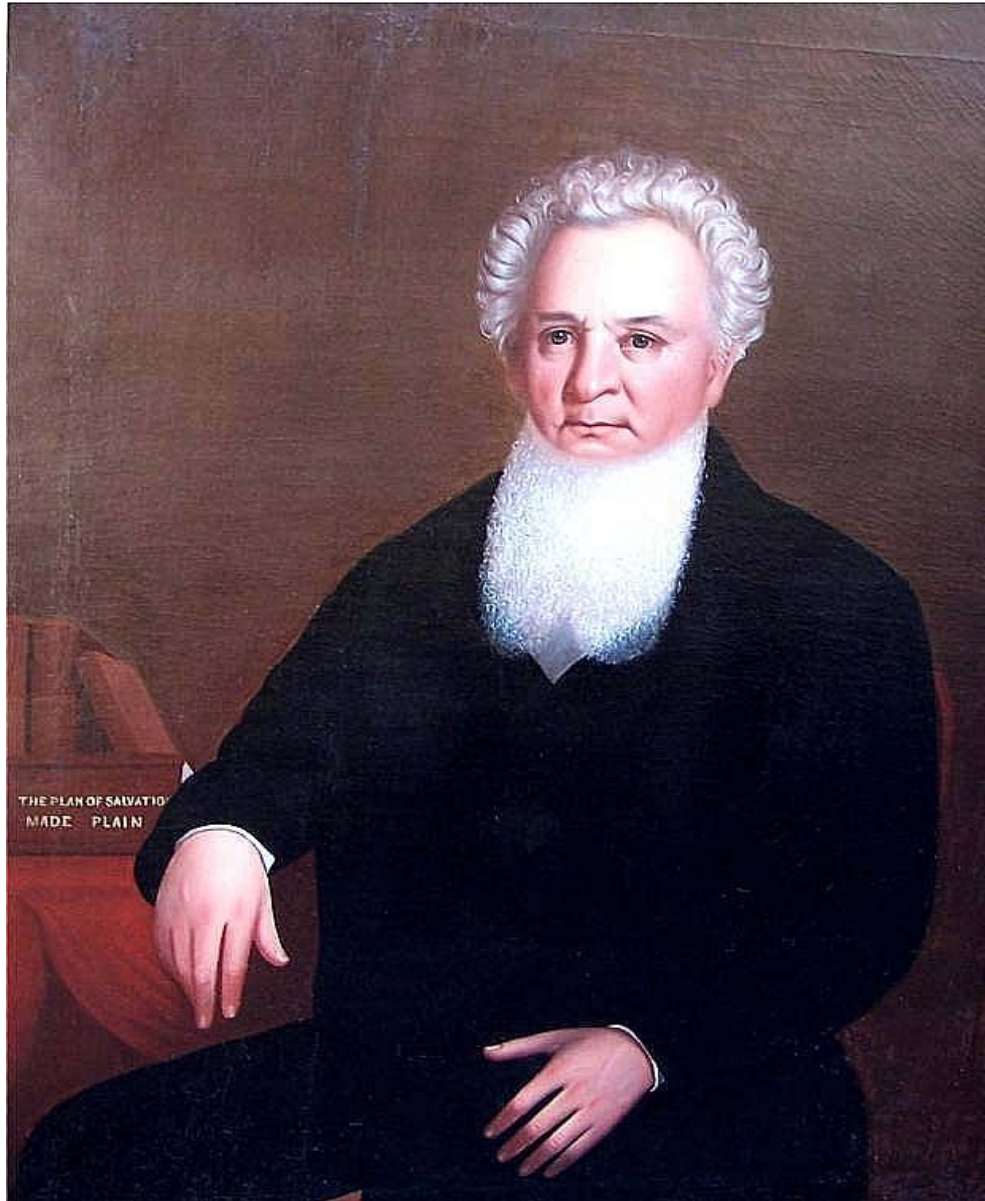


The Alabama Restoration Journal

An Historical Perspective of
Churches of Christ In Alabama



John Henderson Hundley

VOLUME 2

ISSUE 2

June 01, 2007

A STATEMENT OF PRINCIPLE

The object of The Alabama Restoration Journal is to preserve and disseminate an historical record of the Restoration Movement primarily as it functioned in Alabama prior to World War II.

Brotherhood controversies as they unfolded in the years following this period are not included in this history, not because they lack historical validity, but because they do not fall within the frame of our primary time and area of coverage and because our interest is basically in our common roots.

Some articles and items may extend beyond our borders of state and time period, when the editor deems them pertinent to the main objective, when they are reflective of, or connected directly with, earlier history, or when they are purely of a human interest nature.

The Journal is not a “church paper” and is not designed to teach doctrine as such. It will not promote any hobby, controversy, or theological point of view that does not fall within the scope of the Restoration ideal within the time and area of primary interest.

The editor and contributing editors are responsible for keeping the material they submit for publication, whether written by them or selected from other sources, in keeping with the objects of The Journal.

The editor will retain the right to make the final determination of whether an article, or a portion thereof, fits the objective of The Journal.

No editing of material, other than routine editorial work, will be made on any writer’s work without his prior knowledge and consent.

All historical material submitted for publication must be verifiable by documentation. Any opinions or conclusions based in part or whole upon supposition, while valid, will be given as such and not as historical facts.

Simple documentation may be supplied within the articles published, but it will be our purpose generally to omit footnotes.

The editors may not agree on all aspects of New Testament Christianity as currently practiced, but they have a common interest in Restoration history that transcends other differences, hold one another as brethren in Christ, and consider each other as committed to and capable of representing the Restoration ideal of speaking where the Bible Speaks and being silent where Bible is silent.

The writing of a particular story or the recording a particular event should be understood as reflecting the editor and associate editors perception of history and not necessarily as reflective of their own personal view.

Every effort will be made by the editor and writers to record history as it is and not to rewrite it as they might like for it to be. Historical revisionism is not the object of The Journal and will be excluded to the extent of our ability.

Source information for all articles will be available for those who request same.

The Editors

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OUR COVER

This issue has two cover paintings. The front cover is a painting of Dr. John H. Hundley that Frank was able to locate in the home of Hundley’s grandson. The back cover painting is the Mooresville meetinghouse by our own Earl Kimbrough. We felt that the painting of Hundley was such a significant find that we would feature it on the front. We will be back to our normal front cover painting by Earl in the next Issue. **LEW**

The Alabama Restoration Journal

An Historical Perspective of churches of Christ in Alabama

"Stand in the ways and see, And ask for the old paths, where the good way is," Jer 6:16



Editor **Larry E. Whitehead**
Contributing Editors **Earl Kimbrough**
C. Wayne Kilpatrick
Frank Richey
Scott Harp
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REMEMBERING

My first visit to Mooresville, Alabama was in the Fall of 1965. I had a business meeting in Huntsville that day and was to drive over to Decatur for dinner with some friends that evening. The meeting finished early and I had some time to kill. There was no Interstate highway and the road that carried me to Decatur went by the entrance to Mooresville. I don't know what prompted me to turn on the street into the village, but I did and was instantly carried back to a time a hundred fifty years or more. The beautiful antebellum homes with stately oaks around them, the gorgeous magnolias, all painted with the magnificent colors of autumn, was breath taking. It was one of the loveliest scenes that I had ever witnessed. It was almost as if I was looking at a Currier and Ives print or a Norman Rockwell painting of early Americana come to life. After forty years and countless visits, I remember that day almost as if it were yesterday. I couldn't believe that such a beautiful, peaceful place existed on this planet. I also couldn't believe that I had never heard of the town.

I parked my car and walked down the streets marveling at the grandeur of the old stately mansions that were so wonderfully maintained, past the old post office that was still (and is today) open, to the old Presbyterian church building which was built in 1831. As I walked West from the Presbyterian building, past the post office and past one of the most beautiful examples of antebellum homes I have ever seen, I noticed a small white church building at the end of the street about one block west of the post office. As I neared the building, I saw a white picket fence that guarded the front of the property running along the street. As I drew nearer to the building, the sign became readable. It proudly proclaimed "Mooresville Church of Christ." I walked up to the gate and opened the latch and walked down the short walkway to the door of the building. The door was closed but when I turned the lock, it opened. I walked in and sat down on one of the old pews. It was late in the autumn afternoon and the light coming through the windows was dim at best and it took my eyes sometime to adjust. As my eyes became accustomed to the light, I began to look around and was amazed at the simple beauty of the building. The sign out front said the church was established at this place in 1854, some 111 years before. It seemed to be in excellent condition for a structure that old. It was also apparent that the church was still meeting there as there were hymn books in the pews and Bible class literature. There was a large Bible on the pulpit stand. It was also obvious that the pews were old and had seen much use. The communion table was an antique and it too had seen much use. Everything about the place reminded

one of a simpler time and a time of long ago. I was fascinated. Surrounding the building were monuments to wealth and grandeur on a scale seldom seen in this part of the country and yet the little white building was so simple and so plain.

I remember thinking at the time that this was a structure built in which to worship the one of whom the scripture says "*hath not a place to lay his head.*" In a time when brethren were building huge edifices, almost cathedrals, here was a building that in my limited way of thinking, and while it was only a meetinghouse for the church, made a statement as to the simplicity of the Lord's church and his plan for mankind. I thought at the time that much of this simplicity had been lost, as the rush to be accepted by the world had begun to rear its ugly face in many congregations of the Lord's people across the land even at this date some 40 odd years ago.

At this time in my life, (23 years of age) I was not "into" history as much as I am today. I didn't know about a future President, General James A. Garfield, preaching at Mooresville. I had never heard about the struggles of the small congregation or about J.H. Hundley, J.H. Dunn or some of the pioneers that worked with this church. It never occurred to me that Tolbert Fanning preached there or that such men as T.B. Larimore and J.M. Pickens had filled this pulpit. I have since learned of its glorious history from such historians as Earl Kimbrough, C. Wayne Kilpatrick, Frank Richey and Scott Harp. I have met J.H. Hundley's 96 year old grandson and men who preached there many years ago, such as Quentin McCay, Billy Norris and Bob Turner.

The Mooresville church has stood through some of the most turbulent periods in America's history. It survived the Civil War, losing at least one of its members to death for the Southern cause. It stood through two world wars and several lesser wars. It stood through the assassinations of three Presidents. It has been witness to the invention of the automobile, airplanes, telephones, radio and television.

More importantly, it made its stand for truth in the great battles of the late 1800s as the digressive tide swept over the Lord's church. This small congregation stood, as did so many others in Alabama, like a rock against the tide of liberalism that threatened the church. When the smoke of battle settled, there stood the church at Mooresville, as was said of that great son of the South, Thomas Jackson, "like a stonewall."

Would there were more like this simple, courageous congregation dotting the landscape in our time as another battle shapes up that has the potential to again sweep the church away on a wave of modernism into apostasy... **LEW**

News And Notes

It's Embarrassing

We've been getting so many notes and calls complimenting the *Journal* and hearing of such nice things being said about the same, we're trying not to get the "big head." We borrowed the following from an esteemed editor of some sixty years ago. We quote: "We feel sort of like the coy spinster who was being outrageously flattered by a glib-tongued suitor. She said, 'I know you don't mean a word you're saying. . . . but go ahead! I love it!' We love it too. Keep it coming and send in a subscription now and then and as an old DJ (Wayne Rainey) on station WCKY out of Cincinnati, Ohio used to say at the end of his show, "Keep them cards and letters acomin in."

New Books

We recently announced the publication of brother Earl's new books, *The Warrior From Rock Creek*, the biography of the lamented F.B. Srygley and *The Church In Russell's Valley And Northwest Alabama*. We "jumped the gun" somewhat. The Srygley book is ready to go to the printer and the latter will be shortly. We apologize for the premature announcement. Both books, however, will be worth the wait, you can be sure. We will keep you posted.

NEW WEBSITE

Our new website will be up and running soon. The address is www.alabamarestorationjournal.com. Give the site a visit. You will find some interesting "stuff" on there. Our thanks to Brother Scott Richardson for the putting the site together.

Friends of The Restoration Lectures

Your editor, his bride, Earl and his daughters, Katrina and LeaLaine and Hilda and Lavaga Logan attended the "Friends of the Restoration" lectures and dinner at Faulkner University. Brother Kilpatrick spoke on Barton W. Stone and his influence in Alabama and brother Scott Harp spoke on Alexander Campbell and his influence in the State. Both did a wonderful job with their presentatiions and made all of us connected with the ARJ proud. There was a rountable discussion afterwards with audience participation that was very interesting. Brother Kenneth Randolph spoke at the dinner on brother Leonard Johnson and Christian education. The Journal was well represented and a grand time was had by all.

The "Friends of The Restoration" is a group of Christians that are interested in preserving our history and heritage. They will have presentations each year at Freed-Hardeman University, Faulkner University and Heritage Christian University during lectureship week. Their website address is <http://www.friendsoftherestoration.com/> The site is managed by Brother Tom Childers..... LEW

In This Issue

We begin with an article by *Larry Whitehead* remembering his first visit to Mooresville 42 years ago. Next, an updated **History of The Church At Mooresville** by *C. Wayne Kilpatrick*. *Brother Kilpatrick* gives us an insight into the beginnings of the congregation and some of the struggles it faced over the last 152 years. *Brother Earl Kimbrough* tells the story of **General Garfield in Alabama**. *Earl* details the most famous episode in Mooresville's history. *Frank Richey* has an article entitled **The Search For John Henderson Hundley**. *Brother Richey* gives a splendid account of the search for the man who started the work at Mooresville. *Earl Kimbrough's* second offering is a wonderful account of the resentment the small band of Christians at Mooresville endured titled "**An Egg Hatched In The Mud Sills Of Hell.**" *Brother Richey's* second article is an interview he had with *Brother Quentin McCay*. *Brother McCay* reminisces about his experiences as a young preacher at Mooresville in the early 1940s. **The Women of The Restoration** column for this issue is a short article about Sister Violet Devaney, a lady from Russellville, who served as secretary for both H. Leo Boles as well as B.C. Goodpasture. *Brother Scott Harp* has a short biographical sketch of an old soldier of the cross, **C.E. Holt**. *Brother Holt* preached in Northwest Alabama and Southern Tennessee. We begin a new column this issue called **Gathering Home**. It will feature obituaries that have appeared in brotherhood Journals of some of those who have had an impact on the Lord's Church over the years. We have a reprint of an article by *Brother Clyde Fulmer* on the church in **Central And South Alabama**. This article first appeared in a journal called "*Sound Doctrine*", published in Montgomery in the 1950s. *Frank Richey* has a great article on a great old pioneer preacher, one of the first to come into Alabama, **Benjamin Lynn**. The impact this man and his descendants had on the church is amazing. *Brother Kimbrough* begins a three part series on the **Trials Of James A. Butler**. This is a marvelous series on the early work in central and South Alabama. **The Poet's Corner** this issue is a humorous piece by *LeaLaine Harris*, *Earl's* daughter. She calls it **The Dead Preacher's Society** (Earl, Frank, Wayne and Scott are charter members). *Uncle Isaac* drags out the "old muzzle loader" and fires a shot or two at the modernist among us. We carry an article by *Brother Terry Gardner* that was written for Dr. Hans Rollman's website, <http://www.mun.ca/rels/restmov/>, on the banishment of J.D. Tant from the pages of the Gospel Advocate. We call it **J.D. Tant And "The Bull."** *Frank Richey* has put together a wonderful guide for those interested in researching Restoration History. He titled it **Suggestions for Amateur Researchers in Restoration History**. *Earl* has several excellent short pieces for *In The Heart of Dixie: Restoration Ramblings*. His final article is one all of us can relate to. It is a humorous piece entitled **There Should Be One In Every Family**. *Larry Whitehead* has the **Final Say**...Hope you enjoy.

THE CHURCH OF CHRIST AT MOORESVILLE

C. Wayne Kilpatrick

The Mooresville church has a storied history. It is the oldest building built by our brethren standing in the State. It begs to be restored. The value to restoration history in Alabama as well its significant value to the history of the State of Alabama demands its restoration and preservation.....lew

Mooresville is a beautiful village that sits on the Tennessee River in Southeast Limestone County, Alabama. When one enters this small village, it is as though he has taken a step back a hundred years in time. The people of Mooresville themselves have had great interest in preserving the village, intact, for posterity.

It was in this beautiful village that J. H. Hundley began reading the writings of

Walter Scott's journal, **The Evangelist**. By August 1839, he was convinced that he should be "immersed for the remission of sins." He wrote a letter to the brethren in Tuscumbia, requesting that they send someone to Mooresville to immerse him. They sent Carroll Kendrick, who preached several sermons there and by May 1, 1840,

had helped the Mooresville congregation to form and grow to seventy in number. The work continued to thrive at Mooresville until 1844 when the followers of Dr. John Thomas began to take their toll upon the small band. The Thomasites, as they were called, believed in new revelations from God, thus they were sometimes called the "New Revelation Sect." Tolbert Fanning stopped at Mooresville on September 19, 1844 and preached to the brethren.

Up until 1846, the Mooresville church had been meeting in a "free house of worship," a building built for all religious groups to use. Sometime in the early spring the Presbyterians had shut out the brethren from the building.

By this time the church was in a deplorable condition at Mooresville. One reason the church was in a sad condition was the fact that there was no regular minister at Mooresville. By 1849, J. H. Dunn had moved into the county, near Athens, and was now frequenting the Mooresville brethren with preaching visits. He tried to solicit a preacher who could teach in the community school, the idea being that the preacher could support himself while he preached at Mooresville, since the brethren could not support him. Fanning tried to make the situation look appealing by pointing out that the school

patronage and aid of the churches would doubtlessly give a "handsome support."

For the next two years the brethren struggled along without the aid of a full-time preacher, depending solely upon Brother Dunn's visits and a frequent visit from some brother passing through. One such visit came when J. J. Trott stopped and preached at Mooresville in May of 1851. He wrote concerning the work in that place:



Carroll Kendrick

"They have a very good brother for an overseer, but have suffered much for want of 'regular preaching. We could not stay long enough to do much good. Nothing less than two or three continued efforts, in my judgment, can bring about a reaction for the better."

Another reason the brethren were suffering was because they had no regular place in which to meet, except the members' homes. They were in the process of raising funds for a meetinghouse to be shared with the Sons of Temperance. Later that year on December 14, 1851, Trott stopped, while on his way back to Nashville. He fully intended to preach several times, but, after one sermon, he returned to Nashville because of cold weather. In the months of November and December of 1852 J. H. Dunn baptized nine persons at Mooresville.

For the next two years growth was slow but Dunn kept encouraging the brethren in their work for God's kingdom. They managed to build a building by 1854. The land had been purchased in October 29, 1851 for a sum of \$20.00 from James Clement. They shared their meetinghouse with the Odd Fellows and Sons of Temperance. On November 22, 23, and 24, 1856, J. H. Dunn preached for three days, Saturday, Sunday and Monday to the Mooresville church. One was restored and six were immersed. He was joined in this effort by Crockett McDonald of Moulton. In the last week of May 1857, he held a three-day meeting and four more were added to the Mooresville church. At this point several members of the Presbyterian Church had united with the brethren. No wonder the Presbyterian minister said "that the church of Christ down on the corner was hatched out under the mud sills of Hell, from an egg laid by the Devil."

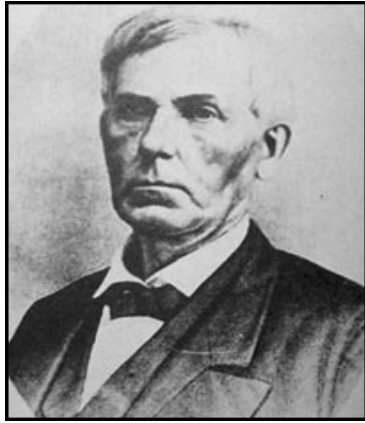
On Thursday, November 26, 1857, Tolbert Fanning came and preached four sermons and left the following day. One person was baptized at this time.



John H. Hundley

While Fanning was at Mooresville, he had to deal with an unpleasant situation. The brethren felt that they

could not worship God unless the service was conducted by "officers." The brethren finally agreed to attend their own worship as "Christians," and to dispense with "official service." The leading figure at Mooresville was J. H. Hundley, its first charter member, and the man really responsible for the establishing



Tolbert Fanning

of the work at this place. It was upon his insistence that Carroll Kendrick came to baptize him. His baptism made him the first Christian in Mooresville. Brother Hundley wrote a book, *The Plan Of Salvation*, in 1858. The book contained eighty-eight pages and was acclaimed to be one of the best on the subject. It was Hundley who had guided the congregation thus far. One is only left to guess what the source of trouble at this congregation was; but, in spite of Fanning's teaching on the subject and Hundley's leadership, the old problem was at work again. In July of 1860, O. P. Miller of Washington, D.C. had come to hold a meeting. At the very outset of the meeting trouble arose. Miller, being a mature minded gospel preacher, dealt with the problem and continued his meeting for ten days. Ten souls were added to the church, some of whom were "the influential of the community."¹⁸ The meetings, according to Miller, were well attended and the whole community seemed "ready to hear the truth."

Shortly after this meeting, the Devil was at work at Mooresville once more. The Old "official worship" question came about again. On October 2, 1860, Fanning came back and confronted the problem again. The older members seemed inclined to believe the need for "officials" in the service. Fanning said most of his time was spent restoring peace.²Fanning did baptize a "Baptist friend" who wanted to be baptized for remission of sins, while at this place. The year of 1860 had been one of the better years for Mooresville.

The year of 1861 brought sorrow in two ways. The Civil War would come to this area and one of the younger members, Johnny Tucker died in the prime of life. He was nearly twenty-three and had been a Christian for four years. It was in the younger men like him, that the hope of the future Mooresville church lay. The war brought much hardship upon this area around Mooresville. Union soldiers camped near here and often made forages into the village, seeking food, horses and anything else they could take. During the Union encampment, James A. Garfield, a Union general and gospel preacher was invited to come

preach to the Mooresville brethren. In a letter to his wife he wrote:

"There is a church in the village of Mooresville near by and they have sent up inviting me to speak to them on Sunday. If I am not to unwell I have a notion to speak to them."

Apparently he was well enough to speak. The brethren of Mooresville boast, even today, of him having spoken in their building. One can even look upon the Bible, said to have been used by Garfield.

After the war, J. M. Pickens came to north Alabama to work. In September of that year he was called upon by the brethren at Mooresville for a meeting. He found a handful of war weary Christians. They had lost most of their money, food sources, and other things that make life livable. The congregation had gone into the war with twenty-five members,²⁴ even after the good year of 1860, in which they increased in number. It was these sad conditions that prompted J. M. Pickens to write:

"There is great destitution and want among many of the people of North Alabama."

Mooresville was truly in destitution, both spiritually and physically. For five years, silence seemed to fall upon the work in this place and no reports were made during this period concerning the Work there.



David Lipscomb

Finally the silence was broken on April 17, 1872, by a brother W. G. Martin in a letter to David Lipscomb. The question of a woman leaving her husband over mistreatment had arisen at Mooresville. Lipscomb promptly pointed the brother to Matthew Chapter 19.

For nearly two more years silence once again fell over the Work in this place. Then in the last week of June 1877, T. B. Larimore held a meeting at Mooresville, resulting in eleven additions to the church. He paid the small band a very high compliment in writing:

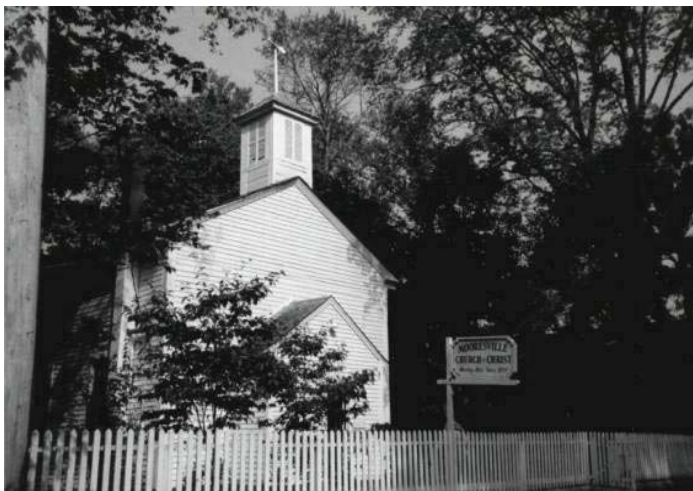
"When they invite a teaching brother to visit them, the understanding is not that he is to labor 'for' them, but 'with' them. They work while he works and sometimes they work while he sleeps."

In the first week of July 1880, E. A. Elam, who had just been graduated from Burrirt College a year before, came and held a four day meeting with three additions. After Elam's meeting nothing further is written concerning Mooresville until October 27, 1888, when A. R. Moore reported that he was to hold a meeting at Mooresville but was prevented from holding it due to a yellow fever epidemic, six miles away at Decatur.

Mooresville had reached its peak and was now left to

struggle for survival. The future did not look very bright. By 1906 a total of 722 Christians were to be found in Limestone County, Alabama. Of all the Christians found in Limestone County, only a handful were located at Mooresville.

Looking back, one wonders how the work at Mooresville endured, since they have never had a fulltime preacher. Their problems over "official service" and the taint of the "New Revelations" sect hindered their growth at times when other churches were growing. The opposition from their Presbyterian neighbors never was a major problem but did cause some concern at times. They did manage to survive however, even when other surrounding churches were dying during the Civil War. With the determination to survive without permanent preaching, one is left to wonder how the work would have grown with a fulltime preacher.



The Mooresville Meetinghouse Today

Editor's Note:

Brother Kilpatrick along with brother Richey, has spent considerable time researching the work at Mooresville and the brethren involved in the founding of the congregation there. Among those were J.H. Hundley, on whom brother Richey has more to say in a separate article. As noted in the above article, Hundley was baptized by Carroll Kendrick. Kendrick and his brother Allen, are two of the largely forgotten pioneers of the work in Alabama. Both were raised in Lauderdale County and went on to become giants in the faith in Alabama, Kentucky and Texas. Wayne will have a biographical on these brothers in a future issue.

Brother Richey has secured permission for Clay Publishing (the publishers of this journal) to re-print Hundley's "The Gospel Plan of Salvation." We hope to do this as a part of a book about the Mooresville church and the Hundley family in the near future.

Because of the value of this church's history to the State of Alabama as well as church members, it is important that we do this.



RETURN

TO

THE OLD PATHS



A HISTORY

OF

THE RESTORATION

MOVEMENT

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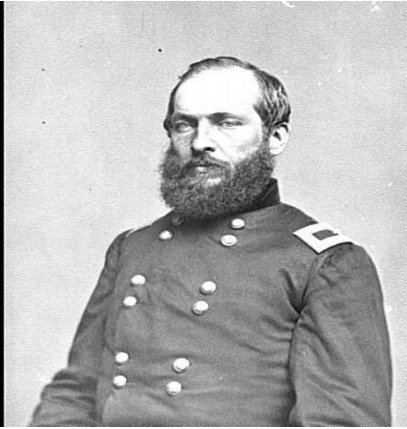
Rock Creek Philosophy

I confess that I have more hope for one who is in error and is headed toward the truth than I have for one who knows the truth and has turned around and is headed towards error..... *F.B. Srygley*

GENERAL GARFIELD IN ALABAMA

Earl Kimbrough

Most Alabama Christians likely delight in the story of Gen. James A. Garfield speaking to the Mooresville, Alabama, church of Christ during the Civil War. The tradition is that Garfield, whose brigade was camped close by, was invited by the church to speak there on a Sunday morning and that he accepted the invitation. He had been a gospel preacher before he entered politics and was generally known to his brethren. It is natural that those in North Alabama would hear of the general's presence in the state. Some of them sided with the Union and would have received Garfield as a friend, not as an enemy. Also, with many Christians, even among the rebels, bonds in Christ were stronger than those of political partisanship. Thus, the probability of Garfield speaking to the Mooresville congregation is not at all unreasonable.



When Garfield offered his services to Ohio, Gov. William Dennison, Jr. commissioned him a Lieutenant-Colonel in the 42nd Regiment of Ohio Infantry. He had no military experience, but he learned quickly and used good judgment in his military leadership.

General James A. Garfield He was ordered to report to Gen. Don Carlos Buell in Louisville. Buell, at the time, had laid plans for his Kentucky campaign. He intended to drive the rebels from that state and then move south to capture Nashville. Buell confided his plan to Garfield and invited him to express himself about it. The next morning, Col. Garfield brought to Buell his own draft of a plan for action, which divided the army into three columns. After some discussion, Buell adopted Garfield's plan and asked him to lead the eastern division.

Russell H. Conwell said: "The purpose of the movement was one of such importance ... that it is a little surprising that General Buell with his ideas of military maneuvers, should have entrusted it to a commander so fresh from civil life." Referring to Garfield, he said: "It seems probable that he did not know just how important it was, nor appreciate how eagerly the whole field was being watched by President Lincoln and the authorities at Washington for some signs of ultimate victory.... The President ... followed the movements of Colonel Garfield and General [George H.] Thomas with the deepest interest." (Russell H. Conwell, *The Life, Speeches, and Public Service of James A. Garfield*, 140, 141.)

As a result of his part in the Kentucky campaign, Abraham Lincoln promoted Garfield to the rank of brigadier-general, January 10, 1862. Garfield, thereby, became the youngest general in the Union Army. News of his commission reached him in late February, after his occupation of Pikeville, February 19, 1862. With three Union regiments, Garfield had taken possession of Pikeville and established his headquarters at Ratliff Tavern, located at the south end of the town's main street.

Several days later, he received word from the War Department that he had been promoted to brigadier-general. Since no superior officer was available, the swearing-in ceremony was conducted by "Squire Charles, a local Justice of the Peace." "Colonel Garfield's commission as a brigadier-general was dated so as to take effect from the battle of Prestonsburg." (Ibid., 145.)

After his military successes in Kentucky, Garfield caught up with Gen. Buell at Columbia, Tennessee, and made a hasty march to Pittsburg Landing in time to join the Battle of Shiloh. The battle had been raging one day, with the Confederates gaining ground, when the reinforcements arrived April 7, 1862. The tide then turned and the North gained the victory. The Southerners retreated to Corinth, Mississippi. After the Battle of Shiloh, Garfield helped in the "tedious siege" of Corinth, which the Confederates were forced to abandon. "In June, 1862, his brigade was sent to repair and protect the Memphis and Charleston railroad between Corinth and Decatur, after which he advanced to Huntsville, Alabama, and gained no little credit for his skill in military engineering, connected with the fortifications." (Ibid. 163.)

This was the time when Garfield's brigade bivouacked near Mooresville, in July 1862, which provided the occasion for contact by the Mooresville church. W. W. Wasson quotes a letter Garfield wrote to his wife, in which he said: "There is a church in the village of Mooresville near by and they have sent up inviting me to speak to them on Sunday. If I am not too unwell I have a notion to speak to them." (W. W. Wasson, *James A. Garfield: His Religion and Education*, 86.) In a footnote, Wasson gives the date of Garfield's letter as July 5, 1863. But there is no indication that Garfield was in Alabama after 1862. Wasson obviously gave the wrong year for Garfield's letter. If the proper date is July 5, 1862, it was written on a Saturday, just one day before Garfield stated his intention to speak to the church at Mooresville.

Is the story true? Did Garfield speak to his brethren at Mooresville during his short time in the state? While we have no written verification of it, I am confident that the story is true. There is simply no valid reason for a band of Christians to have told such a story and passed it on,

unless it was true. The attitude of many brethren at that time offers nothing that would preclude such an event, even granting the presence of war. Further, George DeHoff related a similar story, told to him by an elderly sister in Christ who was a child at a time when Garfield spoke to the brethren in Murfreesboro, Tennessee, where he was the following year. The sister recalled that Garfield removed his side arms and laid them on the front bench before entering the pulpit. She remembered peeping over a bench to look at the general's imposing weapons.

Garfield's letter to his wife indicates that he planned to accept the brethren's invitation, if he was "not too unwell." If he was "too unwell," he had to have gotten bad off overnight. Another Garfield biographer, writing of him a little later at Huntsville, said: "The work, for the time being, having been finished, Garfield's headquarters were established at Huntsville, Alabama, the most beautiful town in America. But the exposures of army life, the tremendous exertions put forth in rebuilding the railroad, and the fierce rays of the summer sun, in the unaccustomed climate, laid hold on his constitution, in which the old boyhood tendency to ague was all the time dormant; and in the latter part of July, 1862, he was attacked by malarial fever. In the rough surroundings of the camp, as he tossed on his feverish couch, his thoughts turned longingly to the young wife and child in that humble northern home. (John Clark Ridpath, *The Life and Work of James A. Garfield*, 118; from a letter by Frank Richey.)

It is true that Garfield became very sick at Huntsville later in July, but this was after he had successfully completed his work on the railroad with great skill. The short ride from his camp to Mooresville and a few words to his brethren on Sunday morning, July 6, 1862, would have been a rather light burden in view of his work at the time. It is not unheard of for preachers to preach even when they feel "unwell." Further, Garfield would likely have found such a meeting with his brethren a refreshing respite from the rigors of army life.

If Garfield preached at Mooresville, as circumstantial evidence indicates, it must have created a dramatic scene that left an enormous impact on the humble Christians of that little Limestone County village. To behold a young Yankee General, fresh from the Battle of Shiloh, a naturally distinguished looking man, now wearing the handsome blue uniform of a Union General, riding up to that little weathered meetinghouse, no doubt with an appropriate entourage for his protection, and dismounting from his beautiful horse, to greet the grateful villagers and the wide-eyed children, and then to join with them in the worship of God, was surely a once-in-a-lifetime experience. Garfield would perhaps, as at Murfreesboro, laid aside his side arms, having too much respect for his Lord, to preach his word with a sword and pistol on his side. It is no wonder that the Mooresville church proudly

told the thrilling story repeatedly to their children and grandchildren until it became an ineradicable tradition. The story bears all the marks of an historic event of great import to those who witnessed it.

Garfield later distinguished himself in the Battle of Chickamauga, for which he was commissioned a major general by President Lincoln. Gen. William S. Rosecrans



sent him to Washington to report on the Battle of Chickamauga. He had frequent lengthy interviews with the President Lincoln and the Secretary of War, Edwin M. Stanton, and made a thorough and satisfactory report to them. In the meantime the people of his district in Ohio elected him to the Thirty-Eighth Congress. Gen. Thomas, the "Rock of Chickamauga," offered him the command of a corps, but the President strongly urged him to

President James A. Garfield resign from the army and come to Washington. Lincoln, no doubt looking beyond the war, convinced Garfield that he would be of greater service to him in Congress than on the battlefield. Thus, Garfield resigned his commission and took his seat in Congress where he served until 1881, when he was elected President of the United States. Garfield is the only New Testament Christian in the history of the world to ever serve as the head of a great nation.

It is no wonder that the Christians at Mooresville wanted the story of Garfield's preaching there to be remembered by their children and grandchildren. We would have, too!



Bibb's House-Garfield's headquarters at Bibb's Springs

IN SEARCH OF JOHN HENDERSON HUNDLEY

Frank Richey

(Editor's Note: Over the past year, several have inquired, "How do you fellows come up with all this information?" Well, much of it is a result of years of study. Still, other information is being searched for and found on a regular basis. In this article by Frank Richey, we see how his search for information on J. H. Hundley was recently found—including photographs of Dr. Hundley and his wife; a portrait of Dr. Hundley; a copy of the book, The Plan of Salvation, written by J. H. Hundley, the Hundley family Bible, and three descendants of J. H. and Melinda Hundley.)

The name, John Henderson Hundley, was unknown to me until about four years ago. At that time, I began a study of restoration history of churches of Christ. Through Wayne Kilpatrick's excellent article on the Church of Christ at Mooresville, Alabama, I became aware of the name of J. H. Hundley.

John Henderson Hundley was born in Halifax County, Virginia. He and Melinda Robinson were married in Greensville County, Virginia in September 1824. The Hundley's came to North Alabama from Virginia and settled in Madison County. Daniel Robinson, Melinda's father, was a merchant and a planter in Limestone County, Alabama. The Hundley's later moved to Limestone County and settled a short distance west of the little village of Mooresville, Alabama, on what would become known as Hundley Hill.

The Hundley's had nine children. They were William, John H., Daniel, Orville, Sarah, Clifton, Frances, Hattie, and Mary. Hundley was a physician, preacher, farmer, and at one time, a school teacher. Well educated, and spiritually minded, Hundley studied his Bible with an open mind to the teachings of the scriptures.

J. H. Hundley was a member of the "Old Brick" Presbyterian Church at Mooresville. However, he came to know of the work of Walter Scott of Kentucky and his journal, The Evangelist. Perhaps, as a result of the truths taught in this journal, Hundley came to the conclusion that he had to be baptized for the remission of sins. He wrote to Scott the following letter in 1840:

DEAR BROTHER SCOTT:— The truth has taken a strong hold in this section; being last August convinced of the faith, I wrote to the brethren of Tusculumbia to send over a person to immerse me. Brother Kendrick came; he has for some time continued to teach us here the true gospel: the effect has been glorious: we now number seventy. To God be all the glory. Yours in the Lord,

J. S*. HUNDLEY, *Mooresville, Ala.* (The Evangelist, 1840, p. 113) *Typographical error in the original.

In 1854, the church building at Mooresville was completed and the group that met formally in the home of Dr. Hundley, moved to the new building. Hundley preached for the church at Mooresville for many years. Hundley was there during the Civil War when General James A. Garfield

preached there. The invitation for Garfield to preach probably came through Hundley, who had three sons fighting for the Confederacy. They were William, Daniel and Orville. William and Daniel were both in the Johnson Island prison camp in Ohio, and were there at the same time. William would later die before the war ended.

But this article is not about J. H. Hundley, per say, but about searching for information about Hundley. Having read articles about the Mooresville Church and Hundley, and developing an interest in the man, the initial pursuit of Hundley was somewhat accidental. In October 2006, I went to the little village of Mooresville, Alabama, with a group that was interested in the Mooresville Church. Restoration historian, Earl Kimbrough, had come to North Alabama to speak at the dedication of the Berry College Historical Marker at Berry, Alabama. His two daughters, Katrina and LeaLane, came with him. So Earl, Katrina and LeaLane, along with Hilda and Lavaga Logan and I, traveled to Mooresville and met Larry Whitehead at the building of the Mooresville Church of Christ. After spending some time around the quaint little village that is so beautiful and preserved, and really takes you back in time, we went to the Mooresville Restaurant for lunch. There we met Dee Green, the owner of the restaurant. In a casual conversation, I asked her if she knew anyone that could give us information about the Hundley family. She told me that she knew someone and that she would make arrangements for us to talk over the phone. Dee also produced a photograph of the Hundley home, which once stood across the street from her home and was just north of the Mooresville Church building. Just the picture was a great find, but what was to follow was even greater. That night I received a phone call from Hilda Logan. Dee had called Hilda with a phone number for me. The number belonged to Jacque Gray.

Just meeting Jacque over the phone was a delightful experience. Her interest in and knowledge of Madison County history and her family—the Hundley family, was to open new doors for me. Jacque is a descendant of Dr. J. H. and Melinda Robinson Hundley, descending through their son, William. Jacque's willingness to share information with me was a joy. Not only did she have a picture of the Hundley's (which was one of the points of my search), she had something else. Wayne Kilpatrick had told me years ago that Hundley had written a book called the Plan of Salvation, published in 1858. As Jacque and I were talking, she said, "I also have a book that J. H. Hundley wrote." Excitedly, I asked, "Is it a small book with about eighty pages about the gospel plan of salvation?" "Yes," she replied. "Is there any way I can get a copy of it?" "Sure," said Jacque, "I'll make you a copy and send it to you." We continued our conversation until it was necessary to conclude it, and I made arrangements to meet Jacque the first week in November, when I was scheduled to preach in a gospel meeting at the Jordan Park Church of Christ in Huntsville, Alabama. During that time, we emailed each other a number of times,

me asking for information, and Jacque willingly supplying the information.

When I received the copy of J. H. Hundley's, Plan of Salvation, immediately I made a copy and took it to Heritage Christian University to give it to Wayne Kilpatrick. Wayne, who seldom gets excited, gleamed when I gave him his copy of Hundley's work. Wayne returned to his classroom, and as I was leaving, I heard him tell his class, "I have just been given a book for which I have searched thirty years." I smiled as I walked away with the feeling of "mission accomplished." I finally was able to do something for the man that had introduced me, not only to J. H. Hundley, but also to the study of restoration history. It was Wayne who set me on my journey that led back to him with this document.

It was the first week in November when I met Jacque Gray. It was an unusually warm fall day and the colorful leaves were still on the trees at the Maple Hill Cemetery in Huntsville, where Jacque showed me around. There we saw the Hundley plot and the graves of Dr. J. H. Hundley, his wife, Melinda, several children, and other family members. It was great to meet Jacque after talking to her on the phone and corresponding by email. She has been a great help in the search for J. H. Hundley.

Another thing that Wayne Kilpatrick had mentioned to me about Hundley was that he had been told that there was a portrait of Hundley with his book, The Plan of Salvation, in the portrait. Again, I emailed Jacque Gray and asked her if she knew of such a portrait. She wrote back telling me that a grandson of J. H. Hundley was still alive, that he lived in New Market, Madison County, Alabama, and that he might be in possession of the elusive portrait. Jacque gave me his address. From the address, I looked up his phone number on WhitePages.com, found it, and made a call to Thomas McCrary, grandson of J. H. Hundley. I talked with McCrary's daughter, Rosemary. She was very cordial and willing to help in any possible way. She told me that her father did have the portrait I asked about and that it had hung in the hallway of their home for many years. Arrangements were made to travel to New Market to meet Thomas McCrary, son of Mary Hundley, the daughter of J. H. and Melinda Hundley of Mooresville, Alabama.

On December 4, 2006, Larry Whitehead, Wayne Kilpatrick and I traveled to New Market to meet Thomas McCrary. Thomas is ninety-five years old and a picture of health. He has no wrinkles in his face and goes to his farm everyday to work. He and his wife, and their daughter, Rosemary were so sweet to help us in any possible way. We were allowed to take the portrait of Dr. Hundley outside in the natural light and make photographs. Thomas showed us his grandfather's Bible that was published in 1858—the same year Hundley wrote The Plan of Salvation. We scanned several documents into the computer for later reference and talked with the McCrary's. One of the stories Thomas told was about attending the Mooresville church of Christ as a boy and being in his Aunt Hattie Hundley's Bible class. As Miss Hattie was teaching, the boys in the class noticed a calf had wandered into the churchyard and toward the outhouse.

The calf pushed open the door of the outhouse and went inside and turned around as though it was going to use the outhouse. The boys found this to be quite hilarious and broke out in laughter. After the class, Miss Hattie went to one of the men, a brother Peoples, and told him that she didn't think she could teach class anymore.

During this search for J. H. Hundley, Bobby Graham from Athens, Alabama, mentioned to Larry Whitehead that Quentin McCay, an elderly North Alabama preacher, had preached at the Mooresville church of Christ in the 1940's, and perhaps could give us some information about the church and the Hundley family. We met with brother McCay and he shared his story about Mooresville. I taped the interview and transcribed it. Brother McCay told of being a college student at Freed-Hardeman College in the early 1940's and coming home on the weekends and preaching for the Mooresville church. He remembered some of the old members of the church and provided us with a picture of Hattie Hundley, daughter of J. H. and Melinda Hundley, who on many occasions provided Sunday dinner for him after worship services. Brother McCay's story appears elsewhere in this bulletin.

At this point in the search for J. H. Hundley, many questions have been asked and answered. However, with each bit of information, new questions arise which require more research for answers. It is a never ending process. It is like finding the "missing pieces of the puzzle" and then learning that the puzzle is bigger than originally thought.

Another piece of this puzzle was the discovery of a journal written by Colonel Daniel Hundley, CSA, son of J. H. and Melinda Hundley. Several weeks of research on the computer put me in touch with Dr. Rex Miller, who edited the journal and published it. I was able to secure three copies of Daniel Hundley's journal from Dr. Miller. Daniel kept the journal of his capture and of his time served in the Johnson Island, Ohio, prison camp. The journal is a most insightful look into the life of a civil war prison camp. It tells of near starvation treatment as well as near freezing conditions for the soldiers.

Daniel Hundley graduated from the Harvard School of Law and soon after married the daughter of a Virginia gentleman largely interested in real estate in the suburbs of Chicago. Hundley moved to Chicago in 1856 and owned a large amount of property on the lake shore, just north of the (then) city limits of Chicago. Daniel enjoyed Chicago and planned to make it his permanent home. However, the war broke out and he said, "I unhesitating cast in my lot with the people of my native State" (Alabama).

Hundley escaped Johnson Island on January 2, 1865, and "attempted to reach Canada afoot, walking at night and sleeping in the hay-lofts during the day." He was recaptured and taken back to Johnson Island and stripped to the skin. It was then that his journal was found and confiscated. Nine years were to go by before he heard of what happened to the journal. In 1874, he received a notice from the Postmaster in Huntsville, Alabama that a certain Alexander R. Jones, of New York, desired his address. Hundley gave his address and soon received a letter from Mr. Jones telling him that he

was acquainted with a man that had in his possession the journal that Hundley had written while in prison and that he thought he could purchase it for a reasonable sum and sell it to Hundley.

Daniel Hundley immediately wrote back telling Mr. Jones that he was too poor to purchase the journal and that the honorable thing to do was for the journal to be returned to him without payment, since it belonged to him anyway. The journal was shortly thereafter received by Daniel Hundley.

One of the interesting things mentioned in the journal was that Daniel Hundley's brother, William, was captured and sent to the same prison. It was when William arrived that Daniel received news about his family back in Mooresville, Alabama. William reported the following account of atrocities to the Hundley family at Mooresville and Daniel recorded them account as follows:

"The blue-coated villains went to my father's house, one night last winter, entered my father's sleeping apartment, and ordered him, an old man of seventy years, to get up and leave, as they desired to search the house for gold; and upon his refusing to comply with their orders, ruffians drew a pistol and threatened to shoot him on the spot, which threat he doubtless would have carried into execution had not my mother that instant stepped between the would-be murderer and his helpless victim, and exclaimed, with a courage and nobility of soul which would have done honor to the matrons of old Rome in her best days: 'Then kill me, too, for the ball that kills my husband must first pass through my body!' The heroic defender of the old flag had no respect for the gray hairs of a feeble old man, but the dauntless courage of a resolute woman unnerved his coward's heart, and after robbing them of all he could put his hands on, he and his brother cut-throats left."

Also, research yields information that Daniel Hundley was a resident of Mountain Home in the 1870's and was engaged in the practice of law. He would have, no doubt, been acquainted with J. M. Pickens who preached for the church at Mountain Home at that time, and the Barclay brothers, Robert G. and John Judson, who were closely associated with Pickens and lived nearby. The Barclay boys were the sons of James Turner Barclay, the first missionary of the American Christian Missionary Society, and they married Alexander Campbell's daughters. Judson married Decima Campbell, and Robert married Emma Campbell, adopted daughter of Alexander and Selina Campbell.

Another connection would be T. B. Larimore's connection to the Hundley's. T. B. Larimore performed the wedding ceremony for Daniel's daughter, Maude, in 1877. Records also show Larimore preaching at Mooresville. These families must have been close.

Sometimes information comes by pure luck. My contact with Jacque Gray resulted in photographs of John Henderson and Melinda Robinson Hundley, and a copy of J. H. Henderson's book, The Plan of Salvation (printed in 1858). Later, I had the opportunity to meet Jacque at the Maple Hill Cemetery, where she showed me the Hundley graves. Additional correspondence with Jacque led to meeting

Thomas McCrary, a grandson of J. H. and Melinda Hundley, and seeing the Hundley family Bible and portrait of Dr. J. H. Hundley.

People find interest in many things. Some look for bargains at yard sales or flea markets; some search for bargains on the internet. Others pan for gold or buy a metal detector to search for buried items. Still others search for ancestors. All of these pastimes are enjoyable and a diversion from the hectic schedules we all seem to have. I, along with several others, have been described as members of the "Dead Preachers Society." We have an interest in restoration history and in particular, the men and women of that movement. We enjoy finding and/or visiting the graves of people that were influential in the restoration movement. I think that standing at the grave of an individual is as close as you can get to them. And so often, the tombstone will have information that will lead to additional information. For example, the date of death on a tombstone will give a starting point for research of newspapers or journals that may have obituaries. The obituary in turn, may have important information that will lead to additional research. This proved true when I recently found the grave of Dr. L. C. Chisholm. The date of death on the tombstone led to finding obituaries and much information about the life of Dr. Chisholm.

The passing of each year provides additional challenges. We are a year further away from the history that we are exploring and every year, massive amounts of information is thrown away because it is considered useless by someone who has no interest in the past. We hope through the Alabama Restoration Journal, to preserve information about those who have come before us. We solicit information from our readers that might be of interest as related to the restoration movement. We urge church members to write the histories of the churches they attend. Please help us preserve the past for those in the future!

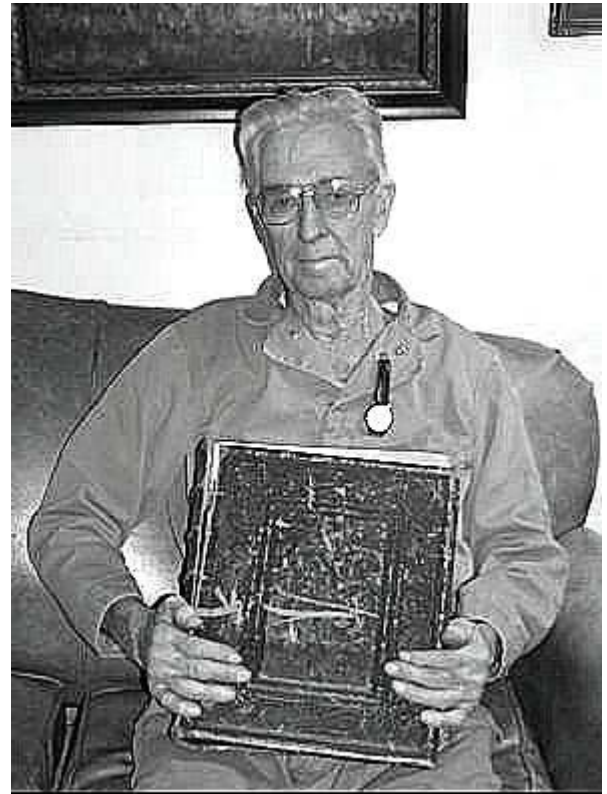


*Mooresville Meetinghouse-ca. 1870**

* See brother Earl's excellent water color from this photo on the back cover.



Dr. John Henderson Hundley



Thomas McCrary - Grandson



Melinda Robinson Hundley



Sister Hattie Hundley's Home In Mooresville

Sister Hattie Hundley was a daughter of Dr. J.H. Hundley and a member at Mooresville all her adult life. She lived a short distance from the Mooresville meeting house and was faithful in her attendance until her death in the late 1950s. Visiting preachers were often guests in her home. Brother Quentin McCay preached there in the early 1940s and Brother Bob Turner in the 1950s and both remember her fondly. Her nieces and nephews would visit "aunt" Hattie and most were in her bible class.

Sadly, the house was torn down after her death.

AN EGG HATCHED IN “THE MUD SILLS OF HELL”

EARL KIMBROUGH

The Lord’s church at Mooresville, Alabama, began in about 1840, when Dr. John H. Hundley became convinced by the writings of Walter Scott in *The Evangelist* that he should be baptized for the remission of sins. At his request, the brethren in Tusculumbia sent Carroll Kendrick to Mooresville. Kendrick “preached several sermons there and by May 1, 1840, had helped the Mooresville congregation to form and grow to seventy in number.” (C. Wayne Kilpatrick, *The Church of Christ at Mooresville, Limestone County, Alabama*, Unpublished Manuscript.) The work thrived until 1844, when lack of regular preaching, along with an infusion of false teaching, greatly reduced the membership.

In the early years of the church, the brethren met in a “free house of worship” that was built for the use of all churches. But in 1846, the Presbyterians took possession of the building and shut all others out. An article written by Pat Jones in the *Huntsville Times*, and reprinted in the *Alabama Courier*, in Athens, May 2, 1905, is substantially correct in saying: “The Christians, or Campbellites, had fought diligently against the change from the union church around 1840, but had bowed, along with the Methodists and others, to superior numbers. They did not, however, lose heart. In fact, the setback created stronger than ever a desire among them to increase their own strength.” (George H. and Mildred B. Watson, *History of the Christian Churches in the Alabama Area*, 7.)

A few years later, the Mooresville Christians purchased land from James Clements of Madison County for a lot on which to build a meetinghouse for themselves. The lot cost twenty dollars, with sixty-seven Christian men and women “backing the purchase.” Subsequently, a two-story frame building was constructed, being finished in 1854, giving the church a permanent house of it’s own in which to meet.

The Presbyterians were not at all pleased that Christians had built a place to worship in Mooresville. Not satisfied with shutting them out of the former “union building,” they apparently wanted no church building at all in the village except the one they had commandeered eight years before. The newspaper said: “Great was the disturbance among the Presbyterians when the word was spread that the building was ready to be occupied. They passed the little church without looking in its direction, and then stopped a few houses farther along to gossip about it.” (Ibid.) Such religious bias was not uncommon in pioneer Alabama. In most communities, the Presbyterians were greatly outnumbered, especially by Methodists and Baptists, and so they apparently took extra pride in being “number one” in Mooresville. They were jealous even of the Christians’ modest little frame meeting house.

The *Huntsville Times* report further said: “To add to

the excitement, the Reverend Mr. Johnson, facing his congregation of Cumberland Presbyterians and feeling none too well for a Sunday morning, pointed in the direction of the new addition to town, without once taking his eyes from the faces of his listeners, and declared: ‘The Christian Church is an egg of the devil hatched under the mud sills of Hell.’ His eyes snapped as he spoke, and blood vessels stood forth on his forehead. Much prayer and thought had been devoted to that sentence.” (Ibid.)

One cannot help but wonder how the Presbyterians of Mooresville reacted eight years later, when, on a Sunday morning, July 6, 1862, the little despised band of Christians was honored by a visit from Gen. James A. Garfield, when he made what must have been an impressive journey, no doubt with a detail of Union soldiers for his safety, from Bibb Springs, where his brigade was encamped, to preach in that same little frame building that the Presbyterians so very much loathed. Did they turn their eyes in another direction as the great Union general rode by their building to worship with the Christians? We cannot help but wonder!



The Presbyterian meetinghouse where Reverend Mr. Johnson condemned “the egg of the devil” ca. 1854

A Step Down

When he (Garfield) left to take up the office it is said when he relinquished his Eldership, "I resign the highest office in the land to become President of the United States." http://www.bookrags.com/wiki/James_Garfield

Quentin McCay
(Former Minister of Mooresville church of Christ)
Frank Richey

Quentin McCay is a gospel preacher. Those who know him love him. He is such a dear gentleman, nearing ninety years old. One of the first places Quentin McCay preached was at the Mooresville church of Christ, back in the early 1940's, while still a student at Freed-Hardeman College. Over sixty years later, brother McCay still has fond memories of those early days of preaching, when, as



Quentin McCay

going to school at Freed-Hardeman (College) way back in the early forties and I would come home over on the weekends and I would go over there (Mooresville Church of Christ) and preach. And we didn't have very many, fifteen or twenty maybe. I remember the Easter's, Birdwell's, Hundley's and Peoples'. They were all members of the church at that time."

"They would pay me the contribution. Whatever the contribution was, that's what they would pay me. But it was very obvious they did not have much money because there were no bills or checks in the contribution. It was all nickels, dimes, pennies, and quarters. There might be a silver dollar every now and then. I'd wrap it up (the contribution) in a handkerchief and carry it back to school with me and live on it that week."

"They were some of the best people I thought in the world that lived there. Sister Hattie Hundley was very nice to me. She gave me a whole set of Elam's Notes. I still have them—I guess maybe a whole set, but (it) seems like someone borrowed one or two of them and they didn't find their way back home."

"That was way back in the early forties. They were very good to me. I know my preaching—I cheated them, I guess, because they paid me all that money and then the preaching was not very good. But I do appreciate their encouragement through the years."

"I remember sometime back during those days they had a special service on Sunday afternoon, and brother A. J. Rollings was there—one of the speakers, and they talked about maybe one of the presidents preached there one

time. There was some question about that, I understand, whether or not he really preached there. But indications, maybe to some people, indicate that he did preach there maybe once or twice. They talked about the fact of being on holy ground because he (President Garfield) preached there. After it was over, I told them I was insulted because they didn't mention that I had preached there. I was joking, of course."

"Hattie Hundley was a daughter of J. H. Hundley. I have a picture of her and sister Peoples. She (Hattie Hundley) lived a house or two north of the church building and I've been in her house a lot of times—ate her cooking. She was real nice, calm; a very fine lady."

I remember when my wife and I got married. We were going to get married on Saturday. We went to see her (Sister Hundley) on Friday and she gave us her best wishes. That was the last time I ever saw her and that's been sixty something years ago. I don't remember when she died or where she was buried, or anything like that."

"That's about all I remember."

We are thankful to Quentin for sharing his memories with us. We need to do more in recording the older brothers and sisters and preserving their stories. If we do not, their stories will soon be lost forever.



Sister Hattie Hundley, Sister Peoples and an Unknown Lady
ca. 1945

For The Preachers

Definition of a great orator: One who makes up in length what he lacks in depth.

WOMEN OF THE RESTORATION

“A VERY EFFICIENT SECRETARY”

Earl Kimbrough

H. Leo Boles (1874-1946), one of the best known and most highly respected gospel preachers of his generation, held gospel meetings with the church of Christ in Russellville, Alabama, in the years 1935, 1936, and 1937, in the midst of the Great Depression. In one of these meetings, he needed some letters typed and Violet DeVaney, a member of a prominent pioneer and Christian family in the city, volunteered her services. She took Boles' dictations and typed several letters for the busy preacher. In 1937, at the invitation of Boles, she moved to Nashville to live with the Boles. For some time she attended college classes at David Lipscomb College in the mornings and did secretarial work for Boles in the afternoons. She soon became his regular secretary and served the great evangelist in that capacity during the last nine years of his rich and productive life, while continuing to live with the Boles as if a member of the family.

Boles was a voluminous writer. He regularly wrote articles for the *Gospel Advocate*, as well as adult Bible School lessons, and a few Bible commentaries, among other things. He had the rare ability to think and compile as he dictated his compositions. L. L. Brigance, a contemporary preacher and educator, said: "I once expressed to him my astonishment at the amount of his writing, and he very modestly replied that he had a very efficient secretary who was of great help to him." Boles' biographers say he referred to Miss Violet DeVaney, adding: "She lived in the Boles home until the deaths of H. Leo Boles and Ida Meiser Boles. Over the years she came to live more as a daughter to the elderly couple, and an only child could not have been more devoted and loyal to both." (Leo L. Boles and J. E. Choate, *I'll Stand on the Rock*, 240.)

The most appreciated of Boles' books were his three commentaries—on Matthew, Luke, and Acts of Apostles—and his valuable work on the *Holy Spirit*. The commentary on Matthew was published in 1936 before Violet came to work for him. But *The Gospel of Luke* and *Acts of the Apostles*, along with his informative book on the *Holy Spirit* were written while Violet took down his thoughts as he deliberately spoke and then she neatly copied them for publication. "Violet lived in the 'golden years' of Boles' declining life and took down all his dictations. She then typed them into beautiful manuscript forms. This is how the *Holy Spirit* finally came to be a book." (Ibid.) After Boles' death, Violet served as secretary to B. C. Goodpasture and lived in the Boles home until Ida Boles' death in 1955. Violet returned to her home town in Alabama after retirement, where she spent her last years.

Boles produced his great work without a computer. But he had something far better: "a very efficient [Russellville] secretary."

Brief Sketch on The Life Of Chas E. Holt

Scott Harp

C.E. Holt was born in Wayne County, Tennessee, December



Charles E. Holt

16, 1862. His parents were Joseph and Eliza Hayes Holt. He had two brothers, John B. and Joseph S. Holt. He had two sisters, Ellen and Mattie. One sister, Mary died very young. Ellen was married to John S. Moser, a great evangelist and father of two other great preachers, K.C. Moser and C.M. Moser. They worked and later left to meet the Lord in Pritchett, Texas. Charles' mother died February 27, 1917, and his father followed a few years later. Charles married Martha Green Harper, born in Winston County, Alabama, March 28, 1863. Charles began preaching at the age of 19 at Mt. Hope, Wayne County, Tennessee. He baptized several members of his family there from 1881-1886. After beginning his preaching career in Tennessee, he moved to Florence, Alabama in 1905 where he served as minister of the Poplar Street Church of Christ (Now Wood Avenue) for six years. Then he moved to Montgomery, Alabama where he was minister for the Catoma Street Church of Christ for six years. After this he moved to Knoxville, Tennessee, and served at the Broadway Church of Christ for two years. He then moved back to the Shoals area of Northwest Alabama and settled in Florence, where over the rest remainder of his life he engaged in evangelistic work. He held meetings in Alabama, Mississippi, Texas and Tennessee.

Brother Holt was a good writer and reporter through the years. For a few years he wrote a column in the *Christian Leader* entitled, Notes and Sermons. He also was a regular contributor to the *Gospel Advocate*. While in the Knoxville, Tennessee area he edited a paper called the Knoxville Evangelist which was published by the Broadway church. In later years he contributed to a Nashville daily paper entitled "Religion In Life." He submitted a religious story for publication entitled, Evidence Of Pardon, McQuiddy Publishing Co., Nashville, Tennessee.

He was preceded in death by his wonderful wife, Martha, February 17, 1939. He delivered his last sermon at the old Stoney Point Church of Christ in Lauderdale County, Alabama in July 1942. He passed from this life September 4, 1942. His body was returned to his home of Tennessee for burial in the Mimosa Cemetery in Lawrenceburg. In all, he served as a minister in the Lord's Vineyard for 60 years

Most of this sketch was produced from notes provided by Charles and Martha's granddaughter, Charleen Miles of Florence, Alabama, September, 2004.

*"For Man Goes to His Eternal Home.
And Mourners Go About the Streets."* Eccl. 12:5

GATHERING HOME

(Editor's Note. *In reading old papers, we find a store of information in brief obituary notices published at the time when some noble Christians passed from this life. Some of these were well known, while others were known little beyond the communities where they lived. We plan to give our readers some of these that, in our judgment, are of historic value. In the issue of the Gospel Advocate, Oct. 8, 1953, we found the three notices given below. Highlights are added to items of special interest.*)

JACK MCCALED, 1870-1953

Jack McCaleb, eighty-three, of **Bankston**, Route 1, died July 4, 1953, having been born March 14, 1870. Brother McCaleb was baptized by **Joe Halbrook** when he was about *thirteen years of age*. I preached his funeral July 6 at **Old Cleveland Church**, near Bankston, assisted by **G. L. Mann** and **Wiley Hollingsworth**. *Brother McCaleb had been a member of the church of Christ for more than seventy years*. He was married to **Miss Lula Frances Berry** on March 15, 1893. Brother McCaleb was a devout Christian, one who served the Lord with great distinction. He was calm, gentle, and mild in manners, loved everybody, spoke evil of none, loved the gospel and *stood for the old paths*. He left behind his widow; three sons, Cleburn, Orvil, Truman, and three daughters, Mrs. M. S. Hamner, Mrs. P. W. Caraway, and Mrs. Verna Wilson, four sisters, ten grandchildren and six great-grand-children. We sorrow not as those who have no hope. (1 Thess. 4: 13-18.) —**GUS NICHOLS**.

SARAH EDNA HARRISON, 1888-1953

Sarah Edna Pettett [Harrison] was born in **Tuscumbia, Ala.**, July 12, 1888. She grew to womanhood in the **Tri-Cities**. Later, with her parents, she moved to the community east of the Tri-Cities known as **Ford City**. Here she became a Christian under the preaching of the late **William Behel**. Shortly after she became a Christian she married **W. G. Harrison**, *one of the best men that Colbert County ever had*. I think of Sister Harrison as *one of the Lord's great women of whom the world has little knowledge*. She was not known far from home, having *spent her whole life in Colbert County*. She was the mother of six children, two girls and four boys. Sister Harrison lived in the church for about forty-four years. *She was an invalid for about twenty-five years*. I knew her during the last sixteen years of her life. As long as she was able she was

careful always to be at her post of duty and rejoiced in the progress of the Lord's work. *Brother Harrison is a gospel preacher*. Even in her afflicted condition she gladly as best she could held up his hands and assumed control of the household affairs in order for him to be able to preach the gospel. *Everybody who knew her, sectarian, saint or sinner, loved Sister Harrison*, as was evidenced by the large congregation present on the occasion of her funeral. Sister Harrison died in April and was laid to rest in the cemetery near the church house where she lived. At the request of the family I tried to speak words of comfort to the bereaved loved ones. —**VAN A. BRADLEY**.

HATTIE BELLE McDONALD, 1884-1953

Hattie Belle Rainwater McDonald was born February 15, 1884, in **Central Texas** and grew to womanhood in that state. Early in life she became a member of the church and to that calling was faithful until the end of the way. Her passing came September 2, 1953, in the hospital at **Fayette, Ala.** On December 31, 1902, she became *the wife of Hal P. McDonald*. After some ten or twelve years of both teaching and attending schools in their native state of Texas, they came to **Henderson, Tenn.**, and spent some two or' three years in **Freed-Hardeman College** under the presidency of **A. G. Freed**. *In the summer of 1916, they moved to Alabama and Brother McDonald became the president of Alabama Christian College at Berry, Ala. The writer became a student in that college in 1919 and was there through 1921*. Sister McDonald was a teacher in some of my classes. We were closely associated together as teacher and student and a friendship was formed that only death could sever. *She and my wife became the very closest of friends and she visited often in our home where they spent many happy hours together*. Our children grew up to know and love her as one of the purest and sweetest of all the earth. *No finer character ever lived upon this earth*. Her passing will leave her husband lonely. The church has lost a faithful member and her community, one of its finest citizens. Yes, we sorrow, but not as those who have no hope. The funeral was conducted by **Tim Walker** on Friday, September 5, and her body was placed in the cemetery at **Pine Tree**, near **Longview, Texas**, by the side of her father and mother. —**A. M. PLYLER**.

THE RESTORATION MOVEMENT IN CENTRAL AND SOUTH ALABAMA

Clyde E. Fulmer

The gospel of Christ began to be preached in this section of Alabama, even as in the states to the north, in Pennsylvania, West Virginia, Ohio, Kentucky, Tennessee, the Carolinas, and other states and places. It seems that the earliest preacher to bring this message here was Dr. W. H. Hooker who proclaimed the New Testament as the basis of an - intelligent faith, free from the emotional, sectarian doctrines and practices that dominated the religious thinking of the times. Dr. Hooker called upon his hearers to return to the inspired apostolic teachings of the gospel of our Lord, to restore the simplicity of the worship and of the work of the church of the Lord. He taught plainly against the corrupted ways of the divided, emotional doctrines that had developed from the days of Luther, Calvin, Wesley and their followers. He taught his hearers to unite in a common faith, in obedience to Christ's teachings, united as Christians, in one body, thus to pattern the church after the model of the New Testament church.

Into this community of Sellers, located about twenty miles south of Montgomery, had come in the early 1820s, a young lady named Mary (Polly) Lumpkin. She became



one of the hearers of Dr. Hooker's preaching of New Testament Christianity. She was a devout student of the Bible who readily accepted this rational approach to New Testament truth and obedience to the gospel of Christ as the way of salvation that Jesus Christ had provided for all mankind. The position of influence of this pious and refined young lady was such that when she accepted this

Justus M. Barnes gospel teaching, and was baptized, that sixty others followed her example in becoming Christians, too. These made up the beginning of what was to become the congregation at Strata. It was a beginning of the Lord's work that has spread through this section for the past century and a half, resulting in the salvation of thousands of souls and the establishing of hundreds of churches of Christ.

THE BARNES FAMILY

In 1830 Elkanah Barnes married Mary Lumpkin. They made their home on the Barnes plantation south of Sellers and about five miles north of Rocky Mount. Here a son was born to Elkanah and Mary (Polly) Lumpkin Barnes on February 10, 1836, whom they named Justus McDuffie Barnes.

This son "Mack" Barnes was trained at home, then in

three academies operated by cultured old-time school masters who inspired him to seek higher learning. Young "Mack Barnes" was sent to Bethany College, located at Bethany, Virginia, a college established by Thomas and Alexander Campbell. No doubt this decision was the influence of his religious mother. He finished Bethany in two years, graduating with high honors in the spring of 1856. He returned home to Alabama. After earnest family conferences, which recognized the community need for a school, Elkanah Barnes decided to build one. He built with his own funds, on his own land, a commodious frame school building, in which their own son could operate his own school.

STRATA ACADEMY ESTABLISHED

This new school, which would exercise so much and so wide an influence, began operation with thirteen pupils on September 8, 1856 under the direction of twenty year old J. M. Barnes. It was a private school, financed by the Barnes family, and by only small fees. None was turned down who could not afford to attend and all young men who planned to be preachers of the gospel attended free. The purpose was to teach academic courses and the Bible was emphasized as God's truth. Brother J. M. Barnes was soon joined in teaching by two brothers-in-law, Samuel Jordan and Col. Kirkpatrick, constituting one of the best faculties for such a school in the south, and their students soon became very successful in many fields of endeavor, as well as in the work of the Lord in the church.

Strata Academy continued to grow from 1856 until 1880 when spells of "chills" and yellow fever developed in the community that led to the decision to move the school to the ridge south of Rocky Mount where the new town of Highland Home with new school buildings, dormitories, new homes for the families of Barnes, Jordan, Kirkpatrick, faculties, patrons and friends, together with a pretty church house, were all erected. The name was changed to Highland Home Institute, the enrollment increased each session and the recognition became more and more.

A NEW NAME: HIGHLAND HOME COLLEGE

The strong faculty, the growing stature, and increasing enrollment led to the name change. Other changes were also made. Greater emphasis was given in some ways to Bible teaching. The same nature as a private school was maintained, the same low fees continued, and the same encouragement and help were given to young men who desired to become gospel preachers.

These changes came in 1891. This was the year of the beginning of the Nashville Bible School, under the

leadership of James A. Harding and David Lipscomb, in Nashville, Tennessee. (Now David Lipscomb College)

Highland Home College, together with the work of the former years, touched the lives of thousands of people, influencing them with the teaching of the gospel of Christ and leading them in The Restoration Of New Testament Christianity. The many outstanding teachers, educators, gospel preachers, and Christian workers associated with J. M. Barnes and the school during the period of its great service, accomplished so much good to the salvation of souls and to the glory of God, that eternity alone may determine them all, but we are deeply thankful for the good and the happiness contributed through them to bless the lives, homes, churches, of such a vast area of our country and so many people.

Many circumstances of the pressure of change of the times, the coming of World War I, and more, seemed all to make necessary the closing of the college in December, 1915. Thank God for those good years and abundant blessings and marvelous growth of His Kingdom!



Teacher's Residence



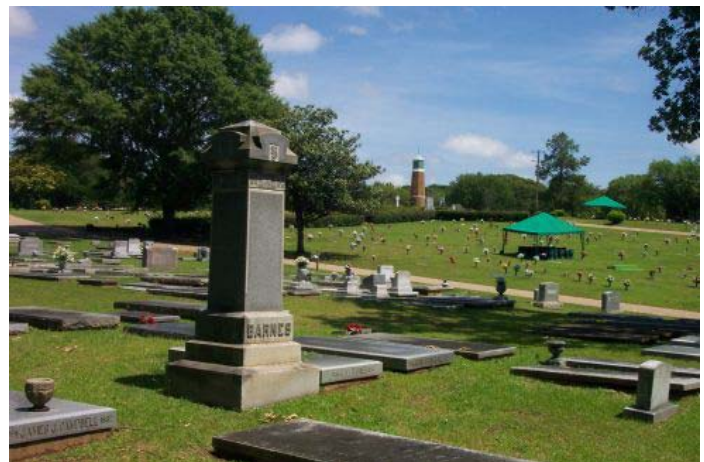
Historic Marker



Meetinghouse of Highland Home Church



School Bell



*Justus McDuffie Barnes' Tombstone
Greenwood Cemetery, Montgomery, Alabama*

BENJAMIN LYNN - A Man of Naïve Faith

by Frank Richey

Recently, while researching restoration history in Versailles, Kentucky, I came across a document for which I had been searching, about a man named Benjamin Lynn, the man I believe to be the first gospel preacher in Alabama. The article, written and published in April 1946, in the Filson Club Historical Quarterly, gave a history of the life of Benjamin Lynn, one of the great explorers of Kentucky and a hero of the Revolutionary War. The article tells much of what a great woodsman Lynn was—how he lived among the Indians for several years and spoke their language and understood their ways. At length, the article tells of Lynn serving as a spy for General George Rogers Clark, brother of William Clark, famous as co-leader of the Lewis and Clark Expedition. The article tells of many of the battles Lynn had with the Indians in the early days of Kentucky.

Near the end of the Revolutionary War, Captain Benjamin Lynn became a Baptist preacher, but by about 1805, Lynn renounced the Baptist doctrine and decided to become a Christian only. Lynn sought baptism at the hands of Barton W. Stone, and began to preach the simple gospel of Christ.

In the article published by the Filson Club, written by George and Helen Beattie, the authors made the following observation about Lynn:

“It is easy to understand how a man like Benjamin Linn (sic-Lynn), *ignorant* of theology and church doctrine, *untrained* in logic, and unaccustomed to critical thinking, would be *bewildered* by the arguments on the dogmas of Calvinism. *The Bible was probably the only book he had ever read extensively* and his study of it must have been more of the heart than of the mind.” “*Men of naïve faith* like Linn (sic-Lynn) and his associates must have felt that such a church would be more like their Separate Baptist Church of earlier days than was the new United Baptist Church with its nearness to Calvinism.”

Poor Benjamin Lynn! He was ignorant of theology and church doctrine and bewildered by arguments on the dogmas of Calvinism. Kinda reminds you of the apostles don't it, where the Jewish leaders perception Peter and John was that they were unlearned and ignorant men...” (Acts 4:13)

They were also considered unaccustomed to critical thinking. If only Lynn and others like him could have had a formal education with many books, and sat at the feet of great theological scholars, might he have had a better understanding of the will of God? But all he had was the Bible, and so the Beattie's conclude that Benjamin Lynn

and his associates (i.e., those who held the same belief as Lynn) were poor simpletons, and were indeed, “*men of naïve faith*”. But alas, this naïve man influenced the spread of the gospel in at least six states.

One of the first men Lynn influenced to accept the simple gospel and become one of the men of “naïve faith,” was John Mulkey of Tompkinsville, Kentucky. Dr. Jerry Rushford, in his book, Christians On The Oregon Trail, tells that Benjamin Lynn and Lewis Byram “had a powerful impact on the thinking of a Baptist preacher



The Old Mulkey Meetinghouse

named John Mulkey.” In 1809, Mulkey led the majority of the Mill Creek Baptist Church away from the Stockton Valley Baptist Association in southern Kentucky. The Mill Creek church building, now known as “Old Mulkey”, still stands and is preserved as an historical landmark by the state of Kentucky. Mulkey had a great influence in establishing churches in southern Kentucky and middle Tennessee, and northern Alabama. Dr. Mansil Matthews, in a letter to David Lipscomb dated August 13, 1888, stated that he was baptized by John Mulkey in Spring Creek, Franklin County, Alabama, in 1823. This would be at the present day town of Tuscumbia, Alabama, now the county seat of Colbert County, Alabama. From this information we can see that Benjamin Lynn's influence was much greater than has been published previously.



John Mulkey

Rushford goes on to point out that John Mulkey's son, Philip Mulkey and John Mulkey's nephew, John F. Mulkey, were pioneers on the Oregon Trail, traveling to Oregon in 1853. Rushford says Philip Mulkey was by far the “most influential preacher arriving that fall.” So Benjamin Lynn

had an influence the establishment of the church in Oregon through John Mulkey's son, Phillip.

Benjamin Lynn moved to Madison County, Alabama in 1810. He began a church in Madison County, and was buried in the churchyard in December 1814. He was sixty-five years old. His wife, Hannah Sovereigns Lynn, preceded him in death, having died in May of the same year. Two years later, his two daughters and their families moved to Lauderdale



County, Alabama. His daughter, Rachel Lynn D'Spain and her family, settled at Waterloo, in western Lauderdale County. Rachel's son, Benjamin Lynn D'Spain (named for his grandfather, Benjamin Lynn), was a great gospel preacher of the 19th century, as was his son Alonzo Lynn D'Spain. Benjamin Lynn D'Spain,

along with Dr. Mansil Matthews *Mansil Matthews* and David Crockett, led many of the members of the church of Christ at Waterloo, Alabama, to Texas in 1835. They became the first church of Christ in Texas. After Benjamin Lynn D'Spain led the church to Texas, he went to Mississippi and preached there. Later he went to Kentucky, and finally settled in Texas.

Benjamin Lynn D'Spain's sister, Hettie Esther D'Spain, married Joseph A. Clark. They were the parents of Addison and Randolph Clark. Addison and Randolph, with the help of their parents, started Add-Ran College, which eventually became



Texas Christian University. Benjamin Lynn's daughter, Esther Lynn Chisholm and her family started the first Church of Christ in Lauderdale County. Esther's daughter, Dorinda, married Dr. Benjamin Franklin Hall, one of the earliest preachers to preach baptism for remission

Hettie D'Spain Clark of sins in this country. Hall learned this truth by reading the Campbell-McCalla debate and immediately made application of the arguments that Campbell used. It was Hall who preached the sermon and extended the invitation to which Tolbert Fanning responded, requesting baptism for remission of sins. James Matthews, upon hearing this sermon by Hall proceeded to write a series of letters to Barton Stone, eventually causing Stone to once again preach baptism for remission of sins.

Esther Lynn Chisholm is buried in Lauderdale County, Alabama, just north of Florence about four miles north of the Chisholm Highway—Cox Creek Parkway intersection, and fifty yards west of Chisholm Highway.

In a letter written by John Chisholm to Mr. John Barbee, written from Florence, Alabama, March 10, 1848, Chisholm wrote of his father-in-law, "I feel under great obligation to you for the interest you have taken to do justice to the services of one of the best men of his day and time."

I am thankful to God for "men of naïve faith" like Ben Lynn, who simply read the Bible and determined to do what it said, even though it caused the loss of many friendships on this earth. He may have been naïve by the theological standards of the world, but he was a giant among men in many ways. He was an explorer, adventurer, warrior, and gospel preacher. His life influenced thousands to obey the gospel. He influenced the establishment of the church in Kentucky, Tennessee, Alabama, Texas, Oregon, and Mississippi.

Naïve? I think not. I agree with his son-in-law, John Chisholm, that Benjamin Lynn was "one of the best men of his day and time."

May we all strive to be more naïve like these men!

Not a gigantic brain

In a debate with Roy E. Davis, Pentecostal Holiness, of Louisville, Kentucky, in 1929, the late J. D. Tant became slightly vexed at the pointless and senseless arguments Davis was putting forth. "Roy Davis," he finally said, "if somebody should put your brains into a mustard seed, they'd have as much room to play around in as a tadpole would in the Atlantic ocean."

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ALABAMA TRIALS OF JAMES A. BUTLER

PART ONE

Earl Kimbrough

Pre-Civil War Carlowville, Alabama, lay in a swath of land stretching from North Carolina to Texas where the South's cotton kingdom reigned. This little community southwest of Montgomery in Dallas County was the home of James A. Butler, an able and respected Baptist preacher who in 1833 left the Baptist Church to stand with those advocating a return to New Testament Christianity. From that time until 1850, when he moved to Mississippi, this "amiable and talented" man, as Robert Richardson described him, was "one of the most active Reformation preachers in the State." (*Memoirs of Alexander Campbell*, 2/451).

THE FORCE OF TRUTH

Butler's conversion, according to a letter to Alexander Campbell, resulted from "a prayerful and deliberate examination of Scripture facts, as arranged and developed in your voluminous compositions, and the attendant reasons for such developments." In describing his acceptance of "the ancient order of things," he said, "I have no other motive ... than the honor of my King, the benefit of others, and peace of my own soul." He further wrote: "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." Nor was Butler hurried to his conclusion by any presuppositions either for Campbell or his writings. "No," he said, "far from it." (*Millennial Harbinger*, July 1833.)

Butler told how he became acquainted with Campbell's writings several years earlier, in the 1820s. This came about initially through the reformer's debate with John Walker, a Presbyterian, on infant baptism. The Campbell-Walker debate, conducted orally at Mount Pleasant, Ohio, in 1820, was later published and widely circulated. The publication enhanced Campbell's reputation and greatly extended his influence, especially among the Baptists. A "brother Baker of Alabama" introduced the book to Butler, describing it as "a blow at the root of infant sprinkling, by Alexander Campbell, who, he was sorry to learn, was a schismatic." But Baker added, "if they were the sentiments of the devil, they are true." (*Ibid.*)

The next information about Campbell came to Butler from a Presbyterian preacher who seemed to be agitated by the very mention of Campbell's name. He told Butler that, "one Alexander Campbell, an evil doer, was turning the Baptist world upside down." Butler afterward visited Kentucky where "sundry witnesses, deposed—some against and many for the accused," but his own view

compared favorably with the Presbyterian. In describing his feelings at the time, Butler said: "In October, 1828, I returned to Alabama, and for two successive years, under a misguided zeal for my creed ... I prayed the Lord's anathemas upon you, for I thought you loved him not. But in reflecting upon my conduct toward you, I felt occasionally a compunction of heart; and my only quietus was, that old brethren, who professed to be guided by charity ... emitted the same. I finally examined an old adage, which was this, that 'it was the office of ignorant and corrupt men to censure without evidence.' At once I determined to read your views for myself. I have now to conclude by adding, that, in my opinion, he who reads them most will esteem them highest." (*Ibid.*)

Butler's experience illustrates the power of the press in Alabama, as elsewhere, for spreading the word of truth in the early years of the Restoration movement. It also shows how prejudice and error often prevented sincere men from examining Campbell's writings for themselves. The old adage that moved Butler to change his attitude toward Campbell would benefit many, if taken to heart. But what stands out forcefully in Butler's case is the fact that once he decided to read what the "schismatic" and "evil" Campbell was saying, he did so with his Bible before him and God in his heart. Thousands in pioneer America were led to accept "the ancient order" in just such a manner.

In a note prefacing Butler's letter, Campbell wrote: "We congratulate our brother Butler for the favor bestowed upon him. He has certainly found a pearl of great value, and he knows how to appreciate it! If the Lord should now honor him, by permitting him to suffer a good deal of *shame for his name*, how much might he rejoice! I thank the Lord for the accession of this talented brother to the good cause. The salvation and happiness of every man is alike important in itself; but when we see men of wealth, talent, and standing in society, cordially embrace the ancient institutions, and devote themselves to their spread and prevalence in the world, with all their powers, we have reason for more joy and gratitude because of the means of doing good which the Lord has bestowed upon them. May the Lord make the life and labors of this much esteemed brother a blessing—a great blessing to many." (*Ibid.*)

SEPARATION FROM THE BAPTISTS

Campbell's words were almost prophetic for the Lord permitted Butler to suffer much for his name, as he used his talents in divine service and led many souls to the Lamb of God. It is evident from Campbell's writings that

Butler filled in a large measure his view of the kind of men who are most beneficial to the cause of Christ. This is further apparent from the strong bond that developed between the two men based on their correspondence. While Butler was not the first, nor even the most influential, Restoration preacher in Alabama, Campbell later described him as “the morning star” of the movement in that state.

Persecution began soon after Butler started teaching the things he learned from the Bible through comparing it with Campbell’s works and it grew worse as the year wore on. Writing from Carlowsville [spelled thus in early times] at ten o’clock on Friday morning, July 9, 1833, he said: “The heavens are overspread with portentous clouds. I have been shut up in my studying room over your preface to the four gospels [Living Oracles Translation]. Tomorrow 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 is not the ultimatum of those who contend for this order, no where else can an equivalent be found.... The nature of my trial to-morrow, is, whether my bishopric shall not be taken away and given to another.” (*Millennial Harbinger*, Aug. 1833.)

Soon after his trial, Butler wrote again, describing the manner in which his case was taken up and dealt with, beginning with the charge against him: “Brother Butler, you are charged with preaching Campbellism, which we believe to be a great digression from the old orthodox way.” Butler said: “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 that I did not, but was prepared to show the reasons why. They responded that they ‘were not able to argue points with me.’ I replied that they should 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 testimony 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 expedient to withdraw. Did so.” (Ibid.)

Butler preached the next day to an overcrowded house on the second chapter of Isaiah. He begged for “stated privileges” of the meetinghouse and only two opposed it, but he refused acceptance unless the members were unanimous. However, other houses were offered to him, one of which he accepted. At no time before, during,

or after his trial were any specifications written against him. His opponents declared they had nothing against his religious character, except his belief. “My dear sir,” he wrote in concluding a letter to Campbell, “were I to depict in a regularly written essay, the present aspect of affairs here, among those denominated religious, your soul would mourn.”

The kind of charges Butler faced daily were those generally made against Campbell and his teaching. These were no different in Alabama than elsewhere. Butler said: “You are charged with every thing which falsehood can instigate.” Campbell was said to be “Arius’ friend, Arminus’, etc.—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 of textuaries; special call ... your salary for mental labor is reported to be worth 50 [50,000] or 60,000 dollars per annum, etc., etc., etc.” (Ibid.) Campbell tried to encourage Butler in his suffering. He told him: “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.” (Ibid.)

RESTORATION MISSIONARY

If Campbell’s words were true, then Butler was a happy man for he suffered much bitter and prejudicial persecution. But he remained steadfast in his efforts to plant and spread “the ancient order of things” in his portion of Alabama. He arranged for the editor of a newspaper in Cahawba, the state capital until seven years before, to publish several of Campbell’s essays from the *Millennial Harbinger*, on such themes as the Holy Spirit, Missionary Schemes, and Election. He greatly desired that some able brother, “a [Josephus] Hewitt or a [John] Smith,” would spend one or more years in central Alabama and begged Campbell to write to some of them on the subject. If one should come, Butler said, “my home should be his.”

Notwithstanding the influence of “the priestcraft,” as sectarian clergymen were often called by the early Restorers, New Testament Christianity made rapid progress in that newly settled part of the Deep South. Butler in his picturesque manner likened this to “a swift flowing stream” hurrying to cover the earth and the opposition “as oil to the flame.” His joy and expectation are apparent. “There is already a great noise in this part of God’s vineyard,” he wrote near the beginning of 1834. “A mighty shaking in the clerical valley of dry bones. O Lord, blow thy breath (the ancient gospel) upon this valley, until bone shall come to its bone, and form ‘one body.’” (Ibid., Feb. 1834.) But Butler’s joy at the growth of “the cause” was not limited to Dallas County. He wrote exultantly of the gospel in other places, such as J. C. Anderson’s favorable reports in the *Christian Messenger*. Anderson

was working in Butler, Montgomery, and Lowndes counties. Butler said between Anderson and brother [William] Mothershead there had been about a hundred members added in those parts “since last Christmas.” He spoke of the work of Ambrose Lea at Springfield in Green County, southwest of Tuscaloosa, saying there were “nine of those apostates” in that country who had departed from creeds and “who cannot join any of the sects.” They, too, were pleading for some to come over there to help them.

Butler’s joy in the progress of the ancient gospel in the state was deep and moving. He quoted Campbell’s words that he learned from “old brother Taylor” in Lexington, Kentucky, that “it was not reasonable for one to shed tears upon hearing good news.” “But be that as it may,” Butler added, “my eyes do overflow.” Would to God that we had more such men today! He went on to exclaim: “O my soul! little did I think when I consented to launch my bark upon the angry waves, to arrive in sight of so many vessels, in so short of time, bound for the same heavenly port, and aided by the same compass and beacon.” (Ibid.)

Quite naturally Butler’s primary interest lay in his own field of labor in and around Carlowssville and Dallas County. Since separating from the Baptists, he said: “We have formed a little congregation here upon the New Testament—Heaven’s Magna Charta.” (Ibid., Feb. 1834.) Opposition from the Baptists and “their neighbors of the paedo-baptist [Methodist and Presbyterian] kingdoms” held a meeting “to concert plans for the discomfiture of the ‘Ancient Gospel.’” Butler asked rhetorically: “Why these pretended approaches to friendship, between whom there has existed the most deadly hatred, and every evil passion, seeing that the same causes of differences yet exist? As well might the enquiry be made:—Why terms of amity between Herod and his foe, at that momentous crisis?” To him it was singularly a case of “amity between Herod and his foe, at the momentous crisis.” (Ibid., Oct. 1834.) Such was the progress being made in Dallas County. Writing from Carlowssville in May, E. A. Smith said: “Truth is on the march, even in this southern *worldly* section. (Ibid., June 1834.)

New Invention

J.D. Tant was in a gospel meeting when someone put a question in the question-box: “Was Alexander Campbell turned out of the Baptist Church for stealing hogs?”

Tant read the question, looked over his glasses at the audience and said, “Now, I don’t know much about that hog-stealing business; but I do know Campbell was not turned out of the Missionary Baptist Church as we know it today. When Campbell lived, the devil hadn’t invented that crowd yet.” *J.D. Tant: Texas Preacher*

The Poet’s Corner

The following was written by Earl & Rosmary Kimbrough’s daughter, LeaLaine. She is a very talented writer of poetry. Comes by it honestly as Granville Tyler would say “I expect.” We look forward to bringing you more of her offerings in the future. Earl, Frank, Wayne and Scott are “charter” members of the society.....lew

"The Dead Preachers" Society

It’s a society the likes of which there are no others. The members of this group truly are all brothers.

They’ll search and walk for miles to find the grave of one who spent his life looking for souls to save.

They have spent years finding the pieces of the stories of these brave men and their glories.

Some who found the truth on their own.
others from seeds that were sown.

Some were educated and had no need
others were of meager means and could barely read.

Some were great in stature, some were quite small but the power of God’s word inspired them all

Some gave up riches and went far from home too to follow the words they knew to be true.

They studied and taught the Bible for all to hear because they loved the Lord and had no fear.

They are why this group you see
wants to tell these stories to you and me.

Because they love these souls and their history. They’re proud to be members of “the dead preachers” society.

LeaLaine Kimbrough Harris

So has a donkey

H. Leo Boles, for many years president of D. L. C, was much concerned to rid his "preacher boys" of all affectations and unnatural mannerisms and peculiarities of speech. Particularly obnoxious to him was the boy who affected a "preacher tone," trying to make his voice heavy, hollow, and holy. Once Bro. Boles got a letter from a patron of the school who wanted to enter one of his sons in the college. He wrote Bro. Boles that he was certain the boy was destined to be one of the brotherhood's greatest preachers "because he has such a heavy voice." Boles wrote back, "So has a donkey." *Vanguard*

Uncle Isaac Sez



Had a conversation with a young fellow the other day who "claimed" to be a member of the church. It didn't take long for me to figure out that he was a member of one of our "new wave, come as you are" churches. I should have known when he kept tossing his pony tail and playing with his earrings while talking to me, all the while allowing that he was going to give his "testimony" at the next service and that they had invited the choir from one of "our schools" to do the singing at that service. He asked me what I thought about such. I told him if they could do my singing for me, they could do my praying also and take the Lord's supper for me and hopefully do my giving and I might just send in my "testimony" and just stay home and watch football on Sunday, sans ponytail and earrings.

The young lady with him, chimed in and allowed as how their worship service was so "meaningful" and how when someone came forward for the "prayer call," everyone gathered round them at the front and prayed, all at the same time. I thought to myself, sounds like close kin to the old time mourners bench. I forgot to ask her what she meant by a "prayer call."

Saw in a back issue of the "Firm Foundation" where a Texas church of Christ (using the name loosely) advertised a special service. Dan Dozier, the preacher, announced an "Atonement Service." The announcement says, "To prepare our hearts and minds for this celebration, we will have the Lamb's Book of Life for everyone to sign again. It will be taken into the Holy of Holies by two of our Shepherds on the night of the service. This "holy of holies thing worries me. Wonder if that's where they keep the kool-aid. Wonder if this bunch has a "prayer call." If I was a bettor, I'd wager they do.

See in the Chronicle where America's largest church of Christ has decided to have instrumental music and services with communion on Saturday night. It would be nice if they would let us in on where the authority for this foolishness comes from. Kinda reminds me of the old saying that proclaims "the inmates are in charge of the asylum." Whatever bug this bunch has must be contagious. Its been caught by some of the churches in Birmingham, Florence, Montgomery and Huntsville among others. Seems it's mostly the big churches that are "running with the devil," as J.D. Tant went to say.

Which reminds me of the mad drive for bigness among the churches in recent years. Many of the journals, published by the brethren, are always bragging about such and such church and how many they have in attendance. After seeing some of the actual attendance figures, I believe some of these preachers took a course or two in how to tell big whoppers. These folks aren't interested in taking over the smaller congregations. They want the biggies. All of which proves to me, at least, its all about money and power folks. Can you imagine John Taylor or J.D. Tant preaching for one of these way out mega-churches? If you can, write us and we will try to get you some Psychiatric help or have whatever you're

smoking analyzed..

At least in the past when controversies arose in the church, the issues were debated and were discussed in light of the truth of God's word. The tomfoolery that is going on these days is so outrageous that there is nothing to discuss. These people, clearly, have no regard for God's word at all. It is so far out, it takes one's breath away. And there is no J.D. Tant or John T. Lewis or G.A. Dunn with the power to stand up and scream "STOP IT." There's isn't a Foy Wallace with the courage to publish a Bible Banner and name names and attack, attack, attack, as he did the premillennialists in the 30's and 40's, until their effectiveness was destroyed. We poke fun at these folks and make snide remarks, but we better wake up. They are determined and they are having alarming success. Everything handed to us on a silver platter is in jeopardy. It's much later than you think. These people must be marked and withdrawn from, not tolerated and winked at. As my old grandmother would say, "you can't play in a mudhole without getting muddy."

One of these left wing churches in Northwest Alabama, recently ran an ad in the local newspaper, explaining how it was that they decided to share their pulpit with the Methodists next door and co-op their worship services with them. It seems that when they were building their new building the Methodist allowed them to use their parking lot for a time. Well, Lah-Te-Dah and pardon me! That's the lamest excuse I have ever heard. According to their "pulpit minister," this was the providence of God at work. Kinda trivializes God's providence, don't you think. Maybe a 1st cousin to blasphemy. Providence of God, me eye! Give me a break! Was that explosion you just heard John D. Cox crawling out of his grave or was it Frank Puckett kicking the dirt off his?

I recently had a conversation with a cousin of one of the leaders of this "new found truth" movement. She asked, "don't you think he'll come back? My question is, come back to what. The destruction and havoc that he and his cronies have wrought. Come back to face the lost souls that have followed him and those of his ilk. No, he won't come back. They never come back. Maybe the shame is too great or they're too drunk with ego and power. F.B. Srygley once said, "When people leave the Bible, and allow their minds to wander, there is no end to their ramifications."

All of this sorta reminds me of Ole Joe Smith, the founder of the Mormon church. When Ole Joe's brother Hiram was caught in a compromising position with one of the local women, Ole Joe knew he had to come up with an explanation quickly. Hiram was married and an officer of the mormon church. So old Joe had a revelation from God or I guess you could say he found "a new hermeneutic" that supposedly told him for the men "to take unto themselves many wives." Thus the insidious doctrine of polygamy was created. Seems to me these brethren, realizing that they can't justify these silly ideas with scripture, have had a new revelation or hermeneutic, if you will. They have aped none other than Joe Smith.. As J.D. Tant used to say, "Brethren we are drifting." This time some have drifted over the falls....Til next time.... ISAAC

J. D. TANT AND THE "BULL"

Terry Gardner

Editor's Note: *It was rumored that Tant offended some of the ladies by his use of the word "Bull" during a sermon in Nashville. More than likely the offended, and thus complaining parties, were some of the professors that he had criticized. Tant was a vocal critic of some of "our schools" and as well as "located preachers." This obviously did not endear him to some....*

J.D. Tant was barred from the Gospel Advocate starting in 1909 for some ten years. In Tant's biography this is attributed to the fact that the Advocate became more "literary" with the addition of men like R. H. Boll to the staff. Also, at this time the paper moved from news paper size to its present format. The story goes that David Lipscomb objected to Tant's being banned but had turned effective control of the paper over to J. C. McQuiddy. The justification for the ban was a report that Tant had used "profane" language in the pulpit, a report Tant denied.

J. C. McQuiddy offered this apology:

"Some years ago J. D. Tant was shut out of the columns of the Gospel Advocate on what was thought to be reliable evidence, but further developments proved this to be untrue. For the injustice done him I offer my apology, and deeply regret the occurrence. The Advocate never charged nor believed him guilty of any criminal conduct, and only thought his plainness of speech often amounted to bluntness, which offended some people. The management of the Advocate was only anxious for him to prove himself innocent; but when his accusers refused to meet him in Nashville, J. D. Tant offering to pay all railroad expenses to and from Nashville, he had no way left to exonerate himself. It now appears clear that there is no truth in the accusation." (Gospel Advocate, 7 October 1920, p. 977).



J.C. McQuiddy

J. D. Tant responded as follows:

"Brother J. C. McQuiddy: I am glad to note in the Gospel Advocate of October 7 that you consider one, J. D. Tant, worthy of an apology from you on account of certain treatment given him by the Advocate in the long ago. While said treatment caused some of my friends and myself to lose respect for the Advocate, for we felt I did not have fair treatment, yet I assure you with all love that I accept your apology in full, and we will rub out the past and be brethren, as we were in the long ago.

"It is also quite true that my language is blunt and plain; having been reared in the West, where we all use plain speech, and being an Irishman (for I'd be ashamed to be anything else), we all use language out there that can be understood. When I heard many of my brethren, especially among the pure-hearted preachers, claiming that my language was offensive because I said 'bull' in the pulpit, I hardly knew what to do. After all, a preacher must try to please the Lord instead of men in preaching the gospel.



J.D. Tant

David could not wear Saul's armor to fight Goliath, yet he won the victory. Paul's brethren said his speech was contemptible; yet he fought a good fight. Also, Paul said, 'To the pure all things are pure; but to the defiled nothing is pure'. Many of my brethren who are shocked at my speech, I believe cannot show up a better moral life than I can. I shall not quit preaching to go to college now to learn smooth language that will please my brethren, but shall continue to preach the gospel straight and keep in touch with the Lord, and keep myself unspotted from the world. I will work and pray for the salvation of all men I may influence, for I am more anxious to fill heaven than I am to get a college education so I can use language that will please my brethren. I well know that I must soon give an account of my stewardship to God, and I think if I have preached the gospel and lived right, God will give me one hundred percent on language. And Freed and Hardeman will give me one hundred percent on penmanship, and then I'll be on the safe side. In love, J. D. Tant." (Gospel Advocate, November 30, 1920)

Here is Tant on several of his favorite themes. Those with fine speech who are educated at "our" colleges are embarrassed by J. D. Tant as we move through the new century. To such men, Tant's work for God matters not at all. Tant is not "refined" and he holds no degree. There was, of course, no college for which the blunt J. D. Tant could teach . . . he would have told the truth boldly in all matters that he believed to be right, true and just. That would not do . . . even in 1920. And of course he had no "credentials," he had no degree, not even one in penmanship!

More disturbing to Tant was the realization that a man who was blunt and was trained only as a common carpenter couldn't teach at the schools either . . . then or now. He sees where we are drifting . . . Form will matter and substance becomes secondary. The way you say things is important . . . it's ok to lie, commit adultery, et. al. as long as you are discreet and educated. Tant finds this offensive. Tant, to the end of his days will call it, as he sees it and as often as it truly is. He refused to pretend things are all right.

<http://www.mun.ca/rels/restmov/>

Suggestions for Amateur Researchers in Restoration History

Frank Richey

Webster's Dictionary defines the word "amateur" as "a person who engages in any art, science, study, or sporting activity as a pastime rather than as a profession." I, for one, would never attempt to make a living researching and writing. In fact, very few do this. Many authors in the field of research are subsidized by serving on faculties or having honorary chairs which allow them time for research. Many conduct research for the fun of it. I am one of those. I sometimes tell people, I don't play golf, I read books. Restoration history is my pastime.

If you have an interest in restoration history and would like to learn more, I would offer the following suggestions:

Basic Knowledge- There are so many books that would serve as a basis for study in restoration history. Just mentioning a few might cause someone to be offended if I did not mention their book(s). However, let me share my thoughts. Dr. Earl West's Search for the Ancient Order, volumes 1 & 2, are excellent. Christian Church writers, Leroy Garrett's, The Stone-Campbell Movement, Garrison & Degroot's, The Disciples of Christ, A History; and Tucker & McAllister's, Journey in Faith, all help to give one an overview of the restoration movement. Dr. David Edwin Harrell, Jr.'s book, Churches of Christ in the 20th Century is very readable and is a must read.

If you have not read Louis Cochran's novels, The Fool of God (about Alexander Campbell) and "Raccoon" John Smith, do it now! The novels by Cochran really help one to understand the men and the times. Also, the list of bibliographies of those in the restoration movement is almost endless. V. Glenn McCoy's book, Return to the Old Paths (often advertised in The Journal) is an excellent book, a Reader's Digest of bibliographies. His book reminds me of W. C. Rogers, Recollections of Men of Faith, H. Leo Boles, Biographical Sketches of Gospel Preachers, and F. D. Srygley's, Biographies and Sermons.

State histories abound. A little research will probably turn up a book about the restoration movement in your state. These serve as excellent springboards for interest in local and state history. Local newspapers and libraries often times have old issues or microfilm that are available to the public. Many communities have local historical societies and genealogical societies that preserve information that may be useful in research.

There is no substitute for reading. Identify the specific areas of restoration history that you are interested in and look for books on the subject. For example, if you are interested in the church of Christ during the civil war, buy Churches of Christ During the Civil War, by Dayton Keese. If there is someone in particular that you are interested in, perhaps there is a book somewhere about that person. Do a little research. Great things can happen.

Most of these books can be found on the internet at Amazon.com, Abebooks.com or Alibris.com. and the prices are reasonable.

Computer Searches- With the access to the Internet, information can be quickly and efficiently downloaded. Computer searches are an excellent source of information. Websites, such as therestorationmovement.com/ maintained by webmaster Scott Harp, is an excellent source of material. Check out Scott's web page and consider the "links" section for additional sources of information. Scott also includes a section on Graves of Preachers that I especially like. Many of the entries have GPS coordinates for locating graves.

Information on CDs- This is an inexpensive way of securing information. My friend, Bennie John's, has scanned hundreds of thousands of pages of information into the computer. His CDs on Campbell, Scott, and Stone are invaluable in research because of the "search feature" that allows you to type in a word and find where it appears in the document. Bennie's CDs are advertised in The Alabama Restoration Journal. You can own several hundreds of dollars of information for \$20-\$25 by purchasing these CDs. This is an inexpensive way to have research material such as Alexander Campbell's, The Christian Baptist and Millennial Harbinger, Barton Stone's Christian Messenger, and Walter Scott's, The Evangelist.

Let Others Know of Your Interest- I am amazed at the number of people that have sent me information during the past few years simply because they know of my interest in restoration history. Many people have material and are not particularly interested in it or in keeping it, and will gladly give it to someone who has an interest in it. Also, sometimes the people you talk to may know nothing of restoration history, but they know someone who does, and they are willing to put you in touch with them.

Ask Questions- This is how I uncovered much of the information I learned about J. H. Hundley who started the Mooresville (Alabama) church of Christ. Had I not asked Dee Green about the Hundley's, I would have never met Jacque Gray. This meeting resulted in finding a copy of Hundley's 1858 book, The Plan of Salvation, photographs of J. H. and Melinda Hundley, meeting Thomas McCrary, the ninety-five year old grandson of J. H. Hundley, a photograph of the Hundley home in Mooresville, Alabama, finding a portrait of J. H. Hundley, and finding J. H. Hundley's Bible.

Visit Graves- Tombstones have some valuable information. And so often, the tombstone will have information that will lead to additional information. For example, the date of death on a tombstone will give a starting point for research of newspapers or journals that may have obituaries. The obituary in turn, may have important information that will lead to additional research. This proved true when I recently found the grave of Dr. L. C. Chisholm. The date of death on the tombstone led to finding obituaries and much information about the life of Dr. Chisholm.

Check Footnotes- I find that checking footnotes may lead to much information that I might not have and would find of interest. I have bought many books that I have seen quoted in footnotes.

Contact Others With Similar Interests- I have met some of the most wonderful people through my study of restoration history. I have never been led to feel that I was a burden to them and find that they are willing to assist me in research.

Travel- Much information can be gained by traveling to historical sites and cemeteries (as mentioned earlier). This helps focus the mind on the people and places that you are researching. Paul and Mary Ann Garrett's "Where the Saints Have Trod" series is helpful to the traveler. Their book, Where the Saints Have Trod in Kentucky, has been a great source of information to me. For information about the Garrett's books, email them at Garrettpe@aol.com

The Disciples of Christ Historical Society- Located in Nashville, Tennessee, The Disciples of Christ Historical Society has been a favorite research spot for restoration researchers for many years. The Society has five floors of information and artifacts, and the folks that work there are accommodating in anyway possible. I have a great appreciation for them.

Document Your Work- Many times I have read information and wondered where the writer came up with it. My suggestion would be to document any information: Where did it come from? Who gave it to you? Where did you read it? How reliable is the information? Is the information hearsay? Then document it as such.

There are a lot of legends in restoration history. These include Abraham Lincoln being a member of the church of Christ, and Alexander Campbell preached here (at any number of places), etc. I have heard from dozens of people about James A. Garfield making the statement of leaving the eldership for a lesser office, the office of President of the United States. I have no proof of this. (Perhaps a reader will enlighten me.)

I have found a number of mistakes and contradictions in the works of some of the most highly esteemed writers. I have also noticed that researchers seem to quote those who have come before them without checking out the truth of the matter.

Granted, The Alabama Restoration Journal is not a scholarly magazine. We do not footnote every entry or provide a bibliography. Our desire is to provide information that is of interest to the reader. For that reason, we leave out the documentation unless mentioned or included parenthetically in the article. My friend, Wayne Kilpatrick, sometimes has more pages of documentation than pages of reading in an article. The casual reader would rather have only the article and not the pages of documentation. For the serious student, Wayne would be happy to provide the documentation.

People find interest in many things. Some look for bargains at yard sales or flea markets; some search for bargains on the

internet. Others pan for gold or buy a metal detector to search for buried items. Still, others search for ancestors. All of these pastimes are enjoyable and a diversion from the hectic schedules we all seem to have. I, along with a few others, have been described as members of the "Dead Preachers Society." We have an interest in restoration history and in particular, the men and women of that movement. We enjoy finding and/or visiting the graves of people that were influential in the restoration movement. I think that standing at the grave of an individual is as close as you can get to them.

The passing of each year provides additional challenges. We are a year further away from the history that we are exploring and every year, massive amounts of information is thrown away because it is considered useless by someone who has no interest in the past. We hope through The Alabama Restoration Journal, to preserve information about those who have come before us. We solicit information from our readers that might be of interest as related to the restoration movement. We urge church members to write the histories of the churches they attend. Please help us preserve the past and present for those in the future!

Nothing Better

The preacher who preached at President Garfield's funeral said that upon consideration, he (Garfield) decided early in life that there was nothing better than the Gospel; later he concluded there was nothing equal to the gospel; and when older and when death had broken his family circle, he decided there was nothing but the Gospel

Faith

In concluding a letter to a friend, showing his submission to the death of his little son, Garfield wrote: "In the hope of the Gospel, which is so precious in this hour of affliction, I am affectionately your brother in Christ."

First

Garfield was the first president to be ambidextrous. He could simultaneously write in Latin with one hand, and Ancient Greek with the other.

Modern miss

The modern young miss, wearing one of those backless, strapless, neckless, gownless evening dresses, rushed into the doctor's office. "Oh, Doctor," she wailed, "I feel a cold coming on. What can I do about it?" The crusty old medic eyed her with a bit of disgust, and then snorted, "I'll tell you what to do. Go home, get dressed, and go to bed!"
....*Vanguard*

Rock Creek Philsophy

If Christ had no more mercy than some of us have, we would all be lost, though we might boast of how sound we are in the faith.

RESTORATION RAMBLINGS

EARL KIMBROUGH

HOW WILLIAM BEHEL STARTED PREACHING

William M. Behel preached the gospel devotedly and unselfishly for 39 years, 1899-1938. He baptized many persons and established several churches in his field of labor, centered in Lauderdale County, Alabama. But he did not set out to be a preacher. In fact, he was 28 years old when he began and he did not intend to begin then. He had helped some in the services of the church, but had no experience as a preacher and had given no thought to the matter when George Smallwood, unexpectedly, sent him to fill his place on a preaching appointment. Behel agreed to go and his first sermon seemed long to him, although he was told that it lasted only twenty minutes.

In a brief biography, Behel said: "About this time Brother E. C. Fuqua came into the community. From this brother I received much encouragement. To him, I am indebted for the major part of my limited knowledge of the Bible. Helping, encouraging, and strengthening me in various ways, he has been of great value to me." (William M. Behel, *A Brief Sketch of the Life of William M. Behel*, 5. Unpublished Manuscript.)

After that "twenty minute sermon," various congregations began to urge Behel to preach for them and for the next seven months he preached somewhere each Lord's Day. Then he was asked to hold a gospel meeting at St. Joseph, Tennessee, where there was no church of Christ. The meeting resulted in several conversions and soon an active congregation was established in that Catholic community.

William M. Behel became one of the most successful and sacrificing preachers of Northwest Alabama during the first half of the twentieth century. He began when a gospel preacher seized the opportunity to send him out on a preaching mission. We never know when a kind word or trusting deed from us might set the feet of a young man on a path of usefulness that he otherwise might not have trod.

A SONG LEADER'S CONFESSION

This did not happen in Alabama, but it very well might have. In pioneer times, the song leaders in the church services often guessed at the proper pitch of the hymns they selected for the worship. As a result, the pitch was often missed, which sometimes caused the singing to be chaotic and left the leader bewildered. The story is told of a particular song leader who was about to lead the congregation in a song that began with the words, "I love to steal a while away." But he had trouble getting the pitch

and repeated three times in solo fashion the first four words: "I love to steal." After his third failed attempt to raise the song, the preacher is reported to have said to the congregation, "Considering the propensities of our brother, let us pray." (Alanson Wilcox, *A History of the Disciples of Christ in Ohio*, 149.) I just thought that Larry Whitehead, being an excellent song leader, might appreciate the Ohio song leader's predicament. Sometimes we might tell what happened one time when Larry was leading the singing in a meeting with Granville W. Tyler. That did happen in Alabama.

A SUNDAY OUTING

Recalling an event that took place in about the 1920s, John T. Lewis said he met a brother in the Lord in downtown Birmingham on a Monday who had missed services of the Lord's Day. When Lewis asked the man where he was on Sunday, he replied: "Out on the river." Lewis repeated the words questioningly: "Out on the river?" The wayward brother then explained that his wife, son, and daughter all wanted to go to the river, and it was three to one, and what could he do? Lewis said: "I told him he could go to the devil with them." Lewis allowed that, if the man had known the meaning of discipleship, he would have said to his wife, son, and daughter: "If you want to neglect the worship of the Lord to go to the river, you can do it; but I am going to worship." If he had done that, he might have saved his family; but that whole family is lost to the church." Lewis concluded: "Whenever the whims of some of our loved ones keep us from worshipping the Lord on the Lord's day, we are certainly headed in the wrong direction." (*Gospel Advocate*, Mar. 16, 1933.)

Piloting The Strait

by Dave Miller



This excellent 521 page book exposes extreme liberalism among churches of Christ. Hardback.

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(Plus \$2.00 postage)

THERE SHOULD BE ONE IN EVERY FAMILY

EARL KIMBROUGH

One of the most interesting benefits of doing historical research is the discovery of the things that turn up unexpectedly. Not only are important facts uncovered in this manner, but numerous human interest stories, or side lights to other events, that turn up from time to time. Two similar incidents came to my attention recently in some correspondence with friends in Alabama. The first came from Horace Randolph of Fayette County. I first met Horace in June 2005 when he joined Larry Whitehead, C. Wayne Kilpatrick, Frank Richey, and me on a tour through Fayette and Marion Counties visiting old cemeteries where some of the first Christians in the state were buried, home sites where some of them lived, and church buildings at the place where many of them worshiped.

There was a family of Randolphs who came to Alabama from Kentucky by way of a sojourn in Warren County, Tennessee. They settled first in Morgan County, Alabama, where they conducted camp meetings and established churches. Then in the late 1820s they moved to what was then Marion County, where they established the old Berea church in what is now northeast Fayette County. This was in about 1830. In addition to the Randolphs there were the families of Hugh White McCaleb, Robert Logan, and Thomas Lauderdale, Logan's brother-in-law.

There were five Randolphs that were gospel preachers: Elisha, his sons, Jeremiah, Lorenzo Dow, and Simeon, and Jeremiah's son Virgil. I wanted to get these straight in my mind, so I wrote to Horace, a great grandson of Virgil Randolph, asking about these men and also for a correct list of Elisha's children. A monument set up near Elisha Randolph's nearly inaccessible grave on Randolph Mountain in later years had more names than he had children. Horace corrected the list and told about the Randolph preachers. Horace believes, with some degree of possibility, that Elisha Randolph's father was named Jeremiah and that he was an early gospel preacher in Tennessee. But that is another story.

In telling about the three Randolph brothers who were preachers, Horace said Simeon was not well known and he further announced that "Simeon was a rascal." He was withdrawn from by the old Berea church in 1870 and his wife left him about the same time. He then went to Fulton County, Arkansas where he had three True Bills drawn against him for practicing medicine without a license. The family there could not get along with him. His sister Anna Mariah Billingsley, whose husband Jephtha Billingsley was also a gospel preacher in Arkansas, wrote a letter to the folks in Alabama. She said of Simeon that: "He acted like he owned the whole state of Arkansas and had no money

and thought that anything done for him was not enough."

In a later letter, Horace wrote: "About the time of the church with-drawing from Simeon his wife gave birth to a child which was red headed. Simeon accused her of being unfaithful and said that red headed child 'can't be mine.' She told him when she was able to get out of bed she was leaving him and she did." It was then that he left for Arkansas. Horace added: "In our family if any of us shows an unaccepted emotion, or does any stupid thing that person is called 'Simeon.'" (*Letters from Horace Randolph, July 13 and Aug. 4 and 5, 2005.*)

Soon after I received the letters from Horace Randolph telling about Simeon Randolph, I got a letter from Hilda Jean Logan of Russellville, Alabama, with a similar story—not about a red headed baby but about an uppity uncle of hers. In the letter she was explaining how we are related. Her mother and my grandmother were first cousins. She then mentioned her mother's brother, Wiley James, who was, she said, "by his own admission and self-appointment, 'The smartest man in the world' and 'smart enough to be president.'" Hilda, who is a great granddaughter of Robert Logan mentioned above, concluded: "Needless to say, when someone in our family got 'heady' we called them Uncle Wiley, which got their attention." (*Letter from Hilda Jean Logan, August 12, 2005.*)

After hearing about these similar family experiences voluntarily given within about a week of each other, I began to wonder if every family somewhere has a "Simeon" or an "Uncle Wiley" in its archives. I could make a contribution myself but I won't. In my way of thinking, if every family doesn't have such a relative, perhaps they should have, just to provide a good *negative* example, or, as Hilda said, to get their attention when they get "heady."

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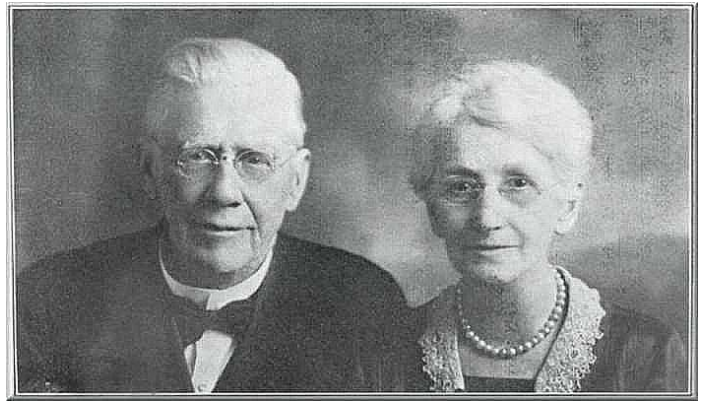
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*John M. McCaleb-1st Missionary To Japan. Cousin of
the McCalebs of Fayette County, Alabama*



*J.D. Tant and Friends ca. 1925
You Gotta Love The Hat!*

Final Say

From A Baptist Perspective

Editors note: *From an article by Bob L. Ross – Baptist Editor & self-styled “Campbellite Killer.”*

I received several of the most prominent Restoration Movement (alias "Church of Christ") publications over the years, and if one can believe what they say, the movement spawned by Thomas and Alexander Campbell, Barton W. Stone, and Walter Scott in the early 1800's has become one of the most splintered, fractured, and floundering of the professing "nondenominational" sects. The "Ancient Order" ship launched in the last century is springing leaks all along its hull.

No longer must the Church of Christ segment of the movement be concerned about old and continuing "issues" such as the Missionary Society, use of mechanical instruments of music, millennial controversies, anti-institutionalism, and some of the lesser and familiar controversies of former days, it is also now being threatened by the foreboding "demons" of the Crossroads/Boston Movement [now called the International Church of Christ], the "New Hermeneutic" advocates, "Ketchersidism," some Charismatic inroads, the "Wineskinites," Calvinistic inroads, the A. D. 70 "Kingites," the divorce-remarriage controversy, not to mention the "normal" theological liberalism which inevitably creeps into the colleges and universities.

SHOCKING!

The following is from an article in *The Firm Foundation*. In the article, astounding information is displayed. It is the summation of the response to a survey sent out by professors at Abilene Christian University of 348 preachers and 138 youth ministers. Of those answering the survey, 31 say they do not believe in the virgin birth of Jesus; 27 say they do not believe the devil actually exists; 44 say that Adam and Eve are not historical characters; 53 say the Bible has errors and mistakes in it; 12 think the Bible teaches premillennialism; 30 deny the bodily resurrection of Jesus; 105 think it is biblical to have women preachers in the church and 452 say it is not wrong for a woman to preach; 450 claim to have direct revelation of the Holy Spirit in their lives today; 98 think instrumental music in worship of God is scriptural, but 350 say it is not sin and its use will not condemn; 307 think Christmas and Easter are religious holidays (we are not making this up—it is in the report—*Firm Foundation—June 1993*

No Truer Words.....

All of these men should be ashamed of how they have misquoted and misrepresented many of the great gospel preachers who fought the battles and established the churches where these men occupy the pulpits and reap the fruits of the pioneer's labors. They have the gall to criticize men whose shoelaces they would be unworthy to loose. *J. A. McNutt Firm Foundation- 1997*

Convenience Communion

A small cup with a peel-off lid, like the ones that hold non-dairy creamer in a fast-food restaurant, except this cup is a double-decker. Peel off the top lid and there's a communion wafer; peel off the lower lid and there's a sip of grape juice. Jim Johnson, the CEO of Compak, the company selling the product, says the idea came to him in a vision. Dick Anderson, Compak's VP for sales says, "He really feels God has asked him to do this in hopes of creating a product that would bring more people together in taking of communion." Makes our head hurt. We really need a vacation...*LEW*

So Sad!

The minister for the Granbury Church of Christ in Granbury, Texas, reports that at the request of the local ministerial alliance the church participated in the annual community Easter sunrise service. He wrote: "Easter is not limited to a single day. For us to celebrate Easter Sunday with honesty we must experience it in its entirety by embracing the cross of Good Friday and entering the tomb of Holy Saturday.... May our experience of Easter be with us throughout this year."

This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men (Matt. 15:8-9).

You Probably Know This Brother

"Won't you give a shilling to the Lord?" said a Salvation Army girl to an old Scotsman. "How ault are ye, lassie?" he asked. "Nineteen, sir." "Ah, weel, I'm past 75. I'll be seeing him afore you do, so I'll just hand it to him meself" ...*Vangaurd*

BOOKS ON CD

Below is a partial listing of some of the great books of The Restoration Movement. Brother Bennie Johns has spent countless hours scanning this material and making it available to the public.

*We have ordered several of these works and have no reservation about recommending them to you. This is a way to build a tremendous library without the cost. Many of, if not all of these wonderful works, are out of print...
..LEW*

AN OUTSTANDING COLLECTION OF "RESTORATION" WRITINGS ON CD (PDF

FORMAT). Space does not permit a full listing of all materials on the CDs. If you would like further information, contact Bennie Johns at bjohns@hiwaay.net or phone at 256-796-2680. He will be happy to provide any needed information.

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11. **Life and Works of Walter Scott:** Contains: LIFE OF ELDER WALTER SCOTT (A good resource for Restoration Reading.) WALTER SCOTT, VOICE OF THE GOLDEN ORACLE, The Biography of Elder J. T. Johnson, History of the Christian Church at Maysville, KY, Disciples of Christ at Mays Lick, KY, as well as the following works by Scott: The Messiahship, or Great Demonstration, Commentary on the Revelation, The Gospel Restored THE EVANGELIST ——— A monthly publication Devoted to Original Christianity -- 11 (years) Volumes -- \$14.95.

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