

United States Department of the Interior
National Park Service

OGT 11 1988

National Register of Historic Places
Registration Form

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name Philadelphia Church of Christ
other names/site number Philadelphia Christian Church; Old Philadelphia

2. Location

street & number Verville Road N/A not for publication
city, town Verville N/A vicinity
state Tennessee code TN county Warren code TN177 zip code N/A

3. Classification

Ownership of Property	Category of Property	Number of Resources within Property	
		Contributing	Noncontributing
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)	1	3 buildings
<input type="checkbox"/> public-local	<input type="checkbox"/> district		1 sites
<input type="checkbox"/> public-State	<input type="checkbox"/> site		structures
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure		objects
	<input type="checkbox"/> object	1	4 Total

Name of related multiple property listing: _____
Number of contributing resources previously listed in the National Register 0

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. See continuation sheet.
Signature of certifying official Richard L. Hays Date 10/7/88
Deputy State Historic Preservation Officer, Tennessee Historical Commission
State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. See continuation sheet.
Signature of commenting or other official _____ Date _____
State or Federal agency and bureau

5. National Park Service Certification

I, hereby, certify that this property is:
 entered in the National Register. Coral D. Shull 11-17-88
 See continuation sheet.
 determined eligible for the National Register. See continuation sheet.
 determined not eligible for the National Register.
 removed from the National Register.
 other, (explain:)

Signature of the Keeper _____ Date of Action _____

6. Function or Use

Historic Functions (enter categories from instructions)
RELIGION/religious structure

Current Functions (enter categories from instructions)
RELIGION/religious structure

7. Description

Architectural Classification
(enter categories from instructions)NO STYLE

Materials (enter categories from instructions)

foundation Limestone

walls Weatherboard

roof Shake

other Wood

Describe present and historic physical appearance.

Originally constructed in around 1830, the Philadelphia Church of Christ is a one story frame building with a gable roof and stone foundation. The rectangular plan church is sheathed in weatherboard and has a wood shake roof. In the 1980s, the church was restored utilizing original materials and materials from other historic buildings.

Stone steps lead to the two single leaf doors on the south facade. Both the east and west elevations contain three window openings covered by vertical board shutters. The north elevation contains no openings.

Inside, the church has yellow poplar tongue and groove floors and ceiling. The ceiling is laid in a board and batten pattern. Two rows of square wood posts support the roof and separate the three rows of pews. The simple wood pulpit and pews are believed to be original. Plaster walls and plain wood window and door frames are also found in the interior of the church. Six-over-six double-hung sashes still retain some of their original panes.

This area was originally woods, and stumps are still visible under the church floor. Large limestone rocks used for the foundation were hauled from three or four miles away. Hand-hewn white oak sills are 8" X 8" X 40', while posts and plates are 8" X 8" red oak; oak puncheons support the floor. The church was constructed with mortise and tenon framing and wooden pegs.

In the spring of 1985, a movement was begun to restore and reconstruct the church. The siding, flooring, and ceiling were removed with painstaking care and stored, as were the pews. All material that was sound was reused. Other materials for the building were scavenged from buildings of the same general construction period.

Weathered lumber of the same period was used to replace deteriorated siding. Some of the original siding has been reversed but approximately 40% of the original siding is extant. Only two of the sills were replaced. The doors and shutters were reworked and only a small amount of the poplar flooring was replaced. The ceiling was in poor shape and it appears that much of it was rebuilt. The walls have been replastered because of the poor condition of the original plaster. Around 1900, the original shake roof was replaced with tin. Today, a new split shake roof covers the building. Electric lights were also put in the church.

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Philadelphia Church of Christ

A circa 1977 Tennessee Historical Commission survey photo shows the church with a limestone pier foundation, sagging tin roof, and its exterior siding still intact.

Philadelphia Church of Christ is located in a rural area of Warren County. A few trees and new shrubs are situated on the property. Also found here are a small modern picnic shelter, two small modern privies, and a cemetery.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

nationally statewide locally

Applicable National Register Criteria A B C D

Criteria Considerations (Exceptions) A B C D E F G

Areas of Significance (enter categories from instructions)

RELIGION

Period of Significance

Circa 1830-circa 1895

Significant Dates

circa 1830

Cultural Affiliation

N/A

Significant Person

N/A

Architect/Builder

Unknown

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

The Philadelphia Church of Christ is being nominated under criterion A for its local significance to the history of religion in Warren County. The church served as the center of the evangelistic efforts of the restoration movement in eastern Middle Tennessee and was the birthplace of the Tennessee Missionary Society in Warren County.

As you delve into the beginnings of the restoration movement in religion, you are quickly aware of the multitude of endeavors by a varied and usually diverse people which culminated in the development of one of North America's first indigenous religious groups. The early stirrings were, for the most part, not an effort to establish a new formal religious division, but to simply follow the Bible. For the most part, little documentation was made of these efforts and, since each group was autonomous, there was little cohesiveness or communication between the groups. Because of these acts, there are undoubtedly many early restoration efforts of which little is known or researched.

Warren County has had strong ties with the restoration movement since its establishment in 1807. When you review the personalities that have been associated with the movement in Warren County, it reads like a who's who in the history of the restoration movement in America. Probably the strongest influence in creating this historical fact was the old Philadelphia Church.

With the opening of the territory south of the Caney Fork River, created by the treaty with the Cherokee Indians in 1805, a flood of emigrants entered the area from southwest Virginia and western North Carolina. The Great Road, also known variously as the Lexington, Kentucky to Alabama Road and the Old Kentucky Trail, was the route most emigrants used to reach the area.¹ Among the earliest settlers were the Price Brothers: Elisha, John, Hugh, and William who homesteaded an area along the Great Road on the banks of Hickory Creek, some 8 miles south of the future township of McMinnville.² Scotch Irish, by ethnic background, they, as well as their neighbors, were Presbyterian and Episcopalian (Anglican) in their religious

See continuation sheet

9. Major Bibliographical References

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested N/A
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____

See continuation sheet

Primary location of additional data:

- State historic preservation office
- Other State agency
- Federal agency
- Local government
- University
- Other

Specify repository: _____

10. Geographical Data

Acreage of property 2.4 acres

UTM References

A

1	1	6
Zone		

6	0	2	2	0	0
Easting					

3	1	9	3	1	9	1	1	5	1	0
Northing										

C

B

D

See continuation sheet

Viola 92SE

Verbal Boundary Description

The boundary includes all of lot 23 on the accompanying Warren County tax map.

See continuation sheet

Boundary Justification

The boundary includes all land currently associated with the building. It provides a historical setting for the building.

See continuation sheet

11. Form Prepared By

name/title James A. Dillon, Jr. (Co. Historian) and Clifford McClain

organization Old Philadelphia Church of Christ date December 1987

street & number Route One telephone 615-473-2233

city or town Morrison state Tennessee zip code 37357

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background. The Prices came to Warren County from the Asheville, North Carolina area (Buncombe County).³ They called their new home Philadelphia. Unlike most emigrants to the area, they possessed a deep religious fervor and began meeting as a group almost immediately after arrival. Since Hugh Price signed the petition to form Warren County in August 1806, it can be assumed that he was probably here in 1805, and, thus, it is most likely that the beginnings of Philadelphia Church date from 1805 or early 1806.

Tradition says that the church which assembled at Philadelphia determined to call themselves Christians, and the church to be called the Church of Christ.⁴ By 1810, the people of this neighborhood were worshipping as one body, assembling each Lord's Day for worship and the Lord's Supper. A totally autonomous group, their only deviation from later practices was baptism by sprinkling rather than immersion. From this early history, including the founders' previous home in North Carolina, we can easily determine that these emigrants had come under the influence of the teachings of James O'Kelly, a wayward disciple of the noted Methodist Bishop, Francis Asbury.⁵

The Price family played a significant role in the restoration movement in Warren County. John, Elisha, and Richard are listed on the 1812 tax list, and the 1820 list included John and William. Elisha and John Price became noted preachers in the restoration movement. It is interesting to note that by 1830, John Price was living on Rocky River and Anger Price at Fountain Springs. Both the Rocky River and Fountain Springs Churches began in the 1820s.⁶ By using the Bible as their only guide, they learned, contrary to former belief and practice, that baptism was a burial and for remission of sins, and began to practice it in that manner and for that purpose.

A detailed history of those earliest years is difficult to determine. As was the custom in those earliest days, worship was probably held in a home, or, if a subscription school had been erected in the area, it is possible that this school building was used. One thing is certain, the congregation at Philadelphia was an active, viable, functioning organization structured along present day Churches of Christ. Both George Stroud and David Ramsey had long and influential careers in the history of the church in Warren County. George Stroud was an early preacher of note.⁸

In 1811, William J. Price (1793-1868), who had been baptized at Philadelphia the same year, moved to Northern Alabama near present day Bridgeport and founded the Rocky Springs Church of Christ in the Antioch community. Since Elisha M. Price was listed as an Elder at Rocky Springs in 1827, he apparently left Warren County after 1820, joining William V.

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Price in Alabama. The Rocky Springs Church is Alabama's oldest restoration church.

Elisha Price (1770-1876), John Price, and William J. Price (1793-1868) all lived long and active lives in service to the restoration movement and, along with Brother Hugh Price and their offspring, contributed greatly to the stability of the early congregations in Warren County and in Northern Alabama where most of them resided in later years.¹⁰

A book written by W. Ralph Wharton of Moberly, Missouri, entitled Restoration Movement Around the World, states the following concerning the location of the Philadelphia church building:

"One such trail ran from the present vicinity of Monticello, Kentucky through Tennessee to near Huntsville, Alabama. In its meanderings it followed the base of Ben Lomand Mountain to the proximity of the present Bonner Church of Christ, followed the route now taken by Viola Road to cross Hickory Creek at Scotts Ford and wandered on South.---A building was erected in which to worship near Scotts Ford on Hickory Creek. Hammonds Tavern stood nearby just south of the church building and was one of the first in the county."¹¹

From its beginning until 1830, the leaders at Philadelphia, in addition to the large Price family, included David Ramsey, George Stroud, Major William D. Gains (later a noted Alabama politician), Nicholas Hughes, Stephen Blevins, Benjamin Garner, William Garner, probably John and Andrew Davis, and others. An examination of the minutes of the Blue Springs Baptist Church, located just 2 miles south of the original Philadelphia Church, reveals some interesting facts. Blue Springs began about 1806, but the earliest minute book has been lost. The second minute book lists George Stroud, Elizabeth Price, Isabel Stroud, John Overton, Benjamin Garner, Catherine Eaton, William Garner, Margaret Garner, John Garner, John Miller and wife, Ann Darnell, N. Jolley, James Lynn, Jacob Myers, and several others as being excluded from membership at Blue Springs for their activities with the Campbellites. This occurred between 1830 and 1848. Noting the negligible doctrinal differences between the two groups at that time and a more liberal attitude towards open membership, it is understandable that doctrinal differences prior to 1830 were largely discounted among the 20% of the population that professed active church membership in any group. By 1830, the teachings of Alexander Campbell and Barton W. Stone were crystalizing the difference between the restoration movement and other prominent religious doctrines. One thing is certain

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from the Blue Springs minute books, by 1830, the restoration movement and its adherents posed a seeming threat to established religious groups and was growing rapidly.¹²

Sometime before 1832, another church building was erected on the present site, tradition says 1830. The site of the new building was downstream on the newly-built Winchester Turnpike or Stagecoach Road, now known as the Vervilla Road, a site a few miles northwest of the original church. On September 25, 1835, the site with the building on it was deeded to David Ramsey and Benjamin Garner by Elcana D. Blevins, "For and in consideration of his desire to promote the cause of religion and worship of the Almighty God." Carter Blevins and John Brown were witnesses to the conveyance which included 1/2 acre and appurtenance that were to be used as a meeting house and nothing else.¹³

By the late 1820s, the Barton W. Stone restoration movement, begun in Kentucky, had reached Warren County and definitely influenced the growth of the Philadelphia Church. As early as 1826, there were Stone followers in Warren County. In 1833, G. W. Banton established a congregation near the mouth of Mountain Creek. In 1830, Sandy E. Jones held an evangelistic meeting at the courthouse in McMinnville, but no congregation resulted. In 1834, Robert G. Spicer held a meeting, baptizing 6 and resulting in a congregation which soon disbanded. In 1836, another congregation was organized with 35 members, which also later disbanded.¹⁴ With the help of John and Elisha Price, congregations were formed at¹⁵ Fountain Springs, assisted by the John Lemon family, and on Rocky River.

Stone followers were evangelistic, enthusiastic, and aggressive. They also helped self-taught restoration efforts, such as Philadelphia, to solidify their interpretation of the scriptures, meet on a regular basis, and organize more effectively. Early churches were noted for long periods of inactivity when no minister or speaker was available.¹⁶ Thus Philadelphia Church, with the impetus of the Stone movement, entered the 1830s with itinerant preachers such as William D. Carnes, Levi Nix Murphee, John Lemon, John and Elisha Price, Sandy E. Jones, Robert G. Spicer, Issac Jones, George Stroud, Rees Jones, and Tolbert Fanning. In the 1840s, in addition to the aforementioned, J. J. Trott, J. D. Eichbaum, and Joshua K. Speer were evangelizing in Warren County. The work of these men had a profound¹⁷ influence on the growth and influence of the Philadelphia Church.

By 1840, Philadelphia was the center of evangelistic efforts by the restoration movement in Eastern Middle Tennessee. Most of the better known evangelists headquartered at Philadelphia when engaged in meetings in the

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area. The new Stagecoach Road from McMinnville to Winchester had replaced the original trail and had probably been the deciding factor in locating the church building a few miles west of its original site. A heavily-traveled route, Philadelphia's growth was undoubtedly enhanced by the road. By this time, there were at least eight congregations meeting in the county: Philadelphia, Smyrna, Irving College, Ivy Bluff, Fountain Springs, Mountain Creek, Rocky River, and McMinnville. At least three of these met erratically and were loosely organized: Ivy Bluff, Smyrna, and¹⁸ Mountain Creek, which, due to its isolated location, soon ceased to exist.

The efforts by Carnes, Stroud, Trott, Eichbaum, and Fanning were bearing fruit, creating enthusiasm and interest. In 1846, a meeting was held by area churches to discuss and organize better evangelism. The outgrowth of this meeting was the formation of a cooperative to hire a full-time evangelist at an annual salary of \$150.00 a year. It appears from later items in the Christian Messenger, Christian Baptist, and other restoration papers that J. J. Trott and John Eichbaum were the major evangelists and that they spent several days each year at Philadelphia.¹⁹

In 1848, there were 350 members of the movement in Warren County, divided among six²⁰ congregations (neither Mountain Creek nor Smyrna were mentioned). By November 1850, Philadelphia had 108 members, "met regularly every Lord's Day, was organized with bishops and one deacon, and contributed to both the county and state cooperation." It was the largest restoration church in Warren County. McMinnville, the county seat, had 82 members, no bishops, and two deacons. The cooperatives referred to were, in effect, missionary societies, indicating the evangelistic thrust of the Philadelphia brethren.²¹

Throughout the 1850s, Philadelphia's influence in the restoration movement grew as the movement itself expanded. George Stroud had a great influence during this period. Undoubtedly his preaching was reaching various individuals who would have a great impact on the church in the next few decades. Sometime before 1856, Stroud came in contact with a young convert in Franklin County who, he believed had great potential as a preacher. Although a farmer at the time, young David Lipscomb was known as a devout Christian who lived his religion. Years later, after Lipscomb had become one of the more prominent leaders of the Church of Christ, he attributed his decision to preach to George Stroud's encouragement. As a young preacher, Lipscomb preached often at Philadelphia and was probably influenced by this to take the minister's position at the McMinnville church in 1857.²²

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Another young man getting started at the time was Jesse Londerman Sewell of Overton County. Stroud was a friend of Jesse's and also of his brother Elisha's, and obviously encouraged both in their evangelistic efforts. Another factor that was bringing attention to the restoration plea was the establishment of Burritt College in Van Buren County in 1848. Among the leaders at Burritt during its early years were Issac N. Jones and W. D. Carnes, who had maintained close relations with Philadelphia in past years. When cooperative meetings of congregational leaders were held during this period, it was usually at Philadelphia. The most important meeting concerning cooperative efforts assembled at Philadelphia in 1847. From this meeting came the eventual establishment of the State Cooperative. The concept was generally accepted by those present. J. J. Trott²³ and Tolbert Fanning were most enthusiastic in support of the cooperative.

By 1855, the Christian Evangelizing Association of Tennessee, as the cooperative was known, was functioning well. Secretary of the Association was William Lipscomb, David's brother. He called for a meeting of the Association at Philadelphia in October 1855. The focus of the meeting was organization and support of a state missionary society. Among the speakers were Tolbert Fanning on reformation (i.e., the restoration movement), J. J. Trott on the authority of churches, and W. D. Carnes on Christian Union. The meeting resulted in support of the groundwork for a state society. Thus it can be said that Philadelphia was the birthplace of the Tennessee Missionary Society in Warren County and indeed supported and nurtured the movement for some years before rejecting it.²⁴ Philadelphia's prestige among the brethren was certainly at a zenith during this period of searching for sound doctrinal ground upon which to operate and most of the more effective evangelists during this time used Philadelphia as a base of operations when preaching in the mountain area of Middle Tennessee.²⁵

If Philadelphia had prominence in the middle 1850s, this prominence became greater with the entrance of Jesse L. Sewell upon the scene in 1858. A native of Overton County and a former Baptist minister who became attracted to the restoration cause in 1843, Sewell had acquired considerable notice as an effective evangelist for the cause in the Upper Cumberland. Having spent considerable time in neighboring White County where his efforts were most effective, he was aware of Philadelphia's stability, potential, and dedication. It was a union of minister and congregation that had a profound effect on the restoration movement in Warren and surrounding counties. Forty years old when he moved to Philadelphia, he then purchased a large farm some 2²⁶ miles south of the church, which is known today as the Hillis Farm (1986).

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As Sewell's evangelistic powers increased, so did the size and fame of Philadelphia. More than ever before, the church on Hickory Creek had great preeminence among restoration congregations. A keen Bible student, logical in his reasoning, projecting great sincerity, and capable and eloquent in speech, Jesse L. Sewell enjoyed immediate success in his evangelistic efforts and only the coming of the Civil War curtailed a great surge of growth in the movement.²⁷ Sewell was anti-war and a pacifist, but his beliefs in the area had little effect on his congregation, who were largely pro-Southern, pro-slavery, and pro-secession.

The Union and Confederate armies stripped Warren County not only of its young men, but its food, livestock, and everything else of value. The Philadelphia area was especially vulnerable since it lay on a route parallel to the railroad and was constantly overrun by both armies vying to control the rail line. Farms in the area were stripped, and many people fled south or into McMinnville for their safety. The last year of the war, 453 citizens were killed by marauders, guerrillas, or soldiers of opposing armies, seeking food and forage.²⁸ During this trying time, Sewell continued to preach wherever he was invited or allowed. When Bragg's army bivouacked at Tullahoma in the early months of 1863, Sewell traveled regularly from Philadelphia to the Army of Tennessee Headquarters to hold evangelistic meetings. He also preached to Rosecran's Union Army, stationed at Murfreesboro. Sewell never failed to preach when an opportunity appeared, and he appeared to lead a charmed life as he worked his way back and forth through enemy lines during those traumatic days of 1863, 1864, and 1865.²⁹

The years 1865 and 1866 were trying years in Warren County. Hunger, starvation, disease, and lawlessness were widespread. Restoration churches in the North rushed food and money into this area. As the local churches struggled to survive, they also laid the groundwork for greater acceptance among the populace. Concern for physical, as well as spiritual, needs generated exceptional good will among a people who had never before known hunger and want.³⁰

Beginning with the noted evangelist Benjamin Franklin's visit to McMinnville in 1867, the restoration movement again surged forth in growth. Aided by his brother, Elisha G. Sewell, his son, William A. Sewell, and old timers, W. D. Carnes, David Lipscomb, E. A. Elam, and others, conversions continued at a steady pace. Coupled with numerical growth was the prosperity which became noticeable in Hickory Creek Valley. During the period 1870-1895, this valley prospered with the breeding of mules, horses, and pedigree cattle, and the growing of grass seed and wheat. Grass seed and wheat were shipped nationwide, while mules and horses were in great

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demand on the cotton and sugar plantations in the south.³¹ In 1870, there were 850 members of the Christian Church spread among 10 congregations in the county.³²

Philadelphia was always a missionary-minded church. In fact, some of its creations eventually caused its demise. As early as 1835, it seems that Philadelphia was instrumental in the formation of the Bean's Creek Church in Coffee County. Spearheaded by R. J. and Mary Ellen Martin Price who were married and baptized at Philadelphia in 1834 and then moved to Bean Creek, it was one of Coffee County's earliest restoration churches.³³

Prior to 1854, the Antioch congregation was formed by Philadelphia members, including the Jonathan Wooten and Dr. A. B. Davis families. Located near some 2 miles south of Viola, it was 5 miles south of Philadelphia. (Although it was moved some years ago, the Antioch building still exists and is used as a barn on the Tom Murphy Farm.³⁴)

Through evangelistic efforts conducted by Antioch and Philadelphia, several residents of Viola were baptized in the early 1880s. In 1885, the Viola group began meeting at Viola, probably in the Hickory Creek Academy, a school in the area. Efforts were also fruitful in the Morrison area, which was growing by virtue of being a prominent railhead. E. G. Sewell, William A. Sewell, L. R. Sewell, J. L. Sewell, and E. A. Elam were active evangelists in the area during the 1880s. Around 1886, J. L. Sewell moved to Lebanon to work with the church there. Ministerial duties at Philadelphia were left with son, William A. Sewell.³⁵

That Philadelphia continued an aggressive and progressive religious stance within the restoration movement is evidenced by an announcement which appeared in the Southern Standard of McMinnville on May 9, 1885 which stated, "Sunday School at Philadelphia was reorganized last Sunday (May 3rd) with prospects good for a good school throughout the summer." Like the original congregation founders, the leadership realized the importance of Bible knowledge to an active congregation. Three day meetings were another innovation used by Philadelphia, which engaged L. R. Sewell for an evangelistic effort in early June 1887, with services held on Sunday morning and Sunday, Monday, and Tuesday nights. In April of that same year, E. A. Elam held a week-long meeting with 13 baptisms.³⁶

Ironically, the prosperity brought about by the fertile Hickory Creek farms and the railroad also sounded the death knell of Philadelphia. In 1890, Viola built a building which stands today.³⁷ A growing, thriving community, its citizens saw the need for a congregation. By 1895, Morrison also formed its own congregation. The formation of these groups took the

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majority of Philadelphia's membership, and the building was soon turned over to³⁸ the black brethren who continued to meet at Philadelphia for many years.

The black brethren maintained a strong and viable congregation at Philadelphia. Some of the great black evangelists held meetings at Philadelphia. The spring meeting each year brought throngs of people, both black and white, from far and near. Among the earliest black ministers were Brother Smith, Brother Johnson of Nashville, Thomas Busby, who labored with Philadelphia many years, the highly noted Marshall Keeble, Elonzo Jones, Harrison Ramsey, Loxie Donohue, Brother Taylor and Brother Howland.³⁹ A tradition developed known as "Old Philadelphia Day." Customarily held the first Sunday in May or thereabouts, black brethren gathered from many states for a homecoming.

Sometime in the 1940s, regular church services ceased at Philadelphia. Numerous efforts were made to renovate and restore the abandoned building, but the needed drive and initiative to perform the restoration did not materialize until 1985. Realizing the significance of the Philadelphia congregation's work in the restoration cause, a coalition of interested individuals organized to restore the building. Funds have come from across the Nation to accomplish this noble effort.

FOOTNOTES

- 1 McMinnville at a Milestone - 1960 - p. 174
- 2 "Alabama's Oldest Church of Christ" - Pamphlet by Ernest Clevenger (History of Rocky Springs Church near Bridgeport, Alabama), date unknown. Petition to form Warren County, August 6, 1806, lists Hugh Price. The 1812 Warren County Tax List lists all the brothers. Deed records indicate that they followed Hugh within a few months.
- 3 IBID
- 4 Article by J. Lynwood Mathis entitled "The Restoration Movement in Warren County." Dated 1978. Mathis is a former minister of Morrison, Tennessee Church of Christ.

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- 5 The Search for the Ancient Order, Vol. I, by West. p. 6.
- 6 Census Records - Warren County for 1820 and 1830. Also 1812 tax list.
- 7 History of Morrison Church of Christ, 1980.
- 8 IBID
- 9 "Alabama's Oldest Church of Christ" - Clevenger.
- 10 IBID
- 11 History of Rocky Springs Church of Christ, by W. Ralph Wharton, p. 2, October 23, 1962.
- 12 Minutes of Blue Springs Baptist Church. Republished by Coffee County Historical Society. Vol. X, No. 2, 1979.
- 13 Book F, p. 79 Warren County Deed Book dated September 25, 1835.
- 14 Christian Messenger. Barton W. Stone, November 1835 and February 1836.
- 15 There is strong evidence supported by information from both the Price family and the Lemmons families that these families had close ties in Buncombe County, North Carolina prior to their move to Warren County. The Lemmons family came some 10 years after the first Price family arrived. The Fountain Springs Church was most active until the Civil War. The Lemmons family moved to Northeast Arkansas in the late 1850s. John Lemmons is buried at Fountain Springs Cemetery. He was the progenitor of this well-known family who are still active in the restoration movement.
- 16 Religion in Tennessee. H. W. Norton. 1981, pp. 15-16.
- 17 Tennessee Christian. H. W. Norton. pp. 56, 71, and 98. Crying in the Wilderness. Robert Hooper, pp. 49, 50, 52, and 54.
- 18 Restoration Movement in Warren County. 1982 by Perry C. Cotham. (History of Movement by James A. Dillon, pp. 1-3)
- 19 Tennessee Christian, p. 49. Crying in the Wilderness, p. 52.
- 20 Restoration Movement in Warren County. 1978, J. Lynwood Mathis.
- 21 Statistics of Churches, Nashville, Tennessee, 1850.

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- 22 Crying in the Wilderness. Hooper, p. 52.
- 23 IBID
- 24 Crying in the Wilderness. Hooper, p. 54.
- 25 Restoration Movement in Warren County. Mathis, p. 2.
- 26 Jesse L. Sewell, His Life and Sermons. David Lipscomb.
- 27 IBID
- 28 Numerous diaries, personal accounts, letters and memoirs attest to the ravages of the Civil War in Warren County. The L. Virginia French Diary, 1862-1865, is typical.
- 29 Jesse L. Sewell, His Life and Sermons. Lipscomb.
- 30 Letters by A. B. Myers in Millennial Harbinger. 1866 & 1867 (see p. 150).
- 31 See J. B. Killebrew's Resources of Tennessee. 1874, pp. 962-968.
- 32 Southern Standard. October 1, 1892. Article on Viola.
- 33 Restoration Movement in Warren County. J. L. Mathis, 1978, p. 3.
- 34 No documentation is found to verify the exact date of Antioch's establishment. The first known burial in the adjacent cemetery is dated 1854. (Mary b. Davis died November 15, 1854, the wife of Dr. A. B. Davis.) The building now existing appears to have been built after the Civil War and may be the second building on the site.
- 35 Southern Standard: Issues of May 30, 1885, April 23, 1887, and June 4, 1887.
- 36 IBID
- 37 Southern Standard. October 1, 1892.
- 38 History of Morrison Church of Christ. 1981.
- 39 Interviews conducted by Clifford McClain with Abe Thomas and other black brethren in February 1986.

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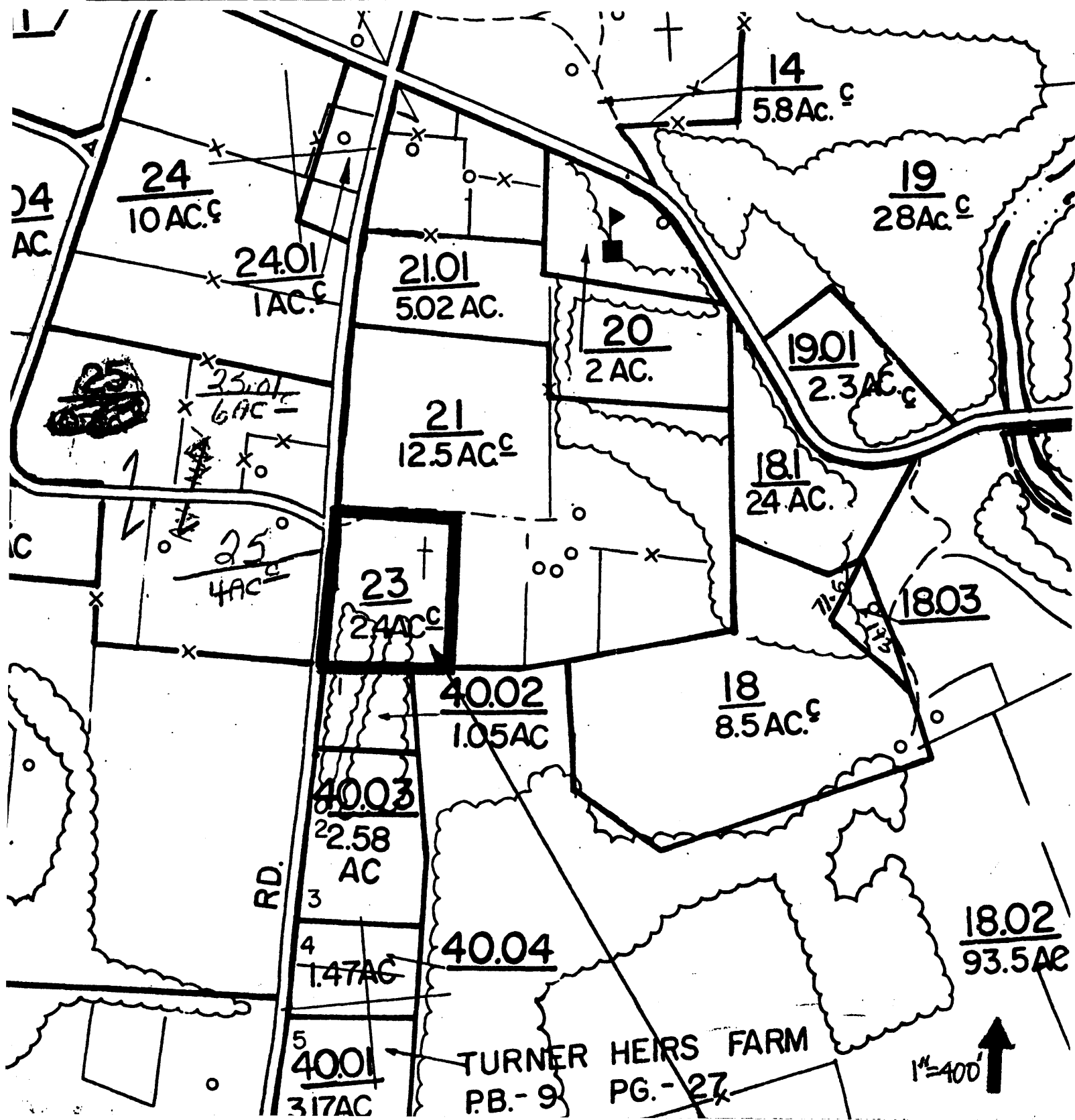
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United States Department of the Interior
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**United States Department of the Interior
National Park Service**

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PHOTOGRAPHS

Philadelphia Church of Christ
Vervilla Road
Vervilla, Warren County, Tennessee
Photo by: C. Stager
Date: June 1988
Neg: Tennessee Historical Commission
Nashville, Tennessee

South facade, facing north.
#1 of 7

West elevation, facing east.
#2 of 7

North elevation, facing south.
#3 of 7

East elevation, facing west.
#4 of 7

Interior window detail.
#5 of 7

Interior detail, facing north.
#6 of 7

Interior, facing south.
#7 of 7