

The Influence Of Alexander Campbell In Alabama



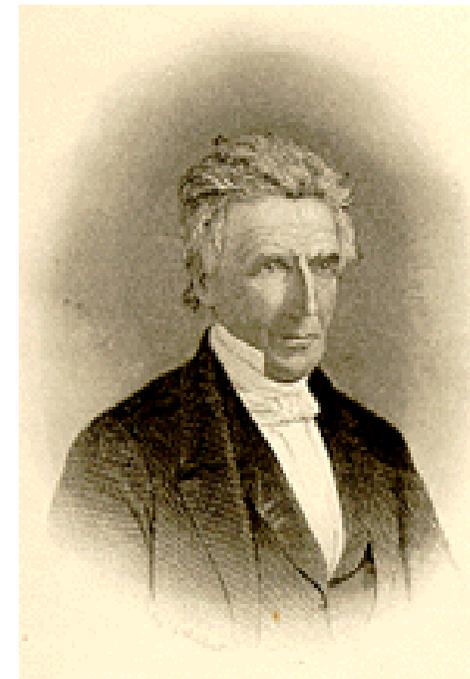
1839, Age 51

Evangelist In Alabama

1839

1857

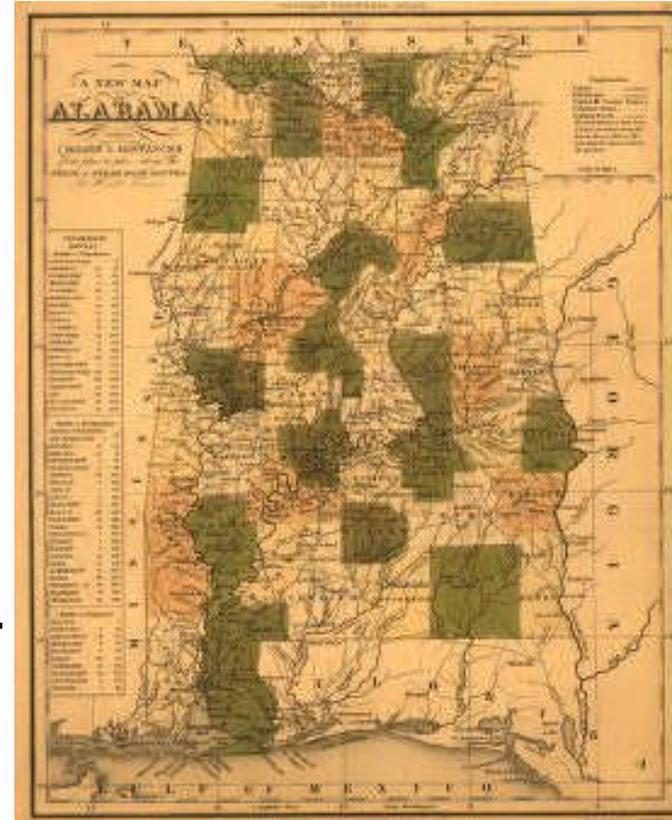
1859



1853, Age 65

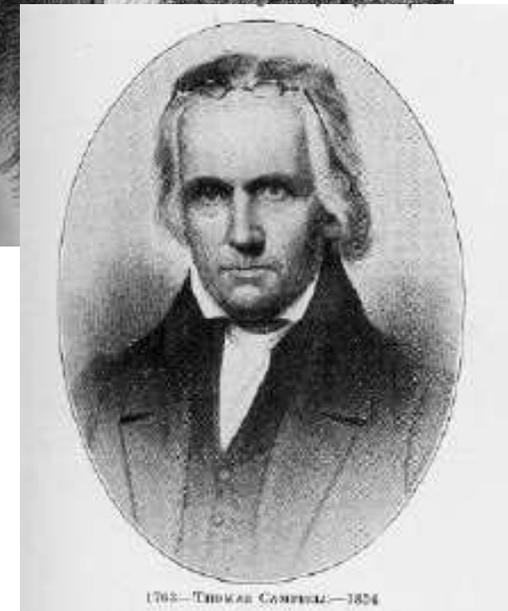
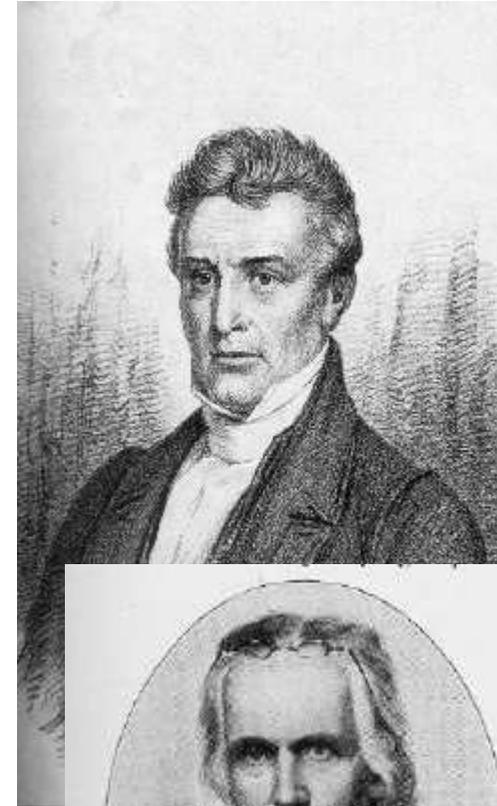
Early Preachers In South Alabama Influenced By Alexander Campbell

- James A. Butler, Carlowsville, Wilcox Cty.
- Dr. David Adams, Pine Apple, Wilcox Cty.
- A.B. Walthall, Marion, Perry County
- W.H. Goodloe, Mt. Hebron, Green Cty.
- Alfred Berry, Selma, Alabama
- Jabez Curry, Oak Grove
- Arnold Jolly, Mt. Hebron, Green Cty.
- William Payne, Sandy Ridge, Lowndes Cty.
- P.F. Strother, Clinton, Green Cty.
- W. H. Hooker,
- P.B. Lawson, Marion, Alabama
- W.C. Kirkpatrick, Fair Prospect, Montgomery Cty.
- J.M. Barnes, Montgomery, Highland Home, Strata, Montgomery Cty.



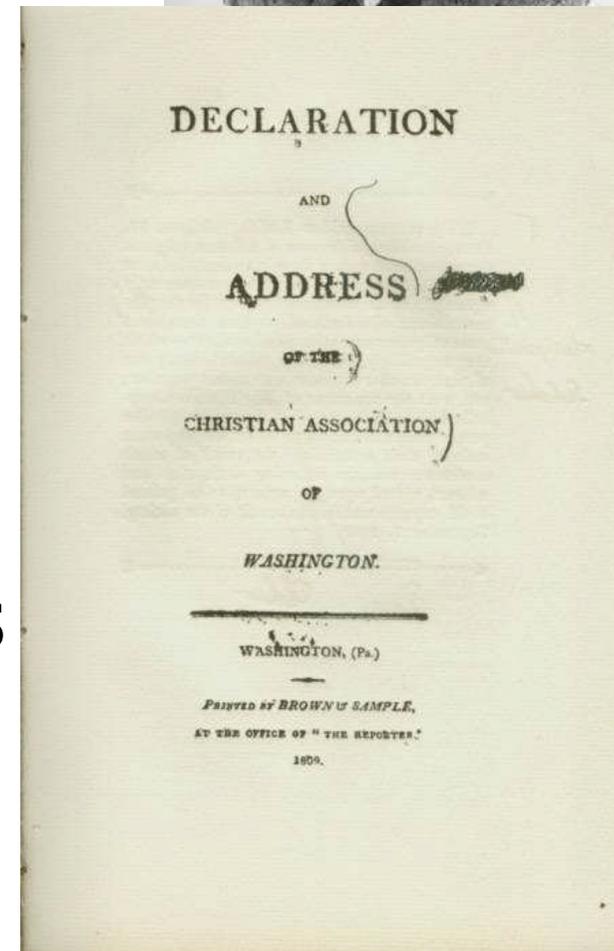
Early Life Of Alexander Campbell

- Alexander Campbell Born In Ballymena, County Antrim, Ireland, September 12, 1788
- His father, Thomas Campbell (1763-1854) arrived in the U.S. two years prior to his son, May, 1807
- During the two years both father and son came to the point of recognition that Presbyterianism was foreign to the Ancient Order of Things



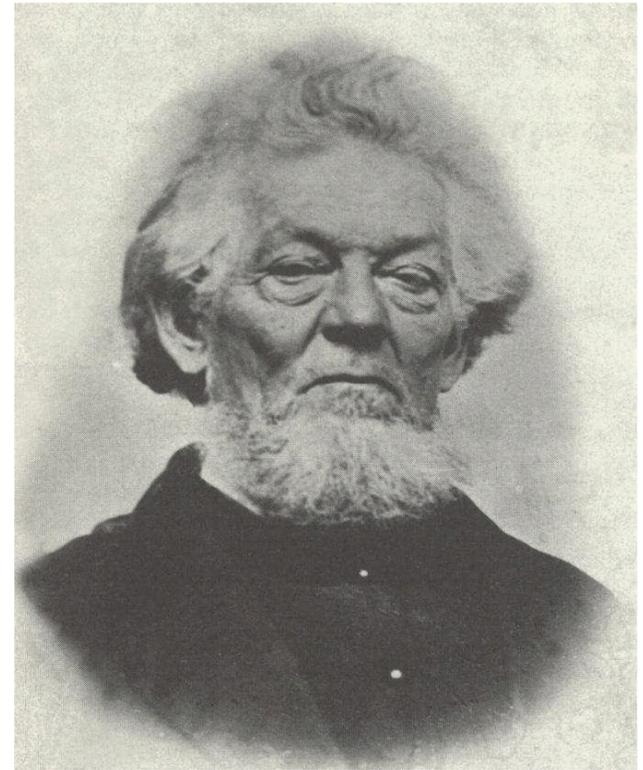
Early Life Of Alexander Campbell

- Summer, 1809, Thomas Campbell pens the words of the Declaration & Address
- October, 1809 Alexander Reaches Washington, Pennsylvania
- 1810, July 15, A.C. preaches his first sermon on Matt. 7:24-27



Early Life Of Alexander Campbell

- June 12, 1812 Immersed By Elder Matthias Luce, Of The Baptist Church, On The Confession Of Faith In Christ As The Son Of God, in Buffalo Creek
- By Mid-1812, Thomas Campbell, Concedes To Alexander The Leadership Of The Movement At Age 24
- Admitted To Redstone Baptist Association

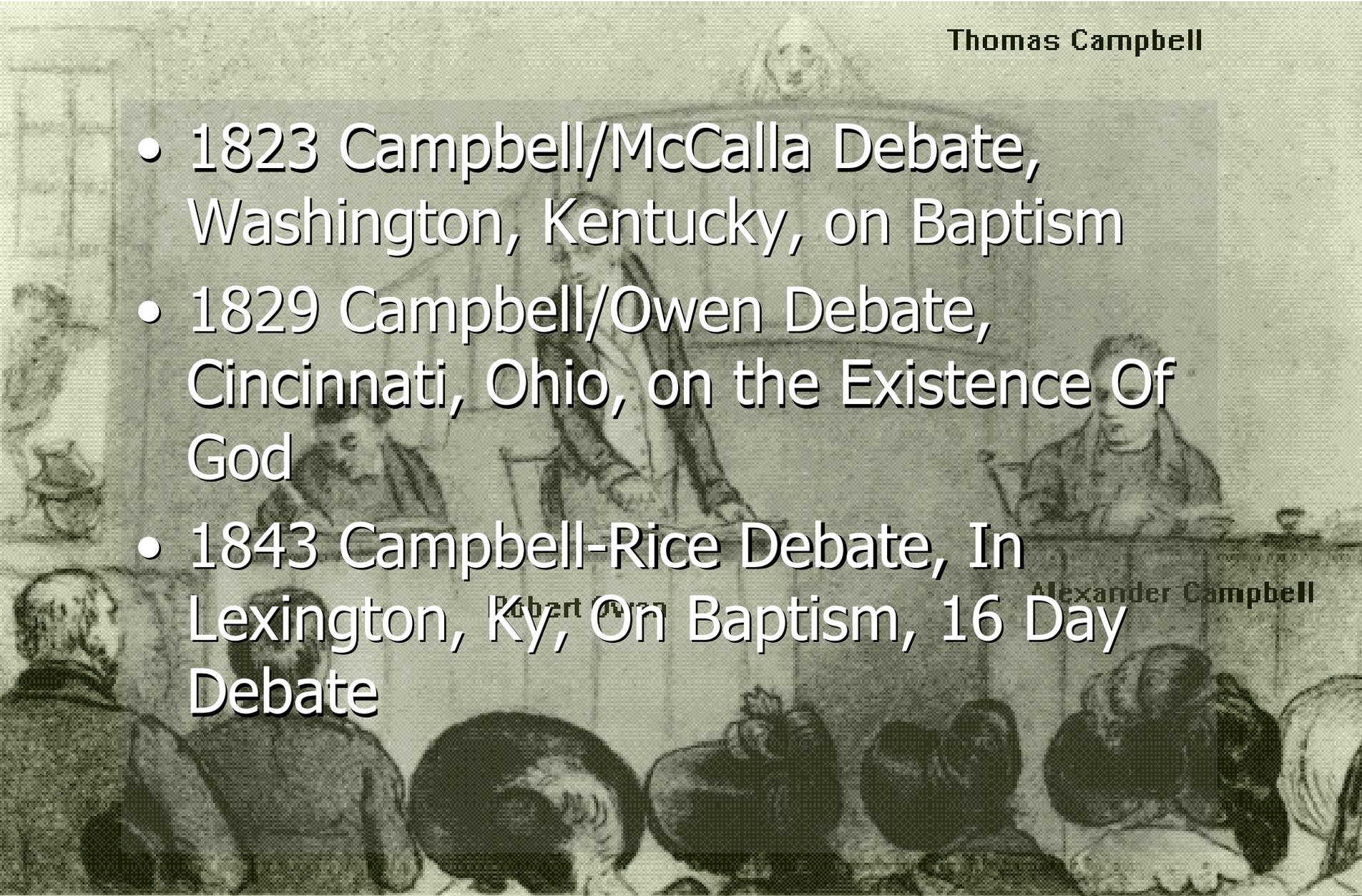


Matthias Luce



Sermon On The Law

- 1816 – Brush Run Church Was A Part Of The Redstone Association
- August 30, 1816 – Meeting of the annual gathering of the Redstone Association @ Cross Creek Baptist, north of Wellsburg, W.Va.
- Showed Difference Between The Old Law Of Moses & The New Law

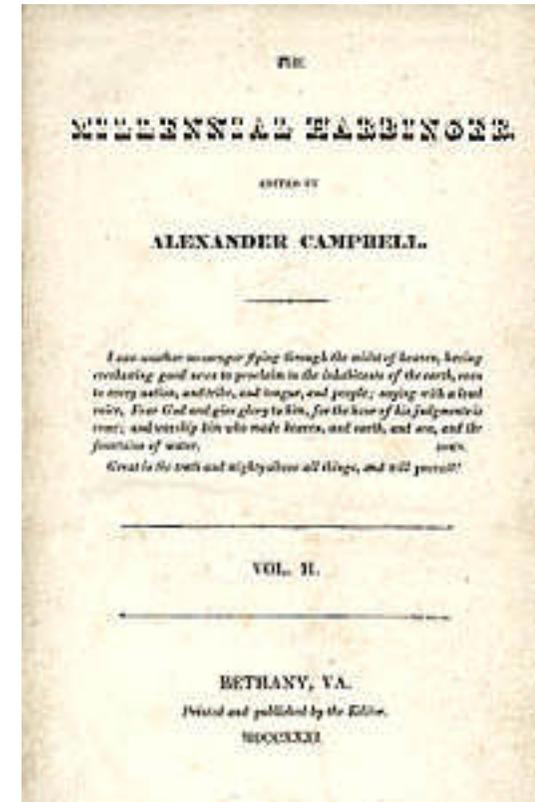
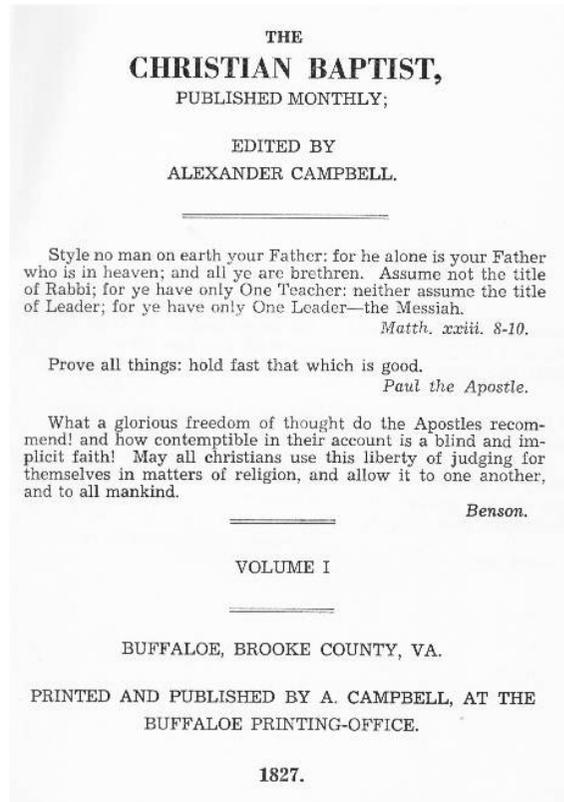


Thomas Campbell

- 1823 Campbell/McCalla Debate, Washington, Kentucky, on Baptism
- 1829 Campbell/Owen Debate, Cincinnati, Ohio, on the Existence Of God
- 1843 Campbell-Rice Debate, In Lexington, Ky, On Baptism, 16 Day Debate

VIII DEBATE BETWEEN OWEN AND CAMPBELL

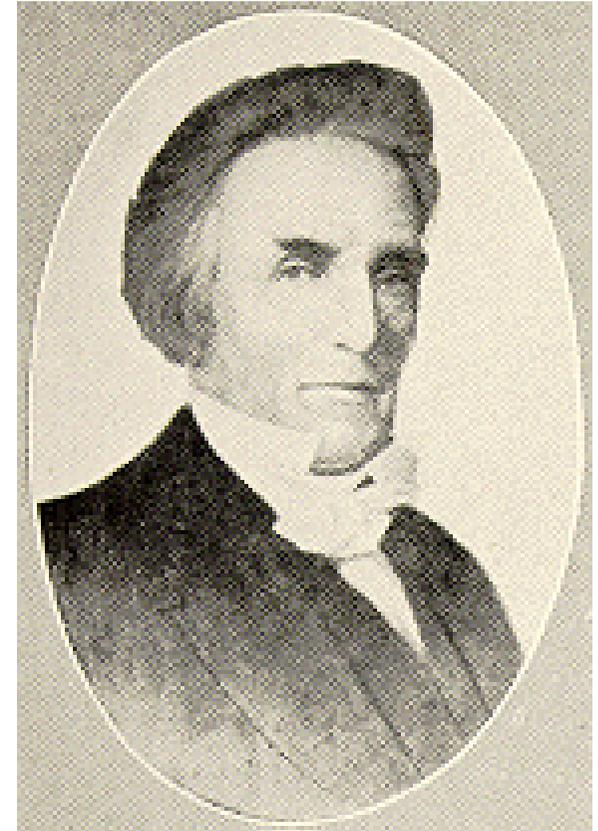
The Influence Of His Journals



- 1823-1830 – The Christian Baptist
- 1830-1870 – The Millennial Harbinger

Early Contact With Alabama

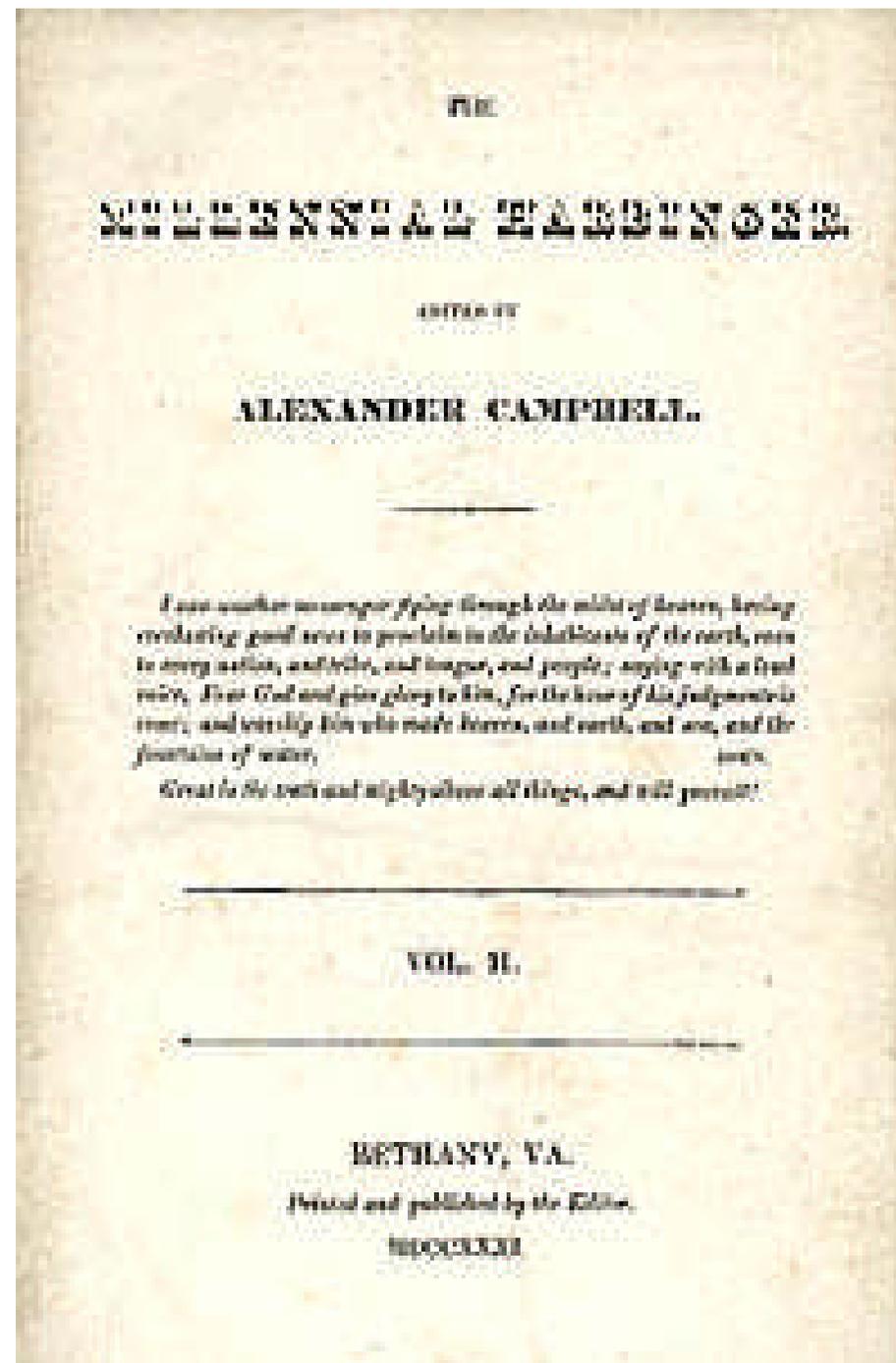
- Periodical - Christian Baptist – CB Vol. 5, #8, March 3, 1828 – p. 200, New Agent for Alabama, Elder John Favor, Limestone Cty.; Vol. 12 #6, July 6, 1829, purchases of back issues of CB by Bishop John Favor
- 1829, CB Vol. 7 #2, Sept. 7, 1829, p. 52 – Under “New Agents,” Jonathan Wingate, Bellville, Alabama



1830, Age 42

January 4th, 1830 Begins The Millennial Harbinger

- It is not until 1830 that A.C. parts with the Baptists and closes the Christian Baptist with the Vol 7, #12, July 5, 1830 Issue



Early Contact With Alabama

- James A. Butler
 - Baptist who learned the way of truth through teaching in the Millennial Harbinger

CARLOWSVILLE, *Alabama*, May 27, 1833.

Brother Campbell,

AFTER a prayerful and deliberate examination of Scripture facts, as arranged and developed in your voluminous compositions, and the attendant reasons for such developments, I am necessarily and satisfactorily h-ought to acknowledge the high benefits which their truths have afforded me.

Before God, angels, and men, I have no other motive in the espousal of *the ancient order of things*, as contended for by you in your labors of love, than the honor of my King, the benefit of others, and peace of my own soul. I have not come to a conclusion upon the merits of your writings, without a minute and critical examination of them-with my Bible (blessed book!) before me, and my God in my mind.

I assure you, that in the examination of your views, I was not hurried forward to a favorable conclusion by any prepossessions either for you or them. No; far from it. The first circumstance which led me to an investigation of your writings, was a *sui generis encomium* passed upon your debate with Mr. Walker, by a brother Baker of Alabama.

EXTRACTS FROM LETTERS.

CARLOWSVILLE, Ala. July 9, 1833.

IT is now 10 o'clock, A. M. The heavens are overspread with portentous clouds. I have been shut up in my studying room over your preface to the four gospels. To-morrow I am called to attend at a congregation over which I have presided 15 months, to show cause why sentence of death should not be pronounced against me, seeing that I have embraced *the ancient order of things*, contrary to the custom of the clergy. My dear brother, if heaven be not the ultimatum of those who contend for this order, no where else can an equivalent be found.

You are charged with every thing which falsehood can instigate. You are said to be Arius' friend, Arminius', &c.—but above all, to deny the operation of the Holy Spirit upon the heart of the sinner in conversion; teach regeneration in water; an enemy to textuaries; the Bible's sufficiency; special call, (O how this hurts!!) your salary for mental labor is reported to be worth 50 or 60,000 dollars per annum, &c. &c. &c.

I am stipulating with an editor who publishes a paper at Cahawba, Dallas county, to publish your essays on the Holy Spirit—Call—Bishop's Office—Missionary Schemes—on Election, &c. I know that your sentiments are public property.

Every denomination here is on the alert. If a Hewitt or Smith, &c. would consent to spend one or more years in this section, my home should be his. Do write to some of them on this subject.

In hope of that good reward above, yours,

JAMES A. BUTLER.

N. B. The nature of my trial to-morrow, is, whether my bishopric shall not be taken away and given to another.

J. A. B.

CARLOWSVILLE, July 10, 1833.

Dear brother—ON Saturday last the congregation over which I presided, and at which my membership was, took up my case in the following manner:

“Brother Butler, you are charged with preaching Campbellism, which we believe to be a great digression from the old orthodox way.”

I asked the brethren if they had acquainted themselves with Campbell's views.

Ans. “No. But you (replied they) do not preach as formerly.”

I replied I did not, but was prepared to show the reasons why.

They responded that they “were not able to argue the points with me.”

I replied that they could call a conference of the preaching brethren, before whom I would delight to appear.

“No, No.”

They asked me to give my views on the Holy Spirit's office.

I did so by reading the testimonies of God.

“Well,” responded an old deacon, “that is my belief;” but told the church, with a deep groan, [profound logic here!] that I had strayed.

I told the congregation that I had truly embraced Campbell's views.

They replied, “That is enough.”

The Moderator put this question: "You, brethren, have heard brother Butler. Those who oppose *him*, rise."

None rose. I knew that a part would be forced to vote against me. I thought it most expedient to withdraw. Did so. Preached the next day (Isa. ii.) to an over-crowded house. Begged for stated privileges of the house. Two only opposed. But refused acceptance unless they were unanimous. Other houses were proposed for my accommodation, one of which I accepted. Brother Campbell, do the 11th and 17th chapters of Revelation, and 2 Thess. ii. refer to the present time? O Lord, have compassion on Zion!

My dear sir, were I to depict in a regularly written essay, the present aspect of affairs here, among those denominated religious, your soul would mourn. I do pray that God may hover over me, and especially his good begun cause.

In hope of immortality,

J. A. BUTLER.

☞ Before God, they have not a written specification against me, and they declared they had not aught against my religious character, other than my faith.

J. A. B.

[The more good you do, the more you will be reproached. The more slander, obloquy, and reproach, the better for the cause; and the more suffering, the more happiness for the righteous. "Rejoice and exult; for great is your reward in heaven, if you suffer for *righteousness' sake*." No pity for the man who is commanded to rejoice and exult in his persecutions and reproaches. 'The more the better for the truth and them who love it!']—*Ed*

Other Reports Sent In By J.A.Butler

- 1834 – MH p. 519, from Williamson, Lowndes County, Aug. 14th, Concerning further confrontations among the Baptists
- 1834, July 31st, MH p. 521, from Carlowsville, AL, discussing “regeneration.” Also, Sept 27th reporting the conversion of two men. Another letter on Sept. 28th, again reporting on baptisms and sharing his understandings on worship issues; Another Bible questions is answered on page 547 of the Nov. 1834 issue.
- 1835, p14, Under the title, “Progress of Reform” Butler reported the Baptism of a Methodist Minister

- 1835, p. 18, Under the title, “Reformation Periodicals” it was announced that a new publication in Alabama was being produced by James A. Butler, and a Brother A. Graham, under the title of “The Disciple.”

TERMS.—*The Disciple* will be published monthly at the Office of the “Flag of the Union,” Tuscaloosa. It will be neatly printed on good paper, with small type, and contain 24 pages in each number, making in the year a volume of 288 pages. The subscription price will be \$2.00, paid within the year, which will be cheap for the size and quality of the work. Any person paying for ten copies shall have the eleventh gratis. The first number will appear in January, 1836. Communications addressed to *Graham & Butler*, Tuscaloosa, *post paid*, will receive attention.

[I know of no brother in the great valley of the Mississippi, whose zeal and devotion, super-added to intelligence, is more deserving of the hearing and patronage of those favorable to the cause we plead, than brother Butler of Alabama. His associate in the proposed publication, we understand, is also well furnished for the good work. I have waited for an interval in the birth of periodicals to make some remarks upon this subject; but must defer making them so long as we have any new one starting into life.]—ED. M. IL.

- 1836, MH, p. 161 – Update on “The Disciple.”

‘ The Disciple. ’

THE following manly, rational, and decisive language occurs in the portico of the first number of “*The Disciple*,” edited by our brethren *Butler* and *Graham*, of Alabama. This is the *introduction* to the first fruits of their labors in the editorial department, and it speaks well for a liberal and abundant harvest. Brother Butler is long known to our readers as the morning star of the restoration in Alabama, by whose various labors, personal sacrifices, liberal contributions, and excellent spirit, the cause has obtained a fair commencement in that state. The first number, though so well filled with good sense and good information, I am persuaded gives no exaggerated view of what may be expected from these our fellow-laborers. I doubt not but the volume will rise rather than fall below the first number. But we give place to the introduction:—

Ed. M. H.

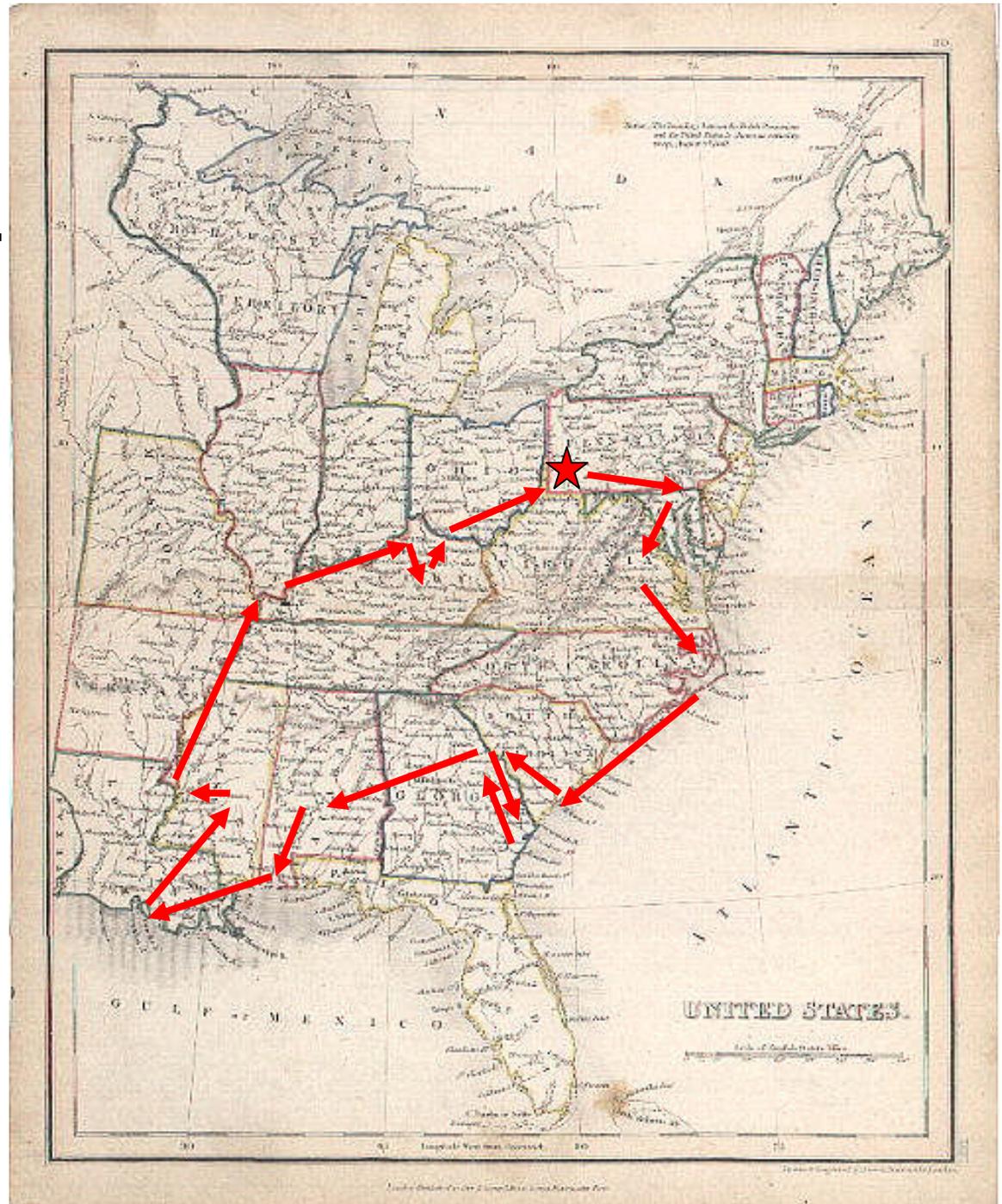
- In the January issue of the MH, 1839, A.C. began a series under the title, “Incidents On A Tour To The South” Explaining His Purpose

the pen.—Hence it is, that, although we make the grand tour of the United States once every month on the pages of the *Harbinger*, we feel it expedient occasionally to take an excursion, personally into some sections of this wide dominion, for the double purpose of acquiring and communicating, face to face, information on the great subjects of religion and morals.

In obedience to many calls from the South, we have been induced to undertake a long journey into those regions, and to spend a few months in scattering the seeds and principles of that reformation of faith and manners—of systems and of men—of sinners and of saints, to which we have consecrated our lives and labors. Such an object is the only one that could justify the husband of such a wife—the father of such a family—and the guardian of such a charge as that which Heaven in its benignity has vouchsafed to the Editor of the *Millennial Harbinger*.

1st Tour Through The South, November, 1838- March, 1839

- Six month tour including Virginia, the Carolinas, Georgia, Alabama, Louisiana, Mississippi & Kentucky – MH, 1839 p.312
- Arrived in Bethany, March 28, 1840
- Preached almost every day he was traveling either through public meetings or fireside discussions
- 6 Months, 5000 miles



1st Tour Through The South, November, 1838 - March, 1839

- | | | |
|------------------------|--|---------------------|
| 1. Baltimore, MD (E) | 17. Anderson, SC | 32. Clinton, LA |
| 2. Washington, D.C. | 18. Evergreen, SC | 33. Woodville, MS |
| 3. Fredericksburg, VA | 19. Ruckersville, GA | 34. Natchez, MS |
| 4. Richmond, VA | 20. Elberton, GA | 35. Grand Gulf, MS |
| 5. Charlottesville, VA | 21. Augusta, GA | 36. Port Gibson, MS |
| 6. Petersburg, VA | 22. Warrenton, GA | 37. Vicksburg, MS |
| 7. Wilmington, NC | 23. Montgomery, AL | 38. Louisville, KY |
| 8. Charleston, SC | 24. Hayneville, AL | 39. Shelbyville, KY |
| 9. Blackville, SC | 25. Mount Willis, AL | 40. Frankfort, KY |
| 10. Augusta, GA (S) | 26. Mt. Pleasant, near Portland, AL | 41. Lexington, KY |
| 11. Erwinton, SC | 27. Carlowsville, AL | 42. Versailles, KY |
| 12. Savannah, GA | 28. Mobile, AL | 43. Georgetown, KY |
| 13. Augusta, GA | 29. New Orleans, LA | 44. Mays Lick, KY |
| 14. Erwinton, SC | 30. St. Francisville, LA | 45. Maysville, KY |
| 15. Abbeville, SC | 31. Jackson, LA (MS) | 46. Wellsburg, VA |
| 16. Greenville, SC | | 47. Bethany, VA |

- 1st Tour Of Alabama, January, 1839 – Reported MH, May Issue, p.193

No sooner had we arrived at Montgomery, Alabama, than we were met by brother Butler, so well known to our brethren as the herald of reformation in this state. He was accompanied by brothers Kelley, of Haynville; Duckworth, of Dallas; and Lavander, of Illinois—men of high reputation among the brethren. Brother Davis, of Montgomery, also met us in the spirit of the gospel on our arrival in that city.

The Presbyterian, Methodist, and Baptist meeting-houses were shut against us, and the people cautioned against our heresy. Next morning, January 10th, we addressed a considerable collection of gentlemen in the court-house. We had concluded to make no farther effort to be heard in that city; but, on motion of Mr. J. E. Belser, Editor of the “Montgomery Advertiser,” and Judge Martin, friends to free discussion and gentlemen of liberal minds, a second appointment was made. Through the activity of these gentlemen, the citizens, gentlemen and ladies, turned out *en masse* on the same evening, until there was no room to contain them, in vindication of themselves from any concurrence

Summarizing Alabama

The Baptists in Alabama have been somewhat leavened with the doctrine of reformation, principally through the great liberality of brother Butler, who has dispersed thousands of dollars worth of books and pamphlets among that community and their friends, superadded to his own labors, and those of brother Graham and others. Many of the preachers are, as we learned, a sort of *days men*, half-way reformers, *formally* opposing, but *really* teaching the doctrine on various grand subjects of Christianity. This is an uncandid and unchristian course, and the Lord will not thank them for such services. There is, on the whole, a manifest misgiving in the confidence of multitudes in the doctrines, usages, and customs of the Baptist, as in those of other communities. But the want of biblical knowledge is so general, that little can be expected, until the people learn to read the Bible.

—Millennial Harbinger, 1839, page 195

Summarizing Alabama

Speaking of the lack for potential to grow spiritually in Alabama.

The whole economy of religious administrations in South Alabama is at fault. The house for meeting in, and the conduct of the meetings in those houses—the preaching, and the praying, and the singing, and all the rest greatly need reformation. This can only be effected by a more intimate acquaintance with the Bible; but this acquaintance will never be formed through the instrumentality of the present Baptist ministry. The people must read, examine, and think for themselves, or remain where they now are to the day of eternity.

—Millennial Harbinger, 1839, page 196,197

Struggles To Plant The Church In The South

We offered to the sects of the South a religion built on the Bible, the whole Bible, and nothing but the Bible; and none of the sects, as parties, would receive it. They would have a profession built on the Bible, and on something more or less than the Bible; but would not take the whole Bible, and the Bible alone. Some said they took the Bible, the whole Bible; but not one would say they would take the Bible alone. A creed, a book of discipline, some ecclesiastic formula they must have on the assumption that the Bible needed some such aid to adapt it to the present crisis. They admitted that while the church was pure, united, and happy, no other book was needed, and that no other book would be needed when Christians would again be united; but they contend that Jesus Christ did not provide for the present disjointed state of things, and that his Apostles left it to Doctors of Divinity to cure the diseases of Christendom by the patent specifics of their own sage inventions.

—Millennial Harbinger, 1839, page 185

Closed Minded Religious Southerners

We found society in the South as we found it in the West some twenty years ago. The people are safely lodged in the hands of the priesthood; and, in a good measure, leave it to their pastors to feed them where and how they think best. They seem to think it is their duty to pay the pastors for thinking and praying for them, and that if the pastors do not do their duty they will have to answer for it; but the faithful people will be free. Of course there are a few honorable exceptions in all communities; but so far as I had opportunity to observe, there are fewer in the "far South" than in any other portion of the

—Millennial Harbinger, 1839, page 185

Economically Poor & Ignorant

reading people: hence education is at a very low ebb in the South. I learned from the most respectable sources that a large proportion, say one half of the poor white population, cannot write, and many of them cannot read. Legislative provision has been made, and is making, to relieve these misfortunes; but they are, in my judgment, incurable. Plantations are generally large—from one to ten thousand acres; the poor spots are left for the poor people; and they live so far apart, or so few in one settlement that they cannot have schools, or send to them. An aristocracy of wealth fosters an aristocracy of learning; hence the South boasts of a few great men. But one of these great men costs more than a thousand little men. He lives on five or ten thousand acres, has from 100 to 500 slaves to work for him: and thus represents the mind, learning, and wealth of some hundred *white* men, a single remove from absolute ignorance and pauperism, for every ten men in comfortable circumstances.

—Millennial Harbinger, 1839, page 186

Report On Literacy In The US

SCALE OF EDUCATION IN THE UNITED STATES.

FROM the census recently completed by the General Government, the Richmond Compiler makes out the following interesting table, exhibiting a comparative view of the number of white persons over 20 years of age, in the different States, who cannot read or write:—

Connecticut, 1 to every 568; Vermont, 1 to every 473; New Hampshire, 1 to every 310; Massachusetts, 1 to every 166; Maine, 1 to every 108; Michigan, 1 to every 97; Rhode Island, 1 to every 67; New Jersey, 1 to every 58; New York, 1 to every 56; Pennsylvania, 1 to every 50; Ohio, 1 to every 43; Louisiana, 1 to every $38\frac{1}{2}$; Maryland, 1 to every 27; Mississippi, 1 to every 20, Delaware, 1 to every 18; Indiana, 1 to every 18; South Carolina, 1 to every 17; Illinois, 1 to every 17; Missouri, 1 to every 16; **Alabama, 1 to every 15;** Kentucky, 1 to every $13\frac{1}{2}$; Georgia, 1 to every 13; Virginia, 1 to every $12\frac{1}{2}$; Arkansas, 1 to every $11\frac{1}{2}$; Tennessee, 1 to every 11; North Carolina, 2 to every 7.

On The Control Of Political Leaders & Religious Leaders

United States that I have visited. Demagogues in religion and politics are a more respectable and influential class in the South than in the North. They are the sovereigns of the sovereign people. A southern politician dictates the policy of his constituents, and then having created them, he very agreeably represents them. Thus Mr. Calhoun having nullified South Carolina, admirably represents it. The great preachers follow the great statesmen, and having nullified the investigation and election of the people, dictate to them what they ought to think, believe, and do. Newspapers, magazines, and periodicals of every description are less common in this population than in any other American community. A cotton-growing people are not necessarily a reading people: hence education is at a very low ebb in the South.]

—Millennial Harbinger, 1839, page 186

End Of The Tour Report In MH

Thus ended a tour of six months, lacking a few days, in which we passed over more than five thousand miles in our meanderings through the states of Virginia, the Carolinas, Georgia, Alabama, Louisiana, Mississippi, and Kentucky. We spoke almost once for every day, and were all the time in a current of human beings, incessantly in conversation. Though often in apparently imminent peril on land and sea, on mountains and rivers, by night and day, in the public stages, rail-cars, and steamboats, we suffered not the slightest injury nor accident. We found many friends and some brethren every where, and succeeded mainly in the great object of our tour, which was not that of immediate proselytism; for not more than about forty confessions were made in our presence during the journey: our great object being similar to that of our first tours in Ohio, Pennsylvania, Virginia, and Kentucky—that of dispossessing the demons of prejudice, and propitiating an impartial and candid hearing of our whole pleadings with this generation.

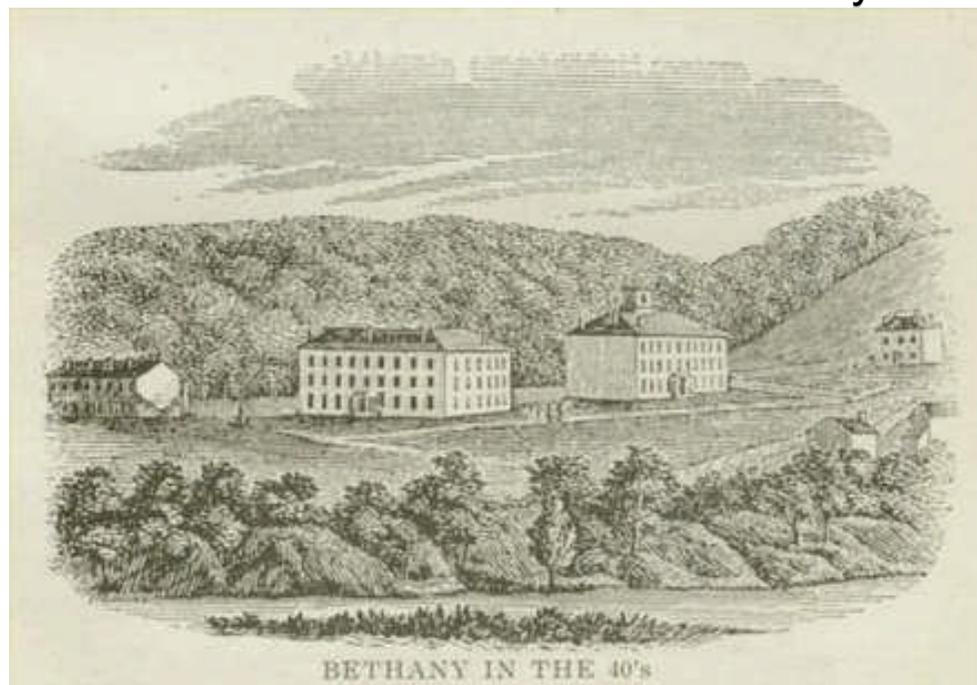
—Millennial Harbinger, 1839, page 312

Bethany College

- 1818-1823 Buffalo Seminary Was Operated Out Of His Home
- It was A.C.'s Dream To Open Another School
- Bethany College Began In 1840
- Before The Civil War: Six Graduates From Alabama
- Only Two After The War in The 19th Century
- 43 Total Graduates From Alabama in the 166 years of its history



Second Edition Added For Seminary



Invitation For Second Trip - 1856

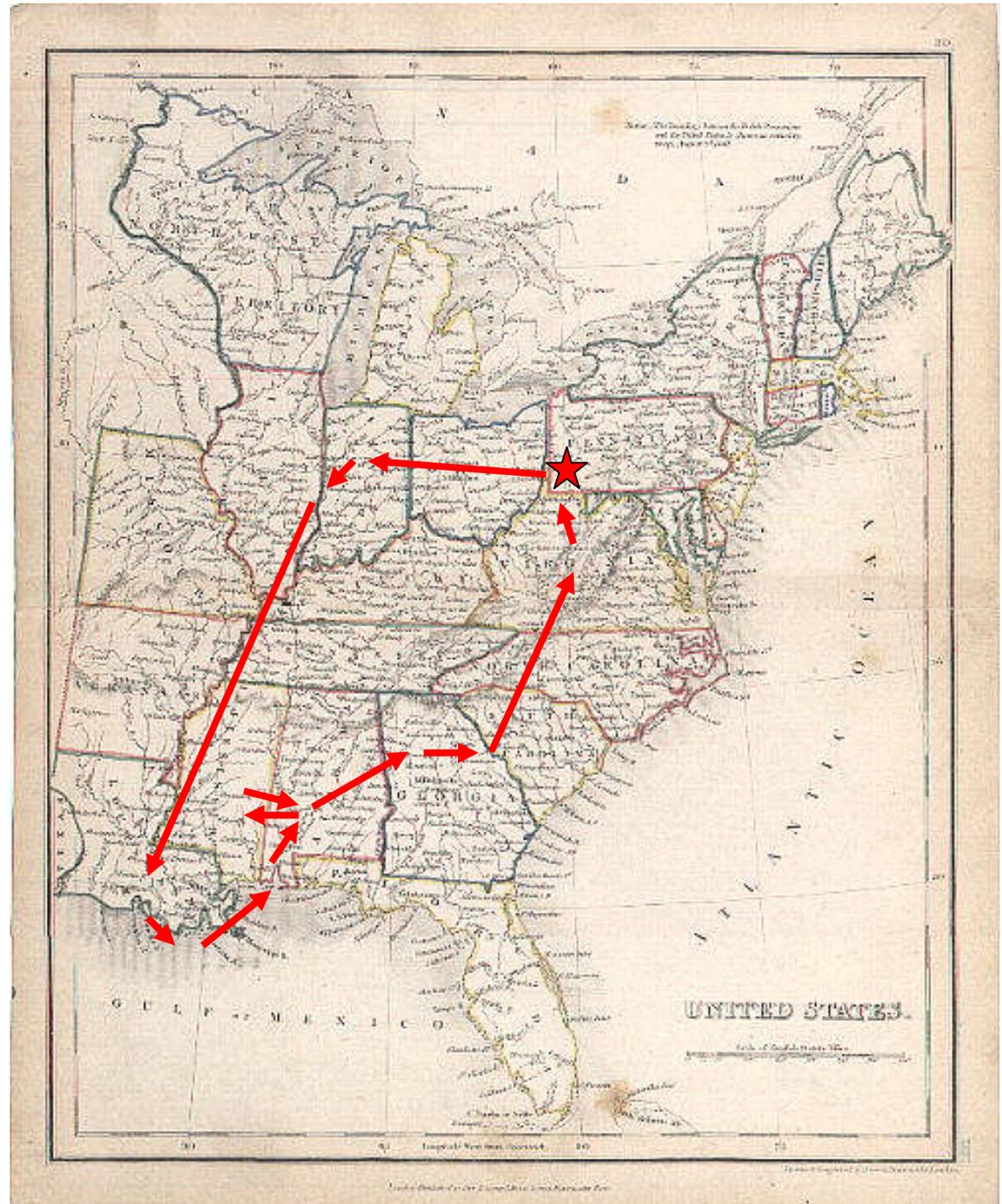
CONTEMPLATED SOUTHERN TOUR.

CRAWFORDSVILLE, Miss., June 18, 1856.

BROTHER CAMPBELL—*Dear Sir*: As Corresponding Secretary of the South Alabama Co-operation, I write you to solicit a visit from you the coming fall. Our Co-operation will hold its Annual Meeting in the city of Selma, commencing **Friday** before the **1st Lord's day** in **November**. Our brethren will be represented there, and are exceedingly anxious you should be with them, to comfort and strengthen them. We have a new and handsome house of worship in this pleasant and growing city, and the route from Wheeling there is all railroad, except from Montgomery to Selma, which is by river. The brethren of North Mississippi wish you to meet them in Columbus or Aberdeen, or both places; from either of which you can take railroad to Mobile. Great anxiety is manifested in all the South for you to pay us one visit, and a willingness expressed to do all in their power towards the endowment of Bethany Collage. If you can possibly do so, do come, for no point of the compass is struggling

Second Tour 1857

- February 26th – May 3rd covering 6000 miles
- Purpose, MH, 1857 p.309 – two-fold: to plead the cause of original Christianity & the appeal for Bethany College
- Traveled with son, Alexander



Sad Death Of Robert T. Goree

OBITUARY NOTICES.

MARION, ALA., Feb. 3, 1858.

BRO. CAMPBELL.—It becomes my painful duty to announce the death, by his own hands, of our friend and brother, ROBERT T. GOREE. This sad event took place on Tuesday, 18th of January, and he died on Wednesday the 19th. He had for some time previous shown signs of periodic derangement, had requested to be sent to the Asylum, and arrangements were making to remove him thence, but before consummated, in a fit of perfect insanity he stabbed himself in two places eventuating in his death about fifteen hours after. He was in

Marion on Monday, settled up his business of the previous year, went to the house of a friend in town to spend the night, and after going to bed and resting for some time, arose, put on his clothes, excepting his boots, which had been carried out to be dressed, proceeded on foot to his residence, seven miles from town, entered his own room before day, and about daylight committed the fatal deed. His wife at the time was in New Orleans on a visit to her mother.

Brother Goree was born November 11, 1822, and was at his death a little over thirty-five years of age. He united with the Christian Church in this place in 1849, and up to the time of this sad event lived a Christian life. He was a gentleman in his deportment with men, and so esteemed by all who knew him.

A kind husband and relation, a tender father, a most liberal Christian. I know no man raised as he was, in the lap of luxury and in affluence, and associated all of his life with that sort of society, who lived a more exemplary life. He had been twice married. His first wife died some two years since, a mem-

- 1858, MH, p.239,240

3rd Tour 1859

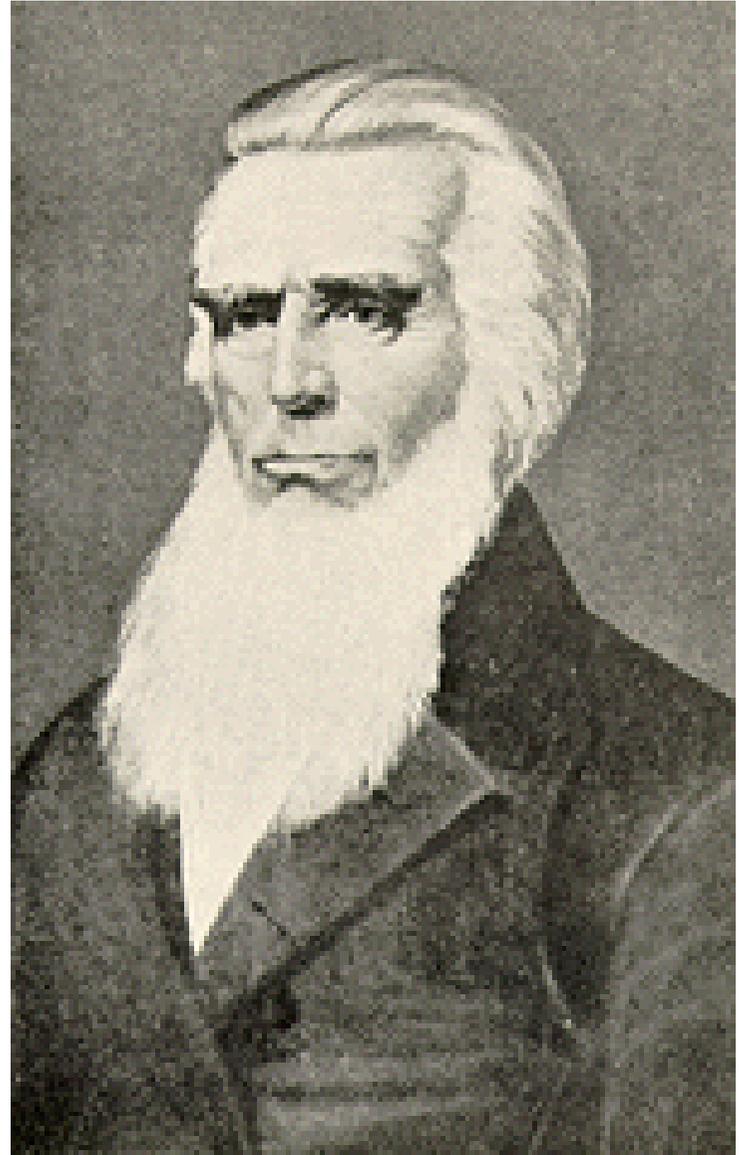
- “Nothing but absolute necessity which seems to be laid upon me by the burning of our College Building, Libraries, Apparatus, &c., could at this season and at my time of life with the many pressing demands calling for my presence at home, to take the arduous labor which are thus placed before me. If I did not feel that it is the Lord’s work, and that he will be my helper, I would shrink from the task.” MH, 1858, p.47
- Tour For Bethany College
- March 14th-June 7th, 1859



The Sage Of Bethany Goes Home

March 4, 1866
At 11:45 P.M
Campbell Finishes
His Course

His Wife Comforted Him With
"The Blessed Savior Will Go With
You Through The Valley Of The
Shadow Of Death." He replied:
"That He Will! That He Will!"
These Were His Last Words.



Buried Among His Parents, Wives & Children

In Memoriam
Alexander Campbell
Defender Of The Faith
Once Delivered To The Saints
Founder Of
Bethany College
Who Being Dead Yet Speaketh By
His Numerous
Writing And Holy Example
Born In County Of
Antrim, Ireland
Sept. 12, 1788
Died At Bethany, Va
March 4, 1866





Bethany College

