John DuVal, James W. Goss, Thomas Henley, John G. Parrish, Silas Shelburne, Charles Talley, A. B. Walthall, and Matthew Webber, but apparently failed to obtain data for a proper sketch of Brother Cogill.

Wilson G. Barker

Bristol, Sullivan County, Tennessee

December 25, 1830—October, 1905

By his niece, Mrs. Mary Lyon Peebles

Wilson G. Barker was born in Washington County, Virginia, December 25th, 1830, the son of Colonel Joel N. Barker and Jamima Kendrick Barker.

He received a good education for the times and in early life adopted the profession of a school teacher.

He and his wife, formerly Sarah Lyon, placed their membership with the First Christian Church of Bristol, Virginia, June 20th, 1858, which had been organized only two years before.

He was ordained, in this same church, to preach the Gospel February 4th, 1866, by Samuel H. Millard and William J. Pendleton.

He was a consecrated Christian preacher for nearly forty years. His principal early pastorates



WILSON G. BARKER

in Tennessee were at Buffalo and Jonesboro, but being a natural Home Missionary, he gave a great deal of his time to various country churches in East Tennessee, such as Weavers, Poplar Ridge, Boone's Creek, Hale's Chapel, Greasy Cove, Hampton, Elizabethton, Turkey Town and other places.

He was greatly interested in building the church in Jonesboro, Tenn., (the first capital and the oldest town in the state), but the funds being exhausted before the building could be completed, he made a tour through some of the western states soliciting funds, taking with him a picture of the uncompleted building and he was successful in securing the necessary funds, the building was fin-

ished and dedicated and is still in service.

In 1867 he commenced teaching in a large log church building at Buffalo in Carter County, Tennessee, which he soon had ceiled, weather boarded, painted and put blinds to the windows. But realizing that better facilities were necessary, he soon had erected, with the united efforts of the good people of the community, a commodious two story brick building, which he called Buffalo Institute. With an eye for scenic beauty he selected this beautiful spot for the location of this institution of learning, on an eminence overlooking the Buffalo Valley, with its silvery stream and the majestic Buffalo mountains in the near distance. This institution grew into Milligan College, which has been such a blessing to all in this section of East Tennessee and Southwest Virginia.

Moving to Johnson City, he taught at Science Hill for a while and then at Martin's Academy in Jonesboro, but all this time he was preaching the gospel which was ever the cause nearest his heart. About 1882, desiring to give his whole time to preaching he became pastor of the church for two years in Mexico, Mo., and then for ten years in Brunswick, Mo.

Realizing that he was traveling towards the end of the way, he began to feel an earnest desire for the scenes of his early life and early associations, so returning, he made his home in Bristol, Tenn.-Va., and for a while was pastor of the First Church in Bristol, Va., where he had been ordained to preach at the beginning of his ministry.

In early life he was married to Miss Sarah Lyon of Sullivan County, Tenn., and they had seven children, all of whom are now deceased and his wife's passing away occurred February 19, 1870.

His second wife was Anna Bohannon of Matthews C. H., Va., a niece of that distinguished

minister in the Christian Church, Peter Ainslie.

Brother Barker, as he was familiarly called, was a lovable, consecrated Christian character, gentle and refined, faithful and just in all his dealings, an instructive and forceful preacher of the gospel, which he lived and illustrated in his daily life. He meant much to the world as a preacher and teacher, to his community as a leader, associate and friend.

He had a happy, jovial disposition and always enjoyed a good anecdote, trying always to make people happier and hopeful.

After the death of his second wife, he made his home with his daughter, Mrs. George T. Williams at Milligan College, Tenn., where he passed away, October, 1905, and was laid to rest in East Hill Cemetery, Bristol, Tenn.

His last words were, "I am nearing the river, I'll soon be across."

Daniel Garrard Combs

March 26, 1836—Jan. 16, 1922

By his grand-daughter, Beulah T. Bishop

Daniel Garrard Combs was born in Perry County, Kentucky, March 26, 1836. He was married to Rachel Turner, Sept. 25, 1856, who lived to celebrate her 100th birthday. Five daughters survive, one daughter, Mrs. Lucy McGuire, and one son, John E. Combs, have passed to their reward.

His father, Sam Combs, was a farmer and owned several slaves. His mother was Nancy Cornett Combs to whom was born ten children, five boys and five girls.

At the age of six years he moved to Breathitt County and attended a three month subscription school, walking three miles. He loved books and



D. G. COMBS

it was through reading and studying of books that he furthered his education.

At the age of sixteen he was one of the first teachers to teach in a free school, as the free school law had just been passed by the State.

Later he moved to Boonville, Owlsley County, Ky., where he lived for forty years. He was reared under the teachings of the Baptist Church. In 1867 Bro. O. T. Asbille who was called by some a "Campbellite" and "Waterdog" came to hold a meeting in Boonville and it was under his preaching that he became converted. He made the good confession on Saturday night and was baptized on Sunday by W. K. Asbille, a nephew of Bro. O. T. Asbille, who was attending the Bible College in Lexington, Ky. Mrs. Combs made the good con-

fession and was baptized at the same time.

During this meeting there were 85 additions, a church was organized and Bro. Combs was made an elder. Knowing very little of the duties of church officers they wrote Bro. J. W. McGarvey of Lexington for information.

They organized a prayer meeting and Sunday School, the first they had ever attended. As there was no one to preach, four members of the congregation began to preach, Bro. Combs being one of them. He was called the "Children's Preacher."

His first meeting being held at Pine Grove in Lee County, he preached eight days and nights and 62 people confessed Christ and were baptized.

The first 18 years of his ministry he preached and also worked in a saw mill. He received not one cent of pay as a minister during these eighteen years but he built and dedicated 28 churches.

In eleven years of his preaching he took 6,600 people by the hand as additions to the church, some were preachers of denominations, some reclaimed, but most of them by baptism.

His was a religion of love for his fellowman, leading those who knew not Christ into his Kingdom. As an evangelist his ministry led him over mountains, to swim rivers, wade through mud, break ice and have his clothing to freeze on him. His shoes froze in the stirrups of his saddle.

He was ever ready with his Bible to debate with the Baptist and Methodist ministers.

In 1891 he began his ministry as an evangelist under the board of managers of the Kentucky Missionary Society. He served in this capacity for 31 years. He had baptized with his own hands more than 10,000 people. He gave to each person he baptized a New Testament.

His ministry was over a wide sweep of territory

mostly the rural districts of the Eastern half of Kentucky, in Tennessee, and Virginia. He baptized over 22,000 during his entire ministry.

Quoting from the minutes taken from the Secretary's book of the State Board we read, "A score of men like D. G. Combs in Eastern Kentucky would cause a revolution and reformation."

"He led more people to Christ than any other man of our force and is in constant demand for hard fields." And again, we find, "He has no doubt baptized more people than any other preacher of the State and there are many stars in his crown. He shall shine as the stars forever, for he has turned many to righteousness."

Brother H. W. Elliott was for many years Secretary of the State Board of Kentucky. After the death of Brother Combs he wrote the following: "He had very limited educational opportunities. He was a man of strong mind, and studied with great diligence the word of God, and became proficient in leading men to Christ. Preaching became a passion to him, and as late as last year he held two meetings, in which he added one hundred to the church."

He stated to W. S. Irwin that he had baptized with his own hands ten thousand people. He was an evangelist of the State Board for thirty-one years, ceasing his connection with us, when failing health made it imperative, in 1919. He added during this time 13,915, organized eighty-three churches and helped at more than six hundred different places. He went everywhere preaching the Word—in houses of worship, in school houses, in the homes of the people, in tents, under the shade of the trees, by the baptismal waters—always, at all times, holding forth the Word of life. No man has been more abundant in labors, and multitudes are in heaven, led by this tireless mes-

senger of the cross to be ready. Multitudes abide here whose lives were enriched by his abundant labors.

He died January 16, 1922. His worn out body was laid to rest in beautiful Macpelah Cemetery, at Mt. Sterling, Kentucky. He is said to have given to each one he baptized a copy of the New Testament, with his name written on the fly leaf. His labors were largely confined to his beloved mountains. The greater part of his life was given to evangelistic work. He soon became restless when he agreed to serve regularly any church or churches. He was never entirely happy unless going from place to place breaking the bread of life. He loved his fellowmen, and was beloved by great numbers. He rests from his labors."

Heath Larrowe

Dec. 13, 1852—June 30, 1901 .

By J. W. West*

Heath Larrowe was born in Carroll County, Virginia, Dec. 13, 1852. He was made an orphan by the Civil War, and his mother and the three children had a hard struggle as a result. His early education was very meager.

While yet a very young man he was baptized by J. D. Hamaker. He had a great desire to preach and in order to satisfy that passion, he began his preparation by going to Big Lick, Va., (now Roanoke, a city of 70,000 inhabitants) and entered school. He later entered Milligan College for two years.

His health failed and his college work came abruptly to an end. After returning home and when his health permitted, he began his ministerial career in his own county.

*Material supplied by Mrs. W. F. Worrell of Galax, Va.



HEATH LARROWE

In 1883 he married Miss Rhoda J. Calfee, the only daughter of Henry and Martha Jane Calfee, who through all the years had stood faithfully and solidly behind every movement for the advancement of the Kingdom of God in her own county and around the world. After the church at Galax was revived and reorganized and the simultaneous evangelistic campaign in her county reopened slumbering churches, her happiness was very evident when nearly 1,000 people assembled in a tabernacle in Galax for a program and to rejoice in the victories won. Dr. J. T. T. Hundley and Prof. Bruce Kershner of Lynchburg College, were among the speakers. It was a red letter day



ERNEST RANDOLPH WORRELL.

for the Cause of Christ in that territory.

Brother Larrowe preached for the Glade Creek Church as long as he lived. He also organized the Coal Creek, Hebron, Grassy Creek, and Cranberry churches. So little remuneration did he receive for his services that he taught school for years in order to provide for his family. He labored faithfully forgetting everything material in the marvellous love he had for lost souls and his great desire to extend the Kingdom of his Lord.

His grandson, Ernest Randolph Worrell, is a minister in Matthews County, Virginia. Three nephews, H. G. Farmer, of Childress, Tex., and H. J. Farmer, of Woodlawn, Va., became mini-

throughout Lincoln county, Boon and Kanawha sters of the gospel, and Dr. C. M. Farmer, of Troy, Alabama, taught in Lynchburg College and preaches "on the side" while teaching in a State Institution.

His sons in the gospel who became ministers are J. J. Landreth, W. R. Cooley, and N. A. Cox, who was led by him to drop the name Baptist as a party name and affiliate with the restoration movement, and W. R. Russell, baptized by T. J. Stone, was led into the ministry by him.

Brother Larrowe lived in advance of his day. He was always hindered by poor health. He did much for the Cause in Carroll County, Virginia. He served his day and generation well and died June 30, 1901, having lived but 48 years. His descendants are faithful to Christ and his Church, and may the coming generations of descendants ever remember his faithful service, his sacrifice, and be willing to do what their Lord would have them do.

James Ireland Tipton

1792—1861

By Mrs. Mary Hardin McCown

Among the early pioneers to the Watauga Settlements from Shenandoah County, Virginia, was the Tipton family. Major Jonathan Tipton was likely the first of the name here, and in 1782, his brother, Col. John Tipton, who had served as a captain in the Revolutionary War in Virginia, was accompanied by his wife and children to the new country. Although the father served as a vestryman in the Church of England, Samuel, the oldest son, brought with him a letter from the Shenandoah Baptist church, dated September 6, 1783 and signed by James Ireland, Moderator. This was placed in the newly organized (about

1785) Sinking Creek Baptist church. The first child born to Samuel and Susannah Tipton on October 14, 1792 was a son who received the name of James Ireland Tipton. Born in Elizabethton, which town was later laid off on the lands of Samuel Tipton, whose property extended from the present rayon plants up Watauga river to the Carter Islands, taking in the present bounds of the city of Elizabethton. Samuel Tipton died in 1833 while his wife survived him until 1853, dying at the ripe age of 85 years.

James Ireland Tipton lived, married, raised his families, and died in Elizabethton, where his old home stands today, yet very little is today known of his early life, except that he farmed and was a minister. The family tradition called him a "circuit-rider" preacher. There is no record of his membership in the Sinking Creek Baptist church, yet he must have belonged to some congregation, several of which were organized by his father Samuel. His second wife, Joanna Gourley was a member of Sinking Creek, and he was married to her in 1824 by Rees Bayless, a Baptist minister.

He married first, June 21, 1812, to Nancy Patterson, who bore him five children—Eliza, Samuel P., Martha Jane, Albert Jackson, and Susannah. Nancy Patterson died July 14, 1823. He married Oct. 14, 1824 to Joanna Gourley, who survived him, dying in 1867 in Springfield, Ill., where she had gone to visit a daughter, Ann Tilson. To this latter union were born six children—Edmund W., Nancy Ann, an infant son, Alfred Taylor, Mary Eliza, and Harriet Jane. Three only, Ann, Eliza and Harriet reached maturity.

James I. Tipton likely came under the influence of Elder James Miller of Boone's Creek, whose preaching the Restoration Principles stirred upper East Tennessee, for an early Treasurer's Book of

Buffalo Creek kept by Michael Hyder in 1835 lists Tipton as contributor. An interesting item is the contributions of his black woman, Mary. This old slave had a home in his yard and lived to an old age. A note from Boone's Creek Christian church gives the Buffalo Church a date of 1834, with Ira Howard as clerk then, yet the obituary notice of Brother John Wright lists his joining the Buffalo Creek church on June 24, 1832. Old settlers claim that Buffalo was organized by Tipton who did minister to that church as others in the vicinity. Union church in the Cherokee settlement was organized in 1835. We find that Tipton baptized Thomas Jefferson Wright in 1841, and the county records show marriages performed by him as Minister of the Gospel in 1852. Little definite has been preserved of his direct labors, but is certain that during those days just preceding the Civil War that he made no small contribution to the spread of the Restoration doctrine in these parts. His old family Bible, backless today, and a handsome cherry secretary, are the prize possessions of a great granddaughter-Mary Hardin McCown, the writer of this tribute.

James Ireland Tipton died January 20, 1861 in Elizabethton, and was laid to rest beside his first wife in Green Hill Cemetery, near the present Rayon plants. This was the family burial plot of his father Samuel Tipton. His descendants have filled places of honor and responsibility and have done their part in the building of our country today. The theme of the life of our pioneer preacher is most aptly expressed in the epitaph on his monument:

“I am now ready to be offered.”

William Watts

William Watts, pioneer preacher, was regarded as the foremost advocate of "Campbellism" in southern West Virginia. He was the first preacher to bring the "new Gospel" to Lincoln, Boone and Kanawha Counties.

Of commanding presence, with clear-cut features, and a splendid physique, William Watts was regarded as a forceful speaker, fearless and tireless in his zeal in preaching the "new doctrine" in a country where denominationalism was prevalent.

Mr Watts was born in Pike County, Kentucky, February 12, 1823, the son of William Watts, Sr., a keel builder for boats, came to America from Wales while a small boy. Roxana Wair was a native of Scotland. Their families having settled in Pike County, Kentucky, William Sr. and Roxana met, married and lived for a time in Pike County. From there, with three small children they moved to Platt River, Missouri.

William Watts, the pioneer preacher, was the eldest of three children. A brother, Samuel, went to Australia while a young man and never returned to this country, and a sister, Amazon, died at about the age of thirteen.

Receiving most of his education in Missouri, and being trained in a Baptist Seminary for the ministry, a few years after the death of his father in 1840 and the earlier death of his mother, William took his horse, the only thing he owned in the world, and started on horse-back for Florida. He spent some time in that state, teaching school and doing various other work.

In 1855 or 1856, Mr. Watts came north, traveling and teaching subscription schools and preaching as opportunities presented themselves. He

secured a subscription school at what is now Madison, W. Va. While teaching there he met Mary Jane Owen, of York County, Pa., whom he married in 1857. To this union were born eleven children.

William and Mary Jane Watts settled on a farm in Lincoln County, in a three room log house, where they farmed the hill side farm and William made shoes and saddles.

Still belonging to the Baptist group, Watts preached through Lincoln County, and organized a number of Baptist churches. One of those churches is still active today and is known as the "Cobbs Creek Missionary Baptist Church."

Continuing to preach for the Baptists, Mr. Watts knew nothing of the "new doctrine" until 1865 in Wythville, Virginia, he united with the Church of Christ and was baptised by Preacher Brooks of Virginia. Upon returning home, he preached the "new doctrine", and he was ridiculed and shunned for it, but in spite of that he baptised many people.

One time, during a meeting at the Forks of Coal, on the Big Coal River, Kanawha County, he had a man helping him by the name of C. P. Wiggins. Over the hills of West Virginia could be heard this poem, sung about Watts and Wiggins.

"Watts is a cherry tree
Wiggins is a rose;
Where they got their doctrine
The Lord only, knows.

"I had an old dog,
Somebody stole him;
I wish they would bring him back.
He'd run Watts over the fence
And Wiggins through the crack."

William Watts rode on horseback and preached

Counties. For a year he was an evangelist in Boone County. The pay he received was never sufficient to support his family and he had to rely on his farming for a living. Once the pay he received for his services was a sack of biscuits, which, according to one of his sons who helped eat them, "were the best things I have ever eaten in my life." The Watts family did not see wheat flour very often in those days, and the biscuits were a treat.

Mr. Watts organized the Church of Christ at Council Gap, near his home, and it is one of the few congregations left in that county today, and one of his sons has ministered there for thirty years. All of his family were members of the Church of Christ.

In 1861 there was born to Mr. and Mrs. Watts twin sons, who became Church of Christ preachers. These two sons are both living today, and one of them, J. D. Watts of St. Albans, W. Va. is the father of E. A. Watts, minister of the Church of Christ in San Fernando, California.

William Watts died March 18, 1879, at the age of fifty-six.

Rutherford Benton Mitchell

November 9, 1876—August 29, 1938

By J. W. West

Dr. Rutherford Benton Mitchell was born at St. Albans, W. Va., November 9, 1876. He served in Company L, 1st Regiment, of West Virginia Volunteers in the Spanish-American War. During the World War he entered the service of the Y. M. C. A., and was wounded at the front in France.

He was educated for the ministry at J. B. C., and Bethany College. He preached several years and was minister in West Virginia, Edinburg,



DR. R. B. MITCHELL

Va., Danville, Ohio, Whiteboro, Tex., Hope, Ark., and Jennings, La.

On May 20, 1905, he married Mrs. Emma Jane Hisey, of Edinburg, Va.

He was engaged in evangelistic work in Colorado, Kansas, Oklahoma, Texas, Alabama, Tennessee, and Pennsylvania, until his health failed. For this reason, he entered a school to prepare himself to practice Osteopathy and graduated in 1920. Later he graduated from a Chiropractic school, and also availed himself of a post graduate course in Therapeutics in 1922.

Wherever he resided and practised, he usually preached for some weak church or mission and

contributed of his means to mission work. He was a conservative in religious teaching and had no love for modernism.

While doing a wonderful work in ministering to patients while he was residing in Huntington, W. Va., it is alleged his license was revoked without his knowledge. Then he was prosecuted by the medical doctors of that section for practicing without a license. He won his case in the lower court before a jury, but lost in the highest court of that state. With the expense of the two suits in courts, payments on property purchased as an investment, and the loss of his rights to practice his profession, he was almost financially ruined in a few years.

The injury received during the war, with impaired health and the strain and trials and property loss, combined to shorten his life. He passed away August 29, 1938.

J. A. Campbell

About 1867—July 8, 1932

By J. W. West

J. A. Campbell was born in Ohio, of Irish-German descent. He was among the students to enter the School of the Evangelists (now Johnson Bible College) when it opened its first session. Though an orphan, he was about the only student who had a few hundred dollars in savings. His education had also advanced beyond most of the other students.

He had a good memory and within a few years had memorized most of the New Testament. He enjoyed debating and frequently he and J. W. West were opponents in debate in the Kimberlin Literary Society in college. Brother Campbell reasoned that a debate should be won by the num-



J. A. CAMPBELL

ber of points a contestant made, however minor some of the points might be. Mr. West on the other hand believed in making a few major points to overshadow several minor arguments. The decisions sometimes went to the one and then to the other.

Campbell and West teamed together in evangelistic work in Southwest Virginia and divided equally the meager receipts. Never in all their work together did they have any discord, but grew to esteem each other as Jonathan and David. They entered Tazewell College, Tazewell, Virginia, and roomed together. Campbell, while continuing his education, taught the Bible class to students. They

alternated at the same churches on Lord's days without jealousy or friction. When members told Mr. Campbell that they would rather hear him preach because he quoted so much Scripture than to hear Mr. West, he would reply "But Brother West can preach well." When members told Mr. West they would rather hear him than Mr. Campbell, because he developed his theme, he would tell them that, "Brother Campbell is a great Bible teacher and will do you much good."

After evangelizing a few years, Mr. Campbell became the minister of the Gravel Hill group of churches in Craig County, Virginia. He returned a few years ago and held a meeting at the Gravel Hill Church with the largest crowds that the church had had to attend a meeting in many years and had many additions.

Mr. Campbell was at one period financial agent for Milligan College and raised considerable funds for that institution. He knew how to invest to make money, was very economical, but a strict tither. The late J. N. Harman said of him, "He could sit down on a rock and almost make a living." He would walk for quite a distance during a meeting to see a prospect who might purchase a Testament or Bible and such receipts supplemented his small receipts for preaching.

After he married, he moved to Memphis, Tennessee, and while preaching there, made wise investments in real estate, apparently knowing in which direction the city would expand.

On account of the poor health of his boy, being advised by his doctor, he moved to Del Rio, Texas. On a business trip to Memphis, he was taken ill and died. Some years before his death, his eyesight failed and others had to read his letters. A few years before he passed, he reported baptizing over 5,000 persons.

He was well known in Southwest Virginia and the First District of Tennessee, and loved much. Of all the friendships the author of this sketch formed in his early days, none was more abiding than the one with Brother Campbell. Of the first students to enroll at Kimberlin Heights, about ten only are left to "finish our course."

Armstead Fuller Ramsey

January 10, 1856—May 5, 1937

By J. W. West

Armstead Fuller Ramsey was born January 10, 1856 in Pittsylvania County, Virginia, within half a mile of where Liberty Church was built two years later. The dominating factors that helped "shape" and mould his life he attributed to the religious environment of the church and his home influences. From the time he was a very small child he was taken to the religious services and the Bible School. As soon as he could read he began to commit to memory portions of the four gospels. Though his father was a non-church member, he had much reverence for the church and religion. His mother and sister, Angeline, were affiliated with the Baptist church, and a younger sister with the Methodist church. He testified that his sister, Angeline, more than any other person, helped him begin a religious life.

By the time he was fourteen years old he had committed to memory much of the four gospels, and it was then he decided to become a Christian. Rev. James Jefferson, a Methodist preacher, conducted a protracted meeting at the Liberty Church. The mourner's bench was used for penitents and great excitement pervaded the services, for there was much shouting, and praying



A. F. RAMSEY

and singing. Women overwhelmed with emotion, approached him crying, and begged him to go to the mourner's bench. Being young and tender-hearted, he naturally responded to such an appeal.

For a week he sought most earnestly. He looked for a "light" and listened for a "voice", but experienced neither. Finally, the preacher went to him and asked questions which he vividly remembered for over sixty years. The following are some of them: "Do you feel that you are a sinner? Are you sorry for your sins? Do you want to be saved? Do you believe Jesus Christ died for sinners? Do you love God? Do you love Jesus? Do you love the brethren?" As a penitent he gave an affirm-

ative answer to all these questions. The preacher said to him, "I see no reason why you should stay here. Get up and give me your hand". He followed the instructions of the preacher. Yet, because he did not shout as other converts, his baptism was postponed and he was placed on probation.

During the summer of 1872, his cousin, M. M. Davis, returned for his vacation from his first year at the Bible College, at Lexington, Kentucky. Brother Davis preached and gave his reasons for leaving the Methodist church. He invited George W. Abell, who was then the State evangelist of Virginia, to come to their community to hold a meeting. There were two services daily—one at 11:00 a. m., and the other at 1:30 p. m. Farmers worked early of mornings and brought their dinners to the place of meeting and returned to work late of afternoons. One hundred and twenty-six responded to the invitation.

The subject of this sketch was unbaptized and still on probation, a "seeker", and an anxious listener to sermons preached during that meeting. After Brother Abell preached on "The Uplifted Christ", the boy, Ramsey, arose from his seat and went forward praying, "Father, I have sinned, and am no more worthy to be called thy son. Make me as one of thy hired servants." He, his father, and younger sister were baptized into Christ during the meeting. He was no longer a "seeker" on probation. As he was being baptized, he prayed, "Father, as my body is washed in this river, wash my soul in the blood of Christ".

When he was twenty-one years old he entered the College of the Bible at Lexington, Kentucky: but his health failed and he was unable to continue his education.

In 1879 he preached his first sermon at the home church, Liberty, and from then on for fifty-

seven years he preached the gospel. On November 11, 1880, he was married to Miss Sarah N. Cook. Seven children were born to this union (not including some who died in infancy); namely John, James, Lenora, Landon, Albert, Ruben and Chapman. Six of them are still living.

At the annual Co-operation Meeting he heard the "giants" in the ministry of that day—such preachers as George W. Abell, Dexter A. Snow, T. J. Stone, J. Z. Tyler, Chapman S. Lucas, W. K. Pendleton, F. D. Power, and many others of talent. He relates hearing Brother Lucas in such an annual meeting in a hickory grove, where his clarion voice reached a multitude of people as he preached on the subject, "Without the Shedding of Blood There is no Remission of Sin".

Brother Ramsey began preaching at Museville in an old factory in 1882. Later, after the public school house was built he preached there. As a result of his work in Museville, a church home was built, and a lawless community was changed to one of law and order. He reports preaching about 480 sermons at this point and traveling 5000 miles on horse back to fill the appointments.

He probably preached the first sermon ever preached by one of our ministers in Bedford County, Virginia. For twenty-five years he preached in one section and traveled 9000 miles on horse back and 6000 miles on the railroad to fill appointments in the region.

While he had many additions at his regular services and at one point there were responses at almost all the services, he was wise enough to engage able evangelists to hold his meetings much of the time. He was a real "John the Baptist" in preparing the way for the establishment of new churches. Rocky Mount, Virginia, and many other points felt the influence of his work in that res-

pect.

He reports preaching 325 sermons at the County Line Church in twelve years and traveling on horse back and in his buggy 7,500 miles. He preached about 100 sermons at Cool Springs in four years and traveled 1000 miles for appointments. In three years he preached 100 sermons at Doe Run, and traveled 1000 miles on horse back and 2000 miles on railroad.

In 1905 he moved to his farm at Chalk Level. He preached for five years and the membership more than doubled and a church home was built. At one time he was minister of six churches, namely, Mt. Ivy, Liberty, Museville, Cool Springs, County Line and Green Bay. During the time of his ministry he managed his own farm and was a public school trustee.

Some time after the death of his first wife, he married her cousin, Miss Alma M. Cook, on July 31, 1911.

When it became apparent that he could no longer farm and preach on account of his physical condition, he moved to Lynchburg, Virginia, where he owned a nice, large home. He would preach occasionally and would attend the fifth Sunday meeting in Pittsylvania County where he had fellowship with many brethren whom he knew so well, many of whom he had baptized.

At the home coming services at Museville in 1935, his cup of joy was filled and overflowed. It was there that he had begun the work in an old factory fifty-three years before. A roll call of the members was made and it was found that there were 244 names on the church record. He remembered the lawlessness of that town in those early days. He said, "As I look backward, I saw an open saloon and a drunken mob, and a man stabbed in the back and lung. I saw another fine looking man

knocked on the head with a pin from the bowling alley, never to be the same again. I saw men betting on horseshoe pitching, hose racing, etc. On Sunday morning I saw faces blacked with pitch-pine smoke after gambling Saturday night. And as I looked on the faces of those present over fifty years later at our home coming, I recall the Scripture, 'We are changed from glory to glory, even as by the Spirit of the Lord'."

In a general summary he estimated that he had preached 2500 sermons, traveled on horse-back and in his buggy 33,000 miles, and on railroad 7000 miles. In addition to filling regular appointments as minister of several churches at different times, he spoke over 500 times on special occasions which increased the mileage he travelled. He married about 1000 couples and attended 1200 funerals. He reports that he received for all such services from all sources in fifty-seven years less than \$5000.*

During the last years he lived, he expressed again and again his profound regret that he made the mistake of rendering so much service so long without requesting the churches to pay him for the services with the understanding that he would have turned such receipts over to missions and benevolence.

He was probably the best known and beloved preacher in many sections of Pittsylvania, Franklin, and Henry Counties. All who knew him respected him and recognized him to be a Christian gentleman. His influence was far reaching and a benediction to many hundreds of citizens.

The desire to see a church established in Alta-vista, Virginia, (which is now a rapidly growing industrial town to which for twenty years members

*The foregoing was compiled from sixteen typewritten pages which A. F. Ramsey prepared a short time before his death under the title, "My Religious Life and Ministry."

of his rural churches had moved and established themselves in business) became the consuming passion of his last days. After two tent meetings were held there by Brother M. B. Miller, he gathered about him the small membership and volunteered to preach once a month in a motion picture theater while Brother West also preached there once a month. He was fast becoming disabled by age and his wife said to him, "Dad, you can't take on that work this winter, it will mean your death". He replied to her, "What do I care. I would be glad to give my life to help build a church in Altavista". Brother Ramsey was taken to the last appointment he ever filled by Fred West, youngest preacher son of J. W. West. The burden of his heart on that trip, going and returning, was establishing a church in this town. He informed Fred that he doubted the church would be built during his life time, but he believed it would be built.

On May 5, 1937, his spirit departed. He had lived in Lynchburg only a few years, but a host of friends assembled for the services at his home. Mr. O. E. Murphey, Desk Sergeant of the Lynchburg Police force secured a leave of absence to accompany Mr. Fuller Hudson, of the State Police Force, in escorting the large number of automobiles over forty miles to Chalk Level for interment. As the procession passed through Altavista with automobiles reaching about half a mile long, the writer remembered it was here that he preached his last sermon, and it was his passion and real desire that a church be built in the town.

The churches for which he preached so long number over 2,000 members. He travelled through heat and cold to fill appointments and to bury their dead. After such a service extending over fifty-seven years, the brethren of these churches now

have an opportunity to express some appreciation for such services by cooperating in helping to carry out his last wish.

To this end, a committee composed of V. A. Motley and Ryland Love, Gretna, Virginia, J. N. East, Hurt, Virginia, and J. W. West, Lynchburg, Virginia, was selected in December 1938 to promote raising a fund to build the Ramsey Memorial Chapel in Altavista, Va.—a fitting tribute to a dynamic Christian. Anyone anywhere may have a share in this if they desire and the committee will receive such funds and hold the same as a sacred trust until the time is opportune to begin construction work.

H. H. Thompson

July 11, 1858—December 21, 1932.

By J. W. West



H. H. Thompson, son of Samuel and Sarah W. Thompson, was born at Catlettsburg, Kentucky and settled in the John's Creek Valley.

He became a Christian at a very early age. On July 21, 1876, he was married to Miss Julia Williams. To this union was born four boys and five girls.

When twenty-six years old, he began preaching and continued to do so for nearly forty-eight years though his health, a few years before he died, pre-

vented aggressive work and the holding of protracted meetings.

For several years he was employed by the State Board of Kentucky. He baptized over 3000 persons and was the first preacher of our people to preach at Grundy, Virginia.

His son, B. W. Thompson, of Fed's Creek, Kentucky, preaches. He has several sons in the gospel ministry. Among them are Lee and Alvis Ford, brothers whom he baptized the same day. Others are R. L. Justice, W. M. Abshire, Moses Hurley, Ephriah Skeins, and J. D. Anderson. He also ordained Prof. J. B. Deskins, Chairman of the Pike County Annual Convention.

Unfortunately, Brother Thompson was informed that J. W. West had plans when he entered the Big Sandy region in 1927 to crowd out the mountain preachers and have their places taken by those of other states. After he became convinced that the information was false, he became very friendly and interested in the work of evangelism promoted by the one he had been led to fear.

Prof. J. B. Deskins obtained the material for the above sketch.

William Snidow Givens

May 25, 1873—December 1902

By J. W. West

William Snidow Givens was the son of James Monroe and Sarah Anne Phlegar Givens, of Giles County, Virginia.

He graduated at Milligan College and on leaving that institution preached for a group of churches in Giles and Craig Counties. Desiring to better prepare for the ministry, he entered the Bible College at Lexington, Ky. On account of ill health, he was compelled to leave school the sec-



WILLIAM SNIDOW GIVENS

ond year. When his health improved he taught for a while in the public schools in Craig County, and preached for the Gravel Hill group of churches in Craig County and for the Pembroke group in Giles County.*

“Willie” Givens, as he was lovingly called, was recognized as a friend, and as a Christian gentleman. His character was above reproach. He had a splendid family and religious background. The Givens family, so numerous in Giles and Craig counties, is noted for its high moral standards.

*Above material supplied by the Strader family of Pembroke, Virginia.

The publisher, while district evangelist, held three meetings for churches ministered to by "Willie," but arranged to take time out to preach in a camp meeting on the Eastern Shore of Maryland. "Willie" expressed a desire to accompany him on the trip, and have the experience and fellowship with such men as the late D. F. Power and other preachers at the camp meeting, and to see the Atlantic Ocean. Arrangements were made for him to take the trip and receive part of his traveling expenses. Arriving in Baltimore we boarded a steamboat for the "Shore." Brother Givens preached during the meeting also, and was happy to see sixty-three persons baptized. He made a fine impression at the camp meeting upon all whom he met.

A few years later his health failed again, and he had to cease his labors. The great white plague claimed its victim. His friends think it possible that he became so absorbed in study while in the Bible College that he was unconscious of the cold room in the dormitory, which led to his untimely death.

The church lost a valuable life in the ministry when he was cut down at the age of twenty-nine years, in 1902. Many hearts and homes were in sorrow in both Craig and Giles counties when he died. He is still held in loving memory by those who knew him.



James H. Gillespie

January 8, 1845—March 15, 1925

By J. W. West*

James H. Gillespie was born at Tazewell, Virginia, January 8, 1845. He married Mary Ellen Crockett, of a prominent Tazewell family. To this union nine children were born, four boys and five girls as follows: John Gratton, Margaret, Nannie, Mary V., Eliza, Thomas, Barbara, D. B., and George. His son D. B., became a minister and continues to preach.

Brother James Gillespie preached for many years in Tazewell County and nearby fields in

*Material supplied by D. B. Gillespie, his son.

West Virginia. He married scores of couples and conducted many funerals.

His brother was a banker at Tazewell, Virginia, and a real supporter of the church in that town until he passed away.

Those who lead souls to Christ have their reward. Dan. 12:3.



Octavius Lake Huffman

September 14, 1874—March 31, 1936

By J. W. West

Octavius Lake Huffman was a son of Jacob Martin Huffman and Margaret Catherine Givens Huffman. He graduated from the Maywood High

School in his native county of Craig. He taught in the public schools in this county beginning in 1892. Craig and Giles Counties in the same district have supplied our brotherhood with more ministers than any other such area in Virginia. Among those from Craig County who have passed over are Dr. B. A. Abbott, Wm. Huffman, Elijah Calvin Lee and Jonathan Calvin Lee, whose sketches appear in this volume, and Paris Snodgrass.

Among those who are living may be mentioned: C. B. Reynolds, W. H. Book, R. E. and C. E. Elmore, W. G. Johnston, John P. Givens and others. Giles County furnished us with Chapman S. Lucas, Geo. P. Rutledge, H. B. Worley, the latter two living, and Landon Duncan, who made his seven items of protest against sectarianism in 1818 to 1821 published in this volume. Such influences and a Christian home probably led Octavius Huffman to decide to enter the University of Virginia in 1900 to prepare for the ministry.

His health and throat trouble resulted in ceasing work in the University after two years. Later, however, he preached for churches in his native county and occupied pulpits in Roanoke and vicinity.

He married Harriet Rebecca Johnson Sept. 15, 1903. To this union were born O. L., Jr., Catherine V., C. Francis, Alice M., Jacob B., and Fred W. Mrs. Huffman died January 19, 1927.

Brother Huffman taught at the Monte Vista Sshool, and also at the Delphian Seminary. He returned to Craig County and taught in the New Castle High School in 1905. After four years there he taught in the Buchanan High School in Botetourt County. From there he moved to the city of Roanoke and devoted twenty-eight years to school work. As principal of the Melrose public school, he was very efficient and exerted a whole-

some influence over hundreds of boys and girls.

He married Julia Catherine Cook in 1928, who survives. She has been a kind and helpful mother to the children by his first wife, and very solicitous about their best interest.

For fifteen years he was superintendent of the Bible School in the First Christian Church of Roanoke.*

Prof. Huffman often returned to his home county during the school vacation and preached for a group of churches. The probability is that he would have devoted his entire time to the ministry had his voice permitted regular public speaking. The publisher had delightful fellowship with him on several occasions. He was entertained in the home of his parents during a protracted meeting, and baptized thirty-two persons, one a man of eighty-three years, and another of eighty-five. His first experience in gigging fish was in the Forks of John's Creek with Prof. Huffman and William Snidow Givens, after the evening service. An eel weighing over ten pounds was caught with a gig and it required two gigs to land the eel. "Uncle" Martin Huffman, 85 years old, where the eel was skinned and cooked, told us it was the largest ever caught in John's Creek. The New Castle paper carried an item about it and expressed its belief in the "fish story" because it was vouched for by three preachers.

When Prof. Huffman died the city papers carried news extolling his useful life in education, the church and the ministry. Hundreds of young people who had been inspired by his useful life were made sad by his passing.

*Material supplied by Clay D. Huffman.

Virginia and Other Pioneers

By J. W. West.

While the Sketches in this volume include those born in the mountains, or those who came to the mountain regions and preached, Virginia furnished so many able men for the Restoration Movement that we are constrained to mention several of them.

Among these was that most cultured Virginian, W. K. Pendeton. Jacob Creath and his nephew Jaco Creath, Jr., M. M. Davis, F. D. Power, L. A. Cutler, T. M. Allen, John T. Johnson, Winthrop Hobson, Samuel Rogers, and Peter Ainslie (the Second) were among the "Giants" of their day. Other states were blessed with the work of some of these great souls.

Unbiographed

By J. W. West

After weeks of endeavor we failed to find anyone to furnish material for Sketches of some of our mountain Pioneers.

Among those who especially merit notice are Brothers Frank F. Bullard, J. T. Stone, and W. F. Shinall. Brother Bullard was well known as a clean upright Christian gentleman. He was probably a nephew of Dr. Chester Bullard.

In the book, *Life of Chapman Lucas*, by Dr. B. A. Abbott, it will be seen on page 193 that he was minister at Greensburg, Pa., in 1896 and was one of the speakers at the funeral of Chapman S. Lucas in Allegheny City. In the obituary notice of Edwin Motley, we note that he preached a sermon at a District Convention held at Chatham, Virginia, and that among those to respond to the invitation were Ernest and

Edwin Motley, who became his sons in the Gospel.

Brother Bullard was minister of the First Church in Lynchburg, Virginia, for many years, and one of the co-founders of Lynchburg College.

T. J. Stone, of Pittsylvania County, was a real Pioneer and well qualified by education to make a contribution worth-while when he preached.

The late A. F. Ramsey, in "My Life and Ministry," writes: "From 1874 to 1878, T. J. Stone often lifted my soul into the very presence of the Lord by his soul stirring sermons. He had the wonderful power to draw and hold people."

W. F. Shinall, was known as our "Blind Preacher." After finishing school for the blind at Staunton, Virginia, being born totally blind, he appeared to be almost helpless to earn a living. Brother W. H. Book was minister at Pulaski, Virginia, where Brother Shinall was whiling away the time apparently helpless. Brother Book called upon him and said, "Why not get up a lecture on 'Life in the Dark,' " and we will sell tickets and fill the church." The blind boy with a ray of hope responded to this approach. Brother Book saw that many tickets were sold and at the close of the lecture handed him the first money he had ever made by his own efforts. Brother Book urged him to prepare sermons. Soon Brother Shinall was preaching and traveling throughout Virginia and sections of West Virginia. He held a pastorate on the Eastern Shore of Maryland for two or three years making his home with Painter D. and Nancy E. West, parents of J. W. West. He was often complimented for his almost perfect English. Many responded to the invitation under his preaching.

Landon Duncan Document

EXACT COPY OF THE MINUTES RECORDED BY LANDON DUNCAN, 1818 TO 1821, SHOWING THE TIME WHEN THE PARTY NAME WAS DROPPED FOR THE NAME CHRISTIAN.*

The beginning of the Christian Church in Giles County, Va., was as follows, viz. On December 20, 1818, Joseph Thomas, Elder in the Christian Church visited Giles Court house and delivered a public discourse which together with one written on the subject of Faith, Hope, Charity, were carefully compared with the Scriptures by Landon Duncan, a regular ordained minister of the gospel in the Baptist society, and after mature deliberation and examining the principles of a Gospel Church Sd. Landon Duncan communicated his views to Thomas Kirk, who also was an ordained minister in the Baptist Society. They mutually agreed to advocate a reformation from party names and rules, which have a tendency to divide and keep asunder the flock and Church of Christ; which according to the New Testament, should be one in name, principle, and practice.

Accordingly the following query was introduced by the society of which Duncan and Kirk were members to the New River district Association: "What is the most appropriate name given among men whereby the Disciples of the Lord Jesus Christ shall be called?" Kirk and Duncan were delegated by the Baptist Society on Walker's Creek to bear their letter containing the above query, also to represent the society in the association. Domestic affairs prevented Kirk from start-

* A copy of this document, in script, was loaned through the courtesy of Brother J. C. Reynolds, who copied it from the church records of the Narrows, Va., Church.

ing to the association. Duncan started to the place of meeting but was disappointed. The former association having without his knowledge or that of the society, altered the time of their meeting. Whereupon Duncan delivered the letter from the society, of which he was a member into the hands of John Howard, a delegate from the New River Church, to the depending association. As there were no remedy by which the reformation proposed by said query in the mind of Duncan could be presented in a public address to said association, he wrote a letter addressed to the association upon the proposed reformation, supposing their answer to the query would be according to Acts 11:26. He gave Mr. Howard instructions not to present his letter to the association until they had given their answer to the said query. But contrary to the wishes and expectations of many, the committee appointed for the purpose of arranging the business which was to claim the attention of the association on their meeting, on reading the query and being informed that Duncan had written a letter to the association upon the subject, demanded the letter of Mr. Howard; and upon reading the contents thereof, rejected the query and represented the matter as being of no consequence. Whereupon the association gave no further attention to it. But supposing something to exist in the society from whence it came not agreeable to the principles of their faith, they delivered the letter from the society who sent the query and Duncan's address into the hands of the delegates from Meadow Creek church (of which the society on Walker's Creek was a branch) with instructions to visit and examine the 'branch' and adjust matters according to the rules of the Baptist Church. According to instructions the church on Meadow Creek appointed a committee of three persons viz, John

Winter, Robt. Simpkins, and Hiram Howard who were attended by Thos. Alley all of whom attended on the 7th day of August, 1819 at Mrs. Clyburns on Walker Creek Giles Co. Previous to the attendance of the above committee, Duncan had entered, by the consent of the society (at their meeting in July) his protest on the records of the society and Kirk publicly renounced every prevailing sectarian name and party rule. The committee proceeded to make their examination agreeable to their instructions of those by whom they were sent, and began by demanding of Duncan his reasons for dissenting, who brought forward the following reasons, Viz:

1st The name Baptist is not after Christ but a party name.

2nd As a party they had made such rules as prohibited liberty of conscience to members of their society. (a) By debarring them from holding persons of another denomination in fellowship or communing with them when they spread the Lord's table, and (b) by prohibiting an invitation being given to God's people of another denomination when they spread the Lord's table themselves.

3rd I find no plain law of Christ to justify the assembling a delegated body and investing them with power to enforce any rule they may adopt or to perpetuate traditional doctrines by such delegated power.

4th. I cannot find anything under the Gospel for making and supporting covenants, creeds, Articles, Disciplines etc. made by fallible man.

5th I believe there is but ONE true church which is the body of Christ, and believe it wrong to support any party name or rule, as they create divisions and destroy Christian rule in the administration.

6th. I believe Christ intended in raising a church

to make it universal and to be so it should bear his name (Christian) and it should be governed by his laws exclusively.

7th I believe an improvement from the present confused, divided, and disordered state of the church can be made and is necessary and in tender conscience have dissented, and now hold all the faithful in every sect brethren in Christ.

These propositions produced a lengthy debate but without effect. The committee then interrogated separately each individual belonging to the "branch." The question proposed to the members was this, Viz. "Are you of the same mind and principle that you were when you joined Meadow Creek Church, or are you with Brother Duncan?" Four out of ten members were in sentiment with Duncan. The names are: Thos. Kirk, minister of the Gospel, Benjamin Hall, Margaret Hall, and Judith Diamond. The following are the words of the protest entered on the Baptist records entered July 10th 1819. I do hereby certify to all men, this day that I renounce every sectarian name and every party rule with every known traditional construction of the scriptures and as an humble follower of Christ will know no other name among men but CHRISTIAN in honor of Christ the head of the Church. I also make choice of this name to the exclusion of every other under which the religion of Jesus Christ may be held forth and chose this name as a part of that cross which the righteous are called to bear, and through the grace of God given me by the revelation of Jesus Christ. I do believe the Scriptures sufficient for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be thoroughly furnished unto all good works and needeth no legislation or additional helps of men for the

organization or government of the Church of God.
Landon Duncan

Thus far is herein recorded briefly the origin of the Christian cause and trials of those who for conscience toward God, have borne persecution from those who say they are pilgrims and strangers in earth and seek a better country.

Surely tis our part
As Christians to forget the many wrongs we
feel;
To pardon trespasses: our very foes
To love and cherish: to do good to all:
Live peaceably: and be in all our acts;
Wise as serpents, gentle as doves.

ORIGIN OF THE CHURCH ON WOLFE CREEK, GILES CO. VA.

Aug. 15, 1819

Landon Duncan, minister of the Gospel proceeded to act upon the commission of the Lord Jesus Christ.

At a meeting holden at James French's Esq. at which time and place, after a declaration of sentiment upon the principles of the Gospel Church, Jeremiah Jones, John French, and Elizabeth French, came forward and witnessed a good confession by giving a reason for the hope in them and were received as members of the Christian church to receive baptism the 19th day of Sept. 1819. By Landon Duncan, M. G. Christ.

Sept. 11th At a meeting of the Christian body both of Walker's Creek and Wolfe Creek holden Sept. 11th, 1819 at the house of Benjamine Hall the brethren mutually agreed to act in concert and their meeting be appointed in the following manner. To meet in a social capacity every three

months and oftener if necessary. The first social meeting to be the last day before the first Lord's day in November at James French's on Wolfe Creek and the next to be at Bro. Benj. Hall's on Walker Creek the last day before the 3rd Lord's day in November and so on alternately in succession.

Landon Duncan, Clerk.

Sept. 19, 1819.

Met again at Mr. James Frenches agreeable to appointment (Aug.15). After preaching the brethren are called together and as many of other denominations as believed that they had been created anew in Christ Jesus the privilege of admittance was again proposed to such as saw it their duty to join themselves to the church when three persons came forward. Viz. Travis Stowers, Biddy French, and Nancy Conley and witnessed a good confession before many witnesses and were received by the right hand of fellowship being given and were baptized together with the former candidates with New Testament baptism and in form agreeable to the instructions of our Lord's commission.

Landon Duncan.

The following is a true copy of the meeting on Wolfe Creek from the time of acting in concert until disolution thereof in August 19th 1820.

1819

Nov, 6.

The brethren met according to appointment made Sept. 11 (when assembled with one accord at Benj. Hall's) After a discourse delivered from John 14:15 by Elder Landon Duncan, proceeded to business in the following order.

1st. Chose Elder Landon Duncan chief speaker and recorder.

2nd Invite the children of God from among the

other denominations to set with them. None accepted.

3rd Inquire into the fellowship of the church then mutually exhort each other to stand fast in the liberty wherewith Christ hath made them free & persevere in the truth. Adjourned. Landon Duncan, Recorder.

1820—Feb. 5.

The brethren met at Mr. Frenche's. Singing, praying, and exhortation were the business of the day together with an inquiry into the state of the unity among the members. Peace in found to abound with faith & love.

Adjourned.

May 6, 1820.

The brethren met at the house of Jas. French and after public worship proceeded to the duties of the church. 1st Take up the references left at last meeting on Walkers Creek respecting the choice of a fit person from among themselves to serve in the office of a deacon. The brethren chose Bro. Benj. Hall but leave the matter for confirmation at their next meeting on Walkers Creek.

2nd. The brethren approbate the object of the intended conference to sit in the present month near Philadelphia: also to regard the proceeding thereof as far as they may accord with the New Testament. Adjourned. Landon Duncan.

Aug. 5, 1820.

The brethren met together at the house of Mr. James French and after a discourse delivered from Luke 5:27, proceeded to other duties in the following manner.

1st Is it proper that the office of deacon shall be reconsidered at our next meeting on Walker's Creek.

2nd Inquire into the union of the church. Peace and love are found to prevail throughout.

3rd Shall we adopt any plan to raise and keep a fund in the church to answer charitable and necessary purposes? Referred to our meeting on Walker' Creek.

4th Is a member of this church justifiable in exercising the office of a public teacher without the consent and approval of the church. Referred.

5. Is it a righteous act for a member of this church to interrupt any public teacher or congregation during the time they are engaged in divine worship by making a public speech without being called upon by said teacher or by leave obtained? Referred.

6. Is it expedient that the brethren of Walker and Wolfe Creek continue to act in concert, or may they not henceforth act independently of each other as churches of the Lord. Referred.

7. Meeting was closed with an appropriate address and prayer by John Jones.

Landon Duncan.

Walkers Creek meeting

Aug. 19, 1820

The brethren met together at Benj. Halls with one accord from Walkers Creek and Wolfe Creek, and after divine worship proceeded to discharge the duties incumbent upon them as a church.

1st Chose Landon Duncan chief speaker and Recorder.

2nd Invite the regenerate of every order who can consent to wholesome words even words of Our Lord Jesus to sit with us. None accepted the privilege.

3 Inquire into the union of the church who are found striving together in Faith and love.

4 Reconsider the choice of Benj. Hall to serve in the office of a Deacon : who gave his reasons for de-

clining the acceptance of that office and was released by the church.

5 It is proposed and agreed upon to raise a fund for necessary and charitable purposes in the church which fund is to be raised by voluntary contributions both from among the members and friends and to be kept up by such method.

6. It is unanimously agreed to that he is a disorderly person who would interrupt a public speaker or congregation during divine worship and may be dealt with as an offender.

7. It is considered that those who believe they are called of God to exercise a public gift should communicate the same to the church before he proceeds to officiate as a public teacher.

8. It is considered expedient that brethren on Walkers Creek and those on Wolfe Creek may from this day act independently of each other as churches of the Lord.

9. The church licens John White to public exercise of prayer and exhortation.

10. It is proposed and agreed upon that Lords Supper and washing of feet be administered both in the church on Wolfe Creek and Walkers Creek at our next meeting in course in November. The time of administration at night by candle light.

11. Adjournment. Landon Duncan.

1821—Feb. 3 Item #2

Confirm the ordination of Elder Landon Duncan to be valid and grant him a certificate to be read in the court of Giles as evidence thereof.

Aug. 4—1821.

#3 Elder Landon Duncan read a letter from Elder Joseph Thomas which required said Duncan to attend the General Conference to be holden in Rockingham County, Va. on the Friday before the 2nd Lord's day in Sept. following. The brethren

determined to bring Elder Duncan on his way to said meeting and to this end they proposed and agreed to make a collection on the day following. Accordingly it was done and the sum of \$3.42 was collected. Adjourned. Landon Duncan.

Church History of the Valley of Virginia

By Warren Baldwin, Minister

It was inevitable that the work of the Restoration Movement should early enter the Valley of Virginia. However, both the fore gleam and foundation came not from the Campbells, but from O'Kelly and his co-workers. Joseph Thomas, who became known as the "White Pilgrim," lived for a number of years at Winchester, Virginia. He preached for a number of points in the Valley. In his early life, he had associated with O'Kelly in the Christian Connection Movement. Later he became convinced that immersion only is the proper act of Christian baptism, and was immersed himself by Elder Plummer in Philadelphia, Pa.

In 1808 a few persons met in Strasburg and organized as a Christian Church and agreed to wear no other name than that of Christian. They also expressed themselves as opposed to all human creeds.

Late that year, Mr. O'Kelly visited the Valley and preached for this infant congregation a number of times. He was an earnest and able man and strongly opposed to creeds and divisions in the church. The next year, 1809, Elder Frederick Plummer visited the church and was well received. He was the first to assert in that community that immersion alone was the one baptism mentioned in the Bible.

In the year 1821, Robert Ferguson, a young

man, settled among these brethren and continued with them for more than twenty years. Soon after his arrival, a "Meeting House" was built at Walnut Springs, Shenandoah County, Virginia. Thus this was the first church building erected in the Valley by those pleading for a return to the Christianity of the New Testament. The group that organized in Strasburg transferred to Walnut Springs as the place for public worship.

It was not long until there were a number of unorganized groups meeting at various points in the lower Valley. To all these Robert Ferguson faithfully ministered and several developed into permanent churches.

On June 15, 1833 the group meeting at Zion school house near the present village of Mauretown, met and organized into a Christian church. The following is the covenant upon which they agreed:

"Shenandah County, Virginia, June 15, 1833.

"The undersigned brethren and sisters having met at Zion Schoolhouse to be organized as a Christian Church, Unanimously agreed:

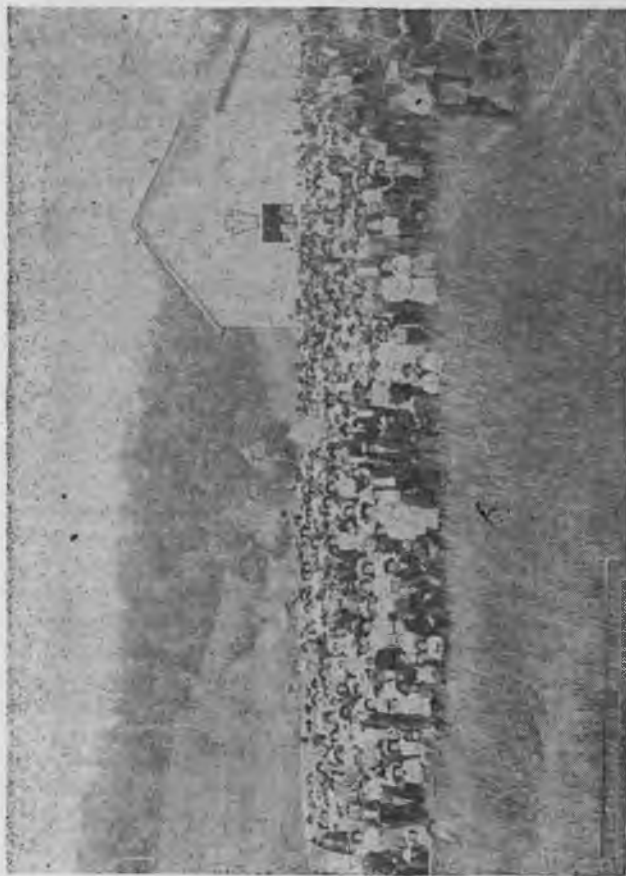
"That this church shall be called a Christian Church, and never by their consent be known by any other name.

"That we take the Scriptures as our only rule of faith and practice.

"That the members must be received into fellowship by the unanimous consent of all the members present at any church meeting. But in all other matters a majority shall rule and govern.

"That we keep a church book in which the names of members present at every church meeting shall be entered, and all other matters the church may think proper to record.

"That we will hold a church meeting at Zion



WHETSTONE CHURCH, WHITLEY CO., KY.

preach in the Valley and Zion shared in their ministrations.

In 1933, Zion celebrated her 100th anniversary. It is still a good active rural church with the work carried on by grand childrer and great-grand-children of those who set their hand to that charter over 100 years ago.

*In 1919, J. W. West held a meeting at the Zion Church and in his perusal of the records, discovered that it was unlawful to baptize a slave without the permission of his master. A slave requested to be baptized. Consequently at a church meeting, a brother was appointed to see the slave owner to obtain permission to baptize this negro slave.

Full investigation will demonstrate, we believe that the Stone and O'Kelly movements and that of others, antedates the Campbell movement. Several movements almost simultaneously were promoted to discard party names as divisive and to reject all human creeds, traditions and rules made to govern churches by uninspired men as tests of fellowship.

Surely God's clock had struck the hour under His providence for a real restoration and not a mere reformation that had resulted in denominations being divided and sub-divided into several different denominations.

The Whetstone Church, Whitley Co., Ky.

By J. T. Boyd

The Whetstone church was organized before the year 1810 according to the old church book. James Storms was the first minister of this church. He preached for this congregation the second Lord's day in each month according to the records. The congregation was first organized on Poplar Creek

*By the editor and publisher.

and later moved to the Lawson Bend across the Cumberland river from where it is now, and then to the present location.

I am confident from the tradition handed down that "Raccoon" John Smith was the organizer of this church while a Baptist preacher as he came across from Cumberland Gap then down the Cumberland river and then down Popular Creek where it was first organized, while the record book does not give the names of the officers, nor does it give any proceedings or minutes of its meetings.*

(A record apparently missing, shows that the party name Baptist was dropped for the name Christian prior to 1820. It is therefore one of the oldest churches in Kentucky to enter into the movement for the New Testament teaching and practice.

The picture which appears in connection with this history shows the great crowd in 1909 on the Centennial when J. W. Masters was the chief speaker. J. W. West preached on their 120th anniversary.)

Boone's Creek Church of Christ

By J. W. West

Churches at Newburn and Snowville, Virginia, Washington County, Tennessee, built houses of worship with galleries to accommodate the seating of Negro slaves who were members of these churches.

Under a chapter heading, "Tennessee," in Brown's *Churches of Christ*, is an article written by J. H. Rowhac in which reference is made

*Tradition handed down by older members indicates that "Raccoon" John Smith preached on Popular Creek to this Congregation on a trip from Tennessee. (J. W. West.)



BOONE'S CREEK CHURCH OF CHRIST

to the work of Barton W. Stone and his co-laborers as first making the plea for the restoration of the New Testament Church in Tennessee.

The church records give the names, among many who held their meetings, of Ashley S. Johnson, J. D. Hamaker, J. W. Masters, A. I. Myhr, W. H. Book, William C. Maupin, and R. E. Elmore.

The following ministers went out from this church, Boone's Creek: Spotswood Dodge, Aug. 1850; Hezekiah Hinkle (colored) Feb. 17, 1866; William C. Maupin, Aug. 17, 1867; A. C. Maupin, son of Wm. C. Maupin, and John Preston Ellis, a nephew of Wm. C. Maupin.

The church had difficulty in exercising discipline in an effort to withdraw fellowship from disorderly persons by their friends and relatives electioneering among their friends, and disorderly persons being retained. On March 6, 1886, a letter was addressed to Elder Isaac Errett for advice. His reply at length reveals his wisdom in the counsel given by which churches might profit to-day.

(The above is compiled from an address delivered by A. Preston Gray, September 20, 1934, at the Boone's Creek Church centennial celebration, published in the *Herald and Tribune*, Jonesboro, Tennessee).

The above reference to Barton W. Stone by J. H. Rowlhac, and records in Virginia, and other states, prove without doubt that the Barton W. Stone movement and that of his co-laborers and that of others, antedates the Campbell movement for a return to the New Testament teaching and for Christian Union. The book of 357 pages on Barton W. Stone by Charles C. Ware, of Wilson, N. C. fully verifies this fact. Our people have not given the Barton W. Stone movement proper credit for its great value when merged with the Campbell movement.

Early Church History on the Watauga-Holston

By Mary Hardin McCowan*

Although coming into existence later than their sister churches in the Watauga country, the Disciples of Christ, or Christians, have been no less zealous or fruitful in their endeavors.

It is interesting to note that about the same time that the Restoration Movement began under the leadership of Thomas and Alexander Campbell and Barton W. Stone in Pennsylvania, West Virginia and Kentucky, that there was a similar movement in this region. Just prior to 1800, James O'Kelly, an early minister of the Methodists in North Carolina, favored the congregational form of government and the New Testament as the only book of discipline. When his own church, under the leadership of Coke and Asbury, adopted the episcopacy, O'Kelly and his followers withdrew. This occurred on Christmas Day, 1793, at Manakin Town, N. C. They adopted the name "Christian", acknowledged Christ as their only head, and the Bible as their only rule of faith and practice.

Another most striking figure was a native of Sullivan County, Tennessee. Born in Holston Valley in 1784, John Smith left at the early age of eleven, and went to Powell's Valley, then on to Kentucky where in 1804 he was baptized into the Baptist Church. Later he moved to Alabama where he continued to preach. Having lost his two children in a fire, and his wife by death, he decided to go back to Kentucky on a visit. He reached there during a meeting at Crab Orchard. Clad in coon skins and rags, he responded to a call to address

*An excerpt from an address given in 1929 at the Semi-Centennial of the First Christian Church in Johnson City, Tenn.

an overflow meeting. It was here he received the name of "Raccoon John Smith." Later, in 1820 began to have a religious revival in his own soul, and having heard of Alexander Campbell in 1824 he visited him in Flemingsburg, Ky. Campbell met him with these words "Oh, is this Brother Smith? I knew Brother John Smith very well, but have never seen him before." In 1827 his heresy was discussed by the Baptist church and he was given a year to return, which he never did. He spent his entire life preaching, very much as Sam Jones did, receiving little or no pay, and died at the age of eighty-four years, while visiting a daughter in Missouri. His bones were brought to Kentucky and lie close to those of Henry Clay, in Lexington.

Owing to many records being lost, it is hard to ascertain just when the first Church of Christ in this region was organized, but it is the best opinion of the writer, after examining all known records, that the old brick Church on Boone's Creek is the pioneer church in upper east Tennessee. It is an established fact that Post Oak Springs Church in Roane County was the first in Tennessee. There is a marker on the highway between Rockwood and Kingston with this inscription: "Post Oak Springs, Tenn. Christian Church,—the Mother Church of the State. Founded A. D. 1812. Major John Smith, Acred & Long, followed by Isaac Mulkey 1830. The Randolphs 1840. W. J. Owings and J. H. Acuffs. 1850. Continued by Owings, Smith and Acuffs. A. D. 1925. This Tablet erected in memory of the above leaders."

The earliest records in the Boone's Creek account is dated 1832. This is a receipt given by Brother William Stewart to Brother William White. It is for \$30.00, being his pay in full for his labours for the past year of 1832. The first entry says—"We, the members of the Church of Christ at

Boone's Creek have met together on the twentieth day of September in the year of our Lord 1834, and according to the Acts of the Apostles, the church hath chosen from among us seven men of honest report and ordained them as elders of the church. Daniel Fox, a member of the church, was appointed clerk by the church on the same day and year later above." Yet, we find that a letter was written by Ira Howard, clerk to Buffalo Church on July 19, 1834 about Jeriel Dodge, a preacher. It is a known fact that James Miller, who had come from Maine and had been ordained in Kentucky by Barton W. Stone, was dismissed from Sinking Creek Baptist Church in 1825. Miller performed marriages as minister of the gospel in 1826. The great meeting on Boone's Creek was held about this time, the Brick Church being the outgrowth of this revival. Many members of Buffalo Ridge, the oldest Baptist Church in Tennessee (dating 1778 and of Sinking Creek Baptist (dating about 1785) came into the Christian Church then; so the Boone's Creek Church must have had its beginnings about 1830.

Buffalo Creek Christian Church (now Milligan College) claims a close second, for the obituary notice of Brother John Wright says that he united with Buffalo on June 24, 1832. Wright had been dismissed from Sinking Creek Baptist Church on November 20, 1830.

Union Church on Cherokee Creek, dates from 1835. A notice in Boone's Creek records on August 18, 1843 tells of the annual meeting held at that time, with John Wright presiding as Chairman, and David T. Wright as Secretary.

There were churches at Central, Gap Creek, and Oak Grove, all in Carter county; Popular Ridge in Sullivan county, and Hale's Chapel and Jonesboro in Washington County, all being early ones.

The First Christian Church in Johnson City was organized on November 12, 1871 at the home of William Young, in an old brick house still standing today on Cedar Street. James Miller, before his death on February 19, 1874, deeded a lot to the church on main street in Johnson City, as a site for a building. The building was erected and dedicated in the fall of 1879, with Dexter Snow, of Virginia, in charge of the dedication. Brother Maupin having been its first preacher since 1875.

There are several men who did a great deal to further the cause of the church in this section other than those to whom space has already been given. Among these were: James R. Scott, a native of Turkeytown, and a member of the early church here. He was in the Federal army, and after the war he and his wife, who was Christine Mottern, moved to a farm on Sinking Creek near King's Springs. They were charter members of the First Church in Johnson City. Although Brother Scott held no regular pastorates, he supplied when preaching was needed. He died in 1890, and is buried in Turkeytown in Mottern Cemetery. "Aunt Tiny" as his dear little wife was usually called, lived until 1908. I have childhood recollections of this "tiny" little saint who always attended church in Johnson City. Their descendants are carrying on today in the church.

David M. Buck, the son of Ephriam Buck and Agnes Taylor, was a native of Carter (now Unicoi) county, his father having served as captain in the War of 1812. They lived near Okalona Station on Buffalo Creek, and the Bucks were members of Buffalo Creek Church. He had two sons, David T. and Ephriam Buck, who were both Christian preachers in this section.

David McInturff. Of him Col. E. C. Reeves says:

“He was a rough scholar. I did not know him intimately, although I heard him preach frequently in the old Brick Church. I did admire his strength of intellect and his earnestness. He could grip an audience and hold it with a tenacity surpassed by few in his day. My, how I did enjoy the two days debate between him and Brother Newel of the Baptist Church in the grove by the old Baptist Church in Sinking Creek. It was a battle royal. Each contended for the mastery over the question whether baptism was essential to salvation, and each convinced his partisans, if none other, that he was right.”

James Beckett, also a charter member of Johnson City Christian Church, preached often. Madison Love is another early preacher.

Jeriel Dodge, who preached at Boone's Creek in the early days, caused a great disturbance between the Baptists and the Christians as we find in both the Sinking Creek and Boone's Creek records. It seems that he was finally restored by Boone's Creek and about the middle of the century went to Kentucky.

The Wrights. David T. Wright was ordained to preach in the Christian Church in August, 1841. He was a member of the Sinking Creek Baptist Church. From their records, we find that David T. Wright asked for a letter of dismissal on August 20, 1838. He evidently moved to Blount County, for he brought back to Sinking Creek in December, 1839, a letter from the Six-Mile Baptist Church in Blount County, Tennessee. On July 17, 1841, Sinking Creek Church declared an unfellowship with David T. Wright for joining another society of a different faith and order. He served as secretary to the annual meeting in 1843 at Boone's Creek, and preached for the church at Weavers (Concord), and some people say he or-

ganized that church.

Thomas Jefferson Wright was baptized in August, 1841 by James Ireland Tipton, and was ordained to preach in 1843. He figures prominently in the district for many years. He assisted Brother S. H. Millard to write an obituary for John Wright in 1876.

The above are only some of the names of men who have given of their all for the cause of Christ in this region, and who have given us our wonderful heritage today.

Buffalo Institute—Milligan College

Carter County, Tennessee

By Mary Hardin McCown in collaboration
with Mary Lyons Peebles

Some time prior to May, 1866, Wilson Gilvan Barker came to Buffalo Creek (now Milligan College), Carter Co., Tenn., to teach school. As there wasn't any school building, he began teaching in the old Buffalo Creek church. This was a large log building, the length of two or more logs, with two doors; one was in the end, or front, the other, in the side with the pulpit opposite the door. Soon Mr. Barker commenced to repair the building. Moving the pulpit to the end opposite the front door, he had an aisle through the center, ceiled the church within, while the exterior was weather-boarded and painted white. This made a very fine appearance so many years ago.

Preaching services were held at Buffalo Christian church every fourth Sunday of the month, always with good attendance. On the fourth Sunday in May was the big *May Meeting*, which was talked of, and looked forward to with gladness, and great preparations were made for this occa-

sion. Two sermons were delivered that day, and a big basket dinner was served on the grounds. So many people came from miles around to attend this meeting that it seemed like a big reunion. About 1894 or 1895 this church was torn away and a more modern one erected. This latter was dedicated about 1896. Now that one has given place to a more beautiful and convenient building, near the same place where the mother church stood on land given by Joshua Williams.

When Mr. Barker came to Buffalo, the nearest houses were those of Joshua Williams, on the ground of the late Alfred A. Taylor home today. This house was a part of the old Archibald Williams home. The owner was the father of Joshua, and son of the pioneer Edmund Williams. George D. Williams, brother of Joshua, lived across the creek, while up the stream was that of a cousin, Pinkney P. Williams. This latter family proved quite an addition to the church and school, for in it were reared eleven boys and three girls. Across from the mill where the Williams house now stands was the house of Mr. Nathan Krouse. Mr. Barker found a home for his family over the hill on Toll Branch about a mile away, now the Usuary place.

The earliest record found of Mr. Barker's labors at Buffalo Creek date May 28, 1866, when he gave a receipt to George D. & S. W. Williams for \$5.87 paid in 9 bu. of oats at .50 & \$1.37 in cash, on a bill of \$18.50 tuition fees. This left a balance of \$12.63 to be paid. The tuition fees were for George Taylor Williams—\$7.50, Rhoda J. Williams—\$7.50, and for Ida Anderson—\$3.50. This simple slip of paper antedates the charter of Buffalo Male and Female Institute, which was granted at the 34th General Assembly of the State of Tennessee, passed December 10, 1866; signed by Wm. Heiskell, speaker of the House of Representatives,

and Joshua B. Frierson, speaker of the Senate.

When Mr. Barker felt the need for a school building a committee was called and all united heartily in this wonderful work. There is in existence the original subscription list dated June 7, 1867. The building was two story, brick, located on the top of the hill above the creek, for Mr. Barker had an eye for scenic beauty as he selected the site. Soon it was decided to build some houses for light housekeeping for students, and Mr. Sam W. Hyder, one of the trustees, built a two room house near the Institute. This was the house that Prof. Hopwood first called home.

About 1872 Mr. Pendleton, of Virginia, took charge of the school, and he built a house near the Institute, where others were later built. Others who taught were Mr. Benjamin Akard, Miss Julia Young, and a Mr. Turner, also from Virginia.

In August, 1875 there came from Sneedville, Tenn., where he had spent some time, Josephus Hopwood and Mrs. Hopwood to take charge of the school. The original two story brick building with the two rooms, one above and one below, was added to by Mr. Hopwood. In 1881 the cornerstone was laid for Milligan College, and Buffalo Institute became apart of it. Mr. Barker gave over the work to the Hopwoods, and left to reenter the ministry, which he continued for several years in Missouri, returning to spend his last days with a daughter, the wife of a son of Joshua Williams—"George Dot" Williams, who lived at the foot of the campus. There he died in 1905.

The first graduating class to leave the halls of Milligan College was on May 14, 1882 with the following members—C. B. Armentrout, George E. Boren, Charles F. Carson, Aaron A. Ferguson, George W. Hardin, Lucy Hardin Matthews, Lula Crockett Hendrix, J. H. Rutrough, James H.

Smith, and James A. Tate. All except the last named, James A. Tate, have gone to the great beyond. Mary Lyons Peebles was a member of that class, but left before graduation.

This was the beginnings of Milligan College. Who can estimate the great good that has been accomplished all these years, the wonderful influence of Christian workers for the "Giver of All Good."



SUPPLEMENT

**Thomas J. Stone**

April 13, 1830—April 13, 1903

By J. W. West

Thomas J. Stone was born in Carroll County, Virginia, April 13, 1830. He was married to Miss May Vaughan in 1851.

Being a member of the Methodist Church, he entered its ministry about 1852. Dr. Chester Bullard and Brother Stone had agreed to enter a joint debate on the subject of baptism. The debate was to be held in Franklin County. Dr. Bullard started on his trip the day before the debate was scheduled to begin in order to be on time. Riding

horseback, he met Brother Stone and in the conversation that followed, Dr. Bullard decided that Brother Stone was not anxious to debate after he had given his side of the question due consideration. Dr. Bullard spent the night with Brother Stone and for hours they discussed matters until Stone was convinced that he should be buried with Christ in baptism to fulfill the New Testament requirements. At first Mrs. Stone presented a stumbling block to his being baptized, but after awhile, she, too, agreed to complete her obedience to Christ rather than be satisfied with a substitute begotten by the Church of Rome. On the next day a large crowd assembled for the debate, and what a surprise to learn there would be no debate, but that the Methodist minister and his wife would be baptized by Brother Bullard. Such an act created a sensation in the year 1866.

Brother Stone became one of the real leaders in preaching for the Restoration Movement in Virginia. His educational qualifications, his saintly life, his pulpit ability, all combined to make him well known and much beloved.

Preachers in Virginia met annually and read papers on subjects assigned for their mutual instruction and edification. Brother Stone often was the critic who reviewed the papers, and he was not sparing in his criticism, according to reports.

For several years he was the evangelist in the South Piedmont District. His work was chiefly in Franklin, Henry, and Pittsylvania counties. He baptized over two thousand persons. The aged members who knew him so well speak of him in reverence. His pulpit ability was generally recognized as surpassing many preachers of that day.

He died at Pattie, Va., (now R. F. D., Rocky Mount, Va.,) April 13, 1903, at the age of 73 years. His works do follow him.