



# CONGREGATIONAL HISTORY

Gallatin Church of Christ

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## Lloyd Smith White and Gallatin (1899-1905), Continued

1905: Our *Record of Members* book documents that Lloyd Smith White was removed, with commendation, to Dallas, TX, on January 1.<sup>1</sup> If I have read the entry correctly, this is curious, given his work in Gallatin in July, August, and December of this year. Perhaps he went to Dallas early in 1905 to secure housing and make other preparations, before returning for some final works with Gallatin?

In July and August, Lloyd Smith White oversaw a few protracted meetings in the Gallatin area, which he reported to the *Gospel Advocate*: “On Saturday before the first Sunday in July, I began a meeting at Cedar Grove Church, three miles south of Gallatin. The meeting continued seven days and developed some interest.

“On the second Sunday I began a meeting at Walnut Grove Church, three miles southeast of Gallatin. This meeting continued for eighteen days and developed much interest. Thirteen persons were turned to the Lord.

“While the Walnut Grove meeting was in progress, another one was commenced at Union Church, four miles north of Gallatin. Brethren D. M. Hamilton, J. L. Hill, and M. L. Moore did the preaching till I could get there. This meeting continued for fifteen days. Three persons were baptized during the meeting.

“I preached at night only during all these meetings. They were all in schoolhouses, conducted under the direction of the Gallatin Church. In the meantime I preached at home each Sunday morning. There was a confession each Sunday for five Sundays.

“On the third Sunday in August we began a meeting in town. Brother George A. Klingman, of Detroit, Mich., did the preaching. He soon won the love of the entire church. His sermons were full of gospel truth and the spirit of Christ. Great good was done. Fifteen persons were baptized during the meeting. It continued for fifteen days and closed with the largest audience of the meeting.

“In all the work during the entire two months, thirty-six persons were turned to the Lord. We thank God and take courage. L. S. WHITE.

“Gallatin, Tenn.”<sup>2</sup>

On December 25, “L. S. W.” officiated the wedding of Miss Nannie Jackson to Frank Seay.<sup>3</sup>



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<sup>1</sup> Book 1.

<sup>2</sup> L. S. White, “Meetings In and Around Gallatin, Tenn.,” in *Gospel Advocate* (1905): 603.

<sup>3</sup> Book 1.

## Other Pertinent Biographical Information on L. S. White<sup>4</sup>

Lloyd Smith White was born in 1867 near Gainesboro, Tennessee. He grew up on a farm. He was baptized at age sixteen (1883/1884) and “made a talk” at the evening church service the day of his baptism. Sometime later, he preached his first sermon at Cub Creek, near his home. He went to public schools and to college in Bowling Green.<sup>5</sup> His closest college friend was Cordell Hull. He was a teacher in young adulthood.

He married Florence Beck at Gainesboro on February 12, 1891. One biographer, L. Smith, wrote: “At the time of his first marriage he bought a farm and operated it for some years, for most gospel preachers had to provide their own support. In July, 1893 he began to devote full time to his preaching. He spent seven years in meeting work and then moved to Gallatin, Tennessee to provide better educational opportunities for his children, and to have better access to railway accommodations for his traveling.”

“In Gallatin the brethren prevailed upon him to preach for them,<sup>6</sup> and so he began his first ‘local work.’ (Not many preachers were doing this at that time.) He continued with the Gallatin church for seven years, often holding meetings for other congregations all through this time.”

Our records indicate his years of service with Gallatin as 1899 to 1905.

Burton Coffman wrote: “. . . when Brother White was the full-time minister of the church at Gallatin, Tennessee, about 1900, there were few, if any, other men in the church doing similar work. . . . Needless to say, that type of work, being news, was criticized. Brother White was the object of widespread opposition which centered on what some called the ‘pastor system.’ However, time has vindicated his soundness and his vision. He lived to see the work he pioneered universally accepted in the church.”

(In fact, in 1910, Lloyd Smith White would have a written debate with James A. Harding about the “local ministry,” or “pastor system.”<sup>7</sup>)

L. S. and Florence would have four children together. In about 1905, he moved to Dallas and spent most of the rest of his ministry in Texas. In 1907-1908, White was selected by M. C. Kurfees and R. H. Boll of Louisville to debate Charles T. Russell, the leader of the Jehovah’s Witnesses. The debate took place in Cincinnati. Apparently, and interestingly, some Christian Churches in Ohio published their opposition to White in local secular newspapers.<sup>8</sup>

Florence died of an illness in 1917. He married Dora Jones and had two children with her. Over the course of his ministry, he had been a traveling evangelist, a located preacher, had been part of eighteen public debates, had published several books, had been on the editorial staff of *The Gospel Guide*, had baptized more than eight thousand people, had conducted hundreds of weddings and about a thousand funerals.

Lloyd Smith White had a stroke in 1945. He died on February 28, 1949.

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<sup>4</sup> The information in this section is from the following four sources, all of which can be found together at a single webpage (<http://www.therestorationmovement.com/white,ls.htm>): Loyd L. Smith, *Gospel Preachers of Yesteryear* (ca. 1988), 391-95; Burton Coffman, *Gospel Advocate* 91:21 (May 26, 1949): 333; Batsell Baxter, *Gospel Advocate* 91:22 (June 2, 1949): 349, 350; and C. M. Pullias, *Gospel Advocate* 91:27 (1949): 428.

<sup>5</sup> Not sure which college. This was before Potter College existed.

<sup>6</sup> This is understandable, given that our church had grown accustomed to regular preaching from E. A. Elam during the years 1893 to 1897.

<sup>7</sup> Richard T. Hughes, *Reviving the Ancient Faith: The Story of Churches of Christ in America* (Abilene, TX: ACU Press, 2008), 139-41.

<sup>8</sup> It seems they viewed White as an “anti”: specifically, anti-organ and anti-missionary-society.