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# A HISTORY OF THE PRESBYTERIAN CHURCH IN TEXAS

*By*

WILLIAM STUART RED

GENEALOGICAL SOCIETY  
OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS

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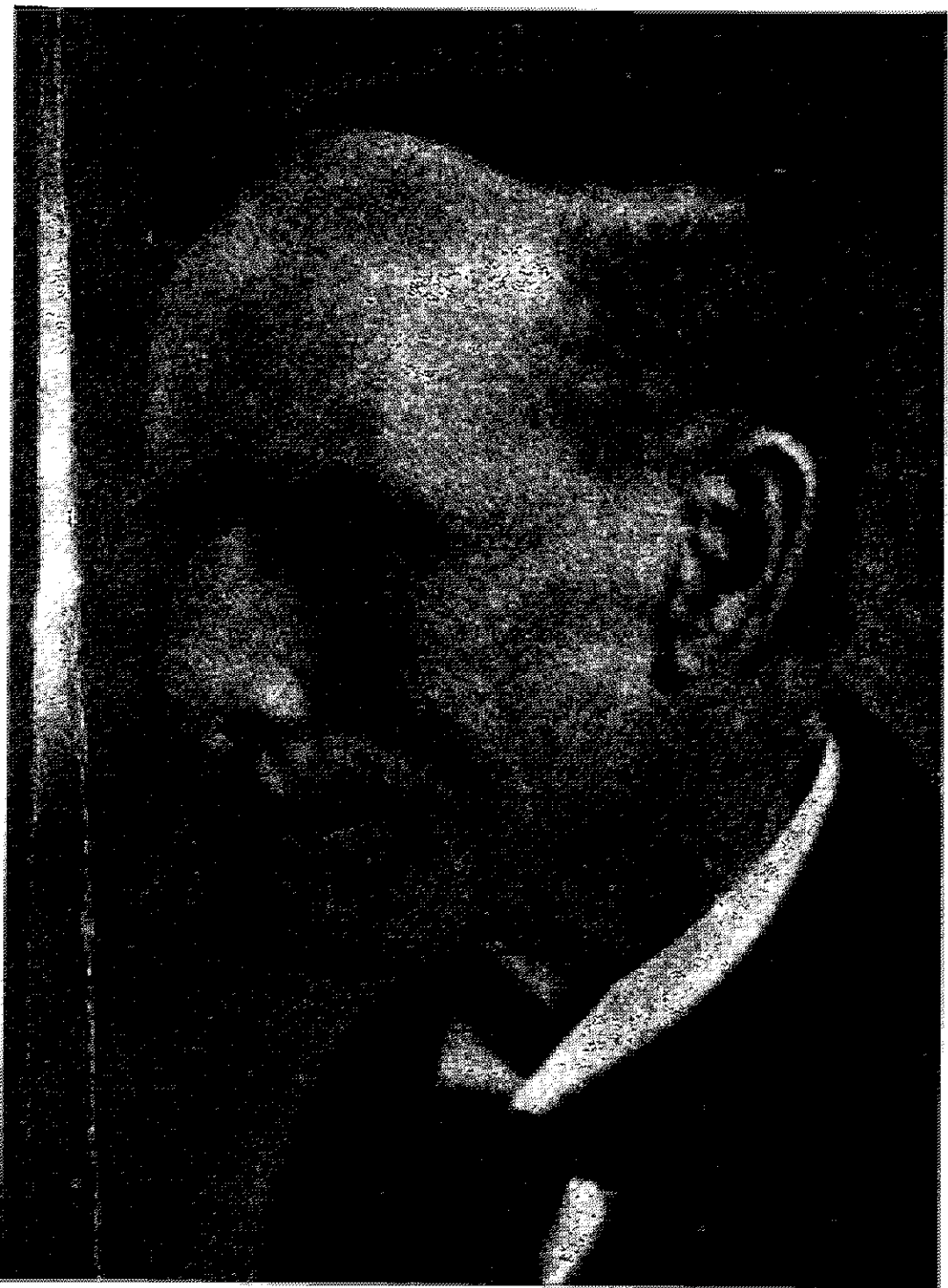
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Printed in the U. S. A.

DEDICATED  
TO THE PIONEERS

*Who*

*Laid the Foundation*

*of*

*Texas Presbyterianism*



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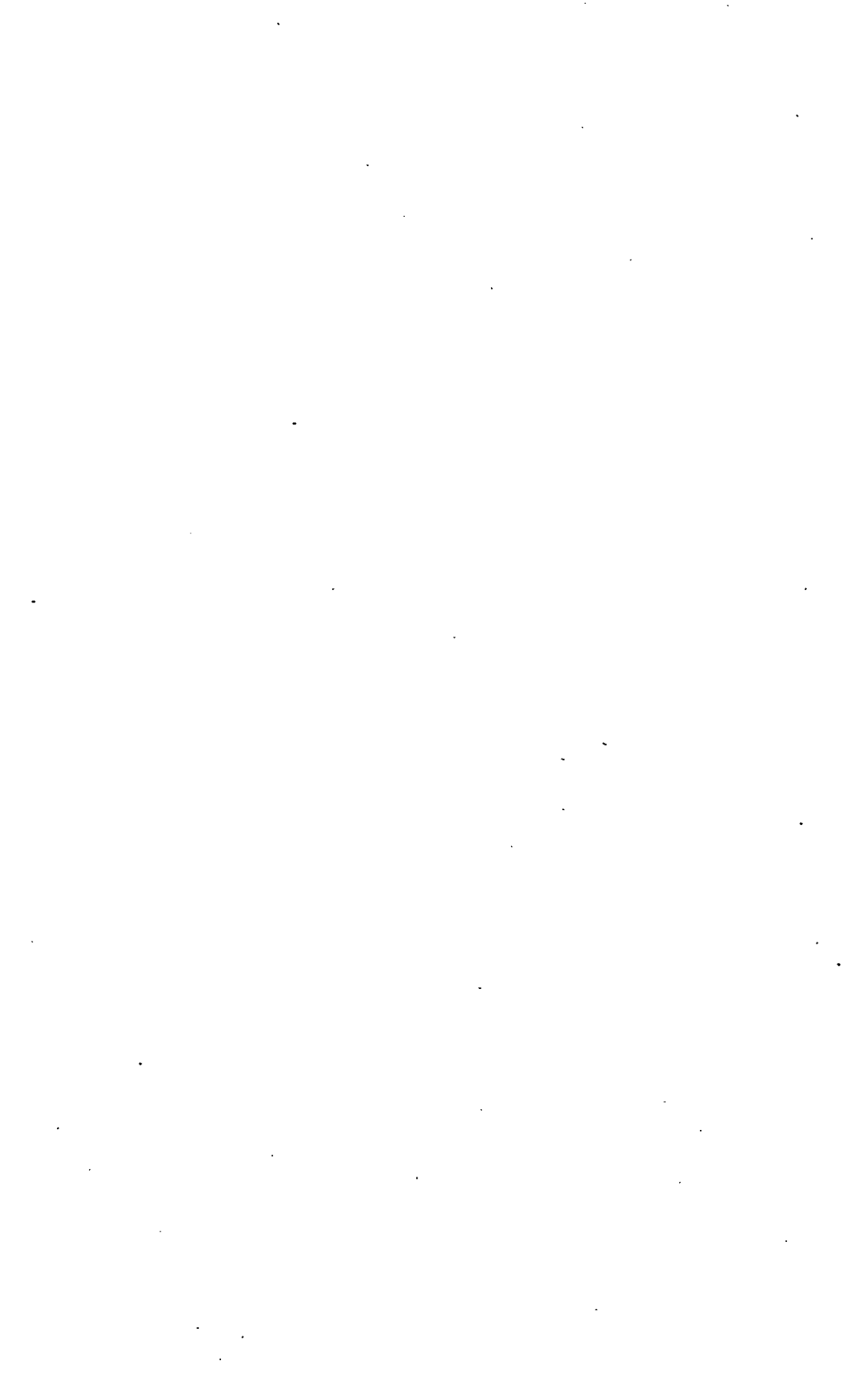
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## INTRODUCTION

God in His providence took the Reverend W. S. Red, D.D., from his earthly labors before he had completed this last task, so very dear to his heart—the writing of the history of his Church in Texas.

Mr. Red from early youth had exhibited an abiding interest in the “beginnings” of his Church. This is not surprising when his early environment is considered. He was born of pioneer parents, staunchly Presbyterian with a long Presbyterian heritage, who took a leading part in the work of the Church in Texas. His father came to Texas in 1844, during the days of the Republic. He was an elder in historic Prospect Church and a charter member of the Board of Trustees of Austin College. His mother was a pioneer in the education of women, being associated with Dr. Miller in founding one of the first Presbyterian schools for young women. His uncle, Dr. Miller, took part in the organization of the Synod of Texas, being its first Stated Clerk. His early childhood was spent in the shadow of the “Cradle of Presbyterianism,” old Chriesman’s school house. He has often spoken of passing this historic place, when, as a boy, he made his regular horseback trips to mill.

Mr. Red devoted practically his whole life to gathering this material. Many weary hours were spent in the basement of the old Main Building at the University, delving into the Austin and Bexar Archives. This was years before a library had been built or an archivist had catalogued these papers.

It was a grief to him that Presbyterians did not feel, or perhaps realize, the importance of preserving their precious documents. Consequently, he was a prime mover in securing for our Church the historical foundation, as is shown from Dr. Tenney’s letter: “The service your husband has rendered all along through these years, from 1903, has been very great; but strange to say, in such a manner as that his name does not get into it . . . . He does

not concern himself with the outward reward and glory here; his zeal is for the Kingdom, yet just because of this we who appreciate his unselfish and sacrificial service feel that his name should be associated with his service.”<sup>1</sup>

The last ten years of Mr. Red's life were spent in preparing the manuscript for a history of his Church in Texas. He had hoped to publish a series of three volumes, one dealing with the general history of the Presbyterian Church U. S. in Texas; one, with its Educational Institutions, and another containing biographies and histories of churches. At his death it was found that, while a greater part of the history had been written, ready for publication, some of the material had not been organized. When the opportunity was presented of publishing his work in a single volume, it was found necessary to condense the original material to such an extent that much valuable information and picturesque incidents have been omitted. Only the most important details have been included. However, a scrupulous care has been taken to preserve his exact wording and phraseology, in so far as possible.

This work makes no pretense of covering a history of “the Presbyterian Church” in Texas. Four branches of the Presbyterian family are laboring in Texas today. Named in order of their present numerical strength, they are the Presbyterian Church, U. S., the Presbyterian Church, U. S. A., the Cumberland Presbyterian Church, and the United Presbyterian Church. An attempt has been made to cover the history of the Southern Presbyterian, and that part of the Northern Church prior to 1866-67 which is the common heritage of both these great Churches. The Cumberland Church has had a separate existence throughout this entire period, so its history is mentioned only incidentally. However, the Cumberland Church may justly claim priority, having been the first on the ground.

The task of condensing and editing the material has devolved upon Mr. Red's widow and his nephew, Rev. M. L. Purcell. Having inherited his uncle's deep love for his-

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<sup>1</sup> Letter to Mrs. Red from Dr. S. M. Tenney, Jan. 25, 1927.

torical matters, Mr. Purcell is eminently suited to carry out the oft-expressed desire of Mr. Red's that this favorite nephew carry on for him. It would not have been possible to prepare this manuscript for publication without his invaluable aid. He has an amazing knowledge of Church history and a sympathetic understanding of this work. The Church at large owes Mr. Purcell a debt of gratitude for his self-sacrificing devotion to this task.

The editors are grateful to the Church at Port Arthur in giving their pastor leave of absence to do this work. Acknowledgment is also made to Mrs. H. Allen Osborne, Mrs. David Ball, and Mrs. W. S. Red, Jr., for their technical assistance.

MRS. W. S. RED.

SECTION I  
PIONEER DAYS

## CHAPTER I

### INDEPENDENT EFFORTS



THE first Presbyterian to come to Texas was a curiosity to the Spanish authorities. This was in 1794, when Texas, being a part of Mexico, was still a Spanish province. A young man had drifted down the Ohio and Mississippi rivers until he reached New Orleans; thence he entered Texas and lived among the Indians, mending their firearms and going on their hunting expeditions. After fourteen months, he was arrested by a detachment of soldiers from Nacogdoches, because it was unlawful for a Protestant to enter Texas. He was handcuffed and taken to San Antonio de Bexar where he was cast into prison. Seventy days later he was arraigned before the governor, who propounded the following questions: " 'What is your name?' 'John Calvert.' 'What is the Spanish meaning of the word Calvert?' 'I do not know.' 'What is your age?' 'On the 12th of October next, I will be 28 years of age.' 'Where were you born?' 'In the Province of Pennsylvania.' 'What is your religion?' 'Presbyterian.' 'What do you mean by "Presbyterian"?' 'Presbyterian is the same as Protestant.' 'What do you understand by the "Protestant religion"?' 'What are its tenets? Explain them as far as you can.' 'I cannot explain them well, but I am a Christian as well as all those who follow the Protestant religion; I have been baptized in the name of the Father, the Son, and the Holy Ghost. Our belief is like that of the Catholics with the exception that we do not acknowledge the Vicar of Christ on this earth.'" <sup>1</sup> The young man was then expelled from Texas.

Josiah H. Bell and other staunch Presbyterians were among the early colonists who came to Texas with Austin; but the first Presbyterian minister to preach in Texas was the Rev. Henry R. Wilson, later a secretary of the Board of Missions, New York. As a young man he was commissioned by the American Board of Commissioners for Foreign Missions to labor among the Choctaw Indians of

<sup>1</sup> *Quaderne*, January 4, 1794—June 25, 1794. Bexar Archives. *The Western Texian*, May 15, 1856.

the Territory. In the fall of 1833 he crossed the Red River to Texas, landing near where Doaksville now stands. Falling in with some wood cutters, he accompanied them to their ranch. There, according to custom, they invited him to join in a drink and a game of cards, but he politely declined on the grounds that he was not accustomed to such amusements. They asked him, "What can you do?" and he replied that he could preach a little. "Then," they replied, "give us some of that." So when they had finished their evening meal, the neighbors were assembled, and the minister preached a sermon. This is believed to have been the first Presbyterian sermon preached in Texas.<sup>2</sup>

In the summer of 1833, the Rev. Benjamin Chase, of the Synod of Mississippi, visited Texas as an agent of the American Bible Society. He and Sumner Bacon penetrated as far as Austin's Colony, but it is doubtful if he did any preaching. (Sumner Bacon had been in Texas since 1827; two years later, in 1835, at the instance of Mr. Chase, he was ordained by the Cumberland Church in Louisiana.) In the report of the American Bible Society for 1834, we have a glimpse into the spiritual destitution of the people of Texas at that time, three years before the Texas Declaration of Independence.

"To the Province of Texas, in Mexico, a grant of Spanish Bibles and Testaments has been made, and also a few copies in the English tongue. These books were first solicited by our agent for Louisiana, Rev. Benjamin Chase, who made a temporary visit to Texas and found a lamentable destitution to prevail. Application was soon after made for books by Mr. Sumner Bacon, a resident in the province, who felt deeply anxious that the word of God should there be distributed, and who offered his own services as agent, even should it be without compensation. He had travelled extensively through the province and learned the number and moral situation of the inhabitants. 'There are,' he says, 'in the jurisdiction of Nacogdoches about six hundred American families and three hundred Spanish, and the households, destitute of the Bible, are as nine to one. — — In the jurisdiction farther in the interior, where I am also personally acquainted, there are fewer copies of the word of God in circulation than in this region.'"

<sup>2</sup> *Texas Presbyterian*, October 13, 1876.



Still the Spanish statutes barring Protestant ministers and church services from Mexican territory prevented any serious effort to supply that destitution with Presbyterian ministers until the spring of 1834. In March of that year, the Rev. Peter Hunter Fullinwider was married, and two months thereafter he and his wife were teaching school in San Felipe de Austin, the first Presbyterian minister to take up residence in Texas. By that time the statutes forbidding Protestant ministers to labor in Mexico had become a dead letter so far as Texas was concerned. Padre Muldoon, the jolly Irish priest, had come and gone; and the people generally, even including the Anglo-American alcaldes, were only too glad to welcome the services of the kind of ministers who had preached to them in the States. In the summers of 1834 and 1835, Thrall informs us that Fullinwider assisted in two Methodist camp meetings held on Caney Creek, Austin County. He also preached in what is now Burleson County. In this work, Mr. Fullinwider labored under the direction of the Missionary Committee of the Presbytery of Mississippi.

Wilson, Chase, and Fullinwider had come to Texas by land, but the next minister came by water from New York. He was sent out by the New York Young Men's Missionary Society, operating under the auspices of the Presbytery of New York. The following narrative describes his arrival:

"Rev. D. S. Southmayd, — embarked with his wife, in December last (1834) for Texas — arrived safely at Galveston Bay; but proceeding thence, the boat struck shoals, and many of their goods and school books furnished by benevolent ladies of New York were damaged. In a boat made of a trunk of a tree, they advanced thirty miles to Harrisburgh. Mr. S. has taken land, according to the provisions of the law, and is building a house for his family and one for a school and preaching, about twenty-five miles above Harrisburgh and thirty below San Phillippi (San Felipe). He expects to preach at both places. The former contains about twenty dwelling houses and one hundred inhabitants; the latter has about thirty dwelling houses and thirty other buildings. The country is said to be healthy, rich in soil and prospects, and settling fast from the United States. The people are anxious to have their

children educated. Now is the time to civilize and Christianize the inhabitants." <sup>3</sup> -

Scarcely had Southmayd become settled when the Alamo fell, and the advancing Mexican army drove the Texan Colonists before them in what the old Texans termed the "run-away scrape." Southmayd is not known to have returned to Texas. So the spring of 1836 found not more than two Presbyterian ministers in Texas. The Rev. P. H. Fullinwider was still here with his wife. He had been commissioned by General Sam Houston, as soon as Houston became the commander of the Texan forces, to collect the women and children at Fort Sam Houston near Palestine, while the fathers and brothers went to meet Santa Anna. Sumner Bacon, a Cumberland Presbyterian who had spent six years in Texas as a lay missionary at his own expense, had returned with his bride in January 1836, as an ordained minister. He hastened to join the Texan army on its way to San Jacinto; but General Sam Houston commissioned him as a diplomat and securer of military supplies in the States. <sup>4</sup>

The next Presbyterian minister to come to Texas was the Reverend William Whitty Hall, M.D., of Kentucky. He had studied medicine with a view to self-support while preaching as a foreign missionary. He says in his autobiography:

"Thinking it better to clinch my medical knowledge and practice, I went directly to the sickliest regions of the Union, the Bayous of Louisiana, where I practiced and preached, day and night, all summer and winter and fall; when, being near the Texian border, and the country becoming famous, through the battle of San Jacinto, I concluded, in October 1836, to go over there. Meeting with General Sam Houston, near Nacogdoches, who himself was going on to Southern Texas to be inaugurated President, we joined company and traveled and camped together until we reached Columbia, where I was elected Chaplain, and continued in office, following the Congress over to Houston, where we lived and slept in tents. I opened the House and the Senate. My plan was to read a small text of Scripture, as strikingly pertinent to the occasion as possible, and then

<sup>3</sup> *Foreign Missionary Chronicle*, Vol. III, 144.

<sup>4</sup> *Texas Colonists and Religion*, 84, 135.

follow with a prayer exemplifying the text, and very short, for they were very rude men, and I felt the necessity for not working up steam. One morning, I found all in an uproar; strife was so high that a breaking up of the Congress seemed inevitable. Taking advantage of the silence for prayer, I appealed in it to the patriots who would stand by the sinking ship of state, and go down, sinking with it, if it must be. It was like oil cast on the troubled waters. John Wharton, the greatest mind in Congress, came to my tent afterwards to make my acquaintance, saying, 'Sir, you have saved the state.'"<sup>5</sup>

While it is true that some of the men described above as "very rude," may have been dressed in buckskin, and many of them were far from being men of exemplary piety, the following description of the same men, presumably from the pen of Mr. Hall, is significant of their reverence for the Christian religion; it also gives an insight into the readiness of the Texans to welcome ministers:

"While there is almost universal opposition to popery, there is an equal disposition to express a decided preference for that which we term Evangelical religion. Public sentiment leans toward the Bible. There is, as far as I know, not a meeting house in all Texas. But there are thousands of people who would go to church. I do not know of one single regularly organized congregation; but I believe there is many a praying man and woman who have not forgotten the God of their fathers. The leading men of the country are favorably disposed toward the gospel, are willing to defend it when defamed and to assist in its introduction, if opportunity afforded. As evidences of it, as soon as it was heard there were two clergymen in town (Columbia), a resolution was proposed by Mr. Everett, formerly of New York, that they should be invited to officiate as Chaplains to the Senate; and further, that the Senate Chamber be cleared for the purpose of having public preaching there every Sabbath day. And that the Clerks might have sufficient time to remove their papers, the afternoon of Saturday was allowed for the purpose. On the Sabbath, all could not be accommodated, and more decent, respectful, and polite attention is seldom to be seen in the churches in the States."<sup>6</sup>

The Chaplains of the Senate were the Reverend Richard Salmon, an Episcopalian, and the Reverend W. W. Hall,

<sup>5</sup> *Presbytery Reporter*, November, 1858.

<sup>6</sup> *New York Observer*, March 25, 1837 (Copied from *Cincinnati Journal*).

M.D., a Presbyterian. They alternated in opening the Senate with prayer. But the House of Representatives was not so favorably disposed to the ministers, for when on the first day of the first session of the first Congress of the Republic of Texas, October 4, 1836, Mr. Brush of Bexar introduced a resolution to elect a chaplain, the resolution was laid on the table. The reason given by the opposition was that the election of a chaplain would be in violation of the bill of rights which forbade the "giving of preference to any specific form of religion to the exclusion of the others." Not until November 24, was Dr. Hall elected Chaplain of the House. Finally, just before adjournment, by joint resolution the chaplains were allowed the same pay as the members of Congress.<sup>7</sup>

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<sup>7</sup> *Telegraph and Texas Register*, October 11; November 24; December 21, 1836.





**First Presbyterian Preacher  
in Houston**



**Old Capitol at Houston, where Houston Presbyterian Church  
was organized.**

## CHAPTER II

### SPYING OUT THE LAND



THE early history of Presbyterianism in Texas is so closely associated with the Synod of Mississippi that a word is expedient as to its mission work. As the tide of population drifted westward, the Synod of South Carolina and Georgia followed it by sending missionaries into the Mississippi Territory in the fall and winter of 1800. On October 6, 1815 the Synod of Kentucky created the Presbytery of Mississippi and gave as one of the boundaries of the Presbytery; a line extending indefinitely westward. In 1834, when the Presbytery of Mississippi was divided so as to form a Synod, its southern boundary was defined as running "indefinitely westward." The right of discovery and squatter sovereignty had so possessed the fathers that they saw no impropriety in laying claim to all the territory toward the setting sun, including Arkansas, Indian Territory, and Texas, even though it was contrary to the laws of Mexico for a Protestant to preach the Gospel in Texas.

In caring for the "Southwestern Territory," the Presbytery of Mississippi conducted its mission work through an Executive Committee of Domestic Missions; and when, in 1835, the Synod of Mississippi was organized, it assumed the work which had been conducted by the Presbytery of Mississippi and administered the mission work through an Executive Committee located at Natches with the Rev. Benjamin Chase as chairman. In 1837, when the Assembly's Board of Domestic Missions commenced to work in Texas, they showed their wisdom by conducting the Texas Mission "under the especial patronage of the Synod of Mississippi, whose Ex-Committee," as they said, "from their location at Natches, will have many facilities for the instruction of good and faithful men into Texas."

Among the "good and faithful men" introduced into Texas by this Executive Committee, were Revs. Hugh Wilson, of North Carolina, and W. C. Blair, of Kentucky. Both

of these men were scholastically qualified, being graduates of Princeton College and Jefferson, respectively, and former students of Princeton Seminary. They were also filled with the Spirit of Wisdom and Grace, for Blair had spent eight years as a missionary among the Indians, and six years ministering to the slaves of the Mississippi plantations; and Wilson had served ten years among the Chickasaws, of Alabama and Mississippi, and four years as a home missionary in the Western District of Tennessee.

During 1837, four Presbyterian ministers were regularly commissioned for longer or shorter terms in Texas. Rev. A. H. Phillips, of the Second Presbytery of New York, received his credentials directly from the Board of Domestic Missions, but "received no compensation." Rev. W. C. Blair was commissioned for "two months without compensation, to travel in the southeastern part of Texas, as the Missionary and General Agent of the Synod of Mississippi," with a view to his ultimate settlement there. Rev. Hugh Wilson, who had already made a tour of inspection, was commissioned, November 15, 1837, for "twelve months in Texas as a Missionary and General Agent of the Missionary cause," on a salary of \$800.00. He located near the town of Washington. And, "since the citizens of Texas sent a petition, signed by nearly sixty persons, requesting his reappointment and return," Rev. P. H. Fullinwider was commissioned for "three months in Texas" and referred to Hugh Wilson for instructions as to field of labor. Rev. Fullinwider returned to "the States," at the expiration of the three months because "circumstances of a domestic nature seemed to demand this step," but came back to Texas some ten years later. The following certificate is illustrative of the commission issued to these men.<sup>1</sup>

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<sup>1</sup> Annual Report of the Board of Missions, Appendix. Synod of Mississippi.



"Natches, July 26, 1837.

Rev. & Dear Sir:—

Confiding in your integrity, piety, and zeal you are hereby appointed to labor for three months in Texas as Missionary.

The particular field of labor which you will occupy must be determined by your judgment and with the advice of such Ministerial brethren as you find engaged in proclaiming the Gospel there. You will bear in mind that it is the design in giving you this commission that you should confine your labors within as narrow limits as practicable, in order that any good impression that may be made may be followed up with additional instruction, and lead to a happy issue through the blessing of God.

You will also remember that the *permanent* establishment of the Gospel wherever it is practicable is to be kept in view in fixing upon your location.

Your work is preaching the Gospel of Christ; and to enable you to secure the blessing of God and obtain the favor of his people, it is incumbent on you to cultivate a spirit of kindness towards all the family of Christ of every Name and carefully to avoid contention and both public and private debate of a sectarian nature. In all suitable places you will encourage the establishment of Sabbath Schools, prayer meetings, and such means as in your estimation are calculated to advance the interests of the Redeemer's Kingdom.

At the expiration of the Quarter, you will please to forward a report of your labors, giving in detail such particulars as you may think important to be communicated to the Secretary of the Committee at Natches, Miss. And also a duplicate copy of the same to the Secretary of the Gen. Assembly Board of Missions at Philadelphia. The name of that Secy. is W. A. Mitchell, D.D.

Commending you to the christian kindness of the friends of religion where your lot may be cast, and to the blessing of Almighty God,

Affectionately your Brother, in Christ.

By order of the Executive Committee of the Synod of Mississippi.

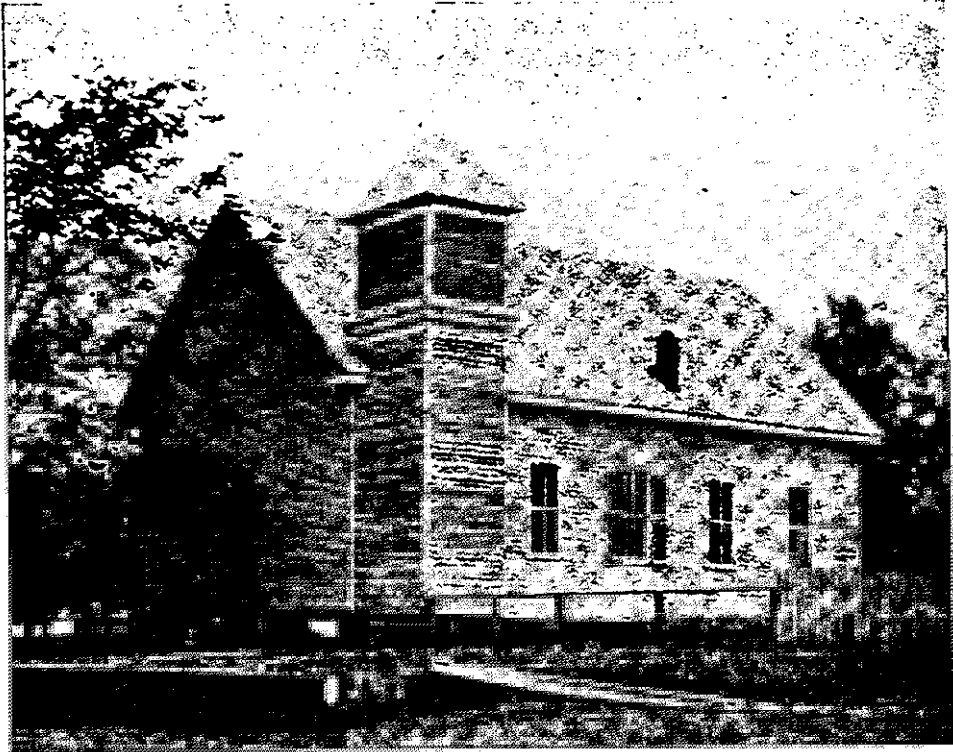
(SIGNED) BENJAMIN CHASE, *Ch'rm'n.*

Rev. Peter H. Fullinwider,  
Texas."

The thrilling experiences of those early missionaries would read like a romance. The usual way of traveling was on horseback. Each missionary provided himself not only with a horse and saddle, but a pair of saddlebags; and over the seat of the saddle, or else rolled up behind it, was a durable shawl, blanket, or buffalo robe. The saddlebags contained a Bible and a hymnbook, and whatever wardrobe and provisions were considered essential. There was no need to carry a large store of provisions, for every missionary worthy of his calling was more than welcome in nearly every home. But it was not considered improper for him to carry the conventional long-barrelled rifle, and sometimes a pistol and bowie knife, so as to provide himself with wild meat, and to be prepared for any lawless desperadoes or savage Indians who might not be able to distinguish between a soldier of the Prince of Peace and a soldier of the state. For companionship and mutual protection, he cast in his lot with any immigrants who might be going in the same direction. And since there were no railroads nor autos, a sidesaddle or a prairie schooner drawn by mules or oxen, and occasionally a buggy or rock-away, provided means of transportation for the family and household goods of the man of God.

We are not to suppose that the Revs. Hugh Wilson and W. C. Blair were unduly alarmed because of the proximity of Indians, since both had spent years among the Chickasaw Indians; and they had already endured hardness as good soldiers of the Man who had not where to lay His head. Mr. Wilson, having spied out the land as far as Washington County the year previous, returned to Texas with his family in the spring of 1838. On reaching San Augustine, the first town in Texas on the King's Highway, he stayed in its vicinity long enough to organize a Presbyterian Church, consisting of twenty whites and two negroes, with two Ruling Elders. This was the first Presbyterian Church organized in Texas. On September 15 he sat as a corresponding member of the Texas Presbytery which had been organized November 27, 1837, by three Cumberland Presbyterian ministers and a New School Presbyterian Ruling Elder, James Burke, with Rev. Hugh Wilson as correspond-

ing member. But, in October, he went on to Cole's Settlement (Independence) near which he finally located, in the midst of a flower carpeted landscape which one has described as being like unto the "Garden of the Gods."



**The present church building at San Augustine, the first Presbyterian Church organized in Texas, June 2, 1838.**

About this time there appeared in the religious press a letter addressed to the Rev. A. B. Lawrence of the Synod of Mississippi, written from Texas by an intelligent business man over the signature "Martyn." It is self-explanatory:

"I have been a citizen of the Republic of Texas about one year; during which time I have traveled extensively through almost every part of the country in which it is considered safe to travel; and although my business has been of an entirely secular nature, I have not been unmindful of the interests of Zion. I have found persons who have not heard the gospel preached for many years. . . . There is a great amount of intelligence in this country, and hence the necessity for an intelligent ministry. Such a ministry alone can be useful in this country; any other would do

more harm than good. There are now more clergymen (understanding by that term to mean licensed to preach the gospel) in Texas than in any other country within my knowledge, and yet a very small proportion of the population attend preaching. Why? The ministers are uneducated and unintelligent, and cannot interest the people. . . . . When they know a man of talent is to preach, then they flock out in great numbers. As an evidence of this, look at the reports of the Methodist ministers who have recently come to this country from their Missionary Society in the United States. I am truly glad that they have come to our Republic and rejoice sincerely in their success. But I am a Presbyterian and I honestly and candidly avow my preference for that church, above all others, and especially of its ministry above the ministry of any other denomination; and I mention the success of our Methodist brethren, not because I envy their success—far from it—but in order to stir up the Presbyterian church and ministers to their duty in relation to this country. Cannot the Missionary Society of the Mississippi Synod send more men into this field immediately?"<sup>2</sup>

Accordingly, the Rev. W. C. Blair, who had not been satisfied with southeastern Texas as a field of missionary effort, was commissioned for a three months visit to "La Grange and vicinity." Upon communicating the results of his investigations to the Executive Committee of the Synod of Mississippi, he and its chairman spent two months in the fall and winter of 1838 in an extended tour through that part of the Republic. Of this trip Benjamin Chase reported:

"Having frequent applications from Texas for ministers of the Gospel, and knowing that Mr. Wilson, our Missionary and Agent, was unable yet to survey the country extensively, it was thought advisable that our Secretary should visit it with the view of ascertaining the most eligible places for locating ministers to supply adjacent neighborhoods. In November I undertook that duty and spent two months in exploring the country as far west as the Colorado River, accompanied through the whole tour by the Rev. W. C. Blair.

"On our arrival at San Augustine, we found the country in arms to subdue the Indians on the frontiers and quell a Mexican insurrection, by a party who had recently set the Government at defiance—thirty of them had been captured,

<sup>2</sup> *Western Presbyterian Herald*, May 3, 1838. (Copied from the *New York Observer*.)

and were then in prison at that place. We spent three days in that place and its vicinity and preached in as many different neighborhoods. The two houses in which Mr. Wilson preached during the summers, were both occupied by families which had fled from the frontiers to avoid the scalping knife of the Indians. Our meetings were well attended considering the circumstances. At one of the places, two or three individuals had recently entertained the hope that they had passed from death unto life. And the Church expressed great anxiety to obtain a preacher, for whose support they were willing to contribute according to their ability.

“As several families had been massacred upon the road westward within a short time, we directed our course south between the Sabine and Natches Rivers, passing through Zavalla and Jasper, two small villages which have occasional preaching. The next Sabbath we preached at the town of Liberty, on the Trinity River, where there had never been but one sermon delivered before; much anxiety was expressed that a minister should be sent that they might enjoy the stated ministrations of the Gospel.

“We visited the capital (Houston), and nearly all the important towns as far west as the Colorado, and as high up as Bastrop; in most of which we preached, and were everywhere treated with greatest kindness. It is almost universally the fact, that great solicitude was manifest to enjoy the means of grace, and instructions of the Gospel.

In several instances, the Indians committed depredations upon the road a little before and after us, but no incident of an unpleasant nature occurred with us. Kindness marked the whole route; and we returned after traversing the republic for two months, deeply impressed with the vast importance of furnishing it, as soon as practicable, with faithful and devoted ministers of the Gospel.”

Revs. W. C. Blair and P. H. Fullinwider and Hugh Wilson had been commissioned as missionaries to Texas by the Executive Committee of the Synod of Mississippi. They had entered Texas via San Augustine and the King's Highway. On Saturday, March 31, 1838, Licentiate William Youel Allen, acting on his own initiative, stepped from the gang plank of the steamboat *Correo* to the wharf at the foot of Main street, Houston. He was a fellow student of the Rev. W. W. Hall, M.D., both being Kentuckians. The day after reaching Houston, Mr. Allen preached three times

in the Senate Chamber of the Capitol; and on May 1st, he organized the first Sunday School in Houston. In one year to a day after reaching the town, he organized the first church of any denomination; he was the first to celebrate the communion, in which the people of several denominations took part. As the successor of the Rev. W. W. Hall, he promoted the erection of the first church building in Houston. He was a member of the school board, organizer and President of the Temperance Society, Chaplain of the House of Congress and later of the Senate, and drafted the first legislative enactment made by the Congress of the Republic of Texas in regard to a system of public education. On October 13, 1839, he organized the first church of any denomination in Austin, and celebrated the communion, the first time it had been celebrated that far west in America, if one excludes the celebration of the mass. He also organized the Columbia Church, in June, 1840, and took part in the organization of the Presbytery of Brazos. In the meantime, however, he had returned to the states and been ordained, October 31, 1838, "as a missionary to Texas." Upon his return to Texas, he wrote, "Here I expect to spend the remainder of my days." But, after remaining in Texas at his own expense for four years, he was forced to leave on account of lack of funds.

As Mr. Allen was returning to Texas from Alabama in November, 1838, he met in New Orleans the Rev. John McCullough of New Jersey. Mr. McCullough had been commissioned a missionary to Galveston for one year on an allowance of \$300.00 by the Missions Committee of the Synod of Mississippi. Together they came by boat to Houston, then the capital of the Republic of Texas, where Mr. McCullough was elected Chaplain of the Senate. Upon the adjournment of Congress, he went to Galveston and commenced to preach wherever he found a convenient place, until the City Company erected a house on the northwestern corner of Church and Nineteenth Streets, the ground floor of which was used for offices and the upper floor for preaching. Here was organized the First Presbyterian Church of Galveston, January 1, 1840, the first Protestant church or-

ganized in the town. Meanwhile, in the fall of 1839, an epidemic of yellow fever had visited Galveston. Because of the heroic efforts of Mr. McCullough for the sick and dying, on the first day of December the citizenship commenced the erection of the first church building in Galveston; this served the purposes of the Presbyterian congregation until 1876.

The early days of Texas are said to have been very trying on oxen, women, and preachers: on oxen because, while they pulled the wagons, they must forage for themselves on the grass of the plains; on women because of the primitive conditions under which they lived and labored; and on preachers because, after striding their saddles all day they were often compelled to use them as pillows during the night, while their tired bodies made them oblivious to the hoot of the owl, the howl of the wolf, and the scream of the panther. Five ministers are known to have laid down their lives in Texas in one year, May, 1838, to July, 1839: Martin Reuter (Methodist), J. L. J. Strickland, Simon Frazier (C. P. Presbyterians), Joseph Johnson and Robert Brotherton (Presbyterians). Mr. Johnson labored in Robertson's Colony, and Mr. Brotherton west of the Brazos and alone the King's Highway.

But to return to the Rev. W. W. Hall, whom we left at Columbia on the Brazos. When the second session of the First Congress reopened in Houston in May of the year 1837, he was "requested to resume his station as Chaplain of the Senate." During the spring and early summer of 1837, Mr. Hall was the only Presbyterian minister in the Republic of Texas; and as such, took part in the organization of the ecclesiastical vigilance committee which sought to prevent impostors from imposing upon the people of Texas by representing themselves as accredited evangelical ministers. In addition to acting as Chaplain to the Senate and preaching as opportunity offered, he collected funds for the erection of a Presbyterian church building in Houston and spent his spare time in an effort to establish a monthly periodical for the "promotion of religion, virtue

and morality, and the diffusion of learning," as announced in a prospectus.

Mr. Hall left Texas in time to attend the Synod of Kentucky which convened in October, 1837. He was made a member of the standing committee which recommended to the Synod the sending of a "memorial to the General Assembly praying that body to recommend the occupation of Texas to its Board of Missions." The Synod also adopted a resolution which said that it "regarded with deep interest all judicious efforts to introduce into Texas the Blessings of a Preached Gospel, and trust that such efforts may be abundantly successful." It was in the Second Presbyterian Church of Louisville, Kentucky, that Stephen F. Austin had delivered his memorable address in March, 1836, wherein he justified the Declaration of the Independence of Texas, saying: "Our object is freedom — civil and religious freedom. . . . Our cause is the cause of light and liberty, of religious toleration and pure religion." Austin's address which was published and widely circulated appealed to the Anglo-Saxon heart to fly to the assistance of their brothers who were struggling by means of the sword to secure civil and religious liberty. As Austin had plead for help in the political crisis, so Dr. Hall appeared in the Synod of the same state to plead with his brother ministers to put on the whole armor of God and draw the sword of the Spirit in an effort to make the Texans the free sons of the living God.

As a result of the memorial of the Synod of Kentucky, inspired by Dr. Hall, the General Assembly of 1838 adopted the following resolution:

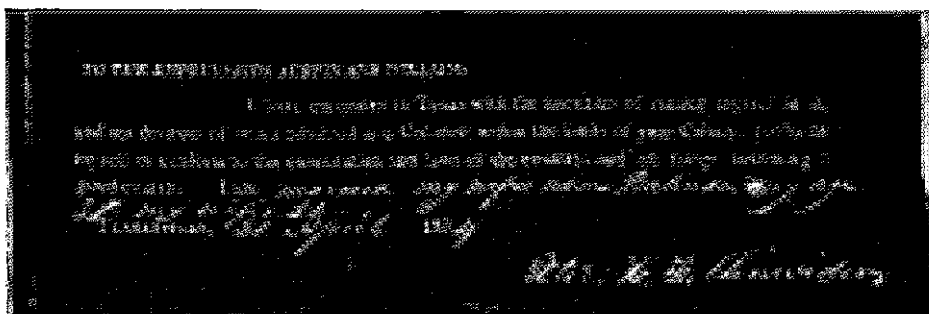
"Whereas, in the providence of God, a door is now opened for introducing into Texas the missionaries of the Cross, the 'spiritual control of the Romish priesthood having ceased' there; and whereas, the eyes of that people are directed to Protestant churches in the United States, and their cry is, 'come over and help us'; and whereas, many of the members of our churches are there as sheep without a shepherd, who with their fellow citizens earnestly petition for the ministrations of the sanctuary: Therefore,



“Resolved, That the General Assembly strongly recommend to its Board of Missions the country of Texas, as a highly important field for their efforts, and that they adopt the earliest practicable measures to send forth into this inviting harvest efficient and devoted laborers.”

But at that very meeting of the Assembly, the Board of Domestic Missions reported that they had already commenced operations in the Republic of Texas. The Board also informed the Assembly that Texas “is deemed by many well acquainted with it, to be at this moment one of the most interesting and promising missionary fields on the face of the globe. . . . A large proportion of the present population are Protestants, and emigrants of the United States, and many of them are Presbyterians. This whole field is now open for missionaries; and intense desire is manifested to obtain for the people good evangelical devoted ministers of the gospel. The language of many in that country is ‘we want ministers who desire nothing so much as to see sinners converted and the cause of Christ advanced. Such ministers will find in Texas a field into which they can thrust the Gospel sickle, and reap, not a golden harvest, but a harvest of immortal souls.’”





**Application for Land Grant of P. H. Fullinwider, First Settled Presbyterian Minister in Texas**

**S E A L T H R E E : F O U R R E A L E S .**

Qualified by the State of Coahuila and Texas for the term of 1834 and 1835.

MILLER

By commission,  
C. C. Givens

To the Commissioner

City of San Felipe de Austin, October 8, 1835.

To the agent of the Empresarios Austin and Williams, in order that he may please report concerning this petition, adding whether it is appropriated and within this grant.

I, Peter H. Fullenwider, one of the colonists introduced by the Empresarios Austin and Williams, testify in your presence with the greatest respect: that my state is married, that I emigrated to this country with the object of getting lands and to establish myself in it forever; to which end I have chosen a sitio of land, which is situated between the Arroyos Navasota and Bidais and is the sitio marked "W" in the survey on the east of the Brazos River, for which reason I present myself to you that you may please to concede me and give me possession of said sitio of land, in the understanding that I offer to populate it and to cultivate it in conformity with the provisions of the law and to comply with the other obligations of the same [law]; therefore

I pray that it please you to do this benefaction which I have asked.

City of Austin, October 7, 1835.

To the Commissioner.

In consideration of your foregoing request I must say that what the petitioner says is true, he is one of the colonists introduced by the Empresarios Austin and Williams, he is married, and in his person are found the requisites which the law provides. The land is unoccupied and within this grant.

City of Austin, October 9, 1835.

SPENCER H. JACK.

In view of the deposition of the C. Agent, Spencer H. Jack, in the foregoing report, I concede the request of the supplicant in conformity with the law, and order that the land indicated be surveyed by the surveyor, Francis W. Johnson, to the end of expediting the title of possession corresponding to it.

City of Austin, October 10, 1835.

ROBT. PEBBLES.

The citizen, Robert Peebles, Commissioner named by the Supreme Government of this State, for the apportionment and granting possession of lands and expedition of titles to the new Colonists in the grant of colonization of the Empresarios Stephen F. Austin and Samuel M. Williams:

Since Peter H. Fullenwider has been received as colonist in the grant of colonization contracted with the Government of the State of Coahuila and Texas for the Empresarios Stephen F. Austin and Samuel M. Williams February 25, 1831, and the said Peter H. Fullenwider having established that he is married and that in him are found the requisites which the law

of colonization of the State of March 24, 1825, provides; in conformity with the law cited and the instructions in force since the date September 4, 1827, and in the name of the State, I concede, confer, and put in possession, real and personal, of a *sitio* of land to the aforesaid Peter H. Fullenwider, whose land has been surveyed by the surveyor, Francis W. Johnson, named previously for that purpose, with the following situation and boundaries: situated between the Arroyos Navasota and Bidals, and it is the *sitio* marked "W" in the survey on the east of the Brazos River, the survey commencing at the southeast corner of the *sitio* marked "K", which is a state 5 *varas* from a hickory which bears to the north 49° west and 6 *varas* from a cottonwood tree which bears to the north 79° east, from here it follows the meridional (north-and-south) boundary of said *sitio* "K" five thousand five hundred *varas* to its south-west corner and along the same line three hundred eighty-seven *varas* farther, where a stake was planted for the northwest corner—From there to the south 10° west four thousand two hundred seventy-three *varas* to a stake—from there to the south 80° east, at three hundred eighty-seven *varas* passing the northwest corner of the *sitio* marked "V" and at five thousand eight hundred eighty-seven *varas* to the north-east corner of the same *sitio* "V" 3 *varas* from a plum-tree which bears to the south 72° east and 15 *varas* from a red oak which bears to the south 49° west, and from there to the north 10° east on the western bounds of the *sitios* marked "O" and "L" four thousand two hundred sixty-three *varas* to the point of beginning, and it comprises a *sitio* of land.

The land so described belongs to the class of arable, unirrigated land in three labors and of pasture land in twenty-two labors, which serves to classify it for the price which must be paid for it to the State according to article 22 of the aforesaid law of colonization under the penalties therein laid down; it remaining to be noted that the interested party must populate it and cultivate it, in conformity with the provisions of said law, and comply with the other obligations of the same [law].

Therefore, using the authority given me by the respective law and instructions pursuant thereto, I issue the present instrument, and order that a certified copy be made of it and that it be delivered to the interested party, so that he may possess and profit the land, he and his children, heirs, and successors, or whoever may have claim or right against him or them. Given in the city of San Felipe de Austin, on the 20th day of October, 1835, which I sign with witnesses, conforming to the law.

ROBT. PEEBLES.

Witnessed,  
T. BORDEN, JR.

Witnessed,  
THOS. H. BORDEN,

Certified copy  
October 20, 1835.

## CHAPTER III

### TEXAS AS A FOREIGN MISSIONARY COUNTRY



FROM March 2, 1836, to February 19, 1846, Texas was a sovereign republic. Consequently one may readily ask why the Presbyterian Church in the United States of America did not send foreign missionaries to Texas before or, at least, immediately after the battle of San Jacinto. A sufficient answer is to be found in the fact that the Assembly of the Presbyterian Church in the U. S. A. was not, *on its own account*, actively engaged in the work of foreign missions until more than a year after the battle of San Jacinto.

In 1812, the Assembly declined to establish a Board of Foreign Missions so as to be free to cooperate with the American Board, because "the numerous and extensive engagements of the Assembly in regard to domestic missions renders it extremely inconvenient, at this time, to take part in foreign missions." Besides, "missionary societies have lately been instituted in several places within the bounds of the Presbyterian Church which make Foreign Missions a particular object of their attention." Then, in 1832, the Assembly did "cordially recommend the American Board of Commissioners for Foreign Missions to the affections and patronage of their churches." But, coincident with the division of the Church into "Old School" and "New School," the Old School resolved, on June 7, 1837, that "it will superintend and conduct by its own proper authority the work of Foreign Missions of the Presbyterian Church by a Board appointed for that purpose, and directly amenable to said Assembly." This action was taken according to the fundamental principle, "that the Church of God is, in her organized capacity; designed, adapted, and bound as the trustee and agent of the Lord Jesus Christ to preach the Gospel to every creature."<sup>1</sup>

Among the first things done by the Board of Foreign Missions after its organization was the election of the Rev.

<sup>1</sup> Tracy, Joseph, *History of the AM.BD. of Com. For Foreign Missions*, pp. 155, 245. Minutes of Assembly, in loco.

John Breckenridge, a Professor in Princeton Seminary, as the first General Agent of the Board. After a month spent among the churches of Baltimore and Philadelphia, he proceeded to the "west, south, and southwest, including Texas." While Dr. Breckenridge was thus engaged, the Executive Committee of the Foreign Board decided to "send one missionary to Texas to cooperate with the missionaries of the Domestic Board; but especially to inquire into and ascertain the prospects of establishing missions among the Indian tribes, either within the limits or on the borders of that country; and also what are the facilities of circulating the Bible and evangelical publications within the Republic of Mexico, from some point under the authority of the government of Texas."

By the middle of February, 1839, Dr. Breckenridge had reached Houston, then the capital of the Republic; and after conference with President Houston and other prominent men, including the Rev. W. Y. Allen, he wrote to the Board suggesting a plan of operations for the work in Texas. Thereupon the Executive Committee of the Foreign Board resolved "that this committee consider it a matter of so great importance that the plan therein suggested be immediately carried into effect, either by the Board of Foreign Missions or the Board of Domestic Missions." But the Executive Committee of the Domestic Board, to whom Dr. Breckenridge's plan was submitted, did not approve; it was also their opinion that "it was not desirable for both Boards to operate in the same field because the Churches would not understand the seeming conflict of work." and "since the Domestic Board has been in the field for two years with men and means, they should be left to occupy it alone."

By the last of April, Dr. Breckenridge had returned to New York; and after he had addressed the Executive Committee of the Foreign Board, it resolved that "there is room for both Boards to operate within the limits of the Republic of Texas and both are needed and required to meet the wants of that whole field." The Foreign Board, however, decided a few days later that, while "the united efforts of both Boards would be wholly inadequate, con-

sistently with other claims, fully to meet this loud and interesting call; but, as the Board of Domestic Missions has been cultivating this field for two years, and as the General Assembly has recommended them to extend their operations there, it is deemed best to leave it in their hands, excepting so far as may be necessary for the present and prospective action of this Board on the Indian tribes and the nations west and south of that Republic, which the Foreign Board considers of much importance, and which can only be adequately done by establishing certain points of action in the bosom and on the borders of Texas."

Accordingly, the Rev. W. C. Blair was appointed to labor as a foreign missionary in the southwestern part of Texas, pursuing the plan which he himself had sketched out in his letter of acceptance of March 5, 1839, which was:

" . . . To employ on my arrival in Texas, a Mexican servant speaking the Spanish language; erect comfortable cabins on the Colorado River where I can have several towns in a day's ride of my residence; remove my family to this station next fall (La Grange, Fayette County, Texas); procure pious and well qualified teachers for my own children and those of the neighborhood and then, in addition to preaching in adjacent villages and neighborhoods, to visit as often as practicable San Antonio and other Mexican towns, till the way shall be open for my removal to some point on the Rio Grande where I shall be in immediate contact with the Mexican population." The stipend was \$1000.00 for the first year and \$800.00 for each succeeding year. After further investigation, however, Mr. Blair did not build his cabin on the Colorado but at Victoria on the Guadalupe. The date of his appointment, June 10, 1839, marks the beginning of the work of the Assembly's Board of Foreign Missions for the Mexicans. In a subsequent report the Board said, "Although this mission is for the present located in Texas, it is properly a mission to Mexico. The day is not distant when the intolerance of popery will not longer be able to retain in seclusion and darkness the millions of Mexico and South America. As well may the attempt be made to stem the current of the Mississippi as

to arrest in our hemisphere the progress of civil and religious liberty which already, by the independence of Texas, has reached the borders of Mexico.”

Now the act of the Assembly constituting the Board of Foreign Missions provided for an executive committee consisting of not more than nine members besides the Corresponding Secretary and Treasurer, with “the duty of appointing all Missionaries and Agents, of designating their fields of labor, etc. . . . subjecting to the revision and control of the Board of Directors.” In May, 1839, the Foreign Board “deemed it best” to leave the Anglo-Americans in Texas in the hands of the Home Board; but on September 2, the Executive Committee of the Foreign Board “resumed the consideration of the Mission to Texas and resolved that the Rev. Daniel Baker be appointed for six months as a missionary agent to Texas.” How Mr. Baker came to be selected for this work is revealed in the following extract from his autobiography: <sup>2</sup>

“The Rev. John Breckenridge had just visited the new republic and upon his return was anxious that Presbyterians should make some special efforts to send missionaries and plant churches of our faith and order in that new field. At his special request, several members of Tuscaloosa Presbytery met him at Mesopotamia. He gave a glowing account of Texas as an unusually promising field for missionary enterprise; and, as he closed, he turned to me and said, ‘Brother Baker, you are the man for Texas.’ A few months after, I heard him deliver a discourse on Texas in which he spoke most favorably of its soil and climate and especially held up the Republic of the ‘lone star’ as a magnificent field for missionary operations. When the congregation was dismissed, meeting me at the door, he again urged me to go to Texas. I told him that perhaps I would take the subject into prayerful consideration. . . . I finally concluded that if the Presbytery thought it advisable and would make provision for my support, I would go. . . . The Presbytery pledged itself to give me a salary at the rate of fifteen hundred dollars per annum.” <sup>3</sup>

Appointed by the Assembly’s Board and adopted by the Presbytery of Tuscaloosa as their missionary, Mr. Baker

<sup>2</sup> Minutes of Foreign Board; Minutes of Assembly, 1837, page 452.

<sup>3</sup> *Life and Labors of Daniel Baker*, 229.



arrived in Galveston, February 6, 1840, having spent ten weeks on the way, holding revival meetings as he proceeded. In writing to a friend, Mr. Baker defined his commission as follows: "I am now acting as a sort of missionary agent; I am to preach wherever I can get any persons to preach to, and organize churches, and form temperance societies, Sabbath Schools, etc." After spending about three weeks in Galveston, he proceeded to Houston, Columbia, Washington, Independence, Brazoria, and Matagorda, thence by boat to New Orleans, having been in Texas, in all, about four months. <sup>4</sup>

The visit of Dr. Breckenridge to Texas resulted not only in the introduction of foreign missionaries but it also had an economic significance as well. In the spring of 1839, when he reached Houston, the Congress of the Republic of Texas had not yet gone to Austin; consequently, Dr. Breckenridge made the acquaintance of many men in public life in Texas. Upon his return to the East, he delivered lectures on Texas in Baltimore and New York as well as elsewhere. Dr. Francis Moore, Jr., editor of the *Morning Star*, published in Houston, was in New York at the time and wrote this editorial for his paper:

"Public opinion in this country is changing rapidly in favor of Texas. We, I believe, are mainly indebted to Dr. Breckenridge for this. The lectures of this gentleman relative to Texas have been received with great applause wherever he has appeared. A gentleman from Baltimore informed me that public opinion in that city had been completely revolutionized since Dr. Breckenridge had delivered lectures in that city. He says, 'the most respectable classes in that place now believe the Texians are a high-minded and moral people, not because they have been told this by journalists and others who have visited the country, but because Dr. Breckenridge has told them so.'" <sup>5</sup>

At the time when Texas entered upon its career as a Republic, foreign to the United States, the question of propagating the Presbyterian form of government in a foreign country had not been clearly defined. In 1706, when the Presbyterian ministers, Francis McKemie, Jedediah

<sup>4</sup> *Ibid.*, 239 to 279.

<sup>5</sup> *The Morning Star*, August 9, 1839.

Andrews, and John Hampton met in Philadelphia, they proceeded to organize the first Presbytery in America. They were a sovereign church court from the beginning and were never in subjection to any one save the Lord Jesus Christ. In like manner, in 1836, three Presbyterian ministers, "Being urged by the necessities in the case," met in India and organized the first Presbytery of Northern India, and proceeded immediately to ordain three men to the ministry. But in the spring of 1838, the Rev. John Gray of the Presbytery of Newton, the Presbytery of Rev. John McCullough, secured the adoption of the following resolution by the Assembly :

"1. That in the judgment of this Assembly, the ministers who are located as foreign missionaries permanently out of the bounds of their respective Presbyteries, ought, where they are sufficiently numerous, and where they are so located as to render occasional intercourse possible, in all cases, to organize themselves into Presbyteries and gather the converts whom God may give them into Presbyterian churches, ordaining elders in them all.

"2. The Synods are hereby enjoined to take the needful order on this important and interesting subject."

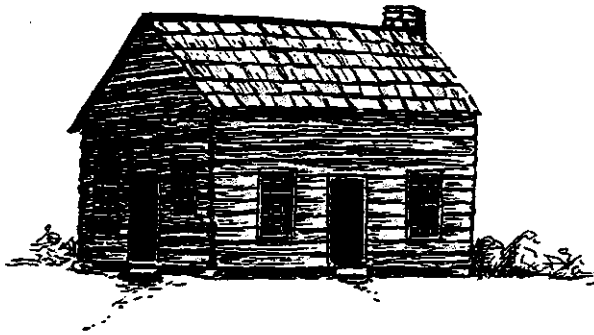
In the fall of the same year an overture was presented to the Synod of Mississippi "relative to the erection of a Presbytery in Texas." This resulted in Synod's sending the following overture to the Assembly:

"In the judgment of the Synod, a Presbytery ought to be formed in the Republic of Texas as soon as possible; and although the Synod is of the opinion that the name and style of our church does not limit its operation to the U. S. of America, yet the Synod hereby overtures the General Assembly on this subject and respectfully ask their advice as to the course to be pursued in accomplishing this object. And if the General Assembly approve and as the necessary number of ministers is already in Texas, the Synod will at its next stated meeting proceed to organize such a Presbytery, with the consent of the brethren in Texas."

After due consideration, the Assembly of 1839 referred the whole matter to the Synod of Mississippi "with advice to organize a Presbytery as soon as the interests of religion seem to require it." Consequently, the Synod of Mississippi adopted the following resolution on October 25, 1839:

“In accordance with the recommendation of the General Assembly to this Synod, the following persons, viz: The Revds. W. C. Blair, Hugh Wilson of Independence, W. Y. Allen of Louisville (South Alabama) Presbytery, and John McCullough of the New Brunswick (Newton) Presbytery, are hereby recommended to meet together at such time and place in the Republic of Texas as may be convenient to themselves, and organize a Presbytery which will, on due application, be admitted into this Synod.”

In obedience to the direction of the Assembly of 1838 and the recommendation of the Synod of Mississippi of 1839, the three brethren named above, no one of whom was a member of the Synod of Mississippi, met at Chriesman's School House in Washington County, and proceeded to organize a Presbytery.



**A drawing of Chriesman's Schoolhouse, by Miss Mary Bishop.**

When Dr. and Mrs. Red moved from Washington County to Austin, Mr. Red, though but a youth, visited Chriesman's Schoolhouse for the last time and took careful measurements and wrote an accurate description of the house. The following year it was torn down. Miss Mary Bishop, the artist, from this description, under Mr. Red's direction, made this drawing of Chriesman's Schoolhouse where Brazos Presbytery was organized in 1839.

## CHAPTER IV

### MINUTES OF THE FIRST PRESBYTERY

Near Independence, Washington County.  
Republic of Texas,  
April 3rd, 1840.



ACCORDING to previous notice, a meeting was held this day at 11 o'clock A. M., for the purpose of organizing a Presbytery.

After a sermon delivered by the Rev. William Y. Allen, from Ps. 122:6, "Pray for the peace of Jerusalem; they shall prosper that love thee," the object of the meeting was stated and a paper read and proposed as the basis of a Presbyterial organization.

The paper read was in the words following, to wit:

"Being desirous to promote the glory of God and the best interests of the Militant Church of our Lord Jesus Christ — to preserve and advance the honor of Divine truth, and to secure the integrity and usefulness of the Presbyterian Church whose formulas of doctrine, principles of Government, and Rules of Discipline we cordially approve as being most Scriptural and salutary and well calculated to guard the Truth of God's Word from the encroachments of error, and to promote the purity and efficiency of the Church of Christ;

"And, in accordance with the recommendation of the General Assembly of the Presbyterian Church of the United States of America, acknowledged by the several Presbyteries with which we have been up to this time connected, as also by the recommendation of the Synod of Mississippi, we whose names are hereunto subscribed, being Ministers and Elders in regular standing in the Presbyterian Church of the United States, and now resident in the Republic of Texas:

"Do agree to organize ourselves into a Presbytery, to be known by the name and style of— Presbytery—

“And we do agree to adopt the following as a Basis of organization, to wit:

“1. We do sincerely believe the Scriptures of the Old and New Testaments to be the Word of God and the only Rule of Faith and Practice.

“2. We do sincerely adopt the Confession of Faith and Catechisms of the Presbyterian Church of the United States as containing a clear and full and harmonious exhibition of the fundamental doctrines of the word of God.

“3. We do sincerely adopt the form of Government and Rules of discipline of the Presbyterian Church of the United States as being in accordance with the Spirit and instructions of the New Testament and as the best adapted to guard and promote the purity of the church and to protect the rights of all the true friends of Divine Truth and of religious order.”

Prayer was then offered by the Rev. William Y. Allen, when the following names were subscribed to the above paper, viz :

William Y. Allen, of the Presbytery of South Alabama.

Hugh Wilson of the Presbytery of the Western District of Tennessee.

John McCullough, of the Presbytery of Newton, Synod of New Jersey, Ministers, and

John McFarland, of the Presbyterian Church of Independence, Ruling Elder.

The organization of Presbytery was then completed by the election of John McCullough, Moderator, and William Y. Allen, Clerk.

The Moderator appointed H. Wilson and Wm. Y. Allen a committee to prepare a docket of the business to be brought before Presbytery.

Presbytery then took a recess until 3 o'clock P. M.

Presbytery met, 3 o'clock P. M.

The committee appointed to prepare a docket reported in part:

On motion—Resolved, That this Presbytery be styled,

“THE PRESBYTERY OF TEXAS,”

and that its bounds shall include the

TERRITORY OF THE REPUBLIC OF TEXAS.

Resolved, That the "general rules for judicatories," appended to the Confession of Faith and designed to facilitate the transaction of business, be adopted by this Presbytery.

William Y. Allen was elected Stated Clerk of Presbytery.

Resolved, That the members of Presbytery report the Churches organized in the Republic of Texas.

H. Wilson reported a Presbyterian Church, Bethel, organized by him near San Augustine, in May (June 2) 1838, consisting of twenty-four (24) members, two ruling Elders, and several additions since.

Also, the Presbyterian Church of Independence, organized by him in February, 1839. Twelve Members—Three Ruling Elders—Several additions since.

W. Y. Allen reported the Presbyterian Church of the City of Houston, organized by him in April (March 31), 1839—Eleven (11) Members—One Ruling Elder—Three additions since—Several letters of dismission granted—House of worship commenced.

Also, The Presbyterian Church of the City of Austin, organized by him in October (13), 1839. Six (6) Members—two Ruling Elders—Some additions since—House of W. commenced.

John McCullough reported The First Presbyterian Church of the City of Galveston, organized by him on January 1st, 1840. Sixteen Members—Two Ruling Elders—Six additions since—House of worship commenced.

The Churches of San Augustine (vicinity) and of Independence, by request made through H. Wilson,—and the Church of Galveston, through John McCullough, were taken under care of Presbytery.

Presbytery adjourned until tomorrow (Saturday) morning at 9 o'clock. Adjourned with prayer.

Saturday Morning, April 4th, 1840.

Presbytery met according to adjournment and was opened with prayer.

All the members present. The Minutes of the business of the preceding day were read.

A resolution offered on yesterday respecting the relation of this Presbytery to the Synod of Mississippi and made the order of the day for this morning at nine o'clock was taken up, amended, adopted, as follows:

Resolved, That in the opinion of Presbytery it is, at present, inexpedient to make application to be admitted into the Synod of Mississippi, and that a committee be appointed to address to that body, respectfully stating the reasons upon which this our opinion is founded. W. Y. Allen was appointed to prepare said letter.

Recess until 4 o'clock P. M.

4 o'clock—Presbytery met.

A letter addressed to the Moderator by the Rev. H. Reed (Reid) was read before the Presbytery.

The following preamble and resolutions were offered and adopted, viz :

"Whereas—Among the preliminary principles prefixed to the form of Government adopted by this Presbytery (See basis of organization, p. 35-36) it is declared:

"That in perfect consistency with the "rights of conscience" and of "private judgment recognized by the Presbyterian Church," every Christian Church, or union, or association of particular churches, is entitled to declare the terms of admission into its communion and the qualifications of its ministers and members, as well as the whole System of Government which Christ hath appointed (See page 343 Conf. Faith and Form of Gov't.)."

"And, whereas, We hold it to be the inherent right and most bounden duty of every Christian Society to take measures to protect itself against such influences as manifestly tend to its own disorganization and subversion:

"Therefore, be it Resolved:

"1st. That it shall be the duty of Presbytery to *examine into* the character and standing and doctrinal views of any minister applying for admission into this Presbytery, provided, such examination be required by any two members at the time of such application.

"2nd. That it shall be the duty of the Session of every Church under the care of this Presbytery to examine into the character and standing and religious experience of every person applying for admission to the privileges of the Church."



Presbytery adjourned to meet at Mr. (William) Lockridges, on Monday morning at 8 o'clock.

Adjourned with prayer.

(Mr. Lockridge's, April 6th, 1840.)

Monday morning, 8 o'clock.

Presbytery met according to adjournment and was opened with prayer. All the members present. The minutes were read.

"Resolved: That the Stated Clerk be directed to forward an extract from the Minutes of Presbytery embracing the preamble and resolution respecting the principles of Government and the admission of ministers into this Presbytery (See page\_\_\_\_\_of minutes) as an answer to the letter of the Rev. H. Reid, addressed to the Moderator of Presbytery."

W. Y. Allen, as the committee appointed to prepare a letter on the subject of our relation to the Synod of Mississippi, reported a letter which was adopted; and the Stated Clerk was ordered to forward a copy of it to the Stated Clerk of the Synod of Mississippi, together with a copy of the resolution of Presbytery on the subject to which the letter refers, and also a copy of the Minutes of our organization.

The letter is as follows:

"As reasons for the fore mentioned resolution Presbytery would respectfully state:

"1st. That from the language of the extract from your minutes it appears somewhat doubtful whether your body considers itself entitled to any authority over the members expected to compose this Presbytery—the Rev. W. C. Blair, only, excepted—or to any jurisdiction over the Territory of the Republic, in the bounds of which we have found our field of labor. For we observe that you merely "*recommend*" us to meet and organize a Presbytery; and add that upon due application provided the way be clear, such Presbytery will be admitted into your body. From the guarded language of your minute on the subject, as well as from our previous relations to Presbyteries not in connection with the Synod of Mississippi, we infer that the action of Synod was not intended to be authoritative; but that our course respecting our ecclesiastical relations was to be left un-

trammelled. But if we have misinterpreted the intentions or the expectations of the Synod, Presbytery would state:

"2nd. That the political relations of the people amongst whom we are called to labor would seem to justify us in declining to make application for admission into your body. Identified as we are, with an Independent Republic, sustaining the attitude of a Foreign Nation, governed by its own constitution and laws, and successfully struggling to establish its own peculiar political, civil, and domestic institution; there would seem to be a propriety in considering the elements of its ecclesiastical institutions as also entitled to assume an independent attitude; as being more in accordance with the general feeling of our people, and as more likely, on the whole, to conduce to the general advancement of the interests of the Church; especially where those elements have the approbation of the bodies from which they last emanated; and that they ought, in their new organization, to choose the relations they may in future propose to sustain. And

"3rd. The great distance at which we find ourselves from the places at which your body is accustomed to meet, and the very great expense, and the loss of time which our attendance upon your meetings annually must necessarily require would render such attendance almost wholly, if not utterly impracticable; while the subjection of our proceedings to such review, correction, and control as must legitimately result from our regular connection with your body could, in our opinion, by no means be compensated by any benefit likely to be derived to us from such connection. As, in such case, our proceedings might be exposed to the severest censure or animadversion, against which, from our peculiar circumstances, it would be impossible to vindicate them by any reasoning or explanations.

"While, therefore, we are disposed to entertain and to cultivate the most kindly feelings of Christian regard for your body and to make the most frank and public avowal of our abiding attachment to the peculiar doctrines and order of our venerable Mother Church in the United States, (See our basis & ) we are, nevertheless, unwilling nor do we feel at liberty rashly to incur responsibilities which could involve no reciprocal benefits.

"For these reasons Presbytery has thought it inexpedient at present to apply for admission into your body. We would, however, hold ourselves subject to the influence of any additional light and counsel, as they may arise from further reflection and intercourse among ourselves and open

to the advice of those whose intelligence and experience entitle their opinions to the profoundest regard."

(Sent as directed by the resolution.)

The Rev. Daniel Baker of the Presbytery of Tuska-loosa, being present, was invited to sit as a corresponding member.

Whereas the Rev. Daniel Baker produced before Presbytery a commission from the General Assembly's Board of Foreign Missions authorizing him to labor as a Missionary agent in the bounds of the Republic of Texas, to preach the Gospel, to organize churches, etc., etc., wherever he may think it expedient. Therefore,

"Be it resolved: That Brother Baker has our cordial approbation in his efforts to advance the interests of the Church of Christ within our bounds.

"Resolved: That no church under our care shall employ any minister as a stated supply for a period longer than six months, without permission obtained from Presbytery.

"Resolved: That this Presbytery, under its ecclesiastical organization, be a Domestic Missionary Society for the purpose of securing as much efficient ministerial aid as possible in supplying the spiritual wants of our rapidly increasing population.

"Resolved: That each minister connected with this Presbytery be required to use diligent efforts to carry the above resolution into effect, and to report to Presbytery at each stated meeting.

"Resolved: That each Minister of this Presbytery contribute annually ten dollars (\$10.00) to be paid to the Treasurer of Presbytery at each fall session, to be appropriated to Presbyterial purposes.

"Resolved: That the Ministers of Presbytery take special care that all the Churches in our connection be duly informed of the more important proceedings of this body.

"Resolved: That the Stated Meetings of this Presbytery be held on the first Thursday of April and November of each year.

"Resolved: That the next Stated Meeting of this Presbytery be held at Columbia."

Presbytery adjourned, with prayer, until tomorrow at eight o'clock.

(Mr. Lockridge's)

Tuesday Morning, 8 o'clock, April 7th.

Presbytery met and was opened with prayer. All the members present except Brother McFarland. The minutes were read.

"Resolved: That this Presbytery does highly appreciate the interest manifested by the Tuscaloosa Presbytery in their resolution to sustain the Rev. Daniel Baker as a Missionary agent to labor within our bounds. And that the Stated Clerk of this Presbytery be directed to address to the Stated Clerk of the Tuscaloosa Presbytery a letter expressive of our thanks for the valuable services of Brother Baker, secured to our important infant country and Church by their liberality. And soliciting a continuance of their aid in this way as likely to result in extensive benefit to our interesting Country."

(Sent as directed.)

"Whereas, It is known to this Presbytery that the Rev. Wm. C. Blair did intend to meet with us and to unite in the organization of this body, but has been, in the Providence of God, prevented from so doing; Therefore,

"Resolved: That the Stated Clerk be directed to transmit a copy of the minutes of Presbytery, together with the Basis of organization, to the said W. C. Blair, between this and the next stated meeting; and that if he, the said W. C. Blair, shall approve of the same and shall express it as his desire, the Stated Clerk shall enroll his name as a Member of this Presbytery."

(Transmitted as directed.)

"Resolved: That the Stated Clerk be authorized to procure the publication of such extracts from the minutes of Presbytery as he may think expedient, in such newspapers of the Republic and of the United States, as he may select.

"Resolved: That it shall be the duty of the Session of every Church under our care to submit their records to the inspection of Presbytery at the stated spring session.

"Resolved: That when Presbytery adjourns, it adjourn to meet at Columbia on the first Thursday of November next, at 12 M.

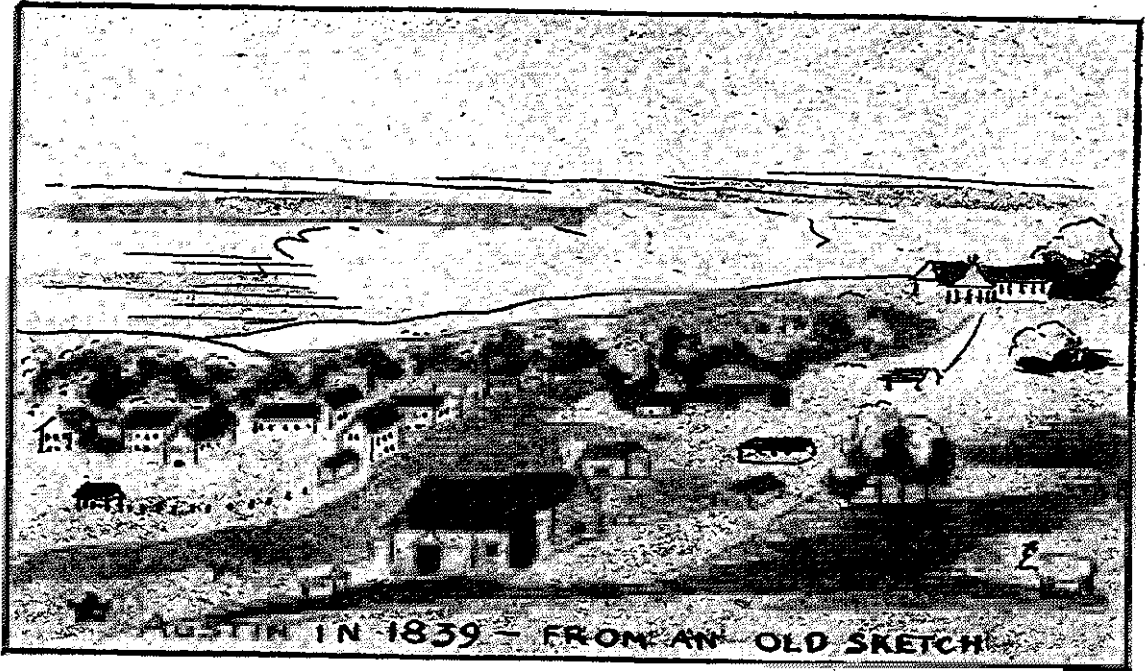
"Resolved: That Presbytery do now adjourn."

Accordingly, Presbytery did adjourn with singing, prayer, and the Apostolic benediction.

JOHN McCULLOUGH, *Moderator.*

WILLIAM Y. ALLEN, *Clerk.*

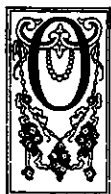




**Bullock's Hotel, where Austin Church was organized by Allen.**

## CHAPTER V

### DIFFICULTIES OF THE NEW PRESBYTERY



ONE month and twenty days after the Presbytery had adjourned, the General Assembly which met in Philadelphia heard with marked evidences of approval the following statement of the Board of Domestic Missions:

“But in addition to our own country, there is another most interesting field on our border, separated from us by only a small stream and which is rapidly populating by our own citizens, which claims our attention. The Republic of Texas as a Missionary field, from a variety of circumstances, has strong claims on the Church in the United States. The Presbyterian Church, with laudable zeal, has entered this field; a number of Missionaries are now there; they have been received with cordial welcome, and are doing good; and as a Church we stand pledged to this new and rising Republic, to furnish for them, as we may be able, the means for spiritual instruction. This pledge the Presbyterian Church will not fail to redeem.”<sup>1</sup>

Now the new Presbytery was the first foreign missionary Presbytery organized under the direction and by the authority of the General Assembly; and, being the first born of its kind, it suffered from the want of experience on the part of its progenitors.

NOTE—It is true that on the seventeenth day of December, 1836, “The First Presbytery of Northern India was organized.” But on the thirteenth of November, 1840, this Presbytery, deeming their organization to be irregular, dissolved itself. The same day, “in accordance with the resolution of the General Assembly of May, 1838,” another Presbytery was organized in India, called the Presbytery of Lodiana. This was more than seven months after the organization of the Presbytery of Brazos. (Minutes of the Synod of New York, October 20, 1841.)

The first difficulty that arose was the question of a name for the infant Presbytery. It is to be noticed that the first name adopted was “the Texas Presbytery.” This was afterwards changed to the Presbytery of Brazos doubt-

<sup>1</sup> *Foreign Missionary Chronicle*, August, 1840, 240.

less because the Cumberland Presbytery, organized by Sumner Bacon, Mitchell Smith, Amos Roark, and the New School Elder, James Burke, on November 27, 1837, near San Augustine, had adopted the name "Texas Presbytery." Courtesy dictated that the Presbyterians should adopt some other name.

The next question was whom to admit to the Presbytery. In 1837, the Presbyterian Church was divided into the New School and the Old School bodies. At the time of the organization of the Presbytery of Brazos, the Rev. Henry Reid, in principle a New School man and yet a member in good and regular standing of an Old School Presbytery, was teaching school in Houston and could not attend. He sought admission by letter, but was given to understand that his membership was not desired. To this action Mr. Reid replied: "The spirit that presided at the organization of the new Presbytery (the Presbytery of Brazos) is very similar to that which presided over the excision of 1837. With its principles I have no fellowship; they are so deeply tinged with suspicion that their natural tendency is to destroy confidence among brethren; and they strike at the very roots of Presbyterianism."<sup>2</sup>

But the most perplexing question with which our fathers who assembled in mother Lockridge's smoke house had to wrestle was neither that of a name for the new-born infant nor how high to "put up the bars," but what relation the new Presbytery should sustain to the Presbyterian Church in the United States. It is to be remembered that the Assembly of 1838 had "recommended missionaries, in a foreign country living contiguous to one another, to organize a Presbytery for efficient work," and "enjoined" the Synods "to take the needful order on this important subject." It is also to be remembered that the Assembly of 1839 had referred the whole matter of the organization of a Presbytery in Texas to the Synod of Mississippi; and it, in turn, had "recommended" the brethren "to organize a Presbytery which will, on due application, provided the way be clear, be admitted." It was very clear to the breth-

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<sup>2</sup> *Christian Observer*, September 3, 1840.



ren in Texas that they should *not* apply for admission, while the reverse seemed ever so clear to the Synod of Mississippi. The results of this difference of opinion were much more far reaching than might appear at first glance; in fact, they have reached down to the present time.

It is evident that the principal reason for the desire to establish an independent self governing body was that, at that time, Texas was an independent sovereign commonwealth among the nations of the earth. England and France had commissions in Texas offering most advantageous terms if Texas would remain independent. Under such circumstances, in an independent sovereign commonwealth, an organization responsible directly to Jesus Christ, its Head, could do the work of the Master more efficiently than as a missionary appendage to the Church in the United States. Dr. Daniel Baker, acting as agent of the Executive Committee of the Foreign Board, was present when the final action was taken and thus describes what he did:

“I approved of the action of the Presbytery; and, accordingly, no connection was sought with the Synod of Mississippi or General Assembly. This caused great offence and caused the Board of Missions (Domestic Missions) to withdraw the commission and pecuniary aid previously given to the Rev. Hugh Wilson, who for several years had been in the employment of the Board. This proved a serious affair to this worthy brother who was, with his family, in straitened circumstances, and was suddenly cut off from his principal means of support. It excited my sympathy; and upon my return to the States, I wrote a letter of remonstrance, couched in strong language, addressed to the Corresponding Secretary.”

Not only was the Board of Domestic Missions displeased with this action of the Presbytery, but the Synod of Mississippi (1840) expressed its displeasure by adopting the report of a committee composed of Revs. J. R. Hutchison and A. B. Lawrence. The report says, in part:

“The reasons assigned for this course seem to exhibit a feeling of distrust toward their brethren in the United States and to the judicatories of the church, which is altogether unsuitable to and inconsistent with fraternal action. One reason for declining our connection is said to be

that their proceedings would be liable to have unjust censure in cases where they could not defend them. This objection applies with equal force to the connection with every distant Synod and Presbytery within the General Assembly, and if acted upon would utterly demolish the whole frame-work of Presbyterianism. This course also indicates a disposition to slight the protection, wisdom, experience, and censure of the brethren and fathers of the church from which they have gone out and by whose bounty they have been enabled to labor with any degree of success in Texas. That part of the reasons assigned by them which relate to the language of the Synod is founded in an entire misapprehension of its meaning and intention. When the Synod expressed the condition of their reception under our care by the phrase, 'if the way be clear,' they intended to avoid the danger of interfering with the rights of those Synods with which some of these brethren had been connected in the United States, and not to any question about jurisdiction of territory. All the other reasons appear to be equally unimportant and inconclusive.

“. . . It is a matter of regret that they have taken this unfortunate course, because, by the constitution of the Board of Missions, its benefactions are limited to churches and bodies in connection with the General Assembly; and they thus place themselves out of the pale of our missionary efforts and either exclude the Board from Texas, or else make a separation among the few and feeble churches of the Republic. As, however, the action of the new Presbytery implies that upon further consideration they may change their present position; and as the field in Texas is one of vast importance, it is believed that further correspondence on the subject should be had with those beloved brethren, urging them to reconsider their former proceedings, and consider the great evils likely to obscure the present and future prospects of Zion in that Republic, from a perseverance in their present well-meant but mistaken proceedings, and requesting them by a speedy, but calm and cautious action upon the subject, to either open the way for a union with us, or for a final separation from our connection. In the opinion of your committee, the field for effort in the Republic is too important and too deeply interesting to be neglected in our exertion to plant and foster the institutions of the Gospel; and that, if we may not act with these brethren, we ought to take prompt measures to build up Zion there through other laborers.

"Your committee, therefore, recommends the adoption of the following resolution:

"Resolved, that Messrs. Lawrence and Chase be a committee to correspond with the Presbytery of Brazos in the Republic of Texas in relation to their connection with the Presbyterian Church in the United States and report their proceedings to the next meeting of Synod (1841)."<sup>3</sup>

When the time came for the fall meeting of the Presbytery, the Rev. W. Y. Allen of Houston and the Rev. Hugh Wilson, with William Lockridge of Chriesman's Settlement, met in the hospitable home of Mrs. Josiah H. Bell, at Columbia, November 5, 1840. No quorum being present, they adjourned to meet at Independence one month later. There they found Rev. Francis Rutherford of the Presbytery of Clinton, waiting to be received. He was at the home of Dr. Asa Hoxie, under medical treatment for tetanus, the result of stepping on a nail. At his request and in view of approaching dissolution, he took the covenant obligation and was enrolled.

Since the Presbytery had not received a reply from the Synod of Mississippi to its former communication, it prepared and forwarded resolutions which said, in effect, that, since nothing had been heard from the Synod of Mississippi on this matter, and since communications had been received by some of the members of Presbytery from both the Secretary of the General Assembly's Board of Domestic Missions, and from the Secretary of Synod's Board informing them that the Constitution of the General Assembly's Board of Domestic Missions forbids their rendering any pecuniary assistance to ministers or churches not in connection with the General Assembly of the Presbyterian Church of the United States, Presbytery was strongly urged to seek connection with the Synod of Mississippi. Presbytery thought it premature to make application for admission to the Synod of Mississippi until ascertaining the views of Synod on the subject. Presbytery suggested that should the opinion of the Synod coincide with that of the Board of Domestic Missions of the General Assembly, and should the way be still left clear, Presbytery would be prepared to take such steps before the next meeting of Synod as would be necessary to secure regular connection with that body.

<sup>3</sup> Rev. A. B. Lawrence had just returned from an extended tour in Texas. See "Texas 1840," p. 244.

There is no evidence available to show that the Presbytery received a reply to either of its communications. But the two missionaries, Revs. John McCullough and Hugh Wilson, were informed by the Executive Secretaries of the Board of Missions and the Executive Committee of the Synod of Mississippi that they need not expect to receive any further remittances. As a result, Mr. Wilson went between the plow handles for a time lest his family should suffer for food; and eventually both of them taught school, all the time doing missionary work at their own expense.

After the adoption of the resolutions, the Presbytery adjourned to meet in April, 1841; but when that time came, Mr. Allen was in Kentucky asking for money for his new church, so a quorum could not be had. Rev. P. H. Fullinwider and Rev. W. C. Blair, both members of the Synod of Mississippi, had not placed their membership in the new Presbytery, and Mr. Allen left the Republic finally in February, 1842, so there was no meeting of the Presbytery for three years. However, Rev. Hugh Wilson and the Rev. John McCullough met in the Chriesman Settlement, in the spring of 1842, and with Ruling Elder William Lockridge addressed an informal letter to the Synod of Mississippi requesting it to take action, "permitting them to add the names of certain brethren to their list of members to constitute a quorum capable of transacting business." To this request, the Synod (1842) made answer:

"That, as the Presbytery of Brazos is not in connection with this Synod, we do not feel it within our province to grant the request of the letter. But as the Presbytery of Brazos was organized independently of us, and by removals are left without a quorum, your committee thinks that it belongs to them to adopt such measures for the enlargement of their number as they may deem proper, and apply to be received under the care of this Synod; or, if they think it inexpedient to enlarge their number in the manner above specified, then,

"Resolved, that the three brethren in connection with this Synod, viz., Revs. W. C. Blair, P. H. Fullinwider, and I. J. Henderson be ordered to convene, at such time and place as they may select, organize themselves into a Presbytery, bearing such a name as they may choose; the Rev.

W. C. Blair to deliver the sermon and preside until a moderator be chosen; and that they report their action to this Synod for reception under our care."

The Rev. J. M. P. Atkinson, who was in Texas, in 1842, and who was personally acquainted with the members of the Presbytery of Brazos, has left on record his opinion of the situation. It is especially valuable for he says, "The course of the Brethren of this Presbytery appears to me to have been ill advised. I found," says he, "only seven 'Old School' Presbyterian Ministers in the Republic; one of these is a missionary of the Foreign Board sent to the Mexicans (Blair), and another has since returned to the United States (Allen), leaving but five (Wilson, McCullough, Henderson, Becton, Reid) to represent our Church among the Anglo-American population of Texas. But an increase of their number is not so much desired as the placing of these ministers in a situation in which they could give their whole strength to their appropriate work. Texas is at present very far from enjoying the full labors of five Presbyterian Clergymen. Of those referred to, four teach school for their support; and one, perhaps more than one, adds to the avocations of a school-master those of a farmer. The fifth (Henderson), who has only been connected with the Church in Texas for some eighteen months, has, indeed, devoted himself most exclusively and most assiduously to the ministerial work, but has not been sustained by the contributions of his flock, or of the Church; he has hitherto lived on his patrimony and it is greatly to be feared, that he too, may be obliged to resort to some secular business, to eke out a support for himself and his family. . . .

"The State of Texas is such as to render it peculiarly important that he who preaches within her borders should have every day in the week at his disposal. The population is so thin, that, except in a very few of the towns large assemblages can seldom be collected, so that a minister must preach at many places if he would be extensively useful. He must lecture and preach on week days as well as Sundays; at school-houses, in private dwellings, in fine, wherever a handful of people can be assembled, as well as

at the regular places of worship. A comparatively small part of the people of Texas have decidedly denominational preferences, and a still smaller part have a right understanding of the questions which divide the different sects; it follows, therefore, that most persons connect themselves with the church which is most diligently recommended to their regard, between the time of their presumed conversion and that of their making a public profession of religion. Now what opportunity have the ministers of our persuasion of instructing young converts in the distinctive tenets of Presbyterianism, and of impressing on their minds the advantage to be derived from a union with our Church? . . . . .

“Another great evil resulting from the pecuniary circumstances of the Presbyterian Ministers in Texas is that they are effectually hindered from itinerating. . . . . It is evident that a minister who is tied down by his school to his own parish can become but little acquainted with the spiritual wants of the settlements included in a circle of fifty or a hundred miles. . . . .

“Possibly some may think that this secularization of our ministers is caused by too eager a longing for worldly wealth, and therefore, that they, only, are responsible for the evil which it involves. But I am rejoiced to say that avarice is the very last charge that any can make against our brethren. . . . . Worldly wisdom would doubtless have dictated that none whose private fortunes did not place them beyond the reach of want, or who had not the pledge of foreign assistance, should cast their lot among a people so poorly prepared as the Texans to support the ordinances of religion. Still some chose rather to trust to Providence and the resources of the land of their adoption than to make any appeal for pecuniary aid to the Church in this country already so heavily burdened. Among these was the Rev. William Y. Allen, a man whose self-denying labors in behalf of Texas, it is to be hoped, will never be forgotten in this world or that which is to come. . . .”<sup>4</sup>

<sup>4</sup> *Watchman of the South*, Sept. 29, 1842.

We have seen how the Board of Foreign Missions sent the Rev. W. C. Blair to found a mission at Victoria, Texas. Scarcely had Mr. Blair gotten his cabin erected and log school house constructed, before the Comanche Indians made a raid on the town of Victoria, in revenge for the "counsel house" fight at San Antonio. Both the cabin and school house were located some little distance from the stockade; but, by placing himself between the children and the Indians, he succeeded in landing all of them safely within the fort. His wife took her day-old baby in her arms and carried it to the stockade. In his report of November 28, 1840, he stated, "meetings for worship are not so well attended as they were before the Comanche invasion. Several respectable families have left us, and others talk of doing so. The Sabbath School is maintained, though with diminishing numbers. We have frequent alarms about invasion, sometimes by the Indians, sometimes by the Mexicans, and my family sometimes participates in the general consternation. I do not, however, apprehend any danger. The Comanches will never, I think, make a similar attempt. The Mexicans cannot well invade before next spring, and I do not see how they can remain united so long."<sup>5</sup>

The year 1841 was comparatively quiet in Texas; and Mr. Blair labored among the population of Victoria, and, in various ways, disseminated truth among the Mexicans. He distributed Bibles and tracts, most of them in the Spanish language; and some of them were sent far into Mexico. During such conditions, Mr. Blair identified himself with the people, for, "on July 30, 1842, the citizens assembled at the City Hotel to consult and adopt proper measures to protect themselves and property from the Mexican enemy. The meeting being called to order, Wm. Van Norm and the Rev. Wm. C. Blair explained the object of the meeting. But, because of the two Mexican invasions in the year 1842, Mr. and Mrs. Blair fled to the east of the Colorado River, some miles below Egypt, and the mission was for a short time suspended."<sup>6</sup>

<sup>5</sup> *Foreign Missionary Chronicle*, March, 1841, 90.

<sup>6</sup> Annual Reports of Foreign Board, 1842, 1843. *Telegraph and Texas Register*, August 24, 1842.

In May, 1843, the Assembly placed Messrs. Wilson, McCullough, and Henderson, who had been dropped by the Board of Domestic Missions, under the care of the Foreign Board. Under those circumstances, Messrs. Blair, Henderson, and Fullinwider disobeyed the orders of the Synod of Mississippi; and, instead of organizing a new Presbytery in Texas, they cast in their lot with the Presbytery of Brazos, according to the following minute:

“On December 13, 1843, Presbytery met at Brother Wilson’s:— H. Wilson, J. McCullough, Ministers, and John McFarland, Elder. Owing to providential circumstances, a quorum could not be convened since the meeting at Independence, Dec. 4th, 1840. Rev. Wm. C. Blair being present and having enrolled his name, became a member of Presbytery agreeable to a resolution passed at the meeting in April 1840. By the addition of Bro. Blair’s name, a quorum was obtained and Presbytery was constituted with prayer. . . . Rev. W. C. Blair was chosen Moderator and John McCullough, Temporary Clerk. Rev. I. J. Henderson of the Presbytery of Arkansas applied for admission into this Presbytery and on motion was received.” The following spring, the Rev. Peter Hunter Fullinwider signed the covenant and was enrolled. In this way, the integrity of the Presbytery was maintained and the constitutional requirements complied with. Thus constituted, the Presbytery adopted the following resolution:

“In conformity with the advice of the Synod of Mississippi in answer to the communication of the minority of the Presbytery which met at Chriesman’s Settlement, April 2nd, 1842, we now agree to make application to the Synod of Mississippi for admission into that body at their next meeting.”

And there the matter rested until 1845.

In 1843, since the Domestic Board had done nothing in Texas for three and one-half years, the Assembly adopted a resolution instructing the Foreign Board “to use such efforts as the state of their funds may allow to sustain and extend the preaching of the gospel in Texas.” Thus, what the Assembly could not do through the Board of Domestic Missions, because the Presbytery of Brazos was not subject to the Presbyterian Church in the U. S. A., it did do through its Board of Foreign Missions by “sustaining and



extending the preaching of the Gospel in Texas," through the ministers of the Independent Presbytery of Brazos. And this it continued to do until the annexation of the Presbytery to the Synod of Mississippi (1845) and the annexation of the Republic of Texas to the United States (1846).

Upon taking over Texas, the Executive Committee of the Foreign Board, which seems to have been very kindly disposed toward the Republic, had this to say with respect to the people of Texas:

"We are aware that a prejudice has been somewhat extensively awakened against Texas, as if its inhabitants were chiefly people of reckless fortunes and character. Were this the case, it would only constitute a stronger ground of appeal to the hearts of Christians; it would show the greatness of their spiritual need. But we have no doubt that their character has been much misrepresented through the witless ridicule of many of the newspaper writers, and also through the conduct of unprincipled men of our own states, who have found a hiding place in that new country from the justice which their crimes have provoked. We are assured, however, that the mass of the inhabitants of Texas are a very different people. They cannot, indeed, be very unlike the inhabitants of our own new states in the west. The pressure of straitened circumstances, the spirit of enterprise, the ties of kindred, have conducted to that new land multitudes of whom any country might be proud.

"We have on the best authority that there are many pious people scattered in different parts of Texas; several churches of different denominations have been established which are mostly, however, in a feeble state; some churches have been organized in connection with our Zion, and her children in those remote regions sigh at the remembrance of the religious privileges they once enjoyed and long for the opportunity of again worshiping in the sanctuary of the God of their fathers. Two or three church edifices have been erected, partly through aid received from this country and partly through the greatest self-denial amongst their own members. Our feelings were painfully interested in hearing of a lady in one of the Texas towns who had been carefully laying by the earnings of her needle in order to be able to visit her aged mother in one of our Atlantic cities, whom she had not seen for six years. When she had collected about one hundred and fifty dollars, nearly the

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OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS

required amount, the effort was proposed and undertaken to build a church, and this excellent woman consecrated towards it the whole of her money with her prayers and tears. We doubt not there are many like minded people in Texas. <sup>7</sup>

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<sup>7</sup> *Foreign Missionary Chronicle*, Vol. XI, 213-14.

## CHAPTER VI

### CAUSES OF THE DIFFICULTIES



ONE may wonder why it was that Texas, in God's providence laid on the doorsteps of the States and pleading for help, should have been left to cry in vain. It must be recalled that the question of annexation was much discussed over the whole United States, as well as in Texas. And two reasons given, among others, for not admitting Texas to the Union had a tendency to dry up the springs of benevolence. One of these was the character of the Texas people. For there is no disguising the fact that the very name of Texas was, in early days, to many, a synonym of all that was undesirable as a place for the cultivation of the Christian graces. As early as 1837, the editor of a Texas paper complained:

"We have seen, with much regret, notices in several of the religious journals of the Union, evidencing a very uncharitable disposition toward the citizens of this country and displaying a very great ignorance of the true character of our citizens. A little reflection ought to have convinced these illiberal journals that the citizens of Texas, being mostly settlers from the United States and Canada, are neither heathen, infidels, renegades, nor anthropophagi, but simply what the Yankees call *Americans*, and what other Americans and Europeans term *Yankees*, similar in language, manners and customs to the citizens of all the new States of the Union; and, if differing in any respects, solely in this that, from the peculiar circumstances in which they are placed, they embrace more of the enterprising and adventurous. . . . There are indeed few churches, but it is owing to the intolerant spirit of the Mexican laws, which forbade the erection of Protestant churches. . . ." <sup>1</sup>

The other reason urged against annexation was the effect which the admission of Texas would have on the slavery question. Dr. Everett, formerly of New York and later a senator in the Texas Congress, on his return from a trip to that city said: "Texas, in the Northern States, stands as low in the grade of nations as it is possible a Nation can be

<sup>1</sup> *Telegraph and Texas Register*, May 16, 1837.

and exist." Garrison, editor of the *Liberator*, said: "It is impossible for an honest man to wish success to Texas. All who sympathize with that pseudo-republic hate liberty and would dethrone God." A correspondent of the *Sales*, Massachusetts, *Observer* wrote: "We have territory enough, and bad morals enough, public debt enough, and slavery enough without adding thereunto by such a union." In concluding a chapter on the status of opinion on annexation, Justin H. Smith sums up the results of his investigations in regard to the attitude of the people of the United States toward Texas: "In short, after the early attempts at annexation had failed one discovers in the United States no general wish to bring her within the pale, no zeal to draw the mutual ties, and only the faintest public interest in her existence."<sup>2</sup>

Mr. Smith did not exaggerate the indifference, as the following testimony of eye-witnesses of conditions as they were at the time, will prove. The Rev. J. M. P. Atkinson, of Virginia, after a tour of inspection in Texas, took up the work of the Rev. W. Y. Allen in Houston. He commented on the difficult situation:

"In the infancy of her institutions, Texas could lay a powerful claim to the christian sympathy of the Presbyterian Church in the United States. Her local position obliges her to look to this country for the means of grace; many of her people have been brought up within the pale of our church, and some of her most distinguished citizens, including Judge Burnet, her first President, were members of our communion. . . . The only doubt seemed to be not whether we ought to aid in the supplying of Texas with the means of grace, but which of our ecclesiastical boards would be the appropriate organ of the Presbyterian Church in this great work. This was a question not so easily settled; members of both the Foreign and Domestic Boards of Missions claimed for the bodies with which they were respectively connected, the privilege of dispensing the charities of the churches to the young and interesting republic.

"After some amicable contentions, the Board of Domestic Missions prevailed; it was agreed that the spiritual interest of the Anglo-American part of the population should be committed to it, while the other Board should

<sup>2</sup> *The Annexation of Texas*, Justin H. Smith, pp. 73-76.

confine its efforts to the evangelization of the Mexicans and Indians. Now, it might have been reasonably expected that strenuous exertions would be made in behalf of a country which had excited so lively an interest, whose wants had been so fully made known, and whose claims had been so favorably regarded. But far otherwise has been the case; strange to say, from that very time, the feelings with which our Church looks upon Texas seem to have waxed colder and colder; her eyes appear to have been turned away from her; she does not consider; she does not see, and, therefore, does not sympathize in her condition.”<sup>3</sup>

A writer in the *New York Observer* says: “I have been surprised at the indifference with which the Presbyterian Church has seemed to regard the all-important and interesting work of supplying Texas with a gospel ministry. Some denominations have entered upon the work, and the success with which their labors have been blessed has surpassed their most sanguine anticipations.”<sup>4</sup>

The editor of the *Western Presbyterian Herald* observed that, “The Macedonian cry from this field still continues to sound. Scarce a week passes in which we do not receive letters, urging upon ministers and Missionary Boards the claims of different parts of this Republic upon the religious charities of our country. Particularly do all the letters urge the destitution of able and faithful ministers of the gospel.”<sup>5</sup>

Rev. W. Y. Allen described the kind of ministers who are not wanted in Texas: “Men who come to preach a little, speculate a little, and make a good deal of fuss about a little labor in hot weather, or wet weather, are not wanted in Texas. Nor do the people of Texas need men who cannot preach to the edification of people in the States; but we want men who, like the children of Issachar, are men that have understanding of the times to know ‘what Israel ought to do.’”<sup>6</sup>

The Rev. Dr. Daniel Baker, after spending four months in Texas, wrote:

“The people of Texas set a great value upon a preached gospel, and they welcome respectable ministers, of all denominations, with open arms. . . . I left only four Presbyterian ministers in all of Texas! O shame, where is thy

<sup>3</sup> *Watchman of the South*, September 29, 1842.

<sup>4</sup> *New York Observer*, March 21, 1838.

<sup>5</sup> *Western Presbyterian Herald*, August 30, 1838.

<sup>6</sup> *Watchman of the South*, June 11, 1840.

blush? O love for souls, whither art thou fled? Do, my dear brother, speak a word in the ear of those who are in the schools of the prophets and sound a trumpet in the ears of the supernumeraries hovering about our towns and cities. O that those who bear the sacred office, and yet are doing little, would look abroad upon the waste places of Zion, and mark the desolations of frontier places; me thinks their hearts would soon begin to burn, and the cry would go up into the ear of Zion's King: 'Here am I; send me.'"<sup>7</sup>

James Burke wrote of the Texas people and ministers:

"Wherever the words of eternal life are preached by able ministers of the New Testament, crowds flock to hear. Now, to supply this people with the ministry of the word, there are less than forty clergymen of all denominations, wholly given to the ministry. Of these, about twenty belong to the Methodist Itineracy. . . . Of Presbyterian ministers there are about eight, who claim Texas as their home. Of these, six are Old School, and two Constitutional. Not one of them is at present devoting his whole time to the ministry. Some are absent from the country, and others are engaged during the week in secular pursuits, and preaching on the Sabbath only. I plead for the present population of more than 100,000 souls. I plead in behalf of a nation that is soon to exert a controlling influence over the religious character and destinies of Mexico. . . . When will the Presbyterian Church consider her duty to Texas? When will she take measures at least to supply her own members with the ordinance of the Gospel by her own ministers?"<sup>8</sup>

The attitude of the Southern people was much more favorable to the people of Texas, for it was from these states that most of the immigrants came. The editor of the New Orleans Protestant declared:

"We have long deplored the destitution of our neighboring Republic. We are decidedly of the opinion, with due deference to our brethren, that the Missionary Board has not only overlooked or neglected the whole of the southwest, but especially Texas. The claims of Texas upon American Christians are paramount to those of any foreign country. . . . The inhabitants of Texas are our brethren. . . . Where on the whole globe is there a country of more promise for missionary enterprise than Texas?"<sup>9</sup>

<sup>7</sup> *Ruling Elder Protestant and Herald*, August 13, 1840.

<sup>8</sup> *Christian Observer*, October 15, 1841; *Watchman of the South*, September 23, 1841.

For this reason, in 1839, the Domestic Board said of Texas:

"This great enterprise makes a strong appeal to all our churches, and more especially to *all our southern churches.*" Yet, the very year after the organization of Brazos Presbytery, a financial depression settled down over the southern states, especially Mississippi. In their report to the Assembly of 1841, the Domestic Board says:

"Some years since the Synod of Mississippi . . . . calculated fully on being able to sustain all the missionaries within their extensive bounds. In addition to paying most of their own missionaries, they advanced to a considerable amount for the missionaries in Texas. The spirit of liberality is still there but the power of exercising it is, for the present, gone. When these facts were made known to your Board, they would gladly have met the demand at once; but it has been utterly out of their power."<sup>10</sup>

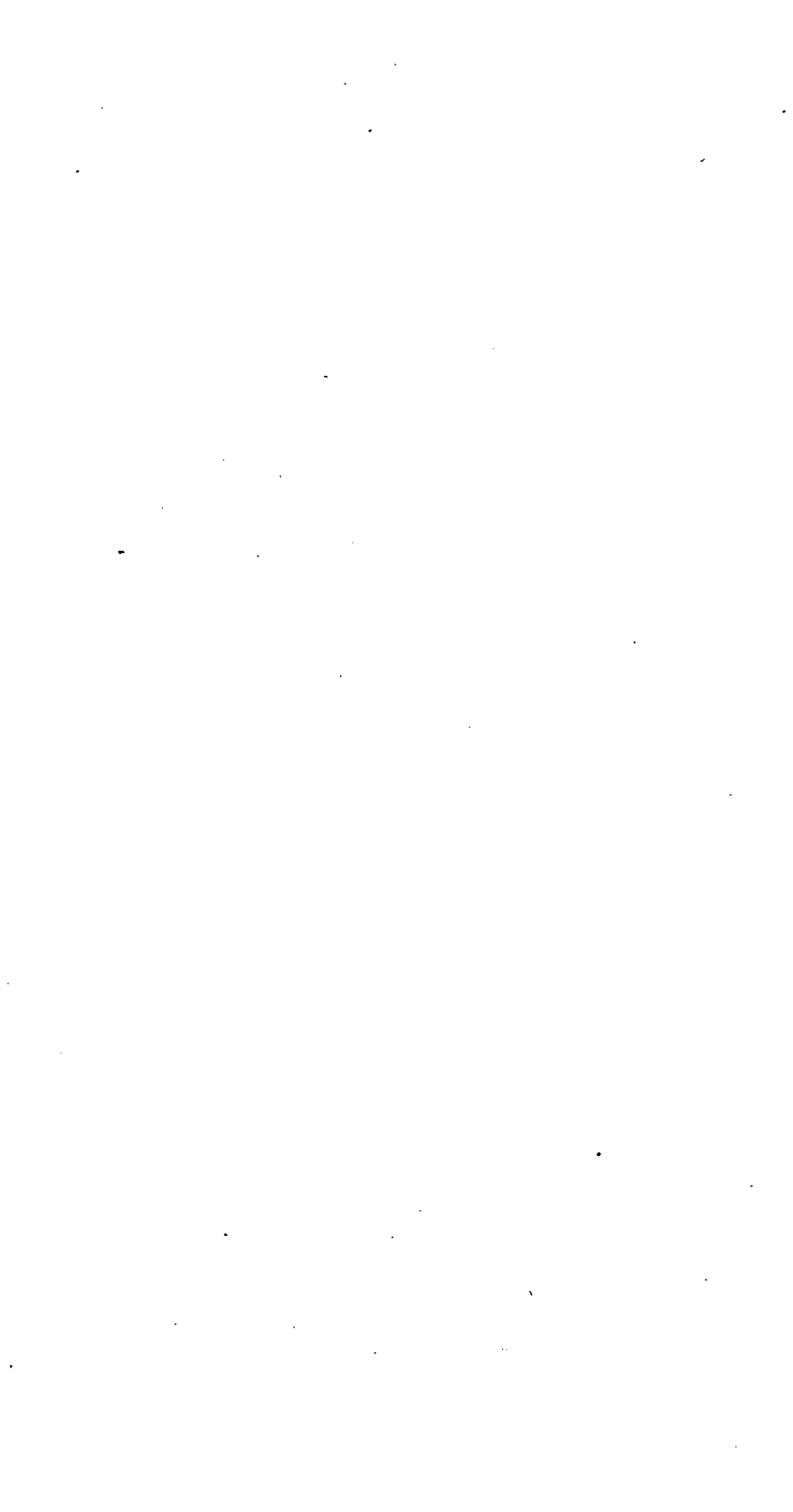
It is evident that the Synod of Mississippi, even if it had been willing, was not able to support the missionaries in Texas and Mississippi; for when that Synod was constituted, in 1835, it deemed it wise to conduct its mission work through an Executive Committee. But by the time the Presbytery of Brazos was organized in 1840, this committee had contracted an indebtedness of more than \$3500.00; and the Assembly's Board of Domestic Missions did not see its way clear to meet the obligation. The Ex-Committee of the Synod was abolished, and the debt apportioned to the Presbyteries. But in 1843, this Ex-Committee was reconstituted and functioned for three years more. In the meantime, however, the Presbytery of Brazos had been received (1845) and this Ex-Committee lamented that it had not been able to supply the demand from Texas for ministers. Finally "with feelings of deep regret and mortification," it said, "from past experience with the Assembly's Board of Missions, your committee cannot recommend connection with that committee as likely to afford us the aid we require; they would, therefore, invite your attention to a conference with the 'Agent of the Western Committee,' who is now present." As a result of the conference, the Synod again

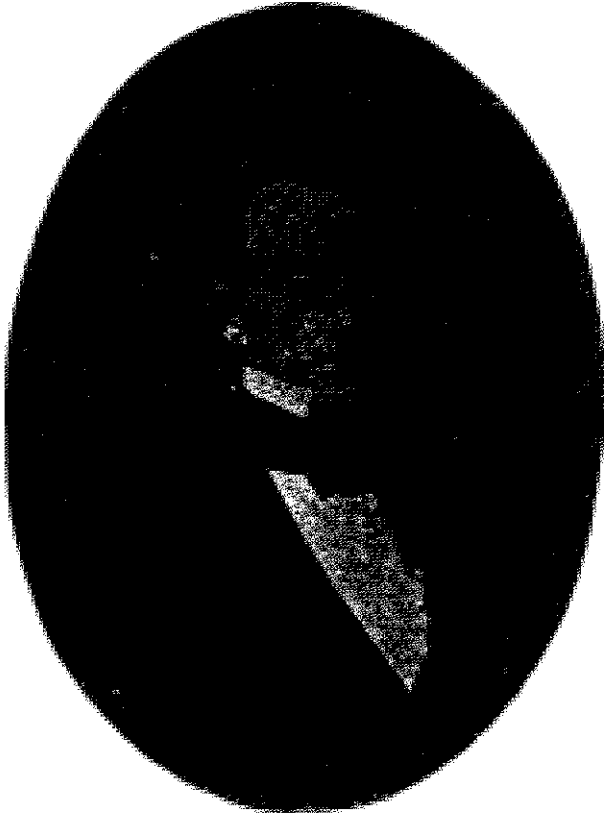
<sup>9</sup> *Watchman of the South*. January 2, 1845.

<sup>10</sup> Report of Board of Domestic Missions, 1841.

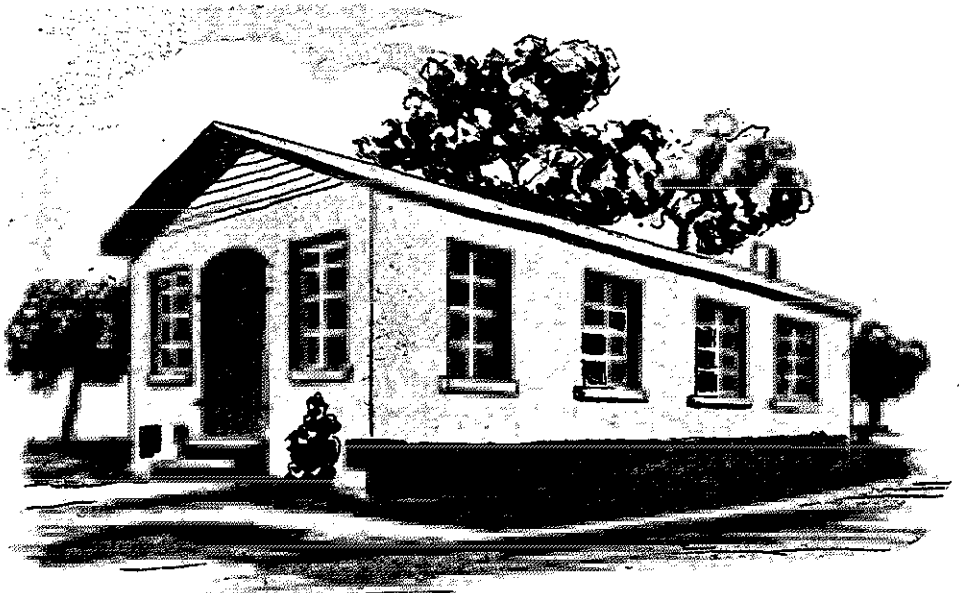
abolished its Ex-Committee of missions and each Presbytery received aid directly from the Western Executive Committee of Missions located at Louisville, Kentucky. This Western Ex-Committee was the outgrowth of dissatisfaction with the way the Assembly's Board of Domestic Missions conducted the work in the outlying Presbyteries. In 1840, two Presbyteries had overtured the Assembly for such a Western Committee; but the Assembly, by an overwhelming vote, declined the request. One reason given was that it "might eventually hazard the unity of the Church itself." After five years more, the Presbytery of Ohio and the Synod of Missouri asked that the Board itself be located in the west. While the Assembly of 1845 did not move the Board to the West, it constituted a coordinate "Western Ex-Committee" for the West, and thus did the very thing which five years before it had feared to do lest it divide the church.







**Rev. John McCullough,  
First Moderator of Brazos Presbytery**



**San Antonio Church in 1847, organized by McCullough**

## CHAPTER VII

### ORGANIZATION AND REORGANIZATION OF CHURCHES



S might have been expected in a new country with a large floating population, the question of how to organize churches and how to keep them organized gave no little concern to the fathers of the Presbytery of Brazos. The Reverends W. Y. Allen and John McCullough had required as a condition of membership that the charter members of the churches which they organized should subscribe to the Standards of the Presbyterian Church, just as in our day church officers are required to adopt the system of doctrine set forth in the Confession and Catechisms, etc. But with the departure of Mr. Allen and the accession of others, the following form for organization was adopted:

“We, whose names are hereto annexed, agree to organize ourselves together for divine worship and Godly living, agreeably to the Holy Scriptures and to submit ourselves to the government and discipline of the Presbyterian Church.”

So rapid were the changes in the early settlement of the country that it was no uncommon thing for a church to be organized and then “reorganized” by the election of other officers. The first instance of this kind occurred at Galveston. The Rev. John McCullough had organized the First Presbyterian Church, the first Protestant church on the island, January 1, 1840. But before the year was out, the first officers elected having left Galveston, he was called upon to preside for the selection of other officers who were installed by Rev. I. J. Henderson, his successor. In this sense the San Antonio and Austin churches were each “organized” twice.

Good “elder-wood” was scarce in Texas in the early forties of the last century. Ruling Elder James Smith, who came to Texas from Tennessee in 1840, and finally settled on the Guadalupe above Victoria, has left us a description of how he came to be a man much sought after in the organization of churches:

"In the fall of this year (1840), there was a Methodist Circuit preacher sent to preach up and down the Guadalupe River. He made my house a stopping place and preached once a month at my school house. His name was Sneed. In the year 1841, he had been to Conference and missed a month, when Judge James M. Baker and myself made application to Rev. W. C. Blair to come up from Victoria and preach for us; but, for fear of Indians, he did not come for some time. So we applied to Mr. Sneed to form a Methodist Church and we would become members of his church until some minister of our church should come. Judge Baker and family were Cumberland Presbyterians; myself and wife were Old School Presbyterians, but we thought best to have a church organized by any denomination. While Mr. Sneed was away, there came two Cumberland Presbyterians from Kentucky and preached at my school house. We got them to organize a church and Mr. Baker and myself became Ruling Elders in the church. . . . In the fall or first of the winter (1841), the Rev. Hugh Wilson and Rev. Mr. Blair came by to see me as they came from Brazos Presbytery. Mr. Wilson lived near Independence in Washington County. He came to assist Mr. Blair at a sacramental meeting in Victoria and to organize a Presbyterian Church at that place (October 2nd). I went down with them and was elected a Ruling Elder in that Church, although I lived thirty-five miles from the place.

"One night about nine o'clock, some one rode up to my house and asked to stay all night. I lived off the road with but a small track in the prairie to get to my house. . . . I opened the door and inquired who it was on the horse. He replied he was a stranger. I observed that it was a difficult matter for a stranger to find my house. He said that was true, that he had ridden up and down the prairie in the dark and happened to notice the light in the house. Still I did not ask him to light off of his horse, but asked a little abruptly who he was. He told me his name was Atkinson, that his residence was in Virginia, and that he was visiting Texas, and that he was a Presbyterian preacher. I immediately went out to him and told him to light off of his horse and come into the house. After a few minutes, Mrs. Smith observed that she was afraid to let me go to the door in the dark, for fear that it might be some one who wished to injure me. . . . Mr. Atkinson spent several days with us, preached on the Sabbath; and, as there was a fast day proclaimed by the President on the next Wednesday, I prevailed upon Mr. Atkinson to stay and preach

for us on that day also. . . . As he took his departure, I rode with him eight miles on his way to Victoria. He conversed much about the affairs of the country and said he was fearful that we would all have to leave the Guadalupe, for the Mexicans had left San Antonio and had their camp on the Salado. When the preacher was about to take leave of me, he handed me a small paper with something wrapped in it. It was twenty-five dollars, a ten dollar gold piece and a ten and five dollar United States bills. This money a short time after did me more good than any money of the same amount ever did before or since that time.

"In five days after this transaction, we received news that the citizens of Gonzales and vicinity had all left the river, and the sheriff came down to advise our neighborhood to leave also. The neighborhood was all in commotion, and in one day's time all the upper neighborhood, as it was called, met together to march away the next day. I sold some cattle that day and bought an old horse cart with shafts for one horse. My neighbor fastened in the boxes in the hubs and also fastened on the tires very well. We took our beds and a few articles to cook with and left the most of our furniture hid out in the timber bottom. I had a good library of books which I put into a large pine chest bound with hoops which had been in our family before I was born. I left them in the house which had the doors nailed up. I also left my old compass. . . . We were much crowded in the cart with the beds, but they were soft and easy to ride on. Our clothing was in the trunks; and my wife said she would take a few books if she had to walk and carry them, viz., the Bible, and Testament, hymn book, Confession of Faith, and a book entitled the Cases of Conscience.

"I drove the cart and most of the time I walked along side. My wife drove sometimes. Martha and Joseph and little baby Sue were also in the cart. My daughter, Sarah Ann, got the loan of a horse to ride and drive the cattle. The first day we went fifteen miles and camped some ten or twelve families together. It was a fine time for the young girls and boys to drive the cattle along. There were several thousand head of cattle. I had about eighty head. Sarah Ann and most of the young ladies of her age in the neighborhood drove most of the cattle.

"The first night of camping out our camp was covered with a tent cloth; and when the beds were spread down and most of the ladies laid down for sleep, one of the camps was aroused by a rattlesnake near the bed, rattling

lively, making a coil for battle. Every man had steel and flint with spunk, no matches then, to make a light. As the knives rattled on the steel and candles lighted up from the burning spunk, it was quite amusing. One of the old men kept saying: 'Tantalize him, tantalize the snake and don't let him run off.' Finally we succeeded in killing the snake and all went to sleep.

"I went to Mill Creek near where Round Top is now located. I had acquaintances and relatives there. . . . I soon took up a school in the neighborhood. . . . The next year another neighborhood about five miles distant built a fine large school house which served for a preaching house. The Rev. Hugh Wilson lived within fifteen or eighteen miles of us; and as there were some ten or eighteen Presbyterians in the neighborhood, I prevailed on him to come down and preach for us once a month. I was again elected as a Ruling Elder in this Church (summer of 1844). . . . Mr. Blair came over from Victoria to attend a Presbytery, and Mr. Wilson had a sacramental meeting while he was with us." <sup>1</sup>

For three years and four months from December 5, 1840, the Presbytery met, if it came together at all, on the call of the Moderator. But on April 4, 1844, Presbytery actually came together in regular stated session at Columbia Church, which was located just outside the gate of the plantation of Mrs. Josiah H. Bell. There were five Presbyterian preachers at one place at the same time, and this was the first time such an event had occurred in Texas. An old citizen remarked that almost the entire community for miles around were in attendance to see the sight. The editor of *The Planter*, who had been accustomed to attending services in the States, commented on the stately decorum in the house of worship and the broad Christian fellowship in the celebration of the Lord's supper, and concluded by saying that the difficulty with the visitors was not where they should lodge, but which of the pressing invitations they should accept. <sup>2</sup>

At this meeting, the Rev. Mr. Fullinwider, whose membership was still in the Presbytery of Mississippi, was welcomed because he had approved of the course pursued by the Presbytery from data furnished by the Stated Clerk.

<sup>1</sup> Autobiography of James N. Smith.

<sup>2</sup> *Telegraph and Texas Register*, June 12, 1844.

Nor did he come empty-handed, for he had organized a church of nine members and one elder about twenty miles southeast of Huntsville at a place called Point Pleasant in Lindly's Prairie. The Rev. W. C. Blair also reported a church organized by him at Victoria, consisting of sixteen members and one Elder. Both of these churches were formally taken under the care of the Presbytery.

So pleased were the brethren with the accession of these two churches that they accepted an invitation from Mr. Irvine to go to Point Pleasant for the fall meeting. When the time rolled around, the Rev. J. M. Becton, of Tennessee, who had come to Texas in 1841 and had taken part in the organization of a Presbytery in Eastern Texas, appeared and was enrolled upon his statement that he had asked for a letter of dismissal from the Presbytery of Western District. He also reported the organization of a church at Douglas (Emmaus) consisting of eighteen members and two elders. Mr. Fullinwider reported that Bethel Church on Bedias Creek in Montgomery County had been organized with seven members and one elder. Rev. Hugh Wilson asked that Mill Creek Church, consisting of twelve members and one ruling Elder, be taken under the care of the Presbytery. In addition, he reported the organization of the "First Presbyterian Church in Milam County," consisting of six members and one ruling Elder.

The year 1844 was a "Red Letter Year" for the little Presbytery, six churches reported as organized in one year and two new members added to the membership of the Presbytery. This was largely due to the fact that Texas had been placed under the Board of Foreign Missions, which supplied the temporal wants of the missionaries and enabled them to devote their time and energy to evangelizing. All the Old School Presbyterian ministers who were laboring in Texas were now united in one Independent Foreign Missionary Presbytery.

At this meeting Ruling Elder J. D. Sharpe, M.D., who had recognized, while he was still in Tennessee, that he was called to the ministry, offered himself as a candidate

and was licensed as an extraordinary case. He was the first Texas licentiate.

All the Presbyterian ministers in Texas were now foreign missionaries, and they honored the first foreign missionary, the Rev. W. C. Blair, by accepting his invitation to hold the next stated spring meeting away out at Victoria. As might have been expected, some of the members of Presbytery were conspicuous by their absence, but Henderson, Blair and McCullough, with Ruling Elder Jno. C. McFarland of the Victoria Church, constituted the Presbytery. True to their pledge as a Presbytery to act as a missionary society, the roll was called to know what each had done, but they reported "that nothing had been accomplished in obtaining either ministers or funds." However, the Holy Spirit had moved upon the heart of the Rev. J. W. Miller, of Steubenville Presbytery, Ohio, to offer himself to the Board of Foreign Missions as a missionary for Texas. So far, every member of the Presbytery save Becton (and he had attended no school of the Prophets) had received his training at Princeton Seminary. But Mr. Miller was a graduate of the Western Seminary, at Alleghany, Pennsylvania. He had come to take up in Houston the work which had been commenced by Hall, founded by Allen, and promoted by the Rev. J. M. P. Atkinson of Union Seminary, Virginia. Mr. Miller was "fresh from the Seminary and green from the States," having landed in Texas but three months before. He had not had time to receive a letter of dismissal from his Presbytery, but it was known that he was "a regularly ordained minister, and, as such had been appointed by the Board of Foreign Missions to labor in Texas." That was enough. He was received with open arms, no two of the three ministers took time to "require an examination" before admittance according to the standing rule. He was the first answer to the calls and tears and prayers of the men who excavated the ground for the foundations of the Presbyterian Church in Texas.

But there was a handwriting on the wall which indicated that the lone star flag would soon be lowered to give the first place to the stars and stripes. With the annexation



of the independent Republic of Texas to the United States, the reason for an independent Presbytery would soon cease to exist. And, while the General Assembly had found a way to render assistance to an independent Presbytery in a foreign land through its Board of Foreign Missions, could it be expected to continue this aid to an independent Presbytery within its own rightful territory? A dark cloud hung over the eastern horizon, for the Board of Domestic Missions and the Synod of Mississippi had severed all fraternal and diplomatic relations with the Presbytery of Brazos. In proof of this, when the Presbytery came together in the spring of 1845, the Stated Clerk reported that he had received no communication from the Synod of Mississippi in response to the overture of the Presbytery of December 13, 1843; likewise each member of the Presbytery said that he had received no information. Under the circumstances, the Presbytery appointed the Rev. John McCullough as commissioner to the Assembly, praying that "in case the Synod does not receive the Presbytery, the General Assembly will, to avoid further delay and disappointment, receive us into connection with the Presbyterian Church in the United States, and attach us to the Synod of Mississippi, or otherwise dispose of us as in their wisdom they shall see best."

The narrative of this meeting (1845), said: "While none of the Churches have been visited by powerful outpourings of the Holy Spirit, yet none of them have been left without some tokens of divine presence. The Presbytery have heard with peculiar interest the successful efforts in imparting religious instruction to the colored population. We must mourn, however, over the melancholy fact that our laborers are so few, and that there are so many places in our widely extended land, almost, or entirely destitute of the means of grace. May the Lord send us more laborers to aid us in our work."

After regular business had been attended to and the Sabbath ended, the Presbytery resolved itself into a committee of the whole to select a site for a colony and a college in the valley of the Guadalupe, which had been de-

terminated upon the year before. Miller was one of that committee and thus describes his experiences: "I learned on that trip how hard it might rain, and how high the creeks might fill in consequence—creeks, which you crossed but yesterday and found no water therein, today are tumbling rivers which you can neither cross nor see across. I learned why Blair was two weeks behind when Presbytery was organized. I experienced the convenience of a hog trough with two puncheons lashed to its sides, that you might have dry clothes after swimming, at midnight, a swollen stream a hundred yards wide, its waters cold, its alligators in motion, its mosquitoes like Egypt's, and its darkness that which could be felt."

This was the last meeting of the Independent Presbytery, for it failed to convene at Nacogdoches in the fall of 1845. In the five years of its existence, it had increased from three ministers and six churches with seventy-eight members to eight ministers, twelve churches, with about two hundred communicants.

The Presbytery that convened at Victoria and went across the country seeking a location for a colony and college adjourned to meet in the fall at Nacogdoches where it had no church organization. The prime reason for going there was that the Presbytery might consider the proposition that it become sponsor for a University. The promoters of this enterprise could not meet the conditions required by the Presbytery, hence it did not convene until April 2, 1846. Up to this time Houston was the only church which had not been formally taken under the care of Presbytery, nor had it been represented by a ruling elder in the Presbytery. So, since the mountain did not go to Mahomet, he very wisely went to the mountain in the spring of 1846.

At this meeting the Rev. John McCullough was able to report that, while he had not gone to the meeting of the Synod of Mississippi, that Synod had received the Presbytery under its care. Thus was brought to a close the independent career of the Presbytery of Brazos. But one thing more remained to be determined; and in anticipation of

what that might be, Messrs. "Henderson and Miller were appointed a committee to correspond with the Domestic Board of Missions in case this country should be placed under its care." Nor did they have long to wait; for in six weeks the Assembly, "Resolved: That as Texas has now become one of the States of the Union, the care of the missions in that State be transferred to the (Domestic) Board of Missions," and it was done.

"The Stated Clerk was enjoined to purchase a new Minute Book for the Presbytery and preface it with a brief statement explanatory of its origin and present condition, this being the first meeting since having been united with the Synod of Mississippi."



## CHAPTER VIII

### ANOTHER MISSION TO THE MEXICANS



FOR five years the Rev. John McCullough had been serving the Columbia Church and supporting himself largely by teaching school. During this time, he had visited San Antonio where "his righteous soul was vexed over much," when he saw how sadly the people were given over to the forms of religion and lacked the power thereof. Having determined to devote his labors chiefly to the Mexican population of that city, he made arrangements for Licentiate J. T. Paxton of the Presbytery of Montgomery, Virginia, to come and take his place. (At this time, the city of San Antonio contained in the neighborhood of twenty-five hundred inhabitants. About three hundred of these were Americans, but the number was fast increasing. Of the rest of the population, some two thousand were Mexicans and the remainder "Dutch" and French. The town had been in the possession of Americans for more than ten years, and yet it did not contain a single Protestant church of any denomination.)<sup>1</sup> In the meantime, however, Mr. McCullough had fallen in love with a member of the Columbia Church, Miss Lorena W. Sayre, daughter of Charles D. Sayre, formerly of New York. The marriage took place on March 18, 1846, and was solemnized by Licentiate James T. Paxton. On April 3, Mr. McCullough and Mr. Paxton appeared before the Presbytery with the result that Mr. Paxton was ordained, the first person ordained by the Presbytery of Brazos. He was ordained as an evangelist, to labor in the Columbia Church, at the request of the Session of that Church.

Concerning Mr. McCullough, the Presbytery adopted the following: "It appearing that a part of the Church at Columbia intend soon to remove to San Antonio, and to promote their own spiritual welfare and usefulness have already organized themselves into a Church, and now, having made application through their pastor, John McCul-

<sup>1</sup> *Presbyterian Herald*, July 15, 1847.

lough, to be received under the care of this body, therefore, resolved, that their request be granted and the Church be received under the name of Church of 'San Antonio'."

This church consisted of four persons, Chas. D. Sayers, wife, female servant, and adopted daughter, Mrs. Jno. McCullough. Furthermore, "the Stated Clerk was instructed to transmit to the Board of Foreign Missions the following preamble and resolution, viz.: "Whereas the town of San Antonio, in Western Texas, contains a population of more than two thousand Mexicans, and whereas this town carries on considerable trade with Eastern Mexico and affords facilities for distributing Bibles, etc., among that deluded people, Therefore, Resolved that, should Texas be transferred to the Domestic Board, that town be recommended to the Foreign Board to be continued under their care as a suitable station for operating upon the population there and also for introducing the gospel into Mexico."

The first Presbyterian church organized in Houston, Austin, and Galveston had been by a Presbyterian missionary; and the first Protestant house of worship erected in each of those places was a Presbyterian meeting-house for all denominations. John McCullough had organized the work in Galveston and then served the church at Columbia for more than five years. He was animated by that spirit which caused him to delight in building on no man's foundation. In his day the most dangerous and the most needy place in all Texas was San Antonio. Walking in the footsteps of the Apostle Paul, he counted not his life dear unto himself. The little Church of San Antonio which had been organized by him over at Columbia, on the Brazos, was of like mind; so the Church of four members was put on wheels and moved over to San Antonio. No sooner had the little flock arranged for living quarters in adobe houses than they purchased a lot for a church building on Commerce Street.

The writer delights to let such a man tell of the work of the Lord in his own words: "It is now nearly eighteen months," says he, "since my arrival, to remain permanently in this place. Our little church consisted at first of four

members and one ruling elder; since then we have had an addition of two members by profession and five by certificate. I came here with a commission from the Foreign Board. Since annexation my connection with that Board has been dissolved; after that connection was dissolved, I was compelled to teach for a support. During that time I kept up our regular meetings twice on the Sabbath. We have an encouraging Sabbath school of thirty-five children, all Americans, except three or four Mexicans, and as many Germans, with a good library of publications of the American Sunday School Union. The females of our church have, during the past year, had a regular weekly prayer meeting which has been productive of great good. Our meetings are now held in our new church which has been recently erected at the expense, principally, of a few individuals, members of our church. It is not entirely finished. . . . The day school numbers about fifty, two-thirds of whom are Mexicans. . . . My school is commenced every morning by reading a chapter in the New Testament and prayer. We have had no opposition, as yet, from the priest or the Catholics. The prospect is fair for doing good among them. I am studying the Spanish language and hope, within a year, to be able to speak to them in their own language. . . . If I were to commence a free school, I could have at least five hundred Mexican children in daily attendance. . . . Our congregations are gradually increasing. Surely we have great reason for thankfulness for the degree of success which has attended our efforts. I consider this a very important point for communicating with Mexico, and what means I have shall be used for sending Bibles and tracts into that country." How faithfully he distributed them is indicated in the report of James Burke, American Sunday School Union Agent. "I found, on visiting many of the families of this county (Bexar), that they are well supplied with religious reading. This favorable state of things has been brought about, in a good degree, by the indefatigable and persevering labors of Rev. John McCullough, in connection with ministers of other churches and colporteurs."

When the Evangelical Society of New York heard of the labors of Mr. McCullough, they sent him a converted Spanish monk, the Rev. Ramon Montsalvage, who opened a school for poor Mexican children and expected soon to preach to the Mexican population. But the priests feared for their hold upon the people, and, under the inspiration of the Bishop, they did not hesitate to warn the Mexicans against him publicly and privately. They became alarmed and proceeded to erect a large nunnery and school.<sup>2</sup>

The following incident is illustrative of the character of the man and the conditions under which he labored for about three years:

"San Antonio, at that time, was the headquarters of a numerous band of black legs and desperadoes who ran riot in every species of wickedness and determined to put down every person or plan of operation which opposed them. Ministers of the gospel and religion itself, in all its manifestations, had to be quiet, or these emissaries of the Powers of Darkness would rise in their fury and expel them from the place. Brother McCullough feeling that, as an ambassador of the King of Kings, it was his duty to preach the truth, fully and fearlessly, denounced their crimes and enormous lawlessness, boldly and directly. His life was threatened unless he would desist from his disturbing course, or leave the place. Fidelity to his Master and the trust committed to him would not permit him to do either. The truth he determined to declare and to rebuke sin and leave the consequences with God. His friends advised him of their threats and purpose to take his life. He armed himself with two guns which he kept in his room, determined to stand on the defensive. Under these circumstances of peril, he went forward in the discharge of his duties. Finally, six or eight of the most daring of the desperadoes, heavily armed, went to his house to murder him. He saw their approach and knew their design. He went into the strongest room and barricaded the door as well as he could. As it happened, no doubt providentially and for his preservation, his guns were not loaded. The only weapon he could get was a hatchet which he found on the floor. With that in hand, he stood by the door ready to deal blows should they succeed in forcing it. They surrounded the house and tried to get in through the window. He stood

<sup>2</sup> *Missionary Chronicle*, Vol. VII, 87, 345, 381; *Presbyterian Herald*, May 17, 1849.



with his shoulders against the door to prevent the barricade from giving away while they were endeavoring to force it from without. They fired their guns at him through the window and the door six or eight times. Four balls came near taking effect, two grazed his head, and two cutting his clothes at his side. After the assault was continued for some time, for some cause or other they ceased without accomplishing their hellish design. Such was the terror of the community, inspired by that desperate gang, that they did not try to prevent the attack, or relieve him from his great danger.

“As illustrative of Brother McCullough’s character and firmness, the same day that the attempt was made to murder him, in the evening duty called him to go through the streets where these desperadoes stayed. A friend remonstrated against his going as madness; that he would certainly be killed. He replied that he was determined not to be driven from San Antonio, and the proper course was to show them that he was not afraid. He, accordingly, passed right through their crowd and was undisturbed. ‘God restraineth the rage of the wicked. He protects His servants who are faithful to duty.’”<sup>3</sup>

It is a well known fact that Mr. McCullough labored with his own hands in the erection of the new church building which was used by all denominations, especially the Methodists, whose missionary, Rev. J. W. DeVilbiss, worked in harmony with and was a companion to, Mr. McCullough. But the rude life and trying circumstances worked a hardship. His wife was a true helpmate for him, helping in the school and church work, until poor tired nature gave way under the strain. Being left alone, with his own health impaired, he resigned his post and returned to Galveston.

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<sup>3</sup> Melinda Rankin, *Texas in 1850*, 1183.



## CHAPTER IX

### UNDER THE BOARD OF DOMESTIC MISSIONS



**I**N DECEMBER, 1846, the war with Mexico was in progress because Texas had been admitted to the Union, but there was no allusion to the fact in the proceedings of the Presbytery, which convened to Prospect Church, the home of Hugh Wilson. That which was of most concern to the Presbytery was the securing of men and means through the Western Executive Committee at Louisville. Now the Synod of Mississippi had stipulated, as a condition of allowing its Presbyteries to cooperate with this committee, that each Presbytery should be allowed to select its missionaries, fix the amount of their salaries and manage them. It also required that while the Louisville Committee was to issue commissions, "it shall not refuse to make appointments and appropriations, if requested, up to the full amount of the funds raised within the bounds of the Synod." In view of this action, the Presbytery of Brazos, though now a Presbytery of the Synod of Mississippi, took this action:

"Resolved, that if the Executive Committee (at Louisville) should decline the terms of connection proposed by the Synod of Mississippi, the committee of correspondence be empowered to waive all peculiar privileges claimed by the Synod, and most earnestly to request of the Executive Committee as much aid as practicable and upon such terms and conditions as may be deemed most for the glory of God, for sending into this destitute field and sustaining laborers."

It also "recommended that all our ministers spend as much time as practicable in missionary labors in destitute portions of our state during the next five months and make report to the next meeting." And in accord with this action it divided up the counties among the ministers.

The next meeting was held in the Bethel church, located on the Bedias in what was then Montgomery County, some ten miles southwest from Madisonville. Here had settled

the Byers and McWorthers, who came to Texas in 1839. In 1844, the "Texas Ranger," the Rev. P. H. Fullinwider, found them and organized a church. In that day houses were built of logs and covered with rived boards and floored — if floored at all — with puncheons. Doors were made of boards and hung with wooden hinges. The house furnishings were home-made bedsteads, chairs, tables, etc. Ruling Elder E. L. Byers of Bethel Church says: "Our first school house was built of small logs. Its dimensions were about twelve by fourteen feet; a door at one end; a log cut out of one side for a window; its floor of earth; and its furniture a chair for the teacher and a row of rough benches around the wall for the scholars. A second house, fifteen by thirty feet, was built by setting posts in the ground and weatherboarding with clapboards. The flooring was of puncheons. This house served both as school house and church. Here Mr. Fullinwider taught for several sessions, and here the Presbytery of Brazos assembled in the spring of 1847."

Dr. Miller thus describes the scene which greeted his eyes on reaching the site of Bethel church:

"I was yet green from the States. After riding three days to Presbytery, Henderson, Paxton and myself reached his house, a log cabin in the woods. Brother Fullinwider was from home. I was anxious. How three preachers were to find board and lodging in that little pen was beyond my solution. Sitting, watching the sun go down, till I could stand it no longer, I went to higher ground to see if any other house was near. I saw coming up to me a man without hat or coat, on a mustang, with a huge sack before him, full of unshucked corn. It was Fullinwider. Compliments were passed. I asked where we were to stay. 'Bless you! Here. This corn is for your horses, and come see what the neighbors have sent for you to eat!' He led me to a little outhouse and pointed to the walls, hung with plump, ball-pierced, nicely dressed wild turkeys and a large churn filled with eggs. So we stayed there, and I have nothing but pleasant reminiscences of the stay, and love for the man who was the first of our permanent ministers, who acted well his part."<sup>1</sup>

<sup>1</sup> *Texas Presbyterian*, November 17, 1876.

At this meeting, the Rev. John Limber, who had labored in Texas as a Home Missionary for more than one year, was received from the Presbytery of Erie, and the Rev. Stephen F. Cocke, from the Presbytery of Arkansas. Mr. Limber was the first missionary sent to Texas by the Louisville Committee. Mr. Miller was elected commissioner to the Assembly and was the first one to attend that body from Texas. Preparations were also made for his installation as pastor of the Houston Church, the first installation in Texas. The statistical report showed that, in the spring of 1847, the Presbytery consisted of ten ministers and two licentiates, and had under its care thirteen churches and two hundred and eighty-two members.

The next meeting was at Houston, in the fall of 1847, and the most noticeable thing that came before the Presbytery was a judicial case. But, of the four ministers present, one was sick, another was disqualified, so that there was not a constitutional quorum left to try the case. The complainant very obligingly withdrew his complaint.

The following spring Presbytery assembled in Old Washington on the Brazos. The minutes simply state that "owing to peculiar circumstances an opening sermon was omitted." But the Stated Clerk in sending on copy to the Presbyterian Herald wrote that, "most of the meetings of the Presbytery were held in the State Room, with a dram-shop immediately under us." The very next month a contract was let for the erection of the little Presbyterian church, the first church building in the town and the only one that remained standing in 1890. Dr. J. W. Miller has told the writer that its erection was under the leadership of Dr. G. C. Red. The little band was delighted to know that the Louisville Executive Committee had been actually supporting three ministers in Texas—Fullinwider, Limber, and McCullough—"at an expense of about \$598.50 for one year," and made note of the fact that "one licentiate (J. M. K. Hunter) is laboring under commission by the Parent Board at Philadelphia." The statistics showed ten ministers, one licentiate, fifteen churches and three hundred and twenty-nine communicants, ten years from the time

when the Rev. Hugh Wilson came to Texas. The situation, as it presented itself to the Presbytery, is summarized in these words: "Our organized churches are few and feeble, scattered over an immense territory, and, with few exceptions, unable to sustain the gospel. Our ministers (only ten in number) are consequently separated far from each other and have but little opportunity of counseling and aiding each other. . . . Our hands are more than full with our immediate congregations. It were greatly desirable that we had more ministers, at least enough to hunt out the scattered members and gather them into churches. Our abiding prayer is that God may send us more laborers, yes, active and efficient ministers of the New Testament. . . ."

The Presbytery adjourned to meet at San Antonio, but a quorum did not reach there. Indian raids were following one another in quick succession; and, at the time set for convening, high waters prevailed. It was called to assemble in Galveston in the spring of 1849, but a quorum failed to attend. The Moderator, Rev. J. T. Paxton, having gone to Missouri, the Stated Clerk issued a call which resulted in a meeting at Old Washington, June 21, 1849.

In the meantime, Henderson and Paxton had gone; Licentiate Hunter and Rev. John Limber had died; and for three years no others had come to take their places. No wonder the hearts of those remaining had commenced to grow faint and weary in well doing. But the Lord had moved upon the heart of Daniel Baker to go to Texas again, as we know from his own words: "It was in June, 1848," says he, "perceiving, as I supposed, that my preaching in Holly Springs was not doing much good, I became restless and unhappy, and wished another field where I might be more useful. I had not been in this state of mind many months, when one day going to the postoffice, I found a letter there for me, a crowded sheet, from the Rev. Stephen F. Cocke of Port Lavaca, giving a glowing account of Texas, as presenting a great and most promising field for missionary enterprise. . . . After much reflection and prayer, I thought I must at least visit Texas once more. Accordingly, I resigned my pastoral charge and left my family in

Holly Springs." Dr. Baker does not give us the privilege of reading the letter which he received, but we may have some idea of what it contained from reading the following addressed shortly after this date by Mr. Cocke to the Rev. W. W. Hill, of the Western Executive Committee at Louisville, Ky.:

"Dear Brother: The first settlers of this country (and I may say it is more or less true of the more recent emigration) were men usually of a romantic, daring, and adventurous spirit, generally well educated, as the history of the Texas Revolution and our State Legislature testifies.

"I have often been most agreeably surprised at this. You will often meet with gentlemen and their families who staked their all upon the success of the Revolution, who have been so often pillaged by Mexicans and Comanches, that they were reduced to abject poverty, and now have nothing but their rich lands, which, as yet, have not been brought into market. From their external appearance, you would suppose their knowledge extended only to their immediate wants and their surrounding circumstances, but, upon a more minute conversation and acquaintance, you find them well educated, if not graduates of the best colleges and literary institutions of the older States." [Mr. Cocke was a graduate of Centre College and Princeton Seminary.] "This, I assure you, is more generally the case than in any new State in which I ever traveled—and I am acquainted in some measure with the fairest portions of Alabama, Mississippi, Arkansas, Louisiana, and Missouri. I could give illustrations of this that would excite both your admiration and astonishment. But I must not prolong this letter. I mention this simply to assure the Board that men of decided talents, as well as decided piety, are alone the men for Western Texas."

Embarking at Memphis on June 13, he arrived at Port Lavaca in two weeks. Mrs. Cocke was a cousin to Mrs. Baker, and of course the Doctor was more than welcome. He spent five months evangelizing in western Texas, returned to Port Lavaca, and embarked for Galveston, November 22. After preaching a few days at Galveston, he returned to Holly Springs, via New Orleans. Scarcely had he reached home when a call came for him to succeed the Rev. I. J. Henderson as pastor of the Galveston Church. This invitation he accepted, and was preaching for that

church when the Presbytery convened in Old Washington, June 21, 1849.<sup>2</sup>

There were only four ministers and two ruling elders present at the meeting in Old Washington. They convened this time in the new Presbyterian church. With this little band Dr. Baker cast in his lot, and was received with marked evidences of consideration and esteem. He was immediately placed on the two most important committees and made chairman of each of them—the committee on a college and the committee of correspondence with the Louisville Committee on Domestic Missions. His presence seems to have inspired confidence and renewed zeal. During the year 1849, the following churches were reported as having been organized:

“By Dr. Baker, at LaGrange, one with five members and one ruling elder; at Anderson, one with six members and one ruling elder; and, at Palestine, he assisted Rev. J. M. Becton in organizing, with twenty-one members and three ruling elders. By Rev. S. F. Cocke, one at Port Lavaca, of twenty members and two elders; also another, at Indianola, of fifteen members and two ruling elders. Bro. Blair reported that he had organized a Church at Cameron of six members and one ruling elder.” And of course all of them were taken under the care of the Presbytery.

About this time, three years after coming under the jurisdiction of the Assembly, the Presbytery commenced to recognize the Assembly's authority by resolving “that the Ministers in our bounds be earnestly requested, as far as possible, to observe the injunction of the General Assembly in regard to the religious instruction of the slave population, and report at the next regular meet.” They were also “requested to call the attention of their respective congregations to the requisition of the General Assembly concerning posture in public prayer. That the practice in question (sitting) be considered grievously improper, whenever the infirmities of the worshiper do not render it

<sup>2</sup> *Life and Labors of Daniel Baker*, 337-394.



necessary"; and that, "The ministers and Church sessions in our bounds be enjoined to use systematic efforts to aid the different boards of the Church."

Dr. Baker had obtained permission to supply the Galveston Church, but his evangelistic soul burned with such consecrated zeal that he wished to do even more for Texas; so, on March 2, 1849, he addressed a letter, through the press, to the students of our theological seminaries, "in reference to Texas," in which he said: "Whilst other evangelical denominations have, greatly to their credit, done much to promote the moral, intellectual, and spiritual improvement of the people, I must say that we, as a denomination, have done very little indeed! Somehow or other, this State, as well as Arkansas, has been strangely (may I not say shamefully?) neglected by our communion. As an evidence of the fact, I will state that there are, at this time, (if I mistake not) only ten Ministers of our faith and order, in all our bounds, and only one licentiate!—and this, too, when the call for Presbyterian preachers has been loud and urgent, and that for more than ten years! Oh! shame, where is thy blush? Spirit of piety and Presbyterianism! Whither art thou fled? . . . . Seminarians! May the Lord give you another spirit! and whilst some of you with your hearts warmed with the love of Christ, shall go to the East and some to the West, and some to the North and some to the South, may the Lord incline some of you to set your faces steadfastly towards Texas! May you come by pairs and by scores into this land of promise — come to the help of the Lord, to the help of the Lord against the mighty. . . . It is true, zeal is requisite, and self-denial is requisite, and much love to God and man—but, has not the Master himself set us an example? Besides have you not been bought and paid for even with precious blood? And can you not say, will you not say, Lord what wilt thou have me to do?"<sup>3</sup>

Soon thereafter Dr. Baker was appointed by the Western Executive Committee of the Board of Missions "as a general Missionary for Texas, to preach in destitute places, organize churches, locate missionaries, and take collections

<sup>3</sup> *Presbyterian Herald*, March 22, 1849.

for the Board, wherever it is thought advisable." With self-denying zeal he entered upon this work; and his son, Rev. William Baker of Batesville, Arkansas, took his place at Galveston. Now he and Rev. J. W. Miller had been instructed "to write a letter on behalf of the Presbytery to the brethren in the older States concerning the wants of Texas as a field of religious effort," with the result that a letter bearing the heading, "A Voice from Texas," was widely circulated.

Nine months after this stirring appeal, Dr. Baker wrote to the New Orleans *Presbyterian*: "I am happy to inform you that our prospects as a denomination in Texas are, at the present time, highly encouraging. . . . A number of excellent ministers have lately come into Texas. . . . Several of our vacant churches (eight) have been supplied by active young men in the prime of life." He then mentions twenty-nine "most important places" where Presbyterian ministers were needed. <sup>4</sup>

Sent as a commissioner to the Assembly that year, Dr. Baker again made a stirring appeal for ministers to come to Texas. The Rev. William Baker, the son of Daniel Baker, was one of the young ministers who responded to the call. He has left on record for our information his observations of some of the men who came and saw and departed, Dr. Baker remaining.

"From his first arrival in Texas Dr. Baker made importunate appeals to young ministers to hasten and possess the land. Many flocked thither in consequence, but, sad to say, how few remained! In one instance, a young brother fresh from the seminary declined several promising openings after coming. 'No,' he said, 'I will not settle in any church where I shall have to go about among the people. What I intend to do is to take some charge in which I shall have plenty of time to review my theological studies of the last four years.' Of course, he soon withdrew in disgust. One young preacher, on the other hand, rode thirty miles to an appointment once a month, furnishing his own horse; and it was rather discouraging to receive in the end fifteen silver dollars for his year's labour. When a delegation waited upon him from the church afterward, entreating

<sup>4</sup> *Texas Wesleyan Banner*, May 1, 1850.

him to continue his services upon his own terms of payment, he declined. The previous result had hurt him too deeply. How he and his young wife and their baby managed to live upon their income, so small from all sources, was a matter of ever-increasing and pleasing astonishment to them. But there was a charm in it all which more than made up for the lack of so base a thing as money. The life was such a breezy, out-of-door one; the people were so cordial, and so much at the very beginning of things themselves; the growth of the church was so rapid by reason of the stream of new comers; such a picnic sort of existence it was; so many were the reminders therein of Eden itself, that the young couple cared almost as little for salary as did Adam and Eve. But this was not always so.

“Another young clergyman, upon coming to Texas, took one of the most important and hopeful of its fields. Possessed of noble powers and a thoroughly-trained intellect, his success would have been certain had he not, from his arrival, so ridiculed and denounced as upstart and illiterate another denomination, as to destroy his own influence. Another young, ardent, and thoroughly-educated brother was welcomed almost with acclamation in a new and flourishing town. The materials for a strong organization were ready, as well as means to pay him a good salary and to build a church. The unfinished courthouse was the only place in which service could be held, and nearly the whole population assembled in it on Sunday to hear him preach. On entering the building, he found, to his dismay, that a small table was the only pulpit there. But it was too low. How was it possible for him to read his sermon? Spying some loose bricks lying in one corner, he piled up several of them under each leg of the table to lift it high enough, and proceeded with the service. The sermon was an excellent one, the people were appreciative, the preacher warmed to his work. Alas, in the ardour of his eloquence his hand smote upon his MS., the table flew in one direction, his sermon in the other. There was a peal of irrepressible laughter, and so mortified was he, that upon Monday morning he had disappeared.

“Sometimes the newcomer fled terrified from a place because the people seemed so rough, or because the salary was so small; but the deadly difficulty lay in this, that somehow in preparing himself for the ministry, the young minister had thoroughly disqualified himself for that intimate and genial intercourse with his fellow-men which is essential to success in a society, at least, whose relations

are as close and cordial as they are in Texas. Such was not always the case.

“In one instance a newly-arrived clerk accompanied a party of brethren to Presbytery upon horseback. There had been heavy rains; and they found themselves barred one day by waters which had flooded the highway, submerging the bridge which spanned the insurgent creek. It was an important meeting of Presbytery; they could not wait for the deluge to abate. The young brother decided the question instantly. Leaving his friends to follow in an old canoe with the saddles, saddle-bags, and his clothing, he swam his own horse over, the other horses swimming after and behind him. The windings of the road were such that it was nearly a quarter of a mile before dry land was reached; but the end was attained, and the Presbytery was unusually indulgent in its examination into the other ‘qualifications’ of their youthful recruit. It was the same young brother who arrived at the newly-elected capital of the State, knowing of but one Presbyterian in the place. His course was illustrative of the entire matter of the planting of churches in new regions. He was invited to preach in the old building then used as hall of legislature. Five persons remained after service and were organized by him into a church. As time rolled by, souls were converted, emigrants arrived, a church edifice was erected, and a strong society formed. . . .”<sup>5</sup>

William M. Baker.

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<sup>5</sup> *Catholic Presbyterian*, Vol. I, page 290.

## CHAPTER X

### EXPANSION



THE American Bible Society entered Texas in the colonial period; The American Tract Society, in the spring of 1845; but the American Sunday School Union did not begin work in Texas until after 1846. Then its first agent was Ruling Elder James Burke.

Following hard upon the Mexican War (1846-7), in the summer of 1848, a town named Brownsville sprang up in Texas, across the river from Matamoras, Mexico. Within a year, it was estimated that two thousand souls had settled in its precincts. Among them was a young school teacher named E. N. Stansbury. He purchased a lot and built a school house. Being a decided Christian and a zealous Methodist, it was not long before he was superintendent of a Sunday School of seventy scholars and seventeen teachers. He wrote Mr. Burke for a supply of literature, and said further: "I exceedingly regret that some talented minister of the Gospel had not come among us six months since. Many are getting to think we can get along without one. God forbid that we should be left to try the experiment. Our Sunday School has done much for the moral improvement of the town. How much more would the Gospel, in its purity and power, do! . . . We, the few professors here, will endeavor to keep up a prayer meeting, until a minister shall arrive among us to become our shepherd." <sup>1</sup> Mr. Burke thought such a letter too good to keep, so he sent it to the press, and its appeal fell upon the ears of two ministers, the one in Texas and the other in Tennessee.

That autumn Dr. Daniel Baker returned to Galveston after the adjournment of Presbytery, November 26, and in two days he was boarding a small barque bound for the mouth of the Rio Grande. He found only one professing Christian among the inhabitants of Point Isabel. He was so moved by this fact that he tarried a few days and

<sup>1</sup> *Presbyterian Herald*, September 20, 1849.

preached several sermons, the first that had ever been heard in that community. From there he went on to Brownsville, where Mr. Stansbury received him as his guest and turned his school room over to him for preaching.

In writing of his experiences, Dr. Baker said: "I came very near having the honor of preaching the first Protestant sermon which had been preached in Brownsville, but the honor must be given to Mr. Pizant, a Methodist local preacher, who had preached a few sermons to the people before I reached the place. But after all, it must be confessed that two Roman Catholic priests had preceded both of us." He spent about two weeks in town preaching to the citizens and garrison. As a consequence, he was instrumental in "the first case of conversion and the first case of Protestant baptism which had ever occurred in that place, or even anywhere on the banks of the Rio Grande."

He took the names of eight or ten persons who wished to unite in the organization of a Presbyterian Church and obtained \$425.00 for a church building, and then took passage for Rio Grande City. There he preached for a few days and organized a Sunday School, of which the Alcalde was made an officer and "a gentleman of the House of Israel was unanimously elected Superintendent!" The next day he returned to Brownsville. "On nearing the wharf," he says, "to my great surprise and pleasure I saw Brother Chamberlain. He and his family had just arrived." The Rev. Hiram Chamberlain was the other minister whose heart the Lord had touched by the appeal of Mr. Stansbury. Leaving Brownsville and its vicinity in his care, Dr. Baker hastened to Port Isabel, where he accepted the courtesy of passage on a small vessel sailing for Galveston. Owing to repeated northers, it was three weeks before he reached land, more dead than alive.

The following April Dr. Baker was elected financial agent of Austin College, and until the day of his death he devoted himself assiduously to its interests. However, he was not merely desirous of founding a college in a state so very deficient in literary institutions. He was interested in raising up a native ministry. Since the appeals of both

individuals and Presbytery for ministers in the East to come to Texas had met with such a scanty response, it was finally concluded that "the Lord helps those who help themselves." This is indicated by a letter Dr. Baker wrote to Dr. C. C. Jones of the Board of Domestic Missions, in which he says: "We call, but they will not come. I have lately had a new idea. Despairing of efficient aid from the old States, I think that we must raise up preachers among ourselves. . . . I am happy to say there are four or five in the circle of my acquaintance in Texas who have the ministry in view." <sup>2</sup>

In the fall of 1848 John McCullough, in his isolation at San Antonio, looked longingly but in vain for the Presbytery which had adjourned to meet there. It was then called to meet in Galveston, but failing to secure a quorum, it was called again to meet in Washington, June 21, 1849. Within the next six months there were three called sessions, because the Presbytery was beginning to grow. The years 1850-51 were years of expansion and transition. Three churches had recently been organized: Brownsville by Rev. Hiram Chamberlain; Mt. Olivet by Rev. J. M. Becton; and Henderson by Rev. P. W. Warrener. Also the Austin church had been re-organized by Rev. Wm. M. Baker. Licentiates L. S. Gibson and Wm. H. Singletary were ordained November 17, 1850. Mr. Gibson became pastor of the Houston church, Mr. Miller having resigned; while Mr. Singletary was set apart to the Presbytery of Eastern Texas when it was organized. Rev. Samuel McKinney came from Chickasaw Presbytery to the Presidency of Austin College. Rev. Phenuel W. Warrener from St. Joseph Presbytery, Michigan, to become Bible Agent, and the Rev. Joel T. Case from South Alabama Presbytery to be installed as pastor of the Victoria church, the first Sunday in January, 1851. This was the last official act of Brazos Presbytery west of the Colorado.

The question of dividing the Presbytery with a view to the formation of a Synod came up at the November 1851 meeting. Whereupon Rev. John McCullough was sent as a special commissioner to the Synod of Mississippi to promote

<sup>2</sup> *Life of Daniel Baker*, 412.

this end. He was allowed \$50.00 for his journey, "the first to be paid out of the commissioner's fund." It was recommended that the dividing lines for the formation of the three Presbyteries be the Colorado and Brazos rivers. And so Mr. McCullough reached Vicksburg, the meeting place of the Synod of Mississippi, November 29, 1850, bearing with him the record book of the Presbytery of Brazos. He was the first and only member of Brazos Presbytery who attended the Synod of Mississippi, although the Presbytery had been an integral part of the Synod for five years. When the Synod reviewed the Records no mention was made of what had taken place in the past, but the Moderator simply wrote: "Approved thus far," and signed his name, "Joseph Bardwell, Moderator of Synod, Vicksburg, Nov'r. 30th, 1850." On that very day, the last day of its sessions, the following action was taken:

"The committee to which was referred the paper marked K, being a petition from the Presbytery of Brazos, was presented, accepted and adopted, and is as follows, to-wit:

"The committee report: That the petition in part be granted, and that a Presbytery be erected to consist of the following ministers, viz: P. W. Warrener, W. H. Singleary, and J. M. Becton, and all the licentiates and churches embraced in that part of the State of Texas lying east and north of the Trinity River, and so much of Liberty County as lies east of Galveston Bay, Trinity River being the western and southern boundary to the line of the 33° north latitude, and thence a line running due north to the northern boundary of Texas; said Presbytery shall be called the Presbytery of Eastern Texas, and is hereby ordered to meet at Marshall, on the fourth Tuesday of January 1851, at 12 M., the Rev. P. W. Warrener, or in case of his absence, the oldest minister present, to preach the opening sermon, and preside until a Moderator be chosen.

"Further—That a Presbytery be erected to consist of the following ministers, viz: W. C. Blair, S. F. Cocke, Joel T. Case, and the licentiates and churches embraced within that part of the State of Texas lying south and west of the Colorado and Pasogono (north or Red Fork of the Colorado) Rivers, the Colorado and Pasogono Rivers to be the eastern and northern boundaries to the 31° north latitude, thence a line running due north to the 32° of latitude, thence due west to the Rio Grande; said Presbytery shall be called the



Presbytery of Western Texas, and is hereby ordered to meet at Victoria, on the first Thursday of April, 1851, Rev. W. C. Blair, or in case of his absence, the oldest minister present, to preach the opening sermon and preside until a Moderator be chosen.

All which is respectfully submitted,  
J. Woodbridge, Chairman.

“Resolved, That Synod concur in the object understood to be implied in the petition of Brazos Presbytery, to be divided into three Presbyteries, to-wit: The erection of the three Presbyteries into a Synod by the General Assembly.”

Each of the three Presbyteries on convening memorialized the General Assembly in regard to a Synod in Texas; and the Presbytery of Western Texas further asked that the first meeting be held at Austin and that it be ordered to convene on the “last Thursday of October, as that will be antecedent to the inclement weather.” In answer to the overture the Synod was erected and Dr. Daniel Baker was authorized to call the body to order at the time and place requested and preach the opening sermon.



SECTION II  
THE SYNOD  
AND PRESBYTERIES



**Daniel Baker, Founder of Austin College,  
First Moderator, Synod of Texas.**



**James Weston Miller, First Pastor in Houston;  
First Stated Clerk, Synod of Texas.**

## S E C T I O N T W O .

### CHAPTER I

#### THE SYNOD OF TEXAS



RIOR to the organization of the Presbytery of Brazos, five Presbyterian churches had been organized in the Republic of Texas, viz., Bethel (San Augustine), June 2, 1838, and Independence (Prospect), February 1839, by Hugh Wilson; Houston, March 31st, and Austin, October 13, 1839, by W. Y. Allen; and Galveston, January 1, 1840, by John McCullough. (These were the first churches of any denomination organized in those places.) The Presbytery of Brazos was organized at Prospect church in Washington County, April 3, 1840. Eleven years and seven months later, the "Austin City Presbyterian Church" became the host of the Synod of Texas.

The Austin church had been dropped from the roll of Presbytery by the Stated Clerk in 1846, because, it was said: "A church was formerly organized at Austin, but it is not known whether any members are left." However, the church was never disorganized. It is now known that, of the original six members who were organized into a church by W. Y. Allen in Bullock's Hotel, located on the northwest corner of the Avenue and Sixth Street, Abner H. Cook continued to reside in Austin until his death. He was one of the five persons who assembled in the old log capitol, May 26, 1850, to be reorganized by Rev. W. M. Baker, Mr. Cook becoming one of the two ruling elders. Largely through his instrumentality, the Presbyterians erected the first church building in Austin. It was a log structure, erected in 1841 on the lot where the Cumberland Presbyterian Church now stands. It was blown down in 1844. In 1851, the reorganized congregation preempted lots 1 and 2, block 82, the present site of the U. S. A. Presbyterian Church on the northeast corner of Seventh and Lavaca Streets. On these lots a frame structure, thirty by forty feet, was erected, \$1,000 being contributed for the

purpose by a Mr. G. B. Lamar of Georgia. (In May 1853, the lots were bought by Mr. Cook and transferred by him to the trustees of the church, October 17, 1856, for the sum of \$56.00. However, the church did not acquire a clear title until October 7, 1857, when letters patent were granted by the State.)

Here in the little frame meeting house, at 11 o'clock A. M., Thursday, October 30, 1851, the following brethren assembled, according to the directions of General Assembly, to organize the Synod of Texas:

From the Presbytery of Brazos: Revs. Daniel Baker, J. W. Miller, P. H. Fullinwider, and William Baker, with Ruling Elders T. W. Archibald of Oak Island, and J. W. Hampton of Austin.

From the Presbytery of Western Texas: Revs. Stephen F. Cocke and Joel T. Case, with Ruling Elder J. T. Storey of Lockhart.

Unfortunately there was not a quorum, for the Book of Church Order stipulated that "any *seven* ministers belonging to the Synod, who shall convene at the time and place of meeting, with as many elders as may be present, shall be a quorum to transact business, *provided* no more than three of the said ministers belong to one Presbytery."

Early in the afternoon, J. M. Becton of the Presbytery of Eastern Texas appeared, after six days of hard riding. His arrival brought the ministers up to seven, but four of them belonged to one Presbytery.

However, there had come to the meeting the Rev. N. P. Charlot of the Presbytery of Crawfordville, Indiana. There he had been a neighbor to the Rev. W. Y. Allen, who helped lay the foundation of Texas Presbyterianism. For three years Mr. Charlot had been a missionary in the western part of Brazos Presbytery, which had recently been set apart as the Presbytery of Western Texas. Mr. Charlot had never presented the letter dismissing him to the Presbytery of Brazos. The Presbytery of Brazos had adjourned its spring meeting to convene one day before the meeting of Synod, provided the Assembly should constitute one, and

at the same place. The Presbytery had convened, and was now in recess, "to meet at the discretion of the Moderator," the Rev. J. W. Miller. When he learned the situation, the Presbytery met, and took the following action:

"Whereas, Bro. Charlot was regularly dismissed to Brazos Presbytery before the division of that body, and Whereas his residence and field of labor brings him within the bounds of the 'Presbytery of Western Texas,' therefore, Resolved, That, in accordance with his wish as that of the members of Western Texas Presbytery, now present as corresponding members, the said N. P. Charlot is hereby set off to that way, and regarded as a member of the same, by virtue of the appointment of the Synod of Mississippi."

If there was anything wrong with this method of constituting a quorum, the brethren never discovered it; and no Assembly had the privilege of reviewing its records until sixteen years later.

Dr. Baker, convenor appointed by the Assembly, called the Synod to order. After the usual opening services, Dr. Baker was elected Moderator, the Rev. Joel T. Case, Temporary Clerk, and the next day the Rev. J. W. Miller, Stated Clerk. The opening sermon was postponed until Friday night, and the remainder of the day was spent in Christian fellowship.

The next morning, after an hour and a half of free conversation on the state of religion in Texas, the Synod felt most heavily the need for more preachers of the right kind to minister to the scattered population over the vast area of the inhabited portion of Texas. Accordingly, Synod gladly took over Austin College, which had been founded by Brazos Presbytery primarily for educating a native ministry. It instructed its Stated Clerk to address a regular circular to the theological seminaries, urging their graduates to come to Texas; and it designated the second Sabbath in December as a day of "especial humiliation and prayer to Almighty God to remember our Zion, and, in His providence, send among us able, active, and efficient ministers, and give a new unction of His spirit to those already on the field."

The opening sermon on Friday evening by Dr. Baker was from the text, "Never man spake like that man" (John 7:46). By special appointment, the Rev. J. W. Miller preached the closing sermon to a house packed with members of the legislature. His subject was "The Tendencies of Calvinism." Dr. Miller had no sympathy with those who believed it dangerous to preach the distinctive doctrines of the Presbyterian faith to the people.

The Synod closed this historic session, having given attention to four great Presbyterian tenets, viz., an educated and consecrated ministry, evangelism, the orderly conduct of business, and sound doctrinal teaching. Was this an omen of the future history of the Synod?

Synod adjourned to meet at Huntsville, the site of its college, June 30, 1852; but when the time came, although eight ministers—six from Brazos and one each from the other Presbyteries—appeared, not one elder came. Those present finally adjourned to meet at the call of the Moderator, who was in Sumpter, South Carolina, on that very day, seeking funds for Austin College. The next year, yellow fever at Galveston quarantined most of the Synod in their homes; although, "at the request of various individuals" the General Assembly had designated that particular date (the first Thursday in November) and place for the next meeting.

Thus, it was two and a half years before the Synod came together again in Huntsville on April 8, 1854, in answer to the call of the Moderator, Dr. Daniel Baker. In writing back east, the Stated Clerk said: "Two of our ministers came to Synod in buggies! You must know that we travel on horseback in Texas, and sometimes camp out on the way, and many of us swim swollen streams. Seventeen out of the thirty-two of our ministers were present and five ruling elders; and we then sat down, and the old and worn out pioneer, and the young and fresh recruits from the 'schools of the prophets,' and talked, and prayed, and preached, until our hearts burned within us. Besides the usual routine of such bodies, Synod divided the Presbytery of Brazos, setting apart the upper portion of her terri-



tory, and calling it 'Central Presbytery.' Thus we feel more sure of a quorum hereafter. Preparatory steps were also taken to start a Presbyterian paper in our bounds; also to bring our churches more generally to the support of the boards, and to secure colporteurs to distribute the publications of our boards."

Within these two and a half years, the Synod had grown from eighteen ministers, twenty-two churches, and about seven hundred communicants to thirty-two ministers, fifty-one churches, and one thousand and seventy-five communicants.

Before adjournment, Synod again exhibited its interest in education and evangelism. The Presbytery of Brazos had used for Austin College \$450, which had been collected for "a college in the West." The Trustees of Austin College were directed to restore this money to Aranama College, that it might be used for the purpose for which it had primarily been collected, viz., the evangelization of Mexico. The American Tract Society was endorsed and invited to labor in the bounds of the Synod.

From this time onward the Synod does not appear to have had so much difficulty in having its regular meetings with a reasonable attendance until the Civil War interrupted the smooth course of events. There was a steady, though not phenomenal growth, from year to year in the number of ministers, new churches, and total communicants.

In 1855, the hearts of all were made glad by the news that Central and Western Texas had two candidates each for the ministry, while Brazos had one who was a senior in Austin College (though only one of the five eventually entered the ministry, and he after many years). So cheering was the prospect of training up a native ministry, that Synod "required each minister, except those immediately identified with Aranama College, to present the claims of the College, as far as possible, take up collections for it, send scholars to it, and report annually what has been done in its behalf."

At this meeting, Synod had its first judicial case. Two members of Central Texas Presbytery complained that a minister had been received without examination. The Synod expressed its disapproval of such procedure by sustaining the complaint.

The question of a Presbyterian paper for Texas again came up for discussion after nine years. "*The Texas Presbyterian*" had been published under the Cumberland Presbyterian auspices. Its editor had recently taken the Austin College management to task for what he termed using the school to make Old School Presbyterians. As a result, Mr. J. P. Wilson, formerly of New Orleans, later of Houston, had begun the publication of "*The Panopolist and Presbyterian of Texas*," with the Rev. Jerome Twitchell as editor. After much discussion, Synod appointed a committee to arrange with Mr. Wilson for the publication of an organ for Synod, or "to adopt some measures, yet so as not to involve Synod in any responsibility with regard to means or matter of said paper, and to secure an editor." Apparently all came to naught. Soon after Synod adjourned, Mr. Twitchell was drowned at sea, and Mr. Wilson grew weary in well doing. Thus perished the first attempts at a religious paper.

The spiritual destitution weighed heavily upon the hearts of all; consequently, an extensive program of synodical evangelism was inaugurated. It was decided to start with one evangelist who should "spend his entire time in visiting destitute places, procure supplies, and present the whole subject of domestic missions to the churches." A committee of four ruling elders and two ministers was constituted to "hold the funds, procure ways and means for the work, by applying to the churches and the Board of Domestic Missions." The evangelist was to be allowed \$1,000 per annum, payable quarterly. But also, the next Synod was distressed to learn that the evangelist had labored six months with only \$190 income. With sad hearts, Synod discontinued his labors and busied themselves in making up the deficit. Thus the first effort at synodical evangelism terminated.

However, the meeting of 1856, at "Old Washington" on the Brazos, was not without some compensating good news. Seventeen out of thirty-six ministers and five representatives from fifty-two churches learned that the Assembly had constituted the Church Extension Committee at St. Louis, for the erection of churches in the West and Southwest. Ten years before it had created an Executive Committee of Domestic Missions at Louisville, Kentucky, to serve the same territory. The Synod of Texas rejoiced in the new source of aid for its growing needs.

The Presbytery of Central Texas alone had been able to secure a colporteur for distributing religious books, Thos. Barbee, M.D., of Round Rock, who died in the midst of his labors. The deaths of Stephen F. Cocke and H. W. Rogers, and the drowning of Jerome Twitchell at sea caused Synod to mourn deeply "the loss of these brethren, on account of their great abilities to advance the kingdom of Christ in the moral wastes of our widely extended state."

In that day, the "Narrative on the State of Religion" was a matter of no small concern. The Moderator appointed a committee on narrative, and a special time was set apart for each Presbytery to report, both ministers and elders, as to the state of religion in their bounds. Based on this free conversation, the committee, which consisted of the Revs. W. H. Rice and R. H. Byers, made out its report. There is something about the narrative of 1856 which enables us to enter into the experiences of the church of that day:

*"Narrative:* One of the most delightful and profitable duties belonging to us as judicatory of Jesus Christ is, annually, to note the progress and prospects of our beloved Zion.

"With all our hearts we would return our devout thanks to God for the manifestations of His mercy toward us. Cheering news comes up from parts of our wide field. The labors of the brethren in pushing forward the work of evangelization and founding permanent churches has been blessed of God. Several previous revivals of religion have been experienced. We have reason also to rejoice in the steady, gradual, and, we trust, permanent advancement of the church. . . . But it is our painful duty also to record the low state of piety in many parts of our land; that the

Sabbath is desecrated, intemperance is doing its fearful work, and the coldness or indifference is found even among the friends of God. But our trust is in God.

"We are called to arduous labors, but are encouraged by glorious promises. Let us still go forth weeping, bearing precious seed, and we shall doubtless come back bearing sheaves with us."

The next meeting of Synod was held at Palestine in 1857. There Synod honored itself by electing its patriarch, Dr. Hugh Wilson, Moderator.

By this time, the old cry from the West and Southwest, "Send us more ministers!" had been modified by adding the words, "Send us the right kind of ministers, not such as consider it a part of their mission to abolish slavery." In his personal reminiscences, the Rev. Wm. M. King tells that: "Most of the young men went to the Northwest, a few of them came South. . . . But these few young men soon became disgusted with the kind of fare they had to endure in those backwoods regions. To have to lodge in a log cabin, where one cabin was sitting room, parlor, and bedroom, and frequently kitchen, their sleeping apartment only separated by bed quilts hung around as curtains, was more than they could stand. . . . They seldom spent more than one or two Sabbaths in the missionary field, when they had to return to the white settlements to recuperate. When they reached home, they published a report of their missionary labors, which consisted mostly of doleful ditties over the ignorance and semi-savage character of the people of the South. They, and the Board who sent them, had merely made a mistake in sending them to do a work for which they lacked some of the most essential qualifications."<sup>1</sup>

In 1854, the Synod of Alabama had sent an ineffectual overture to the Synod of Mississippi looking toward the securing of the right kind of ministers for the South. The failure of the Synod of Texas to receive sufficient funds from its own churches or the Board of Domestic Missions for its general evangelist prepared the way for a hearty reception of the Rev. R. McInnis of New Orleans. He ap-

<sup>1</sup> *Texas Presbyterian*, July 5, 1878.

peared before the Synod of 1857 advocating the establishment of a book repository, a religious paper, and a committee of Domestic Missions in New Orleans. The Synod of Texas "deemed each and all of the subjects presented by him of prime importance to the cause of Christ in the Southwest and South," and appointed a committee to overture the Synods of Mississippi, Alabama, Memphis, and Arkansas to unite with it in an overture to the General Assembly in New Orleans, the following spring, "to create a committee of Domestic Missions to be located in New Orleans, with powers similar to the one located in 1845 at Louisville, Kentucky, for the West and Southwest." By this time the southern people had become convinced that no set of men located so far away as Philadelphia, or Louisville for that matter, could place the right kind of men in the South. Furthermore, a local committee could secure funds which would not otherwise be obtained.

After two years, the General Assembly instructed its Board of Domestic Missions "to establish, in New Orleans, an Advisory Committee, with a District Secretary whose duty it shall be to forward the work of missions in the Southwest." The inauguration of this committee set in operation an agency whose beneficial effects were felt prior to, during, and after the War between the States.

This committee had scarcely been organized before some one using the *nom de plume*, "Witness," sent to New Orleans the following description of the kind of ministers needed in Texas:

"Now I think the ministers who are adapted by nature or by education, for this field are *RARA AVIS*, and very seldom light down here. The description of men suited for Texas, I think, are such as these:

1. Men of deep-toned piety;
2. Who are indifferent to the comforts of life, 'having food and raiment,' are therewith content;
3. Who can forego the advantages of many books, and a study, and can make a study of a horse's back, having only such books as they can carry with them;
4. Who can dispense with notes and written sermons, but can preach from a stump, log, or chair;
5. Who are not of Chesterfieldian manners, but of good address,—can approach a poor sinful creature like himself, without blush-

ing, and converse freely with him. Nor ought he to be too fastidious, but must make himself agreeable to both old and young, to the unlearned as well as the intelligent, to the poor and to the rich, to the blacks as well as to the whites, and to the blacklegs and horse thieves as well as honest men. In his daily meeting with them he must not be too curious to know what business they follow.”<sup>2</sup>

The Bible Union seems to have been a thorn in the flesh during the early days to both Synod and the Presbyteries. Following the General Assembly's disavowal of all connection with the Union in its effort respecting a new translation of the Scriptures from the immersionist viewpoint, the 1857 Synod viewed the “Bible Union as the result of intense sectarian feeling, and its tendency and influence of its agents as highly injurious to the cause of true religion.” Synod instructed its ministers to inform their people of this action.

At this time, Synod took notice of the tendency of some congregations to remain seated during public prayer. Harking back to the Assembly of 1849, Synod instructed its ministers to inform their people that such a posture was usually regarded by the early church as heathenish and irreverent, except when bodily infirmities required it. Kneeling in private prayer and standing in public prayer were recommended as in accordance with the custom of the early church.

Hereafter Austin College and its affairs were to become a storm center at nearly every meeting of Synod. But the meeting of 1857 was gladdened by the prospects of its College. One ministerial candidate had been graduated, the endowment had reached \$25,590, and Dr. Baker had recently undertaken to devote his entire time to the Financial Agency. How little did his co-presbyters realize that he would soon answer the summons, “Well done, thou good and faithful servant. . . .” With his decease the College affairs went from bad to worse.

In response to the invitation of its Moderator, Dr. Miller, Synod met on November 3, 1859, within the bounds of the Prospect Church in the center of the most beautiful part

<sup>2</sup> *The True Witness*, New Orleans, Saturday, February 5, 1859.

of Washington County. There the broad flower-bedecked prairie dotted with motts of live oaks, lay between the Yegua on the north and New Years Creek on the south, with their vine-clad forests providing a habitation for men not unlike the "garden of the gods." In the providence of God, the writer was present at this meeting. But the most that he recalls is a table cloth spread on the green grass of the church yard laden with the best that the country could afford, with strange men dressed in black clothes gathered about it. (The author, at this time, was less than three years old.)

Dr. Rufus W. Bailey's report of Austin College told of an insurrection of the students. This arose because they were not allowed to promote dancing parties. However, Synod was pleased to learn that some sixty students had remained true to the high ideals of the College, so that all classes were going on. As the College was running an annual deficit of \$1,100, each minister and session was instructed to act as an agent for funds and students.

In obedience to the orders of the General Assembly, the Board of Domestic Missions had recently established, at New Orleans, an Advisory Committee for the Southwest, with the understanding that all moneys collected for Domestic Missions, within the field assigned said committee, shall be acknowledged among the receipts of the Board of Domestic Missions; that all missionaries employed in that field shall be appointed by the Board, on the recommendation of said committee, and paid drafts of the Board, upon the Treasurer of said Committee; the Committee being wholly responsible for the payment as well as for the salary of their secretary and all other expenses incurred in the prosecution of the work assigned them." <sup>3</sup> Accordingly, the Texas churches were instructed to send their contributions to the treasurer in New Orleans instead of Philadelphia.

The narrative report for the year enables us to share somewhat the experiences of our fathers who laid the foundations upon which we build in this day of grace:

<sup>3</sup> *True Witness*, September 24, 1859.

“ . . . . Let us lay broad and wide the foundations for our Zion, and others will come to build thereon. The good that we do stops not with our lives; but will reach to the far off generations. On the imperishable tablets of immortal minds, renewed by our instrumentality, we may inscribe our praise, where the hungry teeth of time hath no power to gnaw out the inscription; and, long after we are called to rest, and are sleeping quietly in our graves, many may come to bless our memories.”

By 1860, the G. H. & S. A. Railroad had reached the Colorado, so Synod met at Columbus in Western Texas Presbytery. Seven ministers and six elders of that Presbytery were in attendance, but not one came from Eastern Texas. This lack of representation from the East when Synod met in the West, and vice versa, caused the Presbyteries of Western and Central Texas to overture Synod to erect two synods in the State. But, as Brazos Presbytery had taken no action and Eastern Texas was not represented, the matter was postponed. By the next year the dogs of war were loosed.

In the years 1850 to 1860, the tide of German immigration was just beginning to flow into Texas. Brazos Presbytery had organized a German church in Galveston in 1858. Consequently, Synod appointed Rev. H. P. Young to correspond with the Theological Seminary of Basel, Switzerland, in the effort to secure German Presbyterian ministers. The attempt, however, was fruitless.

Rev. R. A. DeLaney, Secretary of the recently established Advisory Committee at New Orleans, addressed this Synod with the result that its work was commended to the Texas churches. Then Synod designated “*The True Witness*,” of New Orleans, as its official organ. The Synod was also pleased to learn of the return of Dr. Samuel McKinney to the Presidency of Austin College, and Dr. Bailey’s willingness to undertake the securing of \$10,000 for the relief of the College.

Texas shortly seceded from the Union and sent commissioners to join in forming the Confederacy. Mr. Davis was inaugurated on February 18th, Mr. Lincoln on March 4th, and soon the War was on. Under the circumstances, the



Presbytery of Brazos, meeting in Houston on April 4, 1861, expressed, we believe, the earnest desire of all Texas Presbyterians for one undivided Church, in the following paper :

“In view of the recent governmental changes in our common country, and in view of the possibility of a discussion arising in the ensuing General Assembly, endangering the unity and peace of our beloved Church in this land, this Presbytery makes the following declaration of our views under the light we *now possess*, and commit the same to our commissioners to act in the premises as, when on the ground, they may deem most conducive to the glory of God and the honor of His Church; to wit—

“1st. That while it does not belong to the Church of God either to promote or to hinder governmental changes, except so far as pertain to the headship of Christ in the Church and the religious freedom of Christians.

“2nd. While we recognize the duty of all Christians to be in subjection to the powers that be, in the Lord.

“3rd. While, in purview of these principles, we recognize the actual existence and providential establishment of the Confederate States of America, and avow our fealty thereto as a government. Yet such is and must ever be the relations, prospects and hopes of both governments, and such the identity of interests of the peoples in both sections, so far at least as the doctrines, discipline, usages and organism of our beloved Church can possibly be involved, that we can see no cause for divisive discussions, or divisions of opinion, or change of practice from that uniform attention to the spiritual interests only of His Church, according to the Word of God, which has heretofore kept us in peace, while strife and division have been raging around us. And, believing that whatever may be the ultimate designs of Providence in regard to this whole country, every interest and hope alike of the patriot and the Christian will be best secured by the unity and harmony of our Church in one General Assembly as one and undivided.”

But the General Assembly, meeting in Philadelphia on May 30, 1861, adopted the “Spring Resolution,” the second paragraph of which reads: “That this General Assembly, in the spirit of that Christian patriotism which the Scriptures enjoin and which has always characterized this Church, do hereby acknowledge and declare our obligation to promote and perpetuate, so far as in us lies, the integrity

of these United States, and to strengthen, uphold, and encourage the Federal Government in the exercise of all its functions under our noble Constitution; and to this Constitution in all its provisions, requirements, and principles, we profess our unabated loyalty."

Of the 118 commissioners entitled to be present from the Southern States, only thirty-three attended the Assembly of 1861. Of this number, Rev. Daniel McNair of Brazos and Rev. Wm. M. Baker of Central Texas were the only commissioners from Texas. The former bore the address from his Presbytery quoted above; but the latter delivered an address upon the floor of the Assembly in which he expressed himself as "opposed to the proposed deliverance" as formulated by Dr. Spring. He plead with his brethren not "to yield to this storm of public sentiment." . . . "If this resolution passes," said he, "have we at the South any option whether we divide or not? . . . If you pass these resolutions, we must either leave our all, give up the souls for which we watch, to destitution of the gospel, leave our fields or separate from you. Is it not our duty to submit to the powers that be? Can we rightfully resist it when there is none other there to obey?"<sup>4</sup>

On April 27, the Presbytery of Western Texas, "Resolved: That in consideration of the fact that war actually exists between the old Federal Government of the United States of America and the Southern Confederacy, it is inexpedient to send Commissioners from the Presbytery to the General Assembly, this year. (Thadeus McRae dissenting.)" Then, when the news of the adoption of the Spring Resolution reached Texas, The Presbytery convened again in July, and adopted a resolution which reads in part as follows:

" . . . First— Said deliverance is purely political. It undertakes to determine political problems about which the wisest and profoundest statesmen differ—such as the powers of the Federal Government, the rights of the States, and the nature of the Union. Furthermore, it undertakes to define and fix the political *status* and direct the allegiance of our people, declaring us under obligation to promote and

<sup>4</sup> *Philadelphia Presbyterian*, June 1, 1861.

perpetuate, so far as in us lies, the integrity of these United States, and to strengthen, uphold, and encourage the Federal Gov't. in the exercise of all its functions under our noble Constitution—questions which, in our judgment 'belong to this world,' and not to the kingdom of Christ.

"Secondly— Said deliverance *stands in opposition to the Word of God*. It enjoins us to disobey one of God's most explicit commands, 'Let every soul be subject to the higher powers, for there is no power but of God; the powers that be are ordained of God. (Ro. 13:1, 2).' The apostle evidently means the Civil magistracy, and to it unqualified subjection is enjoined. Nothing is provided as to its legitimacy. It may be oppressive; it may be an usurpation. Nevertheless, as a court of Jesus Christ, and as Christians, we can only inquire, 'Where are the symbols of power? Where is the gov't. *de facto*? Where are the powers that be?' And there render our allegiance. Now, there is a gov't. *de facto* in the South, distinct from the Federal. It holds the keys of power. As a Church, we cannot ask, 'What are its characteristics?' God enjoins obedience. The General Assembly enjoins *dis*-obedience. Let us obey God rather than man. . . .

"Therefore, in view of these considerations:—Resolved: (1) That the Presbytery of Western Texas do repudiate the late deliverance of the General Assembly on the state of the country as unconstitutional, unscriptural and anti-Presbyterian, and we do declare it null and void. . . . (Thadæus McRae, Chm'n.)" (N.B. twenty-three years later McRae disclaimed being on this committee.)

Not until the fall meetings did the four Texas Presbyteries sever relations with the Assembly in the United States. For this action they gave two reasons which may be expressed in the words of the other two Presbyteries:

First—(Pres. E. Tex.) ". . . the said General Assembly, by its action violated the constitution of the Church in attempting to decide a purely political question and violated the command of the Bible, in enjoining upon members and ministers of our Churches the performance of acts which would be in direct conflict with those parts of Scripture which enjoin upon us obedience to the government under which we dwell."

Second—(Pres. C. Tex.) "The General Assembly of the Presbyterian Church in the United States of America . . . has required of its members in the Confederate States to do that which would be treasonable against the powers

that be in these States, thereby leaving no course open for us to pursue but to separate from that General Assembly. . .”

When the Synod finally met, Nov. 6, 1862, at Chapel Hill, on the call of Moderator J. M. Wilson, at the request of the Presbytery of Brazos, it unanimously adopted a resolution which virtually ratified the action of the Presbyteries:

“Whereas, The General Assembly of the Presbyterian Church in the U. S. A. did, in 1861, pass certain resolutions on the state of the country which we believe were unconstitutional and which required such action on our part as would be false to the Southern Confederacy of which we are a part, we, therefore, at the first meeting of Synod since the passage of such resolutions,

“Resolved, That we hereby declare our ecclesiastical connection with the General Assembly of the Presbyterian Church of the U. S. dissolved; and further that we hereby declare our adhesion to the General Assembly of the Presbyterian Church in the Confederate States of America.”

It is thus evident that the immediate cause of the disruption of the Old School Presbyterian Church was the political deliverance of the General Assembly of 1861. This declared it to be the duty of officers and members of the church to be loyal to the Federal Government rather than to the governments of their several states and the Confederacy being erected by them. This deliverance was adopted over the violent protest of the entire Texas Church. Any disruption which appeared in the Texas Synod developed later.

We may well pause at this point to note the part which Texas and the Southern Presbyterians played in the events leading up to the disruption of 1861. It is of course well known that the secession grew out of the convictions of the southern states that they were being denied their rights under the Constitution to regulate their internal affairs, particularly as related to the ownership of slaves.

The first wave of population that crossed the Sabine River bore slaves upon its crest. A body servant accompanied Moses Austin to San Antonio de Bexar when he applied for permission to colonize Texas. Two slaves, a

man and his wife, accompanied Mr. and Mrs. Josiah H. Bell, the pioneer Presbyterians, as they came with the vanguard of Austin's colonists. In fact, the colonization contract which Austin negotiated with the Mexican authorities provided for slaves as members of the households of the colonists. The head of the household received eighty acres for each slave as well as for each child of the slave.

While Austin was maturing his plans, Mexico achieved independence, and on July 13, 1824, prohibited "commerce in slaves." But, by strenuous efforts, Austin secured an interpretation of this law which protected the vested rights of the colonists in their slaves, introduced under the contract made by him prior to the enactment of the law. Following this, the State of Coahuila and Texas enacted a law on January 31, 1827, providing for gradual emancipation. Austin and his lieutenants were equal to the occasion, however, and secured the proviso that "all contracts not contrary to the laws of this State made in foreign countries between immigrants to and inhabitants of this State and servants or hirelings introduced by them are guaranteed as valid in this State." Accordingly, the owner of slaves in the United States, before immigrating to Texas, could enter into a contract under promise of freedom, which bound the slave and his unborn children to reimburse his owner for his value, his transportation to Texas, and his upkeep, but the master paid such low wages that the slave could never really earn his freedom.

Austin was not really in favor of slavery. On one occasion, when viewing the beautiful landscape of Texas, he said: "The idea of seeing such a country as this overrun by a slave population almost makes me weep." In explaining his efforts to secure the toleration of slavery by the Mexican government, he said: "I did this to get a start, for otherwise, it would have been next to impossible to have started at all, for I had to draw on Louisiana and Mississippi, slave states, for the first emigrants."<sup>5</sup>

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<sup>5</sup> Barker, Dr. E. C., *Southwestern Historical Quarterly*, Vol. XXVIII. 1-33.

It remained for a Northerner, Mr. George L. Hammen, to show how happy the lot of Texas slaves was compared to that of the "freemen" (peons) of Mexico. The superiority of the condition of the Texas slaves when compared with that of the African negro is common knowledge.

So it came about that, in unfurling the banner of the Southern Church in 1861, our fathers said:

" . . . We would have it distinctly understood that, in our ecclesiastical capacity, we are neither the friends nor the foes of slavery, that is to say, we have no commission either to propagate or abolish it. The policy of its existence or non-existence is a question which exclusively belongs to the State. We have no right, as a Church, to enjoin it as a duty or to condemn it as a sin. Our business is with the duties that spring from the relation: the duties of the masters, on the one hand, and of the slaves, on the other. Those duties we are to proclaim and to endorse with spiritual sanctions. The social, civil, political problems connected with this great subject transcend our sphere, as God has not entrusted to the Church the organization of society, the construction of governments, nor the allotment of individuals to their various stations."

Only two ministers from Texas attended the Assembly in Philadelphia which adopted the disruptive Resolution. But all the Texas Presbyteries were represented by ministers in the organization of the Southern Assembly at Augusta, Georgia, December 4, 1861. Rev. Rufus W. Bailey went from Brazos Presbytery, Rev. Levi Tenney from Central Texas, Rev. Hillery Mosely from Eastern Texas, and Rev. R. F. Bunting from Western Texas. Even Wm. M. Baker, whose church repudiated the authority of Central Texas Presbytery after the War, approved this action, and the treasurer's record of the First Presbyterian Church in Austin shows \$20 contributed by the church to Mr. Tenney's expenses to Augusta. <sup>6</sup>

There was no Assembly meeting in 1862, and due to the blockade, Texas was not represented at the 1863 meeting; but in 1864, Rev. R. F. Bunting, who was a chaplain in Terry's Rangers, ran over from Corinth, Mississippi, to attend the meeting at Charlotte, North Carolina. Revs. L.

<sup>6</sup> *Christian Observer.*

Tenney and R. F. Bunting corresponded with the *Houston Telegraph*, whose editor, E. H. Cushing, was a Presbyterian elder, and kept the Texas Church informed of important events. Although the War had ended by December, 1865, Rev. Samuel A. King of Central Texas Presbytery was the only Texas commissioner to reach Macon, Georgia, and that three days after the Assembly convened. As this is the first time the name of Dr. King has occurred, and he had been preaching in Texas since 1856, it may be well to digress at this point and observe how he came into the Synod.

In 1801, the General Assembly of the Presbyterian Church and the General Congregational Association of Connecticut sought, "by a plan of union, to prevent alienation and promote union and harmony in those new settlements which were composed of inhabitants from those bodies." In carrying out this Plan of Union, so much discord had arisen within the Presbyterian Church that the Assembly of 1837 abrogated the Plan of Union. This action resulted in the organization of the New School Presbyterian Church in 1838, as a minority protest against what they claimed to be an unconstitutional usurpation of authority by the majority of the Assembly in cutting off certain Synods without a judicial process according to the Form of Government.<sup>7</sup>

Soon the question of slavery became so acute in the New School Assembly that, by an *in thesi* deliverance and not by judicial process, it declared, in May 1857, that slavery is a sin *per se*. A minority claimed that this deliverance "degraded the whole Southern portion of the Church, without authority of the Word of God, or the organic law of the Presbyterian body." Forthwith, the commissioners from the Southern New School Presbyteries withdrew and called a convention in Richmond, out of which grew the United Synod of the Presbyterian Church in the U. S. A.

Naturally some New School men came to Texas, viz., Ruling Elder James Burke, Rev. B. J. Smith, who spent his life teaching, and Rev. John Hawley who became chaplain

<sup>7</sup> *Christian Observer*, January 22, 1862.

of the Texas Senate. But not until the coming of Rev. Wm. King, at his own expense in January, 1851, were steps taken toward organizing the New School Work. Mr. King pitched his tent in Garden Valley, Smith County, where, on August 20, 1853, he organized a Church with nine members, followed by another of fifteen members at Neches. The Rev. W. C. Dunlap organized a church at Crockett; the Rev. D. C. Henderson at Birdville, in Tarrant County, organized a church of eleven members; and Rev. J. H. Zivley settled at San Marcos to serve a church of sixteen members.

In December, 1854, Revs. W. M. King, W. C. Dunlap, and D. C. Henderson came together at Crockett and organized the Texas Presbytery (New School). The Presbytery held six meetings in five years. At this first meeting, Samuel A. King, the son of Dr. King, was received under the care of Presbytery as a candidate for the ministry. He continued his classical studies under his father until 1855, when he devoted himself to the study of theology under the same approved divine. The following spring, according to his own words, "the examination and sermon having been sustained, I was, on Saturday, April 5th, at 3 o'clock P. M., licensed to preach the Gospel. Presbytery then resolved, in view of the pressing need for ministers in this wide field, to depart from the usual course, and ordain me as an Evangelist. This was accordingly done, at candle lighting, on the evening of the same day on which I was licensed."<sup>8</sup>

When the Texas Presbytery held its fifth session in Crockett on October 30, 1857, its statistics showed five ministers, viz., Rev. W. M. King, D. C. Henderson, W. C. Dunlap, S. A. King, and J. H. Zively. Its churches were: Garden Valley, twenty-six members; Birdville, eleven; Neches, seventeen; San Marcos, twenty-three; Crockett, twelve; total members, ninety-eight. This was the first convening after the meeting of the New School Assembly of 1857. A committee on the Minutes of the Assembly found nothing requiring notice, except the action on slavery. They brought in a report which was unanimously adopted: "Inasmuch as the New School Assembly, in their Resolutions on this sub-

<sup>8</sup> Ministerial Journal of Samuel A. King.



ject, advanced the doctrine that they could not cordially fellowship slaveholders, and, inasmuch as our Assembly has, from year to year, been passing censurable and restrictive Resolutions, the committee recommends the approval of the action of the Southern Commissioners, in peaceably withdrawing from the Assembly." Furthermore, the Texas Presbytery approved the action of the Richmond convention in calling for delegates to meet in Knoxville, Tennessee, in April 1858, for the purpose of organizing a "United Synod" and sent delegates.

The same meeting appointed Revs. W. C. Dunlap and S. A. King to attend the meeting of the Texas Synod in session at Palestine in 1857. It requested that body to take steps looking to the dissolution of the Texas Presbytery and the distribution of its membership among the several Old School Presbyteries, for they expected that the newly formed "United Synod" would make overtures toward union with the Old School Assembly. Overtures were made, and the union was consummated in 1864; but by that time, it was union with the Presbyterian Church in the Confederate States. In Texas, the union was consummated at the meeting of Synod at La Grange in May, 1865.<sup>9</sup>

The Synod of Texas did not meet in Galveston in 1861, it will be recalled, due to the blockade, but seventeen ministers and nine elders assembled at Chapel Hill November 6, 1862, and, after electing Dr. R. W. Bailey Moderator, it declared its relation to the Presbyterian Church in the U. S. A. dissolved and its adherence to the Presbyterian Church in the Confederate States. The Narrative noted how the ministers were sharing with their people in privation; mothers, sisters, and daughters had come up to the help of the Lord against the mighty; the attendance upon the prayer meetings for soldiers and country was good; the Gospel was preached to the slaves, and all were called to repent of sin and to assist those who were driven from home by the enemy.

<sup>9</sup> *The True Witness*, Nov. 28, 1857, Dec. 25, 1858; *Christian Observer*, Nov. 10, 1859; *Tri-Weekly Telegraph*, Dec. 26, 1864.

There was not a quorum in 1863 nor in 1864, but the few at this last gathering sensed that hereafter the Texas Church must depend in a great measure upon its own efforts for a supply of ministers. Consequently, they over-tured the next meeting of Synod to make provision for assisting young men who might become candidates for the ministry; but the army did not turn out ministerial candidates.

There were only eleven ministers and five elders present at that next meeting out of a possible thirty-six ministers and seventy elders. This meeting occurred before the last battle of the War, and almost a month before the final surrender of Texas. So when Synod convened at La Grange on May 4th; many of its members were yet in the army. The addition of the New School brethren did not greatly enhance the strength. But Revs. W. M. and S. A. King were assigned membership in Central Texas Presbytery; Rev. J. H. Zivley and the San Marcos Church in Western Texas Presbytery; and Rev. D. C. Henderson and the Neches and Garden Valley Churches in Eastern Texas Presbytery. (Rev. W. C. Dunlap, who preached the opening sermon by invitation, was chosen Moderator.) Dr. L. Tenney preached the doctrinal sermon which had been assigned him five years before, "The Design and Extent of the Atonement." At the time, conditions were so unsettled that the Moderator was empowered to name the time and place for the next meeting, if necessary.

Provision was made for supporting the missionaries in the army and for "relieving the pressing wants of the missionaries to the Indian tribes who have been cut off from all support except what should be furnished by the churches in the Trans-Mississippi Department." In view of the Civil War, these words from the Narrative are significant: "The manifestations and afflictions of retributive justice are not often accompanied or followed by repentance on the part of its subjects. . . . Yet we have made considerable advance in membership, and, especially among our servants and in the army, God has very signally blessed the means of grace, and manifested to us his readiness to hear his people, and

to fulfill his promise to the Church. Ought we not as ministers to be encouraged to renewed effort and zeal in His work."

The seventeenth annual session of the Synod convened in Huntsville on June 28, 1866. This was really the first meeting after the Civil War, and, of course, the question of the future relation of the Synod to the General Assembly was bound to come up for discussion in spite of the fact that all the Presbyteries had already taken action.

In order to understand more clearly what took place, it will be necessary for us to quote certain actions of the various Church courts. To avoid any misunderstanding, it is well to begin by quoting the action of the Northern Assembly in May 1904:

"Resolved, (1) That this General Assembly of the Presbyterian Church in the United States of America hereby removes all aspersions and charges of any and every kind made by previous Assemblies, reflecting on the Christian character of the Presbyterian Church in the United States, and is ready at any time to confer on the subject of closer relations, whenever such conference shall be agreeable to the General Assembly of the Presbyterian Church in the United States." (Minutes 1904, p. 22).

When the War was practically ended, the 1865 Northern Assembly took the following action:

". . . . Resolved, 1. That this Assembly regards the civil rebellion for the perpetuation of negro slavery as a great crime both against our national government and against God; and the secession of these Presbyteries and Synods from the Presbyterian Church, under such circumstances and for such reasons, as unwarranted, schismatical, and unconstitutional.

"Resolved, 2. That the General Assembly does not intend to abandon the territory in which these Churches are found . . . . on the contrary this Assembly will recognize such loyal persons as constituting the Churches, Presbyteries, and Synods, in all the bounds of the schism, and will use our utmost endeavor to restore and revive all such Churches and church courts." (Minutes, p. 560).

As one result of the foregoing actions of the various Church courts, a schism arose in the Presbyterian work in

Texas. As there appears to have been so much unanimity among Texas Presbyterians in 1861, we may well inquire the cause of this late disagreement and its consequences.

It is a well-known fact that there was much Union sentiment in Texas. Sam Houston himself bitterly fought secession. Prominent among Union sympathizers were some Presbyterian ministers. Though Dr. Wm. M. Baker of the First Presbyterian Church in Austin was among this number, he opposed the adoption of the "Spring Resolutions" on the floor of the Assembly. When he returned to Texas, however, he bowed to the exigencies of his position in the South. A large part of his congregation shared his sentiments, but some of the leaders did not. Thus a division was created in the congregation which probably eventuated in his resignation.

Dr. Baker continued to acknowledge the authority of Central Texas Presbytery by sending excuses for his absence from its meetings throughout the War days. Moreover, when he resigned his pastorate on December 31, 1865, he applied to his Presbytery to dissolve the pastoral relation and grant him a letter of dismissal to the Presbytery of Zanesville, Ohio. His Presbytery refused his request at first, on the ground that it had had no word from his congregation; but upon being assured by a letter from Thadeus McRae that the Church no longer acknowledged the authority of Central Texas Presbytery, the letter of dismissal was granted. This was the spring of 1866.

Meantime, Thadeus McRae, who had been pastor of the Port Lavaca Church at the opening of the War, had appeared on the scene. Now, Mr. McRae had been Chairman of the Committee of Western Texas Presbytery which repudiated the action of the Philadelphia Assembly in 1861. His strong Union sympathies forced him to flee to Mexico, and we find him later serving as chaplain of a negro regiment in the Federal Army in New Orleans. At the close of the War, he returned to Port Lavaca to find his congregation ready to receive him, but his Presbytery was not so kind, according to his testimony. He claimed that the Presbytery of Western Texas had become political, because

it erased his name from its roll, after he joined the Federal forces. But his Presbytery declared that it had taken the action because he deserted his pastorate to join the Federals, and it provided for his restoration whenever he acknowledged his error. (The Presbytery later admitted that its language had been unguarded, and erased from its record the reference to joining the Federals, when Synod called its attention to its inconsistency. However, Mr. McRae never admitted that he had done anything wrong.)

Mr. McRae next appears in Austin where he became the private secretary of Governor E. M. Pease. Though not a member, he took quite an active part in the Reconstruction Convention two years later, and became a strong supporter of Governor E. J. Davis. Hence it happened that when Dr. Wm. Baker resigned the Austin pastorate, Mr. McRae was in Austin, and he was asked to supply the Church.

In 1866, largely due to his influence, the Austin congregation repudiated the authority of its Presbytery, as the Presbytery had previously disowned the General Assembly. But this was not all, for in creating schism to prevent schism, it brought to a head the disruption of the local Church. It has already been shown that the church and pastor recognized the jurisdiction of the Central Texas Presbytery during the War. It remains to call attention to the fact that there was a substantial element in the Austin Church who were ardent partisans of the South. This number, while not a majority, included three of the four elders and some of the most devout members. They were not present at the congregational meeting and claimed they had no notice of the meeting. They never acknowledged the pastor elect nor the acts of the other portion of the congregation. Deprived of a church home by actions which they could not sanction, they met from time to time, and were visited the same year by Dr. S. A. King. Claiming the right of succession as the First Presbyterian Church of Austin in fellowship with the Presbytery of Central Texas, they became the First Southern Presbyterian Church of that city. Thus not only division but also much bitterness resulted, which took a whole generation to obliterate.

There were others in Texas who thought that the Texas Presbyterians should resume relations with the Northern body. The Presbytery of Central Texas met in Georgetown in the spring of 1866. To this meeting Elder R. Sansom presented a Resolution, signed also by Rev. R. M. Overstreet, "That this Presbytery now take steps to return to the General Assembly of the Presbyterian Church in the United States of America."

One other church, the Galveston German Church, leaned toward the Northern Assembly. Consequently, on July 16, 1868, following the directions of the Northern Assembly, Rev. Thaddeus McRae of Austin, John McMurray of Georgetown, and H. P. Young of Galveston, met in Austin with Elder Wm. Stiles of Austin, to organize Austin Presbytery, enrolling the three churches served by these men.

Austin Presbytery was attached to the Synod of Kansas. It grew gradually, chiefly by the addition of men from the North and West, until, on its own motion, it was divided into the Presbyteries of Trinity, North Texas, and Austin, in 1877. The Synod of Texas, U. S. A., was erected in 1878. Being a minority movement in Texas and separated from the main body of its church by great distance, the new Presbytery labored under a handicap, yet it did noble service, particularly in the northern and western portions of the State. In fact, many churches now in the Southern Church owe their origin to such sturdy pioneers as B. T. McClelland, who eventually cast in his lot with the Southern Assembly.

But when time had healed many of the earlier wounds, it became increasingly clear that Presbyterianism needed a united front in Texas regardless of the national situation. This led to the appointment of committees by both Synods, in 1893-94, followed by correspondence with a view to uniting the two Synods. This movement failed for two reasons: 1. The futile effort to reunite the two National Assemblies had cast a damper over the movement in Texas. 2. The Northern Assembly had been spending much mission money in Texas, which would no longer be available in case of a union under the Southern Assembly. Since the

Southern Church could not supply this loss, it seemed better for the cause of Presbyterianism to continue as separate organizations.

In 1900, the two Synods compared in strength as follows: Southern Synod, 159 ministers, 344 churches, and 17,000 communicants; Northern Synod, 43 ministers, 55 churches, and 3,000 communicants.

In 1906, as an outcome of extended correspondence between the General Assembly of the Cumberland Presbyterian Church and the Northern Presbyterian Assembly, negotiations were completed for the union of the two bodies whereby most of the Cumberland Churches in Texas were united with the Synod of Texas, U. S. A. At that time the Cumberland Church in Texas outnumbered the Southern Church about five to four, having a membership of about 25,000. Not all these went into the Union, but T. J. Ford gives the comparative strength of the two Synods in 1906, as follows: U. S. A. Synod 21,884; U. S. Synod 23,059.

In 1935, the relative strength of the two bodies in Texas was: U. S. A. Synod, 244 ministers, 319 churches, 35,772 communicants. U. S. Synod, 292 ministers, 383 churches, and 53,000 communicants.

We return now to take up the history of the Southern Synod after the Civil War. This has been the larger branch of Texas Presbyterianism since that time.

By 1872, the Civil War and the more embittering Reconstruction experiences were fading into the background. Synod had sounded a note of real optimism the previous year, the first in more than ten years. Brighter days were dawning. The heart-breaking pioneering against almost insuperable odds was ending for most of the Synod; the Church was entering upon a period of expansion which has never ceased. This period of expansion lies well within the memory of many now living, so only a few lines of major development will be indicated.

**NEW PRESBYTERIES.** In the year 1878, in response to an overture from Central Texas Presbytery, the Synod of Texas, U. S., erected the Presbytery of Dallas from the

northern part of that Presbytery. The next year Eastern Texas Presbytery applied for a similar division, and the Presbytery of Paris was erected from its northern section. In 1891, the Indian Presbytery in Oklahoma and Indian Territory, formerly a part of Arkansas Synod, was attached to the Synod of Texas. This latter Presbytery grew rapidly until in 1900 it asked that its work be divided along racial lines. The Indian Presbytery was continued to care for the Indian churches, and the Presbytery of Durant was created to include all white churches in the same territory. Seven years later the Presbytery of Mangum was erected in what is now the State of Oklahoma. Synod then overtured the Assembly to erect the Synod of Oklahoma; thus, since 1908, these three Presbyteries have had no connection with the Synod of Texas.

However, other changes took place in the organization of the Synod. The Presbytery of Fort Worth was erected in 1895 from the western part of Dallas Presbytery. In 1899, the Presbytery of Central Texas was divided again for the erection of Brownwood Presbytery. This was followed in 1905 by the formation of El Paso Presbytery from the western part of the Fort Worth Presbytery. Then the Mexican churches of the Synod were organized into Texas-Mexican Presbytery in 1908.

This gives us a picture of how the present Presbyteries came into being. But the shifting of lines did not cease with these adjustments. Various experiments have been tried to secure greater efficiency. First Dallas Presbytery, which is today unwieldy in its great expanse of territory, was dismembered in 1909 to form two more Presbyteries, Sherman and Panhandle Presbyteries. But this experiment was not successful, so the two returned to the parent body; Sherman in 1911, and Panhandle in 1913. Then El Paso Presbytery proved too great for efficiency, so Cisco Presbytery was erected in its eastern part in 1910, but was added to Fort Worth Presbytery two years later. This ended the period of experimenting with new Presbyteries for a generation. There were minor changes but no major alteration until 1935 when Brazos and Eastern Texas Pres-



byteries agreed to merge, and Synod blessed the union. The new organization continues the name "The Presbytery of Brazos."

**EVANGELISM.** The Synod of 1871 relegated the work of evangelism to the Presbyteries. Thereafter, for a quarter of a century, it reviewed their work and exhorted them to greater efforts but did nothing itself in this line beyond placing an occasional colporteur in the field. This left some rather large untouched fields, so, in 1898, the Synod itself returned to the work of evangelism. On recommendation of the Home Mission Committee, a Committee on Evangelism was created and continued to function for about ten years, with one or more evangelists operating under it in the new and unreached sections of the State. Then the Synod again withdrew from the field of direct evangelism but revived its interest during the Assembly-wide campaign in 1913. The program inaugurated then continued for some ten years but finally dwindled away.

In 1925, during the session of Synod at Kerrville, a group inaugurated a Prayer Covenant which was presented to the entire Synod next year. Dr. C. T. Caldwell, one of the chief leaders in this covenant, for several years led the Synod in an evening of renewal of the covenant and testimonies. One night was set aside at each meeting for this purpose. As an outgrowth of the covenant, a new movement of evangelism arose. A committee was appointed and a program was projected by which every minister in the Synod was made available for evangelistic service. The movement gathered momentum until the entire Assembly caught the fire of enthusiasm.

When Synod retired from the field of evangelism in favor of the Presbyteries, it did not abandon all Home Mission work. Though not conscious of the fact at the time, it was but girding itself for a great and notable home mission service among the Mexican population of the State.

W. C. Blair had come to Texas to work among the Mexicans. Later Miss Melinda Rankin had settled at Brownsville for the same purpose. Both who had worked for schools to provide leadership for the Mexican work saw the

beginning of their dreams dashed to nothingness by the throes of the War and by Reconstruction. To be sure, the property of the Rio Grande Female Institute was returned to its original use when our Foreign Mission Committee opened work on the Rio Grande, but this work had no connection with the Synod of Texas, except in an indirect way. (The property was finally returned to the Presbytery of Western Texas and sold for \$12,000 in 1927. This amount was placed in Presbytery's Equipment Fund.) This effort which was projected on Texas soil eventuated in an independent Presbytery in North Mexico which is carrying on the work today.

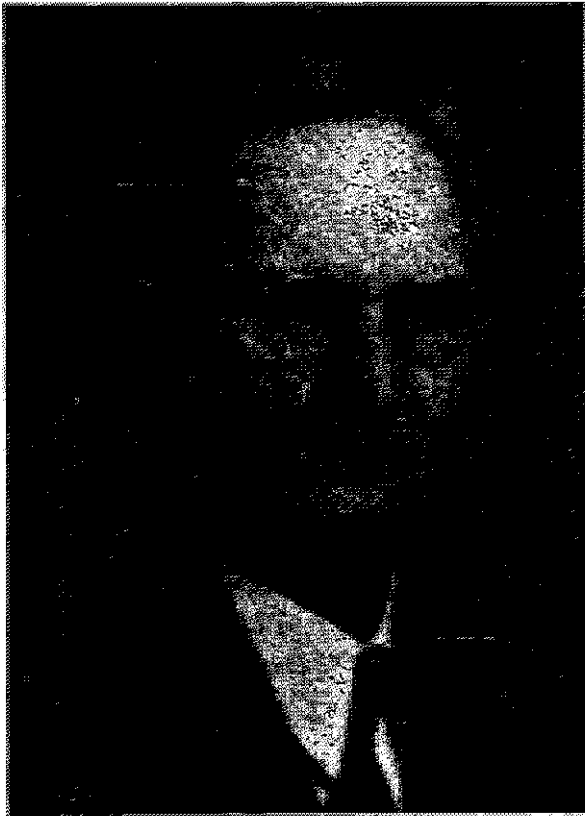
The present extensive work of the Synod had its beginning in a combination of influences which began to work for Mexican evangelism in the early eighties. One of these influences was Walter S. Scott. The son of Scotch parents, he was born and reared in Mexico, thus learning Spanish almost as a mother tongue.

Rev. A. G. Jones in his leaflet, "A Foreign Missionary in the Homeland," relates how this lad moved to San Antonio with his parents at the age of thirteen. At seventeen he was working in the Methodist Mexican Mission; a little later he gathered a class of thirteen Mexican men whom he taught in the First Presbyterian Church. About this time he began to feel that his life mission must be in Mexico. He was taken under the care of Presbytery and began his preparation for the ministry.

About the same time, Jose Maria Botello, a product of the mission work at Brownsville, moved to San Marcos. Dr. Jones says: "He began personal evangelical work among the Mexican people of that vicinity. The following year ten Mexican members were received into the American Presbyterian Church of San Marcos. In 1885, Mr. Scott made a visit to San Marcos and came into personal touch with the Mexican work there. In 1886, Sr. Botello, having been previously licensed by the Presbytery of Western Texas, was transferred to the Presbytery of Tamaulipas in Mexico." Rev. J. B. French was then pastor of the San Marcos Church.

Mr. Scott pursued his theological studies in Austin School of Theology, but continued to visit San Marcos from time to time. In 1888, by personal solicitation, he secured funds for the erection of the San Marcos Mexican chapel. In April, 1892, he was ordained by Western Texas Presbytery and continued for some years the only Presbyterian missionary to Mexicans in Texas. The field of his labor was Western Texas Presbytery, and the churches organized were received under its care.

Starting from San Marcos, five churches were organized in that vicinity. From a new center at Uvalde, five more



Rev. R. D. Campbell



Rev. W. S. Scott

churches were organized in that area. With the cooperation of Mexican elders, Mr. Scott expanded the work, organizing churches at Victoria, Beeville, Corpus Christi, San Antonio, and Laredo.

In 1907, the Presbytery of Western Texas overtured Synod to organize a Mexican Presbytery. The following July Revs. Walter S. Scott, R. D. Campbell, Elias Trevino, and Reynaldo Avila met with thirteen elders (eleven of whom Mr. Scott ordained), and organized Texas-Mexican Presbytery with seventeen churches, sixteen of which had been organized by Mr. Scott.

In 1899, Rev. R. D. Campbell had come into the work. By the time of the organization of the Presbytery, he had so proven his ability as a leader that, when Mr. Scott moved on to other fields, Mr. Campbell became the guiding spirit. In more recent years, he has added to his other duties the work of teaching in the Spanish department of the Theological Seminary.

Prior to the organization of Texas-Mexican Presbytery, all the Mexican mission work lay in the bounds of Western Texas Presbytery. The new Presbytery was organized to include all the Mexican work. It soon became apparent that the whole state was too much territory for one effective organization. Thus in 1914 Mr. Scott transferred his membership to Central Texas Presbytery and took a new basis of operations at Taylor, where he organized a church the next year. Before long he had five more churches in this virgin territory. Hence by action of Synod in 1919, the Advance Field was created to include most of the State north of the Colorado. The ministers of this territory carry their membership and that of their churches in the American Presbytery in whose borders they reside. It is expected that another Mexican Presbytery will be erected in time.

It was not many years after Scott began to labor before he realized the wisdom of Blair in desiring a school to train Mexican leaders. Hence shortly after the organization of Texas-Mexican Presbytery, Western Texas Presbytery overtured Synod to establish a school for Mexican boys. This was accomplished in the founding of Tex-Mex Institute. In 1920 the school for girls was added, and in 1922 the Seminary at Austin added a Spanish speaking department. These institutions are treated more fully in another section.

The latest available statistics show that the Texas-Mexican Presbytery has 17 ministers, 8 licentiates, 29 churches, 2,153 members and 2,697 pupils in Sunday School; the Advance Field has 4 ministers, 11 churches, 731 members, and 1,153 pupils in Sunday School.

**CHURCH PAPERS.** The first meeting of Synod, in 1851, was concerned for a paper to carry church news to its constituency. It was some years before Synod could boast a paper of its own, though it endorsed one ill-timed effort at a Texas Presbyterian paper in 1855. This publication ceased when the editor was drowned. Synod chose as its official organ the "*True Witness*," of New Orleans, and later still the "*Southwestern Presbyterian*." Following the Civil War, Texas acquired a paper of its own.

The "*Texas Presbyterian*" had been published under Cumberland Presbyterian auspices for many years, but this organ passed into the hands of Old School Presbyterians in 1875-76. For twenty years this paper continued to serve the Synod of Texas. However, in the depression of the nineties, the paper changed hands and ceased to be the organ of Synod. It was succeeded by the "*Trans-Mississippi Presbyterian*" which enjoyed a short life. The "*Presbyterian Record*" was making a bid for Texas patronage at the same time, but it merged later with the "*Southwestern Presbyterian*" which again became the organ of Synod after its own papers ceased to function. More recently the Synod has been contented with the service of the stronger papers, particularly the "*Christian Observer*."

**RELIGIOUS EDUCATION.** This has been one of the most conspicuous developments of the past fifty years. It began in a small way with the organization of Sunday Schools in early days. These demanded some training for leadership. At first there was no young people's work; but by the early eighties, Sunday School Institutes appeared. By 1894 three well-defined lines of development were becoming evident.

The first was an early type of men's work. In 1895 Synod authorized a Deacons' and Elders' Convention to be held the day preceding the next meeting of Synod. It was well attended, and similar meetings continued for ten years. It was purposed to develop the masculine leadership in this way. It was never a very large movement, and gave way about 1905-6 to the Laymen's Movement. This latter gave large promise of usefulness, continuing for some years. In 1908 a Synod-wide organization of men was formed. They held a convention attended by about one hundred and fifty men. This was a forerunner of our present men's organizations.

In the early nineties Sunday School missionaries were already a common sight. They held Sunday School Institutes and endeavored to organize new schools. By 1902 Brownwood Presbytery reported ten institutes held, and Synod urged other bodies to emulate this Presbytery. The next year Rev. A. O. Browne appeared to address Synod; he bore the title "District Sunday School Superintendent." Then followed a request from Files Valley for Synod's approval of a large "convention" to be held the summer of 1905.

In the meantime, Western Texas Presbytery became busy with plans for a summer conference in 1906 at Kerrville, under the title "Westminster Assembly." Revs. H. W. Hoon and A. G. Jones were leading spirits in this project, which aimed at the establishment of a permanent camp. A charter was obtained and nine years later the present Westminster Encampment was presented to Synod, and became increasingly the center around which the religious educational work of the state revolved.

The Assembly's Training School opened in 1912 and it was not long before it was sending out graduates, some of them from Texas, who were trained for all types of church work. Previously most of the Sunday School missionaries had been men, many of them ministers. These were not supplanted in a day, but increasingly the Presbyteries turned to the women who were coming from the Training School. About 1922 Mrs. L. C. Majors became Director of

Religious Education in the Synod, with the objective of a worker in each Presbytery. In 1925 Synod created its committee on Religious Education, and within two years the ideal was realized—a director of the Synod with a religious educational director in each Presbytery. Texas was the first Synod to organize thus; it was very materially aided by the Executive Committee of the Assembly, but much credit goes to Mrs. Majors and the Texas Synod for this achievement. It has not been possible to hold the same complete organization during the depression years, but there are still seven workers in the field, who unify and guide this important activity.

Under the guiding hand of the Presbyterial Directors of Religious Education, each Presbytery has developed an intermediate camp, which is held each summer and patterned somewhat after the older state conference at Kerrville. Beginning in 1927 Eastern Texas Presbytery also started a Senior conference which has operated for eight years, and is being carried over into the new Brazos Presbyterial organization.

It was the development of the young people's work of the Synod which gave impetus to the encampment idea. There were few young people's organizations in the early eighties. By 1895 Synod had approved the Miriams and Covenanters for younger ages, and Westminster Leagues for older groups. The same year provision was made for a Synodical young people's organization, and a committee on Westminster Leagues was included in the permanent organization of the Synod itself. The next year Synod frowned upon interchurch organizations, but approved fellowship with other Presbyterian organizations. Statistics for that year show 189 Sunday Schools in the Synod, with 1309 teachers and 11,367 pupils. But the first report giving statistics for young people's societies came in 1905. There were 78 societies with 1691 members contributing \$1,902.

In 1911 each Presbytery was admonished to form a Presbyterial Westminster League, and steps were taken to effect a Synodical Federation of Young People's Societies

to meet in Kerrville each summer. But the same year the General Assembly approved Christian Endeavor societies, and in the next decade nearly every society in Texas became more or less closely affiliated with the State Society of Christian Endeavor. However it became apparent in the early twenties that this was not meeting the needs of our young people. It took some years to complete the new plan but with its announcement Texas was among the very first to complete the organization of every Presbytery and crown the whole with a Synodical organization affiliated with the Assembly-wide Council.

The establishment, at Texarkana in 1906, of the book depository and the branch of our Committee of Publication has been a material aid to the religious educational development. The establishment of the chair of religious education in the Austin Seminary, with the correlated courses which have been provided for lay workers since 1927, has been a great benefit. This latter service has been increased by the affiliated courses which have been offered by the Seminary in connection with the State University for more than twenty years; the same service has been widened to include several other state schools in the past fifteen years. All of these features have combined to aid the willing workers who have placed the Texas Synod among the leaders in this field of religious work.

**WOMEN'S WORK.** The women of the church have ever been zealous for the things of Zion. From the first founding of the Church of Christ, they must have taken an active interest as is shown by Paul's recognition of his debt to them, in the 16th chapter of Romans.

In early times their efforts seem to have been carried on simply as members of the church, without any thought of organized work. However, as early as 1847, Rev. John McCullough says of the little church of San Antonio, "The females of our church have, during the past year, had a regular weekly prayer meeting, which has been productive of great good." The first *Prayer Band!*

As far as we are able to ascertain, the first organized work in Texas was that of the Austin Presbyterian Church.



In an historical paper prepared by Mrs. Margaret Stiles (for the First Presbyterian Church) in 1900, we read: "In February, 1853, five ladies organized themselves into an Aid Society. They were the pastor's wife (Mrs. Wm. Baker), Mrs. Wm. Smythe, Mrs. Dix, a visitor here for the winter, and Mrs. Dr. Turner, wife of the Post Surgeon," and Mrs. Stiles herself.

As the women began to form Ladies Aids and Missionary Societies, the need was felt for a closer cooperation or federation of these societies; so the "Presbyterial Unions," as they were at first called, were formed. We know them now simply as "Presbyterials."

A mere mention of dates of organization and names of the first Presidents will suffice, as each Presbyterial has its historian who has so competently written its history:

Ft. Worth Presbyterial	Nov. 8, 1901, Mrs. J. C. Terrell, Pres.
West Texas Presbyterial	June, 1902, Mrs. J. M. Purcell, Pres.
Brazos Presbyterial	Oct. 29, 1902, Miss Carrie Smith, Pres.
Dallas Presbyterial	Nov. 1902, Mrs. J. C. Erwin, Pres.
Paris Presbyterial	Fall of 1903, Mrs. J. N. McFarlane, Pres.
El Paso Presbyterial	Spring of 1905, Mrs. W. L. Downing, Pres.
Central Texas Presbyterial	June, 1905, Mrs. M. C. Hutton, Pres.
Brownwood Presbyterial	Apr. 8, 1908, Mrs. A. J. Baker, Pres.
Eastern Texas Presbyterial	April, 1909, Mrs. A. L. Humphreys, Pres.

Again was felt the need for a more united work of the various Presbyterials, and the Synodical came into existence. The credit for having the first organizations belongs to Texas. Quoting from Mrs. McCall's "Brief History of the Nine Presbyterial Auxiliaries and the Synodical Auxiliary of the Synod of Texas, U. S." we learn that, "The initial meeting was held Oct. 21, 1904, at Austin, during the meeting of Synod. It was called at the suggestion of Mrs. J. C. Terrell, then President of the Ft. Worth Union. There were five organized Unions at the time: Ft. Worth, Dallas, West Texas, Brazos, and Paris. Besides Mrs. Terrell, there were present at this meeting Mrs. Red and Mrs. Fred Robbins from Brazos, Mrs. Wilson from Western Texas, and another whose name I failed to learn." It is now known that this other lady was Mrs. Downing of Dallas Presbyterial, and that Mrs. Fred Robbins was not present.

A committee of two was sent to confer with Dr. Smoot and to ask permission to organize. Being assured by Dr. Smoot that he would present the matter to Synod, the committee returned, and Synodical *proceeded to organize* without further delay.

Thus by only a few short months, Texas has the distinction of having the first Synodical organized in the General Assembly.

From the small beginnings noted above has gradually emerged that efficient branch of the educational work of the church, "The Woman's Work," of the Synod of Texas, with Mrs. T. M. Cunningham, President. During the past year they reported 17,262 women; these "all praying, studying, and giving to all the causes of the church."

**HISTORICAL FOUNDATION.** One who is in a position to know has declared that this institution has been the one conspicuous service which the Southern Presbyterian Church has rendered in its history. This may be an exaggeration, but there is no discounting the fact that the "Historical Foundation for Presbyterian and Reformed Churches" has made a valuable contribution in the way of collecting and preserving historical material. Today it probably has the finest collection of such materials relating to Presbyterian churches to be found in this country.

This Foundation began in Texas. The first interest in the subject was displayed in a resolution of Synod in the early seventies, urging churches and presbyteries to collect and preserve historical material by designating some one for this particular work. But the Foundation, as an organized work, began in the love of Rev. S. M. Tenney, a native Texan, for Texas Presbyterian history.

While a pastor in Houston Dr. Tenney inadvertently stumbled on some valuable historical material, and so began the service which he carried on for years at great personal sacrifice. "Consequently, in 1902, during Synod in Cleburne, Texas, he called together the native Texans at Synod, and urged the organization of a Texas Presbyterian Historical Society. This was done. He was made President,

and Rev. Henry Austin, Treasurer. This action was reported to Synod, which body heartily endorsed the new Society. But in spite of earnest effort, little interest could be aroused. At the next meeting the Treasurer reported receipts of \$2.50, 'which was never used by the Society; so great was the indifference, it was forgotten.'

"In 1905, at Dr. Tenney's suggestion, the Synod of Texas celebrated its fiftieth anniversary, meeting in Dr. Tenney's church, where a historical souvenir was presented, prepared at Dr. Tenney's expense, and historical addresses were delivered. In 1906, a little impetus toward better preservation of Synod's records was given by the burning of the records of Paris Presbytery in a private home. In 1914, Dr. Tenney was made chairman of Synod's Committee on Historical Records, which broadened the scope of his activity, but still interest was low."<sup>10</sup>

From 1906 to 1924 Dr. Tenney was pastor of various home mission churches. In the interim his collection of material continued to grow. Finally, at the suggestion of Dr. Benson, of Philadelphia, he undertook to move to a more central location, selecting Texarkana. But the Stated Clerk of the Synod of Kentucky suggested that he offer his work to the Assembly. This was done, and the Synod of Texas overtured the Assembly to accept it and launch the present Historical Foundation, which was finally chartered in 1927.

Dr. Tenney continues his work today as curator of the Historical Foundation, with headquarters at Montreat, N. C.

**SUMMARY.** The Synod of Texas began its career with three small presbyteries and about seven hundred members. At the close of the Civil War there were four presbyteries with about twenty-five hundred communicants. Forty years later, in 1905, the Synod of Texas, U. S., had ten presbyteries, a hundred and eighty-six ministers, four hundred and thirty-eight churches and twenty-two thousand seven hundred and twenty-four communicants. There were about three thousand additions to the various churches that year (1905). Today two synods occupy the same territory, the one with nine presbyteries and the other with fourteen,

<sup>10</sup> Journal of the Presbyterian Historical Society, June 1928, 86, 87.

with a combined church membership of over ninety thousand. The Synod of Texas, U. S., now has two hundred and ninety-two ministers, three hundred and eighty-three churches, fifty-two thousand nine hundred and eighty-six members. The last report shows five thousand three hundred and thirty-eight additions to the various churches and contributions totaling \$191,347.00 for benevolences and \$789,878.00 for local expenses.

The spirit of the pioneers is not dead, for the heroism of the men of today will make a large volume some day.





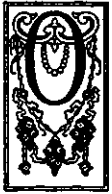
**Rev. R. H. Byers,**  
**Leader in Brazos Presbytery.**



**Rev. R. F. Bunting, D.D.**  
**Leader in Brazos Presbytery.**

## CHAPTER II

### THE PRESBYTERY OF BRAZOS



**O**F THE twenty Presbyterian ministers who are known to have come to Texas prior to 1840, only three—W. Y. Allen, John McCullough, and Hugh Wilson—took part in the organization of the Presbytery of Brazos. Some had come as mere visitors; some were out of Texas at the time; two had died; and W. C. Blair, because of high water, arrived three weeks too late for the event. Five churches were enrolled in the Presbytery: Bethel (San Augustine), Independence (Prospect), Houston, Austin, and Galveston. John McFarland of the Prospect Church was the only elder present.

By November 30, 1850, when the Presbytery was divided, it had grown to fifteen ministers and twenty-seven churches with about six hundred communicants. All of these save Oak Island Church were located along or southeast of the King's Highway which extended from the Sabine River, by San Augustine, Nacogdoches, and San Antonio to the Rio Grande. Strangely, at the time, there was not a pastor in the Presbytery. Rev. J. W. Miller had recently resigned at Houston; Rev. L. S. Gibson had just been called to Houston and Rev. Joel T. Case to Victoria.

The new Brazos Presbytery was bounded on the east by a line following the Trinity River to a few miles above Dallas and thence north to the Red River, and on the west by a line following the Colorado River to about five miles about Lampasas and thence due west to the Rio Grande. Thus it took in the "Panhandle" which was then over-run by Indians. The Presbytery included the following list of ministers with the post office and the number of communicants in each church. Hugh Wilson (String Prairie, Lee County), Caldwell (10), Mill Creek (11); John McCullough (Galveston) in transit; James W. Miller (Independence), Prospect (20), Washington (26); P. H. Fullinwider (Huntsville), Bethel (25), Point Pleasant (Danville) (9); William Baker (Austin), Austin (30); L. S. Gibson (Hous-

ton) Houston (78); Daniel Baker, Agent of Austin College; Samuel McKinney, Pres. of Austin College; Huntsville V. (25); Galveston V. (53); Columbia V. (27); LaGrange V. (7). Total membership 321.

Following the division, the new Presbytery met for the first time in adjourned session, at Huntsville, December 27, 1850, with three ministers and no elders present. Its first act was to augment its ranks by receiving and ordaining two licentiates, M. W. Staples of the Presbytery of Western District, Tennessee, and Hamilton Scott of the Presbytery of Richland, Ohio. Mr. Staples was then dismissed to Eastern Texas Presbytery, and Mr. Scott was allowed to supply the Huntsville Church. Mr. James Brown was taken under the care of Presbytery as a ministerial candidate.

The next spring, Revs. J. W. Miller and L. S. Gibson with Ruling Elder T. M. Bagby of Houston met in Columbia, April 3, "and adjourned from day to day till it being evident that no quorum could here assemble, adjourned finally to meet in Galveston, April 8, 8½ o'clock A. M.," where John McCullough was teaching. However, in seeking a quorum, they swapped one Houston elder for another. In Galveston, the brethren heard Brother McCullough tell how the Synod of Mississippi had divided the old Presbytery of Brazos, and "Messrs. McCullough and Lillie were appointed to petition the General Assembly for the erection of a Synod composed of the Presbyteries of Brazos, Eastern Texas, and Western Texas." Since the assessment on seven of the churches for the expenses of commissioners to the Assembly amounted to \$65.00, it is not difficult to understand why no elder was elected to go, thus it was the ministerial alternate, Daniel Baker, who was going east as agent for Austin College, who finally represented the Presbytery. In fact, from 1840 to 1846, the Presbyterian Church in Texas was an independent Church; and from 1846 to 1851, the Presbytery of Brazos was represented in the Assembly only twice, by J. W. Miller (1847) and Daniel Baker (1850).

Presbytery adjourned to meet at Houston in the fall, "or at such place and time, with one day preceding, as the General Assembly may designate for Synod to meet." Con-



sequently, on October 29, 1851, Revs. J. W. Miller, Daniel Baker, and Wm. M. Baker, with Ruling Elders T. W. Archibald of Oak Island Church and J. W. Hampton of the Austin City Church greeted each other in Austin instead of Houston. After the selection of Rev. J. W. Miller as Moderator, one of the first acts was to recognize the reorganized Austin Church. This Church had increased since its reorganization on May 26, 1850, by Wm. M. Baker, from five to thirty-eight members, with two elders. Mr. Baker was called to this pastorate. Presbytery installed him on November 2nd, with Rev. Stephen F. Cocke preaching the sermon by request, Rev. J. W. Miller charging the people and his own father, Dr. Daniel Baker, charging the pastor.

Out of ten years' experience the Presbytery knew the difficulty of securing the attendance of a full representation at the meetings of the various church courts. One of the chief obstacles was the expense incurred by such representatives. Hence each church was advised to take up offerings in such ways as it might determine to defray the expenses of its representatives to Presbytery and Synod. Lest this advice be disregarded, after 1852, each minister was required to report on this matter at each meeting of Presbytery.

The Charter of Austin College provided that it should become the property of the Synod of Texas when such a Synod should be organized. Accordingly, the College was transferred to the newly organized Synod. The action was symbolized by the transfer of the college records.

Scarcely two and a half years before this (in 1849), the entire Southwest was shocked by the tragic disappearance of John Limber. The present meeting of Presbytery was grieved by the passing away of Hamilton Scott, who had so recently entered the ministry. Consequently, the brethren opened their hearts and said: "Since our last meeting, death has again invaded our little band; one of the youngest among us died, viz., Rev. Hamilton Scott. Did we not know that we lived under the government of an all wise Providence, we might almost despair, so few, and yet made fewer; the field made vacant which he was cultivating so assiduous-

ly. The family so soon dismantled. But the Lord God Omnipotent reigneth. Since chastisement and love always go together, we may look up even thro. tears, and hope our God has blessings in store for us, for surely have we been bereaved. . . .”

The tragic disappearance in September, 1914, of Dr. T. R. Sampson, lost in the Colorado Rockies, shocked the entire Synod of Texas. His remains were found nearly twenty years later, and the key of mystery was revealed somewhat. Not so with John Limber.

A Pennsylvanian by birth, this fine young soldier of the cross graduated from Amherst College in 1839. He studied theology as he taught school until he was ordained as a missionary to the Creek Indians in 1844. Two years later he came to Texas and settled at Washington, “from which all other ministers had withdrawn their appointments and given up the town as hopeless.” Occupying a little log cabin in a grove, he taught and preached for two years. A union Sunday School was one of his first achievements, and soon a Presbyterian church was organized and a house of worship erected. Within a year he had also organized Oak Island Church and was supplying the Mill Creek Church for part time.

In the fall of 1848 the lonely missionary returned to meet his childhood sweetheart, Miss Emily Messenger, in Louisville, where they were married by Rev. W. W. Hall. They took passage for New Orleans at once, and had engaged passage from there to Galveston. At New Orleans John Limber went ashore to visit the Bible Depository. It was the afternoon of January 29, 1849, and he has never been seen since he left the Depository to rejoin his wife. It is supposed that he was murdered and robbed, and his body thrown in the river. The broken-hearted bride of ten days finally went on to Texas where she taught school for years.

Not so mysterious but no less tragic was the passing away of Hamilton Scott, one of the very few who responded to the call for ministers to come to Texas, made by the Brazos Presbytery. He was born in Martinsburg, Ohio, a

graduate of Jefferson College and Western Theological Seminary, finishing the latter in 1849. The next year he was licensed by Richland Presbytery and came to Texas to be ordained by the Presbytery of Brazos, December 28, 1850. He served the Huntsville church for a time and also taught in Huntsville Male Institute a few months. In September, 1851, he married Agnes, the daughter of Dr. Baker. He passed away in October, leaving his bride of less than a month a widow.

On April 1, 1852, Revs. J. W. Miller, L. S. Gibson, and Wm. M. Baker, with Ruling Elder G. M. Gresham of Washington, answered the roll call of Presbytery in the new frame meeting house at Old Washington. Later Rev. P. H. Fullinwider and Elders T. M. Bagby of Houston and Thadeus Bell of Columbia arrived. Revs. W. C. Somerville, Alexander Fairbairn, and Malcolm Conoley were received into the Presbytery. Conditions were so unsettled at the time that an ad interim committee was appointed to issue letters of dismissal to those desiring them.

Presbytery adjourned to meet at Columbia, May 8, to install Rev. M. C. Conoley as pastor. A second adjourned meeting, following the closing exercises of Austin College at Huntsville, July 1, received Mr. William Allen as a ministerial candidate. Another candidate, Thos. Stone of the Austin Church, was received at the fall meeting, but Candidate James Brown was dismissed to Eastern Texas Presbytery at the same meeting.

The Spring meeting of 1853 brought together six ministers and four elders at Mt. Prospect in the cedar church erected under the supervision of Hugh Wilson. Its timbers had been sawed by hand from the surrounding forests. The routine business of the meeting included permission to Rev. W. Addison Smith to labor in the Presbytery; the reception of Rev. R. F. Bunting with permission to supply La Grange; the reception of L. Tenney, M.D., as a candidate for the ministry, and the enrolling of Centerville Church recently organized by P. H. Fullinwider. The pastoral relation of Rev. L. S. Gibson and the Houston Church was dissolved and he was elected commissioner to the General

Assembly to be held in Philadelphia. He died the day before the Assembly convened. Consequently, a Resolution was passed, "that the body of the deceased be brought to this house at 4 P. M., and that the General Assembly attend the funeral in a body." Rev. Alexander Fairbairn was then called to the Houston pastorate.

An interesting action of Presbytery in reply to an overture of the Columbia church casts some light on local conditions: "Resolved, That this Presbytery recommend to the Churches, in our bounds, that in all elections for church officers, ministers excepted, the vote be confined to the actual members of the Church."

The Presbytery adjourned to meet the following May in Galveston, "the day preceding the meeting of Synod." But yellow fever intervened, so only John McCullough, M. C. Conoley, and Alexander Fairbairn met. After waiting three days, they received Rev. Evander McNair and installed him pastor of the Galveston Church. The following December, the same brethren had a called meeting in Galveston to approve the application of Rev. R. F. Bunting for mission funds, but the yellow fever kept Mr. Bunting himself away from the island city.

Presbytery met at Huntsville on April 6, 1854, just before Synod. All members except two who were teaching attended, with five of the twenty-one churches represented. Five churches were enrolled: Cedar Lake, of which L. Tenney was an elder, Round Top, Columbus, Brazos, and Bannerman's. Other routine business included the reception of Revs. A. E. Thom (assigned to professorship in Austin College) and J. T. Balch, the licensing of L. Tenney, and the dismissal of Rev. Samuel McKinney who was returning to Mississippi. The Presbytery excused itself for its failure to convene the previous Fall at Galveston, "in consequence of the yellow fever prevailing there. . . ."

The most important action was an overture to Synod for the division of the Presbytery. Synod approved the request the following day, thereby creating Central Texas Presbytery, "to embrace all the counties lying north of the north boundary line of Walker, Grimes, Washington, Austin, and

Colorado Counties." This reduced Brazos Presbytery to nine ministers, three of whom were teaching, fourteen churches, and 345 communicants.

There were fifteen meetings of the Presbytery between the time of the setting off of Central Texas Presbytery and the beginning of the Civil War. Fourteen of these were regular stated meetings; one was a called meeting, of which nothing is known because its minutes were lost.

Most of the meetings were rather poorly attended, due either to difficulties of transportation or ravages of yellow fever. The business which was transacted was mostly the ordinary routine of which the reader might easily tire. Ministers were received, installed as pastors, dismissed; candidates were received, licensed, ordained, or dismissed; churches were reported, enrolled, and sometimes dissolved. The chief topics of discussion related to the spiritual condition of the country, the support of the work, the difficulties surrounding all meetings of church courts which made it difficult to secure a quorum, and the assignment of ministers to preaching points.

Twelve ministers entered the Presbytery of Brazos during this period. They were as follows: 1854, W. W. Sharp; 1855, Jerome Twitchell, Daniel McNair; 1856, Joseph Boone, S. A. Hodgeman (who remained a very short time); 1857, James Wilson, H. P. Young (from Methodist Church); 1858, R. H. Byers, J. C. Graham; 1859, R. W. Bailey; 1861, Licentiate John McMurray, Thos. Castleton.

During the same period the following churches were enrolled: 1857, Wheelock; 1858, Galveston German; 1859, Hempstead; 1860, Galatia; 1861, Brenham, Waverly, and Richmond.

More detailed attention should be given a few of the above named ministers. The coming of Jerome Twitchell was the occasion of the establishment of the first Presbyterian paper in Texas. Even before his reception, Mr. Twitchell and J. P. Wilson had issued the first number of the "*Panoplist and Presbyterian of Texas*" from the office of the *Tri-Weekly Telegram*. Hence Presbytery stated:

"The time has fully come when the interests of our Church in Texas demand such a paper: Therefore, Resolved, That this Presbytery heartily concur with these brethren, and they will, as individuals, do everything in their power to promote the circulation of such a paper." Copies of the Resolution were sent to the other Texas Presbyteries. However, this venture did not survive the death of Mr. Twitchell a few weeks later.

Mr. Hodgeman seems to have been a roving type. He appears in several sections of the South, and in less than three years was twice a member of Brazos Presbytery. Being a northern sympathizer during the Civil War, Mr. Hodgeman came to grief because of his public remarks in New Orleans. After a term in prison, he disappeared and his name was finally erased from the Texas roll of ministers.

An interesting overture came before the Spring meeting of Presbytery in 1857. Dr. G. C. Red, the elder of Prospect Church, inquired whether it was right for a Christian to compound interest on a debt, when the interest was not paid, and also whether one church member might sue another to collect a debt. Presbytery replied that the first question dealt with an economic theory on which it could not speak intelligently. But to the second query, Presbytery gave a very lengthy reply showing that it was not only right in some cases, but also a duty, to sue a man who endeavored to avoid paying his just obligations.

The Narrative Report, which was an important feature of every meeting of Presbytery, was written by Daniel Baker in the Spring of 1857. As it so graphically describes conditions at the time, it is given here in part:

". . . our Churches are comparatively few and feeble. Some are growing, but none are flourishing, owing, it is thought in some measure, to the fact that the tide of emigration does but partially pass over our bounds, and most of our ministers are unable to give themselves wholly to the work of the ministry. . . . We are sorry to say that during the past year we have sustained a serious loss by deaths and removals. The attendance upon the preaching of the Word is generally good in most of our Churches, and in some are flourishing Sabbath Schools.

"Austin College . . . . is at this time in a flourishing condition; and although only a few of the students are professedly pious, yet in orderly conduct and gentlemanly deportment, they do honor to the institution. An interesting Bible-class is held every Sabbath . . . . conducted by one of the professors who manages to make it popular with nearly all of the young men of the College.

"In several of our Churches weekly prayer meetings are held and pretty well attended. The Boards of our Church are beginning to claim more attention; and, in some of our Churches, systematic plans are being adopted to render more effectual aid than in time past. In Galveston much has been done in a pecuniary way to promote the cause of Christ." (Mention is made of the Bible Depository for Texas in Galveston.) . . . "In conclusion, we would say that within our bounds are lights and shadows, some things in which we rejoice, and others over which we have much cause to mourn. But this we will say, we are in a frontier state, we labor under many disadvantages, we want more ministers, and must send up to our more favored brethren the Macedonian cry, 'come over and help us.' Daniel Baker."

Two years later, the Narrative Report lamented still further the deplorable conditions which abounded; and laid at the door of an indifferent eldership much of the blame. Consequently the ministers were instructed to preach on the office and duty of the eldership.

An interesting complication arose in the affairs of one of the churches of the Presbytery when the Stated Supply refused to fellowship with the only elder of the church on the ground that the elder had married his deceased wife's sister. Presbytery sought to handle the matter by offering the elder a letter of dismissal to another church. Fortunately, in due time, the Book of Church order was changed to strike out the section dealing with the case. And so the matter was settled.

The Presbytery adjourned in the Spring of 1861 to meet in Galveston the following December. By that time the blockade had made Galveston an undesirable place. However, Presbytery met in Houston on October 4th, on call of the Moderator. Then having changed the time and place of meeting, it severed connection with the General Assembly in the North, and elected representatives to attend

the Assembly called to meet in Augusta, Georgia. It also approved the ex-temporized committee of Missions at Columbia, South Carolina, and urged its people "to do their utmost in this our day of peril and necessity to furnish means . . . for the vigorous prosecution of our missionary work."

A second church was organized in Houston, October 5, 1861, in response to a petition of five members of the First Church.

The next ten years were fraught with many trials for the Presbytery of Brazos. A spirit of gloom early settled over the religious work, but the Presbytery did not miss a meeting until after the War, when yellow fever prevented two meetings, one in 1865 and one in 1867. The last epidemic carried off one of its pioneers, Rev. P. H. Fullinwider. Another of its leaders, Rev. R. W. Bailey, passed away during the War.

However, the brethren did not grow entirely discouraged. Some reënforcements came in from time to time, both ministers and new churches. Navasota, organized in 1867 chiefly from former members of Old Washington church, and Bryan, in 1868, were the most important churches organized during the period. There was much concern during the War for the religious welfare of the soldiers. At one meeting \$4000 was raised among the members of Presbytery for the support of army chaplains. In the Spring of 1864 Presbytery resolved that, "in compliance with the spirit of this act of Congress, this Presbytery does now adjourn until 9 a. m. tomorrow." The "act of Congress" had set apart a day of "humiliation, fasting, and prayer with special reference to the unhappy state of our country." The citizens of the community were invited to meet with the Presbytery to pray for the armies, rulers, and churches of the whole country.

The missionary work of this period was distributed among the various pastors; but due to the unsettled conditions and shortage of funds, it was nearly 1870 before much was done along this line.



In 1866 the War was over, but it did not take the Presbytery long to decide its future relation to the General Assembly. In no uncertain terms it determined to remain with the Southern Assembly, and warned churches against divisive influences that might be introduced from the North. The Narrative of the year breathed resignation and hope, while calling upon every minister to labor as a missionary. The next year Rev. D. J. H. Hutchison wrote, "The great changes in the social and political condition of the country have greatly affected the spiritual condition of the people. The loss of property, the wreck of fortunes, the scattering of families and the cloud which hangs over the future have cast a gloom over all the prospects of the country. . . . Many are unduly absorbed in efforts to recover what they have lost, while a few stand firm in the Lord, hoping for better days, and firmly trusting that God will yet bring light out of darkness."

In 1869 Presbytery met in Navasota, April 1, and received Sidney F. Porter and William Boyd as candidates for the ministry. It also installed Rev. W. C. Somerville pastor of the Houston Church. Presbytery was beginning to gird itself for advance. That fall it took pleasure in the report of its evangelist, R. H. Byers, that he had visited six churches in three months, preached seventy times, and taken collections totaling \$186.80 for benevolences. The Narrative declared: "The gloom which has hung over the land for the last few years is gradually passing away, and the people are engaging in their temporal and religious duties with more heartiness. But the harvest is great while the laborers are few."

The next Spring nine of the twelve churches reporting declared that they had paid their ministers in full. Moreover, contributions to every one of the benevolent causes of the Assembly showed a material increase. Still conditions were not perfect by any means, as may be seen from the fact that ministers and churches were required to report at each meeting for several years more as to their faithfulness in performing their respective duties. A fair estimate of the financial picture of the time appears from the con-

trusted offerings to Sustentation. In 1869 eight churches gave \$174; in 1870 six churches gave \$176; in 1871 four churches gave \$112; and in 1872 nine churches gave \$198. At the same time, in this last year the churches gave \$205 to Foreign Missions and \$299 to Education. There were twenty-one churches on the roll at this time.

There was also a notable increase in additions to the churches. No statistics on this are given until 1874, but the Narrative Report of that year is very significant. "Fourteen of our churches have been revived, mostly under the visitation of ministers 'two by two' ordered by Presbytery. At the last meeting of the Assembly, we had 965 communicants. During the past year 250 additions to our churches. . . ."

Those who hear the varied discussions about vacancy and supply today will be interested to learn what a problem the ministers and churches of an earlier day faced in this respect. With them it was a question of securing settled pastors for all churches, and few meetings of Presbytery failed to discuss this important problem. The "two by two" deputation was one solution which was adopted. This was the time when "poachers" from the North drifted South, and preyed upon the work in Texas. Some of them may have been earnest and sincere men, just as many who came later into Austin Presbytery were, but at least some of them were wolves in sheep's clothing. One instance gave Brazos Presbytery much trouble. A man by the name of Martin appeared and was actually allowed to supply one of the churches. He was later unfrocked for drunkenness, and it was then discovered that he was just on the point of carrying the church he supplied into the Northern Presbytery. This, with the prevailing low moral tone of the day, induced Presbytery to keep all the closer watch over its congregations.

In 1875 it was proposed to hold a Sunday School convention in the Presbytery, probably the earliest attempt in the Synod. The interest in Sunday Schools was further exhibited in a request made by Presbytery to the Commit-

tee of Publication to include in the Earnest Worker the Uniform International Series of Lessons. It appeared that only three schools were using this magazine.

There was much rebellion in the Presbytery against what was called the "commissioners' fund." More than once efforts were made to secure a per capita tax to relieve this burden on the local work. Eventually Brazos Presbytery instituted the tax; in 1875 it was thirteen cents per member to cover all expenses of the fund for commissioners to the Assembly and for the Stated Clerk.

At one time during the seventies, Presbytery had four candidates for the ministry, but only William Boyd finished his preparation and was ordained. One other notable candidate, however, quickly passed from one stage of preparation to ordination. This was Ruling Elder Donald McGregor of Houston. He was first licensed, and shortly thereafter ordained, because Presbytery judged him so well suited to the work of the ministry.

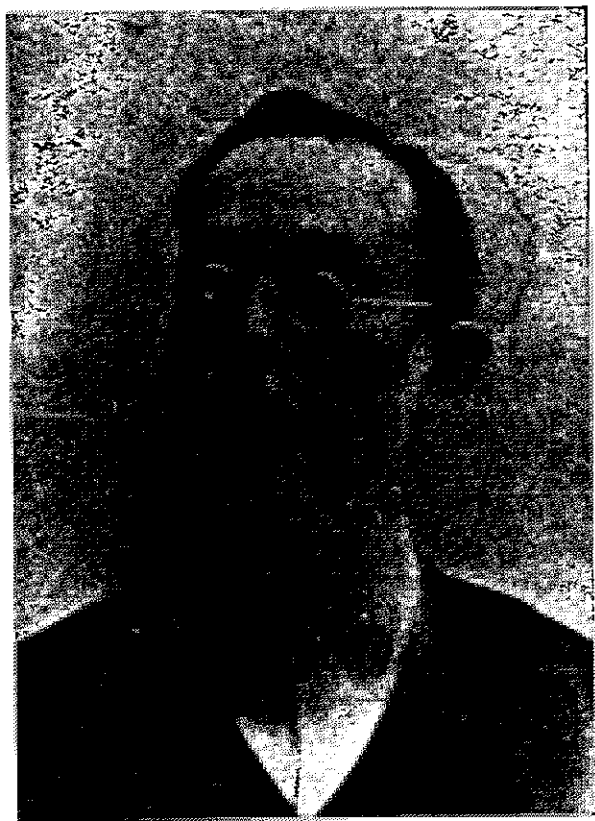
As Austin College was being moved out of the bounds of the Presbytery, a request went up from Presbytery praying that the property at Huntsville be turned over to it. One member of Presbytery, Rev. W. H. Vernor, was interested in establishing a school "for educating Texas females," and this may have influenced the request.

It will be seen that the work of this Presbytery, from which all the other Presbyteries sprang, does not present any phenomenal features. In the quarter of a century from 1875 to 1900, the population center of the State was rapidly shifting southwest and north. Yet there was a steady growth, and the Presbytery tried to keep apace. Houston soon became the most influential center, but its position was not so overshadowing as it has become in later years. But after 1900, and particularly after 1910, the excellent harbor and railroad facilities of this section of the Texas coastal plain began to attract population. Then came the rapid growth which has at last made Brazos, though one of the smaller Presbyteries in point of area, the third largest in membership, and the only Presbytery which is making an attempt to carry its own entire home mission work with-

out outside aid. By 1935, the Presbytery numbered forty-three ministers, forty-six churches, six thousand nine hundred and ninety-six members, with contributions totaling \$34,189 for benevolences and \$129,208 for current expenses.

In the autumn of 1935 Brazos and Eastern Texas Presbyteries were merged. Synod's Home Mission Committee had recommended several years previous that some change be made in Presbyterian lines to secure more efficient work. As a result Synod appointed a committee to make recommendations; but after two years of discussion, nothing was done beyond another action by Synod promising to look with favor on any move of the individual Presbyteries which might achieve the end sought. Acting in concert, Brazos and Eastern Texas Presbyteries started the machinery by which Synod was finally asked to unite the two bodies. Synod placed its blessing on the new organization, and it began life as a new and enlarged Presbytery of Brazos on November 18, 1935. The merger places the Presbytery only a little behind the larger Presbytery of Western Texas in point of membership. Those most intimately involved believe it will also make a more effective working unit.





**Rev. S. F. Tenney**  
**Fifty Years Pastor and Leader in East Texas.**



**Rev. Wm. K. Marshall**  
**Forty Years Evangelist and Pastor**  
**in East Texas.**

## CHAPTER III

### THE PRESBYTERY OF EASTERN TEXAS



THE Presbytery of Brazos, including all of Texas, had been organized in 1840 with three ministers and one ruling elder. Ten years later, after the division, the Presbytery of Eastern Texas began its career with three ministers, W. H. Singletary, Phenuel W. Warrener, and John M. Becton. The three ruling elders were James Bradshaw of Emmaus, T. W. Templeton of Gum Springs, and S. W. (or J. W.) Davis of Marshall. There were about two hundred communicants scattered among eleven churches. Its territory was that portion of the State lying east of the Trinity River as far north as the present site of Dallas County.

According to the directions of the Synod of Mississippi, the Presbytery met at high noon on January 28, 1851, at Marshall. Rev. P. W. Warrener, the oldest minister present, called the meeting to order and led the brethren in prayer. The parliamentary rules recommended by the Assembly of 1821 were adopted. Presbytery then received Rev. M. W. Staples, who had been received as a licentiate from the Presbytery of Western District, Tennessee, and ordained by the Presbytery of Brazos just one month previous.

Mr. Staples reported a new church organization which he had effected at Golden Rule, in Rusk County, while on his way to Presbytery. It was enrolled as soon as it was known that the Church had adopted the Confession of Faith, and Dosker Shaw took his seat as its representative. Licentiate J. D. Sharpe, M.D., acting elder of the Emmaus Church, had previously received licensure from Brazos Presbytery in 1844; he was now ordained.

Having thus speedily enlarged the new Presbytery, its organization was completed by the election of Rev. M. W. Staples as Stated Clerk and Deacon Drury Field, of Marshall, as Treasurer.

The further actions of the court were largely routine but significant of what demanded attention in those days. Ministers were appointed to hold meetings at San Augustine, Rusk, and Jefferson, resulting in church organizations at the two latter places. Any minister was forbidden to preach more than six months in a church without Presbyterial permission, but each was urged to enter into the pastoral relation where practical. The brethren enjoined themselves to preach once a year in each congregation on Sabbath observance and on one of the five points of Calvinism, not forgetting to emphasize catechetical instruction. Finally, Presbytery resolved to cooperate with the various Boards of the Assembly, and adjourned.

During the next nine months, the Presbytery convened three times. An adjourned session held at Marshall on April 5th made provision for collecting church building funds and made recommendations to the Board of Domestic Missions. Special provision was also made for colportage work in the Presbytery. A called meeting was held at Palestine, September 19th, to change the time and place of the fall meeting to avoid conflict with Synod. Consequently, the regular fall meeting was held the next day, with four ministers and five elders present. Three churches were enrolled: Rusk, organized by Becton and Sharpe; Bethlehem, by Becton; and Jefferson, by M. W. Staples.

The Presbytery's first judicial case must have provoked some mirth at this Session. A certain woman in the Marshall Church who had been "a seeker" in the Methodist Church, joined the New School Presbyterians organized by Rev. Mr. Gallaher. Later she became a member of the Old School Presbyterian Church, organized by Warrener. She denied the doctrine of regeneration and purposed joining the Episcopal Church. The Session quite naturally wanted to know: (1) If she were a member of the Presbyterian Church, and (2) If so, was she subject to discipline? (3) Should she be expelled? Presbytery settled the matter by answering the first question in the negative.

The Presbytery overtured the Synod of Texas to consider establishing a synodical paper and promised its sup-



port. It further exhibited its interest in human enlightenment as well as its amazing faith by adopting the following Resolution:

“Whereas, it is the firm conviction of this Presbytery that the Church of Christ is the educator of the people, and that it is her imperative duty, enjoined by her great Head, to make provision for the proper training of the rising generation; and whereas it is of the utmost importance to the interests of the Church to establish schools and colleges, in new and promising fields. Therefore, Resolved: That a committee be appointed to inquire into the advisability of a Presbyterian Male Academy . . . .”

A committee was appointed, consisting of Revs. J. M. Becton and M. W. Staples, with Elder John A. Smith. These, with D. Shaw, C. M. Adams, and T. Branderman, became Trustees of the Presbyterial Academy, which was located at Gum Springs, Rusk County, because “it is a healthful location and free from the vices and temptations common to villages.” Two years later, we find a committee reporting that they had examined classes in the Academy in Arithmetic, English Grammar, and Latin, and that “they had given evidence of correctness and thoroughness.” There is no later reference to this educational venture.

Financial matters were always acute. Ministerial support was at best precarious. The Presbytery appointed a committee to visit one church which had failed to pay its Stated Supply according to its promise. It then made a standing rule which remained in force for some years whereby, at roll call, the ministers were required to testify as to the faithfulness of their charges in paying their stipends, while elders reported on the faithfulness of the ministry in the discharge of their duties. Presbytery displayed its foresight by advising churches to purchase manse sites while land was cheap.

The above standing rule was not a dead letter. For at the next meeting, Presbytery, after dismissing W. H. Singletary to Harmony Presbytery, invoked the rule. The three ministers then reported that they had preached according to appointment and that their stipends were paid in full. The five elders present reported that, “the ministers

had been faithful in the discharge of their duties." This seems to have been quite an improvement. On April 7, 1851, the Rev. M. W. Staples had been installed at Marshall and Golden Rule Churches—the first pastor in the Presbytery. At that time, however, in view of the churches' delinquency in the payment of their stipend, Presbytery had declined to recommend them to the Board of Domestic Missions until they had assumed the indebtedness to their ministers.

The initial move of the Presbytery to secure colporteurs for distributing literature must have borne fruit, for the fall meeting of Presbytery, November 19, 1852, at Jefferson commended the colporteurs, Dr. Sloan and D. H. Set, to the confidence and support of the people. On the other hand, it exhorted the colporteurs to report any stray Presbyterians they might find. Three ministers and two elders, attending this meeting, augmented the ministerial force of the Presbytery by taking Licentiate R. H. Byers, of Madison Presbytery, Indiana, under the care of Presbytery and ordaining him as an evangelist.

The next meeting of Presbytery, March 21, 1853, at Church Hill, Rusk County, was so elated over its expansion that the question of dividing the Presbytery was discussed. Nothing was done about it, however, and the question did not come up again for a generation. At this meeting, the Rev. John Bell was received from Holston Presbytery, Tennessee, and Licentiate M. J. Wallace was received from New Brunswick Presbytery, New Jersey, and ordained. Candidates A. J. Loughridge, of Tombebee Presbytery, and James Brown, of Brazos Presbytery, were received; the former to be licensed (and ordained a year later) and the latter to continue his studies under Rev. J. M. Becton. The first three proved excellent timber for frontier work; but James Brown, after transferring the seat of his studies to M. W. Staples' supervision, was finally dropped from the Presbytery. Two new churches, Church Hill, Rusk County, and Bethel (later Mound Prairie), Anderson County, which were organized by J. M. Becton, were enrolled at this meeting.

This discussion on the state of religion always occupied a prominent place on the program of Presbytery in those days. It was summarized in the Narrative Report, which said this year: "The report from several churches within our bounds is favorable. While among some of our churches there is coldness and worldliness. . . . ; some have felt the reviving influence of the Holy Spirit."

The following preamble and resolution, adopted by the Presbytery at its next meeting testifies eloquently to the fact that worldliness is a besetting sin, not only of our own day, but also of those gone by:

"Whereas, the desecration of the Sabbath, the amusement of dancing, and the sale and use of ardent spirits, exists to an alarming extent in our country, Therefore,  
"Resolved:

"1st, That all unnecessary visiting, feasting, traveling are plainly contrary to the Sacred Scriptures which say 'Remember the Sabbath Day to keep it holy,' etc. And that we urge our Sessions and members to discountenance all such or other violations of the Sabbath.

"2nd, That the practice of attending balls and dancing parties, or that of parents sending their children to dancing schools as considered by men of the world is inconsistent with the conduct of professors of the religion of Jesus Christ: and that we, as officers of the Church of Christ, feel it to be our duty to oppose and discourage both of these practices, as being highly injurious to those engaging in them, and an occasion of great reproach being brought upon the cause of our Redeemer.

"3rd, That the sale and use of ardent spirits has been and is still a very great curse to our country and our fellow men. And that it is time for the friends of humanity as well as of religion, to use every possible exertion to arrest the progress of this evil which is carrying off its thousands annually, destroying both soul and body, and reducing to poverty and wretchedness many helpless women and children.

"Resolved 4th, That we hail with joy the success which has attended the efforts of some of our Sister States, in arresting the progress of the destroyer. And we hope that at no distant day, our own State may enjoy the same blessing.

“Resolved 5th, That we will use our best efforts in opposing the evil and in advocating the passage of what is called the Maine Liquor Law or such laws as seem best adapted to arrest the evil so soon as possible.”

A somewhat similar pronouncement occurred a year and a half later. Sabbath desecration was apparently rife, and the attention of Sessions was called to this evil again and again in the years that follow.

J. M. Becton had passed away during the summer of 1853. However, four of the seven ministers and five elders from the nine churches answered the roll call at the meeting at Larissa on October 15, 1853. A. J. Loughridge was assigned to Mr. Becton's field for a few months, and steps were taken to install R. H. Byers pastor of Palestine and Bethel Churches. Dr. J. M. Ewing was elected colporteur, and Rev. M. J. Wallace Stated Clerk *pro tem*.

However, a year later, most of this work was undone. Presbytery, meeting at Palestine on October 10, 1854, dissolved the pastoral relation of Mr. Byers and his churches as well as the longer pastorate of M. W. Staples, who was dismissed to the Presbytery of Dane, Wisconsin. Mr. Byers, who was elected Stated Clerk in place of Mr. Staples, had as one of his first duties the enrollment of Alto Church which he had recently organized.

The next meeting of Presbytery appointed a historical committee, consisting of Revs. Byers and Sharpe, to prepare an historical sketch of the Presbytery. The action does not appear to have passed the stage of resolution, however; another recruit, Licentiate W. H. Rice of Vincennes Presbytery, Indiana, was ordained to serve the Palestine and Bethel Churches.

Fresh recruits continued to arrive through the year. Rev. John Anderson of Ouachita, Presbytery, Arkansas, and Licentiate R. F. Taylor of Vincennes Presbytery were added to the roll, the latter being ordained at the fall meeting. The same session enrolled the Longview Church, organized September 22nd by M. J. Wallace, and erected a committee on systematic benevolences. The Narrative, in summing up

the state of religion, said: "Considerable additions have been made to several of our churches, and . . . the prospects . . . seem to be more cheering."

In some respects the meeting of Presbytery at Marshall, April 5, 1856, was notable. Six ministers and seven elders—a unique ratio—were present from first to last. Rev. W. K. Marshall, long a pillar of the Presbytery and the Synod and Stated Clerk of the Presbytery for many years, presented a letter from the Presbytery of Arkansas and was received. This was an event appreciated only in later years. Another notable occurrence was the enrollment of the Dallas Church, organized early in February by R. H. Byers, with eleven members including one elder, E. P. Nicholson. This Church requested aid in the support of the Rev. R. F. Taylor. The church agreed to raise \$400.00 for him to labor in Dallas and in the County. The request was granted, and so began the congregation which was destined to become the largest in our entire Church.

Three churches were renamed about this time. Holly Branch took the name of Hickory Hill Church (1854); Bethel was changed to Mound Prairie Church (1856); and Mt. Olivet became Larissa Church (1857).

The Marshall Presbytery (1856) adopted a document which cast some light on the conditions of the day. It relates to benevolence offerings: "In order to have efficiency in our benevolent operations, it is recommended that the Session of each Church, at the beginning of the year, decide how many and what subjects shall be presented to the Church for contributions, and at what time they shall be presented; that it shall be the duty of the Session to see personally every member of the Church, and solicit contributions from each to be paid at the stated time for taking up a public collection, at which time it shall be the duty of the minister to present that cause publicly to the congregation."

For the third time in six years, in the fall of 1856, Synod reviewed and approved the Minutes of Presbytery. The first meeting of Synod had approved all Minutes to

that date, and advised their transcription in a suitable book, but it was four years before Synod had an opportunity to see how its advice was heeded.

That same autumn, the Presbytery was saddened by its first case of discipline. Meeting at New Danville, Rusk County, on October 17, 1856, the opening sermon was preached by Rev. W. C. Dunlap, of the Presbytery of Texas, New School—presaging the reunion of the Old and New School forces, which was soon to take place in Texas. Five ministers and two elders attended to the minor details of routine and then adjourned to meet at Church Hill on October 21st, where they were joined by another minister and two more elders. There Presbytery brought to trial a brother who was charged with dishonesty, mendacity, refusal to support the Gospel, and making contradictory statements. (The trial record covers six pages.) The first three charges were dismissed, but Presbytery wrote it in the record, “. . . that we consider his conduct, considering his office and position, as calculated to bring a reproach on our religion, and that he be admonished to be more prudent in the future.” The Moderator publicly admonished the brother. Thereafter, Presbytery went in a body to Henderson, where the hospitality led the brethren to select it as the next place of meeting. The Narrative for that spring was prepared by R. H. Byers, and said: “But few of our churches are represented. Of those represented, your committee is glad to say our cause is steadily although slowly advancing and strengthening. There is an increase of piety and an increase of contributions to the various Boards. We have, on the whole, when we review the past, great reason to be encouraged to go forward trusting in the Saviour’s promise . . . .”

Mr. Byers attended only one more meeting of Presbytery. At the fall session, October 31st, at Mound Prairie, he was dismissed to the Brazos Presbytery, a loss no doubt keenly felt by his brethren. But it was the hour for changes. Rev. A. J. Loughridge departed for Central Texas Presbytery, and the next spring Rev. R. F. Taylor, who had been laboring at Dallas, was dismissed to Madison Presbytery,

Indiana. These losses were compensated somewhat by the reception of Rev. Edward Ellis from Ebenezer Presbytery, Kentucky. The next fall he was dismissed to Red River Presbytery, Louisiana. Rev. W. K. Marshall succeeded Mr. Byers as Stated Clerk.

The next autumn meeting, October 28, 1858, at Rusk, rejoiced in the organization of Science Hill Church, in Henderson County, with twenty-five members including three elders. This, the work of Rev. W. H. Rice, proved quite the largest congregation organized any time during the first fifteen years of the Presbytery's life. Two more additions to Presbytery were noted at this meeting, Licentiate T. M. Carter, from Transylvania Presbytery, Kentucky, and Mr. John I. Kilgore, who was accepted as a ministerial candidate. The spring brought two more recruits, the Rev. W. C. Dunlap from Texas Presbytery (New School) and Rev. J. C. Graham from Brazos Presbytery. Mr. Graham reported a church recently organized at Moscow, called Long Cane, with thirteen members including one elder. At this meeting too, for the first time, the Stated Clerk was allowed money for expenses. The sum was ten dollars for the year.

Already war clouds had begun to loom, and the repercussions could be heard in Texas. Yet, strangely in the Minutes of Presbytery there are few direct references to the conflict. However, the dark shadow of its trouble lies like an invisible heavy burden upon the history of the next fifteen years. The meetings of Presbytery were poorly attended and sometimes entirely omitted. There was a restlessness evident in the moving about of the ministers from place to place. There are frequent references to the apparent lack of interest in the affairs of Presbytery. Until the very end of the Reconstruction Period, there was little advancement.

During this period (1859-1873), new churches were organized: At Magnolia (1860) by E. H. Moseley; at Georgiaville, Lamar County, Green Hill, Titus County, (1860) and at Webster (1861) by E. H. Green; at Jefferson (1861) by W. C. Dunlap; at Paris, Honey Grove, and

Sulphur Springs, (all in 1862) by J. S. Parks; at Canton (1863-67) by P. W. Warrener, and one at Neches; at Tyler (1870) by W. N. Dickey and S. F. Tenney; at Riley Springs, Pleasant Valley, and Fairview in Hunt County, (1870) all by C. M. Shepperson; at Winsboro (1871) and at Harmony, near Alto, Sherman, and Mantua in Collin County (1872), by R. E. Sherrill; at Augusta in Houston County, by S. F. Tenney, Boston by J. S. Moore, Harmony Hill by James Knox, and Bonham by C. M. Shepperson; Sevala Church at Troupe (1873) by W. W. Brimm, and Longview reorganized by W. K. Marshall. Magnolia Church was dissolved in 1869, Webster and Neches in 1871, and Mound Prairie in 1873.

This period likewise saw many changes in the membership of the Presbytery. Of all the men who came into the Presbytery prior to 1859, only P. W. Warrener, W. K. Marshall, John Bell, and J. D. Sharpe were still in the field in 1873. W. C. Dunlap spent nearly ten years in the Presbytery but departed in 1867 for the Presbytery of New Orleans. However, some notable new faces had appeared. S. F. Tenney, who had come as a licentiate from the Presbytery of Augusta in 1868, spent his life in the Presbytery, serving as Stated Clerk for a long period, and doing notable work as a pastor and evangelist. C. M. Shepperson, who came from the Presbytery of East Alabama in 1867, left a string of churches to seal his evangelistic zeal. W. N. Dickey, coming as a licentiate from Concord Presbytery, North Carolina, in 1869, long held a place of leadership. Not all the new timber was so notable. Some proved a very poor grade, and were soon rejected or floated on to other fields. The following is a list of other men received and dismissed from 1859 to 1873:

- 1859 T. M. Carter, licentiate from Transylvania Presbytery, Kentucky,
- 1860 James Knox, licentiate from East Alabama Presbytery,  
E. H. Green (died 1864) from Memphis Presbytery,  
A. N. Wright from Associate Presbytery of New York,  
W. J. Lane, candidate from Gum Springs Church,



- M. W. Wallace, dismissed to Ouichita Presbytery, Arkansas,
- 1861 J. C. Graham, dismissed to New Orleans Presbytery,  
J. S. Park from Memphis Presbytery, dismissed to Memphis in 1864,
- 1864 Hillery Moseley, dismissed to Central Texas Presbytery,
- 1869 A. P. Silliman from Tuscaloosa Presbytery, Alabama,  
A. Shotwell, dismissed to Memphis Presbytery,
- 1870 R. E. Sherrill from Central Mississippi Presbytery,  
J. S. Moore, licentiate from Tuscaloosa Presbytery, Alabama, ordained and installed pastor at Jefferson Church,
- 1871 O. P. Starke from Indiana Presbytery,  
A. M. Hassell as candidate from Cherokee Presbytery, Georgia,
- 1872 T. H. Skidmore from the Cumberland Church,  
Henry McDonald from Mississippi Presbytery, dismissed next year to Central Texas Presbytery,
- 1873 A. P. Smith from Tombechee Presbytery, Mississippi,  
P. H. Hensley (first native Texan to enter ministry) and  
J. H. Wiggins of Orange Presbytery, both licensed,  
W. S. Johnson, licentiate from Memphis Presbytery, dismissed same year,  
W. W. Brimm from Atlanta Presbytery.

The last meeting of Presbytery before the War between the States was at Green Hill, at 2 o'clock P. M., on April 4, 1861. It was poorly attended, due to excessive rains. Strangely, there is no reference to the impending storm in the nation, soon to disrupt the Church. Only routine business engaged the attention of the presbyters. But before the next meeting at Henderson, on October 10th, war was in progress. Also, the General Assembly had met and passed the famous Spring Resolution. The outcome of this was that Eastern Texas Presbytery took action similar to that of other Texas Presbyteries and of Synod—they withdrew from the Assembly.

The Minutes of the next three years contain little but routine business. There was some disturbance over the loss of the Spring Minutes of 1862, but "the brethren who were present last spring then stated that they did not think any items of special business were transacted at that time."

An echo of war appears in the order of Presbytery to sell all books of the Board of Publication still in Presbytery's hands, for five times the invoice price, in currency of the land. At the same time Presbytery replied to a communication from Rev. M. H. Smith regarding the appointment of chaplains: "Having heard that the General Assembly of our Church has undertaken the work of furnishing a missionary to every brigade in our army, we most heartily and cordially respond to this glorious enterprise and rejoice in the opportunity of aiding in this great and good work. . . ."

In the fall of 1866, the old problem of ministerial support called forth expressions of regret, "that the churches have failed to a considerable extent to comply promptly with their engagements to their ministers," and the Benevolences. They reminded them that: "Giving is as much a duty as praying or attending the means of grace, and cannot be neglected in any individual case without injury."

They added: ". . . . And should any of the members neglect or refuse to do their duty, in this respect, they have so far disregarded the obligations of christian life, as to call for the discipline of the Church.

"That the standing Rule of Presbytery, requesting each Session to send up in writing once a year a written statement of settlement with their minister be regularly enforced, and that these statements be called for at every spring meeting of Presbytery."

They further resolved: "That a written statement be made out by the Session once a year of the whole amount of money, and the objects to which it has been appropriated, and that this statement be read from the pulpit."

By 1867 conditions had mended somewhat. Yet it was scarcely two years since the close of the War, so Presbytery sought to stir up pure minds by way of remembrance in the following words:

"Presbytery is compelled to record with sorrow the fact that some of the ministers belonging to Presbytery scarcely attend its meetings and we very much fear have neglected the appropriate work of the ministry. They never

report to Presbytery either by letter or otherwise and we know nothing as a Presbytery what they are doing or why they neglect the meetings of Presbytery. Very few of our Churches are represented by elders. In consequence of this state of things, Presbytery is always small and frequently have no quorum and its very existence is threatened. . . .”

The same session of Presbytery instructed the Stated Clerk to write all the absent brethren and advised Evangelist W. K. Marshall “to visit all our churches and urge them to be represented at our Spring meeting and all subsequent meetings.” Consequently Dr. Marshall was enabled to report to Presbytery, April 8, 1868, at Henderson, “an encouraging state of things in most of the churches visited by him.” The Presbytery elected its patriarch, P. W. Warren, Moderator, and then showed its forward vision by creating a Presbyterial Committee on Domestic Missions, composed of Dr. Marshall and J. S. Graham, M.D. Six months later this committee presented a plan of operations, in the following language:

“Whereas this is an entirely missionary field and all our churches are feeble and will require the united influence of several churches to afford support for one minister, Therefore,

“1st, Resolved—That our Standing (Ex. Comm.) Missions cooperate with ministers in arranging for ministerial support, so that each minister may receive at least \$600.00 per annum.

“2nd, Resolved—That where it is necessary, two or more Churches be united in support of one minister.

“3rd, Resolved—That each minister be directed to preach on the subject of church sustentation once every year, adopt some systematic plan for contributions to Domestic Missions and that this money be paid over to the committee of Missions. . . . .

“4th, Resolved—That at the fall meeting each Church be required to report in writing the whole amount contributed for ministerial support, and for benevolent objects, the number of members in the Church, and necessary facts to give Presbytery full knowledge of its condition.

“5th, Resolved—That the committee of Missions be clothed with all authority necessary to carry out all the details of this important work,” etc.

Licentiate S. F. Tenney, who had just been received, heard this report, as well as the report that revivals of religion had occurred in five of the churches. This was indeed a stirring hour for one to enter the fellowship of the Presbytery, in which he would have such a large part. Six months later he was ordained, and a year later he appears on a committee, with W. K. Marshall and I. Sturdevant appointed, "to draw up a concise statement of the wants of our Presbytery, of the prospects of support and of the difficulties to be encountered," and send it to the religious press. This injunction grew out of a general discussion at the fall meeting in 1869, which also led Presbytery to form itself into an ad interim committee, "to obtain more ministers to labor within their bounds and provide the means for their support."

There were more ways than one of getting a church organized. One of these was to have a meeting of Presbytery in the vicinity. Presbytery met on March 31, 1870, in the Methodist Church at Tyler. Before Presbytery adjourned, the Tyler Church had been organized and N. S. Brooks was enrolled as its representative. There were only eight members and one elder to launch this congregation which is now one of the strongest in the State. W. N. Dickey and S. F. Tenney were the guiding spirits in the organization. It is hardly to be wondered that youthful Tenney was chosen to succeed Dr. Marshall who resigned as Stated Clerk at this meeting.

The Narrative of this meeting recites both joys and sorrows: "Circuses are largely attended and patronized, even in many cases by members of the Church and their children; though few of our own membership have been led away into this temptation. The churches that are supplied are making commendable efforts to support the Gospel at home and abroad. In two instances, the negroes have the Gospel preached to them by our ministers and several of our churches have special gracious visitations of the Holy Spirit." The ministers were instructed to preach on the subject of intemperance, reading the acts of the Assembly on the subject.

Heavy rains and high waters so impeded travel that only three ministers and one elder reached the Cumberland Presbyterian Church in Paris on April 3, 1871, four days late for the spring meeting of Presbytery. Under the leadership of Rev. S. F. Tenney, the Sessions were enjoined to heed the Assembly's recent deliverances touching valid baptism, evangelistic labor, systematic benevolences and Sunday Schools (See Assembly Min. 1870). Replying to the Assembly's committee on evangelism, Presbytery said: ". . . We very much need the labors of at least two evangelists. Of about 42 or 43 counties embraced in the territory of this Presbytery, about 30 of them have no Presbyterian (O. S.) preaching. Several important railroads are being built through our territory and population is flowing in, making the necessity more imperative for an additional force in our ministry. Much has been done by several of our ministers in addition to the work of their regular charges; but the distances between the groups of Presbyterians is so great and the means of transportation so limited that it is impossible for the limited force on the ground to do the work. We pray the Church to send us more evangelists."

Thus the early evangelistic ardor of the Church gave signs of recovering from the paralysis induced by the War. It was also bearing fruit. The committee on narrative reported at this same meeting that, at Green Hill, under the ministry of Rev. R. E. Sherrill, forty persons were hopefully converted, seven being negroes. At Crockett, Rev. S. F. Tenney had received twenty on profession, and had begun an interesting work among negroes with the help of his elders. Five were added to the Jefferson Church, and the Paris Church had been reorganized. One pastoral relation had been established, and three other churches were calling pastors. Sunday Schools were being established and more churches were conducting prayer meetings. Yet many churches were without the preached word. "May the Lord of the harvest send more laborers into this part of his vineyard."

Rev. C. M. Shepperson, who was evangelist of the Presbytery for over a year, resigned late in 1870 due to ill health and to the fact that he had received but \$400.00 salary altogether. At the fall meeting, October 26, 1871, at Crockett, Rev. R. E. Sherrill was chosen for this position for a year at \$1200.00 (specie) salary. The Narrative related: "Over 100 have been added to the membership of the Churches during the last six months (one-sixth the entire membership of the Synod of Texas in 1851). Two churches have adopted the plan of taking up Sabbath collections as a part of their worship. . . . Sabbath Schools are conducted in more than half of the churches. . . . We have to lament that some of our churches are so remote and our ministerial force so small that we have not received reports from them." Letters calling for pastors were read from several Sessions.

One historic pastorate had been established the previous spring, that of Rev. S. F. Tenney, at Crockett. By the next spring, Rev. A. P. Silliman had been installed at Marshall. The hearts of all were gladdened by the organization of four new churches, the arrival of three new ministers, and the increase of 242 members, with a growing disposition to support the Gospel. Yet the neglect of family worship and prayer meetings was a matter of great concern. "Still we feel that the Lord is smiling upon our humble efforts and cheering us in our work. The tide of emigration is steadily rolling in upon us; and we hear the cry, 'come over and help us.'"

Meeting the next fall, November 4, 1872, at Larissa, eight ministers and seven elders said, in their Narrative: "The field already supplied has not only been cultivated assiduously, but aggression has characterized our feeble efforts." Only modesty could have inspired these men to speak of "feeble efforts." The previous six months had added one minister and four new churches to the Presbytery. Moreover, the Committee on Sustentation was empowered to provide all churches with preaching by assigning to each minister the supply of one or more vacant churches for a month. This practice was continued for years.

Interest in the local work did not exclude the vision of the larger work of the Church as a whole. As the Reconstruction days began to fade, we find more and more of each meeting of Presbytery given over to the consideration of Assembly's Home Missions, Foreign Missions, etc. The contributions were small, but for that matter, so was the number of contributors. As late as 1877, only five churches contributed to Foreign Missions, and the total amount was \$75.35. But as early as 1872, an adjourned meeting of Presbytery at Palestine, during the meeting of Synod, gave attention to the Assembly's instructions to cooperate with the Assembly's Executive Committees.

Yet, so urgent was the need at home that the work of the Presbytery continued to hold the center of attention. Regarding its general work, the Presbytery noted in its Narrative of the spring meeting, April 3, 1873, at Sulphur Springs, that there were "nine preachers fully in the work, two infirm, two intransitu, one teaching, one without charge and five laboring within our bounds yet not connected with our Presbytery." A growing desire for the stated means of grace was evident; catechetical instruction in home and church and liberality were increasing.

The following Resolution, unanimously adopted at this meeting speaks for itself: "Resolved, that Presbytery expresses its cordial approval of the work of Rev. S. F. Tenney and the Crockett Church among the freedmen in their field of labor and urge all our churches, as far as they may have ability and opportunity, to engage in this kind of missionary work." This advice must have borne fruit, for the work among negroes in this section was probably the most distinctive of any Presbytery in Texas; it resulted in the organization in 1888 of the Presbytery of Texas, composed entirely of negro churches.

It would be easy to exaggerate the importance of this work which was never large so far as mere numbers go, yet we are warned in Sacred Writ not to despise the day of small things. The first negro church was organized at Crockett, with seven members and one elder, in November of 1876. A year later, out of this church came J. A. Turner,

the first negro ministerial candidate of the Presbytery. By 1879, another church had been organized near Crockett, and in December of that year, Presbytery ordained W. M. Viney, the first colored Presbyterian minister ordained in Texas. The Rev. J. T. Paxton, the first white Presbyterian ordained in Texas, was present and took part in the ordination.

About the same time, Rev. Robt. McCoy was laboring diligently among the colored people, both at Crockett and Palestine. He passed to his reward, however, in 1879. But the work which had begun in such a small way received this notice in the Minutes a few years later: The "work among our colored people is slowly extending. We now have 7 colored churches, 5 colored ministers, and 76 colored communicants. The growth in this department of our work and our small resources in men and means, after all these statistics show a growth that compares well with that of our white churches."

In 1888, four ministers, one licentiate, and seven churches were dismissed to form the Presbytery of Texas, according to the plan of our Assembly. Since then, Eastern Texas Presbytery has given advice and aid to their colored brethren, but has had no organized colored work. The Mary Allen Seminary for colored girls, at Crockett, was later established by the Northern Presbyterians to help further this work.

The fall meeting of 1873 received Rev. A. P. Smith from Tombebee Presbytery, Mississippi, and made arrangements to install him pastor at Dallas on December 2nd. Mr. P. H. Hensley, the first native Texan to enter the ministry, and Mr. J. H. Wiggins, of Orange Presbytery, North Carolina, were received and licensed at this meeting.

Eastern Texas Presbytery closed its first quarter of a century of history in 1876. Only two of its charter members were still living, P. W. Warrenner and J. D. Sharpe. Warrenner was not able to attend Presbytery this spring, and three years later passed to his reward. But Sharpe, though tardy, was among the thirteen ministers and seven elders who welcomed Rev. H. B. Boude to the Presbytery and



joined in an overture to Synod that Rev. J. W. Miller, the only survivor of the first Synod, should be asked to preach the anniversary sermon at the next meeting of Synod.

In the Presbytery there were now twenty-six ministers and about fifteen hundred communicants in thirty-nine churches; two of them (Dallas and Marshall) had over one hundred members each. The growth of the last five years had been little short of phenomenal. The Narrative of 1874 is quite characteristic of the period:

“Revivals of great interest have been enjoyed at Crockett, Longview, Clarksville, Paris, Tyler, and other points at which precious souls were added to the Church. Nearly every church reports accessions, some of them considerable; at Dallas more than 100, Clarksville 27, Crockett 41, Marshall 40, McKinney 21, Tyler more than 30, Palestine 4. More than 420 additions to the various Churches in our bounds are reported. Four Churches have been added to our Roll. The Church buildings of Dallas, Sherman, Tyler, and Paris have been completed. A growing interest among the people is manifested in every part of our work and the work of the Presbytery is more and more completely organized. Moreover, all this work exhibits unmistakable signs of solidity and health. Gradually Presbyterianism, especially in the middle and northern parts of our territory, assumes a settled, assured fixedness. The great work goes on and while the aged fathers . . . who remember as yesterday the days when the question of a quorum always settled the place of meeting, rejoice to see their prayers answered and the harvest-time already come, we must regard this as still seedtime and grapple with the work still to be done.”

Presbytery met on September 15, 1888, at San Augustine, to celebrate the semi-centennial of the San Augustine Church. Dr. W. K. Marshall and Rev. S. F. Tenney, in two historic addresses, reviewed the history of half a century. They called attention to the fact that in the territory of the original Presbytery there were now thirty-six ministers and one hundred churches.

However, in the twelve years since 1876 significant changes had occurred. In November 1878, Dallas, Collin, Grayson, and a few other Counties were removed by Synod to form the new Presbytery of Dallas. In November, 1879,

Synod cut off all the territory north of the Texas and Pacific Railroad, to form the Presbytery of Paris. Yet, by 1888, with nineteen ministers, sixty churches, and fourteen hundred communicants, that part of Eastern Texas Presbytery which remained had doubled its strength and nearly equalled the strength of the undivided Presbytery twelve years before.

Five years later the Minutes of Presbytery record the receipt of a legacy of property in Palestine, from Mrs. Hughes, the daughter of Daniel Baker. It was to be used in assisting candidates for the ministry, giving preference for those attending Austin College. This legacy, the Hughes Fund, which is still intact, has aided many students over the rough financial straits of their preparation for the ministry. Thus the spirit of Daniel Baker lives on.

In 1896 another major change was made in the Presbyterial boundaries by transferring a number of churches to Paris Presbytery, viz., Golden Rule, Alpine, Longview, Center, Kilgore, Tyler, Bethesda, Lindale, Mineola, Bethel, Canton, Athens, Science Hill, and Shelby Memorial. The change also took away five ministers, among them the patriarch, W. K. Marshall, S. M. Tenney, the son of Presbytery's Stated Clerk, and Nestor. The same year, however, another son of Dr. Tenney's, W. C. Tenney, was licensed to preach, and the Rev. F. E. Robbins began his long term of service in Beaumont.

The turn of the century found the work of the Presbytery beginning to shape itself along lines which we would recognize today. Interest in a Presbyterial school revived, but nothing came of it due to the Synod's program; though a girls' academy was maintained for a time at Tyler. There was an increasing interest in benevolence with \$1311 contributed to all causes; yet twenty-five churches contributed nothing. The Home Mission budget of the Presbytery was \$548 in 1901, but the Assembly's committee was still matching three or four dollars to one raised in the Presbytery, and the budget was merely an ideal. There was an awakened interest in Sunday Schools and young people's work as well as in women's organizations. There were thirteen

Sunday Schools, with an enrollment of one thousand and fifty-eight; two Westminster Leagues with a membership of fifty-eight; and five women's organizations with ninety-three members, though only one of these was a missionary society. The Women's Presbyterial Union was not to be organized until the spring of 1909, and the well-wrought young people's plan of work was yet a generation in the future. But the seed was being sown. We read of Sunday School Institutes where the Presbytery spent as much as a day considering plans and methods of work, the forerunner of our training schools and conferences.

The statistical report to Synod in 1901 revealed the following information: fifty-two churches, eleven ministers, two licentiates, one candidate, seventy-two elders, and thirty-nine deacons; the number of communicants is not mentioned, but the next year there were one thousand, four hundred and fifty-two, there having been seventy-five additions on profession of faith, one hundred and fifteen by letter, twenty-four adult baptisms, sixty-eight infant baptisms, and one thousand, one hundred and twenty-seven scholars in Sunday School. The contributions for 1901 were \$1,498 for benevolences, and \$7,480 for local expenses.

A church was organized at Port Arthur in February, 1900, but six years later Presbytery dismissed it and the Jacksonville Church, both on their own request, to the Presbyterian Church, U. S. A. The action caused considerable discussion, and was not definitely settled for several years. The Assembly approved the action but not the method employed. However, Presbytery had acted entirely without precedent, so it could hardly be blamed for some errors.

Rev. E. T. Drake was installed pastor at Orange in January, 1907. This marked the beginning of the rise of this Church to a position of leadership in the Presbytery. The Lutchers and Starks, members of the Church, and liberal contributors to the local work, were chiefly responsible for the erection of a beautiful new church. Particularly during and following the War, when the town of Orange had a phenomenal growth, the Church attained its peak of over eight hundred members, the largest in the Presbytery

both in membership and contributions. More recent declines in the lumber business, which seriously affected a large part of East Texas, also caused a sharp decline in the Orange membership, but it is still one of the strongest churches in this section.

The same year that Rev. Drake came to Orange, dissensions arose in the Beaumont Church resulting in a division. This was not finally healed until just before the Rev. T. M. Hunter came to the pastorate of the present Westminster Church, which was formed in 1922 by the union of the two divisions of the early dissensions. A Presbyterian union of women's societies was formed in 1909. It has continued to grow and develop until today it includes seventeen societies, doing a splendid piece of constructive work in East Texas.

The years of 1901-26 were years of consolidation and expansion. At no time was there any phenomenal growth. In fact, the number of churches decreased, but the number of communicants increased to three thousand, four hundred and eighty-seven in thirty-one churches, with two thousand, nine hundred and seventeen Sabbath School scholars in sixteen schools. That year saw three hundred and nineteen additions on profession of faith and two hundred and three by letter, while contributions compared with the earlier days were: \$77,408 for benevolences and \$62,742 for current expenses.

This was just about the peak of the Presbytery's development as far as statistics show. The next year the Assembly changed the basis of counting the membership, so that only active members were reported. Therefore, there was a radical drop in numerical reports of membership. Three years later, though the educational pledges had largely been paid, the depression was beginning; this radically decreased contributions.

But the nine years following 1926 were not unfruitful. The outstanding feature of these years is the development of the young people's work and the Home Mission work in the south end of the Presbytery. The latter is a monument to the vision and energy of Rev. W. A. Zeigler, who came

into the Presbytery in 1923 as evangelist. A self-supporting church in Port Arthur, organized in 1924, and three smaller churches in Beaumont, are the visible evidences of this development.

Miss Margaret Angus had worked as a Sunday School missionary for several years prior to 1927; but the launching of the young people's work along its present lines dates from that year when Miss Kate Payne Owen entered the field as Director of Religious Education. This work was under the supervision of Rev. J. F. McKenzie, pastor at Nacogdoches and Presbyterial chairman of Religious Education. That summer, at Nacogdoches, a conference was held under difficulties. The next year Miss Reba Winson came into the work as Director of Religious Education, remaining five years. The conference was moved to Livingston and later to Camp Bill Stark, forty-five miles north of Orange. It has become a regular part of the year's program. In 1935 an Intermediate Conference was added. Hundreds of young people have been reached by those meetings, and a complete Presbyterial organization has been built up, out of which have come seven ministerial candidates in the past three years.

**THE ALABAMA INDIANS.** One familiar figure of later years has not been mentioned. It is that of the Rev. C. W. Chambers, the present Nestor of Presbytery. For over forty years he has labored in its bounds, thirty-six years of the time as spiritual guide of the Alabama and Coushatta Indians, located in Polk County, seventeen miles east of Livingston. None else could so effectively introduce us to this prime mission service of the Presbytery. Hence we have turned to him for the information which follows.

Our story begins with the expedition of De Soto. About 1540 he found the Alabamas living near the middle of the present State of Mississippi. With characteristic cruelty he enchained some of the tribe and compelled them to guide him to imaginary large deposits of gold.

Little more is known of the tribe until about 1795, when we find them living peaceably with the French who had settled largely over that section. The French had employed

them to assist in building a fort called Toulouse, at the juncture of the Talapoosa and Coosa Rivers, in what is now Alabama. When the French saw that they could no longer hold the country against the advancing English settlers, they withdrew, and the Indians awoke one morning to find their friends gone. They burned the fort and their own heavy belongings and then began a sad flight which did not end for two generations.

They went down Mobile River in canoes and crossed Mobile Bay. Somewhere on its shore they camped, and there the old Chief Tamashita Mingo died, with these parting words: "It is good to live, but when death comes, one must meet it like a man!" Surely this was not the speech of an utter heathen. Probably some Christian sentiments had been imbibed from the French. Soon the tribe moved to a site about a hundred miles north of New Orleans where they remained for several years.

About 1800 a hunting party came to Texas and roamed from place to place in the southeastern section of the province. Finally they settled on a 1280-acre tract granted by the Legislature through the influence of Sam Houston, who visited them several times while they were living at Peach Tree Village in Tyler County. This was in 1854.

Though they are distinct tribes with different languages and different traits, the Coushatta tribe has long been associated with the Alabamas. The Coushattas came to Texas before the Alabamas, settling in three separate villages on the Trinity River in San Jacinto County. Though they came in contact with the Alabamas, they were not always on friendly terms. More recently the relation between the tribes has improved, partly because of religious influences and partly due to intermarriage. The Alabamas seem to have had a higher moral tone. At the time of the Texas Revolution, there is a marked difference in the behavior of the two tribes. On the advice of Sam Houston, the Alabamas held aloof from the struggle, but the Coushattas aided the Texans on more than one occasion, particularly supplying provisions to refugees and aiding them in crossing the Trinity River.

The first contact of the Presbyterians with this tribe was truly providential. About 1880, on a missionary journey through Polk and Tyler Counties, Rev. S. F. Tenney lost his way and came upon the Indians, with whom he spent the night. He found that they were without religious instruction though they had some hint of a religious faith in the true God whom they called Abba Mingod, Chief in the Sky. Yet they were actually without hope and without God in the world, keeping the old pagan customs inherited from their fathers. In the spring meeting of Presbytery, 1880, Dr. Tenney sought the approval of Presbytery for securing a missionary to the Alabamas.

Rev. Mr. Currie and his wife entered upon the work in the fall of 1881. They were robbed on their way to take up the work. While they found ready listeners, the Chief suggested, after the first service, that the boys amuse the visitors with a game of ball.

In time some of the older members of the tribe came for baptism. Among them was the Chief, John Scott, who lived as a Christian until his death in 1913. Soon a Presbyterian Church was organized with officers duly elected and installed. The late Chief Charlie Thompson, whose Indian name was Sunkee, described to Mrs. Currie the change which Christianity wrought in his people: "Before the missionaries came it was like a dark night with no stars or moon in sight, but after they came it was like a beautiful moonlight night." Later he came to know that the Sun of Righteousness was arising over his people.

Shortly after the coming of the Curries, through the efforts of an elder of the Livingston Church, Judge T. M. Crosson, aided by Thos. S. Freeman, the County Clerk of Polk County, a public school was obtained for the Indians and the missionaries became the teachers. Though there was no immediate connection between the school and the Presbyterian Church, the two have worked side by side through the years to christianize and educate the people. One dark spot clung to the tribe, the use of intoxicating liquor. Before the missionaries came, it was the universal testimony that they often gave themselves up to orgies of

drunkenness which were destroying body and soul. This accounts in large measure for the depleted numbers. In time this was largely eradicated, though even yet some of the boys of the tribe are sometimes tempted by the wiles of the bootlegger and liquor dealer. Difficulties were not confined to the tribe alone. Among a certain rough element in that section violent opposition arose to the missionary work, and before this was overcome, it became necessary for the Curries to withdraw.

For several years, different members of Presbytery supplied the Church, chiefly Revs. T. Ward White, S. F. Tenney, and F. E. Robbins, besides certain ministerial candidates including W. C. Tenney, and W. F. Junkin. Through the solicitations of Mr. White, funds were raised for building a frame chapel, most of the work being done by the Indians, directed by a carpenter of the neighborhood. This structure served for over forty years until the new church was recently built, the gift of the Texas Synodical.

The Curries left in 1886. Rev. W. A. Jones came to the work in 1890. He was a man of great zeal and piety. For eight years laboring among the people, he left a church of one hundred members at the close of his ministry. It was not required that Indians secure the civil sanction of their marriages, but they came always to their spiritual guide for the blessing of the Church.

During this time Mr. Currie died and Mrs. Currie returned to help in the school. For years, a part of her salary was paid by the Presbytery.

In 1900, after earnest solicitation, Rev. and Mrs. C. W. Chambers undertook the Indian work. They were to have charge of the day school, and Mr. Chambers was to shepherd the church. He soon realized the necessity of some medical knowledge, so he took a correspondence course in nursing, Mrs. Currie helping provide the funds. He completed the course in 1910. Mrs. Chambers, who began work in the school at once, has continued in this capacity until today she is teaching the third generation of children.



Under the ministry of this noble couple, the church grew to one hundred and fifty members with a Sunday School of more than two hundred. The tribe has ceased to degenerate, and the last few years has begun to gain in numbers once more. From time to time evangelistic meetings have been held at the church; and for a time the Presbytery's religious education worker, with the aid of some of the young people of the Presbytery, conducted a vacation Bible school each summer. Only those who have lived close to this work can ever know what consecrated effort, in the face of great handicaps, has attended it. Early missionaries lived in Livingston and had to journey back and forth. With the aid of the Indians, the Chambers built a home just outside the reservation. It was burned and another house was erected in 1910.

In 1911, a new school was erected near the church, most of the funds being given by liberal Presbyterians, while the Indians did the work. But it was 1920 before the government began to furnish substantial aid. In that year the school was granted "state aid" on a par with other schools meeting certain requirements. In 1921, through the efforts of Congressional Representatives, the national Congress appropriated \$5,000 for a school building with domestic science rooms and other modern equipment; this was completed the next year. Meantime, in 1925, through the interest of Clem F. Fain, Jr., of Livingston, the tribe, having been without a chief for thirteen years, was led to elect a new chief, Charles Murphy Thompson. Shortly thereafter, he was taken on a visit to Washington. As an outgrowth of the visit and the influence of friends, Congress appropriated \$35,000 to buy additional land, thus placing the Indians in better physical surroundings. New homes were built for them, and additions were made to the school plant. An agent was appointed. From this time forward more and more interest has been shown by various groups in the development of the tribal life.



**Rev. Joel T. Case**  
**Pioneer in Western Texas Presbytery.**

## CHAPTER IV

### THE PRESBYTERY OF WESTERN TEXAS



ON NOVEMBER 30, 1850, when the Synod of Mississippi divided the Presbytery of Brazos, all that territory "south and west of the Colorado and Passogone rivers, the Passogone and Colorado rivers to be the Eastern and Northern boundaries to the 31° North Latitude, thence a line running due North to the 32° of North Latitude, thence due West to the Rio Grande," was designated "The Presbytery of Western Texas." Consequently in obedience to the order of Synod, W. C. Blair, S. F. Cocks, and J. T. Case met in Victoria at high noon, April 3, 1851, with Ruling Elder A. H. Phillips of Victoria and organized by electing W. C. Blair, Moderator, and Joel T. Case, Clerk.

Immediately they received and ordained Licentiate Humphrey Rogers of Tuscaloosa Presbytery. They completed the examination and reception of Rev. James Wallis of the Cumberland Presbyterian Church, which the Presbytery of Brazos had begun. During the afternoon Elder Franklin Beaumont of Lavaca appeared; on the next day Pliny R. Fleming of Green Lake Church, recently organized by Cocks and Blair, was enrolled; and on the third day Miles S. Bennett of Live Oak Church (Clinton) was welcomed.

The most important action of the Presbytery was the appointment of a committee of six "to enquire into the expediency of establishing a Presbyterian College or institute." This led to the establishment of Aranama College, whose history will be found in the chapter on Texas Mexican Industrial Institute. But other actions included an attempt to create a presbyterial fund by assessing each of the seven churches—Lockhart, Live Oak, Brownsville, Victoria, Green Lake, Lavaca, and Indianola—from ten to twenty dollars each. An attempt was made to improve local conditions in the churches by requiring each congregation to "appoint" a deacon, and making it a rule that each Ses-

sion should submit a written report at the fall meeting of Presbytery concerning the spiritual condition of the church and the way it had discharged its duty to its minister; while each minister was to report on his own faithfulness to his charge. On their own request, the ministers were required to preach at nine promising places at their own expense; they were also ordered to preach on Home and Foreign Missions, the Bible Society, and the Sabbath.

At the next meeting, the brethren were keenly disappointed to learn that only Victoria had "appointed" deacons, but the ministers and elders present promised to attend to the matter at once. Steps were taken to reimburse John McCullough for his expenses the previous year when he attended the Synod of Mississippi as the representative of the undivided Brazos Presbytery. Rev. Hiram Chamberlain applied by letter for reception into the Presbytery, but he was advised to appear for examination.

Twice during that first year, a quorum failed to appear for a meeting. Such was the case at Austin, when Presbytery was to have met in connection with Synod. On that occasion, however, steps were taken by Revs. Case and Cocke, with Elder J. T. Storey, to remedy the situation by receiving Rev. N. P. Charlot from Brazos Presbytery, in order to secure a quorum for the organization of the Synod. They then enrolled the San Antonio Church, which had been organized by McCullough, and but recently reorganized by Daniel Baker, and Bethany Church organized by Case on the same day.

There was no Presbyterian Church at Goliad, but Presbytery went there for its third session to look over the location of its proposed college. The committee had recommended Goliad for the location of this institution and Lockhart for an academy. Much of the time of the Presbytery was spent in the discussion of the college and its location, and Goliad was finally designated. The meeting also resulted in the organization of a church at Goliad and the reception of two ministers, Revs. Jno. McRae of New Albany Presbytery and John F. Balch of Arkansas Presbytery.

Presbytery adjourned to meet at Huntsville during Synod. However, Synod lacked a quorum and only one member of Western Texas appeared, so the fall meeting was held at Gonzales, the youngest church of the Presbytery. Wm. Craig of that church was one of the four elders present.

Revs. J. M. Connelly of Cincinnati and John T. Balch of Arkansas Presbytery were received at this meeting, and the Seguin and Cibolo churches were enrolled. (Two Balchs are mentioned here, with a striking similarity of name. While little is known of the first mentioned, John T. Balch figured extensively in Central Texas Presbytery later.) Presbytery heard with interest the report of its first commissioner to the General Assembly, Miles S. Bennett, and ordered the Treasurer to pay fifty dollars on his expenses. Rev. Hiram Chamberlain, who had twice requested admission to the Presbytery without his personal attendance at the meeting, once more assured the Presbytery that he agreed completely with the Standards of the Church, and prayed for admission, pleading the dangers incident to such a long trip to Presbytery as a reason for heeding his request. And at last he was enrolled *in absentia*.

It is interesting to note how much the Presbytery was disturbed by reports of dancing, card playing, "games of chance," circuses and theatre parties, Sabbath visiting and travelling by members of the church. A warning against these was ordered to be sent to each church, with the instruction to discipline the guilty members.

Presbytery was concerned for the spiritual welfare of the "colored people" and urged every effort to secure their attendance at divine worship as well as special services suited to their "condition and capacity."

Little of importance occurred in the next three or four years, except the discussions about Aranama College, whose history is fully given elsewhere, and the reception and dismissal of ministers and enrollment of churches. Two or three men came, perhaps in response to the Presbytery's appeal; but having looked on the field, they departed. Others came to stay. Among these were Revs. Addison Smith,

installed at Lockhart in 1853, and J. M. Cochran who supplied Indianola the same year. The San Marcos Church was enrolled in 1853 and transferred about two years later to the New School Presbytery of Texas. Cedar Creek, Texana, and Concrete churches were enrolled in 1855. The same year two candidates for the ministry were received; but in a few months one was transferred to the New School Presbytery and the other fell by the wayside.

In 1855 some question arose about Presbytery's sincerity of purpose in maintaining Aranama College at Goliad. Mr. Blair, who was so deeply interested in this project, introduced a resolution appealing for the sympathy and confidence of the churches in the school. The next spring Presbytery committed itself once more to maintaining this school.

Some conception of the support which these early westerners enjoyed may be gained from a survey of the reports of 1855. Mr. Smith at Lockhart received \$130 from two churches supplemented by \$250 of mission funds; Rev. R. McCoy of Cibolo received \$500 with a \$100 supplement; Rev. R. F. Bunting in the City of San Antonio had the munificent salary of \$500 with \$300 mission aid.

The fall meeting of 1856 went to Lockhart. J. T. Storey had previously appeared as the only representative of the Lockhart Church, but another staunch Presbyterian family had immigrated to the town from Virginia. At this meeting, Wm. McCurdy was enrolled from the Lockhart Church. Thus began a long and intimate connection which this family has maintained with the Church and Presbytery. Many of its members have occupied positions of honor both in the congregation and in the Presbytery.

The meeting of Presbytery was a spiritual feast in those days. It often began on Wednesday or Thursday and continued until the middle of the next week. The Stated Clerk observed at this session that there was preaching twice daily, at eleven o'clock and at "early candle lighting," with communion of the Sabbath attended by members of sister churches. It was a time to be remembered, for soon the ranks of Presbytery were sadly broken by the loss of

four members. One elder and two ministers were called home within the space of six weeks, and another minister entered the Episcopal ministry. However, Revs. R. F. Bunting and E. Graves were added to the roll.

The general laxity of congregations toward the work of the church at large brought a sharp reminder from Presbytery that each session was expected to have a representative at Presbytery or an excuse for his absence; while each congregation was urged to contribute something, however small, to the Church Boards.

It was this meeting of Presbytery which accepted the property of Rio Grande Female Institute. Thus Presbytery found itself with a real educational system, a school for boys and one for girls, both with a missionary purpose. It was to suffer many things because of these schools, but at last it did reap at least a financial reward from the Institute, when it sold the property in 1927 and placed the returns in its Equipment Fund.

Rev. J. M. Wilson came into the Presbytery in the fall of 1858, just in time to welcome Mr. George Victor Macdonald of San Antonio as a ministerial candidate. Mr. Wilson became chairman of a committee to formulate the reply to a query from one of the churches. It was regarding a member whose wife, having been left across the water for a year, refused to come and bring his children to him, even when he sent the money. This man then married again without getting a divorce. Presbytery held the man had treated the marriage tie as lightly as had his faithless wife, and was consequently subject to discipline. The committee report presents a high and spiritual conception of marriage which this generation might well ponder. Possibly it was this problem which led Presbytery to set apart the first Saturday in December as a day of fasting and prayer, "wrestling at the throne of grace for the blessing of God in the revival of his work throughout all our bounds."

The Presbytery received quite a number of accessions in the next year (1859). John Dix was taken under care of Presbytery. Rev. J. H. Frost of Bloomington Presbytery (N. S.) was received to supply Corpus Christi; Licentiate

Matthew McFeaters, of West Lexington Presbytery, Kentucky, was ordained to supply Gonzales, Rev. Geo. K. Scott, of Washington Presbytery, Pennsylvania, was received to supply Lockhart; and Dr. J. E. C. Doremus, the new President of Aranama, was commended "to the kind civilities of the christian public." The joyous news of the proposed advisory Committee at New Orleans gladdened the hearts of all. By the next year, the Advisory Committee had become a fact; but it was so hedged about that the Presbytery adopted the report of a committee, of which Elder J. A. Brackenridge was chairman. It emphasized the need of the southwestern field, and appealed to the parent Board not to leave it to struggle alone, as this might cancel the very benefit of the new Committee. Mr. Brackenridge, who had been a member of the Synod which approved the establishment of the Committee and of the General Assembly which brought it into being, was qualified to write the report, for he knew the intent of those who desired such an agency.

In the spring of 1859 Bethany Church was dissolved because of removals. This was the first church to be dissolved. But two years later the vacancy on the roll was supplied by enrolling Kemper City Church, organized by J. T. Case and E. Graves. At the same session, Rev. Thadeus McRae was received from Louisiana Presbytery, and began his stormy career at Lavaca. The clouds of war were already hanging low; in fact, Sumpter had been taken ten days previously and the Presbytery thought it wise not to send a commissioner to the Assembly. McRae dissented from this action. But when the "Spring Resolutions" had been adopted by the Assembly, and Presbytery met in July, 1861, while deferring action on sending delegates to the Southern Convention called for Atlanta the next month, it did adopt a very strong paper denouncing the action of the Assembly. McRae was chairman of the Committee which drew up the Resolutions.

Thus, it came about that, when the fall meeting of 1861 convened at Gonzales, the future relation of the Presbytery was the chief topic of discussion. After excusing Rev. R. F.



Bunting, because he was a Chaplain in the Confederate Army, a committee of five was appointed to draw up recommendations of this important question. While they debated, Elder George C. Moore was taken under the care of Presbytery as a candidate, and suitable resolutions were adopted concerning Rev. James Wallis, deceased. Then the Committee reported and recommended that Western Texas, like several of her sister Presbyteries, separate from the General Assembly of the United States of America and send commissioners to the meeting at Augusta, Georgia.

Rev. R. F. Bunting and Elder A. H. Phillips were elected to attend. Rev. T. McRae begged to dissent from all these actions.

Though the Presbytery met regularly during the War, it was unable to transact much business beyond the ordinary routine. The affairs of its two schools were virtually turned over to the respective Boards and the Presidents. References occur more and more frequently to the men in the army and the work among soldiers.

Probably the most interesting series of events occurred in 1863. In the spring, the Presbytery dismissed Rev. J. M. Cochran, who had been at Victoria for some time, to Brazos Presbytery, receiving in turn Rev. John McMurray. Thus, two of the men who later organized the Austin Presbytery, U. S. A., were members of this Presbytery. After beginning the examination of Geo. C. Moore for licensure, McRae, the other of these two men, presented the Narrative which was adopted. It says in part:

“ . . . . . Those things should humble us before God, and cast us in importunate prayer for help divine. Nevertheless we gratefully acknowledge that God has not forsaken us. We have some tokens of His love and presence. Almost all the churches supply their colored people with the stated means of grace. No sad defections have occurred; and in many churches the tone of piety is evidently increasing. These are times of calamity. The hand of the Lord is upon us, trying our faith, and we should render Him the praise that it has not failed. Our humble prayer is that God may continue to overshadow us with His wings, and that our people may hide them under His pavilion till these calamities be overpassed. T. W. McRae.”

Calamities were gathering for Brother McRae. The next spring a special committee appointed for the purpose reported as follows: "Whereas it has come to the knowledge of this Presbytery through what we conceive to be reliable authority, that our heretofore respected and dear brother, Rev. Thad. McRae, has forsaken his flock and gone into the Federal lines, under circumstances calculated to destroy his usefulness within our bounds, and being reproach upon the cause of Christ, therefore, Resolved, That we record our disapprobation of his course, expressing the hope that he may yet confess his fault, until which, his name shall be omitted from our roll."

This action brought the reproof of Synod, with the result that Presbytery struck out the clause, "and gone into the Federal lines."

With the fall meeting of 1865, at Gonzales, the reconstruction period had begun. Rev. J. T. Case, after fourteen years' service as Stated Clerk, begged that, on account of the infirmities of age, he be excused. Rev. G. C. Moore, who had been ordained the previous year, was elected in his place. Incident to this change, it was observed that the treasury had been emptied by the surrender of Lee; \$136.85 in Confederate money was worthless, and the Treasurer was exonerated from any blame in the loss, but directed to turn over the \$4.75 in specie to the Stated Clerk for his salary. It was a time of uncertainty and unrest, so the ministers divided the vacant churches among themselves, agreeing to see that all had some preaching services.

However, the difficulties of financing the work were not so readily disposed of. The next meeting of Presbytery, after dismissing their brother, Rev. R. F. Bunting, who had served as Chaplain with Terry's Rangers during the War, to Nashville Presbytery, set itself to solve this problem. A donation of \$125.00 from the Southern Aid Society of Louisville was gratefully acknowledged. Presbytery commended Mr. James Weis of San Antonio, who was on the point of going to Europe, to combine business with an effort to secure funds to complete the San Antonio Church and other buildings in the Presbytery. The next year, Rev.

N. Chevalier was appointed to lay the needs of the Presbytery before the country at large, through the *Presbyterian Index* and any other agency that might be expected to yield results. The Advisory Committee of New Orleans, of which Rev. J. Leighton Wilson was Secretary, had been converted during the War into an Executive Committee of Domestic Missions, and then changed to the Committee of Sustentation. There was some hope of aid from that source, which in time was realized, but not at once. However, the appeal may have had some influence in directing Dr. Wilson's attention to a tour of Texas that year. Another year found conditions somewhat relieved, for five churches were remodeling or building houses of worship.

In the fall of 1868, Presbytery met at Hallettsville, and noted the absence from the bounds of Presbytery without permission of Rev. J. McMurray. As a matter of fact, he had not attended Presbytery for at least two years; in July of that year, he had joined with McRae and Young of Galveston in organizing Austin Presbytery. However, another year transpired before his name was stricken from the roll.

At this time two negroes applied for advice to Presbytery, desiring to know whether Presbytery could confer upon them any more power in dealing with their own people. Presbytery replied by referring them to the sessions of the churches where they resided.

The fires of evangelism were beginning to glow once more. Rev. N. Chevalier, who was serving as an evangelist, passed away in less than a year. This session of Presbytery had the joy of organizing a church at Hallettsville before adjourning. Each year a representative of the Committee of Sustentation was visiting Texas. In 1868-69 this representative was Dr. A. A. Porter, who became pastor of the First Southern Church of Austin the next year. His presence led to such a discussion of the mission work of the Church at large, in the meeting of 1868, as most of these present had never heard. It also led to the appointment of a committee to cooperate with the Assembly's Committee on Sustentation and Domestic Missions, consisting

of Rev. J. D. Porter, with Elders W. G. Venable, A. T. Hensley, and S. J. Paine. Rev. J. M. Wilson was chosen evangelist in place of the deceased Chevalier.

The year 1869 closed thirty years of service of W. C. Blair in the Presbytery. His age was not mentioned at the meeting, but he was given leave to attend Presbytery at his own will, a silent tribute to his noble service now nearing its end. He had moved from his home at Green Lake some years prior, and his removal left the little congregation there so handicapped that this session of Presbytery closed its history by dissolving the church. At the same time, it showed optimism by commending the churches to labor with the colored population, and by requiring the evangelist to visit destitute places that the Gospel might be preached to all. An echo of the financial difficulties remains in the requirement laid on the ministers to preach on the support of the ministry. Further, churches were urged to the formation of the pastoral relations as speedily as possible. The next Fall the same question of the regular ministrations of the Word came up again, and officers were admonished to gather the people for worship, even in the absence of a minister.

The Spring of 1870 found Presbytery taking note of the efforts of the Committee of Sustentation to raise the stipend of active ministers up to \$750 per annum. The Narrative noted that "the general condition of things is encouraging. There is some religious interest in various places." However, the Presbytery was not overburdened with funds; for when it was assessed \$30.00 for printing Synod's Minutes, it replied that it did not favor printing the Minutes.

The next Spring closed the twentieth year of the Presbytery's existence. It now had twelve ministers and twenty-six churches, thirteen of them vacant. With sorrow the brethren learned that Mr. Wilson, the evangelist, had received but \$330.00 during the previous six months, and joined in expressing their appreciation of his self-denying labors. It was resolved, "That Presbytery has heard with great pleasure the report of the Evangelist, and rejoices in the tokens of Divine favor that accompany his labors."

They then lifted up their hearts, "thankfully acknowledging the kindness of the Great Head of the Church, in sending us three ministerial brethren during the past year; but still our fields, white to the harvest, in their desolations, cry to the Church at large, 'Come over and help us' brethren, send us more ministers ready to endure hardness as good soldiers of Christ, young self-denying men. The fields in Texas are vast."

The pioneer period of Western Texas Presbytery was swiftly drawing to a close. Two years later the patriarch of the Presbytery, W. C. Blair, was to close his career of service. He was the last of the pioneer members who launched the organization. No more were Indian raids to be feared. The Battle of Plum Creek settled that controversy. The early fears of Mexicans too were gone. God, through Western Texas Presbytery, was opening a gateway for His Word into the Southern Republic, which was having its own troubles. True, the Presbytery was being stripped of Aranama College by the War and reconstruction, and the Rio Grande Female Institute was rapidly ending its career as an educational agency of the Presbytery, but its early aim was to be realized even more fully in its years of service under the Foreign Mission Committee.

New leaders were coming to guide the destiny of the next generation; they were to set the tempo which made Western Texas Presbytery the seedbed of certain movements which have since powerfully influenced the entire Synod. We do not have the space to give a detailed account of these, especially as they are so fully described in other chapters, but here we shall only indicate some of the outstanding achievements.

The first movement to appear carried on the dream of Blair, the evangelization of the Mexican population of Texas. Blair spent his early years serving in the West. It was fitting that a young man should come out of Mexico and settle almost in the heart of the Presbytery, at San Antonio, to receive the inspiration to carry on this work. It was hardly ten years after Blair's death that Walter S. Scott began his career as a home missionary to Mexicans

in Texas. His efforts, almost single-handed, built the foundation which has grown into Texas-Mexican Presbytery, and all of his first twenty-five years of work was done in Western Texas Presbytery. Later Dr. R. D. Campbell came to aid in the work and is today occupying a place of leadership; while others, such as Elias Trevino, have come from the Mexicans themselves to aid in the expansion.

The second movement was that of evangelism among the white population. It was some years following the Civil War before the tide of immigration which so early began to swell the population of other sections also flowed into the area of this Presbytery. But when it came, it found a group of mission-minded men to meet it. The problem of distances has always been a grave one in this section; for even today, with nearly sixty thousand square miles, extending 350 miles one way and over 500 miles the other, it is no simple matter to supply the field. In the early days it was even larger. Fortunately, Synod clipped several counties from the northern edge before the day of advance had fully dawned. The territory remaining required men of great minds and of strong bodies. In 1871 there were twenty-six churches in the Presbytery, widely scattered, mostly weak; and some of these were later dissolved. Today there are eighty-nine churches, one of which is the second largest in the Assembly, while others are strong and virile, and the Presbytery has increased its membership more than six times.

There were always evangelists in the Presbytery, but the greatest period of growth began with the coming of Rev. M. W. Doggett. With his meeting tent, he went from town to town, organizing churches and preaching, often in defiance of Presbytery's commands, because they saw no way of supplying the churches he organized. For more than ten years he tramped and rode over the Presbytery, leaving a string of churches from the Rio Grande to the Colorado, and from the hill country to the coast. Meantime, both before and after his coming, other names stand out as builders of this presbyterial empire. Revs. Josephus Johnson, A. G. Jones, J. B. Hudson, B. I. and W. P. Dickey,

L. E. Selfredge, P. B. Hill, S. J. McMurray, J. M. Purcell, A. P. H. McCurdy, W. A. McLeod, and a multitude of others have served, often obscurely, to weld together a Presbytery of power and strength.

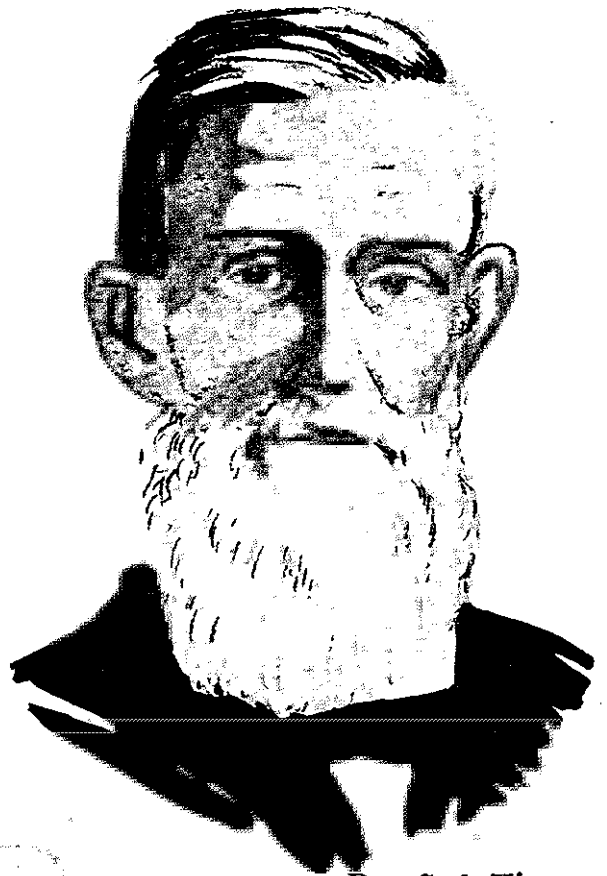
In recent years, this work has been given great impetus by the building of the equipment fund of about \$50,000, which has aided weak churches in erecting their houses of worship.

A third movement, which originated with the San Antonio pastors in 1905, led to the building of Westminster Encampment and eventually of Schreiner Institute, thus making Kerrville a Presbyterian center for Texas.

A fourth movement, somewhat allied to the evangelistic work, particularly that for Mexicans, was the Resolution which came from Western Texas Presbytery in 1911, and led to the establishment of Texas-Mexican Industrial Institute, and later of Presbyterian Mexican School for Girls.



**Rev. C. H. Dobbs,  
Evangelist in  
Central Texas  
Presbytery**



**Rev. S. A. King,  
D.D., LL.D., Pastor and  
Teacher in Central  
Texas for fifty years**



**Rev. L. Tenney, D.D.  
Leader in Central Texas**



## CHAPTER V

### LATER PRESBYTERIES



THE PRESBYTERY OF CENTRAL TEXAS. In the early days of our Church in Texas, the difficulties of travel and the long distances to be traversed seemed to indicate the necessity for smaller presbyteries. Consequently, the Presbytery of Brazos overtured the Synod of Texas to erect another presbytery from the northern portion of its territory.

This overture which came before Synod at Huntsville, in the Spring of 1854, received a happy response. The new Presbytery was set off in the following words: “. . . the territory between the Trinity and Colorado rivers, north of the north boundary of the counties of Colorado, Washington, Brazos, and Leon, to be called the Presbytery of Central Texas, the Rev. Hugh Wilson to call and moderate the first meeting.” As all the ministers in the territory defined were present at this meeting of Synod, they organized Central Texas Presbytery on April 10, 1854. Rev. Hugh Wilson was elected Moderator, Rev. R. F. Bunting, Stated Clerk-Treasurer, and Rev. Wm. M. Baker, Temporary Clerk. There were also present Rev. John T. Balch and Ruling Elder Abner Cook of Austin. They were chosen to represent Presbytery in the General Assembly that year.

As one of its first acts, the Central Texas Presbytery erected a permanent committee on Missions. Thus it set the standard for its emphasis upon evangelism which has continued to this day. It also created a committee to mature a plan for a scholarship in Austin College. Though the Presbytery continued to contribute to the scholarship for four years, the funds were never dispersed. In 1858, this activity was discontinued, possibly because the Presbytery had begun to discuss the feasibility of having its own Academy. At any rate, a special committee was appointed to look further into this matter. The same Presbytery (1858) gave its wholehearted approval to the establishment

of the "Advisory Committee of Missions" at New Orleans. Thus its twin interests, education and missions, continue to appear hand in hand.

Soon the clouds of war began to appear. Rev. Wm. M. Baker, who was chosen commissioner to the Assembly in 1861, made his well-known and impassioned speech against the adoption of the "Spring Resolutions."

The actions of the General Assembly required the Presbytery to state its future position. Hence, a paper was adopted declaring that, since the Assembly had passed a resolution requiring all church members to do that which none in the Confederacy could do without treason to the "powers that be" in those states, therefore no course was left open except to separate from the Assembly. Consequently, it was resolved that the connection with the General Assembly be dissolved and Rev. L. Tenney and Ruling Elder J. H. Dobbin were chosen commissioners to unite with others in organizing a General Assembly in the Confederate States, Dec. 4, 1861, at Augusta, Ga., or at such time and place as the majority might designate.

During the troublesome days that followed, the Presbytery of Central Texas continued to meet regularly, although the Synod met but once between 1860 and 1865.

The union of the Southern Assembly with the United Synod of the South, in 1865, added Revs. W. A. and S. A. King to the roll of the Presbytery. Rev. S. A. King was the commissioner to the General Assembly of 1865. This commissioner carried the first statistical report submitted to the Assembly. It showed ten ministers and fifteen churches, with 335 members, on its roll. Rev. S. A. King was appointed Presbyterial Evangelist about this time. He was particularly successful in building up weak churches. Among these was the First Southern Church of Austin.

As early as 1867, Central Texas Presbytery had visions of "proportionate giving," for it recommended that "each church should have a book in which should be enrolled the names of those who would give .05 cts. a week, those who would give .10 per week, and so on up to .25 cents a week."

By 1870, the increase in immigration led Presbytery to appoint two evangelists, Rev. L. Tenney west of the Brazos, and Rev. Neil McDonald east of the Brazos. The next year, Dr. A. A. Porter preached a sermon on "A Call to the Ministry," taking the ground that the need of laborers in the field and the possession of talents to meet the need constitute a call to the ministry. This was so far from the usual view—a call to the ministry is a special work of the Spirit—that, when the sermon was published, it called forth much discussion, notably an article by Dr. J. B. Adger, who took sharp issue with Dr. Porter, though he held his intelligence in very high esteem.

The presbyterial interest in evangelism led to the development of the Central Texas Camp Meeting, inspired and directed by Rev. C. H. Dobbs. Mr. Dobbs came into the Presbytery in 1874. Shortly thereafter he became Presbyterial Evangelist. In seeking effective methods of reaching the largest possible number of people, he included a camp meeting in the yearly program, in spite of attempts to discourage him.

It is true that the first camp meeting in America was under Presbyterian auspices,<sup>1</sup> but many leaders had come to connect this method of evangelism with other churches; it was contended that it was not suited to the Presbyterian temperament.

Presbyterians had taken part in camp meetings in other sections of Texas ever since Hugh Wilson and Fullinwider first set the fashion, on their arrival in Texas. Consequently, Dr. Dobbs was not discouraged. Instead, in 1877, he solicited the aid of Col. H. L. Bennett, who owned "Hog Island" located about seven miles from Marlin, in Falls County. This was a lovely grove of post oaks covering about sixty acres, situated in the midst of rolling prairies, an ideal location from the standpoint of both comfort and accessibility. It was near the center of the State and only half a mile from the Texas Tap, a branch railroad from Waco to Bremond.

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<sup>1</sup> *The Christian Observer*, August 2, 1899.

The first summer demonstrated the wisdom of Dr. Dobbs. People came from every quarter of the State. Some journeyed hundreds of miles in wagons, while a few visitors strayed in from other states. The campers who were housed in tents shared "the bountiful board of Col. Bennett and the abundant and tasteful tables spread in 'Robinson Lodge,' and at the Patillo and Loughridge tents."<sup>2</sup>

The maximum attendance found about one hundred and twenty tents spread at the camp site. Fifteen ministers in all attended that first summer, including Dr. Stuart Robinson of Louisville, Ky., who preached ten days.

For ten years the Camp Meeting continued as a regular part of each summer's program. It remained at "Hog Island" until 1880. During that time we find on the program Dr. Benjamin Palmer, Dr. H. B. Boude, Dr. R. F. Bunting, Dr. Smith of Dallas, Revs. L. Tenney, R. K. Moseley, S. A. Doak, and Chas. Peyton. Later we find the Camp Meeting at Zion Church in Milam County; then it moved to Nolan Creek, near Belton, where it remained for some years.

Other sections of the Synod of Texas took up the idea, and camp meetings were held at various times and places throughout the state until after 1900.

In 1876, a new interest in education developed in Central Texas Presbytery. Dr. Vernor of Brazos Presbytery addressed the Presbytery on the subject of a Presbyterian Female College in Texas. His suggestion met with hearty endorsement. The next spring, Dr. R. K. Smoot was received from Muhlenburg Presbytery. He brought with him an interest in the establishment of a school of theology.

The Book of Church Order, as revised and adopted by the General Assembly of 1866, had been before Central Texas Presbytery for several years. Each time it was rejected. It was finally adopted in 1877.

The meetings of the next few years were chiefly concerned with routine business. In 1882, Dr. S. A. King, who had been serving the Waco Church for nineteen years, was finally installed as pastor. The same meeting of Presbytery

<sup>2</sup> *The Southern Presbyterian*, September 20, 1877.

licensed Thos. McHutchon "as an extraordinary case." This seems to have been the first instance of that procedure which became all too common in later years.

In 1878 a series of boundary changes took place in the Presbytery. That year Dallas Presbytery was erected, thus taking away most of the territory now included in Dallas, Ft. Worth and El Paso Presbyteries. In 1883 several counties west of the Brazos were returned to Central Texas Presbytery; a part of Western Texas Presbytery, north of the southern boundary of Llano, Mason, Menard and Tom Green counties and thence west to the Rio Grande, was also added to the Presbytery. The next year Abilene, Colorado and Anson churches were returned to Dallas Presbytery; and the southern boundary of the counties through which the T. & P. Railroad ran was made the dividing line of the two Presbyteries, except that Hill County was in Dallas Presbytery. Fourteen years later, the Presbytery was divided again to form Brownwood Presbytery. That settled the question of presbyterial boundaries except for minor changes in more recent years.

Rev. R. L. Dabney was received into the Central Texas Presbytery at its 1884 spring meeting, from West Hanover Presbytery. The coming of Dr. Dabney made certain the fulfilment of Dr. Smoot's vision concerning a theological school. Consequently the very next meeting endorsed the theological training which Drs. Smoot and Dabney had been giving. Then Presbytery voted to establish "The Austin School of Theology" and asked Synod to take control of the institution. Synod did not consider this wise, and the school continued for sixteen years under the auspices of Central Texas Presbytery.

Presbytery's interest in education was further displayed in a resolution to establish a presbyterial school, appointed a commission to locate the school: R. K. Smoot, S. A. King, Judge Lyle, D. L. Russell and W. D. Peden. A Board of Trustees was also appointed. The next year the commission reported that Round Rock had been chosen for the location, and the offer of a building by the Round Rock citizens had been accepted. Later Rev. C. H. Dobbs, principal of the

school, was sent to Brazos and Western Texas Presbyteries to solicit their support for the Institute. The success of the Institute was short-lived, partly due to the fact that the Board of Trustees displeased Central Texas Presbytery by disregarding its instructions that "the Board shall contract no debts unless they provide sufficient income to meet the same." Consequently, the property was returned to the citizens of Round Rock in 1890; but the school did good work while it was in operation. Dr. Dabney is reported to have said: "If all the schools in Texas were doing as good work as the R. R. School, the University could safely abolish all entrance examinations."<sup>3</sup>

In 1889, Presbytery, in a body, attended the examinations of the Austin School of Theology. At this time, it is interesting to note its stand against any organization of societies beyond the local groups under the control of the church sessions. This may account for Central Texas Presbyterial being one of the last to organize.

In 1892 two notable events occurred. One was the organization of Highland Church in East Austin. This was the outgrowth of sixteen years of religious work which had been carried on in East Austin under the supervision of Mrs. R. K. Red and her successors, Rev. and Mrs. J. M. Purcell, together with another mission Sunday School organized in 1889. Shortly after moving to Austin in 1875, Mrs. Red, principal of Stuart Seminary, began a Sunday School largely to supply the needs of her pupils and others of that vicinity who could not go to town so easily. The Sunday School was held in Stuart Seminary on Sunday afternoon, as is attested by a letter from one of its pupils to the Christian Observer in 1876.

In 1889, Rev. J. M. Purcell became Principal of Stuart Seminary and Superintendent of the Sunday School. It seemed wise to separate the Sunday School from the Seminary, so Mr. Purcell purchased a lot six blocks north and erected a small building, largely at his own expense, much of the work being done with his own hands.

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<sup>3</sup> A. S. J. Steele, of George West, to W. S. Red, July 23, 1931.

On November 10, 1889, Elder J. M. Brown of the First Southern Church began a mission Sunday School northeast of Oakwood Cemetery, near the residence of Mrs. R. M. Johnson. He was assisted by Mrs. Johnson and her daughters. This school also grew in numbers and influence.

Two years later it seemed wise to organize a church. Consequently, on January 31, 1892, Highland Church was organized with twenty members. Mr. E. P. Penick was installed elder and Mr. M. M. Johnson deacon. Rev. J. M. Purcell served as stated supply until April, when he was installed pastor by Presbytery. Later, as more of the membership moved to the vicinity of the State University, the congregation, deciding to move their place of worship, purchased the property of the Austin School of Theology near the University campus. Still later they sold this property to the Baptists and purchased the present site. Probably no single organization in the Synod exerts a wider influence today than does this Highland University Church which has grown to nearly seven hundred members.<sup>4</sup>

The other notable event of 1892 was the initiation of the movement by which Daniel Baker College became the property of Presbytery the next year. The connection was short, for the school was taken over by a stock company in January 1896, but it was the beginning of a relationship which ripened until Daniel Baker became the property of the Synod of Texas, U. S.

Since 1900 several distinct trends may be noted. The first is the presbyterial emphasis on evangelism which is but the extension of earlier fervor. Usually throughout its history, the Presbytery kept one man in the field who devoted his entire time to evangelistic work. Revs. S. A. King, S. M. Lockett, C. H. Dobbs, and for the past fourteen years J. P. Kidd, are some of the names associated with this activity. More recently, Austin Seminary students have been largely used in this service. This has resulted in the formation of several new congregations in the vicinity of Austin as well as the supplying of every church in the Presbytery with regular preaching.

<sup>4</sup> Minutes of Central Texas Presbytery. Sessional Records of First Southern Church of Austin, and Highland University Church.

The Mexican work has been a high point in the Presbytery's record, particularly since Rev. W. S. Scott moved into its bounds about 1914. Most of the churches of the Advance Field lie in this Presbytery, and several Mexican ministers are on its roll.

In line with its evangelistic zeal, when the old fields began to develop in Texas, this Presbytery urgently overtured Synod to take steps to meet the need. Possibly, too, this fervor may have increased Presbytery's consciousness of the need of the unification of all Presbyterian work in Texas. Hence, a movement to unite the Northern and Southern Presbyterian work in Texas originated in the Presbytery in the nineties. This also brought the Presbytery to favor the union of the Presbyterian Churches of the entire country under one great Assembly with smaller regional Assemblies, when that question was being debated. And even today there is strong sentiment in the Presbytery favoring any sort of union of Presbyterian forces that will strengthen the position of our Church in its evangelistic task.

For some years a hospital was conducted in Austin with Dr. T. J. Bennett as President and Dr. Z. T. Scott as Secretary. In 1916 this was taken over by Central Texas Presbytery. A Board of nine Trustees was appointed, and the Presbytery was prepared to launch a real mission of mercy; the only Presbyterian hospital in Texas. But the institution burned during the Great War, and it has never been rebuilt.

For years the Presbytery was strongly opposed to the organization of women's societies, especially such as reached beyond the local congregation. But in time a Presbyterial Union was effected, and in 1912 we read of a hearty vote of thanks for services rendered by the Union, under the leadership of Mrs. M. C. Hutton, in connection with the home mission work. The Presbyterial Auxiliary always held a place of esteem and great usefulness. It was commended for its efforts to build a manse for the presbyterial evangelist, and it was observed, "one notable fact in connection with the women's organizations is that of uniform



loyalty to all the causes of the church and all its activities." Because of this success, when the organization of the men was suggested, this Presbytery was eager to cooperate, urging every church to exert its best efforts to organize its men.

The latest development has been in the field of religious education. A committee was placed in charge of this work shortly after the Great War. In 1925 the committee obtained permission to employ a field worker, turning to the women for a substantial part of her salary. Miss Kitty Shands, a daughter of the Presbytery and a graduate of the Assembly's Training School, was the first worker. She resigned to go into the office of the Stated Clerk of the Assembly, and her place was taken by Miss Mary Louise Woodson, in 1927. She inspired Presbytery to attempt its first intermediate camp that summer, at Belton. This has since become a part of the year's program. It was one of the first intermediate camps in the Synod and remains one of the very best. Standard Training Schools in Austin and Waco have also been made a part of the yearly program, besides other classes and schools in the various churches.

One of the latest recommendations of Presbytery shows the present trend. It advocates the placing of Sunday School expenses in the current church budget, with the Sunday School offering going to benevolences. Thus will the children of another generation be trained to share with others, not only their prayers and speech, but also their substance, for the glory of Christ.

This Presbytery is the fourth largest in Texas, with 28 ministers, 51 churches, and 5886 communicants.

**THE PRESBYTERY OF DALLAS.** The history of Dallas Presbytery properly begins with the organization of the First Presbyterian Church at Dallas. This event is related in the records of Eastern Texas Presbytery: "Rev. R. H. Byers rode many miles to get to Dallas to preach, sleeping on the roadside at night." Dallas was organized in 1856 by Rev. R. H. Byers, first Sunday in February. There were eleven members in this organization. One elder was elected,

and Rev. R. F. Taylor was engaged that spring as Stated Supply and missionary in Dallas County. Evidently the field did not prove very encouraging, for Taylor left the next year, and for some years there was no regular preaching. In fact, Dr. Geo. W. Ewell, one of the early elders who participated in the reorganization in 1873, declares in his account of the Church, "This organization, after a number of years, died out, but was subsequently revived by a reorganization under the ministrations of Rev. Mr. McDonald. This organization also died by the removal of its officers and members. In the year 1870 it was revived by Rev. Mr. Shepperson, an evangelist, with seven members."<sup>5</sup>

Captain McCoy declares: "I came to Dallas in 1870 . . . . There were no Scotch-Irish or blue-stocking Presbyterians in Dallas, so far as I knew then. I felt like a wandering sheep without a shepherd; but the Lord was good as He always is, and before long I found myself in the little Sunday School of the Cumberland Presbyterian Church, located on North Market Street. . . . Afterward I learned that Rev. S. A. King, D.D., of Waco, had on the 26th day of July, 1868, organized the First Presbyterian Church of Dallas with twelve members. Amzi Rice . . . father of Rev. A. D. Rice, now a foreign missionary in China, was made elder."<sup>6</sup>

However, the records of the Presbytery and General Assembly show that this little organization without a church building never completely expired. In 1859 it reported sixteen members and no pastoral supply. There were no statistical reports in 1861-62, but in 1863 the church still reported sixteen members. There was no report then for two years. But in 1867, it reported ten members. In 1871 the Presbyterians and Episcopalians joined in the use of a blacksmith shop for their Sabbath School. But when the Episcopalians built a church, the Presbyterians enjoyed the shop alone for a time; later, however, moving "to a printing shop; thence to a school house;

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<sup>5</sup> *The Dallas Morning News*, January 12, 1914.

<sup>6</sup> *Id.*

thence to a Female College; and ended their itinerating by getting at last into their own unfinished neat and comfortable wooden building.”<sup>7</sup>

Meantime, the twelve members whom Dr. King called together had, in 1872, dwindled to seven, with Ruling Elder Ewing the only male member. They decided to build a church. The next year, when Mr. Henry Hensley from Union Seminary was conducting the religious worship, Rev. Daniel McNair of Galveston called the congregation together, and with thirty members, reorganized the church. Soon Rev. A. P. Smith from Aberdeen, Mississippi, was called as pastor, and one hundred new members were added during the next year.<sup>8</sup> Thus auspiciously began that splendid line of pastorates which was destined to lead the First Presbyterian Church of Dallas to the commanding position of the largest church in our Assembly. It became a focal point for missionary activity resulting in the organization of Dallas Presbytery five years later.

The order creating Dallas Presbytery was given by Synod in its meeting at Marshall on November 6, 1878. The Presbytery was to include all the territory “lying north of the counties of Navarro, Hill, Bosque, Coleman, and Runnels, together with so much of Hill County as lies north of a line running east and west and passing through Ft. Graham now lying within the bounds of Central Texas Presbytery; together with that part of Eastern Texas Presbytery lying west of Fannin, Hunt, Rockwall, and Kaufman Counties.

“The following ministers were charter members: Henry Buckner Boude, D.D., William Waldo Brimm, Leonidas Beverly Chaney, William Schenck Johnson, Robert Logan, Henry McDonald, John Silliman Moore, D.D., Andrew Pickens Smith, D.D., and Licentiate E. F. Hoke.

“The following churches were included in the New Presbytery: Breckenridge, Cleburne, Dallas, Denton, Ennis, Eureka Valley, Fort Worth, Graham, Hill County, Lan-

<sup>7</sup> *South-Western Presbyterian*, July 3, 1873.

<sup>8</sup> *The Dallas Morning News*, January 12, 1914.

caster, Lebanon, McKinney (Mantua), Milford, Nazareth, Pilot Point, Sherman, Waxahachie, Weatherford, and West Fork.”<sup>9</sup>

These ministers were ordered by Synod to meet November 28, 1878, at 10:00 A. M., in the First Church, Dallas, with Rev. J. S. Moore to preside and preach the opening sermon. Eight ministers and nine elders gathered for the meeting, including Elders A. F. Hardie of Dallas, E. P. Green of Ft. Worth, and Revs. T. J. Stone of Tennessee and S. M. Luckett of Eastern Texas Presbytery.

The next year's report gives fourteen ministers and twenty-one churches on the roll, with 60 elders, 45 deacons, 1096 members—71 added on confession and 157 by letter—803 Sunday School members, \$815 contributed to benevolences, and \$9137 to current expenses.

The Handley church, organized in May, 1878, was among the charter members of the Presbytery. Elder W. P. Hassell, a charter member of the church, continued for fifty years to render efficient service, ranking as the senior elder of the Presbytery at the time of its Golden Jubilee. The Narrative of Presbytery in the spring of 1879, by Rev. J. S. Moore, reveals the condition of churches in that distant day. It says in part: “Five of our churches have preaching every Sabbath, five have it twice a month, four are supplied once a month. The seven vacant churches are to have preaching this summer. Our field is enlarging, and the work of the Lord is prospering in our hands. What we need is the baptism of the Spirit upon Ministers, Ruling Elders, Deacons and people.”<sup>10</sup>

The first report of the first evangelist of the Presbytery, Rev. W. S. Johnson, contains some interesting data. He had traveled 2161 miles by private conveyance and 757 by rail, visiting ten counties, eleven churches, and preaching seventy-six times in twenty-five different places. His expenses were \$310.65 and his salary \$466.66.

<sup>9</sup> The Golden Jubilee Addresses of The Presbytery of Dallas, 12.

<sup>10</sup> *Id.*

Two years later, in its zeal for evangelism, Presbytery called on every minister to spend at least two Sundays during the summer in missionary work, going two and two. Having rebuked the evil tendencies of promiscuous or public dancing among the membership, the fourteenth day of November was set apart as a day of humiliation, prayer, and fasting that God would revive his work.

The organized work of the consecrated women of the Presbytery began very early. Captain McCoy speaks of the Ladies Aid of the First Church, Dallas, in 1876. However, it was 1882 before the Presbytery took note of the women's work in its minutes. The report which was adopted showed that the Ladies Aid Societies had contributed \$156.00 from four churches—Dallas, Sherman, Fort Worth, and Weatherford. The Presbytery expressed its high appreciation, and a few years later added its commendation, of the missionary societies which were beginning to appear. Twenty-five years after the organization of the Presbytery, an unusually short minute of Presbytery recorded the organization of a Presbyterial Union. In 1928, by contrast, Presbytery waxed verbose in its record which revealed a total membership of 2525 in the societies and went into detail in recounting the various activities.

The Presbytery has sent some notable names into the service of the church. After the organization of Greenwood Church in 1882, we find one of its elders, Col. W. S. Lowrance, appearing before Presbytery that fall to be examined and licensed as an extraordinary case. The next year, Revs. J. V. McCall and C. L. Altfather appear as candidates for the ministry. In 1883, Rev. E. S. Lowrance who appeared as a candidate began his long term. In 1891, Rev. E. B. Fincher and his brother, F. E. Fincher, came from the Avalon Church.

The evangelistic fervor was at its peak in the early nineties, when five evangelists were busy in different sections. They were Revs. W. N. Dickey, W. S. Lowrance, J. D. McLean, R. E. Sherrill, and G. T. Thompson. These paved the way for the erection of Fort Worth Presbytery in 1895. The same year the Bowie Church was received

from the North Texas Presbytery, U. S. A., and Dr. Wm. M. Anderson came to the pastorate of the First Church, Dallas. Thus began that long connection of father and son with the Dallas Church, which continued for forty years, except for the brief interruption during the pastorates of Revs. J. O. Reavis and Thornton Whaling.

The twenty-fifth anniversary of the Presbytery noted that there were now 58 churches on the roll, 30 ministers, and 3405 members, with 8 candidates for the ministry. Then followed several years of aggressive missionary work which led to the request that the Presbytery be divided into Sherman, Dallas, and Panhandle Presbyteries. This took place in 1909, and left Dallas Presbytery with 26 churches and 2446 members. The division proved unwise, however, so two years later Sherman was reunited with Dallas Presbytery; and in 1913 the Panhandle returned home. Once more the mighty sweep of territory, nearly 550 miles across returned to one organization, and so remained. It includes fifty counties and more than a million population in its territory.

The later years of the Presbytery have seen the early leaders replaced by others. These in turn have given place to yet others. Revs. E. M. Munroe, W. M. Anderson, W. M. Anderson, Jr., T. A. Wharton, Robt. Hill, and T. S. Clyce, who came into the service now have passed to other fields. Some have been retired and others have answered the Master's call home. Their places have had to be filled. Other names almost too numerous to record have been added to the roll of the Church's servants from the constituents of the Presbytery. Over ten candidates for the ministry have known the Presbytery's watchful care; ninety-nine churches have been organized, though some of them have not survived. The movement which brought into being our Orphans' Home and School was born in one of its churches. Today the Presbytery has on its roll forty-one ministers, forty-one churches, eighteen candidates and more than eight thousand members, the third largest Presbytery in Texas and one of the foremost in the Assembly.

**THE PRESBYTERY OF PARIS.** The records of the Presbytery of Paris were destroyed by fire in 1904; consequently, the details of its history prior to that date are quite meager. Three years later the Presbytery appointed a committee, consisting of Rev. A. W. Wilson, and Messrs. T. H. B. Hockaday, D. H. Lane, W. T. Morehead, and W. Y. Chester, to compile a history of the Presbytery from its organization to that date. The history was subjected to and approved by the Presbytery in session at Winnsboro, Texas, in April, 1908. The facts here given are largely drawn from that document.

In 1879, Paris Presbytery was erected by the Synod of Texas in response to an overture for the division of Eastern Texas Presbytery. The dividing line began at the southeast corner of Dallas County and continued eastward to the mouth of Little Cypress, on the Sabine River. The ministers and churches north of this line constituted the Paris Presbytery. The ministers were O. P. Stark, W. N. Dickey, R. H. Caldwell, T. H. Skidmore, J. D. Burkhead, John Anderson, and Lemuel Murray. The churches included Paris, Jefferson, Texarkana, Boston, Clarksville, Bonham, Honey Grove, Cooper, Ladonia, New Hope, Winnsboro, Sulphur Springs, Reiley Springs, Pleasant Valley, Wills Point, Terrell, Green Hill, and Rocky Ford. The Presbytery met in compliance with Synod's order and elected Rev. W. N. Dickey Moderator and Elder J. D. Anderson Stated Clerk.

The western boundary of the Presbytery then ran from the northeast corner of Grayson County southward along the line of Collin County, followed the north line of Rockwall County westward, and thence south to the southeast corner of Dallas County; while the southern line paralleled the railroad from Dallas to Shreveport. In 1895 Synod added certain churches from the northern part of Eastern Texas Presbytery. This change brought to the Presbytery Revs. W. K. Marshall, Charles R. Dudley, Jno. E. McLean, S. M. Tenney, and G. W. Davies, and the churches of Marshall, Golden Rule, Longview, Alpine, New Danville, Center, Bethesda, Tyler, and Shelby Memorial. In 1897 Wills Point was transferred to Dallas Presbytery.

Among the outstanding leaders whose names appear in the history of this early period may be found, besides those mentioned above, Rev. Ernest Thompson, who was received as a licentiate from Dallas Presbytery in 1891 and ordained and installed pastor of the First Church, Texarkana. Here he remained until 1897. Rev. J. K. Thompson, who was received as a candidate from the Presbytery of Louisville in 1896, served the Texarkana Church the following year, while Rev. Ernest Thompson was in Scotland. Dr. S. E. Chandler came to the Presbytery as a licentiate from Nashville Presbytery in 1888. He was ordained and served as pastor at Benham for two years. He remained in the Presbytery until 1897, when he was dismissed to Western Texas Presbytery. Rev. John E. McLean was pastor of the Marshall Church and later was called to the Tyler Church. Other noted leaders are Rev. E. B. Fincher, J. D. Leslie, J. S. Baird, W. C. Tenney, T. F. Gallaher, W. K. Johnston, J. G. Varner, J. D. McLean, and W. L. Hickman.

The statistical report of the Presbytery for 1906 shows seventeen ministers, four licentiates, fifty churches, with 2,350 members and 1,852 in Sunday School. Contributions that year totaled about \$4,700 for benevolences and \$24,700 for current expenses. The report mentions young people's societies, though no statistics are given on their work; but the women's report gives thirty-two societies with three hundred and ninety-two members, contributing a total of practically \$4,000, most of the benevolences given by the Presbytery. The next year's report showed six churches reporting a total of eleven young people's societies with one hundred members contributing \$771. Two men's organizations were reported in the Presbytery that year; and while the number of women's societies had dropped to twenty-nine, the membership had risen to five hundred and sixty, with \$4,100 contributed.

This was a time of growth and expansion, for within five years thereafter the Presbytery showed a net gain of fifty per cent in both church membership and Sunday School enrollment. It was also a time of seeking closer relations with other bodies of Presbyterians. Hence we



find the Presbytery of 1907 overturing the Assembly to approve the statement which had been recently added to the Confession of the Presbyterian Church, U. S. A., and to seek organic union with that Church as soon as feasible. The growth of the Presbytery led to some agitation for a division in 1917, but nothing was done beyond discussing the matter in Presbytery.

The years following the World War were days of consolidation and stabilization of the work in the Presbytery. There were many weak churches dissolved, and what gains were made in membership came in a very few of the larger churches, such as Tyler, Marshall, Paris, and Texarkana. In 1921 the Presbytery was called to mourn the passing of Dr. C. I. Scofield, author of the notes in the famous Scofield Bible. Dr. Scofield had entered the ministry in the Congregational Church, but later came into the Presbytery of Paris, where he spent the remainder of his ministry.

A Laymen's Convention was held the second day of the Spring meeting of Presbytery in 1921, with the result that Presbytery endorsed the formation of a Presbyterial Laymen's organization, one of the first of its kind in the Synod. A Presbyterial Women's organization had been formed years before.

The present period of growth in Paris Presbytery began in 1925. Miss Sumners Tarlton began her service in Religious Education that summer, and that was the initiation of the splendid work in that field being carried on today by Miss Williamson. The Presbytery had receded from its peak of growth enjoyed at the close of the War to sixteen ministers, forty churches with 3,195 members and a Sunday School enrollment of 3,363, with \$26,000 contributed to benevolences and \$63,000 to current expenses. Little change can be noted from the status of 1911, except in contributions, which have quadrupled. This was the year of the launching of the Prayer Covenant in the Synod; it was also just two years before the change in the basis of counting the membership made by the Assembly, and four years before the East Texas oil boom, which was to give the Presbytery its missionary opportunity. The groundwork of a new mis-

sionary objective was being laid; and when the day came, Presbytery was ready. Consequently, today, after ten years, the Presbytery has made another fifty per cent gain. Some of its churches have trebled in size; and in spite of the depression which has so badly crippled other sections, the contributions of the Presbytery show less than ten per cent decline from the peak.

(N. B. No effort has been made to give the history of Brownwood, El Paso, or Fort Worth Presbyteries, as there was nothing concerning them in the original files. It was thought best to include the merging of Brazos and Eastern Texas Presbyteries for accuracy, although this occurred since Mr. Red's death. The statistics are of recent date. EDITORS.)

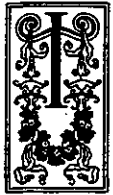
SECTION III  
TEXAS PRESBYTERIANS  
AND EDUCATION



## SECTION THREE

### CHAPTER I

#### PRESBYTERIANS AND GENERAL EDUCATION



**I**N THE PROGRESS of immigration westward, "as they lifted up the ax mightily upon the trees near some spring or water course," Presbyterians have ever "erected the log cabin, the meeting house, and the school house" side by side. So Texas Presbyterians have been patrons of learning, advocating an open Bible, religious liberty, and the separation of Church and State. With that Calvinistic love of learning, they regarded ignorance as a misfortune and the lack of grace a tragedy. However, the historical development of Protestant education in America was modified in Texas by contact with Spanish civilization.

**COLONIAL PERIOD.** There was ample legislative provision for the instruction of youth in the State of Coahuila and Texas. The Constitution of 1827 provided for laws establishing a system of public instruction. Accordingly, a decree was issued providing for a Lancastrian school in each of the three departments of Texas. (The Lancastrian plan contemplated the teaching of the younger pupils by the older, under the supervision of a headmaster.) Each school was to be limited to three teachers and 150 pupils under the general direction of the ayuntamiento, but immediately supervised by the "junta of public instruction," consisting of the president of the ayuntamiento, the parish priest, and one other appointed by the state governor. The curriculum consisted of reading, writing, arithmetic, Ackerman's Catechism, arts and sciences and Roman Catholic dogma. A later decree provided for primary schools with due emphasis upon religion.<sup>1</sup>

In 1826, one of these primary schools was established in San Antonio. The child Jesus was its patron saint. The teacher was required to co-operate with the parish priest in arranging for the confession of the pupils and attendance

<sup>1</sup> Gammel, *Laws of Texas*. I, 237-240.

on church services during Lent.<sup>2</sup> Efforts were also made to conduct primary schools at Bexar, Gonzales, and Nacogdoches, but the colonists preferred schools not under the control of "Boards of Piety of the Government." Mrs. M. Looscan says: "The need of schools among the early colonists was preëminent in their minds, and many a good scholar who came to Texas with no intention of teaching was pressed into service by the importunities of his neighbors."<sup>3</sup> When a school building was erected, not only children of the neighborhood, but also others from a distance, were accommodated. These were often cared for with no thought of any remuneration for board.

In 1829, Austin tried to establish a school at San Felipe with T. J. Pilgrim as teacher. Of this, Josiah H. Bell wrote, "I received your letter—and have spoken to the people.—They are willing to give it liberal support but object entirely to sending their children to San Felipe."<sup>4</sup> So Mr. Bell built a school house about a mile west of Columbia. Here Pilgrim later opened the school which was patronized for miles around. Among other patrons were the Bryans, McNeils, McCormicks, Bells, Copes (mostly Presbyterians).<sup>5</sup> In 1830, D. B. Edward, a Presbyterian Scotchman, was teaching at Gonzales.<sup>6</sup> According to family tradition, Rev. P. H. Fullinwider was teaching in Austin's colony in 1834-35. A few of the wealthy employed tutors or sent their children to the States, but most of the education was acquired by grappling with the forces of nature and the problems of a developing civilization.

**DAYS OF THE REPUBLIC.** The Declaration of Independence from Mexico, written by George Childress, whose wife was the daughter of a Presbyterian minister, complained that Mexico failed to "establish a system of education." The Constitution of Texas made it a duty of Congress "to provide a general system of education." Yet other

<sup>2</sup> *Quarterly of Texas Historical Association*. VI, 44.

<sup>3</sup> Wooten, *A Comprehensive History of Texas*. II, 635.

<sup>4</sup> Bell to Austin, Austin Papers, March 13, 1829.

<sup>5</sup> A. P. McCormick, *Scotch-Irish in Ireland and America*. (Manuscript).

<sup>6</sup> D. B. Edward, *History of Texas*. 52.

problems were so acute that two years later A. J. Yates, a lawyer, and the son of a Dutch Reformed minister, with sixty-one compatriots, memorialized Congress asking for "a system of education" in the Republic. This memorial was sidetracked until President Lamar exhorted Congress to action in his inaugural address. Then, the chairman of the educational committee of the House, being sick, requested the Presbyterian chaplain, Rev. W. Y. Allen, to prepare most of the report, which was later adopted and became the basis of the first law on the subject of state education.<sup>7</sup>

Bancroft calls John Calvin "the father of popular education, the inventor of the system of free schools." It is not strange then to find two Presbyterians, the one a minister and the other a minister's son, taking the lead in legislation for "a system of education" in Texas. It is noteworthy that Calvin, in 1559, included in his plan an academy, a college, and a university, each providing for the education of the whole man. Consequently, Mr. Allen wrote in the educational report: "What we want, then, are teachers who shall be qualified to train both intellect and heart of those who are just beginning to think and feel the momentous and complicated interests of human life—of domestic and social, and civil, and religious privileges and duties. It is of the utmost importance to the children that the parental influence be not counteracted by the moral delinquency of those who are called in to aid the parents in training their offspring." Mr. Yates' petition declared: "We have left a Country where civil and religious liberty were proclaimed, established, and administered; and where its doctrines have been taught and instilled by parental instruction of the Nation into the minds of its offspring, thus laying the foundation for its permanent security." These two men struck the keynote that any worthwhile system of education, whether State or Church, must include parental instruction and the education of "the feelings as well as the intellect" by those "who are competent to train both intellect and heart."

<sup>7</sup> *Southwestern Historical Quarterly*, XVII, 302; Eby, *Education in Texas*, 153-164; Benedict, *Source Book*, 5-13, 749-750.

The majority of the early settlers, coming from the southern states, were accustomed to look to the Church or cooperative efforts among the citizenship for the education of the youth. To them, free schools were for the very poor and orphans. But the chief obstacle to a system of education in Texas was the call of the wild which carried the youth into the wilderness and scattered the population. Besides, the school lands which had been provided were of little value. So the Brazos Courier declared: “. . . notwithstanding the liberal appropriations which Congress has made for the purpose of establishing public schools in the several counties—not one has been organized. There is a woeful indifference to the subject of education manifested by those who have been appointed its guardians.”<sup>8</sup>

Time and again the public press strove to arouse the people, and one paper even carried this motto at its masthead, “With Education, the Republic is safe; while without Education and Religion, nothing is safe.”<sup>9</sup> At the same time, there was no little interest manifested by the church and by benevolent individuals. So that Anson Jones could say to Congress, in 1844: “Primary schools and higher institutions of learning are generally established,—extending the facilities and blessings of education and instruction to the rising generation, almost as universally and effectually as these privileges are enjoyed in the favored portions of the United States.”<sup>10</sup> But the majority of primary schools were private institutions, while the higher institutions were more or less cooperative efforts of church and state. The sketches of several of these early attempts by Presbyterians are given here.

**MISS TRASK'S SCHOOL.** In December, 1834, a Miss Trask announced “her intention of opening a Boarding School for Young Ladies and Misses on the first of January, in Cole's Settlement (Independence).” It is not certain that Miss Trask was a Presbyterian, but she appears to have

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<sup>8</sup> *Telegraph and Texas Register*, October 23, 1840.

<sup>9</sup> *Austin City Gazette*, February 17, 1841.

<sup>10</sup> *Texas National Register*, December 21, 1844.



come from the Lower Brazos, where a Mr. Jacob Trask became a charter member of the Columbia Presbyterian Church in 1840.

This school vanished in the "runaway scrape," but the first school chartered by the Texas Republic was "The Independence Female Academy," at Cole's Settlement, June 5, 1837. It may rightly be considered the successor of Miss Trask's school. It was in successful operation when Rev. Hugh Wilson arrived in October, 1838. He became a member of the Board of Trustees, who publicly announced, "this school is taught by Miss McGuffin, aided and directed by Rev. Hugh Wilson."<sup>11</sup> The next year, February, 1840, Rev. Francis Rutherford, a Presbyterian, and his wife succeeded a Mr. Frederick Dean as principal of Velasco Institute, at the mouth of the Brazos. The young Texans showed themselves unwilling "to be governed by the wholesome regulations" of the Principal; so after a time, Mr. and Mrs. Rutherford opened a classical school of their own which lasted several months. Both, however, passed away in the fall of that year.<sup>12</sup>

**GALVESTON UNIVERSITY.** In the winter of 1839, Rev. W. L. McCalla, a Presbyterian from Philadelphia, and formerly a chaplain in the United States navy, arrived in Galveston. W. Y. Allen said: "Rev. W. L. McCalla set all Galveston astir on the subject of starting a great University in the Island City."<sup>13</sup>

"On November 29, 1839," according to Rev. R. Alexander, President of the Board of Trustees of Rutgersville College, "one traveling and two local preachers, five Methodist laymen and two warm friends of the enterprise, not members of any church, petitioned the Congress for a charter for a Church School. But some of the wise ones of the body were afraid of uniting Church and State."<sup>14</sup> Yet they were granted a charter as an independent institution and granted four leagues of land. Mr. McCalla knew this, so he cannot be blamed for fostering hopes of a University

<sup>11</sup> *Telegraph and Texas Register*, May 29, 1839.

<sup>12</sup> *Brazos Courier*, March 3, June 9, July 14, 1840; Austin Papers, November 11, 1840.

<sup>13</sup> *Southwestern Historical Quarterly*, XVII, 298.

<sup>14</sup> *Galveston Weekly News*, September 14, 1858.

in Texas with state aid. He said: "The Galvestonians had a meeting upon the subject of education and adopted a plan." Indeed, they organized under the proposed charter and established the University before it was authorized by Congress, though that body later approved the action.

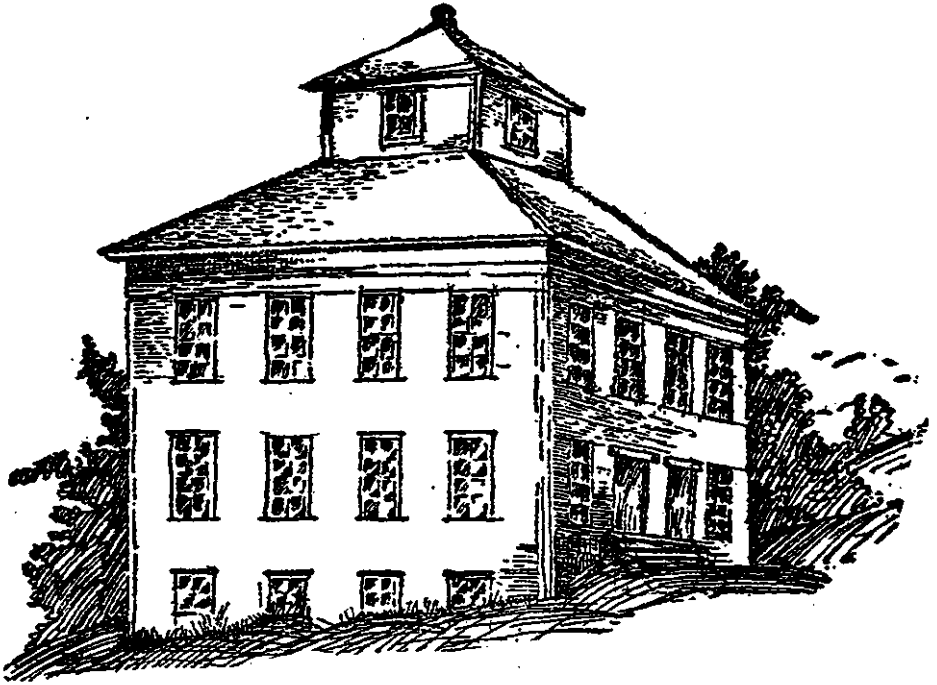
Mr. McCalla must have had a hand in drawing the "plan." Certainly he bore the charter to Austin, praying that Congress would not expunge the "all-precious name" from the charter. It was evidently his purpose to found in Texas a University under Presbyterian patronage as had been done for the Methodists by the Trustees of Rutgersville College. There were no ministers, save Presbyterians, placed on the Board. The Presbytery of Brazos must have shared the opinion, for it appointed a committee ten years later on the subject "of money and lands formerly collected by Messrs. McCalla and McCullough."

But when Congress finished with the charter, not only did it give no lands, but it also stipulated that, aside from physical equipment, the "funds and property belonging to the said University shall at no time exceed in value the amount of two hundred and fifty thousand dollars"; and the Trustees were required to studiously avoid "all undue connections with any religious or political denominations." The charter provided for a University, a college of liberal arts, in Galveston, with primary schools and academies under its supervision to be located in different parts of the Republic.

The institution opened in December, 1840, with five pupils, increasing to a hundred before the year's close. It was still in existence in 1844, with Dr. Levi Jones as President of the Board, but we do not know how much longer it lived.

**SAN AUGUSTINE UNIVERSITY.** During the colonial period, the gateway to Texas by the King's Highway was San Augustine. Although a typical western town, it essayed to become the Athens of Texas. This was before Galveston robbed it of its preëminence. By June, 1840, it boasted

four schools for girls, one for boys, and a charter for a "University," leading to a grant of 17,712 acres of land for the school. The Trustees invested the money from the sale of three leagues of this land in a two-story building situated



San Augustine University. Pen sketch drawn from memory  
by Rev. G. L. Crockett.

in the southeastern part of town. The building was completed in September, 1840.<sup>15</sup> It was clearly their purpose to found a school which would draw students from all Texas, Louisiana, and Mississippi.

The University was launched by an amendment to the Charter of Independence Academy, at the first Congress, June 5, 1837, but the first Board of Trustees did nothing for two years except to rent the building to a Presbyterian, Mr. J. M. Rankin, for an academy. Then, under the inspiration of A. W. Canfield, editor of *The Red-Lander*, the Board was re-organized with one Roman Catholic, a free thinker, a Presbyterian, a Cumberland Presbyterian, a Methodist, two Methodist sympathizers, two Baptists, two Episcopalians, and two members of unknown preference.

<sup>15</sup> *Journal and Advertiser* (later "The Red-Lander"), from June 4, 1840.

In the meantime, two Presbyterian preachers, Rev. J. M. Becton and Rev. P. W. Warrener, appeared in the community and commenced to teach, as well as preach. In the spring of 1842, a third Presbyterian minister, Marcus A. Montrose, appeared. He was "born in Scotland and came to the United States in 1839, and the same year, to Texas." Tradition makes him a graduate of Edinburgh University. At any rate, he was placed in charge of the University with Rev. J. M. Becton and Mr. J. A. Whittlesay as assistants the first year; and for the second year, Rev. P. W. Warrener and Mr. J. M. Rankin. The third year these were replaced by Dr. L. Randell and three young teachers of the village; and in 1845, by Rev. James Russell, a Presbyterian and graduate of Edinburgh University, and Rev. McKee, with Mrs. Holland and Mrs. Montrose teaching the girls.

Mr. Russell furnished the institution with chemical and physical science apparatus. Meanwhile, a law department, the first in Texas, was inaugurated February 12, 1844, with lectures by Hon. James M. Ardney. Hons. O. M. Roberts and H. M. Kinsey were expected to join the faculty the next year. Also, in 1845, Dr. Lawhorn and other physicians delivered lectures on the "Science of Medicine." Later, when Wesleyan College, its rival, professed to teach oriental language this too was added to the curriculum.

Mr. Montrose received the highest commendation from both the Board of Trustees and the citizenship, but his positive nature led him into controversy with an itinerant Methodist preacher of pronounced pre-millennial and holiness persuasion. The outcome of this led to his resignation in 1845, and the ultimate ruin of the college. No doubt this was a contributing factor to the assassination of his successor, Mr. Russell, which occurred in 1847.<sup>16</sup>

The peculiarity of this school was its ambitious program and plan of instruction, modeled on the system advocated by Thomas Dick of Scotland. This system included such recent features as making the instruction and environ-

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<sup>16</sup> *Northern Standard*, August 28, 1847; *Texas Presbyterian*, September 4, 18, 1847; Omstead, *Journey through Texas*, 69.

ment cheerful and attractive, minimizing corporal punishment, and teaching ideas before actually naming the idea or giving precise words.

It was chiefly in defense of this school that the sporadic organization of a Presbytery of Eastern Texas by Montrose, Becton, Warrenner, and Elder J. H. McKnight took place at San Augustine, in 1843. But the school finally closed, after five years, without conferring one degree.

**NACOGDOCHES UNIVERSITY.** During the era of the Republic, names were given to places and things in view of future greatness. San Augustine had its "University." Why not Nacogdoches? Hence, on November 1, 1844, "certain persons met in Nacogdoches to consider founding an University." Twenty thousand acres of land, \$1,500 in money and other available means were subscribed at the meeting. Rev. J. M. Becton was named to draw up and secure a charter and solicit subscriptions—it being a year since this good schoolman and preacher had left San Augustine.

According to the charter, the Presbytery of Brazos was to elect nine trustees, and Nacogdoches County six,<sup>17</sup> who were to have sole control of the Institution.

The Presbytery most cordially approved of the objects in view in the establishment of the Institution, and promised to use their utmost influence to promote the same.

Thus it will be seen that Nacogdoches University is noteworthy chiefly because it was the first educational institution endorsed by the Presbytery. This abortive effort, the Third attempt at a school under Presbyterian auspices, failed. The prime mover in this effort was Mr. Becton, though it is not known if he were President, nor even if there were one. It continued for about two years.

**SUMMARY.** During the republic not a few missionaries came to Texas at their own expense. Among them were fourteen Presbyterian ministers, nine of whom engaged in teaching; for in those days, a Presbyterian minister was supposed to be the best-educated man in the community.

<sup>17</sup> *Red-Lander*, November 30, 1844.

Thus the preacher lived near the school rather than the church. It was indeed no uncommon thing for a minister to teach five days; and then, on Saturday, to ride twenty or more miles horseback, preach Saturday night, Sunday morning and afternoon or evening, and hurry back in time for school Monday morning.

It was the day of private schools fostered by individual effort, and these "old field schools" were often superior to those managed by boards of trustees. Yet, of fifteen institutions chartered by the Republic, none was a college save in name, and only Baylor has survived. And of twenty-four institutions chartered by the State prior to the Civil War, only Austin College remains to this day.

**EARLY STATEHOOD.** With annexation came a sigh of relief from the unsettled conditions of previous years, and the people commenced to devote themselves to the pursuits of peace. The question of public education was then again emphasized when, in January, 1846, the Texas Literary Institute was organized by three preachers—Chauncy Richardson, Methodist; W. M. Tryon, Baptist; and Charles Gillette, Episcopalian. This movement justified its existence "to arouse public interest to the subject of general education in this state, influencing the Legislature to take some active and efficient plans for adopting a general system of education in Texas." The Institute met in Austin the following month with a view to influencing the Legislature; but by November, 1847, they had concluded that it was "inopportune to submit to the Legislature a plan—adapted to the State of Texas." The Institute published a monthly, *Public School Advocate*, for more than a year.

One memorial presented by the Institute to the Legislature based its argument on the law of 1839, which grew out of W. Y. Allen's report. The Presbyterian ministers, J. W. Miller and I. J. Henderson, took part in the Institute and made addresses, while Elders J. E. Lillie, James Bailey, Abner Cook, J. M. McCormick, and James Burke were members. James Burke was the corresponding secretary.

One resolution introduced into the Institute by Charles Gillette, and unanimously adopted, declared: "That every child being the property of the State, the State is imperatively bound to provide for its Education." This radical Spartan view excited no little comment among a people who had been reared to believe that the duty of education belonged primarily to parents and secondarily to the Church, while the State was a divine institution for administering justice. Three years later, James Burke wrote, "We are aware that the Institute has been denounced as unpractical—and selfish—having embarked in this enterprise we are determined to persevere." But with the death of Tryon and Richardson, the Institute languished into extinction, yet not until it had aroused interest which bore later fruit.<sup>18</sup>

Meanwhile, Rev. Marcus A. Montrose, a Presbyterian, contested the Institute's claim to be "The first movement on the subject of education in Texas having in view the concentration of public effort." He claimed that his movement inaugurated at San Augustine, in 1842, and continued at Anderson was first in point of time. He insisted that "sectarian schools" should be discouraged, as creating dissension; that the money to be used for education should be more evenly distributed. Advocating the founding of two or more normal schools, a university, and a board of education, his views on both the method and system of education were more in accord with the present system in Texas than were the views of the Institute from which he held aloof.<sup>19</sup> Montrose was thirty-five years ahead of his time.

While others were discussing education, the people of Galveston having been authorized by the Legislature, established the first system of free schools in Texas. This enterprise inspired certain citizens of Houston; so in 1847, a public free school with some one hundred pupils was con-

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<sup>18</sup> *Democratic Telegram and Texas Register*, January 21, 1846 to October 19, 1849, passim; *Texas Presbyterian*, February 13 to November 13, 1847.

<sup>19</sup> *The Red-Lander*, August 12 to October 14, 1843, May 8, 1845; *Texas Presbyterian*, March 24 to November 6, 1847.

ducted in the Presbyterian church building under the superintendency and largely at the expense of Mrs. M. J. Longly.<sup>20</sup>

It was not until January 31, 1854, that a bill was signed by Governor Pease embodying the recommendation made sixteen years before by Yates and Allen. While this bill was being discussed, Daniel Baker and Ashbel Smith addressed an audience at the Presbyterian Church in Austin. The former discussed the need of the State for colleges, while the latter talked of common schools.<sup>21</sup> This meeting led to an educational convention at Huntsville, under the eaves of Austin College, June 16, 1854, which was attended by forty-nine delegates from all parts of Texas. Memorials were addressed to the Legislature asking for a State Board of Education, normal schools, an educational fund to aid poor but promising students through college, education of the deaf and dumb and blind, the education of females, and the approval of the reading of the "Holy Scriptures in all the schools." Dr. Baker, though not present, was placed on the committee to memorialize the Legislature.<sup>22</sup>

At this date, it is not possible to speak with exactness, but it seems clear that the majority of those who gave time and money to promote a public school system in Texas were Christian men; and most of the leaders were ministers of various denominations. Presbyterians, though few in number, were not conspicuous by their absence. As followers of Him who commanded them to "teach," those early Texas ministers felt the responsibility of trying to train the whole man—body, mind, and soul. But the task in Texas was so great and the danger of delay so hazardous, that they feared for both Church and State should they be unable to accomplish the task. Recognizing and rejoicing in the separation of Church and State, they feared ignorance more than the results of State education, which could not give spiritual training. But today the Church is endeavoring to supple-

<sup>20</sup> *Democratic Telegram and Texas Register*, July 19, 1847; *Texas Presbyterian*, July 27, 1847.

<sup>21</sup> *Texas State Gazette*, January 24, 1854; *Texas Presbyterian*, February 14, 1854.

<sup>22</sup> *Texas Presbyterian*, June 24, 1854.



ment this lack by planting its chapels hard by the various State institutions within our bounds. Yet the Presbyterian Church, as well as others, would have been recreant to a trust if they had not exerted themselves to educate their own people and any others who sought its ministrations. Thus, from the first, the fathers planned for a system of education to be operated and controlled by the Church.



## CHAPTER II

### AUSTIN COLLEGE



**RESBYTERIAL ACTION.** The subject of education engaged the attention of the very first meeting of the Presbytery of Brazos. Daniel Baker, who was present, says :

“When the brethren were together at the Chriesman settlement, we had some talk about establishing a Presbyterian College in Texas. The spot was even selected. It was a high and commanding eminence, some three or four hundred yards from brother Wilson’s residence. I made an attempt at obtaining subscriptions. Calling upon Captain P(erry), who married the sister of Stephen F. Austin; he was much pleased with the idea when stated and promised to make a donation of fifteen hundred acres of land, embracing, I think, the very spot which we had selected as a site for our college.”

However, the first official action of the Presbytery looking to the founding of a college was four years later. Meeting at Columbia, April 4, 1844, Revs. W. C. Blair, Hugh Wilson, John McCullough, and I. J. Henderson, with Ruling Elder J. M. McCormick of Columbia “Resolved, that the ministers of Presbytery be requested to present the subject of education to their respective congregations, and endeavor to secure funds for establishing an institution of learning, at some convenient place, in the country, to be under the control of Presbytery, and to report at our next meeting.” Nothing was accomplished, however, so Presbytery appointed a committee to present at the next spring meeting the draft of a charter for a college “on the Guadalupe River or its tributaries”; another committee was to select a site, and Rev. John McCullough was to secure subscriptions for the institution. For this purpose he spent the summer of 1845 in the East.

The next spring, Presbytery met at Victoria. After three days, it proceeded across country to Seguin. Of that trip Dr. J. W. Miller says :

"I learned how hard it might rain, and how it could swell creeks which you crossed yesterday and in which you found no water, into wide tumbling rivers, which you could neither cross nor see across. I learned why Blair was two weeks behind when Presbytery was organized. I experienced the inconvenience of a hogtrough, with two puncheons lashed to its sides, that you might have dry clothes, when you had swam (at midnight) a swollen stream a hundred yards wide, its waters cold, its alligators in motion, and its mosquitoes like 'Egypt's darkness, which could be felt'..."

After a week's investigation, they decided upon a site within ten miles of Seguin; but after three years of repeated changes in plans and committees, Seguin was abandoned. A committee then reported that they had purchased a site at Goliad. Consequently Presbytery decided to hold its fall meeting at San Antonio and deferred the final location of the college until that time. But Presbytery failed to convene in San Antonio and did not meet until the summer of 1849.

This was the period of the Mexican War. Hence it is not hard to understand Presbytery's failure to consummate its cherished desire. Besides, the opinion was growing that the Guadaloupe valley was too far west of the center of population for the college.

Finally Presbytery came together at Washington, June 21, 1849, with Revs. Hugh Wilson, P. H. Fullinwider, J. M. Becton, and J. W. Miller, and Ruling Elders Hugh McCain and W. L. Gresham present. The three ministers from the west were absent. Daniel Baker was received on the second day. Immediately a committee on the College was appointed, consisting of Daniel Baker, Hugh Wilson, and W. L. Gresham. The next morning the committee report was adopted, definitely declaring for a site in Middle Texas, and inviting Dr. Samuel McKinney, of Holly Springs, Mississippi, to aid in the proposed school, pledging him all Presbyterian support.

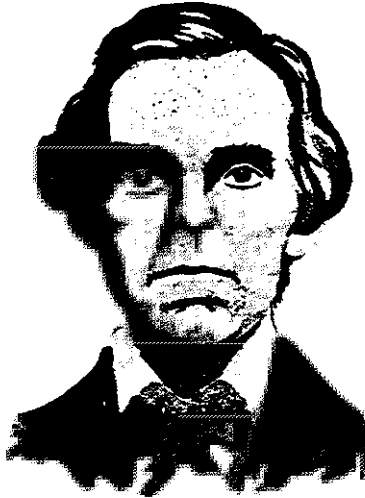
Dr. Baker says: "I made a speech in Presbytery in favor of our making a renewed effort, and proposed that a committee of three should be appointed to fix upon some

eligible place in Middle Texas. The motion prevailed, and Messrs. Blair, Miller and myself were appointed that committee."

As chairman of the committee and general missionary of the Board of Missions, Dr. Baker held a meeting at Huntsville, in August, 1849. There he inquired if the citizens desired a college in their midst. Now the citizens of Huntsville were enterprising and educationally minded. They had attempted to secure the location of Baylor University; and as early as 1844, they had established the Huntsville Male and Female Academy, by first erecting a building and then advertising for a teacher. Therefore, a committee consisting of Henderson Yoakum, J. Carroll Smith, John Hume, R. Smither, and Dr. John Branch, was formed to test the mind of the people. Eight thousand dollars were subscribed to found a college under Presbyterian control within a mile of Huntsville. They overtured Presbytery to name the college for Daniel Baker; but he declined the honor, suggesting that it be named for Stephen F. Austin, the father of Texas.

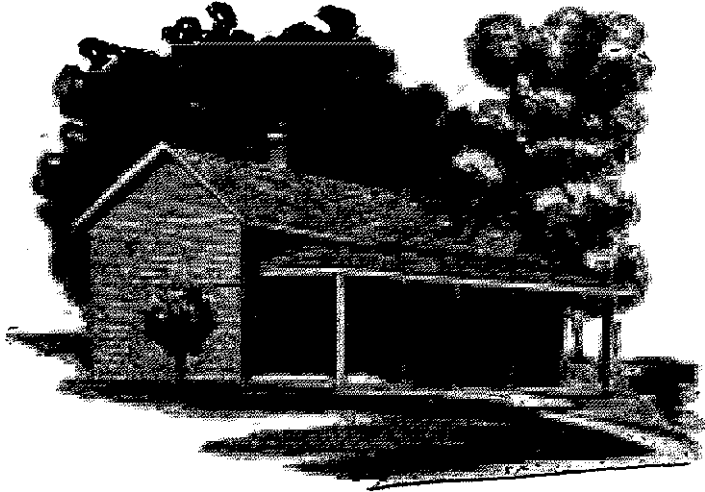
A charter for the school was drafted, with the aid of Henderson Yoakum and the suggestions of Dr. Baker, and submitted to a called meeting of Presbytery in Mr. Wilson's study on October 12th. An effort was made to postpone action until the brethren of the west could be present. But Dr. Baker replied, "No, postponement will be a death blow, for the Legislature meets biennially; and if we do not get a charter at the coming session of the Legislature, we cannot get it for two years." After a day's discussion, the charter was adopted and placed in the hands of J. W. Miller, S. D. C. Abbott, and D. D. Atchison for presentation to the Legislature. It was introduced into the Senate by Mr. Grimes, and finally passed, with the exception of two amendments, just as it left the hands of Presbytery. One of these dealt with the amount of property to be tax-exempt; the other made the Board members individually liable for the institution's indebtedness. The charter was signed by Governor Wood, November 22, 1849. However, before

adjournment, that Legislature approved an amendment, adding three trustees and dividing the Board into classes as to terms of service.



**Rev. Samuel McKinney, D.D.**  
**First President of Austin College**

The same called meeting of Presbytery accepted the committee report which located the College at Huntsville: "1st, Because no place in Texas, so far as known to the



**First Dormitory when at Huntsville**

committee, presents greater advantages for the establishment of a literary institution of high character, and 2nd, Because, as your committee believes, more liberal offers

cannot be obtained from any other point in our bounds than those already made by the citizens of Huntsville and vicinity."



The Old Main Building of Austin College when it was located at Huntsville is now used by Sam Houston State Teachers College.

At this juncture Dr. Baker made his wonderful missionary trip to the Rio Grande valley, but not until he had addressed a lengthy and impassioned plea to the people of Texas, through the *Texas Banner* of Huntsville. Commenting on this communication, editor Hatch wrote:

"We invite attention to the communication from Rev. Daniel Baker, in another column. Mr. Baker is a zealous and most invaluable friend of the new college which is to be started in this place . . . . The Old School Presbyterians have taken the lead of all other denominations in the great cause of education. Those colleges and institutions in the United States immediately under their management and patronage have, we believe, generally gone ahead of all others. . . . The Methodists have established a college and several Seminaries of learning in Texas . . . . the Baptists have a young, but promising University at Independence; and now it remains to be seen what the Presbyterians, celebrated as they are above all other denominations, will make of the college located at Huntsville. The prospect now is certainly altogether flattering."<sup>1</sup>

The regular fall meeting of Presbytery was held in Houston, opening November 22nd. Revs. Cocke and Blair were present from the west. They were appointed to sell

<sup>1</sup> *Texas Banner*, November 24, 1849.

the lot in Goliad and secure from John McCullough any funds remaining in his hands, turning the whole amount (about \$450.00) over to the Board of Trustees of Austin College, with the proviso that, should a college be established in the west within five years, the money would be refunded. (It was refunded by order of Synod, April 8, 1854.)

This meeting also appointed a committee on the division of Presbytery, so that this was the last meeting of Brazos Presbytery attended by Blair and Cocke. Within eighteen months, the Presbytery of Western Texas met and took steps to found its own college.

*Huntsville Male Institute.* Not until August, 1845, did the Huntsville Male and Female Academy, mentioned above, secure Mr. Stovall as Principal. Then a mixed school was not satisfactory, so on March 11, 1848, a charter was obtained for Huntsville Male Institute; and Miss Melinda Rankin became Principal of the Female Academy. This Academy later blossomed into Andrew Female College, which opened its first session, May 16, 1853. It was under the patronage of the Methodist Church. Dr. Baker was on its Board of Trustees, and Austin College professors taught its higher classes—a marked contrast to conditions at San Augustine ten years previous to this.

The principalship of the Male Institute becoming vacant, the Trustees invited Dr. McKinney to the position. Urged by both Institute and Presbytery, he made preparations to come to Texas. He reached Huntsville March 4, 1850, and was soon hard at work laying the foundations for a college by preparing boys for its freshman class. The Doctor wrote of his impressions:

“I well remember what glowing descriptions I read of Texas, and with what zeal I left a pleasant home and a flourishing institution (Mississippi Synodical College) to embark in this enterprise. How much disappointed when, upon landing here, I found that we had not one dollar to begin with, in hand, but only subscriptions on paper. And it was a gloomy day, when, with seven boys, we commenced in a little frame building near the graveyard. (!) But my courage rose with adversity, and the smiles of Heaven



seemed manifestly to fall upon us. The number of pupils increased rapidly to that of sixty or seventy; and we soon found our room too small. . . . In 1852, less than two years, we found accommodations in the College edifice, and friends and funds multiplied."

Meantime, the Austin College Board, at its first meeting, "Resolved, that the salary of the President of the College shall be at the rate of twelve hundred dollars per annum, deducting therefrom the profits of the classical branch of the Male Institute, while under his control and received by him. And that the funds raised from the Board of Education of the Presbyterian Church be set apart for that purpose." The Masons kindly offered a portion of their building for classes.

*Resources.* Eight ministers, thirty-two churches, and about four hundred communicants actually founded the college. Revs. Daniel Baker, P. H. Fullinwider, Hugh Wilson, J. W. Miller, J. M. Becton, and Elders D. D. Atchison of Galveston, D. S. C. Abbott of Huntsville, and George C. Red of Washington constituted the Presbytery which shaped the charter. The available assets consisted of a five-acre building site donated by Col. G. W. Rogers; a subscription list of \$7,800.00 to be paid in five years by Huntsville citizens; \$450.00 collected by McCullough and others; a college site at Goliad; and a few books stored in San Antonio. The chief assets of the founders were an indomitable courage and an abiding faith in their God.

*Organization of the Board of Trustees.* The committee appointed to present the charter to the Legislature had the added duty to "convene the Board of Trustees so soon as a charter satisfactory to themselves be obtained." Consequently, the Board was notified to assemble in Huntsville, April 5, 1850. Presbytery adjourned to meet, one day previous, at the same place. At that time, Presbytery would hold a brief session each day and then recess to allow the Board to meet. Of the seven who took part in the organization of the Board, all were citizens of Huntsville, save Daniel Baker, Hugh Wilson, and George C. Red. High water delayed Rev. J. W. Miller and Hon. A. J. Burke, of Houston, a day. The Presbytery classified the members of

the Board as to terms of service. The organization took place just ten years from the day that the question of a college was first discussed on the floor of Presbytery, and six years after the first definite action.

The responsibility of trustees who lay the foundation of an institution is so notable that all successors should honor the memory of those into whose labors they have entered. Occupationally, the original Trustees were: an editor, a statesman, two farmers, three attorneys, three merchants, two physicians, and five ministers. A more detailed biography of each will enable us to appreciate their combined labors. President Anson Jones did not accept the trusteeship for reasons of his own; neither did Joseph McCormick, because of impaired health. Sketches of the others will be found in the section on biography.

*The Charter.* The founders of Austin College desired to establish an institution, not only under Presbyterian auspices, but also under Presbyterian control. Consequently, the charter provided "that all vacancies which may occur in the Board of Trustees shall be regularly filled by the Presbytery of Brazos," or later, by the Synod. However, in order to secure a charter, it was necessary to conform to precedents set during the Republic of Texas as expressed in section five of the Austin College charter, which reads: ". . . no religious test shall be required of any President, Professor or Tutor, in said College, nor shall any student or officer be censured, suspended, or expelled on account of his opinions, political or religious, provided, however, that nothing herein contained shall prevent the Trustees of said College from throwing around the instructors and students a proper moral restraint and inflicting suitable punishment upon all immoral conduct."

This provision harkens back to Britain, where Dissenters did not enjoy the same privileges at the universities as the members of the Established Church. The same disparity was carried over into the American colonies, working grievous hardships. Added to this, the Texas Colonists had experienced the Mexican requirement that the established religion should be taught in Texas schools.

About this time, the Presbyterians had had a bitter experience in losing Transylvania University, in Kentucky, which many supposed to be actually a Presbyterian College. And the General Assembly awoke to find that only six of twelve colleges which were popularly regarded as Presbyterian institutions were really under church control. So, as a guide to its Board of Education in distributing funds, the Assembly stipulated: "Every college applying for aid to the Board of Education, must have an ecclesiastical connection with the Presbyterian Church; and the Bible and the Standards of the Presbyterian Church must be used as books for instruction in the truths and duties of religion." Austin College was the seventh College chartered under Presbyterian control and the third to receive aid from the Board of Education. This extract from a letter of Dr. Baker to the Secretary of the Board is illuminating: ". . . The aid which the Board of Education have kindly warranted us to expect is the very thing and will come just at the right time to set the ball a-rolling! You tell me that the aid promised 'depends upon the College being under the care of the Presbytery, in some shape or other.' Let me assure you, that this has been, with us, a cardinal point—a sine qua non. . . ." <sup>2</sup>

Section 13, of the charter, reveals the chief purpose in founding Austin College: "Be it enacted, That if the said Board of Trustees should hereafter think proper to establish a Theological Professorship in said College, the Professor thereof shall not be subject to the provisions of the first clause of the 7th (5th) Section of this act." "Yes, let it be for ever remembered," says Rev. Wm. Baker, "by the Church in Texas—let it be distinctly impressed upon the minds of the Trustees and members of the Faculty—the one idea of the founders, that for which they wept, and prayed, and toiled, and gave of their means, was that it might be an institution wherein there might be raised up for Texas, generation after generation, a native ministry. . . ." <sup>3</sup>

<sup>2</sup> Annual Report of the Board of Education, 28.

<sup>3</sup> William Baker, *Life of Daniel Baker*, 412.

At the very first meeting of the Board of Trustees, a majority was not present; and the charter stipulated "that a majority shall constitute a quorum. . ." Fortunately, Sam Houston had asked Mr. Yoakum to represent him, and J. Carroll Smith had requested S. R. Smith to be his proxy. Thus the Board proceeded to business. But realizing the situation, the charter was amended, December 15, 1851, to provide for the use of proxies. Without such action, Austin College would probably never have begun, for in the first sixty-two years there was never a full meeting of the Board, though by the use of proxies there was always a quorum. In fact, one member of the Board, A. J. Burke, with seven proxies, and another man, not on the Board, with two proxies, met February 10, 1876, and moved the College from Huntsville to Sherman. However, the time came when the use of proxies was abandoned.

An act of the Legislature, April 15, 1873, empowered the Trustees to change the location of the college, provided the buildings and grounds should revert to Huntsville. At the same time, Synod was empowered to fill vacancies on the Board. Then came the general charter law of 1874 for corporations. Accordingly, June 18, 1877, the charter was amended again to provide for the Faculty to govern the student body under regulations of the Board; the Trustees were again authorized to move the school; and another amendment was hypothecated on the division of the Synod.

In 1885, Synod appointed a committee to petition the Legislature to alter the charter by repealing section seven, and making the school a Presbyterian college in fact, only to discover that Synod had no right to ask for a change, and that amendments were handled by the Secretary of State. So Synod asked the Trustees to apply for the proposed amendment and another releasing the Trustees from individual responsibility for debts of the College.

Consequently, on June 20, 1890, the Trustees secured an amendment giving them the right to remove any instructor they deemed wise, and removing from them responsibility for debt. Permission was also given to the College to hold assets, exclusive of the college site, up to a million dollars.

But it was 1904 before the section forbidding religious tests of students and instructors was removed. At the same time, it was provided that the President of the institution should no longer be ex officio President of the Board.

The final revision of the charter was granted June 19, 1924, and provides that the Trustees are to be selected by Synod and places the physical property directly under the control of Synod. The Board was given power to fix the salaries of professors and temporarily fill vacancies; and Oklahoma Synod was granted the right to nominate two trustees. The new charter was granted for fifty years.

*First Meeting of Board.* Mr. McKinney gave so much satisfaction as Principal of Huntsville Male Institute that he was elected President of the College and ex officio President of the Board of Trustees at its first meeting. Dr. Daniel Baker was elected Financial Agent; and various committees were appointed on rules, finance, education, and building. The latter consisting of H. Yoakum, Robert Smither, and John Branch, formed the Executive Committee. A few by-laws were adopted, and the college legally existed.

The Board, through its educational committee, composed of Daniel Baker, Hugh Wilson, Samuel McKinney, and Drs. J. Branch and G. C. Red, then issued its first official communication to the public, in the form of a circular, stating the purpose and advantages of the school, and challenging the support of all with sons to educate.

*The College Building.* The building committee was authorized to proceed at once, drawing upon the Treasurer for funds, but there were no funds. Dr. Baker, as Financial Agent, set to work at once; and by March, 1851, he was able to say: "Eight thousand dollars have been subscribed at home and four thousand abroad. The contract for the main building has been let out, and what is highly creditable to the original subscribers in Walker County, and a credit to Texas itself is this: That the original subscriptions have

all (save two) been converted into notes and bonds; and these, without discount have been made available for the payment of the contract. . . .”<sup>4</sup>

Col. William Barrett was the architect and contractor. By June 24, 1852, the foundations had been placed. The cornerstone was laid with due ceremony by The Grand Lodge and Grand Chapter of the State of the Ancient Order of Masons, which was in session in Huntsville that day. The opening prayer was offered by Rev. Chaplain R. E. B. Baylor; and the following deposits were made in the cornerstone, which was laid in due and ancient form by the Most Excellent Grand Master Neal:

“A copy of the Sacred Writings; copy of the Constitution of the United States and of the State of Texas; copy of the charter of Austin College; History of the admission of each State into the Union; Washington’s Farewell Address; Names of the officers of the General and State Governments; Names of the officers and trustees of Austin College; Specimens of the Revolutionary paper Currency of the old thirteen States, and of the Texan Republic; Disturnell’s map of North America, with the new boundaries up to the present year; Congressional Directory; pamphlets of various subjects; a bundle of the latest newspapers; names of the architect and workmen engaged on the edifice.”

Rev. J. W. Miller pronounced the benediction; and then the large assemblage joined in a bountiful repast prepared for the occasion.

The structure was not completed until the spring of 1853, at a cost of over \$17,000, but it was occupied by the preparatory school in December, 1852. Except for the old capitol at Austin, it was easily the most imposing piece of architecture in the State at the time. Mr. J. M. Fullinwider has described it:

“This building was a two-story brick, fifty feet by eighty feet. It had eight rooms twenty-two and one-half feet square, with two assembly halls, thirty-five by fifty feet. Four splendid columns of Tesson style supported a balcony in front. A cupola whose pinnacle reached the height of some seventy feet crowned the whole. It overlooked the town in the valley north, about one-half mile distant, and

<sup>4</sup> *Democratic Telegraph and Texas Register*, March 21, 1851.

the country beyond for miles away. It was beautiful for situation. This building stands, a monument to the ideals of its early friends."

*College Work Started.* By February 23, 1853, the Faculty of the Institute were able to designate the personnel of the first three College classes. The College Faculty consisted then of Rev. Samuel McKinney, President and Professor of Mental and Moral Philosophy, Rev. N. A. Penland, M.A., Professor of Ancient Languages, and Rev. W. C. Somerville, M.A., Adjunct Professor of Language and Principal of Preparatory Department.

The College proper had scarcely taken shape before a flurry arose concerning holding Bible school in the chapel on Sunday afternoons. The Presbyterians had been using the building of the Cumberland Presbyterians for four years but now transferred their services to the College. The catalogue of 1853 declared, "Students are expected to attend public worship on Sabbath and the Bible class in the afternoon in the College Chapel—unless excused." Forthwith the editor of the *Texas Presbyterian* expressed himself as "opposed to have the College used as an instrument to make O. S. Presbyterians. . ." The faculty and student body took part in the discussion, with the result that fifteen students left in one day.<sup>5</sup>

No members from a distance attended the Board meeting in June, 1853, when Sam Houston, H. Yoakum, and John Branch were constituted a committee to inquire into the conditions and the progress of the College. Out of this action a difference of opinion seems to have arisen between McKinney and Houston. Consequently, Dr. McKinney resigned and returned to Mississippi. Two months later, Sam Houston went to Independence. Dr. McKinney's son, A. T. McKinney, is the authority for the statement that these two "became reconciled and were fast friends. In fact, in 1863, when General Houston realized that his days were numbered, he sent for my father to minister to him spiritually."

*Daniel Baker, D.D. (1853-57)* At the opening of the year 1853-54, the newly-elected President, Dr. Baker, was

<sup>5</sup> *Texas Presbyterian*, April, 1854.

in North Carolina. On learning of his election, he wrote his wife, "I have not accepted, nor do I intend to accept until I can know what duties will be required of me." Writing to the Board later, he said, "I had never sought the office and did not consider myself properly qualified to discharge its high duties." He reached Huntsville by stage, delivering his inaugural address November 21st.<sup>6</sup>

President Baker remained at the College until the following April when he was off again soliciting aid for the school, not to return until December. Since the first commencement was in June, 1854, Dr. Baker, who was in Georgia, forwarded his address to the Board. Still that first graduating class stirred his soul. He wrote, after mentioning other concerns of the College: "If I mistake not, Austin College is, in this matter, in advance of kindred institutions in our State. It marks a new era in the history of Texas and twines a wreath around our Institution of which we may well be proud; especially since our charter dates from a later period than many others in the land which have themselves done well and deserve praise . . . ." The two graduates were Livingston O. Black, who delivered his oration in Latin, and J. H. Banton, the valedictorian. They also graduated in Law at Austin College.

The Synod of Texas met in Huntsville, April 8, 1854. Dr. Baker declares:

" . . . the Synod held its sessions in the library room of *Austin College!* Our own loved and flourishing institution. When the report of the Board of Trustees was read in open Synod, it was heard with great interest and much pleasure, for it was of a most cheering character. In the Report, it was stated that the spacious and beautiful edifice in which the Synod were assembled, was completed at a cost of some *sixteen thousand dollars*,—that the institution had a President and three Professors, all at their posts; a fine Library, a splendid apparatus, a beautiful cabinet of curiosities, a roll of more than eighty students, all the collegiate classes formed, and landed and other property, amounting to some forty-four thousand dollars, and to crown the matter, **NO FINANCIAL EMBARRASMENTS!**—no debt, but what was amply provided for. In winding up, the

<sup>6</sup> Inaugural Address of Daniel Baker, Appendix B.



Report recommended that measures be taken to endow at least one Professorship. The impression made upon the Synod by the reading of the report, was delightful. One member remarked that he had heard of Austin College and supposed that something had here been done; but he had no idea of seeing and hearing what he had seen and heard. 'And,' continued he, 'I will be one of one hundred to give two hundred dollars (making in all \$20,000), to endow the "Baker Professorship of Mathematics".' Subsequently, by little effort of the agent, twelve additional names were added, on the condition that the endowment be secured by the first of January next. Under the influence of strong emotion, a member of the Synod proposed that 'Synod return thanks to Almighty God for the signal prosperity which has crowned this noble enterprise.' The motion being carried by a unanimous vote, the venerable and much-beloved brother, Hugh Wilson, an old Texan, was called upon to lead in this act of worship."<sup>7</sup>

But the good times were not to continue, for Dr. Baker spent the year 1856 in the States soliciting money to pay the current expenses of the College. The story of Austin College had become old; so weary, worn and sad, he saw that something different must be done. There being no productive endowment upon which to draw, the President resigned to devote himself to canvassing Texas. The year previous Professor Thom had been made acting President in room of Dr. Baker, resigned.

*Dr. Baker as Financial Agent.* Shortly after his first appointment as Financial Agent, Dr. Baker received a communication from Benjamin Chase, of Mississippi, offering to donate to the College some lands which he had in Texas. Coming unsolicited, and at that time when the foundations of the college building had not been laid, this gift should endear the name of Benjamin Chase to all who love Austin College. In a letter to H. Yoakum, dated April 24, 1851, he said:

"I purchased the lands with the intention of moving to Texas. . . . New difficulties soon arose . . . and I abandoned all idea of removing there. But I never abandoned the desire to do what I could to promote the temporal and eternal welfare of the people of Texas. . . . In devoting all

<sup>7</sup> Report, Board of Education, 38.

my valuable interests there toward the endowment of an institution of learning, I wished to do it in such a manner as will best promote the end.

“Remembering that the Trustees may be pressed for funds in erecting the buildings, I have concluded to execute a deed allowing twenty per cent of the avails to be applied to the erection of buildings, and the remainder toward the endowment of Professorships.”

The donation consisted of 14,390 acres of land in Travis, Fayette, and San Augustine Counties, valued then at \$28,368.00. A part of the land was sold and the funds invested in the Chase Professorship of Ancient Languages. The Board adopted a formal vote of thanks and issued each of Mr. Chase's children a perpetual scholarship.

On January 11, 1860, Austin College petitioned the Legislature concerning a league of land which was a part of this gift, saying “the State of Texas has therefore appropriated our land in the liquidation of claims for public domain. . . .” This league was in Zavala's colony, and the College was represented by W. C. Philips. The petition was rejected, and to this day Austin College has a just claim against the State.<sup>8</sup>

Shortly after being elected Financial Agent, Dr. Baker began his remarkable series of tours to the older states. Dr. Baker himself, with his wonderful preaching power and consecrated enthusiasm, was one of the greatest assets the College ever had. For he said, “I have set my heart upon making Huntsville, so far as I have influence, the Athens of Texas, in building up there a College of high character, one that shall be a credit to Texas, and an honor to the Presbyterian name. . . .” His first and second tours carried him to New York and Baltimore; his third and fourth were spent mostly in the eastern states of the South; his fifth and sixth were for the most part in Texas, where he raised funds for the Baker Professorship of Mathematics. His son says, “During his agency in behalf of the Institu-

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<sup>8</sup> Files of Texas Secretary of State, Division C. File Box No. 2, Letter No. A, No. 8.

tion, he obtained an amount nearly equal to one hundred thousand dollars, even throwing out of calculation what has been promised but not yet paid into the treasury."

The Board of Trustees explained his marvelous success in the east and old south as partly due to "The romantic history of Texas, the novelty of an institution of learning of a high order, springing up in the wilderness". . . which ". . . have all combined to open the hearts of the friends of humanity in the older States. . ." But they made no mistake in calling Daniel Baker the "Father of Austin College." For he not only raised money; he also saved the school from many rocks, such as the dubious sale of scholarships which hard-pressed institutions were carrying out in 1850, when Dr. Baker was in North Carolina.

In June of that year, the Board of Austin College took steps to endow the Baker Professorship in this way. Individual scholarships, which entitled the purchaser to four years' instruction, were sold for \$125, the usual charge being \$200. Various arrangements were offered and some scholarships sold, a few of which are still in existence. Daniel Baker soon saw the danger of the scheme and saved his College from the heavy burden which well-nigh broke Davidson, Jefferson, Washington, and other schools.

During the régime of Dr. Baker, the promoters of Austin College were hopeful of securing State aid. This sounds strange today; but seven of the institutions chartered during the days of the Republic, including Rutgersville College under Methodist auspices, received grants of land; and a bill was introduced in the Legislature in 1848 seeking aid for Baylor University.<sup>9</sup> Also, "almost every state in the Union had given impulse to her schools of Learning by donations of land and money," according to the petition of the Presidents and Trustees of Austin and Rutgersville Colleges, in 1850.<sup>10</sup>

As late as 1857, Daniel Baker was still trying to secure aid from the state. But all to no purpose. Many grounds

<sup>9</sup> House Bill, Second Legislature, No. 41, Office of Secretary of State.  
<sup>10</sup> Memorial, Office of Secretary of State, Division C, File Box No. 18, No. 234.

were cited for the refusal; but the mass of people—and no doubt the Legislature—believed the duty of the State to education had been performed when it set aside over a million in lands and money for common schools and a State University. There was little feeling on the part of true friends of the State University that there was any conflict with other schools.

*Financial Résumé.* Knowing the importance of a sound financial policy in any business, especially when appealing to the public for support, we observe that Austin College had \$33,955.99 in convertible assets when the cornerstone was laid in 1851. In June, 1852, the executive committee estimated that, after paying all obligations, the assets were about \$17,000. By 1853, when the expenses had been paid, a balance of \$980.00 remained. In 1854, there was a deficit of \$3,600, but notes and lands were estimated at \$44,000. There was no report for 1855, but in 1856 it was reported "that the indebtedness of the college is considerable, without immediate funds to liquidate." In 1857, Dr. Baker called attention to the serious conditions and resigned the Presidency to do something about it. In six months, he added \$25,800.00 to the productive endowment.

But on December 10, 1857, Hon. P. W. Kittrell, chairman of the House committee on education, a Methodist and a Trustee of Austin College, rose in the House of Representatives to offer a resolution, stating . . . "It becomes my painful duty to announce to this House the sudden and unexpected intelligence of the death of a distinguished constituent of mine, of one of Texas' public benefactors.—the Rev. Daniel Baker is no more." Following an eloquent tribute to the man, Mr. Kittrell moved the recess of the House in honor of Dr. Baker, and the motion carried unanimously.

The Board of Trustees said, "Nothing we could say would adequately express the value of his services or the estimation in which they are held by the friends of the College. . ." The students said, ". . . That in the death of Daniel Baker, Austin College has lost an advocate who was ever ready to make any sacrifice, however great, for the

advancement of its true interests and welfare. . .” His Presbytery said, “. . . through his untiring energies Austin College was founded and built up to its present position. . .” The Synod bore testimony, “As a pastor, as an Evangelist, as a Missionary, as a Founder, President, and Agent of Austin College, his last great work, he was faithful, active, zealous and, by the blessing of God upon his labors, succeeded in an eminent degree, in winning souls to God.”

*A. E. Thom, A. M. (1857-58).* Upon the resignation of Dr. Baker, Rev. Thom was made acting president. His régime lasted but a year and is chiefly noted for ending in the disruption of the school, all because the student body magnified their importance beyond the point deemed wise by the faculty.

The two societies of the College, the Clay Union and the Philomathean, invited the Hon. Frank Sexton, “the tall Democrat of San Augustine,” to be society orator for the year and arranged a complimentary party, which the Faculty learned was to be a “ball.” They threatened expulsion if the matter were not dropped, so the senior class left in a body. The oration, however, was delivered, and the “party” was given after commencement. The immediate result of the disagreement was that there were no graduates in 1858 though the Board later awarded them diplomas. The Board declared that it is “. . . exceedingly desirable that such things be discouraged . . . and we are persuaded that, had a more conciliatory course been pursued, the ends of discipline might have been accomplished.”

Mr. Thom resigned before the next session opened, but too late for the Board to secure another man. Consequently, there was nothing left to do but close the doors of the College until they persuaded Dr. R. W. Bailey to accept the Presidency, in December, 1858. It was February, 1859, before the school could be opened.

*Rufus W. Bailey, D.D., President. (1858-62).* Dr. Bailey strengthened his faculty by adding Rev. Joseph Calvin, M.A., a Scotch-Irishman by birth, a graduate of Jefferson College and Princeton Seminary. Mr. Fullinwider says

that he was considered by the students a "walking library." The next year, Mr. B. F. Grady, A.M., of North Carolina University, came to College. Known as an "all around scholar," he attracted many students to the school. So by 1859-60, the Board was able to express high gratification with the faculty, saying, "The present organization of College Faculty is approved as being neither more nor less than the wants of the Institution require."

Not so the finances! Dr. Bailey had accepted the Presidency on condition that he should not be charged with the financial affairs of the College. Rev. R. H. Byers was elected fiscal agent, but little money came in, and the old debts hung as a nightmare in the mind of the venerable President, especially as the creditors began to press their claims. In September, 1860, when a judgment for \$400 was about to be executed, he called a special session of the Board to remind them that the debts amounted to \$7,000, drawing ten per cent interest. Out of his own slender means, he had paid a judgment for \$700 to prevent execution, and he could do no more. Yet, the Board saw no way out beyond commissioning the President to raise \$10,000.00. Reluctantly, he undertook the task and had secured about half the amount in pledges, when the war terminated his efforts. The internal affairs of the College were prosperous before the war cast a cloud over everything. Then with a demoralized currency and the older students enlisted in the army, in June, 1861, the President advised closing the College for a year. The building was turned over to Mr. Grady for a private school. Dr. Bailey continuing as President, without salary, did what he could for the finances. To this end he addressed a communication to the public, saying:

"The permanent fund invested, amounting to \$30,000, and which fully endows the Benj. Chase Professorship and the Baker Professorship, will stand open to donations for a third Professorship, and the President will be employed in presenting to the friends of learning the claims of the College in their liberal contributions until all the endowments may compensate to our sons the loss of the best colleges at the north from which they have now seceded.

“When the war shall have been triumphantly closed by us, then Austin College will be reorganized and offer to its former students, returned from the field of battle, and to coming generations of our youth, the best advantages of education at home.”

*Samuel McKinney, D.D. (1862-71).* If Daniel Baker was the father of Austin College, Samuel McKinney laid its foundations. Quite naturally, when the College was reopened, the Board turned to one in whom they had confidence.

A year later, Dr. McKinney expressed to the Board his pleasure at being with his co-workers of thirteen years before. Yet, upon his acceptance of the Presidency for a second time, he was offered no salary, nor any assurance of aid. The war was still on; but by the close of the first year, amid these discouragements, he could report an increase in students. There were now eighty where there had been twenty, and most of these were preparatory students.

The second year, the enrollment increased to one hundred and twenty-five and continued around that figure for several years; and by 1865, it was possible once more to organize the first three college classes. The President urged the Board to come to his assistance because the burdens of constant teaching and government were taxing his strength. Yet they could only respond by urging him to do his best.

The unsettled money conditions caused the Board to authorize the faithful President to regulate the whole matter of fees, taking for tuition “currency, produce, and other commodities as he may deem best.” The Executive Committee confessed itself unable to determine the financial status, and this condition continued until 1869, when Mr. A. T. McKinney was appointed to present a tabulated statement of the assets and liabilities of the College. As a result, the Board discovered that, according to the most favorable estimate, the total assets were \$21,650, against liabilities of \$18,000, with about 10,000 acres of land of doubtful value. And the Charter made each member of the Board personally responsible for the debts!

The Synod of Texas, meeting in 1865, after much deliberation, resolved, "that we pledge ourselves . . . , to use our utmost exertions to raise the money and pay off the indebtedness of Austin College and that, to this end, the roll be called and each member give his pledge. The Board was instructed to mortgage everything, if necessary. It was surmised, however, that \$8,000.00 in currency might compromise the entire indebtedness.

In October, 1870, Dr. McKinney expressed his desire to resign as soon as his successor should qualify. Synod adopted a resolution acknowledging "his eminent ability as an instructor and . . . its earnest wish for his continual usefulness, when he shall have retired from the Institution."

*Samuel M. Lockett.* (1871-78). The history of Austin College during President Lockett's first administration is the history of one man, Samuel Lockett. With dogged persistence and never-failing courage, he consecrated himself to the task of raising the College, as it were, from the grave.

So far as finances were concerned, it would have been easier to found a college. There was "no endowment that was yielding a cent of income and the tuition fees were nothing like sufficient to meet the expenses of the College." Mr. Lockett entered the classroom, and the Board asked Mr. McKinney to act as Agent. It was soon evident, however, that Mr. Lockett must enter the field as Fiscal Agent. So from 1871 to 1878, the President was rattling a tin cup with one hand and warding off the foreclosure of judgments with the other. The Executive Committee secured Rev. J. Rosemond to take charge of the forty-three students in the College in November, 1871, but they dwindled to twelve by the close of the session.

With the opening of the next session, Professor C. P. Estill, assisted by Professor A. C. Woodall, took charge; Hon. A. J. Burke, of Houston, guaranteed their salaries for a year. Professor Estill remained until the removal of the school, giving eminent satisfaction and assuming for a time all responsibility, even that of his own salary and that of the assistant. He took charge with twenty-nine



students, which number increased to forty-three that year. Then in 1873, by special arrangement with the free school trustees, the attendance, and so the income, was augmented for four months of the year. The next year no students from abroad were in attendance, and the number decreased to twenty-seven. The struggles of the Institution are reflected in the fact that from 1869 to 1882 the School conferred only one earned degree, though nine honorary titles were granted. The College was poor but too virtuous to give birth to bastards.<sup>11</sup>

In November, 1873, Mr. Luckett made a tour of four hundred miles on horseback through East Texas, collecting not one cent for indebtedness and only \$5.00 for expenses. In answer to a personal query, he said of his early experiences: "On one occasion, I came to a swollen stream after heavy rains. I swam my horse across, but drifted so far down stream that the bank was too steep for my horse to take me up. I threw my overcoat and saddlebags on the bank, got off in the water and was leading my horse up the bank when he slipped, jerked the bridle rein from my hand and swam to the other side of the stream. Not being able to swim, I hung my baggage on a tree, rolled a log on the bank into the water, got a pole with which I could touch bottom, mounted the log and started for my horse. The log kept turning and I got ducked, first on this side, and then on that, but finally got over alive. I caught my horse and rode well up stream before swimming across; thus struck the bank at the right place. A norther was blowing and I was nearly frozen. This was November, 1871."

He spent the following six months in the East and secured from Northern and Southern churches \$4,856. But the debts were still \$7,000 against available assets of \$2,000. Failing to secure sufficient means in Texas, he made another trip east, as far as Boston. He describes his work: "I had to find out *who* to go to, which was hard and slow work. Then, it was hard to get to see them; sometimes requiring five or six calls. Then, ten to one, he would have so many other burdens that he could not help *now*. He wanted to

<sup>11</sup> See Minutes of Synod, Vol. I, pages 245, 247.

help the *South especially*, but could not now. I was like a boy fishing, generally caught nothing . . . and was always expecting to catch a whale. . .” By 1878 the debt had been reduced to \$4,000. All this time Mr. Lockett, according to the instructions of the Board, was preaching for churches, so as to help raise his salary. And more than once it was scaled on his own motion.

Meantime, the population center was shifting westward. This, together with the prevalence of yellow fever in the southern part of the State, raised the question of removing the College. In 1872 the first recorded suggestion of a removal is contained in the report of Synod’s committee on Austin College, of which Dr. W. K. Marshall was chairman. Some disagreement between Synod and the Board of Trustees arose over this question. As a result, Synod learned that it had no authority over the Board, beyond the election of trustees; and the Board learned that its authority was worthless without the cooperation of Synod. The Legislature gave permission for the change in 1873, and the next year the Board finally decided nine to four in favor of removal. In response to the call for bids, Wallace’s Prairie, Georgetown, Austin, Tyler, Denison, and Sherman made offers. On February 10, 1876, A. J. Burke, with proxies in his pocket, accepted Sherman’s bid consisting of \$37,000 in subscriptions of money and land. Synod later ratified this action.

The contract with the citizens of Sherman provided that: “In no case, shall the Trustees of Austin College be required to expend more money on the building erected in Sherman, or to expend money on the same more rapidly than it is realized by them, from subscriptions secured in Sherman and vicinity, or other subscriptions heretofore made; but they may, at their own option, expend as much money as they can spare from other funds for building purposes.” A committee consisting of three members of the Board and three citizens of Sherman, with Dr. Lockett as ex-officio chairman, was charged with collecting the subscriptions and erecting a suitable building. The building was begun in the summer of 1876; but by April following,

it was apparent that the College had not disposed of its financial worries. Half the pledges were uncollectible. The committee thought best to let them revert to the subscribers, but Dr. Luckett felt that they should be collected by pressure, or else the school should not be located in Sherman. This disagreement finally led to his resignation.

Legally, the College was moved to Sherman in February, 1876, but Professor Estill conducted a school at Huntsville till the end of the session, under the Board of the College. Then the College building and grounds were returned to Huntsville and later donated by the town for Sam Houston Normal.

Austin College opened in Sherman, Monday, October 2, 1876, in the Odd Fellows' Hall, on Walnut Street just where it crosses the Transcontinental Railway. President Luckett was not able to be present, but Captain J. E. Wharton welcomed the thirteen students, who increased to forty-five before the year ended. However, after three days, Captain Wharton became ill, and Rev. R. E. Sherrill conducted the school until October 17.

The next session, Rev. W. W. Hill assisted by Mr. E. F. Hoke, was in charge of the school. Some twenty-five or thirty students attended. Dr. Hill was paid \$50.00 per month; he and his assistants received all fees, assuming all liabilities. This was in line with the report of the Board to Synod: "We have determined to confine our expenses within our income and thus keep out of debt and not endanger the permanent funds of the College."

During that summer, the Board issued a circular stating that, "At the close of the war, the College was embarrassed by a debt, which, in 1871, had increased to \$26,000.00. By the efforts of Rev. S. M. Luckett, this indebtedness has been reduced to \$4,000.00 and funds are on hand to liquidate the whole amount, in a reasonable time. There is sufficient endowment on hand to pay the salary of one professor; also several tracts of land that will add largely to the endowment fund. All future donations will be applied to increase the Permanent Fund of the College, and not for the payment of old debts." The College then owned \$17,000

in interest bearing notes, yielding an interest about \$1500, being partial endowments of three chairs; and in addition thereto, 1916 acres of unsold land.

After teaching six months, Dr. Hill was stricken with paralysis. This fact, together with the unfinished state of the college building, brought the Board together on April 23, 1878. Several members of long standing had resigned upon removal of the school. Only four were present, but they had nine proxies. After some debate on the question of removing from Sherman, the Board decided to build and appointed Dr. H. B. Boude chairman of the building committee. Dr. Luckett then resigned, so Dr. Boude was elected President and Financial Agent.

*H. B. Boude, D.D. (1878-81).* Dr. Boude pursued a vigorous policy. Every resource was employed, even to collecting endowment notes and using the proceeds to pay the Professors, in the hope that the sale of scholarships would replace the fund.

The result was immediately visible. The building was completed and dedicated, September 3, 1878. The library and apparatus were moved from Huntsville. Professor W. G. Richardson, Ph.D., one of the best linguists in America,<sup>12</sup> was elected to the chair of Latin and Greek, and Professor W. D. Vinson, M.A., unanimously recommended by the faculty of Washington and Lee, to the chair of Mathematics; the next year, Professor Sanford Sellars was added. Sixty-three students attended the first year and seventy-six the second. The Freshman and Sophomore classes were organized and pursued a course equal to that of eastern colleges.

But the debts were mounting once more. The Board advised Synod that "the College cannot be carried on long—without increased means," and Synod replied that, "Synod would warn the Trustees against incurring debts, for any purpose, and suggest that the debts now due be paid as soon as possible, and that the current expenses be kept, as nearly as possible, within the actual income. . ." The second year,

<sup>12</sup> *Texas Presbyterian*, August 9, September 6, 1878.

the President advised that "the policy adopted, under the pressure of necessity, last year, is gradually consuming the endowment fund . . . , chiefly the Chase Professorship and, if continued too long, our existence is only a question of time." By June, 1880, the indebtedness amounted to \$18,057.45, and, on advice of Dr. Boude, \$12,000 worth of ten year, eight per cent, bonds were floated in New York. Several Board members protested this, and some resigned. But "it was resolved that the President and Secretary be instructed to publish that, the present obligations of the College being met, it will be carried on within its income."

When Synod met and the actual state of the finances was presented by the Standing Committee, there were lively scenes. The committee report, recommending "that Synod commend the diligence and faithfulness of the Trustees" was, after full discussion, adopted. Then the Trustees resigned. After further discussion in which Synod expressed its "entire confidence in the ability of and fidelity to the trust confided to the late trustees" and reappointed "them to that important trust," pledging "sympathy and material aid," the trustees accepted the trust for one year. It is not strange that some of the Synod, who had wrestled for twenty years to free the College from debt, were deeply grieved when they learned of conditions.

In the ten years since Lockett was called to resurrect the College, the Synod had increased from thirty-seven active ministers, eighty-eight churches and 2,634 communicants, to sixty-four ministers, 167 churches, and 6,043 communicants. So with renewed zeal they gave themselves to the task of Presbyterian education in Texas. But something had to be done to lessen expenses. Boude, Richardson, and Sellars having resigned, Professor W. D. Vinson was elected Chairman of the Faculty and Acting President, to the delight of the student body and many friends of the Institution.

*William Daniel Vinson, A.M., L.L.D., (1881-82.)* Although Dr. Vinson's incumbency lasted only a year, it was noted for producing two graduates, the first since 1874. These two graduates entered the ministry. Thus after thirty

years, we see the dream of the founders of the School realized in these young men. Ninety-six students were enrolled, and the average attendance was a third larger than formerly, while the tuition collected was doubled.

*Edward P. Palmer, D.D.*, (1882-84). Dr. Palmer assumed the Presidency in June, 1882, spending much time as Financial Agent. Dr. Vinson continued as chairman of the Faculty, until he resigned the next spring to accept the chair of Mathematics at Davidson. The student body increased to about a hundred, including seven ministerial candidates. There was one graduate in 1884. With the cooperation of Sherman citizens, some shacks were erected and furnished by Aid Societies throughout the Synod.

Dr. Palmer was handicapped by debt from the first. The first year he collected \$8,495, which with the tuition fees of \$2,434.65, enabled him to show a profit. But the bonded indebtedness was a damper on everything. The churches were circularized in vain. Synod apportioned \$18,000 among the Presbyteries, on a six-year payment plan, all to no purpose. When Synod learned, in 1884, that the debts exceeded the available assets by \$6,830, there were warm times. A majority of the Board resigned. Synod could get no one to take their places, so the former members accepted re-election. Pending the discussion Dr. Palmer resigned, and Rev. Donald McGregor was nominated by Synod and unanimously elected by the Board to fill the vacancy.

*Donald McGregor, D.D.*, (1884-87). In 1885 the College had a President, two professors, and forty-one students. Professor Moore had died, so the Board contracted with Professor Edmonds to assume all responsibility for the internal affairs of the College, the Board supplementing his income \$600 a year. He was assisted by Mr. C. L. Altfather. For two years these two bore the responsibility of managing the Institution. Too much praise cannot be given them.

While a member of the Board Mr. McGregor had already exhibited his executive ability by persuading the Board to adopt by-laws for its guidance. Owing to his skillful management, the bonded indebtedness, after much contention

and acrimony, was compromised by paying \$3,000 in cash and the transfer to the bondholder of 2,134 acres of Brazoria County land, valued at \$5,335. Thus after six years the College was rid of its bonded indebtedness which had been a nightmare to the school. Furthermore, Mr. J. N. Chadwick, of Chapel Hill, and Mrs. A. C. Allen, of Houston, became liberal contributors. "Mr. McGregor gave three years of valuable service, without salary, and \$500 to the College during his life."

Three times Mr. McGregor offered his resignation, only to have it declined, for the Board said, "If God ever gave Austin College the man that any particular phase of its history demanded, this was done when He directed our thoughts to our brother, Rev. Donald McGregor. . ." They expressed thankfulness to God that He had "crowned the labors of our President with such signal success that we can now rejoice that our bonded debt has been liquidated and the canceled bonds are now in our possession."

This experience resulted in the Executive Committee's recommending, "that the College be conducted, in the future, as to incur no further debt, and, at the same time, be so manned as to make it worthy of patronage." The committee deserves credit for discovering the problem of college management even though they had no solution.

*S. M. Lockett, D.D. (1888-97).* Dr. Lockett's first term of service had demonstrated his financial ability; for under his supervision, the Board was able to keep the doors of the College open, and reduce the indebtedness from \$28,000 to \$4,000. When he was called to the Presidency a second time, the outstanding obligations were \$4,567.72, and the teaching force consisted of one Professor and an assistant for about forty students. The bonded indebtedness had been paid, but much land and endowment had gone for current expenses, so the school was really in much worse condition than when he resigned.

The faithful President set about wiping out every vestige of debt. Mr. J. N. Chadwick assumed \$1,000 annually for teachers' salaries; Mrs. H. A. McGregor donated

property to the value of \$5,000, and others contributed over \$3,000. So, after a few months, all outstanding obligations



**Rev. T. S. Clyce,  
President Austin College, 1900-31.**

were fully met, largely, however, because former professors had scaled their salary accounts. The Board tendered Dr.



**Old Main Building, Austin College, Sherman**



Luckett a rising vote of thanks, for it was the first time since 1854 that the College had been free of debt. Synod also expressed its gratitude in a lengthy resolution of "joy on account of the news of the good condition of the property and also of the hopeful future of Austin College." The resolution called attention to the estimated value of the College property and funds, about \$44,000, and closed: "Synod



Rev. S. M. Luckett,  
President, Austin College, 1871-78, 1887-97.

hereby expresses a most emphatic approval of the course adopted by the Board of Trustees in reducing the current expenses to the lowest possible limit . . . and it is earnestly desired that in the future they pursue the policy, without deviation, of keeping the expenses of the College within the limits of its available means."

The faculty of 1888-89 consisted of Professor J. E. Edmonds, Mr. J. V. McCall, and Mr. Alison Thompson. Professor Edmonds resigned at the close of the year, and Professor D. F. Eagleton succeeded to the chair of English. Mr. Charles C. Scott was elected to a fourth Professorship, and Rev. G. T. Thompson as chaplain and instructor in the Evidences of Christianity. The next year Rev. Mr. Thompson was retained as chaplain, and Rev. S. E. Chandler was chosen to inaugurate a Bible course. Mr. McCall resigned at the close of the year, and Mr. L. J. Mitchell was chosen to the Chair of Mathematics. The name of Daniel Baker was stricken out, and the name of J. N. Chadwick substituted, in the Chair of Mathematics. Mr. Chadwick had donated a check for \$10,000 to the endowment. Later, Mr. J. C. Bell became Professor of Greek and German; and upon Mr. Scott's resignation to study abroad, Mr. W. T. Morrison was elected as instructor in Sciences. Dr. J. D. Reed was elected College Physician.

During Dr. Boude's presidency, a military feature had been inaugurated without success. In 1889-90, it was attempted again under Captain Charles Scott. Later the government detailed a regular army officer, Lieutenant Carl Koops, as commandant. This effort proved successful, and served for a time to boost the College attendance.

From 1890 to 1896, repeated efforts were made to secure the recognition of secret societies. The Board granted two "fraternal societies" the right to organize, provided they should not create "hurtful rivalries." Professors were barred from membership. At a later date on petition from the students who belonged to the fraternities, all fraternal societies were forbidden. For several years at this period there was a rule in the catalogue forbidding students to play baseball while attending College. Schooling was a serious matter in the minds of the Faculty and Board.

By 1890 the endowment had reached \$21,012, yielding an income of \$1850. This, with the tuition fees, enabled the Board to pay expenses, save for a small balance due the President. In that year the foundation of the west wing of the College building was laid. Mrs. Lockett gave \$3,300

toward completing the west wing; and the upper floor, where the Athenæum Society met, was named "Link Hall," in honor of her parents. Perhaps the most valuable gift from any single person to the College was a building and lot on Main Street in Houston, given by Mrs. Harriet McGregor in 1891. The Board, in making proper acknowledgment, said, "We recognize our obligation to appropriate this to the 'Donald M. McGregor Endowment Fund'"; so the Chair of Natural Sciences was designated, the McGregor Chair of Chemistry and Physics. Mr. Chadwick added to his other gifts 1440 acres of land in Austin County, to be used for educating candidates for the ministry. The land itself was not subject to alienation from the College nor from this particular use. Concerning this, Dr. Luckett said: "Mr. Chadwick gave to the College \$16,000 in money and 2,134 acres of land in Brazoria County. He also gave a good farm in Austin County for the aid of young men preparing for the ministry. . . . This was a donation to ministerial education, not to Austin College." In summing up contributions secured by himself, Dr. Luckett said: "I made two tours over Texas on horseback before R. R. Times and made two trips to the North and secured for paying debts, buildings and endowment (including Mrs. McGregor's bequest) \$120,000.00." In addition, a gift of \$5,000 in property from Mr. Frank Files made it possible to go forward with the east wing of the building, providing additional classrooms, and "Files Hall" for the Philenonian Society.

In 1892, Rev. A. W. Wilson assumed charge of the preparatory department, separate from the College proper. Two courses were then provided in the College; the classical, leading to the B. A. degree, and the science, leading to the B. S. degree. The number of students was now averaging about 136, with 56 in the College department; but in 1892 it rose to 142, "the largest enrollment in the history of the institution." At this time the alumni association was organized; but five years later the catalogue said, "It has never figured as actively in the interests of the institution as it promises to do now."

One literary society, organized in 1880, was by 1890 large enough to form two societies, the Athenæum and the Nestorian (later the Philennoian). With the completion of the wings of the College building, these organizations grew in numbers and efficiency. Beginning in 1890, they united in publishing *The Reveille*. The same year the Young Men's Christian Association was organized, a large proportion of the students and faculty becoming members, "contributing much to the maintenance of good behavior and a high moral tone amongst the student body." The organization of a musical quartette also added to student pleasures.

Thus by 1894, the life of the Institution was vigorous. A marked development was manifest on every hand; and the self-sacrificing supporters and instructors breathed a sigh of relief and offered a prayer of thankfulness for the manifest blessings of a benign Providence. The prosperous condition had a wholesome effect on Synod also; for there were twenty candidates for the ministry. There was "a general and spiritual influence in the College, in spite of some instances of 'severe discipline'."

But in 1897, Synod learned with grief that a deficit had been accumulating for four years, amounting to \$2,962 with \$6,781 in available assets to offset it. The indebtedness was due to shrinkage of endowment interest and a decrease in students, due to the financial depression. Synod approved a temporary reduction in the faculty; advised a charter change, so that the President would no longer be ex-officio head of the Board of Trustees; and questioned the propriety of a Board member having a relative on the Faculty. It further approved the discontinuance of the military feature because the school did not have the facilities to make it effective though it persisted until 1900.

About this time a dispute arose between the Board and Faculty over a case of discipline. This, with other contributing factors, led to the resignation of the entire Faculty. Fortunately, it was vacation time; but for ten days the College was without a faculty.

*T. R. Sampson, D.D.*, (1897-1900). Upon the reorganization of the Faculty, Dr. Sampson was elected President and Professor of Mental and Moral Sciences and Bible; Mr. Allison Thompson, Professor of Latin; Mr. J. L. Bell, Professor of Greek; Mr. John R. Rosebro, Professor of English and History (succeeded in 1899 by Professor D. F. Eagleton); Mr. J. A. McLaughlin, Professor of Mathematics; and Mr. W. G. Morrison, Professor of Natural Sciences (succeeded in 1899 by Professor O. W. Pruitt). Wisely, the Board decided "that the Executive Committee have no control, in the future, over the discipline of the College"; but the Committee was instructed to watch the incidental account of the School. The recommendation of Synod that the President of the Institution should not serve as ex-officio President of the Board and chairman of the Executive Committee, was finally put into operation. However, this was not done until grievous harm had resulted from placing too great responsibility on one man.

The accumulated indebtedness prior to Dr. Sampson's incumbency was met at this time by using endowment funds for the payment of incidental expenses. Of this, the Board said, "We cannot approve." They authorized the Executive Committee to execute a note for \$2,962, payable to the endowment fund, etc., etc. A year later, \$1800, which was paid on the note, was restored to the endowment fund by act of the Board.

Dr. Sampson took several measures for modernizing the school. "Business college" features were added to the curriculum; the College was placed on the list of accredited first class institutions by the State authorities; permanent first grade certificates were granted to graduates by the State School Board; and the Institution became affiliated with the State University. Better boarding accommodations were provided; the military régime was abolished; and gymnastic and athletic features were introduced with the present elaborate athletic program as an outgrowth.

The muddled state of the rules governing the student body, the Faculty, and the Board of Trustees itself, led to an attempted uniform series of regulations. The formal

enactment of these, however, came too late to prevent friction, chiefly between members of the Faculty, which finally led to the resignation of President Sampson.

*Rev. T. S. Clyce, D.D., (1900-31).* Dr. Clyce assumed office June 10, 1900, and for almost a third of a century directed the destiny of the College. No attempt is made here toward a complete evaluation of the work of any man yet living, yet something must be said of the service of one so long connected with the School.

During Dr. Luckett's administration, a policy of "pay as you go" was pursued. During Dr. Sampson's administration, some endowment funds were used but afterward restored. In addition, Mrs. Sarah Ball paid \$5,000 on current expenses. For the first three years of the next administration, the expenses exceeded the income by about \$1,000 per annum. About twenty friends of the College, chiefly members of the Board, supplied a fund to cover this deficit, good for five years. A small amount was realized from the "Twentieth Century Fund."

Several factors conspired to produce the recurring financial crisis. The salaries of the Faculty had never been large enough. In 1900, they were fixed as follows: President, \$1500, and the five Professors, \$1,000 each, provided there should be eighty-five paying students. The following year, the outlook for new students was so promising that the Professors' salaries were increased to \$1,200. In 1903 the President's salary was raised to \$2,000. In 1912 the minimum salary was fixed at \$1,800, the President to receive \$2,500.

The outlook for new students was realized, but that brought additional expenses. More professors were required; more dormitory space became almost imperative. In 1902, the Board referred the matter of boarding accommodations to the Executive Committee, "with instructions that they secure the erection of a dormitory, or dormitories, as early as possible, either by private capital or by private subscription." The attendance 1900-1907 averaged 108. The uniform sentiment was that "we fully agree that

a new dormitory should be built." Meantime, rapid strides were being made in equipping state institutions; and the faculty felt keenly the disadvantages under which they were laboring. Synod authorized the Trustees "to adopt and carry out such financial policy as shall, in their judgment, be adequate to meet the needs of the College; provided in so doing they shall not disregard the Synod's former instructions about incurring debt," for "Synod will not be responsible for any future debts created, in its name, by any of its institutions of learning." The Board then directed "the President to go out into the field and solicit contributions for the needs of the College." The President did go out; with some success, but he said that the work of Financial Agent was distasteful to him. Finally, in 1906, the following action was taken: "Synod consents that the Board of Trustees of Austin College may issue bonds for such sums as said Board may deem necessary for the erection of the proposed dormitory." Thus Synod, because of new men coming in, reversed its action and forgot its previous experience with bonded indebtedness. This action was not taken in response to a request of the Board, as then constituted, for they had uniformly shunned debt and at their last meeting had cautioned the students against "incurring any indebtedness upon the proposed Y. M. C. A. building." When the President reported this action of Synod to the Board, several members resigned or were not reappointed. The next year, the entire faculty united in a plea urging the Board to "enter upon a broader and more liberal policy," since "the Synod, by their action, have left the Board unhampered. For, wisely directed by the successful experience and business acumen of the men that constitute the present Board of Trustees, we have no fears for results."

In January, 1907, excavations for Luckett Hall were begun. At the time, money and pledges on hand were \$21,600; \$5000 conditioned on raising \$20,000. The building was supposed to cost \$25,000. After a year, the building committee reported that they had spent \$47,411.04, with \$27,346.34 of the amount in unpaid claims due in a few weeks. The building was not yet ready for occupancy, though it was used first in April, 1908, in an unfinished state.

The beginning of the erection of a new dormitory had a wholesome effect. The enrollment jumped to 156, and the next year to 202, and then to 211 in 1911, with 131 in the College department, and remained near this figure until the War. The faculty was much encouraged. Although the roll carried twenty-nine who paid no tuition, such as ministerial candidates and sons of ministers, the fees showed an increase of \$3000 in 1908. This was partly due to a campaign of advertising under the supervision of Dr. Eagleton, whom the Board commended for his efficiency. The President reported to the Board that, "it would seem from this statement, that we can maintain the institution, on its present basis, from its present income."

But again the increased roll of students called for added outlay, so the 1908 budget indicated a probable deficit of \$1,700. This continued to grow as the school expanded and ultimately threatened the very life of the school. The Board "adopted" the acts of the President and of the Executive Committee in all matters pertaining to the erection of Lockett Hall, and offered thanks to Dr. Clyce and Messrs. W. A. Vinson and D. W. Gulick for their untiring energy and devotion to the work entrusted to them. Synod, in the face of almost yearly injunctions against further debt, approved the acts of the Board from year to year. Thus the policy of McGregor and Lockett was reversed.

The erection of the dormitory marked an epoch in the life of the College. Students came from all parts of Texas and other states. The preparatory students were quartered separately in "Togo Hall," so that they might receive special attention. As the college grew in numbers, it became evident that many new buildings would be needed. With the completion of Lockett Hall, a definite plan was adopted looking to a complete and unique college plant. There followed in succession the Y. M. C. A. Building, the power plant, and Thompson Science Building. The work of remodeling the main building for administration and classroom purposes was in progress, when on January 21, 1913, through an incendiary fire, the whole structure, valued at \$100,000, went up in flame and smoke. While the



flames were still leaping high, the student body, led by the seniors, assembled and pledged themselves to remain with the college; this they did to a man. College exercises went on without a break. President Clyce, with an optimistic spirit which takes no denial, said: "The future is as bright as the promises of God. Austin College is an institution of divine planting. It was founded by Christian men in the early days of Texas, and it was dedicated by their prayers to the training of a Christian citizenship. . . The very condition which confronts us is a challenge to the heroic and not a single loyal man will fail to respond to the challenge."

The citizens of Sherman soon contributed toward the erection of an assembly and library building which has served for administrative purposes until the present time.

In June, 1924, celebrating the seventy-fifth anniversary of the granting of the charter of Austin College, the degree of LL.D. was conferred on twenty worthy citizens; that of D.D. on fourteen ministers; and that of Litt. D. on seven teachers. It was an event to be remembered by all who took part in the scenes of that day.

The catalogue of 1905, with the endorsement of the Faculty and Board, declared: "From its incipiency it (Austin College) has never been co-educational; the founders and subsequent directors believing that the best results can be obtained by a segregation of the sexes during the period of college life. The establishment of a co-educational institution at Brownwood and a female college at Milford, both under the control of the Synod of Texas, render any change in the policy of Austin College unnecessary and improbable."

But the "unnecessary and improbable" took place. With the depleted classes and income of the War years, the Board appointed a committee to consider the matter of admitting young women. This resulted in opening, in 1918, "the institution to young women desiring to do real serious college work." That fall Synod expressed its pleasure at this new move. Gradually more adequate provision has been made for women students, until, with the merging of Synod's

collegiate work at Sherman, in the years 1929-31, the College has become completely co-educational.

The changes incident to this latter movement brought a change also in the Presidency of the College. In 1931, the venerable and faithful President was elected President emeritus, and Dr. E. B. Tucker, of Arkansas College, was called to the Presidency. He is the present incumbent, who has borne the brunt of the reorganization of Synod's entire college program.

The curriculum of Austin College has not followed a new and untried theory. It was patterned after the curriculum of Princeton; and that, in turn, was taken from the "Branches of Erudition" of the British Universities. It has aimed to educate the whole man and so bring forth a well-rounded personality.

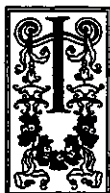
When Austin College was yet in its infancy, Archibald Alexander wrote of the famous "Log College," "Let us have public schools, supported by the state, normal schools for the education of teachers, and parochial schools, in which every denomination may inculcate that religion which they believe to be founded in truth . . . *But let the Bible be the textbook in every school whether high or low.*"

To be sure, the Bible was not always taught directly in the College classrooms; there were times when utilitarian innovations were tried. In 1854-60, a Law Department, under the tutelage of Royal T. Wheeler, was made a part of the College curriculum, but with his removal, this experiment ceased. For the most part, the School adhered to the disciplinary subjects and the humanities, with the Bible used as both textbook and handbook throughout the entire course.

One who surveys the results of this educational project, as it appears today after more than eighty-five years of continuous operation of the School, will be fully persuaded that those who laid the lines for the School to follow did not choose amiss. The graduates today circle the globe; they may be found in nearly every walk of life in this country. And wherever they are found, they stand as leaders, stalwart men of whom the College and Church may be proud.

## CHAPTER III

### TEXAS PRESBYTERIAN COLLEGE FOR GIRLS



IT WAS clearly not in the minds of those who struggled so devotedly to establish Austin College for men to make no provision for the education of Texas womanhood. Yet more than half a century elapsed before the Synod of Texas had a woman's college.

Prior to this, several abortive attempts to launch a Presbyterian school for girls enjoyed a brief prosperity. Tyler Female College, founded in 1883 under the control of Eastern Texas Presbytery, survived for two or three years. In 1891, Synod accepted the offer of some mortgaged residence property in Gainesville and launched a Synodical College, which perished after a two-year struggle with great difficulties. Dr. A. P. Smith was Chairman of its Board of Trustees, and Rev. M. L. Frierson was called from the presidency of Alabama Synodical College to be its President.

Much more important than these sporadic efforts, as forerunners of Texas Presbyterian College, were the privately conducted schools under the auspices of individual Presbyterians. The success of these may account somewhat for the apparent indifference of Synod. Certainly they met a great need and fostered interest in female education among Texas Presbyterians. Galveston Female Collegiate Institute under John McCullough, 1849-54; Lamar Female Academy under O. P. Starke at Paris, 1866-76; Bryan Female Seminary under W. H. Verner, which existed for some years after the Civil War, and The Female Seminary near New Boston (later at Clarksville) under Mrs. Eliza Todd and Rev. John Anderson of Belfast, Ireland, 1844-72, were some of the less ambitious schools of this type. Two others deserve more extended notice because of their long history and wide influence.

**VICTORIA FEMALE ACADEMY.** This was the first school for girls only founded under Presbyterian Auspices in Texas.

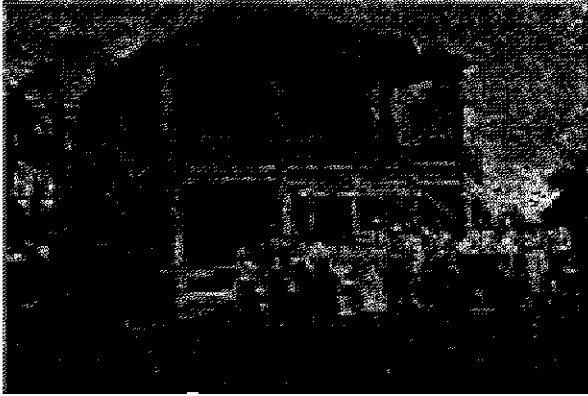
In 1845, while Texas was still a Republic, Professor John Shive of North Carolina settled with his wife in Victoria. Prior to their coming, Rev. W. C. Blair had conducted a mixed school. The Shives soon opened a school for girls, and Mr. Blair confined his efforts to founding a college for boys. When Mr. Shive succumbed to yellow fever, his wife continued the school alone until 1854. Then she married Rev. Joel T. Case and they continued the Academy together. Years later, when failing health forced Mr. Case to give up the work, Rev. George Moore took his place.

During the Civil War, Victoria's proximity to the coast led to the removal of the school to Clinton, De Witt County, but it returned to Victoria with the close of the War. Although widowed a second time, Mrs. Case continued the school on the same general lines until 1881, when she sought to turn over the responsibility to others, preferably to the Presbyterian Church's control. Poor as she was, she offered her holdings to any worthy patrons, if, by this means, the Academy might be perpetuated. Failing this, she continued a primary school ten years longer, giving up only when she dropped in the harness.

In a letter to the writer, under date of April 17, 1917, Mrs. J. M. Brownson, a former pupil, says, "Mrs. Case was the most unselfish person in her devotion to Christian education I have ever known." Mrs. Case sleeps by the side of her first husband, where some of her pupils have erected a simple slab in loving remembrance.

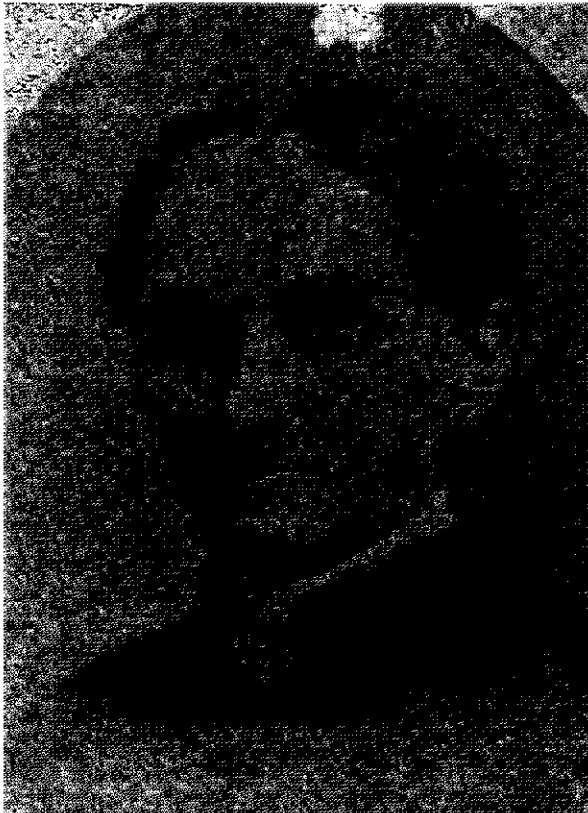
**LIVE OAK FEMALE SEMINARY.** In the early settlement of the country, one was not supposed to have reached Texas until he had crossed the Brazos on Andrew Robison's ferry just below the mouth of the Navasota River, and sailed in a prairie schooner or on the hurricane deck of a Spanish pony from Gates' (Old Washington), past Coles' (Independence) to Fullers' (Long Point), all in Washington County. Within that stretch of country, forty miles long

and ten miles wide, was the heart of the civilization of Texas prior to the Civil War. Here the planters on the



**Live Oak Seminary**

lower Brazos, Bernard, Caney, and Colorado sent their children to be educated at Miss Trask's, Miss McGaffin's,



**Mrs. R. K. Red**

Hugh Wilson's, Alexander's, Mrs. Limber's, or Rucker's schools, and later to Baylor University (Baptists) and Soule University (Methodists). Here too resided the Judges of the Supreme Court and other public officials. Austin's surveyor, Horatio Chriesman, once designated it the most suitable site for the capital; later Daniel Baker thought it a good location for Austin College; and later still, it was memorable as the site of Live Oak Seminary. Is it any wonder that upon reaching this most beautiful spot within the settled portion of Texas, Rev. J. W. Miller pitched his tent, never to move until the Father called him Home?

Mr. Miller succeeded Hugh Wilson as pastor of Prospect Church in the summer of 1850. It was his intention not only to preach but also to take up Mr. Wilson's teaching, particularly as it concerned girls. However, the death of his wife deferred his plans. He went back to Pennsylvania later and wedded the cousin of his first wife. Upon returning to Texas, he was accompanied by his wife's sister, Miss Rebecca Kilgore Stuart, a graduate of Steubenville Female Seminary in Ohio. She had been teaching in Kentucky but responded to his invitation to aid in founding a girls' school in Texas. Because of the close relationship of the writer to Mr. Miller and Miss Stuart, who later became Mrs. G. C. Red, he prefers to let others tell of the institute they founded. In a personal interview, Mrs. Bettie Jones said in 1924:

"My father, the Rev. Henry Lee Graves, the first President of Baylor University, arrived in Independence and took charge of the University February 1, 1847. On giving up the presidency of Baylor on account of bronchial trouble, in June 1851, he moved to the Franklin place about three miles west of Independence. We children did not attend school for one year thereafter. Then in the year 1853, Sister and I were driven in a rockaway via the A. S. Lipscomb place for Miss Bettie Lipscomb, and thence on to attend school taught by Miss Rebecca Stuart, at the home of Dr. James Weston Miller. The school room was on the second floor of the residence, until warm weather, when

the school was moved to the Presbyterian church at the cemetery. In that year Mr. Miller built a one-story school house outside the west yard. . .”

For almost ten years the Seminary flourished; but the Civil War so deranged the affairs of people that for a time boys were admitted to the classes. For two years after the return of peace, Dr. Miller taught the boys in Post Oak Academy, about a mile away. As the Seminary flourished again, he returned to his wonted place, having managed the finances all the while. Live Oak Seminary, which was patronized by people of various religious denominations and of no church at all, was for twenty years the ranking school of its kind in the state.

“As age came upon Mr. Miller, he gradually resigned the cares of a large school and felt, when Mrs. Red moved to Austin to open Stuart Seminary, that it was the natural successor of Live Oak Seminary. . .”<sup>1</sup>

After the Civil War it soon became evident that the center of civilization could no longer remain in Washington County. Dr. Red then moved with his family to Austin, where Mrs. Red opened Stuart Seminary in 1875. In 1881 the interests of the school were consigned to a Board of Trustees. Among those serving on this Board were Col. Ashbel Smith, M.D., Revs. J. W. Miller and Josephus Johnson, D. F. Stuart, M.D., and Hon. J. N. P. Cremer.

For ten years Mrs. Red taught many of the daughters of her former pupils at Live Oak. When she was called to report to the Great Teacher, the duties of Principal devolved upon her eldest daughter, Miss Lel Red. Three years later she married Rev. J. M. Purcell, who assisted in conducting the school for another ten years. During that time the original building was enlarged. In 1899 the Seminary property came into possession of the Synod of Texas, through the desire of those connected with the institution to provide a site for Synod's school of theology in Austin near the State University.

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<sup>1</sup> *A Family of Millers and Stuarts*, 9.

During forty-seven years of the existence of these two schools more than a thousand pupils came under the Christian influence of these devoted teachers.



#### Texas Presbyterian Collegè for Girls

**TEXAS PRESBYTERIAN COLLEGE.** The closing of Stuart Seminary left Texas without a school for girls under Presbyterian auspices. But that condition could not remain. In 1901, the Milford church, with the endorsement of Dallas Presbytery, sent an overture to Synod "in regard to the establishment of a female seminary." A Board of Trustees appointed by the Synod reported that only one place, Milford, presented a tangible offer. This consisted of ten acres of land and \$25,000 cash. Synod accepted the offer and the school was located at Milford.

A charter was filed with the Secretary of State, January 3, 1902, and approved by the Synod. It provided that the school be known as "Texas Presbyterian School for Girls," and that the "object of said institution is for the purpose of supplying the facilities for high grade instruction to girls and young women in the Arts, Sciences, and all branches of learning." The first Board of Trustees was composed of M. C. Hutton, S. M. Lockett, W. S. Red, W. J. Caldwell, J. F. Lloyd, F. E. Robbins, C. M. Alexander, Peyton Irving, and W. T. M. Dickson.

The Rev. Henry Clay Evans, a Kentuckian by birth, with an M.A. from Westminster College, Missouri, was the unanimous choice for President. Dr. Evans had been professor of Mathematics in the Synodical Female College of Missouri (1881-86), during which time he was ordained by the Presbytery of Missouri. Later he was President of the College (1888-93), Professor of Greek in his alma mater



(1887), and co-editor with Dr. R. P. Farris of the *St. Louis Presbyterian*. It was from a short pastorate at Kirkwood, Missouri, that he was invited to the Presidency of the Texas Presbyterian College for Girls.

The Trustees had no endowment, and, in fact, no assets save those tendered by the citizens of Milford and set apart for the erection of the first building. This building when finished cost \$32,985.32, involving an indebtedness of \$5,885.83. But Dr. Evans had a fund of experience as a school man and an enviable reputation to sustain. Under these circumstances Dr. Evans and the Trustees entered into an agreement whereby:

The Trustees agreed to complete and furnish the "Main Building," ready for occupancy, with the exception of the rooms devoted to the Arts; to erect a second building at the earliest time practicable; and to turn over the plant to Dr. Evans for five years free of rent. They reserved the right to approve or disapprove of the course of study and the teachers engaged. On his part, the President agreed to endeavor to build up and maintain a first-class college for girls, without cost or expense to the Trustees. This agreement was signed May 14, 1902; and under its provisions the College was operated for fourteen years. After the first five years, however, the President was required to pay an annual rental of \$500, this sum to be spent on College improvements.

Before accepting the Presidency of the College, Dr. Evans assured the Trustees that he would do his best toward the establishment of a high grade college for women. He also assured the Board that the Bible would be a necessary textbook in all departments of the College, and that the discipline of the school would be that of the Christian home, tending to produce a self-reliant and self-respecting Christian womanhood.

In September 1902, the school opened with a faculty of nine teachers and an enrollment of thirty-three boarding pupils and twenty-two day pupils.

Next year Synod met at Milford and made the following observations: "The buildings are crowded; two nearby cottages have been rented by the President and filled; several applications for admission have been refused; ninety-eight students are in attendance, fifty-nine of them being boarding pupils. We are profoundly convinced that God has given this Synod no richer gift than the Texas Presbyterian College for Girls. It is a real College, a seat of refinement and culture, worthy of Presbyterian traditions and ideals."

Owing to insufficient boarding facilities, however, the School was not self-supporting; and the President, at his own expense, supplied accommodations for the overflow. The following year "Dickson Hall" was erected, largely as the gift of Major W. T. M. Dickson. It was soon filled to overflowing, and this increase necessitated various adjustments in the main building. Notwithstanding these improvements and additions, by the close of the fourth year every available space was crowded. Some students were enrolled from adjoining states, though without personal solicitation; the President assured the Board of Trustees that the attendance could have been doubled had there been enough room.

The development of the College for the first five years was as follows: 1902-03, fifty-six; 1903-04, ninety-nine; 1904-05, one hundred and thirty; 1905-06, one hundred and fifty; 1906-07, one hundred and ninety-five. In so far as patronage was concerned, the President had more than fulfilled his part of the agreement.

The Board slowly realized that the turning away of students reacted against the College. They elected one financial secretary after another, but little money was obtained, and their terms of office were short. The obligations of the Board of Trustees for improvements had reached \$28,194.32. Under the circumstances, the President of the College erected "Senior Hall" at his own expense (\$5,339.39), to which the Cumberland Presbyterian Church of Milford made an addition at a cost of \$1,386.72. These and other improvements further augmented the indebtedness of the College. While most of this was owed to the President

and members of the Board of Trustees or secured by their endorsement, the credit of the Institution was suffering. Synod had vetoed the assumption of any further indebtedness; matured claims were being pressed by outside parties; and it appeared as though the very prosperity of the College was about to swamp it. Under the inspiration of President Evans and the initiative of W. T. M. Dickson, the whole amount was liquidated, and the Board was able to report to Synod in 1908 that the College "owed no man anything."

The chief contributors were W. T. M. Dickson, \$16,337.15; Henry C. Evans, \$10,500; W. R. McDaniel, \$5,000; W. T. Ivy, \$1,000; John B. Cavitt, \$1,000; A. P. Moore, \$500; C. I. and R. W. Coffin, \$665.04; and T. A. Cook, \$100.

This noble act on the part of those immediately entrusted with the conducting of the College inspired such confidence throughout the Synod that the next year the capacity of the Institution was taxed beyond endurance. The President, therefore, in cooperation with the Board, undertook the erection of "South Hall." He proposed to liquidate the obligation (\$12,500) that the Board might assume in this connection at the rate of \$1,000 per annum less interest, until all was paid or his tenure of office ceased. The building which was furnished in 1910 supplied four large lecture rooms. These added much to the comfort and convenience of school work, but provided little more boarding accommodations. About two-thirds of those applying for admission were turned away for lack of room, and yet there were twenty-five day and one hundred and seventy-five boarding pupils. Scarcely had the echoes of rejoicings over the completion of South Hall died away when Mr. and Mrs. Fred S. Robbins made possible the erection of "Robbins Hall."

After ten years of laborious service on the part of all concerned, the President introduced his report to the Board with these words:

"Brethren: It is with peculiar feelings of gratitude to God for His abundant blessings upon the Institution, that

I make this my tenth annual report. The development of the school in every respect has been beyond the expectations of its most sanguine friends."

To this the Board replied:

"We join the President in his expressions of gratitude to God for His goodness and providential care over the Institution during the ten years of its existence. We are gratified to know that the Institution has sustained itself so under difficulties, and that the completion of Robbins Hall is near at hand. . . . In this connection, we take occasion to express our high appreciation of the liberality of Mr. Fred Robbins."

At his own expense the President had installed a pipe organ which gave volume and rhythm to the united rejoicing of the Board, the Faculty, and the students, declaring, "Hitherto hath the Lord helped us."

Although the charges for board and tuition had been increased from \$200 to \$220 and then to \$240, there was no slump in attendance. The highest registration occurred the first year of the War, when two hundred and six boarding pupils were enrolled. The year previous, the curriculum had been arranged to include four years of regular college work. This was followed by requiring fourteen units for entrance and an additional twenty units for graduation. It was hoped that the College would soon be rated as a "Class A" Institution, but at that time there was a deficiency in both the physical equipment and the endowment.

The financial stress owing to the World War resulted in a falling off in attendance. In addition the Synod engaged upon the consideration of the futile proposition to pool the assets of all its educational institutions for the purpose of mortgaging them as collateral for a long time loan. Following this, Dr. Evans resigned, after fourteen years of arduous work, just on the eve of reaching the goal.

Upon accepting his resignation, the Board individually and collectively expressed regret and appointed the Secretary of the Board, Mr. Fred S. Robbins, to "Convey an expression of highest appreciation of the inestimable services

rendered by him and his family to the Synod of Texas in the good and efficient work they have done in building up and maintaining the College."

In turning over the College property to the Board of Trustees, Dr. Evans accepted a promise of reimbursement in deferred payments without interest to the extent of \$3,000. He had expended \$11,294.

Upon the resignation of Dr. Evans, the Rev. R. C. Somerville, President of the Lewisburg Female Seminary of West Virginia, was elected to the Presidency. He was to receive a straight salary of \$2,000, or \$2,500 under certain conditions, and sustenance for himself and family. Under this arrangement, the Board assumed all liabilities and reaped all profits. They also elected "the officers of instruction and government of the College, as recommended by the President of the College." Mr. Somerville's predecessor had trained the teachers, the Board of Trustees, as well as the students, to work under an entirely different régime. This mode was difficult to set the machinery working smoothly according to the new method of government. For the first year the attendance was one hundred and forty-five. That the financial statement showed a deficit of \$2,000 was due to the conditions prevailing during the War. However, the decrease in patronage was probably due to the increase from \$250 to \$350 per year in boarding rates.

With the close of the session of 1916-17, it had become even more manifest that the Institution could not attain its ideals without an endowment, especially since the requirement for the recognition of any institution to bear "Class A" signification is that it have an endowment of at least \$100,000. When the Board became convinced of the situation, they created the Carrabell McDaniel Memorial Endowment Fund of \$100,000. In view of Synod's proposition to hypothecate the assets of the Texas Presbyterian College for Girls in the effort to raise a long time loan, the donors to this fund resolved to hedge it about so that the principal should never be diverted from its specifically designated

purpose, and that only the interest should be used for "the annual expenses of the Texas Presbyterian College for Girls."

The names of the creators of this fund with the amount given by each are:

John B. Cavitt, \$10,000; J. L. Cunningham, \$2,500; F. S. Robbins, \$2,000; W. R. McDaniel, \$50,000; T. H. Shive, \$10,000; J. F. Cavitt, \$10,000; Rev. J. N. Ivy, \$2,500; George T. Reynolds, \$2,500; R. H. Seale, \$5,000; T. H. Shive and J. B. Cavitt, \$5,500.

In addition to this, the Board resolved "to do everything necessary to equip the Texas Presbyterian College for Girls as a 'Class A' college, and at as early a date as possible to secure the erection of another building." When the Board had done this much, they made overtures to Dr. Evans to return, with the result that on January 18, 1918, an agreement was made, in which he was to become President on June 1, 1918, Dr. Somerville having resigned in December, 1917, to engage in army work.

The specifications of the agreement with Dr. Evans were: The tenure of office was to continue until mutually dissolved after four months' notice by either party; the teachers were to be appointed by the President subject to the approval of the Board; the President was to have an assistant; the salary was to be \$3,000 and sustenance for self and family; and the Board should develop the College to a standard grade as soon as possible.

With the return of President Evans the Board constituted a permanent committee on repairs and improvements; the salaries of the teachers were increased; and the library, chiefly through the efforts of the alumnae, grew to five thousand volumes. In fact, the improvement in equipment by the close of the 1919-20 session enabled the Board to "record with joy and gratitude the official recognition of the College as a 'Class A Plus' Institution," and to state "this is the end of our labors toward which we have been working for years." Contributing to this end was the separation of the Academy from the College proper and the rearrangement of the curriculum accordingly.

In 1920, Miss Louise Evans was elected Vice President of the College. This relieved the President of a large portion of the administrative duties.

A year after the return of President Evans, the enrollment increased to one hundred and ninety-two. Although the expenses had increased, the Board was able to show for the first time in several years a surplus amounting to \$3,000. However, there had been a deficit in the current expense account for the year 1919-20, which, added to the previous indebtedness incurred, created a liability of \$15,619.42. Upon invitation the President presented the needs of the College to the Board. To this the Board replied that it was its purpose to remodel the existing buildings, and "also to erect a new building so soon as plans and financial arrangements can be made." But the Board which had done so nobly did not see its way clear to assume any further obligations, unless the Synod of Texas should furnish the means. Under these circumstances, Dr. Evans tendered his resignation and the Rev. Dr. French W. Thompson, President of Daniel Baker College, was elected to fill the vacancy.

Synod had this to say of Dr. Evans and his family:

"We thoroughly agree with the Board of Trustees that the cause of Christian Education, as well as this Institution, has sustained a great loss in the severing of their connection with the Institution of Dr. and Mrs. H. C. Evans and Miss Louise Evans."

Under the first administration of Dr. Evans, and in a large measure under his second, the burden of responsibility of conducting the College rested upon the President. With the accession of Dr. Thompson the Executive Committee of the Board was "given plenary powers to supply the needs of the College, as in their judgment is necessary. . . ," and the Executive Committee, in turn, "authorized" the President of the College and the President of the Board of Trustees "to arrange and adjust all matters pertaining to faculty arrangements and stipulations as necessity may arise." By this arrangement the authority vested in the Board by the State and the Church was vested in the

Executive Committee; and by the Executive Committee in two persons, the President of the College and the President of the Board of Trustees.

Although there was a decrease of thirty-four in the enrollment the first year with a corresponding increase in the deficit, the Board expressed "its complete satisfaction with President Thompson's administration," and assured him of its "confidence, sympathy, and support." But by the close of the second year, the removal of several members of the faculty to other fields, the loss of sixteen students at mid-year, and the growing deficit became matters of serious concern to the Board. While discussing the condition of the College at the close of the third year, a difference arose over the exercise of plenary powers in determining the terms of employment and the tenure of office of the President and the faculty, with the result that President Thompson resigned. Forthwith, "the Executive Committee was instructed to secure and employ a general manager, or president, or both," for the College. But the Board itself secured the services of Dr. J. G. Varner as President, at a salary of \$3,000 and board for himself and family. By this time the financial affairs of the College had become so involved that the Executive Committee placed a mortgage upon the entire holdings of the College to secure a loan of \$40,000. This act was subsequently ratified by the Board. With the close of Dr. Varner's first year the Board said:

"On the whole, the year of college work has been a happy and harmonious one. For reasons well known, the attendance is less than last year. The total enrollment was one hundred and sixteen, fifty-nine of these being boarding students. The prospect for the coming year is good. About eighty-five percent of the present students are expected to return. The estimated income for next year based on one hundred boarding pupils is \$60,000, and the estimated expense on the same basis is \$60,000. The deficit for the past year in operating expenses for the College is \$12,645.07. Considering the reduced attendance this report shows a very careful and conservative management of the College."

Owing to the increasing difficulty of maintaining the school as an "A Grade College" without an annual deficit, the Board unanimously overtured the Synod through the



Executive Committee of Schools and Colleges either to adequately support the school where it was or to move it to some other location. Consequently, in 1925, Synod appointed a committee to study the question of relocation. The next year Synod commended "the economical administration of President J. G. Varner, in that the expenses for the year have been met without a deficit," but continued the committee on relocation.

Dr. Varner resigned shortly after this, and Professor L. E. Petty was elected to the Presidency, continuing in office until the school finally closed its doors with its final commencement June 5, 1929.

After two years' discussion, Synod decided, in February 1929, to consolidate its senior college work with Austin College at Sherman as a full co-educational Institution. It was Synod's intention that the Texas Presbyterian College continue for the year 1929-30, but pressing financial difficulties, together with the dwindling attendance in the face of the proposed removal, led the Board to close it earlier. During the next year the Commission on Consolidation, together with the Board, wound up the affairs of the school, returned to the donors most of the endowment (which had been given to secure an "A Grade" rating for the school), and ordered the transfer of the clock, the library and the laboratory equipment to Sherman where Mr. Petty continued to teach. In time the college site and buildings were disposed of, some \$20,000 being realized for the whole, after all debts were settled.

Thus closed another chapter in the education of women by Presbyterians in Texas. For twenty-seven years the school had rendered noble service, sending out about four hundred graduates besides hundreds of others who had attended for a shorter time. Probably more than two thousand women altogether passed through its halls and shared its student activities, which included two literary societies, the Delphian and Philotesian. These did inspiring work in presenting entertainments and inciting students to interest in the finest literature. The Reed Missionary Society, which

for nearly twenty years studied the missionary work of the Church, contributed \$100 yearly to missions. Student self-government was also a large factor in producing self-control and responsibility among the students, while the "Lida Scott Evans" Scholarship was, for several years, an effective incentive to higher scholarship.

"Many daughters have done virtuously, but thou excellest them all!"

## CHAPTER IV

### DANIEL BAKER COLLEGE



DANIEL BAKER COLLEGE, unlike Athena, did not spring into existence full grown. Its many years of efficiency is the result of slow growth under adverse circumstances. Its ideals found expression in the cultural development of the whole man, mind, body and soul.

Since the college was begotten by Brainard Taylor McClelland, and for the first ten years of its life was nourished and cherished as his child, the ideals expressed in its continued existence cannot be understood without some knowledge of this man whom all recognized as the founder of Daniel Baker College.

B. T. McClelland was born February 11, 1844, at Mt. Jackson, in western Pennsylvania. His father was a farmer, characterized by strong political and religious convictions. Even after he was a mature man with a large family, he reached the conviction that he was called to the ministry. Leaving Pennsylvania he settled near Oberlin, Ohio, that he might support his family by farming while pursuing a classical course in Oberlin College. Although the father died in the effort to fit himself for the ministry, three of his sons became ministers.

Brainard worked on the farm until he was seventeen, then he entered the preparatory department of Oberlin College, completing the entire classical course with credit in 1861, and receiving the B.A. degree in 1869. Following his graduation he taught for two years, first in Van Zandt County, Texas, and one year on the Swan Lake Plantation in Arkansas. While he was teaching, he became fully convinced of a call to the ministry; consequently, in 1872, he returned to Oberlin, and entered the Theological Seminary where he spent two years. A Presbyterian by conviction, although a Congregationalist by membership, he chose to take his third year in Union Seminary, New York. After

his completion of the seminary course, his college conferred upon him the degree of M.A., and later the Southwestern Presbyterian University conferred upon him the degree of Doctor of Divinity.

By the time that Mr. McClelland had finished his preparation for the ministry, he was thirty-one years of age. Having heard the call for more qualified ministers in Texas, on August 18, 1875, he appeared before the Presbytery of Austin, in session at McKinney, and was received as a candidate for the ministry. The parts of trial for which he had made preparation were assigned him, as follows: critical exegesis, Hebrew 10:23-25; lecture, The Atonement; sermon, II Cor. 3:18. By two o'clock the next day he was licensed as a probationer for the gospel ministry.

The Presbytery recommended him to the Board of Missions for work with a stipend of \$800.00, and he was sent forth "to labor in Comanche and the adjoining regions." When he reached the town he learned that a Southern Presbyterian minister had organized a church of eight members; so he obtained permission to go elsewhere. But, pending a reply, he accepted an invitation to accompany a sewing machine agent who was about to visit the village of Brownwood. The agent getting drunk, they were detained several days, during which time the Licentiate learned that no preacher of any denomination was working in that town. There he settled, and there he remained until the Father called him Home.

After eight months' trial, his Presbytery ordained him on April 9, 1876. In September of that year he organized the Brownwood Presbyterian Church with seven members, only three of whom lived in town. In 1877 he organized a church at Muketown and the following year one at Coleman.

His first sermon preached at Brownwood was in a little log house which served the purpose of a court house, a schoolhouse, and a church. Among his auditors on the occasion was Brooke Smith; and from that day, though of a different denomination, Mr. Smith was one of Mr. McClelland's staunchest supporters. Later the people erected a frame community church which was used by all denomi-

nations; but in 1881, the Presbyterian congregation commenced the erection of a rock house of worship. It was five years in building, and Mr. McClelland did much of the work with his own hands.

By October, 1876, Mr. McClelland became fully convinced that it is not good for man to be alone, so he went back to his Padan-Aram and was wedded to Miss Susan Mary Smith. One who knew her well says:

“Here again he displayed marked wisdom and sagacity. His bride possessed his own virtues made feminine, displacing his manly vigor with womanly charms and loveliness. His work became her work, and with her help and prayers he was enabled to extend his work over a larger field of usefulness than would have been otherwise possible.”

—*Daniel Baker Collegian*, Vol. 6, No. 5.

For seventeen years Mr. McClelland was pastor of the Brownwood church; and for fifteen years of that time he did the work of an evangelist, first on horseback and later in a buggy. This brought him into touch with the people for one hundred miles around and paved the way for the ten years of his greatest usefulness as the founder and president of Daniel Baker College. During all those years his righteous soul was vexed over much because of the lack of that type of scholastic training which he had enjoyed in his youth. He was familiar with the life work of Daniel Baker, especially his founding of Austin College, his last and greatest endeavor. For, when the Synod of Texas, U. S. A., in 1882 contemplated the founding of two academies, Mr. McClelland expressed the desire that they should manifest “the true Daniel Baker Spirit—that the object of educational institutions in Texas should be to raise up of home material ministers for the home work.” (From *St. Louis Evangelist*, December, 1882.)

From the foregoing sketch, it is not to be wondered at that when the Synod of Texas, U. S. A., decided on October 25, 1888, to found a college, they should recognize in B. T. McClelland the one man to take the lead in this noble endeavor. We now know that the mantle of Daniel Baker fell upon the shoulders of Brainard McClelland.

All of the men designated for Trustees lived in Brownwood except three ministers who never qualified. Those who qualified were B. T. McClelland, E. C. Harrell, M. M. Scott, C. H. Jenkins, T. C. Wilkinson, W. D. R. McConnell, Henry Ford, S. R. Coggin, and Brooke Smith, representing the Presbyterian, Cumberland Presbyterian, Christian, Methodist, and Episcopal churches. This selection evidences that catholic spirit which in our day characterizes the Presbyterian church. Upon these men rested the responsibility of launching the enterprise. Their faith is revealed in the fact that the Charter, which was issued April 5, 1889, states that the college has "no capital stock, and its goods, chattels, land, rights and credits are of the estimated value of \$5,000." The faith of these men reminds one of the faith of the founders of the first college in America.

At the first meeting of the Board of Trustees, Dec. 4, 1888, B. T. McClelland was elected President of the Board and chairman of the committee to solicit subscriptions for the erection of a college building. Then after seventeen months, it seems to have dawned upon his co-laborers that the college needed a president; whereupon, Mr. McClelland "was duly and unanimously elected permanent President of Daniel Baker College." The site which Mr. McClelland donated for the college was purchased with the savings from his small salary as a home missionary. As the foundations were being laid some promoters of a Baptist school located their institution only two blocks away from Daniel Baker. To avoid friction and unseemly rivalry, the Trustees of Daniel Baker College accepted from the Coggin brothers the gift of another site, the removal of the materials already laid, and \$4,000. When the main building was completed and usable, there was an indebtedness resting on the college property and secured by a mortgage.

Under these circumstances, the college opened its doors the second Monday in September, 1890, with a corps of seven teachers, four of whom were M.A. graduates of eastern colleges. While the President supported himself by preaching, the combined salaries of four of the teachers

was \$3,575.00. The music and art teachers accepted the proceeds of their department for their reward. For the first year the enrollment was 111; for the second year, 221.

All went well until the mortgage fell due. The churches of the U. S. A. Synod did not respond to the S. O. S. calls; the Board of Aid furnished \$1,000 and no more; so the people of Brownwood discovered that a college was not a money-making institution. The Synod of Texas, U. S. A., not being able to agree upon a plan of operations, allowed the college to go into the hands of a receiver appointed by the District Court. Since the financial supporters of the college and the members of the Brownwood church were southern people, it was quite natural that they should turn to the Presbytery of Central Texas.

By a unanimous vote the church asked for and received a dismissal from the Trinity Presbytery of the Northern Synod and was immediately received by the Presbytery of Central Texas of the Southern Synod of Texas, April 27, 1893. The financial affairs of the college had become so complicated that the negotiations concerning it extended over several months. Pending the transfer, the Presbytery appointed a commission to visit Brownwood and confer with the Trustees. It learned that the college had an indebtedness of \$24,000, \$10,000 secured by mortgage and \$14,000 unsecured. Four successive offers for the institution were made to the receiver by the Presbytery, each of them contemplating deferred payments of money raised by solicitation. Financial agents were placed in the field; other Presbyteries were invited to cooperate; but, owing to the protracted drouth, the want of union, and, last but not least, the effort of the Presbytery to found a theological seminary at the same time, these efforts came to naught. In the meantime, however, the Presbytery had appointed a Board of Trustees. These had secured a charter and assumed tentative charge of the institution, pending the payment of the mortgage debt. Furthermore, the Presbytery undertook to pay the teachers for the session of 1893-94. The payment

of this obligation, amounting to \$2,975, extended over a period of fourteen years. During that session ninety-five students were in attendance, fifty-nine of them in the college department.

So sure was the Presbytery of the successful outcome of the financial situation that it instructed its proposed board of trustees, acting as commission, to enter into a gentleman's agreement with President McClelland to conduct the college for five years at his own expense, with the exception that Presbytery was to pay him \$450.00 the first year. He was authorized to employ and discharge teachers as he thought best, subject to the approval of the proposed board of trustees. This agreement became legally binding from December 31, 1894, the date of the filing of the new charter with the new name of "Daniel Baker College of Brownwood, Texas." With a grim determination to succeed or die in the effort, Mr. McClelland, loyally supported by his wife, called to his assistance a new corps of teachers, which was approved by the Board with the express stipulation that "the board is not to pay or be liable for salaries or expenses."

However, the President and his wife were not left to bear the burden alone, for some elect ladies of Brownwood had organized "The Ladies College Aid Society," with Mrs. S. R. Coggin as President, Mrs. Annie McConnell as Vice President, Mrs. F. W. Hudson, Secretary, Mrs. Brooke Smith, and others. They were "duly authorized to act as financial agent . . . with full power to solicit, receive, and receipt for aid for said institution." Here was germinated the seed which bore fruit in after years. In addition to this, the pastors of the Brownwood and San Angelo churches offered their services as financial agents. With the threatened foreclosure behind them, the President and his co-laborers toiled on toward the dawn of a brighter day.

In January, 1896, a stock company, composed of the holders of the college's obligations and the well wishers of the institution, was tentatively organized for the purpose of taking the property out of the hands of a receiver. It offered to take over the college property and transfer the entirety to the Presbytery for the sum of \$27,000. Since the



Presbytery did not agree to this arrangement, the company considered itself absolved from any further obligations. At this juncture, certain benevolent individuals perfected a stock company, by securing a charter from the State, which specified a capital stock of \$18,000. They then secured title to the property from the District Court. Being Christian men, they took this course to secure the perpetuity of the college, not for personal profit or corporate gain. The names of the directors were: B. T. McClelland, Brooke Smith, T. C. Wilkinson, R. G. Hallum, S. R. Coggin, Josephus Johnson, Joseph Spence, John B. McLean, C. M. Alexander, W. McB. Smith, A. G. Jones, W. M. Woodson, and R. P. Edrington.

The charter was granted July 5, 1898; and so desirous were these stockholders that the college should not pass out of Presbyterian control, they stipulated in the charter that "the interpretation given the Bible in this institution shall be known as the Presbyterian or Calvinistic, as it is set forth in the Confession of Faith, the Larger and Shorter Catechisms of the Westminster Assembly, now the standards in the Presbyterian Church in the United States; and these Standards shall be interpreted in their historic sense. To insure this forever, the majority of the trustees and faculty shall be of that belief, and shall be communicating members of the Presbyterian Church." For nine years the college was conducted by a board of directors elected by the stockholders.

The college had been in operation for five years before it conferred any degrees; and when this board of directors endeavored to conform to the most approved custom in conferring degrees, they bound themselves by a rule "that all candidates for degrees be required to pass written examinations in ink and passed on by the examination committee." But a year later, when one young man and two girls presented themselves for degrees, President McClelland was "instructed to permit" the boy to graduate; and "on the ground of impracticability in this particular instance, the requirements were suspended," and the two girls also received their degrees.

During this period the enrollment was not so large as it had been. In 1894, the total was 95; in 1899, it was 62. On the latter date "the President reported the religious work of the college was very satisfactory and especially that of the daily prayer meeting . . . all the boarding students are professing Christians."

Although the Presbytery of Central Texas did not consider itself responsible for the college, after April 1896, it was a benevolent well wisher, "because it was located within its bounds and the President is an honored member of this Presbytery." The Presbytery "urged its people to give liberally toward the relief and endowment of the college." The Synod, also, from the time that President McClelland became a member, invited him to address the body concerning the institution, with the result that the college was "cheerfully commended to the moral and material support of the Presbyterians of Texas."

But when March 10, 1901, rolled around, the Great Teacher summoned His beloved disciple to matriculate in that school from which there is no graduation; where he shall see Him face to face, and know even as he is known.

Professor P. H. Burney acted as chairman of the faculty for the remainder of the session; and Mrs. Sue McClelland occupied the same position for the following session, accepting the responsibility on the same terms as those accorded her husband. In the meantime, however, the Rev. J. P. Robertson had become pastor of the Brownwood church. After being elected a member of the Board of Directors of the College, he became its President. Mr. Robertson, a graduate of Arkansas College, devoted himself to the Institution in this period of great need. Owing to his influence, the Rev. John M. Shive was elected to the presidency; but his Presbytery declined to allow him to accept. Then the Rev. E. D. Brown, a graduate of the same college, was elected by the board. He hesitated to accept, for the claims against the college were pressing for settlement. During this period, Mrs. McClelland and her co-laborers continued to conduct the college for which her husband had given his life.

In 1902, when the college was threatened with the foreclosure of a vendor's lien against the buildings and grounds, Dr. T. R. Sampson came to the rescue with a donation of \$12,000 which he had secured for the scholarship fund of the Theological Seminary. This was given with the understanding that it should be loaned to Daniel Baker College to pay off the vendor's lien of \$7,000, with the remainder being applied toward the liquidation of the floating indebtedness of \$10,000. Brooke Smith and Company assumed the obligation to pay the remainder. Dr. Sampson also secured for the Synod a donation of the majority of the capital stock of the Daniel Baker corporation. Synod accepted the stock and commended "the diligence, zeal and splendid judgment of Dr. Sampson" and declared ". . . that he deserves the unstinted praise and thanks of the Synod."

The pressing obligation having been relieved, Rev. E. D. Brown entered into a lease contract with the Board of Directors for running the school at his own expense. However the Board reserved the right to approve or disapprove the personnel of the faculty.

After a little more than a year, President Brown was elected Adjunct Professor of Greek in Austin Theological Seminary, and Rev. S. E. Chandler was chosen as his successor on May 25, 1904. Dr. Chandler conducted the college under a lease contract with the Board of Directors, just as his predecessor had done. Owing to the control exercised by the Synod of Texas giving the assurance of permanency to the college and the efficient management of President Chandler, the patronage of the school increased so much that additional room was required, especially a girls' dormitory. The very prosperity of the college with no suitable accommodations so discouraged the President that he resigned. In accepting the resignation, the Board of Directors said "that his administration of the affairs of the college has met with our entire approval. His work as educator has been fully demonstrated to us in the high standard to which he has brought the college during these past few years."

Following the resignation of Dr. Chandler, the Board pressed into service the Rev. A. P. H. McCurdy, pastor of the Brownwood Presbyterian Church. Dr. McCurdy continued to occupy the pulpit but was relieved of all pastoral work; the church continued his salary, however, while Dr. McCurdy served the college without compensation.

During Dr. McCurdy's presidency, the Board adopted a set of by-laws; prior to this the governing body had operated according to gentleman's agreement only. At the close of the year Dr. McCurdy appointed a committee to notify Professor Tinsley P. Junkin that he had been elected to the Presidency.

No sooner was Professor Junkin on the ground than he persuaded the Board that his efforts would be unavailing without a dormitory; so on November 16, 1909, a committee was appointed "to take such steps toward the erection of the same as in their judgment may seem best." This committee soon entered into a contract with E. Nelson for a girls' dormitory complete for \$21,500. Twelve thousand dollars had been borrowed for this purpose, for which a lien had been given on the college property. When the building was completed a note for \$9,500 was made to Mr. Nelson, secured by a deed of trust on "The Park Property." Following this, in 1912, the Synod of Texas authorized the Board of Trustees of Daniel Baker College to borrow \$40,000 from the Austin Presbyterian Theological Seminary with which to liquidate its outstanding obligations. This was secured by a deed of trust on its holdings and on all funds present and to come to the college through the Executive Committee of Schools and Colleges of the Synod. The Seminary Board made the loan; but the expenses of the college continued to be more than its income per year.

The college had looked to the Executive Committee of Schools and Colleges to make up the deficit. Consequently, Synod, in called session "authorized and instructed the Seminary Board to so modify its deed of trust as to permit its Executive Committee of Schools and Colleges to care for the deficit in the budget of Daniel Baker College so that it might keep its standing as a college of the A Class. Act-

ing on legal advice, the Seminary refused to comply with the direction of Synod. The deficit was made up by certain intimate friends of the college.

Being unwilling to become a financial agent to raise funds for the annual deficit, and unwilling to conduct a "Junior College," Dr. Junkin resigned.

During this administration, the Board of Trustees adopted a full series of by-laws defining the powers and duties of the board, its officers and executive committees, specifying the duties of the president and faculty. This was the first complete set of by-laws that the college had enjoyed up to this time. They were submitted to the Synod for its approval. Article IX provided for the public inauguration of the president and the professors, at which time they were expected to answer the following questions:

Do you sincerely believe the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

Do you obligate yourself not to teach anything that is opposed to any doctrine of the standards of the Presbyterian Church while president (or professor) of this institution?

The Board designated February 11 as "Founders' Day" to be observed in memory of Brainard Taylor McClelland. In 1913 they authorized the holding of a summer school and normal. The motto, "Veritas et humanitas," was adopted for use on the college seal. The Board deeply regretted the resignation of Dr. Junkin and looked upon it as "a calamity to the Institution." At this time the college owed a debt of \$40,000 to the Theological Seminary, and Mr. Brooke Smith carried an unsecured claim against the college of approximately \$23,500, making a total of \$63,500.

Upon accepting the resignation of President Junkin, Dean A. E. Porter was elected chairman of the faculty and President *pro tem*, holding that office for one year, when Professor W. W. Bondurant was elected President. During one year's tenure of office few changes were enacted. Upon his resignation, the Board naturally turned again to Dr.

Junkin who had brought the college to such a high degree of efficiency. Upon his return, much of his time was taken up in cooperating with Synod's executive committee in raising funds to liquidate the accumulated deficit of former years.

The World War was on, and disorder arose within the Institution itself, causing the President to pass through fiery trials, out of which, however, he escaped without the smell of fire upon his garments. In addition to paying off the past deficit, with the help of Synod's Executive Committee, the deficit for the current year was reduced below that of former years.

Upon the resignation of Dr. Junkin, the duties of president devolved upon Professor Thomas H. Hart in 1918-19. Naturally his plan of procedure was shaped by the general plan of his predecessors in operating the college.

The next president was Rev. French W. Thompson, who remained two years, resigning in 1921 to accept the presidency of Texas Presbyterian College. During his term, the Coggin Endowment Fund became available, bringing an endowment of approximately \$250,000 from the estate of one who had long proven his friendship for the school. The Coggin Chapel was also begun in 1921.

Dr. Thompson was succeeded by Rev. S. E. Chandler, who had once before proven his ability to pilot the school through serious conditions.

About this time another friend of the college who, though not a Presbyterian, had given liberally of his time and money for its success, was being hard pressed by creditors. Consequently individuals and churches over the Synod contributed about \$20,000 to repay the obligation due him, thus relieving his stringency.

During the succeeding years, the college appears to have prospered much better, though it was still showing a deficit far too often. Its student body was growing, and its future seemed brighter. But in 1928, Synod facing frankly the fact that it was carrying too large an educational load for its membership, began to consolidate its colleges. Many

of the assets of Daniel Baker were linked inseparably with Brownwood, notably the Coggin Endowment. Therefore the Synod effected a compromise whereby it assumed the debt of Daniel Baker to Austin Theological Seminary and released the college to become an independent institution, on condition that the school should assume all other indebtedness. The entire transaction was finally consummated in 1929.



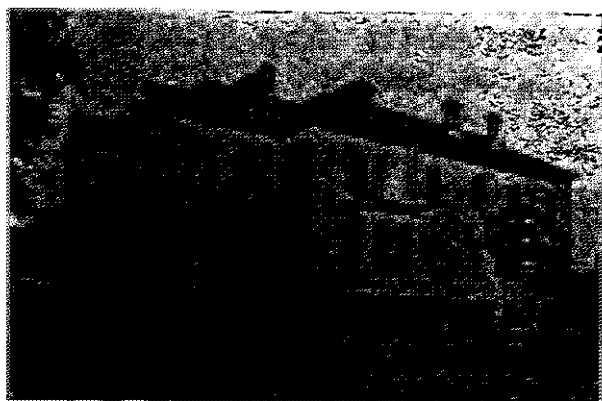


## CHAPTER V

### AUSTIN PRESBYTERIAN THEOLOGICAL SEMINARY



**T** WAS clearly the purpose of the founders of Austin College to include in its curriculum a department of Theology, and provision therefor was made in the original Charter. Nor was this purpose relinquished by those who later guided the destiny of the Institution. Indeed, it was a source of grief to them that so few ministerial recruits came from the school which was launched to raise up a native ministry. Yet the continued financial struggles of the College, as well as this very scarcity of ministerial timber, combined to delay



**First building occupied by Austin School of Theology,  
Stuart Seminary, Austin, Texas.**



**Austin Theological Seminary**

the fruition of the early hope until those candidates who did appear began to cast about for other channels of preparation for the ministry.

Mr. P. H. Hensley, the first native Texan to become a Presbyterian minister, pursued a course of study in Virginia, and was then licensed by Eastern Texas Presbytery, November 4, 1873. Mr. A. H. P. McCurdy, the second licentiate from Texas soil, after a classical course at Hampden-Sidney, in Virginia, studied under that "approved divine" J. H. Zivley, and was ordained by Central Texas Presbytery, in the spring of 1880. In those days, it was the general opinion that it would be more profitable to send candidates to the older Seminaries, paying part of their expenses, than to undertake a theological school in Texas.

In 1882, thirty-three years after Austin College was chartered, it conferred a "degree in course" upon its first native Texan graduate who studied for the Presbyterian ministry. That same year, so far as is known, came the first demand for a Texas seminary. It was from Rev. D. A. McRae, who wrote: "A theological seminary in the State of Texas is the only thing that will meet the demands of our Church, in the great State of Texas." He suggested a "theological class" in Austin College. The next year, Rev. Malcolm Black voiced a similar demand, but the providence of God had ordered otherwise.

The same year that Austin College moved to Sherman, a graduate of Danville Theological Seminary, Dr. R. K. Smoot, came to the pastorate of the First Southern Presbyterian Church of Austin. He was a decided advocate of the spirituality of the Church and was opposed to the Church's seeking to accomplish its ends either by alliance with voluntary organizations or with the State. All parties were agreed that the Synod of Texas was in need of funds and particularly of more Presbyterian ministers.

At this juncture, the young man who had graduated from Austin College in 1882 asked Dr. Smoot to supervise his studies for the ministry. This Dr. Smoot gladly consented to do. The next year, Dr. Smooth was chairman of

the Assembly's committee to confer with a like committee of the Northern Assembly with reference to a joint operation of Danville Seminary, to supply the demand for ministers in the "West and Southwest." Danville Seminary had been established in connection with Centre College for this very purpose seven years before the Civil War. Dr. Smoot opposed the move, because he felt that the Southern Assembly would be merely "a tenant at will" of the Northern Assembly, in an institution most of whose funds were given by Southern people.<sup>1</sup> His opinion prevailed.

Meantime, Southwestern Presbyterian University at Clarksville, Tennessee, made provision for a School of Theology by electing Dr. R. L. Dabney to the Chair of Theology. The other chairs were being supplied by the literary faculty.<sup>2</sup> In the same month, conforming to the instruction of the Presbytery of Arkansas, the Trustees of Arkansas created a Theological Department by electing Dr. I. J. Long instructor in Theology and Rev. George R. Waddell instructor in Hebrew.<sup>3</sup> Dr. W. D. Vinson, who had taught for seven years in Austin College, and who was now taking his departure for Davidson, offered to be one of ten to contribute \$50,000.00 toward establishing a Theological Department at Austin College, saying, "I can see the possibility, in the near future, of educating our ministers in Texas."<sup>4</sup>

The Regents of the University of Texas had been seeking a suitable man for its chair of Mental and Moral Philosophy. On May 2, 1883, without his soliciting the place, it was offered to Dr. Dabney. Immediately, Drs. Smoot and Dabney conferred on the advisability of starting a school in the Southwest. It became noised abroad that a "theological class" would be organized in Austin, which caused Dr. W. J. Neil to write: "For ten years, I have been working

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<sup>1</sup> *The Texas Presbyterian*, May 11, July 20, August 3, November 9, December 28, 1883.

<sup>2</sup> *Texas Presbyterian*, June 20, 1884.

<sup>3</sup> *Texas Presbyterian*, July 25, 1884; *Christian Observer*, July 30, 1884.

<sup>4</sup> *Texas Presbyterian*, July 25, 1884.

for a theological seminary or class in Texas. . . I never could see our way clear to organize such a school or class until Dr. Dabney came to our State.”<sup>5</sup>

For some years, beginning in 1870, Westminster College had conducted a theological department; and now Kentucky, since the Assembly rejected the Danville proposition, began to talk of a Seminary at Louisville. Deploring the multiplicity of schools, which would necessarily be inferior, Dr. T. D. Witherspoon of Kentucky mentioned “the University of Texas” as being in some way interested in the proposed seminary.<sup>6</sup> To this reference, Dr. Dabney replied that the University, being a State institution, could have nothing to do with such a project; and in defense, he explained “the modest little movement in the Southern Presbyterian Church in the City of Austin.” He rejected the idea that nothing should be attempted until a thoroughly equipped institution was available, saying, “We must try to give our destitutions some ‘half cakes’ as well as we can, until the Church is ready to give the whole loaves.”<sup>7</sup>

In 1884, the annual camp meeting which Rev. C. H. Dobbs, of Central Texas Presbytery, had supervised in his capacity as Evangelist since 1877, was held at Belton. The *Christian Observer* of October 1, 1884, recounts this feature of the meeting:

“About one-half of the ministers of the Presbytery of Central Texas being present at the camp meeting at Belton, in July 1884, the subject was brought up in an unofficial way, and the following plan was adopted: A paper was drawn in which we requested Rev. R. K. Smoot, D.D., pastor of the Church at Austin, to take charge of and direct the studies of as many of our candidates for the gospel ministry as should desire to place themselves under him; and to all such he was commended as sound in the faith and eminently qualified, and as having the entire confidence of all present.

\* \* \*

“This is the beginning. What, you say, is the end? That is in the hands of the Lord; but, if He permits, the end will be a theological seminary where our Texas boys can have

<sup>5</sup> *Texas Presbyterian*, August 8, 1884.

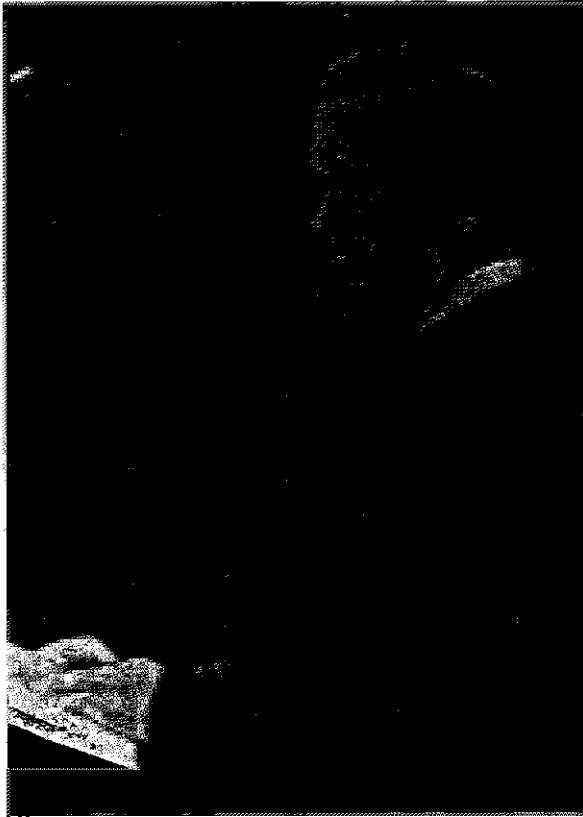
<sup>6</sup> *Christian Observer*, August 13, 1884.

<sup>7</sup> *Christian Observer*, August 27, 1884.

an education on Texas soil. We have no design of a temporary arrangement. Dr. Dabney, in the greatness of his mind, has put the subject too modestly. The Presbytery of Central Texas has not yet endorsed the scheme, because it has not yet convened. . . .”

*The School of Theology and the Church Courts*

From the foregoing it is manifest that the Theological Class had an existence before any church court had taken action. Before the Presbytery of Central Texas convened, the Presbyteries of Eastern and Western Texas (later the Presbytery of Brazos) had most heartily commended the



**Dr. R. L. Dabney**  
Founder, with Dr. Smoot, of  
Austin School of Theology.

efforts of Drs. Dabney and Smoot, with Licentiate Bitzer, to the prayers, patronage, and financial support of their churches and people. When the Central Texas Presbytery

convened, it passed resolutions expressing entire confidence in Drs. Smoot and Dabney and requested these brethren to direct the studies of any students under the care of Presbytery. It expressed hearty approval of the movement to establish a school of Theology at Austin. Dr. Smoot was requested to teach Church History and Government, Dr.



**Richmond Kelley Smoot**

Dabney to teach Theology, and Licentiate Bitzer to teach the New Testament, Greek, and Hebrew. The Presbytery overtured Synod to take control of the school and provide for its future needs.

Even before the Presbytery took action, Dr. Dabney had secured the services of Licentiate Bitzer, becoming responsible for the modest stipend of \$400.00; while Dr. Smoot had assumed pastoral oversight of the students, including financial assistance.

But in the fall of 1884, when the Synod of Texas convened at Belton, it found itself so engrossed with the affairs of Austin College, which was weighted down with a mortgage debt of \$18,000.00, that it did not "take control of the school and provide for its future needs." It expressed pleasure at the establishment of the school and recom-

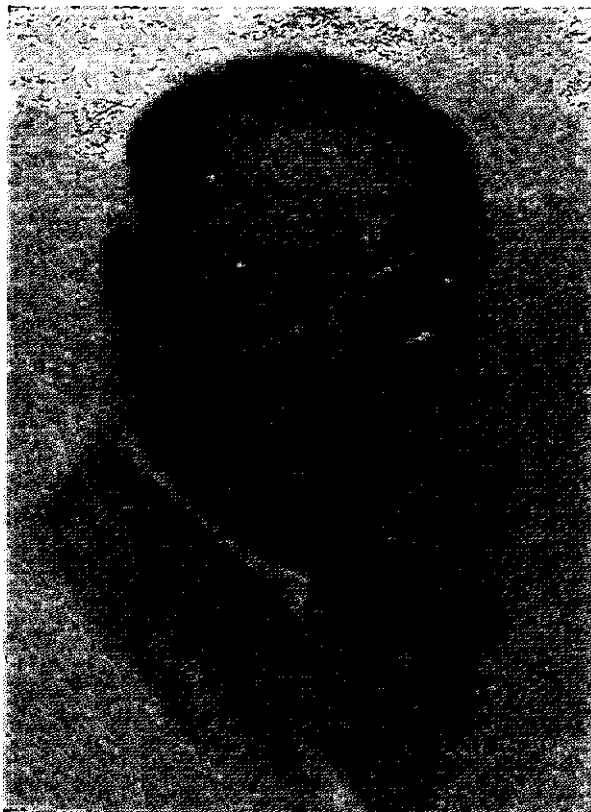


Rev. T. R. Sampson, D.D.  
First President of Austin Seminary.

mended that "our Presbyteries give it encouragement by sending students to Austin to study under these 'approved divines'."

For the next eleven years, the Austin School of Theology carried on, exhibiting varying fortunes, accumulating some assets, and sending forth twenty-two alumni unto the ministry of Texas. At first the classes were held in the base-

ment of the First Southern Presbyterian Church and in the study of Dr. Dabney. In 1887, a modest building was erected near the University campus. The school closed in 1895, through the resignation of Dr. Smoot and the removal of Dr. Dabney to Victoria.



**Dr. T. W. Currie**  
**Present President of Austin Seminary.**

The School of Theology was under the direction of Central Texas Presbytery throughout its existence; and, after a charter was secured in 1889, it was under the immediate supervision of a Board of Trustees. The Synod repeatedly endorsed the school but steadfastly refused to assume any responsibility for it, even as late as 1895. Four reasons seem to underlie Synod's attitude:

First, Austin College had been founded to train a native ministry, providing for a department of Theology in its



Charter. But at the very time that the School of Theology was beginning, Synod was busy wrestling with the debts of the College.

Second, many felt that, as there were an insufficient number of students to maintain a school, it was too early to begin educating ministers in Texas. Dr. Smoot complained that the school closed because Texas would not send its candidates to Austin. Yet, during the years the school operated, only six graduated from Austin College. One of them was a candidate for the ministry, and he went to live in Austin.

Third, it was felt that as the Charter of the school provided for a self-perpetuating Board, it placed too much power in the hands of a few.

Fourth, in spite of Dr. Smoot's privately expressed willingness for the school to be transferred to Sherman, many who felt that the movement was a divisive element in the Synod's educational work, feared for the results to Austin College. The very emphasis which the school's catalogue placed on its proximity to the University of Texas was taken as a slur on Austin College. It was, indeed, unfortunate that these causes existed, but they could not block the way forever.

The Austin School of Theology revolved about the personalities of Drs. Smoot and Dabney. Others taught in it, but their tenure was brief in any case. The rivalry, conscious or unconscious, between these two great men, as much as the reason assigned by Dr. Smoot, eventually led to the closing of the school. Both were strong personalities; each discounted the other's part in this venture which would have been impossible without their combined efforts. The school closed in 1895. The assets were left in the hands of its Trustees; and Synod was asked to take up the load which had been too heavy for Central Texas Presbytery, since it had been trying for the last five years to salvage Daniel Baker College. Dr. Dabney continued to teach at his home in Victoria, and it is known that at least three

young men availed themselves of his services there, viz: Eugene Lowrance, L. E. Selfridge, and John V. McCall. On January 2, 1898, Dr. Dabney was called home.

Meantime, the Board authorized Rev. J. M. Purcell, President of the Board, to dispose of the building to the Highland Church, for \$1250.00. It also made him responsible for the disposition of the library. The money was invested by the Treasurer of the Board and the library was moved to Stuart Seminary. The author of this sketch wrote: "The Austin School of Theology is not nearly so far gone as was Austin College in the dark days, after the War between the States. In 1877 Austin College was more than \$10,000 worse than nothing. The Austin School of Theology has assets of more than \$5,000. Besides, it is backed by the prayers and labors of a few who, like those who sustained Austin College in its dark days, will not permit a tombstone to be erected over its grave. Let us pray that the same Lord who put it into the hearts of Chadwick and McGregor to redeem Austin College will move upon some hearts to place the Austin School of Theology on a firm basis. Croaking grumblers may as well save their requiems, for there is a God in Heaven who hears and answers prayer; and He will not suffer the prayerful labors of his saints to go unanswered."

In 1894 while Synod decided: "The time has now arrived for the Synod of Texas to take steps for the establishment of a theological seminary," it appointed an ad interim committee, consisting of Drs. S. B. Campbell, S. A. King, and Josephus Johnson, "to consider the matter, and report at the next meeting." By the next meeting, the School of Theology had closed, but the committee reported: "We have forty candidates for the ministry and have had an average of about that number for several years past. These young men . . . go east of the Mississippi River to take their theological course, and so far, few of them have returned. The indications now are that if we could retain our young men at home and supply our churches with a native ministry, we must at an early date as circumstances

permit, found a Trans-Mississippi Seminary, in which our candidates will have all the advantages now enjoyed in the best seminaries of our land."

After much discussion, Synod appointed another ad interim committee of sixteen to consider the location of such an institution and to raise funds. Synod reserved the power to locate the institution, and stipulated "that no steps be taken to open the school until an endowment of \$50,000 shall have been raised with sufficient grounds (say some ten acres) and ample buildings, and that the committee should contract no debts."

At the same meeting, and under the inspiration of Rev. Dr. George Summey, Chancellor of Southwestern Presbyterian University, Synod resumed its relations to that institution without "prejudice of any movement which the Synod shall make looking to the inauguration and maintenance of a theological school within its own bounds."

In due course of time the ad interim committee assembled at the call of its chairman, the Rev. Dr. Campbell, and selected the Rev. T. W. Erwin as Financial Agent. Although he put forth his best efforts, at his own expense, virtually nothing was accomplished, for Synod had neglected to appoint a board of trustees. This defect was remedied in 1896.

The year following, this committee reported to Synod: "Until within the past few weeks we had expected an offer of property valued at \$30,000, from citizens of Austin, but in this we have been disappointed"; that parties in Sherman offered five acres, on certain conditions, and a sum of \$15,000. The Financial Agent voiced the sentiments of many when he wrote: "Let us have a Seminary, somewhere, anywhere, rather than nowhere." After still another year of canvassing, the ad interim committee told Synod that "ten acres and suitable buildings suitably located" were not so easily secured as had been supposed, nor had they received \$50,000 in endowment funds. Consequently, the stipulations guiding the committee were so changed as to specify "sufficient grounds and ample buildings" and "sufficient endowment."

Finally, after three years of effort, the committee reached the conclusion that virtually nothing could be accomplished in the way of raising an endowment until a definite location had been determined upon. Consequently, Synod dissolved its committee and ordered each Presbytery to select one member, immediately to constitute a "special committee" of eight, endued with plenary powers "to select a location for the Seminary, employ a financial agent, and secure a charter when necessary." Furthermore, it limited the time for receiving bids for the location of the Seminary to May 1, 1899.

This special committee met in Ft. Worth, June 20, 1899. Only two bids came before the committee—one from Sherman and the other from Austin. The latter was accepted. The bid from Austin was inspired through the same person who wrote the words already quoted: "Let us pray that the same Lord who put it into the hearts of Chadwick and McGregor to redeem Austin College, will put it into some hearts to place the Austin School of Theology on a firm basis." This plan was carried into effect by the cooperation of Trustees of Stuart Seminary, in the person of their Treasurer, and the Trustees of the Austin School of Theology, in the person of their President. Accordingly, Synod said: "The offer came from the Trustees of the Austin School of Theology, who were enabled to make it through the generous liberality of the heirs of Mrs. R. K. Red, in connection with the assets of the Austin School of Theology."

Apparently following the former plan for the government of Princeton Seminary, Synod elected a Board of Trustees to govern the Institution and a Board of Directors to raise funds. However, the Board of Directors was soon dissolved and the Board of Trustees given full control. To allay any spirit of rivalry, Synod recognized the work done by the Austin School of Theology and declared the Seminary to be its successor. By this action the "School was embossed by the Seminary," and the Seminary was declared to be the outgrowth of the Austin School of Theology which was founded in 1884.

As soon as the Seminary had been located, Synod instructed its Board to secure a Charter and formulate a Constitution and By-laws to be submitted to Synod for its approval. To them was also granted plenary powers to open the seminary, "so soon as there shall have been and deposited with the Treasurer of the Board a sum of not less than \$100,000 in cash or good interest-bearing notes."

This Board held its first meeting in Austin, February 6, 1900, and tentatively organized by electing Dr. S. B. Campbell permanent President and Treasurer, and Rev. Arthur Jones Secretary. However, a charter was not filed until the 13th of December. An executive committee consisted of Dr. S. B. Campbell, Dr. W. N. Scott and Judge S. P. Greene. The Board found itself in possession of property which cost its donors some \$30,000, with nothing for current expenses and no endowment. After casting about for several months, they met in Dallas and called Dr. T. R. Sampson, President of Austin College, to become President of the Seminary and ex officio Financial Agent. His salary of \$2500 was raised by himself. With consecrated zeal Dr. Sampson applied himself to the work; and in the first six months he had raised \$20,000, which was soon increased to \$38,000. By the fall of 1901 the Board reported that a little more than \$53,000 had been raised. Synod was so encouraged by the prospects that it authorized the opening of the Seminary to first year students, in October, 1902, provided so much as \$100,000 should have been raised by that time. At this meeting the draft of a Constitution was submitted by the Board of Trustees and adopted by Synod. This Constitution has been amended and so modified as to provide for the cooperation of the Synods of Arkansas (1906), Oklahoma (1910), and Louisiana (1929).

On March 13, 1902, the heart of the faithful President was made glad when Mrs. Sarah C. Ball donated \$75,000 to the endowment funds, an amount sufficient to provide for the Chairs of Old Testament Languages and Systematic Theology. Rev. R. E. Vinson was elected to the former, and Rev. S. A. King to the latter, at a salary of \$2,000 each. The Financial Agent also reported a scholarship endow-

ment of \$17,000—\$12,000 of the amount being donated by Mr. A. A. Alexander. Sufficient funds (\$102,000) were on hand to require an expert accountant, so Mr. W. J. Riddell, of Galveston, was elected Treasurer at a salary of \$600 (later \$1000). The Board commended Dr. Sampson's "diligent, wise, and successful efforts in securing the funds" and rejoiced "because his abundant labors have been crowned with divine blessing."

Amid exercises of great rejoicing, the Seminary opened its doors October 1, 1902, for the first year men only. Six out of the forty candidates under the care of Texas Presbyteries met the two professors for classes.

At this time the Board of Trustees took an action which was to have far-reaching and disastrous effects. At this date, it appears impossible that men who had wrestled with the financial difficulties of Austin College could have done such a thing. Yet who can judge now of the exigencies which determined them, much less of what they did? The Board had endowment money on hand, but it was seriously in need of funds for other expenses. Consequently, during the meeting of Synod, October 9, 1902, with only a few members present, the Board met and adopted the following Resolution: "In view of the present peculiar conditions and exigencies of the Seminary: **RESOLVED**, that, until otherwise ordered by the Board, the Treasurer is authorized and instructed to pay from any money in the treasury (of either the general or endowment funds) all expenses authorized by the Board, and that money so used be charged to the fund to which it is applied, and returned to the fund from which it is taken, when the funds are in hand."

The Minutes of the Board were reviewed by the Synod of Texas both before and after this time; but this particular Minute does not appear to have been reviewed. It is not clear whether it was ever endorsed. This action on the part of the Board led to the persistent rumor that endowment funds were being used for current expenses; but both the Board and Synod denied that such was the case. Two and a half years later, the President addressed the Board: "Your attention is especially called to the following facts

which should be known and made generally known, as misleading if not false statements have been vigorously circulated to the injury of the Seminary and to the discredit of the Board of Trustees. . . . The second fact noted was: Not one dollar of endowment funds has been diverted or used to cover current expenses." And the Board so reported to the Synod and Assembly: "All obligations of the Seminary have been fully met and not one dollar of endowment funds has been used for current expenses." Yet the Board "fully approved" the action of the President in using \$1,000 "out of the endowment funds" toward the purchasing of a professor's home. This money was subsequently returned to the endowment, but here was dangerous ground.

In 1903, Dr. R. K. Smoot was elected to the Chair of Church History and Policy. But, because the Seminary could not pay a full salary, he continued as pastor of the Free Presbyterian Church of Austin until his death, January 10, 1905. Dr. Sampson was made permanent Professor of Church History. This Chair was made possible by a donation of \$15,000 to the endowment from Mrs. H. J. Lutcher, who stipulated that Dr. Sampson be elected to hold the position during his lifetime. He died in September, 1915.

After Dr. Sampson resigned the presidency, the Seminary had no president until the election of Dr. Vinson, in May, 1909. However, Dr. S. A. King and then others acted as Chairman of the Faculty. In 1904, Rev. E. D. Brown, M.A., became Adjunct Professor of Biblical Languages and the next year was elected Professor of New Testament Languages and Exegesis, but, as Mrs. H. M. King had assumed responsibility for his salary for only one year, he was forced to resign, owing to lack of funds. The duties of the chair were then distributed among the other professors for a year, when Dr. S. E. Chandler was elected. Dr. Sampson assumed responsibility for raising the salary for that year.

*Removal of the Seminary.* When in 1899 the Synod of Texas accepted the Stuart Seminary property (the joint donation of the Austin School of Theology and the heirs of

Mrs. R. K. Red), it said: "With a Seminary building already finished that will answer our purposes for years to come, we can now begin to raise funds for the endowment of professorships and the erection of professor's houses and other purposes, with our people encouraged, and none of our resources exhausted in the erection of Seminary buildings."

But after six years of gradual growth in numbers and the addition of some residence property for the professors, there was a sudden turn in the course of events. Without consulting the Synods of Texas and Arkansas, the Board adopting the suggestion of Dr. Sampson, announced its purpose to remove the Seminary to some other city, or, if it should remain in Austin, to a site near the University. The arguments advanced for the site near the University were the influence of the two institutions on each other, the advantages of Seminary students attending University lectures, and the wider influence which the professors might wield. These arguments had great weight with the Board, especially as this was in accord with the purpose of the founders of the Austin School of Theology, which had been located near the University, so that Seminary students could readily go back and forth to lectures. But when Synod finally took up the Seminary in earnest, the site had been sold, and the proceeds invested outside of Austin. No one supposed that the Stuart Seminary property was the best site in Austin for the Seminary, but it was the best site offered to Synod; and if it had not been offered, the Seminary would most assuredly have gone to Sherman. Still there could be no objection to removal if it could be accomplished without complications and too great a sacrifice.

After canvassing the matter, in October, 1906, the Board of Trustees decided that there was nothing "to prevent the removal of the Seminary from one point to another, within the City of Austin, but that there would be legal and moral obstacles in the way of removal of the Seminary from the City of Austin." Hence, the following March, the Board decided "that the Austin Presbyterian Theological Seminary



be definitely and permanently located in the City of Austin, in accordance with the proposition made by the committee of which Dr. (Josephus) Johnson was chairman." This proposition involved the transfer to the Board of the present site, north of the University, consisting of some five acres for the sum of \$4,700 and accrued interest, together with a donation of \$15,000, less \$3,900 already subscribed by citizens of Austin to the Seminary. Accordingly, the entire holdings of the Seminary, in East Austin, consisting of Stuart Hall and three pieces of residence property, which could not have been duplicated for less than \$40,000, were sold for \$14,000.

For the following session the Board rented property near the University, pending the erection of new buildings. By May, 1908, the refectory, Lubbock Hall named in honor of Gov. Frank Lubbock, was about completed; but the dormitory lacked two stories of completion, and the funds available were exhausted. The Board had sworn to uphold the Constitution, which declared, "No debts shall be incurred," but the Faculty was not so bound. So Dr. Sampson and Dr. Vinson entered into a contract with the Board to complete the dormitory at their own expense (\$16,388.48), provided the second and third floors were rented to them for \$10 per annum, and they were to have the privilege of subrenting it, and thus pay the interest and create a sinking fund to cover the cost of completion. After carrying the obligation for three years and paying interest one year, they requested the Board to assume the obligation; so the Board took up the unsecured notes at the bank with endowment funds, hoping shortly to receive \$60,000 in their current account from Synod's Committee of Ten. The action of the Board in 1902 was still in force; the Board accepted its committee report, declaring, "The obligation for \$16,000 is in reality the obligation of the Seminary."

Meantime, the Board was paying rent for the Professors. Consequently, \$34,173.68 of endowment funds were invested in residences for them; the Professors agreeing with the Board beforehand to pay rental on each house at six per cent of its cost together with insurance and repairs.

After awhile they ceased to pay rent and the Board graciously canceled it, thus consummating the diversion of the funds invested into non-interest bearing realty. However, the President of the Seminary was instructed "to execute notes to the Treasurer of the Board in favor of the respective funds from which money has been applied to the building of Professors' houses equivalent to the amount used. Further, that these notes bear, each, an interest which shall be equal to the amount of the annual rent received from the houses so built. These notes will then appear in the annual report of the Treasurer as part of the permanent funds of the Seminary."

Furthermore, the increased expense of running the new plant called for a larger expense account. Accordingly, as overdrafts occurred in the current account, "in view of the present peculiar conditions and exigencies of the Seminary," the action of 1902 was again invoked, so that eventually as much as \$40,000 of endowment funds are known to have passed through the current account in payment of maintenance, salaries, etc., in addition to several thousands donated to the current account.

When the Board acted to remove the Seminary before either the Arkansas or Texas Synods met, it appointed a committee to defend its action. However, no contest ever arose over what was an already accomplished fact. About the same time Treasurer J. W. Riddell was asked for an accounting, as he was no longer to be Treasurer. His exhibit shows that he turned over to the new Treasurer, Mr. H. A. Wroe of Austin, whose gratuitous services were accepted, \$168,971.05 in endowment funds, safely and sanely invested. Of this amount, \$50,562.16 are known to have gone into buildings on the new site. Add to this \$41,859.16 for the new site, bonus, and refectory, the loss on the sale of the East Austin property, the rental paid pending removal, and some idea of the cost of removal begins to appear. It is true that the accommodations on the new site were superior to the old, and that \$100,000 was not too much to pay for the mutual advantages of the new site to University and Seminary. But one cannot but wonder if

the present apathy of Texas Presbyterians to this educational work is not in part the fruit of the action of the Board in 1902.

Eventually, the Board faced the situation for which there appeared to be no solution. When, in 1916, Dr. R. E. Vinson resigned the presidency to become president of the University of Texas, Dr. Neal Anderson came from the East to take his place. He was appalled. He well might be. The Board reported to Synod, in 1915, an endowment fund of \$186,000; the following year it reported income-producing assets of \$33,000; and in 1917 Synod adopted the following Resolution: "That the Synod of Texas expresses its deep appreciation of an unbounded gratitude for the faithful, devoted, generous, and efficient services of the present and former members of the Boards of Trustees of Synod's educational institutions which these board members have erected and developed to such magnificent proportions of value and efficiency."

One cannot impute ill motives to those involved in this tragedy; nor is it wise to attempt to fix responsibilities, save to say that the Synod of Texas ought to bow its head in sackcloth and ashes, as some of those more intimately connected with the procedure have already done in their efforts to repair the damage. They have thus aided in restoring the Seminary to its present position of soundness and influence in the hearts both of Texas and its University students. But let this record stand as a perpetual warning to those who must hereafter bear the responsibility of the Church's business.

In the interim, some changes have taken place in the personnel of the faculty. By 1914 enrollment had reached its peak with forty students. Dr. Chandler remained but a short time in the faculty. He was succeeded as Professor of New Testament Languages and Exegesis, in 1909, by Dr. J. L. Bell, who remained four years. For two years the duties of this Chair were shared by various faculty members. Then in 1917 Rev. R. L. Jetton was elected to the Professorship. In 1906 Dr. Vinson asked to be transferred to the Chair of English Bible and Practical Theology. The

vacancy was filled by Dr. Eugene C. Caldwell, who remained until he returned to his alma mater, Union Seminary, in 1914. Then Rev. Robt. F. Gribble was appointed instructor in Hebrew, later Adjunct Professor, and in 1917, Professor. The Chair to which Dr. Vinson transferred had no endowment. Kind friends came to his assistance, and on March 7, 1908, Mr. J. W. Allen gave securities worth \$30,752, which, in connection with the Josephus Johnson Memorial Fund of \$266.75, endowed the Allen-Johnson Chair of English Bible and Practical Theology. In 1911, Rev. T. W. Currie and Rev. S. M. Glasgow were elected Associate Professors of English Bible and Practical Theology; the former became Professor of Church History in 1917. In 1914, Dr. King was elected Professor Emeritus of Systematic Theology, and Dr. W. A. McCleod succeeded him in the Chair.

Shortly following the outbreak of the War which deprived the Seminary of most of its students, the Board realized that its source of support was sadly diminished. In 1918 it closed the doors except for classes in Bible which Dr. Currie continued for University students. The main Seminary plant was leased to the University of Texas for \$7,000. Rev. T. W. Currie had been chosen chairman of the Faculty following Dr. Anderson's refusal of the Presidency in 1917. The Seminary did not reopen until September, 1921. Meantime, Dr. Currie busied himself as custodian of the property, teaching University students Bible, and soliciting subscriptions to rebuild the endowment. In 1920 Synod noted joyfully that the First Church of Waco had created the \$40,000 Samuel A. King endowment; the First Church of San Antonio had provided the \$50,000 Arthur G. Jones endowment; and that the Seminary would open the next fall.

The Seminary reopened in 1921, with a Spanish department under Rev. A. H. Perpetuo, who also taught Hebrew. Other faculty members were: Dr. T. W. Currie, Chairman of the Faculty and English Bible and Church History, Dr. A. G. Jones, Theology, and by a special arrangement with the University of Texas, Dr. D. A. Penick, New Testament

Language. The next year Dr. Currie appears as President. And in 1924 Dr. R. F. Gribble returned to take his old position in the Chair of Hebrew, which Mr. Perpetuo had vacated. He also headed the Spanish department. Rev. S. L. Joekel, another alumnus, came to the Chair of English Bible and Religious Education. In 1928, Rev. O. C. Williamson came to aid and really supervise the Spanish department, only resigning in 1932, as the depression diminished the Seminary income. Dr. R. C. Campbell took a part of his work on a part-time basis. In 1929 Dr. A. G. Jones was called Home, and Dr. Geo. Summey was called to the Chair of Theology.

In 1931 the same stringency which led Dr. Williamson to withdraw led also to an arrangement by which President Currie supplies one of the Dallas churches in addition to his Seminary duties. This has materially aided the school in weathering the depression. Other additions have been made to the school's resources from time to time; and today it is in the best financial condition of any of our schools. For twenty years it has been pursuing a most praiseworthy policy and exerting a mighty influence, which does credit to the vision of those who desired to locate it near the State University.

Aside from making the Presbyterian Church a pioneer in the field of providing religious instruction for students in state schools in correlation with their other work, the school has provided a wholesome influence on the University campus and has strengthened our University Church. The Seminary has been enabled, at a small outlay, to employ the services of instructors who would otherwise have been unavailable. Seminary students have been allowed to pursue graduate work in the University in connection with their course of study, thus making broader contacts.

In 1927, in response to an overture from Texas to the Assembly, hoping to extend into the Southwest the benefits derived by the East in our Richmond Training School for lay workers, the Seminary was instructed to make some provision by which such lay workers might secure the

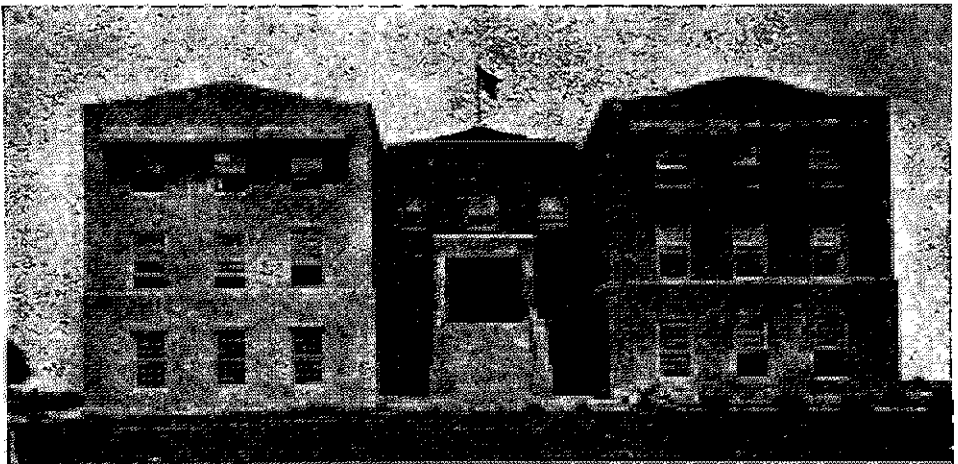
benefit of its instruction. The necessary adjustments were not difficult, and today quite a number of laymen as well as University students are availing themselves of this opportunity to fit themselves better for Christian service.

One paragraph, quoted from the report of the Committee on Educational Institutions which was adopted by the Synod of Texas, speaks for itself and provides an appropriate close to this sketch: "We have noted with gratitude and appreciation the financial statement incorporated in the minutes (of the Seminary Board) and feel that sincere commendation is due Dr. T. W. Currie for his efficient and economical management of the business affairs of the Seminary."





**Dr. J. W. Skinner**



**Administration Building at Tex-Mex**



## CHAPTER VI

### SCHOOLS FOR MEXICANS



**TEXAS MEXICAN INDUSTRIAL INSTITUTE.** The development of this mission school which has been described as "an educational clinic" for Mexican boys is the realization of a hope as old as Texas Presbyterianism.

W. C. Blair came to Texas in 1838 to work among the Mexicans. He soon saw the need of a school and dreamed and talked of "a college in the West." So far as Blair was concerned, the purpose of that college was the education of Mexican youth. When the launching of Austin College by the Presbytery of Brazos shattered the hopes of the men in the West, they projected another school, Aranama College, which had the initial purpose of providing cultural training for Mexican youths who might prove an evangelizing power farther west and into Mexico.

Aranama College was located at Goliad. The reasons given to the Board of Education for this selection were: "The importance of Western Texas; the increasing tide of immigration; the contiguity of the location to Mexico; and the fact that some Mexican parents have already sent their sons to the preparatory school, and that other influential Mexican families promise to patronize the College as soon as it shall be fully organized."

On the banks of the San Antonio River near Goliad, the Franciscan Fathers had founded the La Bahia Mission. Close by was the Aranama Indian Mission which was arranged so that its buildings could be used as a fortress. When Fannin deserted the town in 1835, he destroyed everything combustible at La Bahia except the church. The Aranama mission also suffered, but its main structure, a two-story building twenty-five by sixty feet, with walls four feet thick, still stood. This property, upon which the town had recently expended \$2,500 for repairs, Goliad now (in 1852) donated to the Presbytery of Western Texas with

twenty acres of campus, one league of town lots, \$1,000 cash, and twenty thousand acres of "out lands." The Board of Trustees began work on a three-story college building, using the dressed stones from the surrounding ruins. Though it was never finished, it was used until finally blown down in 1886.

Presbytery realized that a college required students prepared for college classes. At first they limited the instruction to preparatory courses. The first instructor was Mr. Cowan C. Shive, M.A., of Davidson, who gave eminent satisfaction until his death from yellow fever, which he contracted on his return from a trip back home to claim his bride during the summer of 1853.

On January 25, 1854, a charter was granted and a Board of Trustees appointed by Presbytery. Rev. Stephen F. Cocke was the first President of the Board, and Rev. W. C. Blair went East to solicit funds as Dr. Baker had done. By 1855 the pupils were ready for college work and Rev. Wm. D. Jones, D.D., President of the Rogersville Institute of Tennessee, became the first college President.

Scarcely had the college proper taken shape when the Rev. S. F. Cocke, who acted as Financial Agent in Texas paying all his own expenses, was called up higher. And in the spring of 1856, Mr. Wm. B. Miller, a prominent Board member, fell asleep. As long as these two lived, the college did not lack for funds, but with their decease it was temporarily suspended.<sup>1</sup>

Sometime in the fall of 1856 classes were resumed under the principalship of Professor Milton Shive, assisted by Mr. W. W. Hays of Jefferson College. He was succeeded by Mr. P. B. Bardwell, and he in turn by Mr. Charles Crane, son-in-law of W. C. Blair, from whom much of this information was obtained. During these years efforts were bent toward preparing students for college classes; but in 1860 the Board again felt justified in electing a President, J. E. C. Doremus, D.D., formerly of Oakland College, Mississippi. Of conditions at this time, Mr. Gus Patton says:

<sup>1</sup> Mrs. W. L. Kennedy to W. S. Red, February 20, 1912.

"My father lived in Victoria, and moved to Goliad to educate his sons, reaching there August 1, 1855. . . At one time we had thirty boarders. The students slept in the college building. My father was secretary and treasurer. Wealthy men of Mexico sent their sons here to be educated. I went to school to old Aranama College until the beginning of the late Civil War, when, in September 1861, I enlisted. . ." <sup>2</sup>

The curriculum of the school was advertised to be the same as that of first class colleges in the States. However, after the beginning of the Civil War, the enrollment decreased with each ensuing year until Presbytery realized that it could no longer be continued.

Who knows but that the school might have lived if it had not been for the Civil War? It was injured by being used for military headquarters by both armies; but the last straw came under the Davis administration. Suit was brought to recover the property on the ground that the land involved was agricultural land which the town had no right to donate for any other purpose. Judgment was rendered against the college, and the property of the college was bought at public outcry by Judge D. D. Claiborne, a Davis appointee, for only \$1300.00.

Some thirteen years after the closing of Aranama College, a young minister, W. S. Scott, took up the work of W. C. Blair for Mexicans. Later Rev. R. D. Campbell entered the same work. Slowly the foundation was laid for the organization of Texas-Mexican Presbytery. This took place in 1909 with five ministers and seventeen churches. Shortly before this last event, another evangelist, Rev. M. W. Doggett, appeared in Western Texas Presbytery to labor among the American population and leave a line of newly organized churches scattered all over the Presbytery. No doubt his work brought frequent contact with the labors of Scott and Campbell. Thus, sensing the need which inspired Blair to strive for Aranama College, Mr. Doggett asked Western Texas Presbytery in session at Edna, September 1910, to overture Synod to establish a

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<sup>2</sup> Letter, J. Gus Patton to W. S. Red.

Mexican industrial institute in Texas. Synod received the very concrete suggestion quite kindly, and named Rev. R. D. Campbell to convene a Board of Trustees which it appointed. On November 15 the Board convened in Corpus Christi with the following present: Revs. S. M. Glasgow, Elias Trevino, M. W. Doggett, J. B. Hudson, Drs. S. H. Bell and Henry Redmond, Messrs. J. E. Jarrett and F. M. Ramsay, besides Mr. Campbell.

The daughter of Rev. Hiram Chamberlain, Mrs. Henrietta King, gave 640 acres of land near Kingsville, and the Kingsville Chamber of Commerce donated a smaller tract of land and bored an artesian well. Sundry gifts of mules, horses, cows, hogs, and machinery, with some cash, completed the capital stock when Dr. Skinner took hold of the mesquite pasture, in January 1912. He opened school to forty-nine students the following October, with 125 acres cleared, a two-story frame house and a barn or two which served for classrooms and dormitory. In May, 1913, the Board of Trustees appointed a Woman's Auxiliary to secure fifty scholarships at \$100 each, and spread the news of the new institution to the Presbyterians. This was the beginning of that special place which Tex.-Mex. has always held in the hearts of Texas women.

The school was destined to be tried by "fire." In 1914 Synod almost strangled its infant by the plan to combine the assets of all its educational institutions for the purpose of mortgaging the whole. The energetic President of Tex.-Mex. secured the exemption of his school. From that time it has operated on a Home Mission basis, and has been allowed direct access to the churches in its appeal for funds. That same year S. Brooks McLane joined the personnel of the school, in response to a most unusual invitation. He has remained with it ever since except for a brief period during the World War.

In 1916 a Gulf storm wrecked some of the buildings. They had hardly been rebuilt when a worse hurricane brought the institution low again in September, 1919. Yet the dauntless spirit of the school's force permitted this last disaster to interrupt classes for only two weeks.

The school printery began the publication of *The Tex.-Mex. Reflector* in 1921, under the tutelage of Mr. McLane. It has continued as the organ of Texas Mexican Institute, carrying its news to every part of the Church. The printery has been both a training class and a source of revenue. It has helped over rough places, for in this institution the boys work as they learn, and earn most of their expenses for the morning's schooling by their jobs in shop, farm, and dairy in the afternoon. Since 1914 the school has operated on a cash basis. This has probably been its salvation in more recent difficulties. The slogan, "For God, America, and Mexico," is significant of the school's spirit. No wonder it has been such an influence in the lives of its more than fifteen hundred students, who have gone out to places in every walk of life.

The school suffered a severe loss in the death of Dr. Skinner, its first President, October 24, 1931. The sketch of his life, published in *The Tex.-Mex. Reflector*, is an appropriate conclusion to this chapter:

"Doctor Skinner was born in Fayette County, Kentucky, October 11, 1855, the son of Thomas and Jane Bigger Skinner, both natives of Scotland. He received his preparatory education in Maysville, Kentucky. His A.B. degree was conferred by Centre College, Danville, Kentucky, in 1880. He received the master's degree in 1883 from Princeton University and his Doctor of Divinity degree in 1901. He was graduated from Princeton Theological Seminary in 1883.

"He was married to Miss Julia Barfield of Danville, Kentucky, October 9, 1884. To this union were born three daughters, Julia Faith (wife of Dr. Wilfrid Fetterman of Philadelphia), Jane M. (Mrs. William D. Craig, Meadville, Pennsylvania), and Lois Leila who died in infancy.

"Dr. Skinner was ordained in September 1883, by the Presbytery of Vincennes (Presbyterian Church, U. S. A.) and was pastor of Washington Street Church in Terre Haute, Indiana, for three years. He was pastor in Morrison, Illinois, for sixteen years and in Fort Collins, Colorado, for five years before supplying the Brownsville, Texas, Church for two years. He came to Kingsville in 1912 to accept the presidency of Texas-Mexican Industrial Institute at its establishment. He was Moderator of the Synod of Texas in

1924 and Moderator of the General Assembly, Presbyterian Church in the U. S., in 1926. He was a member of the Sigma Chi fraternity. He was author of 'Out of the Wilderness,' the Home Mission study book published in 1925."



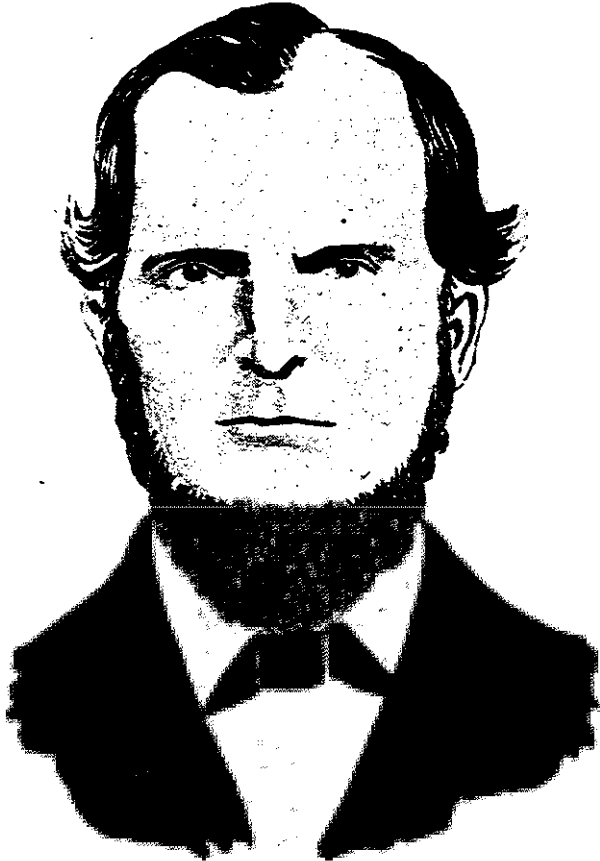
**Main Building, Presbyterian School for Mexican Girls**



**Rio Grande Female Institute, Brownsville, Texas,  
the first school to be dedicated to the education  
of the Mexican people. Erected in 1854.**

Rev. S. Brooks McLane took up the mantle of his great leader, and is the president of Tex.-Mex. today.

**THE PRESBYTERIAN SCHOOL FOR MEXICAN GIRLS.** As the movement for Mexican education in Texas is rooted in the prayers and labor of W. C. Blair, so the initiation of the



**Rev. Hiram Chamberlain**

educational program for Mexican girls dates from Miss Melinda Rankin and her work at Brownsville.

*Rio Grande Female Institute.* In January, 1850, Rev. Hiram Chamberlain reached Brownsville. Five months later Miss Melinda Rankin followed, intending, as she relates in "Twenty Years Among the Mexicans," to work among the Mexican population of Mexico. But Romanism was the religion of Mexico to the exclusion of all others. For that reason, she says: "In 1854, through aid received from friends in the United States, I built a Protestant seminary for Mexican girls at Brownsville."

Shortly thereafter, when some priests and nuns appeared to establish a convent, Miss Rankin, realizing that she must have a more imposing structure to meet this competition, went back to the "States" and spent fourteen months soliciting funds. Upon her return, the Institute property was bought and deeded, May 3, 1854, to "Rev.



Miss Melinda Rankin

Hiram Chamberlain, Miss Melinda Rankin, Joel T. Case, Stephen F. Cocke, and James Burke, as a Board of Trustees of the Seminary of learning proposed to be established in said city of Brownsville, to be known as Rio Grande Female Institute . . . . to be under the care and visitation of the Presbyterian denomination in Texas." The considerations mentioned in the deed were, "the desire we have to promote education in the City of Brownsville" and "one hundred dollars."

Steps were taken immediately to erect a suitable building. By the fall of 1854 it was near enough to completion for Miss Rankin to begin her school, which continued under the above auspices until the spring of 1858, when it was offered to and accepted by the Presbytery of Western Texas, "in accordance with the design of the original subscribers." The school prospered. In 1860, after Mr. Chamberlain's report, Presbytery ordered him to apply for a charter and "to visit and supervise the school at least once a month and report to the Presbytery." This action reveals the internal discord which was disastrous to the school.



The Civil War was coming on. Miss Rankin was a Union sympathizer, while Mr. Chamberlain and his co-adjutors leaned to the Confederacy. Ultimately Miss Rankin made her way to New Orleans, then under Federal control, while Mr. Chamberlain became a chaplain of Confederate forces near Brownsville. Before the War was over Miss Rankin went to Monterrey to continue her work; and with the close of the War, Mr. Chamberlain seems to have continued the school until his death in December, 1866.

In 1867 the Presbytery referred to Rev. A. J. Parke as the "present incumbent," implying that he supplied the church and conducted the school. During his incumbency the church became independent, remaining so until 1873 when it was reinstated under the Presbytery. Presbyterial Records of 1875 show that a Protestant school was still in operation in the building. But in 1897 we learn that "the Brownsville school property has been lent to the Committee of Foreign Missions for eighteen years."

Like Aranama College, it is doubtful if this school ever served its original purpose very largely; yet it was a link in the development of our Mexican work, both in Texas and Mexico.

*Presbyterian School for Mexican Girls.* On December 14, 1920, a meeting of Mexican workers in Austin discussed the need of a school for girls. This had been felt with increasing keenness as the Mexican work grew, especially since the establishment of Tex-Mex. This resulted in a request of the Home Mission Committee, in 1921, that Synod endorse the project of establishing such a school. Synod gave its hearty endorsement but did nothing further. The next year, however, the Texas Auxiliaries overtured Synod for permission to challenge the Auxiliaries of the Church at large to meet their offer of \$25,000.00, which they would raise for a school for Mexican girls. This became the objective of the 1923 Auxiliary Birthday Gift. Texas surpassed its goal, raising \$26,000.00 to match the \$25,000 from the other Auxiliaries.

In the meantime, Synod had appointed a Board of Trustees, composed of three representatives from the Texas Synodical and nine from the Synod, with Rev. J. B. Hudson as Chairman. The Board advertising for bids received offers from Beeville, Kingsville, and Taft. The Taft offer was accepted. It consisted of 200 acres of land given by the Taft Ranch interests, and \$10,000 from the citizens of the town. Mr. Joseph F. Green, manager and part owner of The Coleman-Fulton Pasture Company and a member of the Taft Church, was largely instrumental in making the offer.

The Board asked Dr. J. W. Skinner to assume the supervision of the new school. Immediately, building plans were pushed to completion; and on October 1, 1924, the school opened with one building, two teachers, and nineteen pupils; this number increased to forty-five the next year. Miss Katherine Gray, the first superintendent, worked out its splendid curriculum and industrial program. The curriculum was based on the State public school course. The teaching was in English, with special work in Spanish grammar and literature. Besides, home economics, industrial art, and Bible were taught. There were two literary societies, a Little Mother's Club under the direction of the County health nurse, and a Home Demonstration Club under the supervision of the County agent.

In 1926 Miss Gray relinquished the leadership of the school to return to Mexico. Miss Mabel Hall assumed the guidance of the work for two years, to be succeeded by Miss Berta Murray, the present superintendent. By this time two more buildings had been erected under the supervision of Dr. Skinner with the Tex-Mex boys, thus increasing the capacity of the school to sixty.

The fruitage of the regular instruction in Bible and the catechisms of the church was quickly evident. Twelve students who made a profession of faith the first year were received into the Corpus Christi church, there being no Mexican church at Taft. Such conditions could not con-

tinue long. A Sunday School was organized with the help of teachers, and in 1928 a Mexican church was erected at Taft.

A recent letter from Miss Murray states that the school, with a faculty of nine members, has an enrollment of sixty-eight, while many are turned away for lack of room. During the past two years the club work has been developed by the addition of Girl Scouts, Home Nursing, Music, Spanish, Dramatics, and 4H Clubs. Twenty-one graduates have gone out from the Institution in its ten years. That the school is accomplishing its purpose "not merely to educate but to develop Christian character and leadership," is evidenced by the sentiment of one of the pupils, quoted by Miss Murray:

"My main purpose in coming to this Institution was to get a thorough Christian education. I have not been disappointed, for I am getting it in my constant companionship with those who know Christ, our daily devotions, and Bible classes which are offered here."



## CHAPTER VII

### OTHER EDUCATIONAL WORK



**S**OUTHWESTERN PRESBYTERIAN HOME AND SCHOOL FOR ORPHANS. "Several years ago in the city of New Orleans, a Roman Catholic bartender one day saw his priest cruelly beating his mule. The bartender remonstrated, which angered the priest to such an extent that some months later when the saloon-keeper lay dying, the priest refused to come at the request of the family to say mass for the soul of the dying man. The saloon-keeper's family were so horrified and outraged by this refusal of the priest for personal reasons to minister to the soul of their father in his last moments, that they renounced the Roman Catholic church and all that it stood for.

"Several years later in Dallas, Texas, a daughter of the saloon-keeper lay dying; and as she was leaving three small children alone in the world, she sent for Dr. J. O. Reavis, the pastor of the First Presbyterian Church of Dallas, and begged him to provide a home for her children after her death. Dr. Reavis accepted the three children, rented a house, employed a woman to care for them, and received other children from time to time," the good women of his church assisting him. By 1904 the little home was caring for from nine to fifteen children.<sup>1</sup>

In 1902 an overture came before the Synod of Texas from Rev. C. C. Weaver and others seeking the establishment of an orphan's home by the Synod. Synod appointed a committee to investigate and report the next year. This committee recommended the appointment of a board of trustees, and so definite steps were taken toward the founding of a home. The Board which was appointed with Rev. C. C. Weaver, Chairman; Rev. J. D. McLean, Secretary; and Mr. Cooper Sansom, Treasurer, began to seek bids for a location and to send out an appeal for offerings from the

<sup>1</sup> Presbyterian Expansion in the Synod of Texas, 53.

churches. The Board reported in 1904 that it had received five bids but none of them sufficiently attractive to warrant launching the Home. However, the Board had accepted the offer of the ladies of the First Church, Dallas, to operate the establishment which they had fostered until something better developed. Thus the Presbyterian Home and School for Orphans began.

In December, 1904, the Board met and the Minutes show that the Files Valley offer was accepted. This provided 343 acres of land, \$3,000, and the services of the pastor of the Files Valley Church for one-half of his time, until the next regular meeting of the Synod, which had already been proposed by said Session. The next spring, the Board reiterated its determination to make this location permanent.

Rapid steps were taken toward preparing the new Home for occupancy. The plight of the church's wards touched responsive hearts, so by May 1, 1906, the twelve children were moved from the Dallas home to Filey Valley, and the Texas Presbyterian Home and School for Orphans was officially opened, with Rev. J. D. McLean as President. The ladies of the First Church, Dallas, contributed liberally toward the erection of the first cottage; Mr. and Mrs. W. H. Knox, of Dallas, gave a cottage; and other gifts came from Galveston, Houston, San Antonio, Waco, and Tyler.

It was decided to operate the Home on the cottage plan, with not more than twenty-five children and a matron in one cottage. Following this policy, other cottages were added from time to time, besides a barn, a dairy, a laundry, and some recreational facilities. In 1908 the Miller Memorial School and Chapel were provided by a legacy from Mr. and Mrs. A. A. Miller, of Rusk. This fine couple were Roman Catholics but left their estate to be divided by the executors between four orphanages, two Roman Catholic and two Protestant. The Fred Morrison Memorial cottage was built in 1910 by Mr. and Mrs. John E. Morrison of Graham, in memory of their little son. The Stewart's Home was added in 1914, partly from a legacy of Mr. C. S. Jones of Holland, Texas. The Hooks Memorial School was the gift of Messrs. Pat E. and Will I. Hook of Itasca, as a memo-

rial to their mother. The Demaree Cottage was made possible by adding the gift of Mr. S. W. Demaree, of Greenwood, Indiana, to some of the Board's funds. The Simon Fraser Annex, the home of the President, located in Itasca, was purchased with funds provided by Rev. Simon Fraser of Junction, Texas. The school also has accumulated about \$65,000 endowment.

Just after the War there was some serious agitation to move the Home and School to another location, but it was decided to continue it at Files Valley. With the coming of improved roads and the installation of electricity, which took place in 1922 at a cost of some \$2,000, it is doubtful if a better location can be found. Health conditions are excellent; only one epidemic has been experienced in the twenty-nine years of its life, although approximately a hundred children have been cared for constantly for a number of years. Hundreds have received the benefit of the training, and practically every one of these has gone out a professing Christian and a staunch Presbyterian.

Rev. J. D. McLean, the first President, continued with the school until he was called Up Higher, about fifteen years ago. Too much cannot be said for his faithful service. He was succeeded by Mr. J. E. Watts, an experienced schoolman, who remained in the position until he passed away in 1932. Then his splendid wife took up the work as active superintendent, with Mr. Pat E. Hooks serving as Acting President and Treasurer.

The Charter which was obtained by the Board in the beginning of the institution was amended in 1910 to admit the Synod of Arkansas and Oklahoma to joint control of the Home.

A number of years ago the Institution adopted a policy of paying cash to meet its needs. The *Orphan's Herald* has taken the news of its needs and work to many homes for years; and this, no doubt, accounts for the liberal response which has prevented suffering, while adhering to this strict rule. Fire has come to try the faith of the workers, but the Home and School continues to build boys and girls for Christ.

THE WESTMINSTER ENCAMPMENT can hardly be called a school, in the strict sense of the term, but it is certainly an educational enterprise of the Synod of Texas.

“The Westminster School and Encampment,” as this Institution was named in its first charter, must acknowledge a long ancestry, dating back to the beginning of the camp meeting. It is not generally known, but this classic religious Institution of a past generation probably owes its initiation to Presbyterians. So far as is known, the first camp meeting in the United States was held by Presbyterians in Kentucky in 1799.

While other denominations adopted and exploited this evangelistic agency, the Presbyterians never abandoned their child. The earliest Presbyterian ministers to arrive in Texas are repeatedly seen in camp meetings, sometimes in association with the ministers of other churches. In more recent years, the evangelist of Central Texas Presbytery established a Presbyterial camp meeting, which enjoyed a successful history at Belton for several years. In the meantime, the chautauqua idea was developing throughout the North and East, and outstanding religious leaders were applying it to their own work.

Consequently, when Rev. Hugh W. Hoon presented a Resolution to the fall meeting of Western Texas Presbytery, in 1905, requesting the appointment of a committee to secure a location for an annual meeting place where Presbyterians might gather for recreation and spiritual uplift, the idea was not entirely novel. In fact, a request had come to Synod the previous year, seeking approval of a similar assemblage to be held in the summer of 1905 at Files Valley, Hill County. It is not clear just what resulted from the Files Valley project, but the request of Dr. Hoon has borne abundant fruit.

The immediate cause of that request appears to have been a desire in the hearts of the San Antonio pastors for some place to which their people might resort for wholesome recreation and, at the same time, to enjoy instruction in religious subjects. Hence we find the San Antonio



pastors taking a leading part in the initiation of the plan. The Presbytery appointed the committee, consisting of Revs. Hugh W. Hoon and Brooks I. Dickey, and Elder W. A. Ramsey, with instructions to secure a location and plan a program for the following summer. Associated with this committee almost from the first were Revs. A. G. Jones, R. E. Vinson, and W. P. Dickey. An offer of \$2,500 cash and forty-one and a half acres of land on the edge of Kerrville and bordering on the Guadalupe River came from the citizens of Kerrville through Messrs. A. C. Schreiner and H. Remschel. The offer was accepted, and work was begun shortly on preparing the present encampment site for its first gathering. The ground was cleared and the dining hall erected, Mr. Remschel personally assisting with the supervision of the task.

The following summer the grounds were opened under the management of Mr. Hoon, who held this position for the first four years of the encampment's existence. Tents were rented to shelter the 250 guests and to provide an assembly place. Water was supplied from the Kerrville waterworks; however, an artesian well, with a daily capacity of 15,000 gallons, was provided after a few years. Lectures were delivered that year by Revs. W. F. Galbraith, J. O. Reavis, A. O. Brown, G. F. Robertson, T. S. Clyce, T. R. Sampson, R. E. Vinson, and M. B. Lambdin. The Austin College quartette, assisted by Miss Cora Lee Jennings, pianist, and Miss Minnie Johnston, vocalist, furnished the music.

Its kinship with the camp meeting is witnessed by the name adopted that first year, "The Westminster Assembly." It was largely a family Institution, a place for recreation and vacation.

The committee in charge early discovered that it cost money to operate the encampment. After erecting the dining hall they had no income except from the guests. They had no very clear plans beyond the first summer, and the entire project must surely have died except for the interest and backing of Messrs. H. Remschel and A. C. Schreiner, who were on the Board of Trustees almost from the first. A charter was obtained in 1908, and, since the

renting of tents proved so expensive, the management began to buy equipment. The grounds contained about a hundred building lots, and the plan was early conceived of inducing families to build their own cottages, leasing the lots for a period of twenty years on small terms. This provided a small income, but it was both uncertain and inadequate. The Presbytery of Western Texas had talked of launching a boys' school for some years. Consequently, another plan was devised by which the school would be located on the encampment grounds. This would assure adequate development. The first chartered name of the Institution testifies to this ambition. In fact, plans went so far that we find Captain Charles Schreiner offering the Presbytery \$10,000 to match a like amount to be raised by this body, to secure the establishment of the school. However, the plan did not materialize; though it did lead later to the establishment on adjoining grounds of Schreiner Institute, which has been of immense assistance to the encampment.

The encampment was opened for three months the fourth year. This brought an increased attendance from a wider area and led to the offering of the Institution to the Synod of Texas. Two years later Synod approved the work and appointed a program committee, but it was 1914 before the property was transferred to Synod.

In the meantime, debts had been accumulating and the very prosperity of the encampment augmented these. There were no funds, and improvements had to be made. Charges were kept as low as possible, but since the exact attendance for a season could not always be estimated, the operating expenses added to the burden.

In 1910 Mr. H. S. Anderson succeeded Mr. Hoon as manager of the encampment. During his three years' régime Miss Thomasine Walker ("Miss Tommy") came to manage the dining hall and kitchen. After two years' service she was elected superintendent of the dining hall by the Board. Tom had been installed as chief cook in Mr. Hoon's régime. For more than twenty years "Miss Tommy" and "Old Tom"

held sway, endearing themselves to all the guests. About this time, the railroad station was christened "Montair" though in later years it was changed to "Schreiner."

In 1912 Synod appointed Dr. R. M. Hall Chairman of the program committee. The next year Professor J. J. Delaney became manager, continuing his connection with the encampment until he resigned to become President of Schreiner in 1925. The last two years, however, on account of his connection with Schreiner, Mr. Delaney had the assistance of E. D. Walker. This was a period of great expansion. By heroic management, the debts of the Institution were kept from swamping it. In this Messrs. Schreiner, Renschel, and A. Bertel were of inestimable aid, as was Dr. Hall by his successful financial engineering.

In 1912 the tabernacle was floored. This began that long series of fine services which the women of Synod have ever since rendered the project. The women of Kerrville installed electric lights on the grounds the same year. The 1914 budget showed a profit, a notable event. The next year a committee was appointed by the Board to secure the erection of an auditorium, but it was 1918 before it was completed, with borrowed funds. It proved a good investment, for in 1919 the receipts ran up to \$8,816, with \$2,077 profit. The assets were reported at that time to be \$27,950.00, with liabilities of \$7,300. In 1920 the women of Synod made another substantial contribution to the equipment by erecting the Barbara Dulnig's Woman's Building. Other buildings and cottages have been added from time to time, some by the encampment and some by private individuals. In 1935 there were over a hundred buildings and cottages on the grounds.

In 1913 Mr. Garland H. Lang came to the encampment as athletic director. From that time he was more or less connected with the encampment in some capacity. In 1925 he succeeded to the managership. He has continued the development and expansion of the Institution; while his wife has given wholeheartedly of her services, particularly supervising the landscaping of grounds. Under this management, the young people of Texas contributed the funds to

erect the Young People's Building which was opened in 1931. The women of the Synod raised over \$2,000 for the reduction of the indebtedness. In 1935 was launched a program which promises to wipe out entirely the present indebtedness of about \$12,000, the accumulation of thirty years.

The original plan of the first committee, to make the encampment a family resort, has been expanded. Today, heading the Religious Educational program of the Synod, it is one of its most powerful agencies for developing leadership. This has resulted in the summer program shaping itself into a series of conferences. The recreational feature is still emphasized, but it is altogether secondary. Families are still invited to spend their vacations there, and many do, but that too has lost its importance. The conferences hold first place.

The first of these conferences to develop was that for the young people. It was organized in 1912 under the leadership of Rev. T. O. Perrin. Shortly thereafter, Rev. Charlton H. Storey became the Conference Director, continuing in that capacity until he left the State in 1929. Under his leadership the conference program assumed its present general outlines and grew to an enrollment of over 400. With an attractive faculty and a well-chosen leadership personnel, this conference has long since proven its right to the place of prime importance. Dr. Storey was succeeded in 1930 by Dr. W. A. Alexander and Dr. R. L. Cowen. They served for three years and were succeeded in 1933 by Drs. L. H. Wharton and B. K. Tenney. By this time the enrollment was well over 550, with the leadership bringing the total enrollment for the conference over 700.

The Women's Synodical of Texas is the oldest in our Southern Church. Almost from the first it has maintained a close connection with the encampment. First, under the leadership of Miss Edith Ramsey, and later that of Mrs. Barbara Dulnig, the women have come to the financial assistance of the encampment. The most outstanding gift which they have made is Mission Plaza, a group of five furnished cottages, where weary mission workers, both

home and foreign, may come for rest and recreation. The new Synodical Building adds materially to the beauty of the encampment. The Women's Conferences have become an important part of the summer program. More recently the Synodical, which brings together over a hundred and fifty of the Texas women for a week of intensive training and study, has held its meetings in connection with the Conference.

Midway between the Young People's Conference, which comes in June, and the Women's Conference, which is held in August, comes a third conference period, which began in 1925 as a Leadership Training Conference, under the supervision of Mrs. L. C. Majors. The same year Rev. T. W. Currie appears as the general platform manager for the encampment. In hopes of stimulating attendance, a Bible Conference was attempted in connection with the Leadership Training Conference. Then with the development of men's work, a Men's Conference was included in the program. But at best the attendance was not very large. About 1930 the demand for some definite training for the pastors of the Synod began to crystallize, and this was presented to the program committee of the encampment. The result has been the general conference period of two weeks, with lectures and classes being offered for ministers, Sunday School workers, and the general public. This appears to have become an established part of the Conference program now, with the attendance exceeding a hundred.

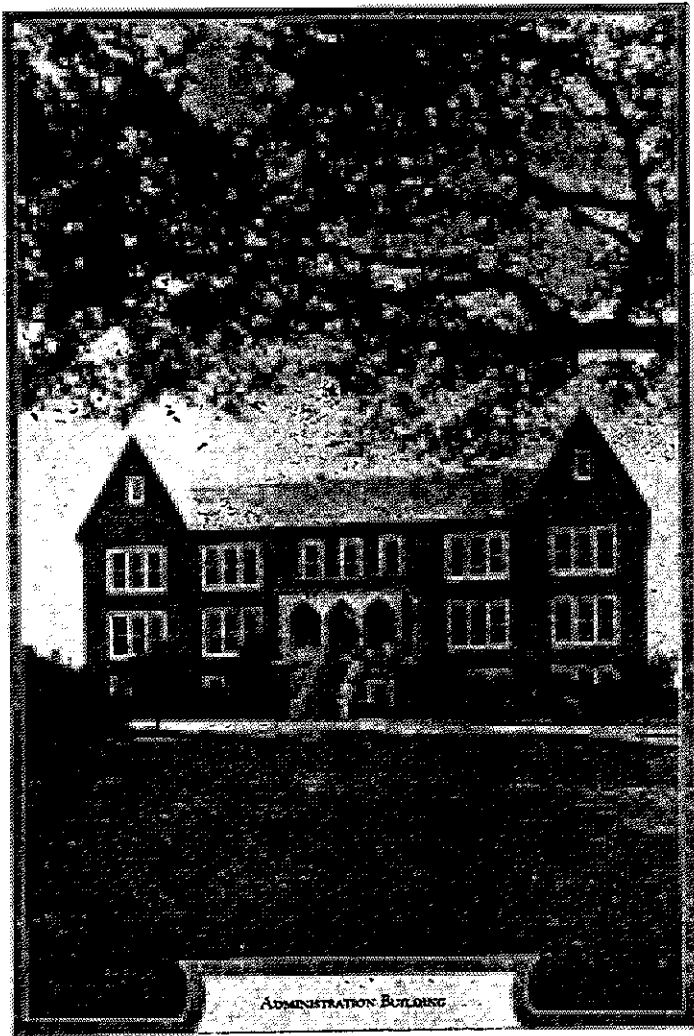
Many visitors come to the Encampment who take no part in its Conference program. The grounds also have been used for other purposes. Conferences of the Lutheran and Baptist churches have met there at times. Conventions of various sorts have used the accommodations. And, since 1925, most of the meetings of Synod have been held there. Westminster Encampment is an established part of the educational program of the Synod of Texas.<sup>2</sup>

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<sup>2</sup> *A Short History of the Texas Presbyterian Encampment*, by Hugh W. Hoon (1910); *Presbyterian Camp Success*, 1906; *The Gazette*, July 18, 1906; Minutes of Board of Trustees; *Presbyterian Expansion*, 1927.

SCHREINER INSTITUTE has no managerial connection with Westminster Encampment, yet they are located side by side and their histories are intertwined.

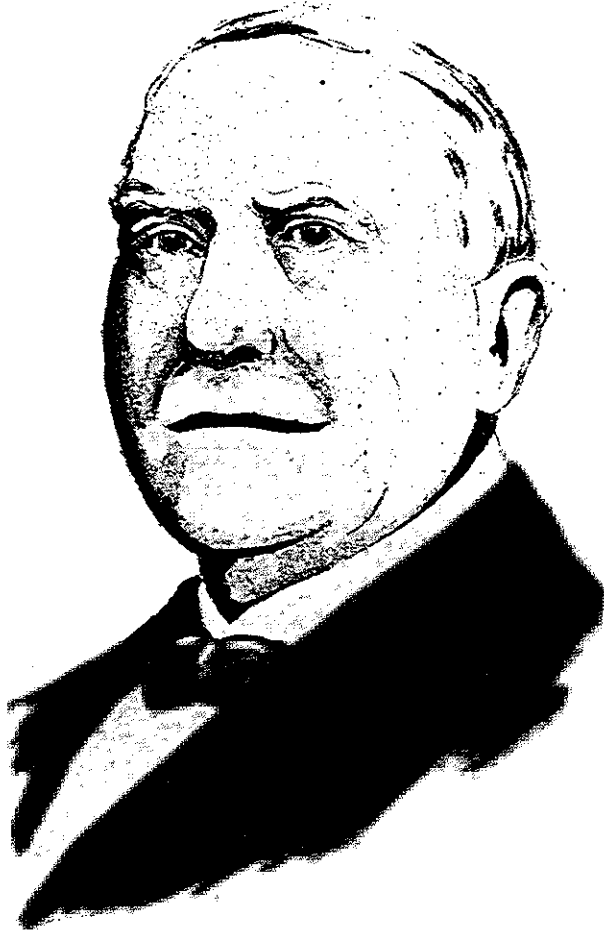
Schreiner Institute, located at Kerrville, Texas, is a monument to the generosity of Captain Charles Schreiner. It is also a monument to the determination of Western Texas Presbytery to realize an oft-thwarted dream.



Schreiner Institute

In 1844 when Brazos Presbytery "Resolved, that the ministers . . . be requested to present the subject of education to their respective congregations" with a view of lo-

cating a college "on the Guadalupe River or its tributaries," John McCullough and W. C. Blair who had already begun to dream of "a college in the West," were overjoyed. But when the Presbytery committed itself to the location of Austin College at Huntsville in 1849, the brethren from the West went home with heavy hearts to plan for a college



**Capt. Charles Schreiner**  
**Founder of Schreiner Institute**

of their own. The next year Brazos Presbytery was divided; and at the very first meeting of Western Texas Presbytery, in 1852, a committee was appointed to inquire into the expediency of establishing a "Presbyterian college or institute."

From the inauguration of the "Westminster Assembly" at Kerrville, by Western Texas Presbytery, in 1906, it was the purpose not only to provide a summer resort and school

of instruction in church work but also to establish a school for boys in connection with the encampment. Thus, the Encampment was chartered in 1908 as the "Presbyterian School and Encampment." This was the idea of Rev. Hugh W. Hoon, the first manager of the Encampment.

Through the enthusiasm of Rev. Hugh W. Hoon, Capt. Charles Schreiner became interested in the idea of founding a school. In 1910 he proposed that if Presbytery would provide \$10,000, he would give a like amount for the beginning of the enterprise. Although the Presbytery was then unable to raise the funds, Captain Schreiner continued his interest and made other propositions from time to time, though nothing definite was done until 1914, four days before the outbreak of the Great War. Mr. Schreiner authorized the announcement that he was setting aside 140¼ acres of land adjoining the encampment grounds and \$100,000 to establish the school.

With the declaration of war, Captain Schreiner decided to hold the matter in abeyance until the close of the war, which he saw would be a grave conflict. However, he continued his preparations, requesting Rev. W. P. Dickey of Kerrville to make a careful investigation of similar schools, both by visiting and consulting with the Department of Education at Washington and the Education Department of the Rockefeller Foundation. Following these investigations, and on the advice of Dr. R. E. Vinson, the plans were recast, so that on December 31, 1917, Captain Schreiner established a trust fund of 140¼ acres of land, and \$250,000 for the establishment of the school. This was placed in the hands of A. C. Schreiner, W. G. Garrett, H. Remschel, A. Beitel, and W. P. Dickey of Kerrville, with instructions to convey the same to trustees properly designated by the Synod of Texas, U. S., one year after the signing of peace between the Allied Powers and Germany and Austria. It was also provided that the original trustees should supervise the erection of the first unit of buildings.

It was December 17, 1921, before it was possible for the original trustees to convey the trust to the following duly



elected trustees, for the Synod of Texas, U. S.: A. C. Schreiner, W. G. Garrett, H. Remschel, A. Beitel, W. P. Dickey, B. I. Dickey, R. E. Vinson, J. E. Jarrett, and E. B. Paisley. Mr. A. C. Schreiner was elected President of the Board, Mr. J. E. Jarrett, Vice President, and W. P. Dickey, Secretary. Mr. J. J. Delaney, then headmaster of the University Training School of Dallas, was chosen the first Pres-



**J. J. Delaney, M.A., Litt. D.  
President of Schreiner Institute**

ident of the school. He was to begin his new work the following June. This included the supervision of the building of the first unit of the college, drafting the organization of the school, and choosing a faculty with the purpose of opening for the first term in September, 1923.

The school was appropriately named for the donor whose generosity made it possible. It opened its doors September 17, 1923, with the following faculty: J. J. Delaney, Presi-

dent; S. V. Carmack, J. C. Oehler, Jr., Andrew McCurdy, C. C. Mason, and J. C. Patterson. The first unit of buildings had been completed. It consisted of a three-story brick administration building providing accommodations for about three hundred students, a two-story brick dormitory, a handsome brick residence for the President—all in English style architecture—and two frame structures, one for teachers, and one for students.

Though Schreiner opened as a standard high school, it was the purpose of the Trustees to make it one of the leading Junior colleges of this section. Ninety-six students were in attendance the first term, nineteen graduating the following spring. According to the terms of the donor, military training, which proved an attractive feature, was a part of the curriculum.

In 1924 another brick dormitory was erected with accommodations for sixty boys. The 1925-26 enrollment increased to 116. The next year a brick mess hall with dormitory space for forty boys was added. Additions have been made to both the physical equipment and to the endowment from time to time. The Schreiner family has been the chief contributor to all such improvements. The student body has continued to grow until well over 250 boys are in attendance.

Schreiner Institute has aimed to do high grade work from the very first. It has been fully approved by the State Department of Education, both in its high school and college departments. It is also a member of both the Texas Association of Colleges and the American Association of Junior Colleges.<sup>3</sup>

Today Schreiner ranks as one of the best Junior Colleges in the Southwest. In 1928 its records show that it collected for board, room, tuition, and fees during the previous session \$69,126.61. By skillful management, it has stayed within its income. However, in 1930 the school asked to be included in Synod's educational benevolent budget, and the

<sup>3</sup> Historical Statement of the Board of Trustees of Schreiner. Schreiner Institute Catalogues.

request was granted. At that time it reported to Synod \$548,400 invested in the school by the Schreiner family, to which \$109,557 had been added from the operating income of the school, making a total investment of \$656,057, of which \$175,000 represented endowment funds.<sup>4</sup>

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<sup>4</sup> Statement to Synod of Texas, 1930.



## CHAPTER VIII

### SYNOD AND SCHOOL FINANCES



ANYONE reading the record of Presbyterian education in Texas must be appalled at the financial struggles of the Institutions. The situation became more acute as the improved physical equipment of state schools exerted pressure demanding larger outlays by the church schools. The Presidents and Boards of the various schools wrestled heroically with the problem. But, what did the Synod of Texas do to meet the situation? The answer is reflected in the records of every meeting of Synod since its organization.

Synod realized its responsibility from the first. And, while it did criticize its Boards, it sought to aid them. Synod appointed a Financial Agent for its college and required every minister and session to do their utmost to raise funds and students for the schools. Certainly, when the right man was Financial Agent, the schools kept their heads above water. But with the increased educational load, about the turn of the century, it became clear that a more concerted program must be sought for supplying the financial needs of Synod's Institutions. Then for a generation, perhaps in ignorance, Synod blundered from one expedient to another.

The first projected plan contemplated the cooperation of Texas in the General Assembly's program for raising a \$1,000,000 Twentieth Century Fund for its educational work. Texas agreed to raise \$200,000, expecting its own institutions to profit. The Synod of 1900 appointed Revs. W. M. Anderson and J. V. McCall, with Judge A. A. Aldrich, to launch the campaign. In inviting two men from each Presbytery to meet with them on November 30th, in Fort Worth, this committee adopted the suggestion of Dr. Anderson, that the interests of all Synod's institutions be pooled, with the consent of the various Boards. The Boards did not agree, so as an alternative, Austin College and the

Seminary each placed an agent in the field to raise funds, their expenses being shared by all schools on a prorata basis and paid from the funds raised.

Dr. Anderson moved to Tennessee the following April. On his suggestion, Dr. J. D. Leslie acted as Chairman of the committee until the next meeting of Synod. Then, as there were already three agents in the field, the matter was left in their hands, in cooperation with the Presbyterian Chairmen of Education. Rev. J. V. McCall and Judge Aldrich were continued as a committee for another year.

The Twentieth Century Fund idea received new vigor in 1903. A campaign committee of five, one from each of the schools, was to be appointed. The slogan, "United we stand, divided we fall," became the rallying cry of the new campaign. Apparently a somewhat larger joint committee was appointed, and met the following December. It set a goal of \$150,000, and selected Dr. T. R. Sampson as Chairman and Field Agent. The campaign languished, and Dr. Sampson resigned the next year. A called meeting of Synod, in January, 1905, recommitted Synod to the original idea of the Twentieth Century Fund. For two years the expenses of Dr. Sampson had been provided by a friend, as well as some small amounts to relieve pressing obligations. But it is an open question whether any definite results of permanent value may be credited to the Twentieth Century Fund campaign. To be sure, it was during these years that the endowment of Austin Seminary was being built up and Texas Presbyterian College for Girls was being launched, but the immediate objective—the relief of the existing educational institutions—was not attained; and it is quite probable that the other objectives would have been attained without this campaign.

Synod changed its plan again in 1906. The Permanent Committee of Schools and Colleges was erected, and permission was granted to the various institutions to issue bonds. Two years later this committee reported about \$2,000 raised during that year. Yet the results were so meager that the committee was supplemented in 1909, at

the request of the Presidents of the various schools, by The Committee of Ten Business Men. This last group was authorized to hold conventions of the laity and raise funds as it saw fit.

The Committee of Ten appears to have gradually supplanted the original committee of Synod. It certainly was more successful in securing pledges. In 1910 it reported pledges amounting to \$150,000. Consequently, it was continued another year, with Dr. R. E. Vinson as Field Agent. In 1911 Synod changed its mind again and created the Executive Committee of Schools and Colleges. It was to secure a charter, and then to have charge of all campaigns for funds and to supervise the finances of all schools, except Tex.-Mex. and the Orphanage. No school was to contract any debt without the consent of the Executive Committee. This was the joker in the plan; for throughout the next thirteen years the Executive Committee itself was composed almost exclusively of members from the Boards of the various institutions.

At first the Executive Committee was composed of nine men, with Dr. R. E. Vinson as Chairman. But in 1913 the personnel was increased to twenty-five. The first year's collections totaled \$137,000, but this was chiefly payments on pledges made to the Committee of Ten two years before. Moreover, the collections seem to have been insufficient, and the Committee began that practice of borrowing which proved so nearly tragic. That year it permitted Austin College to borrow \$30,000 to remodel its administration building, which then burned before it was completed. Daniel Baker College borrowed \$40,000 to refund its indebtedness, and the Committee itself borrowed \$30,000, though it repaid \$12,000 during the year.

By 1913 the large shrinkage in the pledges made to the Committee of Ten was evident, and the Executive Committee was seeking new expedients. The next year it persuaded Synod to pool all its schools and incorporate a Board of Education to have the immediate control of its entire educational plant, but this scheme ran upon legal rocks. Hence, in 1915 the \$1,000,000 campaign was launched, and

when the books of this campaign were closed in 1920 the overhead costs had been so large and the shrinkage in pledges so great that the schools and the Committee itself were further in debt than ever.

In 1916 the Executive Committee of Schools and Colleges had been reorganized and reduced. Mr. A. L. Randall succeeded Dr. Vinson as Chairman and continued in that capacity until the \$1,000,000 campaign was completed. Another reorganization took place in 1922, when Dr. D. A. Penick became the Chairman. Conditions had become so serious that Synod was beginning to show signs of uneasiness, and it was determined to make one more effort to place the institutions on a sound basis. Two constructive steps were taken that year, viz., the placing of the educational institutions in the regular benevolence budget of the Synod and the creation of the office of Executive Secretary-Treasurer of Synod's Causes, with Rev. Brooks I. Dickey as the first incumbent. Then plans were laid for another campaign, this time for \$1,350,000. This campaign was projected in 1923 and, unlike previous campaigns, it was oversubscribed. Yet payments dragged again, and not more than sixty per cent of the amount pledged was collected when the books were closed in 1931.

A survey of the entire educational program of our Southern Presbyterian Church was undertaken in 1925 by a competent staff of workers. It demonstrated that at least one difficulty that had bedeviled Synod's educational task was its excess of institutions in proportion to its membership and financial strength. As soon as this was realized, a movement arose to consolidate our college work. This was not a simple task. But starting in 1928, the consolidation was finally effected in 1931, whereby Daniel Baker was released to become an independent school and Texas Presbyterian College for Girls was merged with Austin College at Sherman. This might have given more substantial relief IF the burden of debt had not been so heavy, AND IF the depression had not come just at that time.



The Executive Committee of Schools and Colleges ceased to exist shortly after the consolidation. Its place was taken by the Committee on Budgets and Audits. This is a Committee of five, no one of whom is connected with any institution in any capacity. Dr. D. A. Penick continued as Chairman of the new Committee. Too much cannot be said in commendation of the fine service he has rendered Synod during the last fifteen years. Each institution must now submit its budget to the Committee for approval before the year begins; at the close of the year it again submits a financial statement for auditing. For the first time in many years, every school reported a balanced budget in 1935 and it is devoutly hoped that new and brighter days have dawned for Presbyterian education in Texas.



SECTION IV

PIONEER PRESBYTERIANS

## SOLDIER OF THE CROSS

Nay, tell me not of dangers dire  
That lie in duty's path;  
A warrior of the cross can feel  
No fear of human wrath.  
Where'er the Prince of Darkness holds  
His earthly reign abhorred,  
Sword of the Spirit! thee I draw,  
And battle for the Lord.

I go, I go to break the chains  
That bind the erring mind,  
And give the freedom that I feel,  
To all of human kind;  
And oh, I wear no burnished steel,  
And seek no gory field,  
My weapon is the Word of God,  
His promise is my shield.

And thus equipped, why need I fear,  
Though hosts around me rise?  
There is a power in gospel truth  
No heathen can despise;  
And he who boldly fights with that,  
Will through more perils wade  
Than the vain warrior, trusting to  
His bright Damascus blade.

No blasts, by land or sea, can shake  
The purpose of my soul;  
The tempests of a thousand winds  
May sweep from pole to pole,  
Yet still serene, and fixed in faith,  
All fear of death I scorn—  
I know it is my Father's work—  
He's with me in the storm.

Then, let me go where duty calls,  
When God himself commands—  
Bearing the banner of His Son  
To dark and distant lands;  
And if the high and holy cause  
Require my early fall,  
A recreant he who would not die  
For Him who died for all.

—Mirabeau B. Lamar.

(Written at the request of Mrs. Asa Hoxie of Independence, Texas,  
and inscribed to the pioneer preachers of Texas.)

SECTION IV  
SOME PIONEER PRESBYTERIANS

MRS. JOSIAH H. BELL

"The bravest battles that ever were fought,  
Shall I tell you where and when?  
On history's page you will find them not;  
They were fought by the mothers of men."

—Joaquin Miller.



NO HISTORY of Texas Presbyterianism would be complete without a sketch of the life of Mrs. Josiah H. Bell. On April 22, 1821, when Mrs. Bell and her husband crossed the Sabine going west, Presbyterianism came to Texas.

Josiah H. Bell was Stephen F. Austin's right hand man, often being left in charge of the colony's affairs when Austin was absent. He was honored and respected throughout the colony, and his wife was no less loved and revered. But the religious faith of this fine young couple has escaped the attention which it merits at the hands of historians.

Just what would have been the denominational preference of Josiah is impossible to state; for he died two years after the battle of San Jacinto, without having had an opportunity to declare his Presbyterian convictions in Texas. But his forebears were Presbyterians, and it is positive that he shared his wife's antipathy to Romanism. There was never any question where Mary McKenzie Bell stood. In a day when Romanism was the law, she refused remarriage at the hands of the priest,<sup>1</sup> and scorned any claims that the State Church might lay upon her children. At the first opportunity, she allied herself with the church of her choice.

Mary Evelyn McKenzie entered upon life on October 16, 1799, near Statesville, North Carolina. George Washington was still living; her grandfather and her Uncle William had been soldiers in the patriots' army. Thus the traditions of the War of the Revolution permeated the atmosphere of her early life.

The child was born with a silver spoon in her mouth, the first-born of well-to-do parents. She had, in addition, the gift of a fine intelligence. Much of her early life was

<sup>1</sup> Testimony of Mrs. Evelyn Bell Wright.

spent under the guidance of Rev. James Hall, D.D., the eccentric but talented minister of Fourth Creek Presbyterian Church, from whom she imbibed many of the principles which expressed themselves later in her life in the Texas wilds.

While Mary was quite young, the Stevensons and McCormicks moved to Christian County, Kentucky, where they were prominent in founding Little River Presbyterian Church. There, while visiting her uncle, James Stevenson, Mary McKenzie met Josiah Hughes Bell, who had recently returned from Missouri where he had made the acquaintance of the Austins. Purposing to accompany them to Texas, he was visiting his home once more. He wooed and won the bride whom he married at Little River Church, December 1, 1818.

While the Austins matured their plans, the Bells prepared for the plunge into the wilds. Moving first to Hopkinsville, Kentucky, and then to Natchitoches, Louisiana, they finally crossed the Sabine two and a half years later, with six and a quarter cents and two servants, a man and his wife. They remained in that vicinity long enough to raise a crop of corn and potatoes. The following July they entertained Austin for a night as he stopped on his way to San Antonio. In the fall they moved to "Mound Prairie" just east of the Trinity. There Bell left his wife and two children while he took his slaves and stock to what became Washington County. The next year he broke land on New Year's Creek, built a house, and raised a crop. During this time, Austin went to Mexico City and left the affairs of the colony in charge of Bell, who became Austin's trusted helper from this time forward.

In 1824 the Bells moved to the southern limit of the prairie between the Bernard and Brazos Rivers, settling on Bell's (now Varner's) Creek, where he received his allotment of 4,428 acres. He built a neat house on the river's bank and named the place "Marion," though people called it "Bell's Landing." It is now Columbia. "From the first opening of the house, it became the resort of all the most distinguished public men of the colony, both Mexican

and American, and emigrants, and a host of worthy men in private life whose business called them to pass that way." Mr. Bell also founded West Columbia, afterward the "Cradle of Independence" and the first capital of the Republic.

While the government was at Columbia, Mr. Bell provided accommodations in his home for President Houston and other prominent men. His office in the yard was Houston's headquarters, and "the great hall of the home wore the air of a sovereign republican court." Deference was paid to his dignified and courteous authority, "while the charm of her (Mrs. Bell's) brilliant gifts and graces, her high executive force, and sweet motherly care, as one of the reigning heads of such a family, won the admiration, affection and praise of all who entered her home."<sup>2</sup>

Mrs. Bell was the mother of eight children, three of whom grew to maturity: James Hall, Elizabeth Lucinde (who married J. W. Copes, M.D.), and Thadeus C. Bell. She manifested a strong attachment for her husband while he was living, and a lasting veneration for his memory after his death, which occurred on May 17, 1838.

It is a tradition that when the wife of Major James Kerr died, there being no minister at hand, Mrs. Josiah Bell, whose memory is treasured by thousands, performed the last services for her friend and gave comfort to the sorrowing.<sup>3</sup> It was in her home that the Rev. J. M. K. Hunter, pastor of the Columbia Church, found tender care in his last illness. Here, too, the Rev. Isaac L. G. Strickland, the Methodist circuit rider, breathed his last. And in her burial lot rest the remains of Mr. Calvin F. Keith, colporteur of the American Tract Society.

In July of 1852 Honorable Guy M. Bryan wrote: "Mrs. Mary Bell, widow of Josiah H. Bell, now lives in this County (Brazoria) and a purer, nobler-minded woman never breathed the air. Not an old Texan lives who does not love and revere this estimable lady, this Good Samaritan of Austin's colony."<sup>4</sup>

<sup>2</sup> A. P. McCormick, *Scotch-Irish in Ireland and America*.

<sup>3</sup> *Southwestern Presbyterian*, March 17, 1870.

<sup>4</sup> Linn, *Fifty Years in Texas*, 283.

Rev. W. Y. Allen said: "It was interesting to hear Mrs. Bell tell of her early trials, self-denials, during her early years in Texas—how for weeks they were without bread, living upon deer meat and upon tea sweetened with honey, and she nursing a child at the same time. Mrs. Bell had no doubt of her religious experience, years before I met her, but had no access to a Presbyterian Church, and she would unite with no other, until I organized the Columbia Church in 1840." <sup>5</sup>

Daniel Baker, McCullough, and McCalla also mention Mrs. Bell only to praise her Christian character and unbounded hospitality. Her home was the Mecca for Presbyterian preachers in the early days. Mr. Thomas Pilgrim adds his praise: "Mrs. Bell was one of the noblest women I ever knew in any country; though living in the wilds of Texas, her intelligence, good taste, and polished manners would have graced the most refined circles of New York or Philadelphia. Her house was a welcome home to every stranger, where the hungry were fed, the naked clad, the sick nursed with that tenderness and sympathy which removed many a dark cloud from the brow of sorrow and caused the lonely wanderers to feel less acutely the absence of home and relatives. Texans now know very little how much the country owes to the early efforts of this pure woman, how much suffering she was instrumental in relieving, and, when the dark clouds of war lowered, what confidence and courage she inspired in the bosoms of the timorous and desponding; for she was a stranger to fear, and of our final success she never doubted." <sup>6</sup>

Mrs. Bell survived her husband eighteen years, departing this life on May 30, 1856. Her death was due to injuries received when her carriage upset on the way to church twelve days before. Editor W. H. Richardson paid this tribute to the Bells: "The late Josiah H. Bell was one of Austin's 300 colonists, was the Alcalde of the municipality and much respected by all who knew him. His widow, who

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<sup>5</sup> *Southwestern Historical Quarterly*, XVII, 287.

<sup>6</sup> *Texas Scrap Book*, 73.



has now followed him, was, we are sure we may say, without being invidious to others, the most beloved and revered of all the noble band of women produced by an era which developed the highest and best attributes of female character and made the early matrons of Texas still more celebrated than her heroic men. Her name will be a household word while one of the 'old Texans' survives." <sup>7</sup>

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<sup>7</sup> *Tri-Weekly Galveston News*, June 14, 1856.

## REV. HUGH WILSON

## THE FATHER OF TEXAS PRESBYTERIANISM



UGH WILSON was the center about which Presbyterians in Texas in the early days grouped themselves. He lived on the main highway from East to West. The Presbytery of Brazos was organized at Chreisman's schoolhouse, which was near his home. The first five meetings of his Presbytery were held in his parish. One who knew him well says: "He always had a beef or a fat mutton, and it was surprising how many his log house could entertain. People came twenty or thirty miles to these meetings and stayed for days. A blanket was a bed and a live oak was shelter, and plain food was abundant."

This hardy pioneer was born on March 16, 1794, in Bethany congregation, North Carolina. His father was a Presbyterian minister of English West Indian stock. His mother, Margaret Hall, was the granddaughter of James and Prudence Hall, who by 1875 could number twenty-five Presbyterian ministers among their descendants.<sup>1</sup> He was literally a minister by heritage, as was his brother, Lewis, who spent his lifetime of service in the valley of Virginia.

At the age of eleven, Hugh and six other children, three boys and four girls, were left to a widowed mother's care. He attended the classical school of Rev. John Makemie Wilson, pastor of Rocky River congregation, who, in his twelve years of teaching, turned twenty-five of his pupils toward the ministry. Hugh Wilson went to Princeton, graduating from both the college and seminary, and two years later received his master's degree.

Hardly was he out of college when he hastened home to wed, on June 12, 1822, his childhood sweetheart, Ethalinda Hall, the sister of Revs. William A. and James Davidson Hall. Three months later he was before Concord Presbytery with a certificate of licensure from New Brunswick Presbytery. Whereupon the Presbytery made all haste to ordain

<sup>1</sup> Foote, *Sketches of North Carolina*, 337.

him, that he might "enter fully upon the discharge of his duties as a missionary amongst the heathen." His ordination took place at Fourth Creek Church, the home from which Mary McKenzie had gone out just three years before, to wed Josiah H. Bell. In a few weeks Mr. and Mrs. Hugh Wilson were on their way as regularly commissioned missionaries of the Synod of South Carolina and Georgia, to the Chickasaw Indians, then located in Northern Mississippi and Western Alabama.

The Synod which had established the mission, six years later transferred it, with the Wilsons, to the American Board of Commissioners, which was better equipped to supply the needs.

In 1824 the Chickasaw Nation numbered 4,115, with 515 children under five years of age. There were four mission stations: Munroe, where Rev. T. C. Stuart, the Superintendent, lived; Tokshish, with Licentiate James Holmes in charge; Martyn, where Rev. and Mrs. W. C. Blair lived; and Caney Creek, where the Wilsons resided. The prospects were excellent, for a treaty had been signed some time before by which the United States Government was to expend \$4,500 for opening schools for the Chickasaws at Martyn and Caney Creek, with \$2,500 yearly for maintenance. (Martyn was located about forty miles southeast of Memphis, and Caney Creek was ninety miles east of Martyn.)

Rev. J. W. Miller, to whom Mr. Wilson related many of his experiences, has supplied this typical experience of the Indian missionary:

"Picture a scene! An Indian town. Its huts are deserted and locked. Nothing is left open but the sweat house. Inhabitants all gone on a hunt. Two renegades who have appropriated the sweat house and kindled a fire and piled on green pin oak stakes, two feet long and two feet high, and covered them with ashes as they burned. A traveller who has ridden in the rain forty miles that day, tired and hungry and wet, approaches and finds no food and no shelter but the sweat house. He tries to shelter himself there, but its walls are reeking with moisture and its smoke, which has no outlet, is intolerable. The white man leaves it to pass the night on the spokes of an old wagon wheel, because

of the mud, and among the oxen, because the mosquitoes would else have caused his face to swell until he could not see. That white man was Wilson the missionary.”<sup>2</sup>

W. C. Blair left after eight years, but the Wilsons stayed two years longer at Caney Creek.<sup>3</sup> At this time Mr. Wilson remarked: “I am altogether mistaken if there is or has been, in two years past, a single child in our schools who does not feel a tender affection for us. Their kindness alone is ample compensation for all our toil.”<sup>4</sup> Mr. Wilson resigned in 1832, and shortly the entire work was destroyed by the transportation of the Nation.

Mr. Wilson and his co-laborer, Mr. Holmes, went to Pottersville, Tipton County, Tennessee, where he organized a church the next year, and invited his friends and relatives to come from the Carolinas. Mr. Holmes, however, liked the Mt. Carmel country better, as did his friends from the Old North State. Hence a church was organized in Mr. Holmes’ stable, with a plank for a pulpit and split logs for pews. Soon the Wilsons also moved to Mt. Carmel, where Mr. Wilson was installed as pastor at \$200.00 a year. He continued to serve the Pottersville church and later added Emmaus to his parish.

“Here he remained for several years and had become fully convinced that he had settled for life, when he received an urgent request from the Board of Domestic Missions to go in their service to Texas. To this he returned a prompt refusal; but to his surprise, a second and more earnest application was made by officers of the Board. The importance of his accepting the call was more strongly represented, and as it was difficult to say what would be the expenses of a family in Texas, the Board offered whatever he should find necessary for his comfortable support, without limiting him to any fixed salary.”<sup>5</sup>

Hence Wilson made a tour of inspection of Texas in the summer of 1837. His route lay through Natchez, to Natchitoches, Louisiana, and thence along the King’s Trail, via San Augustine and Nacogdoches, to Robinson’s ferry at

<sup>2</sup> *Texas Presbyterian*, November 17, 1876.

<sup>3</sup> *History of Missions*, Vol. LL, 378.

<sup>4</sup> *Missionary Herald*, Vol. XXVI.

<sup>5</sup> J. M. P. Atkinson, in *Watchman of the South*, September 29, 1842.

Old Washington on the Brazos. In that day, it was said that if a man drank of the waters of the Brazos, he would return; Wilson was no exception.

On the return trip he "was invited to sit as a corresponding member of the Texas Presbytery, which three Cumberland Presbyterian preachers were just organizing with the aid of a New School Elder, James Burke, at Sumner Bacon's home. He reached home, asked for the dissolution of his pastoral relation, and moved his family to Texas the next spring.

Stopping for a few months at San Augustine, on June 2, 1838, Mr. Wilson organized Bethel Presbyterian Church, in Goodlaw's schoolhouse, four miles west of town, with twenty whites, two negroes, and two elders, H. G. Alexander and J. D. Sharp, M.D. This was the first Old School Presbyterian Church organized in Texas. Here Mr. Wilson again sat in the meeting of Texas Presbytery.

On the second of October, the family started for Independence, Washington County, where Wilson lived for two years, teaching in "Independence Female Academy," the first school chartered under the Republic. It had more than fifty students who boarded around the neighborhood, paying from \$12.00 to \$20.00 tuition for a five months session. J. P. Coles was president of the Board, of which Mr. Wilson was also a member.<sup>6</sup>

By 1840, having located a tract of land of two hundred and forty-eight acres a half mile southeast of Mount Prospect, he began his home, a cedar log house erected a little north of a spring. This move placed him in the midst of his congregation. Here the brethren who came to join with him in organizing the Presbytery of Brazos found him hard at work on his schoolhouse. Then began a series of heart-breaking experiences which might have discouraged a less noble spirit.

Mr. Wilson had come to Texas under the most auspicious agreement with the Domestic Mission Board. But as soon as the brethren had organized the Presbytery, obeying the

<sup>6</sup> *Telegraph and Texas Register*, May 29, 1839.

order of the Assembly, as they believed, he found his support cut off without any reason given. He later learned that the Board had no power to expend money; for an independent body, such as the Presbytery chose to be; but that did not aid his wife and family of five or six children. His congregation could give him little assistance, and he found himself cast completely upon his small farm for sustenance. This left but little time for pastoral service, yet he continued to preach and teach. He prepared his sermons behind the plow and worked the farm with the aid of a fourteen-year-old son and a hired man whose only pay was a share of the crop.

"Wilson never complained," said Dr. Miller, his successor, "but it was hard. Six months passed before he heard that he was cut off by the committee which had sent him, and their action dated from the day that the independent Presbytery was formed. He sold his road wagon for corn to bread his family, put it in a crib, a jersey wagon on its side for shelter, and hired an Irishman to husk corn. The day was cold, a fire was kindled and left burning during dinner. The crib, corn, and wagon were burned. He must turn teacher and farmer or his family starve. But preach he did, far and near. No Presbyterian minister in Texas deserves to be more gratefully remembered." <sup>7</sup>

Relief came in 1843. The Assembly assigned Texas to the Foreign Board, and Rev. Hugh Wilson and Rev. I. J. Henderson, "two brethren who for years had been struggling, unaided, to preach the gospel in that country," came under the Board, "in addition to the single missionary (Blair) reported last year." Three years later the Board reported, "Mr. Wilson has spent his time more as an evangelist than as a stated pastor. He had four places of stated preaching, and besides these, he made four missionary tours of 100 miles each, to the West, the South, and the East. He was thus enabled to supply, in part, many destitute places with the preaching of the Gospel. Mr. Wilson deems it best to decline re-appointment from the Board, and confine himself more to Independence where he contem-

<sup>7</sup> *Texas Presbyterian*, November 17, 1876.

plates taking charge of a school, the whole surrounding country being entirely without schools. He also expects to preach regularly at two other places.”<sup>8</sup> During this time Mr. Wilson served as Chaplain of the House when Congress assembled at Washington, in 1844.

Mr. Barton, a former pupil, writes of Mr. Wilson at this time :

“In the years since, I have seen many seats of learning but none in which the lessons were more ably presented by the teacher or better understood by the pupils. In the school room, he was a firm but tender master.

“In personal appearance, Mr. Wilson had a fine brow, a rich abundant crop of iron gray hair mantling his brow and covering his head. He was accustomed to run his open hand up through his hair, causing it to stand up in a peak. His features, while classical and spiritual, at the same time indicated great force, courage, and brain power. He was about five feet ten inches high, of a full habit, neither spare nor bulky.

“His piety was of the highest type. His family then consisting of a wife, son, and two single daughters, and another married daughter who was only an occasional visitor. He had family prayers before breakfast and after supper. At the table, not a morsel was touched without the prelude of an invocation of God’s blessing from him, and no one left it until thanks to the God he loved were returned . . . I liked him, his amiable wife, his three bright daughters, his noble, but short lived son. Every boarder under his roof shared with me this opinion. . .

“His residence was north of the spring. In the yard and near a garden, fragrant with the aroma of pinks and roses, was his studio. It was well-filled with books, which were well read by the owner. He was a scholar, an habitual student. In all my life I have seen no one more devout than he. . . His lips and heart, I believe, were touched with a living coal. . . . He opened and closed both morning and afternoon sessions of his school with prayer.

“On every Sabbath, children, youths, and maidens . . . . flocked to the school room for Bible instruction. He was a master spirit in this noble work. This over, at 11 a. m. of the same day he led the divine services. All the neighborhood came to hear him and often many for miles away.

<sup>8</sup> Annual Report, 1844, 7; 1845, 4.

I was then too young to play the critic of this performance; but from the number present and the marked attention to his sermons, I infer they were both solid and magnetic.”<sup>9</sup>

In 1850 Mr. Wilson moved to Burleson County and located near String Prairie, where he organized a church two years later; it became known as the Hugh Wilson Church. Among these pioneers of meager means, Mr. Wilson depended largely on a flock of sheep for his support. On the anniversary of Texas Independence in 1856, Mrs. Wilson departed this life. Her husband wrote to Dr. Miller: “Thus suddenly terminated an intimacy of more than fifty years standing, for, when a boy of twelve years old, I loved her with my whole soul. . . . Mrs Wilson was born in North Carolina at the close of the year 1794. When about fourteen years of age, she was admitted to full communion in the Presbyterian Church. We were married and went to the Chickasaw Mission in 1822. . . . I have never known one individual to dislike Mrs. Wilson, even for a short time, and although apparently defective in the art of winning favor, somehow all who knew her loved her. . . .”

The next year Austin College conferred the degree of Doctor of Divinity upon Mr. Wilson. In 1858 he married Mrs. Elizabeth Read (nee Loughridge). Ten years later, on March 8, 1868, he ended his earthly ministry. His remains were laid to rest near Tanglewood, Lee County.

Mr. Wilson had four daughters and one son by his first wife, and a son by his second wife. Both sons died early. His daughters all married: Margaret married Robert Flanniken; Isabella married Covington Parks; Clemantine became Mrs. William Cunningham; and Mary became Mrs. Thomas McClelland. Today, more than one hundred and sixty descendants are living, eight of whom have entered the ministry of the Presbyterian Church.

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<sup>9</sup> J. S. Barton to W. S. Red, June 6, 1906.



## REV. WILLIAM YOUEL ALLEN



REV. William Youel Allen was born on May 7, 1805, in Shelby County, Kentucky, the first of twelve children born to Benjamin Allen and Margaret Youel.

To his mother he attributed the beginnings of his education; for by the time he was eight years of age he had read the New Testament through several times, though he had never attended school. His early education was received under country school masters; from them he imbibed some things wise and otherwise. His first inclination was to become a farmer, but at the age of twenty-one, he decided to study law. He pursued this course of study for three years and was on the eve of being licensed when he made a profession of faith, uniting with the Presbyterian Church of New Castle, Kentucky.

From this time on his inclination was toward the ministry. He, therefore, entered Centre College at the age of twenty-four and was graduated in 1832. His patroness, a Mrs. McIlwain of Shelbyville, Kentucky, furnished the necessary means for this training. Upon graduation he was elected principal of the grammar school of the college, and he held this position for two and one-half years. During that time he was pursuing theological studies under the direction of President Young and other professors. He then entered Princeton Seminary where he remained for a year and a half.

On February 26th, 1836, Mr. Allen was licensed by the Presbytery of New Brunswick. After laboring for two months for the Negro Colonization Society, he accepted an appointment from the Board of Domestic Missions to labor in the South, expecting to go to the territory of the Presbytery of Mississippi. He served the church in Montgomery, Alabama, for one year, and then went to Texas. He reached Galveston March 28, 1838, and after two days went on to Houston.<sup>1</sup>

<sup>1</sup> *Southwestern Historical Quarterly*, XVII, 43, 283.

On April 20th he was elected Chaplain of the House of Representatives of the Republic of Texas which was then in session in Houston; Padre Valdess and Rev. Charles Newell had also been nominated.

After spending the spring and summer in Texas, preaching mostly at Houston, Mr. Allen returned to the United States and was ordained by the Presbytery of South Alabama. He thus describes the event: "King and I had knelt, while the 'hands of the Presbytery' were laid upon us. . . . Then, we stood up, while Nall gave us solemn charge, King as pastor of the flock among whom we were meeting, and me as evangelist to Texas. To me he used these words, standing tall and erect and pointing his long forefinger, giving emphasis to his words: 'Now, Brother Allen, we have ordained you as an evangelist, to go and preach the gospel in the Republic of Texas. Now, Bro. Allen, never let the word come back to us that Bro. Allen has turned speculator.' I have thought of those words many a time since that solemn occasion and, though often tempted, I never turned speculator.

"I returned to Texas, the first of November, 1838, was appointed chaplain to the Senate that winter. Continued to preach the following year, 1839, in Houston and Galveston, occasionally in other places. Was alone in the ministry, during the summer of 1838 and '39 in all the southern part of the Republic.

"In April 1839, I organized a little Church in Houston. In October of that year, I visited the City of Austin, on the Colorado, whither the government was just removed, and organized a Church and celebrated the communion, while the Indians were in ten miles of the place.

"In April 1840, I was one of three brethren who met at Independence, to organize the Presbytery of Brazos. Brothers Hugh Wilson and John McCullough were the other ministers. Brother Daniel Baker, of Tuscaloosa, was with us part of the time. We had a most interesting time. The presence of the Head of the Church was with us and believers were added to the Church (twenty). In June of

that year, I organized a Church at Columbia (West Columbia) Brazoria County. Spent this summer in preaching at Houston, Columbia, Velasco, San Luis, and Galveston. Suffered considerably from chills and fever this summer, as I had, more or less, each of the two preceding summers, in Texas.

“Having commenced the erection of a house of worship in Houston, during the year 1840, and the work advancing but slowly, for want of funds, I was induced, in the early part of the year 1841, to visit Kentucky, for the purpose of asking help from some of the Churches in that State.”

While on this mission, on July 14, 1841, Mr. Allen was married to Miss Sarah Stonestreet. Four months later he returned to Texas with \$475.00 for the new church building, most of which was collected among his friends in Kentucky. He reached Houston on board the Patrick Henry, January 2, 1842. Under the efficient superintendency of Mr. James Bailey, the structure had been so far completed that it was dedicated February 13th. After the dedication Mr. Allen departed for Kentucky, where he served for four years.

On September 25, 1845, some of the alumni of Centre College assembled at Danville and organized by electing Mr. Allen president and Mr. C. Beatty secretary. From Kentucky he went to Rockville, Indiana, where he became pastor of the Rockville and Bethany Churches.

In April, 1848, his first wife died: His second wife was Miss Margaret Maxwell, to whose daughter, Mrs. Margaret McLean, the writer is indebted for most of the material in this sketch. In 1857 Mr. Allen visited the scenes of his early labors in Texas. He died in Rockville on February 13, 1885, in the eightieth year of his life.

In his reminiscences Mr. Allen said, “On no part of my past ministry, do I look back with more pleasure, than my four years work for Texas.”<sup>2</sup>

<sup>2</sup> *Southwestern Historical Quarterly*, XVII, 285 passim.

His reminiscences, as originally published in the *Texas Presbyterian*, beginning December 4, 1876, and continuing until January 2, 1885, are of unusual interest to all who take pleasure in the experiences of the men who laid the foundations of the Church and the State in Texas.

## REV. JOHN McCULLOUGH



HE name of McCullough is linked with the history of the Galveston and San Antonio churches.

John McCullough was born in Lower Oxford Township, Chester County, Pennsylvania, April 3, 1805. His father died in 1815, leaving seven children. Eleven years later, the family moved to Lancaster County, and became teachers and pupils in a school under the care of Rev. Joseph Barr. In 1830 they moved to Moscow Academy, near Parkersburg, Chester County.

He was an apt student and remarkable for his knowledge of books. Even in his boyhood he purposed to study for the ministry, and by his energy of character, surmounted many difficulties in the attainment of the desired end. He was a student at Princeton Theological Seminary from 1830 to 1832, was licensed by the Presbytery of New Castle, April 4, 1834, and ordained by the Presbytery of Newton nearly two years later. After his ordination, he became the supply of Lower Mt. Bethel Church, for about two and one-half years.

In November, 1838, McCullough and W. Y. Allen met for the first time, in New Orleans. They proceeded to Houston, where they were elected chaplains of the Third Congress, Allen of the House, and McCullough of the Senate. On the adjournment of Congress, Mr. McCullough returned to Galveston. Yellow fever soon appeared, but he remained at his post, ministering to the needs of the sick and dying. In the fall of 1839 the citizens of Galveston, in a public meeting, united in commencing the erection of a house of worship for his congregation.<sup>1</sup>

On January 1, 1840, he organized the First Presbyterian Church of Galveston. In the same year, he made a trip to San Antonio with a view to preaching to the Mexicans. He remained only a few days and returned to Columbia, where he ministered to the little church and supplemented his income by teaching, until the early part of the year 1846. Then a portion of the Columbia Church was organized by

<sup>1</sup> *Texas Presbyterian*, June 9, 1876.

the Presbytery of Brazos into a church to be known as the First Presbyterian Church of San Antonio, "since they intended soon to remove to San Antonio, and desired to promote their own spiritual welfare and usefulness."<sup>2</sup>

The year previous, McCullough had gone to the States to secure the assistance of the Board of Foreign Missions of the Old School Assembly, with special regard to the work in San Antonio. In August, 1847, his wife assisted him in opening a day school for Mexican children there. This was soon followed by a Sunday School of thirty-five children, "all Americans except three or four Mexicans and as many Germans." In the fall of 1847 a lot was purchased, and the congregation commenced the erection of an adobe house of worship on Commerce Street. Mr. McCullough did much of the work with his own hands. That same fall the agent of the American Sunday School Union attended his services and wrote, "The sermon was truly evangelical in its character and couched in chaste language. As a pulpit exercise it would have been quite creditable to the speaker even in one of our largest cities."<sup>3</sup>

In the afternoon he preached to the negroes. He remained in San Antonio, preaching and teaching school until the death of his wife, when the strenuous life began to tell upon his health.

In 1849 Mr. McCullough returned to Galveston, where, in collaboration with Rev. William Baker, he established a bureau of information concerning "places destitute of churches and schools," so that preachers and teachers coming to Texas might be guided to that locality where they could be of the greatest service.<sup>4</sup> But his chief purpose in going to Galveston was the founding of a Female Seminary. This school was maintained with success for five years, until the city was visited by an epidemic of yellow fever. By its ravages he lost his two sisters, a nephew, and a niece. As a result his school was broken up and never resumed.

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<sup>2</sup> Minutes of Presbytery of Brazos, April 4, 1846.

<sup>3</sup> *Texas Presbyterian*, October 23, 1847.

<sup>4</sup> *Texas State Gazette*, October 27, 1849.

He then went to Ohio, where he supplied the Muskingum Church for three years. Next he appeared as a resident of Burnett County, Texas, where he supported himself and engaged in missionary work up to the time of his removal, in 1869, to Prarie Lea. He had been invited to take charge of the school and church there, but he was stricken with apoplexy, on Sunday evening, January 9, 1870, and soon expired.

Rev. H. S. Thrall, the historian, who was a personal friend of Mr. McCullough, laboring by his side in San Antonio, Columbia, and Galveston, said of him:

"Among all the dear ministerial brethren, whose acquaintance I formed in my younger days, none stood higher in my esteem or had a warmer place in my affections than John McCullough. In the ordinary acceptation of the word, Brother McCullough was not eloquent; but his clear perception of truth, his thorough mental training and his careful preparation for the pulpit made him to me a most interesting preacher. While he was cordial and genial in his manners, there was about him a certain independence which impressed those with whom he associated that they might expect to be fearlessly and faithfully warned of their sins."<sup>5</sup>

He was twice married, the first time to Miss Lorena Sayre of Columbia, Texas, and the second time to Miss Margaret J. Riddell, of Pennsylvania, by whom he had a family of nine children, three sons and six daughters.<sup>6</sup>

<sup>5</sup> *Texas Presbyterian*, March 12, 1880.

<sup>6</sup> Mrs. M. J. McCullough to W. S. Red, Jan. 29, 1909.

## RULING ELDER JOHN McFARLAND



HIS worthy person, who took part in the organization of the Presbytery of Brazos, first comes under our notice as a member of the Synod of Mississippi in 1830, representing a church in the Presbytery of Mississippi. He was in the company of Rev. Hugh Wilson as he moved on from San Augustine to Independence, and it was in the Independence (Prospect) Church that he was elected Ruling Elder, at its organization in February, 1839. In the spring of 1845 Mr. McFarland represented the Victoria Church in Presbytery.

In 1855, he, with sixteen others, were organized into the First Presbyterian Church at Waco. He lived up on the Bosque; and in 1859 he and several others moved to the vicinity of Clifton, where, on January 12, 1861, they were organized into the North Bosque Church.

John McFarland departed this life January 11, 1863. He was long known as the only Elder who was a participant in the organizing of the Presbytery of Brazos. His remains lie in the old cemetery near Clifton. To him belongs the honor of having assisted in the organization of three of our early churches and of the Presbytery of Brazos, the mother of all the Presbyteries in Texas.



## REV. W. C. BLAIR



WILLIAM COCHRAN BLAIR was to the Presbytery of Western Texas what Hugh Wilson was to the Presbytery of Brazos. Born in Bourbon County, Kentucky, March 16, 1791, this pioneer of West Texas was graduated from Jefferson College, Pennsylvania, at the age of twenty-seven, and from Princeton Theological Seminary in 1821. While yet in college, he and James Williamson became the first superintendents of the first Sunday School west of the Alleghany Mountains.<sup>1</sup> On September 27, 1822, he was ordained an evangelist by the Presbytery of Chillicothe.

Blair's first work was among the Chickasaw Indians, where he remained six years, as a missionary of the Synod of South Carolina and Georgia. From 1828 to 1831 he labored as a missionary of the Presbytery of Mississippi. On June 7, 1828, he organized the First Presbyterian Church of Memphis, with five members. After supplying the Butler Plains Church, near Baton Rouge, Louisiana, for a short time, he spent six years as a missionary among the negroes in and near Natchez, Mississippi. On the division of the Presbytery of Mississippi he became a member of Amity Presbytery. In 1835 his brethren paid him the honor of making him the first moderator of the Synod of Mississippi.

Rev. Blair was the first missionary sent out by the Board of Foreign Missions of the Presbyterian Church in the United States to the people of Latin America. During 1837-38, Texas was under the care of the Board of Domestic Missions. In November, 1838, Mr. Blair visited Texas, via Houston, Independence and Gonzales, where he was a guest in the home of Mr. Valentine Bennett. In the spring of 1839, the Executive Committee of the Board of Foreign Missions sent its General Agent, Dr. John Breckenridge, to the new Republic. As a result of the meeting of these two, Mr. Blair was commissioned as a foreign missionary to Texas, and had settled at Victoria by the spring of 1840. In its report of that year, the Board said: "Mr. Blair will

<sup>1</sup> History of Washington County, Pennsylvania, 513.

occupy a station in the southwestern part of the Republic, and make himself acquainted with the Spanish language, in which he has already made considerable progress. He will be in the neighborhood of the Mexican States, and will be ready to avail himself of such opportunities as may offer for sending among them the knowledge of the truth. . . .”

Mr. Blair was supplied with a large number of Bibles and religious tracts in the Spanish language, for distribution among the Mexicans. Twice he fled before the invading armies of Mexico, but returned to his post as though nothing unusual had occurred.

In April, 1840, the Synod of Mississippi authorized Rev. W. C. Blair, together with Revs. W. Y. Allen, John McCullough, and Hugh Wilson to organize a Presbytery within the bounds of the Republic of Texas. The last three mentioned, with John McFarland, met at Chriesman's schoolhouse in Washington County and organized the Presbytery of Brazos, on April 3, 1840. Because of swollen streams, Mr. Blair failed to reach Chriesman's Schoolhouse until two weeks after the organization of the Brazos Presbytery, but the Stated Clerk was authorized to send him a copy of the covenant and of the Minutes of Presbytery for his acceptance. He accepted the conditions, but, owing to the unsettled state of the country, he was unable to attend Presbytery for almost four years.

About three months after the organization of the Presbytery of Brazos, Mr. Blair was engaged in teaching a school on the outskirts of the village of Victoria. On August 6, 1840, without a word of warning, four hundred Comanche Indians appeared, advancing on the village. At the sight of the Indians, Mr. Blair directed his pupils to go to the block-house in the center of the town, which was used as both courthouse and fort. Placing himself between his wards and the savages, he succeeded in landing them all safely behind the stockade. In the meantime, his wife, with her infant son, Thomas, who was but one day old, escaped from their home through the back fence and succeeded in reaching the stockade. Fearing that the stockade could not

be successfully defended, Mrs. Blair, with her babe, was laid on a green cowhide which was dragged three miles to a place of concealment, and thus she escaped the Comanches.

In the midst of these circumstances, Mr. Blair organized the Victoria Church, October 2, 1841, of seven members and one Ruling Elder.

A year and a half later a band of Indians raided the Carlos Ranch, killing Mr. and Mrs. Gilleland, members of the church of Rev. W. L. McCalla, who had recently arrived in Texas by way of Galveston. Mr. Gilleland had enlisted in the service of his adopted country, but was at home for a short rest. The Indians swooped down upon their home, massacred the parents, took their boy and girl, William and Rebecca, seven and eight years old, and fled. The Indians were followed all night, and the next morning the children were rescued by the rangers and placed in the home of Rev. W. C. Blair.

The little girl afterwards became Mrs. Rebecca Fisher, "the mother of the Daughters of the Republic of Texas." She said of Mr. Blair: "He and his family did everything possible for our comfort and tried in every way to divert and soothe our minds from our great sorrow. Never was a father kinder to his children than that dear good man was to us. We remained with them until it was safe for our kindred to send for us. Mr. Blair, as I recollect him, was of medium height, well formed, possessed of an intellectually benign countenance and bright eyes."

Mr. Charles Crane, Mr. Blair's son-in-law, narrates the following incident: "At one time, while Mr. Blair lived in Victoria, he became destitute of the ordinary means of livelihood. For some time the family had been in great straits. The country was new, the population scarce and much scattered. Stock-raising was the only industry to be depended upon for a support. The market in New Orleans often glutted with beeves and of course the demand for cattle was slight. The wants of his family were many and increasing, and no relief in sight. After making every possible effort to raise means, he prayed to the Giver of all

good, the God who had promised never to leave his children who put their trust in Him. In a short time he heard of a friend who had just landed at Corpus Christi, coming from the States. He decided to go to see him and make application for help. With his second son, William M., he set out on horseback for Corpus. Some distance beyond where Beeville now stands, the boy, who was riding a little in front, passed over a little mound on the prairie, and as he did so, his horse threw up with his foot something that glistened in the sunlight. Together the father and son hustled to investigate. They found the glistening piece to be an old Spanish gold coin. They then dug into the mound and found in all nearly \$400.00 in gold pieces. The coins were of old dates and seemed to have been buried for a long time. Having made such investigation as possible and being able to find no owner, he concluded that the money had been buried long before. He accepted the find as a gift from God in answer to his prayer, the answer having been prepared long before the need was felt."

Mr. Crane further says: "In those early days, there were many men in Texas refugees from justice in the States, who neither feared God nor regarded his servants. Although other ministers were disturbed by such characters, Mr. Blair's kindness, courage, and unselfishness gained their respect to such an extent that he was never interrupted while holding services."

"The College of the West," contemplated by the Presbytery of Brazos, finally took shape in 1854 shortly before the Civil War. Mr. Blair was elected President of the Board of Trustees and later of the College, and was induced to move with his family from Green Lake to Goliad. Before the Civil War he made two trips to the States soliciting subscriptions for the College. In this he was quite successful, until the ravages of war put an end to his labors. It was mainly through his efforts that the old Mission property at Goliad was placed at the service of Aranama College.<sup>2</sup>

Mr. Blair served the Victoria Church until some time in 1846. It was during this time of service that he was sued

<sup>2</sup> Charles Crane to W. S. Red, December 21, 1913.

by Bishop Odin of the Roman Catholic Church of Texas for the property on which the Presbyterian Church building was located. In the early forties of the last century the Rev. W. C. Blair occupied the "Ecclesiastical square," in Victoria in behalf of the few Presbyterians then there, and the town council granted the Trustees of the church a bond for title promising also a warranty deed to the property on certain specified conditions which were finally executed, but the promise was never fulfilled. In 1843 the Roman Catholic Bishop Odin sued for title to the square, pleading the original Mexican law of destination, and gained the case in the District Court; but after five years of expensive litigation, that decision was reversed by the Supreme Court of the State at two successive terms, and the struggling band of Presbyterians were reinstated in their rights and privileges. Several efforts were afterwards made to dispossess them; but in June of 1872, the thirty years' fight was closed when the council granted the trustees a quit-claim deed to the property. A portion of it was then sold, realizing nearly one-half of the money necessary to build a neat, substantial church.<sup>3</sup>

On leaving Victoria, Mr. Blair built a modest home on Green Lake, a romantic spot in Calhoun County. The lake is about four miles square, and the margin is decked with trees of living green. In those days it abounded with fish, wild fowl, and game to such an extent that one had but to see it to love it. About him others gathered, so that at one time it was looked upon as the nursery of Presbyterianism for Western Texas.<sup>4</sup>

Mr. Blair preached not only to the churches at Green Lake and Indianola, but also up and down the Guadalupe River, until his removal to Goliad to take charge of Aranama College in 1859. The Civil War made his efforts for the college futile, and he was even forced to locate in Fayette County for three years to obtain subsistence for his family. Upon his return to the site of his former home, he found his house destroyed and his fields laid waste. His race was

<sup>3</sup> *Blair vs. Odin, Texas Reports*, III, p. 288.

<sup>4</sup> *True Witness and Sentinel*, January 19, 1861.

nearly run and he retired to a humble house in Lavaca to await the summons, for first one and then another stroke admonished him of his approaching departure.

Mr. Blair's family consisted of his wife, née Susan Mueller, four sons and four daughters, William, James, Thomas, and David; Catharine, Elizabeth, Susan, and Mary. He died at Port Lavaca, Texas, February 13, 1873, and was buried in the city cemetery, where his body rested in a practically unmarked grave until some "elect" ladies erected a suitable monument.

## DANIEL BAKER, D.D.



IT WAS the tenth day of August, 1830. Dissatisfied with himself or the conditions in his church, Daniel Baker picked up a copy of *Payson's Memoirs* and strolled into the graveyard, where he might pursue his meditations without interruption. He prayed, and then began to read the *Memoirs*. And such a conviction came over him that he felt no longer able to please his Lord, while living at this poor dying rate. While he continued to read, the fire burned, his heart was enlarged and the place became a Bethel. Eventually his eye fell upon an account of a special meeting of Payson's church to pray for such as might request special prayer. That very evening he proposed a similar meeting for special prayers by the members of his own church, the Independent Presbyterian congregation of Savannah, Georgia. As many as forty-six requests for prayer found their way into the box which he indicated, and that evening was most delightful for both pastor and people.

From this time, Daniel Baker's preaching became more pointed, so much so that some took offense. The assistance of another minister was secured and a revival of religion followed, when many members were added to his own and other churches of the city. Then came invitations to assist other ministers in neighboring towns, and he found himself launched in the work to which the Lord had called him.<sup>1</sup>

Daniel Baker was born in Midway, Georgia, August 17, 1791. His forefathers came from Plymouth, England, to America in 1630. In October, 1695, a church was organized in Dorchester, Massachusetts, with a view to settlement in South Carolina. The first location proving unhealthy, they moved to the future site of Midway, Georgia. It was a Congregational church, and young Daniel's father, William Baker, was a deacon. His father was married three times, and Daniel was the last of the seven children by his first

<sup>1</sup> William Baker, *Life and Labors of Daniel Baker*.

wife. His father died when Daniel was but eight years of age, and the boy became a clerk in a store in Savannah, where he remained until he was nineteen.

He says that his conversion took place when he was fourteen years old and that he was then impressed with the idea that he should become a minister. In his nineteenth year he learned that Dr. Moses Hoge, President of Hampden Sidney College, desired some young men who wished to enter the ministry and had not the necessary means. Upon application, he was accepted and commenced the study of Latin. On the nineteenth of April, 1811, he made a profession of faith and communed for the first time. During the session of 1812-13 the war with Britain interfered with affairs in Virginia to such an extent that young Baker went up to Princeton College, where he remained three years. While there he proposed a prayer meeting among the students which resulted in a revival of religion.

He studied theology under Rev. Wm. Hill, pastor at Winchester, Virginia. His only textbooks were Butler's Analogy, the Shorter Catechism, and the Bible. In the fall of 1817, when the time came for his licensure, the Presbytery of Winchester debated the matter for two days before granting him a license to preach. He was ordained March 5, 1818, and became pastor of Harrisonburg and New Erection Churches, where he remained for about three years before he resigned. His next charge was in Washington City, where President Adams and other notable personages attended his church. Resigning in the spring of 1828, he went to Savannah, Georgia, to become the pastor of the Independent Presbyterian Church. This pastorate, of short duration, was followed by a period of three years of evangelistic services in South Carolina, Georgia, Virginia, Ohio, Kentucky, and Florida, with only freewill offerings for support. Many souls were added to the church "of such as are being saved." He then became pastor of the Presbyterian Church of Frankfort, Kentucky, where he remained about three years. From Frankfort he accepted a call to the church at Tuscaloosa, Alabama, and was there until July, 1839.



In the spring of 1839, Dr. John Breckenridge visited Texas. At a gathering called for the purpose of hearing a report of his visit, he said to Daniel Baker, who was present: "Brother Baker, you are the man for Texas." The idea so weighed upon Dr. Baker's mind that he laid the matter before his Presbytery, which dissolved his pastoral relations with the church at Tuscaloosa, and sent Baker to Texas, promising him a salary of \$1500.00 per annum. He reached Galveston on February 6, 1840, where he remained three weeks assisting the Rev. John McCullough. On February 26th, he took a boat for Houston, where he gave great encouragement to Rev. W. Y. Allen, who was laboring, at his own expense, with the newly organized church. The time appointed for the organization of the Presbytery of Brazos was but one month off, so Baker, after a few days in Houston, proceeded to Brazoria, Columbia, and Independence, preaching as he went. Near Independence he sat as a visitor at the organization of the new Presbytery.

While Dr. Baker was preaching at Chriesman's school-house, Capt. Horatio Chriesman was converted. Dr. Baker relates the story:

"One of the most remarkable cases of conversion was that of Capt. C., an old Texan, one of Austin's colony, and a man who had no respect for religion, and who, moreover, was awfully profane. As evidence of the first assertion, I will state an incident. On a certain day, a gentleman, riding over the settlement, noticed a beautiful spot, and remarked, 'Captain C., that is a beautiful place for a church.' 'Don't talk about churches,' said Captain C., 'If you do, you will drive me out of this country.' I said he was profane, very; and yet he was made a trophy of grace, and became one of the humblest and most devoted christians I ever knew. How? The case was this. I was preaching a sermon from these words, 'Tekel, thou art weighed in the balances, and art found wanting.' When I came to weigh profane swearers, amongst other things, I said: 'An old writer has said, "The devil sometimes turns fisherman; when he fishes for ordinary sinners, he is willing to go to some expense; he bates his hook with the riches of the world, the honors of the world and the pleasures of the world; but when he fishes for profane swearers, he throws them the naked hook;—cheap in the devil's account."' This was carried like an arrow to his heart. He was deeply convicted, and

in a few days after, was a happy convert. 'Captain C.,' said I, 'what first set you to thinking?' 'O, Mr. Baker,' replied he, 'the idea of the devil's catching me with a naked hook. I could not stand that, sir.' "

After Presbytery adjourned, he continued to preach in the vicinity until Sunday, when the brethren united in a communion service prior to separating to their several fields of labor. Rev. W. L. McCalla, of Philadelphia, was present and administered the sacrament. Early on Monday morning, Baker, accompanied by W. Y. Allen, started for Matagorda Bay. They preached as they made their way down the Brazos River, until Allen returned to Houston and Baker went on to Matagorda, where he took passage on a brig for New Orleans. He had been in Texas not quite three months, and during his stay he had contracted a severe case of malaria. This, together with the long waiting for his departure, caused him to say, "I was very glad to find myself on board the brig; but soon found that the Captain and most of the passengers were profane. Told my story of 'pothooks and hangers,' which had a happy effect." The story is as follows, as given by his son:

"A certain minister was once traveling in a stage coach, in which another passenger, who was very talkative and profane, was interlarding his conversation, every now and then, with an oath. When at length he became silent, the minister, in turn, began to tell his story, somewhat in this way: 'I was once in a certain place—pothooks and hangers!—when I met with such a person—pothooks and hangers!—who said to me—pothooks and hangers! etc.' The gentleman, rather surprised, interrupted him by asking him what he meant by his singular interjection. 'Why,' said the minister, 'you have your way of telling a story, and I have mine; and of the two, I think mine is the best.' "

After spending several months in evangelistic work he accepted a call to the small church of Holly Springs, Mississippi, where he remained nine years. His residence there was in a log cabin which he purchased. Of it he says, "I had a home at last; and, humble as it was, it was to me like a palace. My labours were blessed as a pastor, and, enjoying the affections, as I believed, of the people of my charge, I was a happy man." During those years he was

frequently called upon to help other pastors in holding revival services, preaching at the rate of seventy sermons a month.

In June, 1847, Dr. Baker received a letter from Rev. Stephen F. Cocke, of Port Lavaca—Baker and Cocke had married cousins—giving a glowing account of Texas, as presenting a great and most promising field for missionary enterprise. He became restless and unhappy, longing for another field where he might be more useful. Leaving his family in Holly Springs, he resigned his charge and left for Texas.

In the first letter he wrote, he thus expressed himself to his wife, "I do hope my Master has something important for me to do in Texas." His first work on this trip was laying the foundations for the organization of a church at Indianola, within twenty days after landing. From Lavaca he went to the assistance of Rev. W. C. Blair, preaching at Victoria, Clinton, and Goliad. From there he went to San Antonio, via Gonzales, Seguin, and New Braunfels. While in San Antonio he preached to crowds for several days in the little adobe church on Commerce Street, built by the efforts of Rev. John McCullough. From San Antonio he went on to Austin over a road infested with Indians. The report was circulated that his scalp and a piece of his frock coat were seen by the way. This led to letters of condolence to his wife, the publication of his obituary, and preparations for the holding of a memorial service. The minister had already announced his text when a telegram advised that the report was a mistake.

Leaving Austin, his course lay down the Colorado to LaGrange and Bastrop, where he organized a church of five members. Directing his course to Victoria, in the hope of meeting Rev. Blair and Rev. Cocke on their way to Presbytery at San Antonio, he preached as he went. Disappointed in not meeting them, for Presbytery failed to convene according to adjournment, doubtless on account of the danger from Indians, he turned to Wharton and Columbia.

It was upon this trip that the lone missionary lost his way in the trackless prairie and wandered about for several hours, until, weary and worn, he camped on Jones Creek. The howling of wolves and the crying of panthers kept him awake all night long, through fear of being devoured. After wandering about the next day for several hours, he spied a white flag, which marked the way to the crossing on the Colorado leading to Wharton.

From Wharton he rode to Columbia, where he received a cordial welcome in the home of Mrs. Josiah H. Bell. The season was too far advanced to permit efficient evangelistic work, and the lonely missionary returned to Victoria and Lavaca, where he took passage for Galveston, and thence to New Orleans and Holly Springs. A call to the pastorate of the Galveston Church soon followed him, and he made arrangements to spend the remainder of his days in Texas.

Dr. Baker had scarcely commenced his labors at Galveston when he received an appointment from the Board of Missions as general missionary for Texas. He foresaw that this would open the way for promoting the founding of the college which had been mentioned upon his first visit to Texas almost ten years before. Since that time, both Wilson and McCullough had acted as agents to raise funds for a college, and some five hundred dollars had been collected. The town of Goliad had been selected as the location. But under Dr. Baker's leadership the idea of a college in the west was abandoned and Huntsville was selected. Although urged to allow the college to be named for him, he repeatedly declined the honor, and it bore the name of Stephen F. Austin, according to the decision of the Presbytery of Brazos.

The remainder of Daniel Baker's life was spent in the service of Austin College. This has been so fully presented in the chapter on Austin College that it is unnecessary to repeat it here. It was while engaged in this service that he went to Austin to visit the Legislature, seeking aid for his own and other schools from the State of Texas. Here his Master called His obedient servant. The Legislature adjourned out of respect, when informed of his death

December 10, 1857. That very day this man of God remarked to his son: "William, my son, if I should die, I want this epitaph carved on my tomb—'Here lies Daniel Baker, Preacher of the Gospel. A Sinner Saved by Grace.'" And the visitor to Austin will find this simple inscription to mark his resting place.

In so short a sketch it is not expedient to try to follow him further in his missionary tours, which extended throughout almost all the states east of the Mississippi and in all the settled parts of Texas. No one knows of the number of conversions under his ministry. Daniel Baker was above all things else a great preacher. On missionary tours, when he came to a place where he was not acquainted, he hired a hall or secured a place in some way, and going from house to house, invited the people to hear Daniel Baker, who, some people said, was a real good preacher. When the people came they would find in the pulpit the man who had done the advertising.

It is not known that Dr. Baker ever arrogated to himself credit for the success which God gave him as an evangelist, for he desired that "the excellency of the power may be of God and not of us."

In writing to the editor of a religious journal he said: "—But, if my preaching was crowned with a remarkable blessing, I believe one reason was this: Bearing in mind that the 'word of God,' and not the word of man, is quick and powerful, I was a man of one book, and that book the Bible; and, taking the hint from an inspired Apostle, I made Jesus Christ, and Him crucified, my constant theme. This was certainly Paul's great doctrine; this was his sharpest sword, his chief battle ax; and, influenced by his example, I seized upon this heavenly-tempered weapon, and wielded it as well as I could. . . ."

He was very free in the movements of his body and limbs. He wrote on the margin of a letter addressed to his wife: "My hands are quite hard and rough. I *will* slap them together in the pulpit, notwithstanding the frequent remonstrances of my daughter." The thoughts of his mind

and heart found a ready expression in every lineament of his countenance. He appealed to the eye as well as to the ear of his hearers, and thus the whole man was a mighty force in sending the truth home to the hearts of the people.

When Dwight L. Moody was in Texas he went to the grave of Daniel Baker in Oakwood Cemetery, Austin, and with uncovered head and bended knee bore testimony to the influence which this prophet of the Lord had infused into his life. It is said that when Moody first commenced to exhort, being slow of speech and limited in his education, he secured a copy of Daniel Baker's sermons from the Rev. Dr. Harsha. Having committed them to memory, Moody was accustomed to announce, with open candor, that he would deliver one of Dr. Baker's sermons to his hearers. He was familiar with the life work of Daniel Baker and eternity alone can reveal how much of Moody's success was due to his example.

## REV. BENJAMIN CHASE, D.D.



HE Rev. Benjamin Chase was the first Presbyterian minister to visit Texas, though there is no record of his having preached during his visit. While an agent of the American Bible Society, he visited Nacogdoches and Austin's Colony in the summer of 1833. He was also the first large contributor to the founding of Austin College. These two facts give him a place in any history of Texas Presbyterianism which can be occupied by no other. Though never a member of the Presbytery of Brazos, a few facts concerning him will be of interest to all who love our Church and State.

Benjamin Chase was born of English ancestry in the township of Litchfield, New Hampshire, November 20, 1789. After a course at Salisbury Academy, he entered Middlebury College, graduating in 1814. Having taught in New Jersey for a time, he went to New Orleans, where he continued teaching and also studied theology under his college friend, Sylvester Larned, the first settled Presbyterian pastor in New Orleans. He was licensed by the Presbytery of Mississippi and ordained by an Association of the Congregational Church in Connecticut. He returned to Mississippi and spent most of his life in mission work, and as agent for the American Bible Society. Besides being a patron of Austin College he was a staunch supporter of Oakland College, Mississippi.

Upon his death in 1870 his Presbytery said: "The eminent services of Dr. Chase, in planting and sustaining the religious and educational institutions of the Presbyterian Church in this portion of our land, entitle his name to a foremost place among those whom, as a Church, we delight to honor, and ought to insure its grateful commemoration for generations to come."<sup>1</sup>

<sup>1</sup> J. H. Hutchison, *Reminiscences, Sketches, and Addresses*.

PETER HUNTER FULLENWIDER, *or* FULLINWIDER

(In old records both spellings are found)

THE OLD TEXAS RANGER



HE WAS of rather robust form, five feet, ten or eleven inches tall, and strongly built. He limped a little in walking, because of a defective foot. His eyes were of a light gray. His hair, which was never cut short, was sandy and curly. His face was round and full, with intelligent expression. He was a man of fine education and a good preacher.”<sup>1</sup>

Thus one who knew him well introduces to a later generation this hard-riding, doughty pioneer. Dr. J. W. Miller further describes the man and his habits of life:

“He had been and long continued to be a real ranger. No more punctual attendant upon Presbytery than he. His old horses and he were equal to any emergency. Cold lunch and blanket and saddlebags and grass for his horses were all he asked. All day he would jog on and at night would sleep where he could, under a tree or a roof. ‘Here!’ was his reply when his name was called. His heart was big and his wants were few. I saw him first, April, 1847, at his own house.”<sup>2</sup> And he goes on to describe that memorable meeting.

Peter H. Fullenwider was of Swiss ancestry. His grandfather, a Swiss reformed minister, had come to Maryland in 1752. Peter was born in Shelbyville, Kentucky, June 6, 1797. He received his early schooling in the old field schools of that state, took his college work at Centre College, and crowned three years of theological study at Princeton, which he completed in 1830, by applying to the Board of Missions for a commission to labor under the Presbytery of Mississippi when Mississippi, religiously speaking, included everything between it and sunset. His remuneration was \$100.00, less anything collected on the field. He was instructed “to endeavor, by all Scriptural means, to win souls for Christ; . . . avoid all unprofitable controversy; abstain from unfriendly reflections upon other denominations of Christians and never become a political partizan.”

<sup>1</sup> E. L. Byers to W. S. Red, March 3, 1893.

<sup>2</sup> *Texas Presbyterian*, November 17, 1876; Dr. R. F. Miller, *A Family of Millers and Stuarts*, 16-17.



Mr. Fullenwider was licensed shortly after by the Presbytery of New Brunswick; and eight months later, on October 30, 1831, he was receiving ordination as an evangelist in the Presbytery of Mississippi. He did not press westward at once, for the next year he supplied Zion Church, Jaynesville, Mississippi; and in 1833, we find him reaching out to include Sharon and Hopewell churches in his parish. He married Miss Belinda McNoir, March 18, 1834; two months later he and his wife were located at San Felipe de Austin. His activities as a missionary were very limited, as the Mexican government did not allow Protestant preaching, so he supported himself by teaching, assisted by his wife.<sup>3</sup> However, he took part in a camp meeting near the home of Rev. John Wesley Kinney, on Caney Creek, that fall, and again in September, 1835.<sup>4</sup>

In the meantime he and his wife must have gone back to Mississippi, for they returned to Texas with their little girl in 1835. Affairs in Texas were then shaping up for the Revolution. The next spring we find the Old Ranger with his wife and child at Fort Sam Houston, near Palestine, where his little girl died and was laid away in an unmarked grave to prevent Indian pillage. During the "runaway scrape," he was commissioned by Houston to conduct the families under his care to the "Stone Fort" at Nacogdoches. But while they were en route, a messenger brought the glad news of San Jacinto. Immediately he carried his grief-stricken wife back to Mississippi, where she remained while he returned to Texas the next year.

Probably he went to Mississippi again, for in September, 1838, he met W. Y. Allen in Natchez, on his way to Texas on horseback.<sup>5</sup> Back in Texas he attended a Cumberland Presbyterian camp meeting near Sumner Bacon's home. Then he went to San Augustine and met Hugh Wilson and John McFarland, as they were about to depart for Washington County. After some months of preaching he returned

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<sup>3</sup> J. M. Fullenwider to W. S. Red, May 29, 1900.

<sup>4</sup> H. S. Thrall, *Texas Methodism*, 29, 30.

<sup>5</sup> *Southwestern Historical Quarterly*, (?) 284.

to Mississippi and did not go back to Texas until he brought his little family to make their permanent home in the Republic, in the fall of 1841.<sup>6</sup>

For nine years The Old Ranger roved about, preaching first at Montgomery, then Danville, Huntsville, Anderson, Bethel, till at last he settled at Huntsville. At each place he preached, he had sought to awaken an interest in a college; so when Austin College was located at Huntsville, he realized the fulfillment of his dreams, and called it home.<sup>7</sup>

In the meantime, Peter Fullenwider had been admitted to Brazos Presbytery by correspondence, and a year later, in April, 1844, appearing in person, he was received. That summer he organized Bethel (now Madisonville) Church, and continued to minister to it for more than twenty-five years, for half time, at a salary which never exceeded \$200.00 per year. Marlin, Centerville, Point Pleasant, Concord, Harmony, and Oak Island churches were also supplied by him at various times. Ruling Elder Byers of Bethel Church describes his habit:

"The greater part of the time he lived in Huntsville, and came to Bethel twice each month. Often, leaving home late in the evening, he would ride eighteen or twenty miles, then stake his pony and, with his saddle for a pillow, and 'the angels of the Lord encamped round about' him, lie down in the lonely woods to rest awhile. Then rising before day, would come into the neighborhood for his breakfast and be at the church on time."<sup>8</sup>

His son declares, "It was no uncommon thing for him to ride fifty or one hundred miles to fill an appointment. I have seen father leave home when the snow was falling, neither winter's cold nor summer's heat, rain nor flood stopped him. Swollen and overflowed streams were no serious obstacle. If need be, and need often came, all-night rides were made. At all events, under any possible conditions, appointments must be met."<sup>9</sup>

Peter Fullenwider died of yellow fever at Huntsville in 1867, at the age of seventy years and a few months. His Presbytery said on that occasion:

<sup>6</sup> J. M. Fullenwider to W. S. Red, May 29, 1900.

<sup>7</sup> Id.

<sup>8</sup> E. L. Byers to W. S. Red, March 3, 1893.

<sup>9</sup> J. M. Fullenwider to W. S. Red, May 29, 1900.

“He was a laborious and self-denying servant of Christ, and the savor of his good name will long remain among our people. He was instrumental in organizing several churches, in converting many sinners, and in comforting many of the people of God. Thus has passed away one of God’s chosen ones, who could truly say, ‘For me to live is Christ, but to die is gain.’ His dying moments were not merely happy, but triumphant. His last words to a brother minister were, ‘Farewell, Brother C., it is sweet to go from the toils of our pilgrimage to the home of rest.’ And, while he extended his hand, cold in death, the smile of heaven encircled his aged and care-worn brow. ‘Let me die the death of the righteous, and let my last end be like His.’ ‘Mark the perfect man, and behold the upright, for the end of that man is peace.’”

Eternity alone can reveal the fruits of his arduous and self-denying labors. Let those who build on his foundations rise up and call him blessed. Thus passed away the “Old Texas Ranger.”

## MISS MELINDA RANKIN



MELINDA RANKIN was born in New England. Deeply imbued with Christian principles from early youth, she became impressed with the spirit of missions and sought an opportunity of consecrating her life to the furtherance of her Master's cause.

At the time she was growing up, a woman's work was so circumscribed by the prevailing sentiment among Christian people that she could not hope to become a foreign missionary, lest she should transcend the delicacy of her sex. She says:

"I almost rebelled against my heavenly Father at the limited sphere which He seemed to have allotted me. In this unquiet frame, I providentially came across the chapter in Paul's Epistle to the Corinthians in which he says: 'But now hath God set the members every one of them in the body, as it hath pleased Him. . . . Nay much more those members of the body, which seem to be more feeble, are necessary.' I immediately came to the conclusion that, as a member of Christ's body, although a feeble one, I had a mission to fulfill, and one sufficiently ample for occupying all the powers of the body and soul. I felt no prescription on account of my sex."

In 1840, she was engaged in establishing schools and locating teachers in Kentucky and Mississippi. While she was in the latter State, the soldiers were returning from the war with Mexico, and her sensitive soul was deeply moved by the reports that she heard of the religious destitution in Mexico. She thus expressed herself: "Although I could not preach the Gospel to them, yet I felt that I could, in ways adapted to my appropriate sphere, do something for bringing its blessings among them."

Consequently, in May, 1847, she started for Mexico, going through Texas. While on the boat drifting down the Mississippi River, she accepted an invitation to teach in the Andrew Female College at Huntsville, Texas. After one year of diligent service, her health became impaired, and she spent three years in founding schools and securing

teachers. At this time she wrote a little book entitled "Texas, 1850," in which she endeavored to show the great need of Texas, from a religious point of view and especially with reference to the evangelization of Mexico.

While at Huntsville, she gained important information concerning Mexico from Dr. Daniel Baker, who had ascended the Rio Grande some two hundred miles above Brownsville. In May of 1850 she started for Brownsville, via New Orleans. At that time, and until December, 1859, the laws of Mexico forbade the introduction of Protestant Christianity in any form. Hence, the best that she could do was to open a school in Brownsville, Texas.

(The fortunes and misfortunes of this school, and Miss Rankin's connection with it, have been related in the chapter on Pres.-Mex., to which the reader is referred.)

Not content with teaching a school, Miss Rankin endeavored to secure a colporteur to distribute Bibles and tracts. Failing in this for a time, she turned colporteur herself and succeeded in supplying every family in Brownsville and vicinity, where there was one member who could read, with a copy of the Bible. Some of the Bibles were carried across the river into Matamoros, and a demand for the Bible soon developed across the Rio Grande.

With the declaration of religious liberty in Mexico, she made a further effort and secured a colporteur to labor in Mexico. Miss Rankin would have entered Mexico at that time, but she did not know what to do with her Seminary. Besides, the war between the States soon led to persecution, because of her sympathies with the North. Then, too, the coming of Maximilian, although at first favoring religious freedom, caused a very unsettled condition in Mexico. Virtually driven from Texas, she took refuge in the States for a time, but in 1856 entered Mexico and established a mission at Monterrey, one of the strongholds of Romanism in northern Mexico.

Her thrilling experiences in opening northern Mexico to Protestantism are stranger than fiction and read like a romance. They are related in her book entitled, "Twenty

Years Among the Mexicans." Her work consisted for the most part in the distribution of the Word of God and in teaching. When her work was taken over by the Presbyterian Board of Foreign Missions in 1871, owing to her failing health, Miss Rankin and her pupils were ministering to fourteen groups of believers. To Miss Rankin is rightly accorded the honor of being the first pioneer Protestant missionary in Mexico, and the first woman missionary to Latin-American peoples.

Miss Rankin thus explains how it came to pass that a woman could successfully brave the dangers of a pioneer work to the Mexicans: "Mexicans have a chivalrous respect for woman, and an estimation, I have often thought, nearly allied to sacred reverence. Their deity is a woman; the people generally have no higher conception of a Divinity than the Virgin Mary, and I fully believe that they dare not treat a woman otherwise than respectfully, lest they offend their dearly loved Madonna. . . . In my missionary labors among the Mexicans, I have experienced very great advantages from this prevailing sentiment. Much surprise has been expressed at my audacity in planting Protestant institutions right in the teeth of Romanism, particularly at Monterrey, in the very heart of Popery, and at so early a period that religious liberty among many was scarcely realized to be a fact. The priests, no doubt, watched with jealous eye this singular invasion of their sacred territory; yet what could they do; a *woman* was at the bottom of the mischief, and how could they lay violent hands on her! I would not presume to say that it was the wisdom of God to put a woman in the front ranks of Protestantism in Mexico, but I do say that a woman has stood firmly on ground of which a *man* would have been dispossessed, and perhaps with the loss of life." <sup>1</sup>

Miss Rankin died December 1, 1888, at Bloomington, Illinois.

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<sup>1</sup> Melinda Rankin, *Twenty Years Among the Mexicans*, Ibid, Texas, 1850.

## REV. J. D. SHARP, M.D.



REV. Joseph D. Sharp was born in Rutherford County, Tennessee, October 10, 1810. His parents were James and Isabella McKnight Sharp. In April, 1834, he was taken under the care of the Presbytery of the Western District, but in the following year he was dismissed at his own request to place himself under the care of a sister denomination. This he did because, while he felt it his duty to preach, he did not believe himself able to take the course required by his Presbytery; besides, he believed that he could be more useful and less under par elsewhere.

Dr. Sharp was a practicing physician when he came to Texas in September, 1837, and is said to have ranked among the first physicians of his time in Texas. On entering the sick chamber, he did not leave his religion behind, but believed in and practiced the power of prayer to save the sick.

He took part in the organization of the first Presbyterian church organized in Texas, and was ordained an elder in the same June 2, 1838. But the call to the ministry weighed heavily upon his heart, and in the fall of 1844, he appeared before the Presbytery of Brazos and asked to be licensed, as an extraordinary case. After mature deliberation the Presbytery granted his request, and he became the first licentiate of the Presbytery. But Dr. Sharp labored under the disadvantage of having to support his family, and could not confine himself to the trial of his gifts. As a consequence, he was not ordained until January, 1851, by the Presbytery of Eastern Texas.

During the Civil War Dr. Sharp acted as chaplain for a time to the 18th Texas Regiment.

His first wife was Miss Martha McLeary, who lived a few years; his second wife, Mrs. Martha A. Porter, by whom he had seven children. Upon her death he married again.

He passed away on October 13, 1887.

## JOEL T. CASE



JOEL TITUS CASE, soldier of fortune and pioneer minister, was born at Austinburg, Ohio, on June 30, 1802, but moved with his parents to Burton, Ohio, about 1820. Young Case entered Burton Academy, where he was first a student and then a teacher from 1821 to 1826. After leaving the Academy he entered the Sophomore class at Yale College, and was graduated in 1828 with the degree of A. B. (In 1854 an M. A. was conferred upon him.) He then went to Cincinnati to study theology. While there he married the niece of Bishop McIlvane, but later separated from her.

For a time his movements are uncertain. But in 1834-35 he was editor of a paper in Mobile, Alabama. On November 28, 1835, the Council of the Texans received "a letter from Joel T. Case, together with the proceedings of the citizens of Mobile in public meeting (October 22, 1835) expressive of their sympathy for the people of Texas." This communication was referred to the committee of military affairs which reported:

"The preamble and resolutions adopted at the meeting held in the City of Mobile contain information of the most important and encouraging nature to the people of Texas. In the generous spirit of a free and magnanimous people, they have been among the first to tender their aid in our struggle against misrule and military despotism. A company of men from the City of Mobile has already passed through our town armed and equipped for the field, on their march to join the volunteer army of the people of Texas, near Bexar. . . ." <sup>1</sup>

At one time or another Mr. Case was clerk on a steamboat on the Missouri River, reporter on a paper in Mobile, civil engineer in Texas, and editor of a paper in Galveston. He was at Galveston in 1840, and assisted R<sup>ev.</sup> W. L. McCalla in the organization of the University of Galveston. In the Santa Fe Expedition, which he joined as geographical journalist, Green says that he was fourth Lieutenant of Artillery. The whole expedition was captured and carried

<sup>1</sup> Proceedings of the General Council, 70, 123.



in chains to Mexico, but after three months' imprisonment Case escaped. He and his companions, after enduring innumerable hardships, finally made their way back to Texas. In 1842 he returned to Mobile to become editor of the *Advertiser*. Five years later he returned to his old home to take up anew his preparation for the ministry.

Mr. Case was licensed and ordained by the Presbytery of South Alabama in 1849; in November, 1850, he was received by the Presbytery of Brazos. In the meantime, however, he had been married to Mrs. Raymond Gaylord (née Cook) of Burton, Ohio. He was about forty-seven years of age when he entered the Texas ministry, where he spent the remainder of his life. He was installed pastor of the Victoria Church December 29, 1850, where he remained until he accepted the agency for Aranama College in 1854. The rest of his life was spent as agent, missionary, and teacher. For fourteen years he was Stated Clerk of the Presbytery of Western Texas.

Several years after the death of his second wife he was married to Mrs. John R. Shive and assisted her in the young ladies seminary at Victoria. During the Civil War the school was conducted at Clinton, where the following incident took place, as set out in an old letter written by Joel Case, which was sent on March 15, 1916, from Mrs. M. G. Peticolas to Rev. A. H. P. McCurdy:

“Clinton, DeWitt County,  
April 28th, 1865.

“Ed. Tel.—An incident occurred yesterday in my family, consisting of some twenty boarding school Misses, which I deem worthy of publicity. I mentioned at the table the appeal of your correspondent, ‘A Confederate Woman,’ to the ladies of Texas, to contribute ‘money, jewels, plate,’ etc., to aid our beloved President in paying our soldiers a moiety of their dues in specie. Breakfast over, the following instrument was drawn up among themselves.

“Clinton Female Academy,  
April 27th, 1865.

“In compliance with the call of our honored President, Jefferson Davis, for contributions from the women of the Confederacy of jewelry, plate, etc., and as

an humble, yet most hearty tribute to the value and self-sacrificing devotion of our soldiers, the undersigned agree to contribute the articles and sums affixed to our names.'

"Under this caption, in less than half an hour, the sum of sixty (60) dollars was raised, made up of bracelets, earrings, silver cups, and money. This was effected in my family. Finding the measure popular, they concluded to submit their enterprise to the entire school, not restricting the contributions to jewelry and plate, but allowing those young misses who did not happen to possess these articles to substitute specie in their place. The sum was thus increased nearly to one hundred (\$100) dollars. It is proper to add, the young ladies have now concluded to pay their entire contributions in specie, and will place this sum at once in the hands of the Chief Justice of the county. I am authorized to say to my old friend James Sorley, Esq., Confederate Depositary at Houston, that he can draw at any time on Hon. J. T. Kilgore, of DeWitt County; and the draft will be honored. Does not this simple incident show, beyond mistake, that our Confederacy, its honored Executive, and especially its gallant soldiery, have a strong hold upon the hearts of our citizens. This is a holy gush of feeling, that throbs in the bosoms of our children.

"Respectfully and Fraternaly yours,  
JOEL T. CASE." <sup>2</sup>

Mr. Case departed this life June 10, 1868, and his remains rest at Victoria, not far from the resting place of Stephen F. Cocke and Josephus Johnson.

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<sup>2</sup> *Tri-Weekly Telegraph*, May 10, 1865.

## REV. JAMES WESTON MILLER, D.D.



HE Rev. Dr. James Weston Miller was born in Erie County, Pennsylvania, November 15, 1815, the eldest of nine children born to Jeremiah and Elizabeth Weston Miller. More than one hundred of his ancestors fought in colonial wars and six were officers in the Revolution. His parents were members of the Methodist Church.

His formal education began in the old log schoolhouses of Erie County, and his studying was done by the blaze of a pine knot. Later he entered Waterford Academy six miles from his home, walking to and fro for some years. In 1835 he finished the Academy course, winning the scholarship of two years' free tuition at Jefferson College. Without funds at the end of his sophomore year, he returned to Waterford Academy for a year as Principal, but he soon returned to Jefferson and was graduated in the class of 1840 with first honors in a class of forty-two.

The next year he assisted Rev. Dr. Matthew Brown, President of Jefferson College. In the fall of 1841 he accepted the principalship of the Grove Academy at Steubenville, Ohio, for one year, where he met Dr. Charles Beatty, President of Steubenville Female Seminary. Tradition says that they made a compact to come to Texas, but Providence ordered otherwise. Beatty remained to continue his noble work for education in Ohio and Pennsylvania. Both of Dr. Miller's wives were students of Dr. Beatty's school.

After one year at Grove's Academy, Mr. Miller entered the Presbyterian Theological Seminary at Allegheny, Pennsylvania, to prepare for the ministry. He was graduated in 1843, was licensed by the Presbytery of Washington, April, 1843, and ordained by the Presbytery of Steubenville, October, 1844. Soon afterwards he left for Texas to begin his work as a foreign missionary.<sup>1</sup>

<sup>1</sup> *Southwestern Historical Quarterly*, XIX, 159.

He landed in Houston December 22, 1844, from the Steamer Colonel Wood. In his diary, under date of December 30, 1844, he thus described Houston:

"I pen a few statistics, for after reference, respecting this prospective scene of my labors, in the ministry. The Presbyterian Church has thirteen members; place much altered, in regard to religion. People always ready to attend preaching, always attentive, respectful, polite, kind, and confiding whenever met. Thick forests are in the neighborhood. The howling of the wolf is often heard. The Methodist and Episcopal Churches each number thirty whites, and the Methodist Church has about thirty colored members. The place looks old, houses generally unpainted and as if built in a hurry and soon to be left. In this respect, however, improving. Weeds seem to have overrun the whole town during the last summer. Business improving. Navigation to Galveston much impeded by northers and little water in the Bayou. Weather very dry and rather cold, usually. Am boarding at Dr. Cone's."

His movements are indicated by this notation: "Left July 1, 1845, for the North, gone eight months and collected \$1344.00 for the church on this trip." By 1847 the Houston Church felt justified in calling a pastor. Presbytery adjourned to meet in Houston. Thus on November 21, 1847, Mr. Miller was installed the first pastor of a Presbyterian church in Texas. Houston in those days was not a healthful place, and the faithful pastor was often too sick to attend to his duties so that, after two and one-half years, the pastoral relation was dissolved, on the joint request of pastor and people.

Mr. Miller then moved to Gay Hill, in Washington County, where he became the pastor of Mount Prospect Church. He continued as pastor of this church until his death, thirty-eight years later. At different times he served as stated supply of other churches. He served Washington from March, 1851, to 1876; Galatia, from 1877 to 1880; Round Top, Brenham, and Chapel Hill from time to time, as opportunity afforded.

In addition to being pastor of Prospect Church and supply of other churches, Mr. Miller took a most active part in the furtherance of education. As early as 1845 he was a

member of that Presbytery which resolved itself into a committee of the whole, at Victoria, and went up the Guadalupe in search of a location for what was to be called "The College of the West."

In June, 1849, Presbytery decided to seek for a more central location. Mr. Miller was associated with Baker and Blair in selecting the location. It was within the bounds of Prospect Church that Presbytery held a special session for consummating the organization of the College. The report of the committee recommending Huntsville was adopted, and Miller was made chairman of the committee to secure the passage of the Charter by the Legislature. He was one of the original Board of Trustees and continued a member during the dark days of its trials. He was twice elected to the Presidency of the College, but declined on account of his labors in the education of girls in Live Oak Seminary.

About the same time (1850) that Hugh Wilson moved to String Prairie, Burleson County, Mr. Miller took up his work in Prospect Church. Hugh Wilson had labored, preaching and teaching, from 1840 to 1850, to the people of that vicinity and section. So, when Mr. Miller came, it is not surprising that the people hailed his coming with delight. But while his plans were taking shape his first wife, Elizabeth McKennan, died. He did not complete his plans until he had returned East to wed Elizabeth Scott Stuart, his first wife's cousin, October 13, 1852.

On his return to Texas, the bride and groom were accompanied by the bride's younger sister, Miss Rebecca Kilgore Stuart. With her assistance Dr. Miller then put into operation his plan for a young ladies' school. (The history of his activities in this school have been presented more fully in the chapter on Texas Presbyterian College.) This was the enterprise which claimed the vigor of his best years.

Dr. Miller had overtaxed his power of endurance while a student in college, consequently he was never very strong. He took much interest in his farm, raising fine peaches, plums, and grapes which he did not hesitate to place in

friendly rivalry with the products of his neighbors. He loved also to fish and hunt on the Yegua. Many a sermon was prepared while the minister reclined on the bank of what the neighbors called "Miller's Hole." Late in the day he would return with a sermon in his mind and a fish or two on his saddle. He was fond, too, of hunting deer, but would have no part in the unsportsmanlike "hunting with dogs."

During slavery he was accustomed to preach to the negroes, going from one "quarter" to another where negroes would gather from surrounding farms to hear him Sunday afternoon. After the slaves were freed, he not only continued to preach, when it was considered unpatriotic to do so, but he often supplied them with locations for their churches, schools, and graveyards.

In 1873 Austin College bestowed the degree of Doctor of Divinity upon Mr. Miller. He was twice Moderator of the Synod of Texas, and was chosen to preach the twenty-fifth anniversary sermon of Synod. He was a presbyter, wise in counsel, seldom speaking until all had finished. Then in a few, well-chosen words, he would give clear and just expression to the question under debate.

The Presbytery of Brazos said of him, "As a man, Brother Miller was just and upright; in his family and among his friends, genial and very companionable and very much loved and respected. As a Christian he was decided and exemplary in all his walks of life; as a minister and pastor, he was wise in counsel, tender and sympathetic in his intercourse with his people; as a preacher, he was earnest and practical. The doctrine of grace was the constant staple of his preaching. In this doctrine he trusted and died (April 29, 1888) in the assured hope of salvation by grace."

## STEPHEN F. COCKE



STEPHEN FREDERICK COCKE was born in Springfield, Kentucky, January 1, 1810. His early education was in Centre College.

He first attended Union Theological Seminary, Virginia, but was graduated from Princeton Seminary in 1832. He was licensed by the West Hanover Presbytery on October 22, 1832, and ordained two years later by the same Presbytery. For two years he was pastor of Bethany Church in Virginia; and at Fincastle until 1844, when he went to Little Rock, Arkansas. In the latter part of the year 1846, he appeared in Texas as the supply of Victoria Church. From there he moved to Port Lavaca, where he organized a church in 1854, also one at Green Lake. In this latter place he made his home and there he remained until his death, at the age of forty-six years.

Mr. Cocke was a man of unswerving conviction when principles were concerned, but also a man of wonderful tact in adapting himself to circumstances. When he first went to Port Lavaca, there were few houses and no church building or vacant store. The first Saturday afternoon after his arrival he was seated on the veranda of the hotel where he and his family were boarding. Upon introducing himself as a Presbyterian minister and expressing a desire to preach on the following Sabbath, if a suitable place could be found, the keeper of the bar-room who was present offered his resort. To this offer Mr. Cocke replied, "Thank you, Sir, I accept your offer so kindly made, and shall preach there tomorrow morning." The saloon keeper thoughtfully tacked curtains over the bar and bottles, so that on the morrow when the people came, the saloon was converted into a suitable place for prayer, comfortably filled with the people of the town. It was just such open-hearted work as this which caused an Irish Paddy to say on a certain occasion, "Mr. Cocke has done more for Western Texas than any other ten men in it."

Mr. Cocke is said to have been a good and effectual preacher, much devoted to his work, but his health gave way to such a degree that his physicians forbade his preaching. His Presbytery appointed him to the agency of Arana-ma College, and so efficient were his labors that the College is said to have prospered financially during his life. Two of his daughters married; the one, Rev. J. M. Cochran, and the other, Rev. W. L. Kennedy, both of whom have been long and favorably known throughout the Synod of Texas. His other daughter married a prominent lawyer, D. C. Proctor. His son, Frederick, gave his life for the Confederacy. His body rests in the cemetery at Victoria.<sup>1</sup>

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<sup>1</sup> Mrs. Ella Cocke Cochran to W. S. Red, May 8, 1912.



## P. W. WARRENER



HENUEL W. WARRENER was born in Canandaigua, New York, March 17, 1798. His general education was received at Hamilton College, and his theological training at Andover Seminary, from which schools he was graduated in 1826 and in 1829, respectively. About five days after leaving the Seminary, he married Miss Appia G. Gerrish, a true helpmeet, who did much to promote the cause of religion and Presbyterianism in Eastern Texas.

The first years of his life were spent in Michigan, where he organized many Presbyterian churches. On December 25, 1840, he accepted a commission from the American Home Missionary Society to labor for twelve months in Jasper, Sabine, and San Augustine Counties, Texas. He spent the remainder of his life in the eastern part of the state. Although he participated in the organization of a Presbytery of Eastern Texas in 1843, his name does not appear upon the records of the Presbytery of Brazos until the year 1850. In November of that year the following Minute was recorded:

“Whereas, Rev. P. W. Warrener is now present, as a candidate for membership, and his letter of dismissal by the Presbytery of St. Joseph, Michigan, has been lost through no fault of his, after it had been placed in the hands of two members of this body, and, whereas he is a minister tried and known for ten years. Then, resolved, that Presbytery proceed to examine him upon his views of theology. This examination being found satisfactory he was received as a member.”

We have not been able to find much information concerning his labors, but it is well known that he served the San Augustine church from 1844 to 1848 and occasionally thereafter. From 1848 he acted as agent for the American Bible Society until he was incapacitated for active work by a stroke of paralysis. Notwithstanding this affliction he lived to a good old age, being in his eighty-first year when he died.

In his earlier days, he was a forcible preacher and his social nature made him a delightful companion. His crowning glory was his eminent piety. He was one of the three ministers and two elders who were constituted the Presbytery of Eastern Texas in 1851, and he was its first Moderator.

## REV. JOHN MAY BECTON



HE Rev. John May Becton was born in Craven County, North Carolina, January 9, 1806. His father moved to Rutherford County, Tennessee, when John was a little over a year old. His education was obtained chiefly at Beeble Hill Academy on Stone River, then under the principalship of Samuel P. Black.

On January 18, 1827, he was married to Eleanor Emeline Sharpe. Five years later he moved to Gibson County, and began life as a farmer. At a Methodist camp meeting held at Clement's Camp Ground in July, 1832, he came under conviction; the following year he united with the Presbyterian Church at Shiloh, and two years later was taken under the care of the Presbytery of the Western District, in session at Trenton, by which Presbytery he was licensed to preach after he had studied divinity assiduously for three years and had taken the required examinations. His ordination took place in April, 1840, at Mt. Carmel, the church organized by Hugh Wilson.

In the fall of that year he visited Texas and was so pleased that he returned with his family the following year and settled at San Augustine, where he commenced to teach and preach. Editor Cranfield of the *Red-Lander*, said: "Mr. Becton came to us recommended by many persons. Many of our citizens have expressed themselves as highly gratified with his performances at the sacred desk; and, as an acquisition to our society, his permanent location in our city will be hailed with pleasure."

In 1843 Revs. Marcus A. Montrose of Scotland, P. W. Warrener of Michigan, and J. M. Becton organized a Presbytery of Eastern Texas. This Presbytery had a very brief existence, for in November of the following year, Mr. Becton applied for admission to the Presbytery of Brazos and was received by virtue of his membership in the Presbytery of the Western District. When he first appeared in the

Presbytery of Brazos, he brought a memorial from citizens at Nacogdoches, looking to the establishment of a University under the control of the Presbytery of Brazos.

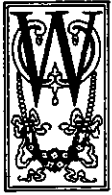
Mr. Becton labored hard for the spread of the Gospel and the advancement of the Redeemer's Kingdom, and thought nothing of swimming a stream to attend Presbytery or meet his appointment. "His efforts were untiring that sinners might be brought to a knowledge of the truth, and he seemed to live but for the glory of God and the happiness of man." He was, however, tied, as it were, with a stakerope, for he was compelled to teach that he might preach, as did the other Presbyterian ministers in the early forties. It is not surprising that his righteous soul was vexed overmuch on seeing the fields white for the harvest and no reapers available. In November, 1847, not being able to attend Presbytery, he addressed a letter to his brethren begging for help for the wide territory between the Trinity and the Sabine. The best that the Presbytery could do was to resolve, "That his letter together with a special request for laborers to be sent into that field be sent to the Committee at Louisville." But it was almost two years before he himself was commissioned with the promise of a meagre stipend. In writing of himself, Mr. Becton says: "In that year, 1849, I received from the Board a commission to operate as one of their missionaries. On receiving this commission, I left off teaching, and have since devoted my entire time and attention to pastoral duties. . . . I have charge of five churches and preach at eight other missionary stations monthly. Some of them are one hundred miles asunder. I am unable to bear up under such labor and anxiety of mind. What am I do to? Those churches I have organized; those children I have baptised! Shall I leave them without anyone to lead them into the pastures of God's love? Besides, there are now three churches in our bounds destitute; and another neighborhood expect to erect a house of worship this season, and wish to be organized into a church." <sup>1</sup>

<sup>1</sup> *Presbyterian Herald*, May 27, 1852; April 7, 1853.

Some estimate of his work as a minister can be formed from the list of churches which were organized by him: Douglas, called Emaus, 1844; Henderson, 1845; Rusk, 1849; Larissa, 1849; Palestine, assisted by Dr. Baker, 1850; New Danville, 1851; Church Hill, 1852; Mount Bethel and Gum Springs.

Mr. Becton and Revs. P. W. Warrenner and W. H. Singleary were set apart in 1851 in founding the Presbytery of Eastern Texas. What the Rev. Hugh Wilson was to the territory between the Colorado and Trinity Rivers and the Rev. W. C. Blair to the territory west of the Colorado, the Rev. J. M. Becton became to the territory between the Trinity and the Sabine. He died a triumphant death at Gum Springs, July 14, 1853, and his body rests in the cemetery at New Danville, where it was interred with Masonic honors. In making note of his death, his Presbytery said: "That we, with the churches where he was known, with whom he labored with untiring zeal, with his numerous friends generally and with his relatives especially, do greatly mourn the loss of our departed brother; and this we do more particularly because the loss is an irreparable one, none of us can fill up the breach made in our midst by his departure. He was the Nestor of the Presbytery of Eastern Texas, and having fought a good fight, he shall wear the crown of righteousness which the Lord, the Righteous Judge, has awarded him."

## WILLIAM M. BAKER, D.D.



WILLIAM M. BAKER was born in Washington, D. C., on June 6, 1825, the son of Dr. Daniel Baker. He was graduated from Princeton College in 1846, attended Princeton Seminary 1847-48, and was ordained as an evangelist by the Presbytery of Little Rock, Arkansas, on April 22, 1849. For a short time he supplied the Batesville Church, and also preached awhile in Galveston, but he soon went to Austin, where on May 26, 1850, he reorganized the First Presbyterian Church, which had been organized by Rev. W. Y. Allen in October of 1839. The Synod of Texas held its first meeting in Austin the following year, at which time the Presbytery of Brazos installed Mr. Baker at pastor of the church. His father delivered the charge to the pastor, and Rev. J. W. Miller the charge to the people.

This pastorate continued for fifteen years, including the period of the War between the States. Since Mr. Baker was a Union man, his position caused him to have some trying experiences. After the close of the War he went to the North and became pastor of churches in Zanesville, Ohio (1866-72); Newburyport, Massachusetts (1872-74); Boston Fourth Church (1874-76). From 1877 to 1881 he lived in Boston and was occupied chiefly in authorship. In 1881 he became pastor of South Church, at Philadelphia, but during those two years he suffered much in health. He finally returned to Boston and died there on August 20, 1883.

One of Dr. Baker's elders, who assisted in the formation of the Southern Church, says: "Both churches in Austin are debtors to his earnest, active, zealous labors in behalf of the gospel down to the day he transferred his ministry to another field."

Although Dr. Baker was a minister of no ordinary attainments, he will be longest remembered as an author. His last and perhaps his best work was "Ten Theophanies."

He lived the first forty years of his life in the South, except when he was a student at Princeton, and his first novels were based on his experiences in the South, chiefly

in Texas. "The New Timothy" is a realistic account of his own experiences in Texas. "The Virginians in Texas" has similar characteristics. In "Carter Quartermen," he is believed to have written a better history of his noted father than is contained in his "Life of Daniel Baker." In "Inside: A Chronicle of Secession," written during the War, he depicts his own experiences while in Austin. "Colonel Dunwoddie," and "A Year Worth Living," are also descriptive of southern experiences. Other and later novels drew upon his experiences in the North, among them being "His Majesty Myself," a description of his personal experiences while at Princeton and studies in the social and religious conditions in that section. He wrote twelve novels in all. (For an article on "Church Planting in Texas," see *Catholic Presbyterian*, I, 282.)

Dr. Baker reveals in his writings how the doctrines of grace had gripped his personality. This fact prepared him for grappling with the problems of God's providence with a strong faith and yet with such a sympathetic nature as to be responsive to the teachings of the divine will. He was singularly effective in breathing into his writings his own personal experiences. His "Life of Daniel Baker" has been of lasting benefit to the South and especially to Texas.

He was buried in Austin by the side of his illustrious father.

## RULING ELDER JAMES BURKE, SR.

## THE SUNDAY SCHOOL MAN



**M**NCLE Jimmie Burke, as he was affectionately called, was born on December 5, 1805, in Edgefield District, South Carolina. His family early moved to Tennessee, where young Burke grew to manhood. On reaching maturity, he went to Natchez, Mississippi, and engaged in merchandising.

He took an early interest in religious matters and, in 1834, he was a member of the Synod of Mississippi and South Alabama. The year following, he was a member of the first session of the Synod of Mississippi. But in 1837 the Presbyterian Church divided into Old School and New School, and Mr. Burke sided with the New School. The same year he entered Texas by way of San Augustine. That autumn he took part in the organization of the first Presbytery in the Republic of Texas, that of the Cumberland Church. The Ruling Elder appointed for this duty having been assassinated by Indians on his way to the meeting, the three Cumberland ministers laid hands on Mr. Burke. They first invited him to a seat as a corresponding member and then appointed him on a committee with Amos Roark "to draft rules for the house." The following July the two "were appointed general travelling agents for the Home Missionary Society" of the Texas Presbytery.

Mr. Burke went to Houston, where he became Assistant Clerk of the House of Representatives, during the first session of the Second Congress. The Rev. W. Y. Allen, who arrived in Houston March 31, 1838, is authority for the statement that, "Part of the time during that session, James Burke edited a small daily, duodecimo in size, reporting the doings of Congress. It was printed at the then new office of Major Whiting. This was the first daily ever started in Texas. The paternity of the daily press in Texas is due to James Burke." By March 31, 1839, Mr. Allen felt justified in organizing the eleven Presbyterians in Houston into a church, and James Burke was unanimously elected Ruling Elder.



In November, 1839, The Texas National Bible Society was organized in Houston. David G. Burnet was President, Rev. W. Y. Allen Corresponding Secretary, and James Burke Recording Secretary. The next year Burke became Corresponding Secretary. He held this office for several years, and much of the early work done by the Society in Texas was due to his efforts.

After a few months in Houston, Mr. Burke concluded to go to the new capital at Austin even before Congress assembled there. He purchased a lot, threw up a shack and published a card as follows: "James Burke and Co., Dealers in Scrip, Land Agent and General Agent for the Transaction of Business with the Government." We have no means of knowing how much business he transacted; but we do know that he figured in four events that were worth while.

As the time drew near for Congress to assemble, the citizenship selected James Burke to act as President of the reception committee and toastmaster of the feast that was spread by Mrs. Richard Bullock, in honor of the occasion. Shortly after he figured in the organization of the First Presbyterian Church of Austin. It was composed of six members and Richard Bullock and James Burke were elected Ruling Elders. Then, on the fifth of November, James Burke was the prime mover in the organization of the Lyceum. And, on the 22nd of December, he took part in the first annual meeting of the Texas National Bible Society when the two Presbyterian Elders, Bullock and Burke, assisted in raising \$360.00 for the cause.

For some reason, Mr. Burke sold out in Austin and returned through Houston to Galveston, where he endeavored to resurrect the *Daily Advertiser*. Failing in this, he heard the call of the wild and became a private in Company B of the Santa Fe Expedition which turned out so disastrously.

We next find him in Brazoria, where on August 3, 1843, he was married to his second wife, Mrs. Catharine B. Dart, by whom he had one son, who died while still young. By his first wife he had two sons, George P. and James Burke, Jr.

In 1844 Mr. Burke was made a member of the Board of Health of Houston; and, in 1851, as Chairman of a Committee of Sons of Temperance, he issued health bulletins. In those days it was no easy task to deal justly with the business interests of Houston and not betray the confidence of the general public, in view of the recurring epidemics of yellow fever.

By 1847 Mr. Burke had evinced an interest in the Texas Literary Institute, an early effort to gather together and concentrate into one channel the popular interest in favor of public education in Texas. He was unanimously chosen corresponding secretary. For a number of years he took much interest in introducing desirable school textbooks into Texas. But that which drew out his powers and became the passion of his life was his work as agent of the American Sunday School Union.

When James Burke took hold of the work of the Sunday Schools, his efforts met with general approval. The Colorado Presbytery of the Cumberland Presbyterian Church said: "The thanks of this Presbytery are tendered to the Union . . . especially for having selected for their Agent an old and highly esteemed citizen of the State, Mr. James Burke, a gentleman long and favorably known to the Christian community in Texas, and one especially endeared to a number of the members of this Presbytery, and who has been connected with all the most prominent benevolent and religious efforts in Texas."<sup>1</sup>

The salary which Mr. Burke received never exceeded \$600.00 per annum, and he was required to furnish his own horse and buggy, which took about one-half of his stipend. It is true that wherever he went throughout the whole of Texas, the latch string always hung on the outside of the door of every Christian home of all denominations; and many of no denomination considered it an honor to entertain "Uncle James Burke." The editor of the *Houston Age* spoke of him as "a gentleman who had lived in Texas forty years, who had never been assailed nor had an insult of-

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<sup>1</sup> *Democratic Telegraph and Texas Register*, May 31, 1847.

fered him, and who had never carried a weapon, or felt that he needed one. His name is known throughout Texas wherever Sunday Schools exist.”<sup>2</sup>

For consecrated effort and noble endeavor for the uplifting of the whole people of Texas, at a time when public schools were a promise and many private schools inefficient, James Burke excelled them all. It occurs to the writer that if the vote could have been taken for the first citizen of Texas in the forties and fifties of the last century, that honor would have been given to James Burke, the Sunday School Man.

He departed this life in Houston on August 5, 1880.

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<sup>2</sup> *Texas Almanac*, 1881, 164.

## DAVID GOUVENEUR BURNET



DAVID BURNET'S connection with the political history of Texas is well known; his relation to her religious history is less familiar. He came of a line of Puritans descended from Thomas Burnet, who was living in New England before 1643. David's father, William, was an eminent physician and Presbyterian elder during the Revolutionary War. He established a hospital (largely at his own expense) for sick and wounded soldiers, and later by appointment of Congress, became surgeon general of the Continental army.

David was the youngest of eight children, several of whom attained positions of eminence. After completing his education, he engaged in several adventures of a philanthropic nature, going as far as South America and even spending four years among the Comanche Indians. Finally he became a citizen of Texas, but returned to his ancestral home in New Jersey to wed Miss Hannah Este, December 8, 1830.

On returning to Texas, the bride and groom established a home near Lynchburg, named "Oakland." Not long after, they opened a Sunday School, an indication of the deeply religious life of this Presbyterian home.

It was while serving as Vice President under Lamar that John A. Wharton, another Presbyterian and leader of the Revolution, passed away. Although Wharton was a member of the House and Burnet the presiding officer of the Senate, the latter was chosen to make the funeral oration, which he began by saying: "The keenest blade on the field of San Jacinto is broken; the brave, the generous, the talented John A. Wharton is no more! . . ." <sup>1</sup>

During the same term of office, Rev. Schuyler Hoes, Agent of the American Bible Society, paid a visit to Houston, then capital of the Republic. As a result, the Texas Bible Society was organized. Three Presbyterians became

<sup>1</sup> *Telegraph and Texas Register*, December, 1838; *The Texas Scrap Book*, 315.

its first officers: David G. Burnet, President; W. Y. Allen, Corresponding Secretary; and James Burke, Recording Secretary. The first anniversary of the Society was observed the following year in Austin. On that occasion Judge Burnet delivered an address of remarkable wisdom and spiritual power.<sup>2</sup>

The Rev. W. Y. Allen had organized the First Presbyterian Church of Austin in 1839. It is not certain that either Burnet or his wife were members of that organization, but the following year during a visit of Rev. A. B. Lawrence to the church, this couple presented their six-year-old boy for baptism.

It was during Mr. Burnet's tenure of the Vice Presidency that he was called upon to settle a difficulty between one of the elders in the Austin Church, Mr. Bullock, and the French Ambassador to Texas. President Lamar was out of the Republic, so when Bullock beat up a servant of the ambassador for killing one of his pigs which had been so inconsiderate as to get in the ambassador's garden, Burnet was the peacemaker who averted war with France.

After his retirement from public life, Mr. Burnet hardly had the means of sustaining life. His wife passed away in 1858. Of her, Col. A. M. Hobby writes, "She was the bright and morning star of his life which shone through every cloud with serene and steady lustre, filling his heart and home with a light and love which the vicissitudes of the world could not affect . . . the last memory of earth was associated with that beloved wife, lighting his face with a smile at the moment of death."<sup>3</sup>

After his wife's death, the Judge made his home with Galveston friends for a time, but later accepted the invitation of relatives to return to his childhood home in New Jersey. On his departure from Galveston, a letter was addressed to him by more than a hundred citizens of the place.<sup>4</sup>

<sup>2</sup> *Telegraph and Texas Register*, February 5, 1840.

<sup>3</sup> *Life and Times of David G. Burnet*, 24.

<sup>4</sup> *Brown, Indian Wars and Pioneers of Texas*, 129.

The Burnet family Bible was lost in the Galveston storm, but was recovered later, and now rests in the archives of the State University. Among its inscriptions is one in Judge Burnet's own hand, recording the death of the child who was baptized in Austin: "William Este Burnet was killed at Spanish Fort, near Mobile, on March 31, 1865. A victim of an unhappy war, and I *only* am left poor and desolate; Oh! God! Thy will be done, and give me grace to submit cheerfully to it."

David G. Burnet ended his days in New Jersey.

## FIRST TRUSTEES OF AUSTIN COLLEGE



**D**ANIEL DENNISON ATCHISON was born April 7, 1820, in Fayette County, Kentucky. Left an orphan at the age of thirteen, he was graduated from Centre College in the class of 1842. He studied law at Transylvania and Harvard, graduating at the latter in 1844. He began the practice of law in Lexington, Kentucky, but two years later settled at Galveston, where he was clerk of the Supreme Court of Texas for twelve years. He was a trustee of Austin College for eight years, and also a large contributor to the founding of Atchison Institute in Navasota. He made a profession of faith at the age of nineteen, and was an elder for many years in the First Presbyterian Church of Galveston. He died December 23, 1898, and was interred in Navasota on Christmas Day.

**ANDREW JACKSON BURKE** was born in Giles County, Tenn., October 10, 1813, and lived almost to his ninetieth birthday. He came to Texas from Mississippi in 1837. After a short stay at San Augustine, he settled at Houston for the remainder of his life, where he served both as county commissioner and mayor. He made a profession of faith in 1843 and two years later became a ruling elder. He was designated by his Presbytery as one of the charter members of the Board of Austin College, and continued in office for thirty-five years. In 1872-3 he guaranteed the salaries of two professors of the College faculty. In addition to his many services to the College and local work, he represented his Presbytery three times in the General Assembly.

**SAM HOUSTON'S** life is familiar to every Texas school boy. It is enough here to say that he was a trustee of Austin College from its founding to his death. He has been accused of being a Roman Catholic, but this is true only in the sense that every one who came to Texas before 1836 was by law a member of that Church. He had a great respect for the teachings and service of the Presbyterian Church, the church of his fathers, and at one time is said to have

applied for membership in that denomination, though later he joined the Baptist Church with his wife. He always had an abiding interest in the affairs of Austin College; and when on his dying bed, sent for Dr. McKinney, its President, to minister to him in his last moments.

JOHN HUME was born August 1, 1802, in Culpepper County, Va. He moved to Mississippi, and finally to Texas, settling near Huntsville in 1841, where he engaged in planting until gathered to his fathers in 1864. There was no more faithful attendant on the meetings of the Board of Austin College than he. A perpetual scholarship is still treasured as an heirloom by the family. True to the faith of his fathers, he was a Presbyterian.

ABNER SMITH LIPSCOMB was a South Carolinian by birth. Having received a common school education he learned law in the office of John C. Calhoun. He commenced the practice of law in Alabama, becoming a member of its Territorial Legislature. After holding several other positions of prominence in his profession, he moved to Texas in 1839, where he practiced law until appointed Secretary of State by Lamar. He was a member of the Constitutional Convention of 1845, appointed Associate Justice of the Supreme Court in 1846, elected to the same position in 1850 and again six years later. He was a member of the Presbyterian Church and the Board of Austin College.

GEORGE CLARK RED was also from South Carolina. He was educated by an Associate Reformed Presbyterian minister and took his degree in medicine at South Carolina Medical School in 1843. He came to Texas in 1845, settling at Washington, where he became an elder two years later. He served as a trustee of Austin College for six years from the time of its founding.

JAMES CARROLL SMITH was born in Middle Tennessee in 1816. At seventeen he enlisted in the Seminole War. On returning home, he engaged in merchandising, a business which he followed later in Texas, first at Houston and then at Huntsville. In 1857 the Smith brothers bought part of the Chase lands from Austin College for \$5,000. Learning



later than Mr. Sorley of Galveston would pay \$15,000 for the land they deeded it back to the College to be sold to Mr. Sorley, who gave it back to the College in 1867. In testimony of their generosity the names of these three men were associated with that of Chase in naming the professorship, and a page was dedicated to them in the Board's minute book. Later, these three men opened a cotton business in Galveston, and were widely known for honest dealing. After serving in the Civil War, Smith resumed his business, retiring to Ennis later where he was gathered to his fathers at the age of eighty-six. Mr. Smith was a member of the Presbyterian Church.

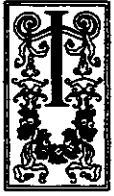
JOSEPH WADE HAMPTON first comes to notice as editor and proprietor of the *Western North Carolinian* of Salisbury, North Carolina, when he purchased the paper from Dr. Ashbell Smith in 1836. Two years later he sold the paper and was owner of a hotel at Catawba Springs for a short time. In 1841 he was editor of the *Mecklenburg Jeffersonian*. He was a resident of Huntsville when Daniel Baker went there in 1849, and made a profession of faith under Baker's preaching and was soon elected an elder of the Huntsville Church and a trustee of Austin College. The next year he was in Austin and became part owner as well as editor of the *Texas State Gazette*. He became an elder of the Austin Church upon its reorganization. He wielded a great influence in public affairs through his editorials. He passed from membership in the church militant to the church triumphant May 27, 1855.

HENDERSON YOAKUM, like Sam Houston, is so well known that it is hardly necessary to give any details of his life. After a term in the U. S. Military Academy and the army, he studied law and became prominent in the affairs of his native state of Tennessee until coming to Texas in 1845. Here he practiced law and devoted himself to literary pursuits. He was the author of Yoakum's *History of Texas*, and active in the support of literary and educational institutions. An active member of the Methodist Church, yet as

a citizen of Huntsville he became a trustee of Austin College, and was largely helpful in its early struggles. He died in the Old Capitol at Houston, in 1856.

JOHN BRANCH, M.D., and his younger brother came to Texas in 1847, settling at Huntsville. John practiced medicine while his brother, Anthony, became a lawyer, a member of the Confederate Congress, a colonel during the Civil War and later a Trustee of Austin College. Their maternal grandfather had been a lieutenant under Washington, and their paternal grandfather an ensign in the War of 1812. The first American "Branch" was a member of the Virginia House of Burgesses in 1639. John graduated from Hampden Sidney in 1840 and became a trustee of Austin College at its foundation in 1849. The brothers left no children, but the family is represented in the descendants of their sister, Mrs. Martha W. Palmer.

## OTHER PIONEERS



IN A VOLUME of this scope it is not possible to include a detailed account of every man who played a part in the early foundation of Texas Presbyterianism. One must eventually exclaim with the writer of the epistle to the Hebrews, "And what shall I say more? for time would fail me to tell of. . . ." Yet the historian is loathe to leave any name from the roll of pioneers.

Twenty Presbyterian ministers were in Texas at various times prior to the organization of Brazos Presbytery. The names of those whose biographies have not been given are: Henry Wilson (1833), D. S. Southmayd (1835), W. W. Hall (1836), Henry Reid (1836), A. H. Phillips (1837), J. M. P. Atkinson (1838), Robert Brotherton (died here 1839), John Breckenridge (1839), W. L. McCalla (1839), — Mowson (1839), A. B. Lawrence (1839), J. F. Crowe (1839), Francis Rutherford (died here 1840). In addition to these, certain outstanding laymen deserve mention: Valentine Bennett, John and William Wharton, A. J. Yates, and A. J. Burke.

Practically all the information available about most of these has already been given in the previous pages of history. However, we add some details about a few of them.

HENRY REID, according to tradition, preached the first sermon on Galveston Island as early as 1836 or the spring of 1837. This young man was licensed and ordained by the Presbytery of South Carolina, though there was some question of his doctrinal views. Perhaps it was this which led Brazos Presbytery to reply to his request to be received *in absentia* at the first meeting of the Presbytery, by sending him a copy of its principles of government and suggesting his personal appearance for examination. Apparently he did not apply again.

Mr. Reid taught school in Houston and exercised ministerial functions as opportunity provided. In the spring of

1842 "the public school of the City of Houston" was opened "under the direction and instruction of Rev. H. Reid."<sup>1</sup>

"Mr. Reid," according to Dr. Howe, "was a man of strong feeling and an original thinker, but because of his obstinate prejudices and satirical powers was a bitter controversialist." His life in Texas was very sad. Virtually excluded from Brazos Presbytery, he lost one member of his family after another until he was left alone. Following his wife's decease this sentiment was expressed by him in the paper:

"Forbear, my friends, forbear! and ask no more  
When all my cheerful airs are fled.  
Why will ye make me talk my torments o'er?  
My wife, my children, all are dead."

The lonely man returned to South Carolina in 1845 and soon gathered two independent congregations. He finally became a member of the New School Presbytery of Union, on whose obituary roll his name appeared in 1852.

J. M. P. ATKINSON, who was President of Hampden Sidney College 1856-83, did his first service as a missionary in Texas shortly after his ordination in 1838. He was the son of prominent Virginia parents, who gave four sons to the ministry—three Presbyterian ministers and one Episcopal bishop. Born in 1816, he was graduated from Hampden Sidney in 1835 and three years later from Union Theological Seminary. After his service in Texas, Dr. Atkinson shepherded the flock at Warrenton, Virginia, and later at Georgetown, D. C. He was intensely Southern in his sympathies, and in spite of his humility his mold of character would have expressed and maintained his convictions even at the stake.

Fourteen ministers were received into Brazos Presbytery before it was divided to form the Synod of Texas. Others appeared and worked for a time in Texas without any connection with the Presbytery. Those whose biographies have not been given are: I. J. Henderson (1840),

<sup>1</sup> *Morning Star*, March 19, 1842.

Marcus A. Montrose (1842), James Russell (1845), J. T. Paxton (1846), John Limber (1846), Ramon Montsalvage (1847), J. M. K. Hunter (1847), John Anderson (1849); and W. H. Singletary, L. S. Gibson, Samuel McKinney, M. W. Staples, Hamilton Scott, and Hiram Chamberlain, all in 1850. Only three or four of these require additional mention.

I. J. HENDERSON was born at Natchez, Mississippi, January 6, 1812, the son of a family long prominent in the annals of Presbyterianism in the Southwest. He was graduated from Jefferson College at the age of nineteen, and from Princeton Seminary in 1836. He was licensed and ordained by the Presbytery of Arkansas, and spent two years as a missionary in that state and in Louisiana. He arrived in Galveston in December, 1840, and reported the reorganization of the Galveston Church to Brazos Presbytery at its meeting the next spring. A quorum of Presbytery was not present, but he was received subject to the later approval of Presbytery, and given permission to serve Galveston until the next meeting.

Mr. Henderson found only sixteen Presbyterians in Galveston. No mission funds were available, so he was thrown on his own resources. Even the church building, promised to Mr. McCullough by the grateful citizenship, had not materialized. However the pastor and little flock soon erected a building which was considered a handsome edifice at the time. Some aid was received from the States. Seven years later Mr. Henderson was installed pastor of the church, but resigned in a few months to go to Jackson, Mississippi. Two years later he began an eleven year pastorate in New Orleans. Because of impaired health, in 1866 he sought a more bracing climate in Annapolis, Maryland, where he died as pastor of the church, December 8, 1875.

Mr. Henderson was married to Mrs. Mary Ann Mussina of Galveston in 1842. A man of devoted piety, a faithful, practical, and interesting preacher, his life received a fitting close in his last words: "Oh, yes. I know whom I have believed. The blood of Jesus cleanseth from all sin."

J. T. PAXTON was the first minister ordained by Brazos Presbytery. He was a native of Virginia, a graduate of Washington College, and a teacher in early life. He was ordained by Brazos Presbytery April 5, 1846, and spent the remainder of his life west of the Mississippi, serving churches at Columbia, Texas; Farmington, Missouri; Eldorado, Arkansas; Rocky Mount and Banks' Chapel, Louisiana. For a time he also served as an evangelist in East Texas. The Lord called him home in 1890.

J. M. K. HUNTER did not serve in Texas quite a year, but deserves special mention with Limber, Brotherton, Rutherford, and Scott—all of whom died in the service of the early Texas Church, before they had an opportunity to prove their ability. Limber, who served longer than any of the others, was tragically snatched away within two years of his coming to the state. The others have been mentioned elsewhere; here we note the meager facts which are known about Hunter.

Mr. Hunter was graduated from Jefferson College in 1821, but it was twenty-six years later than his name appeared as a graduate of Princeton Seminary. On June 28, 1847, he was commissioned as a missionary to Texas. He supplied for Mr. Miller in Houston, for a few weeks, and then passed on to assist Revs. Paxton, Wilson, Limber, and Fullenwider in a sacramental meeting. He also preached at Alta Mira (now Anderson) where there was a church. Until May 1848, he divided his time between Montgomery and Huntsville Churches, and then became the supply of the Columbia Church for four or five months. Dr. Baker passed that way a few days after Mr. Hunter's death in November of 1848, and wrote quite touchingly of his passing away and mentioned his fine work and splendid talents.

HIRAM CHAMBERLAIN organized the Brownsville Church and took an active part in the Rio Grande Female Institute. He was the father of the late Mrs. Henrietta King, of Kingsville. He arrived in Brownsville in January, 1850, bearing a letter of dismissal to the Presbytery of Brazos. Dr. Baker preceded him by a few weeks, but for years he held the frontier at this gateway to Mexico almost alone.

The hazards of travel prevented his attendance upon Presbytery for some years. Consequently he was received by Western Texas Presbytery without personal examination.

Dr. Chamberlain was born at Monkton, Vermont, April 2, 1797. He was graduated from Middlebury College at the age of twenty-five. After two years at Princeton Seminary, he was graduated from Andover Seminary in 1825, and immediately went to St. Louis as a missionary pastor for a year. He supplied Dardenne Church a year, later serving as representative of the American Missionary Society. He was pastor of the Boonville Church, 1828-33, and then became agent for Marion College, Missouri, while he supplied Franklin and Fayette Churches. From 1835-40 he was pastor of St. Charles Church, and then moved to St. Louis, where he was editor of the *Herald of Religious Liberty*, 1842-44. His next work was in Memphis, Tennessee (1847-49). From there he went to Brownsville, in response to an appeal written by a citizen of that place. He died there November 1, 1866.

Though born in Vermont, Dr. Chamberlain was a Confederate in sympathy, and served as chaplain during the Civil War. His Presbytery wrote of him: "Brother Chamberlain has labored long and faithfully in one of our extreme outposts and died greatly beloved, not only by the members of his own Church, but by the citizens generally. He founded and successfully sustained a literary institution in Brownsville, which he placed under the control of this Presbytery. His death was in great resignation and peace. . . ."

(No attempt has been made to include the biography of any man who came to Texas after the organization of the Synod in 1851. EDITORS.)