

THE SANDYLAND CHRONICLE

Jerry McKelvy, Editor

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EBENEZER

In a previous issue, I included an interview concerning Rocky Hill Methodist Church done by Phena Fincher. Ms. Fincher also interviewed the same people about Ebenezer Methodist Church. Those interviewed included Mr. and Mrs. Earl Johnson, Mae Parker Norman, and Mrs. Jessie Morrow. The interview was done in October, 1984. Below are some excerpts from this interview. The complete interview can be found at the Prescott Depot Museum website. <http://www.depotmuseum.org>

Phena: Do you remember when the church at Ebenezer was founded?

Jessie: No, I don't know when it was founded, but I remember when the church that was here last was built, but not when it was founded. I guess when they all settled in there.

Phena: Could you establish a time when the building you were talking about was built?

Jessie: About 1904 or 1905

Phena: Was it in existence prior to the Rocky Hill church?

Jessie: Yeah, to the last church, but when they built this church they had a church down below this just a little piece, a schoolhouse and church together. They went to school in the church until they built this church here and then they built a little schoolhouse across the road from the church.

Phena: About how many did you have in school at that time?

Jessie: I can remember when my brother, Arthur Tunnel taught school there. He had 80 pupils in that little church in that little schoolhouse, and he taught every one of us and now they can't have 15 in a class. We had the 3 R's. We didn't have all this fancy stuff, or anything, and we had to learn the 3 R's- reading, writing, and 'rithmetic. Whenever they needed a whippin', they got it and when they's bigger, I can remember they called the directors to correct the big boys when they got in a fight or something.

Phena: How many families originally attended the church there at Ebenezer as far back as you can remember?

Jessie: Mama and Papa had 14 kids still alivin' when they both died. Mae and them, well, they didn't have too large a family. They was always a good crowd.

Phena: Was the church at Ebenezer a log structure?

Jessie: No, it was nice lumber on the inside and the outside was made of wide boards. It was a good built church. They finally tore that one down and built a smaller one and I don't remember what year that was, but it was about in the 1930's.

Phena: When would you say the membership began to decline?

Jessie: Somewhere in 1925 or 1926. People just moved out and went to other places.

Phena: Can you remember any interesting stories about things that happened in the early days of Ebenezer Church?

Jessie: Well, my husband and I were married. We were supposed to be married in church, but the fire smoked so bad or something, so they decided they'd go to the schoolhouse, and the pastor told us whenever we come out of the church and got off the steps, why he would just marry us right there. So that's where we were married, right in front of the church. That was November 20, 1921. My husband was buried in Ebenezer graveyard and that's where we started and that's where we will end.

Phena: What are some of the ways that you've seen services change?

Jessie: Well, they didn't quit whenever it came 12 o'clock if they wasn't through preaching. Everybody had to go in wagons, you know, and it would take awhile to get home, and you'd invite people to go home with you for dinner. I remember my mama and daddy—they had 17 'lotta times on Sunday. Mama could feed them just as good as she could feed a dozen. She didn't get flustered. I'd just have one and get flustered. She always had enough.

Mae: The thing that I think back to—they didn't have any air conditioners, any fans—people had fans of their own. And you know, I never did hear people complain it was too hot to go to church.

Jessie: No, and it was too cold. You'd sit in the back and you'd shake all the time, and you didn't complain about it. We didn't have anyplace else to go—kids has got too many places to go.

Mr. Johnson: People didn't complain about the heat or the cold, or anything. You know, kerosene lamps, little ole lamps around the walls.

Phena: Did you have Sunday evening services back in those days?

Jessie: Not too much. Sometimes we'd have it on Wednesday nights, but not too often 'cause people had to work.

Mae: The other thing back then was that pastors had to go on horseback or walk. And on the weekends, there was always somebody that had to take care of the preacher. He'd come in maybe like Saturday and stay over until Monday morning.

Phena: Something was said about the time you joined the church, or didn't join the church, because of the method of baptism. What was that about?

Jessie: Well, I just said I was saved in the Methodist Church, but I never did join it, because I didn't want to be sprinkled, and that's the only way Ebenezer did then; was to sprinkle, but I know at Rocky Hill, they immersed them, but I never did see anyone.

Mr. Johnson: I don't know of anyone being sprinkled or poured at Rocky Hill. We always went to the creek or someplace.

Mae: I remember at Emmet, you know your uncle, they poured water on him, but his health was real bad. But for years they immersed—they'd go to the creek, or somebody's stock pond. I know where I was baptized—in a stock pond.

Mr. Johnson: Up by _____McKelvy's. I know, too.

Mae: It was spring-fed. I wanted to be immersed. I never criticized people that was sprinkled, but that's the way I believed it.

Jessie: I don't believe in these fountains here at the church now—I'd rather go the river to be baptized.

Mae: That's more sacred.

Jessie: I was baptized in the Little Missouri River and there was plenty of water. I remember going down to Caney Creek one time; just before we got down to where they'd baptize 'em, why they's a big ole rattlesnake there—that was the biggest snake I ever saw. I wouldn't have got in that water for nothing.

Phena: It's a large cemetery, still used by the people around the area, and very well kept.

Mae: They sold the building and gave the money to the cemetery fund. I think they used the money to put a fence around the cemetery.

Jessie: And they cleaned up all around where there used to be muscadine and huckleberries; it's what we lived on.

Phena: Those were the good old days, weren't they Mrs. Morrow?

Jessie: Sure was. You know, we were pore, but we didn't know it, because everybody else was the same with us. And we all had a good time.

Phena: The difficult times you had helped to build character.

Jessie: We didn't realize we were having a hard time because we were brought up to work. I can remember I was 3 years old and had a little old job, like carrying in splinters to build a fire with. And I knew that was my job and they didn't have to tell me.

Phena: We are most appreciative of you sharing your knowledge of these churches that are only three miles apart, but have played a very important part in the lives of the community in and around Rocky Hill, Ebenezer, and Bluff City.

The first doctor to advertise in the paper in Arkansas Territory was James Mason in April, 1821 at Arkansas Post. The first doctor in Little Rock to advertise was C. Baker in Dec., 1821. The early doctors also did the work of dentists, so dentists were slow to arrive in Arkansas. The first dentist was William Kilgore in 1830 who stopped at Little Rock for a few days to “insert teeth, clean out and plug hollow teeth, make them almost as good as new, take the tartar or scurvy from them and destroy its ravages from slaying its thousands.”

In 1834, Dr. William Kennicott was prepared to insert from a single tooth to an entire set of human or animal teeth “in the most scientific and skillful manner” and in 1839, Dr. Bustin announced to the public that he extracted teeth “with little or no pain” and informed the ladies that he would wait on them at their residences.

In the fall of 1832, spasmodic cholera, one of the most dreaded diseases of the time, threatened to invade Arkansas. There had been terrible epidemics in Louisville, New Orleans, and Vicksburg and among the Choctaw Indians who were passing through Arkansas on their westward migration. The symptoms of the disease were shriveled, blue-white skin, a cold, damp body surface, bloodshot and sunken eyes, nausea, vomiting, extreme thirst, and spasms of the limbs. The method of treating this cholera included bleeding, doses of calomel and opium followed by castor oil and salt to induce vomiting. The expected epidemic in Arkansas did not happen. There was a scare in July, 1833 when nine passengers on a steamboat died from cholera on the way from Vicksburg to Little Rock. This caused some great concern among the people, but by late 1833, the danger of an epidemic had passed.

(from Arkansas Historical Quarterly, Spring-1951)

Listed below are some common things we use in our daily lives. Match the unit of measurement on the left with the product on the right.

- | | |
|-------------------|-----------------------|
| ___ 1. 2 X 4 | A. sewing thread |
| ___ 2. 7 ½ | B. outboard motor |
| ___ 3. 12 | C. women's dress |
| ___ 4. P215/78R15 | D. car engine |
| ___ 5. 6 penny | E. screen |
| ___ 6. 11 oz. | F. nail |
| ___ 7. 60 watt | G. camera |
| ___ 8. 16 rib | H. lumber |
| ___ 9. 35 mm | I. electrical breaker |
| ___ 10. 10 h.p. | J. men's pants |
| ___ 11. 30 amps | K. shoe |
| ___ 12. 50 | L. light bulb |
| ___ 13. 3 cell | M. flashlight |
| ___ 14. 9-D | N. hat |
| ___ 15. 32-30 | O. tire |
| ___ 16. 15 ½ - 33 | P. drinking glass |
| ___ 17. 16 mesh | Q. rake |
| ___ 18. 14K | R. rifle |
| ___ 19. 30-06 | S. typing paper |
| ___ 20. 18 tine | T. gold |
| ___ 21. 21 jewel | U. men's jacket |
| ___ 22. 12 volt | V. car battery |
| ___ 23. 40 | W. watch |
| ___ 24. 350 CID | X. umbrella |
| ___ 25. 8 ½ X 11 | Y. men's shirt |

Scoring: 20 correct---good; 13-19 correct---not bad; less than 12 correct---you don't measure up

A poem boosting Camden written in 1927 by W. L. Morgan of Rt. 2, Camden

Camden on the Ouachita
Best town you ever saw
On the MoPac and Rock Island Railway
Cotton Belt and Pershing Highway
High power lines and natural gas
Camden is a thriving city none can surpass
Good hotels and houses
With bells on the door
If there isn't enough
We'll build some more.
Pack up your grip
And come to stay
For when you get here
You will never want to go away.



Sometimes you can find interesting things in our cemeteries. Pictured above are the graves of Susan A. Hirst (1868-1954) and Jesse J. Hirst (1857- 1923) at Mt. Moriah Cemetery in Nevada County.

Notice the use of shells covering the graves. There are several graves in this cemetery like this and a few at Mt. Olive Cemetery near Waterloo. These are what we commonly call mussel shells that have been bleached to make them white. As you can see, this family spent some time placing these shells in the concrete.

Is there some significance to having shells on a grave? According to an article by Sam Dickinson in *The Old Time Chronicle-Nov., 1990*, shells have been used on graves for centuries. It is more common in areas near the seashore where you occasionally see a conch shell left at a grave.

Some cultures believe that leaving a shell at a grave provides a place for the soul to dwell until resurrection day. This is a common belief in some parts of Africa. Others think shells are left at graves for decoration.

Whatever the reason, you have to admit that it does add something to a gravesite. Mt. Moriah, between Rosston and Laneburg, is one of the oldest places in Nevada County and was the temporary county seat of Nevada County from March 20, 1871 until October 7 of that year when Rosston was designated as the county seat.

SOME OLD LOCAL NEVADA COUNTY NEWS ITEMS

Mt. Moriah- Tom Weaver of Mt. Moriah has a very sick baby girl at his home. The little one is suffering from congestion from eating mulberries. (Prescott Daily News-May 13, 1908)

Mt. Moriah- Will Tomlin happened to a bad accident last Sunday. We suppose he was running his horse and it fell down and it fell on him. They thought he was dead for awhile, but he is better now. (Prescott Daily News-May 20, 1908)

Cale- We were informed yesterday by Uncle Perry Westmoreland that the bricks are on the ground for the erection of the canning factory. We suppose Uncle P. will be the president of same. (Prescott Daily News-May 21, 1908)

Delta- We had a blind man's show at Pleasant Hill Wednesday night (Nevada News-March 25, 1909)

The Dixie Carnival featuring the world's largest and smallest horses was in Prescott. The smallest horse died while the carnival was in town and is buried in the DeAnn Cemetery Pauper's field. (from Depot Museum website- Dec. 18, 1910)

A piano fell on Sam O. Logan. The piano was not damaged. (from Depot Museum website-July 6, 1912)

Wildcat Rd. news column- It's got so nowadays everybody tries to find out if you don't make whiskey. If they can't find out any other way, they will try to get the little children to tell them if daddy don't make a little in the old coffee pot while mother gets breakfast. People should ask an adult about such matters and not be asking children. Always let the other fellow's business alone and keep your own hands clean before God and man and this will be a much better world to live in. (The Nevada News- March 18, 1926)

TROPICAL DELIGHT PIE **A recipe from Jeanie McKelvy**

1 package cream cheese (8 oz.), softened
2/3 cup confectioners sugar
1 carton (8 oz.) frozen whipped topping, thawed
1 (20 oz.) can crushed pineapple, well-drained
1/2 cup chopped pecans
1/2 cup coconut
1 graham cracker crust (9 inches)

Blend cream cheese and confectioner's sugar until well blended. Fold in whipped topping until well combined. Then fold in well-drained pineapple, nuts, and coconut. Spoon into crust and chill for several hours or overnight.