

of the

## MATTHEWS PAPERS

## In FIVE PARTS

These are copies of the Sources from which Mr. Jewell Matthews drew to prepare his Typescript on the Early Days in Texas of the Disciples of Christ.

One Version of that History was printed in the Christian Courier in 1936 ( April through Oct. ) These are the papers he used .

Jewell Matthews was a grandson of Dr. Mansel Matthews, became interested in preparing a history of the Movement in Texas, did much corresponding and gathering of material. Then, his untimely death brought his work to a finish before he had time to complete it and publish it.

Later, Mrs. Jewell Matthews and her daughter

learning that I was interested in writing a history of the Disciples in Texas, graciously turned over these papers to me, for the Bible College of the Bible Library. The Typescript copies are being filed and bound, and these original documents are now being micro-filmed for permanent keeping. There were 94 exposures on Roll 3; some items were added later, e.g. V 29-32.

Colby D. Hall.

They are in FIVE PARTS as follows:

- I. Some Papers concerning Collin McKinney
- II. Papers concerning the Wilenths, J.B., and his sons C.M. and J.M.
- III. Papers concerning Dr. Mansel Matthews
- IV. Biographical Sketch of Elder James S. Muse
- V. Notes on the early history of several Texas Churches
- VI. Typescript of his articles for the Courier, with some extra fractions thereof.

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P. ORIGINAL DOCUMENTS OF THE MATTHEWS PAPERS.

PART I. Some Papers concerning Collin McKinney.

1. Sketch of Collin McKinney, Typed. By J.F.D. two pages.
2. Collin McKinney by Maggie Kelly. 1/3 page
3. Copy of a print of the photograph of Collin McKinney
4. Picture of the Old Collin McKinney Home 1836 - 1936.
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15. A photograph of an early couple. Could it have been Matthews?

IV. A bound typed copy of "Biographical Sketch of Elder James Sandford Muse 10 pages, accompanied by two letters from James M. Muse and one from Morgan Muse.

V. See page 2.

V. NOTES ON THE EARLY HISTORY OF SEVERAL TEXAS CHURCHES.

1. CLARKEVILLE. By Charles Swain 3 pages script
2. Elgin Typed. three pages
3. Grand Saline script 2 pp.
4. Greenville, typed, two pages legal J.G. Matthews.
5. San Augustins on re Dr. Wm. Duffee. Appear to be copied from the Millennial Harbinger reports.
6. Lucy Jane Dabney, script, script, two sheets concerning some Dabneys
7. From Annie E. Brandt, San Angelo, about E.W. Dabney et al. Two pages typed
8. Aaron Newman: Copy from an old religious paper. 1 p. typed
9. Denton, John B. Two pages typed
10. Holland, Typed notes on, by T.B. Lewis
11. Lancaster: Three page letter from Geo C. Rawlin, script. Five pages script from Miss Lula Lavender. Clipping from a newspaper Lancaster Herald 7-9-36
12. Marble Falls Three pages script by Mrs. Don Briddges.
13. Maude: one page script by W.J. Rachel
14. Ladonia: Recollections of S.J. McFarland, 5 pp typed
15. Three pages script on McKinney church
16. Biographical and Historical records by R.C. Horn and Randolph Clark. One page typed
17. McKinney. Sketch of J.B. Faulkner by Mrs. Tom Piggins, McKinney
18. Paris: One page typed
19. Parker County eleven sheets of script copied from Sketch of Parker County by S.H. Smythe pp 65 - - etc.
20. San Marcos and neighbors: Letter and sketch from Hugh B. Warner, pastor in re San Marcos; . . . Script note about Martindale; two pages of script about Buda
21. Sherman. Nine pages typed, about Sherman, by W.H. Lucas
22. Smithville: One page typed about Smithville, By I.N. Jett
23. Lockhart: Script, notes on Lockhart
24. Texarkana: nine pages typed By Mrs. E Hackler, with letter of transmissal
25. Valley Mills: 12 pages script
26. Van Alstyne. One worn sheet typed. History by A.J. Bush published in Van Alstune Leader in 1896, copied typed. Momo: Liberty, Mantua and Van Alstyne
27. WACO: Three pages typed; Mem in re Waco Christian Church.
28. Wimberly: Two pages script.

## Collin McKinney.

The sketch of the life of Collin McKinney given below, is republished at the request of the members of the families of his descendants. It was first published in 1900, and the request that it be given again is the result of a desire of the relatives and friends of the McKinney family to have it in a form in which it can be kept.

The following article in regard to Collin McKinney's Pioneer life was written by an unknown author which was found among some old papers.

Much of interest in our colonial days reaches to the name of this worthy pioneer. Collin McKinney was a native of New Jersey, born April 17, 1776. The name is of Scotch extraction.

Three brother boarded a vessel that sailed for America, and they settled in New Jersey about the middle of the 18th Century. His father, Daniel McKinney, was one of the daring men who participated in the tea episode at Boston, and a leading spirit of the revolution. His mother's name was Mattie Blatchie a noble daughter of that trying period.

While yet a mere youth, in 1780 Young Collin removed with his parents to the extreme and greatly exposed frontier of Kentucky, settling near Crab Orchard, at a place locally known as McKinney Station.

There at different posts along the border confines of that "dark and bloody ground" Collin McKinney continued to reside, battling with the Indians and experiencing all of the vicissitudes incident to the reclaiming of the wilderness, till about 1823-24 when he removed from Elkton for the far Southwest, halting near the present city of Texarkana on Sept. 15, 1824. He afterwards located in Hickman's Prairie, on Red River, then in Miller County, Arkansas - now Bowie County Texas, - in 1831, and there continued to reside until 1846, when he again moved Southwest, settling in what is now Collin County. There he continued to reside, an honored and useful citizen, till his death occurred, Sept. 8, 1861. His ashes rest at Van Alstyne.

During his long residence in Texas, Collin McKinney ever bore a prominent part in the political affairs, and public welfare of his country. He was a member of the Provisional Government of 1835, which preceded the declaration of Independence March 2, 1835 - and gave his youngest son into the service of that government on the 15th. of Dec., 1835. He was the oldest member, being 79 years of age, of the consultation that declared the independence of Texas, and as such signed the declaration of independence, helped to frame the constitution, and represented Red River County in the four congresses of the Republic. At this time Red River County embraced most of the territory now known as North Texas. Representative McKinney insisted that the several new counties should be laid out, as near as possible, in areas of thirty miles square. A glance of the tiers of northern counties on our state maps will show that he succeeded in his efforts, and at least, reveal the beauties if not the wisdom of his idea.

Although virtually retired from active participation in public affairs, during his last years, McKinney's opinion and counsel were often sought and widely circulated. He ably and eloquently opposed Sam Houston and his colleagues in their efforts to citizenize the Cherokee Indians of East Texas.

Like many of our pioneers, Mr. McKinney's education was limited - "six months in school when a mere boy" - but his native intellect and common sense made up for the lack of tuition, and he learned many things that many others of far better advantages never acquired.

He held the position of magistrate from about 1805 to 36, showing an all of this thorough acquaintance with law and the duties of his office. But it is said that he always advised and often effected a friendly compromise rather than a legal proceeding.

Generous to a fault, we are told that he was never known to turn away anyone who applied to him for the necessaries of life, if he had, or could obtain, what was wanted whether the person had money or not. "e was truly a pioneer of the "old time type."

Religiously McKinney was in early life a "Bre-Kill Baptist" but became quite liberal in his views finally coming with the Stone or Schismatic wing of the Christian Church and died in that faith.

Collin McKinney was twice married; first to Miss Amy Moore of Lincoln County, Ky, Feb. 13, 1793. Of this union four children were born, two of them, Asley and Polly, lived to man and womanhood. His wife died May 6, 1804. His second wife was Miss Betsy Coleman of Todd Co., Ky. whom he wed April 14, 1805. Of this union, three were born, William C., Amy and Margarite who were twins, Annie, Eliza, and Scott. Eliza and Scott are the oldest living (1900) representatives of the family. They both reside near Van Alystine, Texas.

In person, Collin McKinney was of venerable and commanding appearance; weighed about 165 pounds and stood full six feet, with full chest and well developed muscles, a high forehead, aquiline nose, small keen dark eyes, thin lips, a pleasant well-rounded face always clean shaven.

Reflecting it might be noted that Collin McKinney was a citizen of eight different governments, during his life time. Born a subject of George III. Afterwards a citizen of the Colonial government of N.J.. Then of the United States. After this a citizen of Mexico; then of the Provisional Government of Texas till independence was declared, then of the republic of Texas. Again a citizen of the United States (when Texas was admitted into the Union), and died a citizen of the Southern Confederacy- Texas having seceded before his death.

The county of Collin and its capital city appropriately perpetuate the full name of this noble pioneer.

J.P.D.

Collin McKinney

Maggie Kelly

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# MCKINNEY COLLIN TEXAS COUNTY



◆ ◆ One of the most Highly Productive  
Agricultural Counties in the United States

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J.F.D.

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1804  
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17-12  
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1-4  
MCKINNEY COLLIN  
TEXAS COUNTY



◆ ◆ One of the most Highly Productive  
Agricultural Counties in the United States

*Collin McKinney & Co. 1836*

McKinney business men, who spend much of their spare time at this popular resort.

Three modern picture shows, showing the most modern pictures, are open to the public each day and night of the week.

### EDUCATION

One institution to which the entire citizenship can point with much pride is the McKinney Public School System which has been provided for the education of the youth of our City and community. With a Senior High, Junior High, four Ward schools and a Negro school, McKinney is adequately equipped to house the 2,393 pupils now enrolled.

Three years ago, the School Board erected one of the finest High School Football Stadiums in the State at a cost of approximately \$9,000. During the current year a beautiful brick Ward School has been erected at a cost of \$30,000.00, a modern brick Gymnasium completed at a cost of \$45,000.00 and the High School building refinished on the interior. These improvements during the past few years have been made possible by our local banks and business men and without any addition to the taxes of our City. The total property valuation of our Public School System is approximately \$400,000.00. There are 76 teachers, 7 Principals and the City School Superintendent, with a total of 89 people employed in our school system and an annual maintenance budget of \$103,000.00.

The McKinney Public School System ranks 8th in the number of credits in the State in affiliation with the State Department of Education, exceeded only by seven of the highest ranking cities in the State in population. It is also a member of the Southern Association of Colleges. The above ranking is obtained through the teaching of the following subjects with the amount of credit allowed in each subject: English 4; Ancient History 1; Modern History 1; English History 1; American History 1; Civics 1; Economics  $\frac{1}{2}$ ; Algebra 2; Plane Geometry 1; Solid Geometry  $\frac{1}{2}$ ; Trigonometry  $\frac{1}{2}$ ; Latin 4; French 2; Spanish 4; General Science 1; Physical Geography  $\frac{1}{2}$ ; Biology 1; Zoology 1; Botany 1; Physiology  $\frac{1}{2}$ ; Chemistry 1; Physics 1; Vocational Agriculture 4; Home Economics 3; Mechanical Drawing  $1\frac{1}{2}$ ; Shop and Woodwork  $1\frac{1}{2}$ ; Bookkeeping 1; Stenography 2; Typing  $\frac{1}{2}$ ; Commercial Arithmetic  $\frac{1}{2}$ ; Commercial Law  $\frac{1}{2}$ ; Public Speaking  $\frac{1}{2}$ ; Band 2; Choral 1.

### COLLIN COUNTY

Collin County of which McKinney is the County Seat, located wholly in the famous "black land belt" of Texas, is one of the most highly productive agricultural counties in the United States. For nearly a century some of its farmland has been in cultivation without the use of commercial fertilizer. The soil, climate, temperature, altitude, location and rainfall are ideal for intensive crop rotation and diversification. It is not unusual to see cotton and crystal wax White or Yellow Bermuda onions growing at the same time in the same field—the onions planted in February and harvested in June and the cotton planted between the onion rows in April and harvested in October and



TYPICAL PASTURE SCENE



DAVE CHRISTIE FARM BEEF CATTLE



W. A. DECKARD HEREFORD CATTLE FARM



COLLINSBROOK FARM "SHORTHORN" REGISTERED CATTLE HERD

This " Copy of a print of the photo graph of Collin McKinney"  
must refer to the reprint in the McKinney Weekly ~~xxxxxxx~~  
Democrat ( No I 5 ). I do not recall any better picture of  
him and this was not sufficiently clear to reprint  
in Texas Disciples. CDH 7-31-53.

I 7  
Collin McKinney.

"When George W. Campbell resigned his seat in the United States from Tennessee to accept the appointment of Minister to Russia, he left McKinney in charge of his vast estate, which he managed successfully from 1818 to 1821."

Established a trading post in Tennessee shortly afterward, not congenial to his nature, returned to Kentucky then to Arkansas and settled near the present town of Texarkana in 1824, Arkansas. Became a friend of Richard Ellis. 31 to Hickman's Prairie.

When convention called to meet at Washington, elected as delegate over his opponent two to one. Committee to draft declaration of Independence.

Member of the first and second Congresses. Collin County and McKinney

Represented Collin county two terms in State Legislature after which he retired to private life.

Gov. J.W. Throckmorton in an address at McKinney in 1875:

"There was no man of that group of patriots who met at Old Washington who was more loyal to his Country and the principles for which it fought than Collin McKinney."

Biography of C. M. Wilburt.

Callis McKinney Wilburt, known to the brotherhood as C. M. Wilburt, was born to Joseph Bruce Wilburt and Nancy Fergusan Wilburt, January 2 - 1848, at McKinney, Texas.

He spent his boyhood days at the old homestead two miles north of McKinney, receiving his early education from a private school in McKinney, Texas. He obeyed the gospel at an early age and began his ministerial work at the age of nineteen years.

In 1868 he began his four year study at Lexington University.

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graduating under the teaching of Bro. W. H. Garvey. During this course of study he made a special study of the Spanish language, because of his desire to become a missionary to the Republic of Mexico.

His first preaching was done in Texas, later extending into Kentucky and Tenn., and still later covering the entire U.S.A. becoming one of our most outstanding ministers and educators of the brotherhood.

While conducting a series of meetings at Lebanon, Tenn., he met and loved Mary Griffith Rutherford, daughter of Griffith Rutherford and Irene Lambeth Rutherford, to whom he was married August 12 - 1873, the

the ceremony being performed by Tolbert Fanning. To this marriage was born six children two boys and four girls, all lived, to be married and all becoming members of the Church of Christ early in life.

Immediately after his marriage he returned to his home at Mt. Kinney, Texas, where he lived several years preaching and teaching the gospel.

In 1875 he and his brother James R. Wilmett, published a religious paper at Mt. Kinney named "The Texas Christian Worker".

1879 he moved to Dallas establishing a publishing house in connection with his religious paper, also preaching for the First Church of Christ, Beardsland

Bryan streets, -4-  
for nine years  
and evangelizing, through out  
the south.

Later he moved to Sharp  
Springs, Texas, where he taught  
in Adair-Ross Christian College  
for a number of years.

About 1886 he returned to  
Dallas, establishing Nazareth  
University, continuing this  
work and publishing his paper  
for a number of years.

After this he moved his  
family, University and paper  
to Fayetteville, Arkansas, where  
he continued his glorious work  
for the Lord for eight years.

At this period he felt the  
time was ripe for him to full-  
fill his lifelong desire as a  
missionary to Mexico. After  
traveling three months in

Mexico, in order to make the best selection for the location for the colony of American he was to take with him into Mexico, he returned to the States and made preparations for his move there. In the fall of 1897, he had a colony ~~of~~ consisting of a number of American families, to Tampico, Mexico, and on the bank of the beautiful Tamesi River he established his colony and named it Bryan City. His work there had scarcely begun when he was stricken with yellow fever, and Oct 12 - 1898 he died at the age of sixty years. Thus his life work ended leaving behind him the mighty

work he had done. I am his Lord  
and Master, Jesus Christ, bat-  
tizing hundreds of souls into  
Christ, teaching and preserving the  
word in its purity and sim-  
plicity.

Written by his daughter  
Annie Mae Wilmett Cook.

J.B. Matthews

Dallas Tex

June 26 1936

Mr. Jewel Matthews,

I presume you think by this time that I do not intend to comply with your request, but up to this point it hasn't been possible for me to do any thing about writing a biography of my father. I have been very sick and not able to do any thing, however I trust you will believe that in time I will have publication.

As you see I don't inherit the gift of writing that my father had. I have only lived down Costa here and will be pleased to have you ~~to~~ arrange them in any way you choose. I am also enclosing a copy of an obituary of  
(unclear)

my mother that will give you  
some information. Please  
return this to me.

Trusting this will be of  
some help to you,

I am,

Very truly yours  
Mrs. Warren S. Cook.

P. S. Kindly let me know where  
and how I can obtain a copy of  
the history of the Early Church  
you are writing.

The following are some things copied from my aunt's scrap book about my grandfather. J. B. Wilburt.

"Nancy and Bruce Wilburt were charter members of the first church of Christ in North Texas, the Liberty church, which was begun in the home of Collier M. & Tunney.

Bruce Wilburt preached for this congregation. ~~in~~ In 1847 he organized a congregation at his home (the homestead near <sup>Winters</sup>) his evangelist efforts, preaching and founding churches, extended to Dallas, Denton, Grayson and Tarrant counties. Many of these have grown to be strong churches. In 1848 the First Christian Church was organized, Bruce Wilburt being the first preacher (ever).

He and his wife brought their membership from the Liberty Church, which later became the Mounta Church and later the Van Alstyne Church.

The activities of Bruce Willett in the building of our County were many. He surveyed and laid off the County seat, he was a commissioner of the County, later the District Clerk, still later the County Judge. "When the civil war came he helped liberly in outfitting the Confederat Army. He organized a regiment of State Militia, with which as Lieutenant Colonel, he served for a time on the Gulf Coast."

Dallas, Texas.  
May 8-1936

Miss Jewel Matthews.  
Temple, Texas.

Dear Miss Matthews,

I am in receipt of your card requesting me to send you a biographical sketch of my father, C. M. Wilmoth, also information regarding my grandfather G. B. Wilmoth.

I will be very glad and proud to do as you request if I may have a little time to look up some data that I am not familiar with. I wish to write my aunt sister who lives in California as she will be able to tell me some things I do not remember about my father as I was only a child when he died.

Kindly let me know how  
early it will be necessary for  
you to have this information,

Respectfully yours

Mrs. Warren S. Cook.

4711 Virginia Ave

Dallas - Texas.

Brother J.R. Wilmeth, well-beloved teacher and preacher of Texas fell asleep at his home near Ebony. Texas October 30, 1919. Surviving him are his wife, Mrs. Clara Antonio Wilmeth, eight children- A.C. Wilmeth of Snyder, Texas; J.B. of Fort Worth; J.R. Jr., of Ebony; Mrs. Clara Miller of San Angelo; Mrs. W.T. Malone, Mrs. E.O. Dwyer, both of Ebony; Mrs. J.R. Briley of Dallas; and Miss Grace Wilmeth of Austin; also twenty-five grand-children and seven great-grandchildren; two sisters, Mrs. Annie Davis and Mrs. Martha McKinney of Gunter; one brother H.F. Wilmeth of McKinney.

Brother Wilmeth was born in Lawrence County, Arkansas, Oct. 17, 1835. The family moved to Texas and settled near where McKinney now stands in 1846.

At the age of twelve, he obeyed the Gospel and was baptized by old Brother Polly. In 1857, he went to college at Bethany, Va. He wore a suit which his mother had spun and wove, cut and made with her own hands. He did janitor work and preached that he might make his means go as far as possible.

While here he was a student of Alexander Campbell. When he returned from Bethany, he married Miss Martha Florence Lowry, near his home at McKinney, Texas.

He was very much opposed to the Civil War, but he served as Chaplain and did much preaching to the soldiers.

On July 20, 1868, his wife died, leaving him with five small children. After this, he traveled in Mexico, studying their language and customs, teaching and preaching among them. Also in company with his brother, C.M. Wilmeth, he attended school at Lexington, Kentucky, where he finished his school days. While there he was a student of J.W. McGarvey.

On June 15, 1875, at Bryan, Texas he married Miss Clara Antonio Schulz.

He has taught and preached in many places and it seems that every one loved him. We are constantly meeting those who knew him and loved him years and years ago.

He taught in Add-Ran College at Thorpe Spring. He taught at McKinney, at San Marcos, and many other places. His last teaching was at Corinth, Arkansas where he assisted his brother, C.M. Wilmeth in a college there. Since then he has lived on his farm near Ebony, in Mills County, a quiet little nook on the Colorado River, about twenty-five miles from Brownwood.

Here he lived a busy, active life. When he was at home he was always busy about the place, or if he was too tired to work with his hands, he rested by reading or writing. He read extensively and wrote some for publication. His mind was a wealth of useful knowledge.

He was a builder. He tried to build to the good of future generations. He took great pride in his orchards and gardens and his budded pecans. He liked to see things grow and improve.

He was poetic in nature, kind, and courageous. He did not mind the hard things in life. He was humble. He did not seek honor for himself. He walked the humble paths of life and mingled his life freely with the lowly. He was always trying to lift his fellowman to a higher purer plane of living.

Geniality radiated from him as warmth from the sunshine. Friends are stranger was always welcome within his gates and he made himself a welcome guest wherever he might be. He mingled freely with the people of his community. He taught in their homes and preached far and near in their churches and school houses. He advised with those who needed advice, comforted those who needed comfort. He remembered the widows and orphans and was always a friend to the needy.

He was not rich in this world's goods, but was always rich enough to help someone else. I always thought of him as laying up treasures in heaven.

He never gave up preaching entirely, although he had grown deaf and feeble. Only last summer during a re-union at his home, he rode horseback by himself seven miles to a little place called Ridge, to fill an appointment. He came back Monday so happy because everyone had been so kind to him, and even the little children had told him that he preached a good sermon.

I August, I think, he rode horesback across the river to New Hope, a little place near Richland Springs, to be with Brother A.Ellmore in a meeting. He stayed during the meeting. Soon after he came home he took his bed and was not able to be up any more, Hosts of friends poured in from day to day, and when he was free from pain his mind was alert and he was eager to talk and plan for the future.

This was a glorious year for him. The rains made West Texas blossom as the rose. He called his children home Jul 10 for a family re-union. His orchards were breaking with their loads and his gardens bearing an abundance that could never be gathered. On the day of his death his gardens were still bearing luxuriantly and his pecan tress bearing down their abundance.

Many friends gathered for his funeral. Brothers J.B.Jones and Walter Cook both made beautiful tributes to his life and work. A man who was modestly great; whose life was rich and ripe; a Christian faithful until death, who loved his God with all his heart, his soul, his mind, and loved his neighbor as himself.

His Daughter,  
Clementine Wilmeth Briley.

Thursday, March 17, 1921, the body of our dear sister Griffith Rutherford Wilmeth was placed in its final resting place, Rosedale Cemetery of this City. She was born in Wilson County, Tenn., Oct. 4th., 1850, and died at her home, 706 West 60th Street, Los Angeles, California, March 13, 1921, making her journey a few months longer than the "three score and ten years." She was the younger of two daughters, the only children of Griffith Rutherford and Irene Lambert Rutherford, and was educated with her sister, at Hope Institute, near Nashville, Tenn, under Sister Charlotte Fanning.

At an early age, she obeyed the Gospel under the preaching of Tolbert Fanning, and in 1872 was married by him to C. M. Wilmeth, more familiarly known as Mack Wilmeth of McKinney, Texas.

Immediately after this union, they went to Texas where they took up their life work together. Their home was blessed with six children; two sons and four daughters all of whom survive her.

Many of our readers will remember the lamented Mac Wilmeth who died as a missionary in Tampico, Mexico, Oct. 12, 1898, at the age of fifty, after having been one of our most successful ministers for twenty-one years, during which time he was considered one of our best educators and publishers. He was connected with Add-Ran Christian College, of Thorp Spring, Texas for a number of years, then established Nazareth University of Dallas, Texas, but later moved it to Corinth, Arkansas where he continued its glorious work for eight years.

In 1897 he moved his family, with a number of other families, to Tampico, Mexico, and established an American Colony for the purpose of giving the Gospel of our Lord and Saviour to as many of the Mexicans as possible. It was there that this noble man of God died, leaving Sister Wilmeth to finish the work of rearing and training her six children. Here I feel constrained to incorporate the obituary of Sister Wilmeth's mother, written by Brother Wilmeth in his last Mexican Letter that appeared in the Gospel Advocate, October 20, 1898:

"Mrs Mary Irene Rutherford was born in Summer County, Tenn., Oct. 17, 1824, and died at Bryan City, Mexico, Sept. 9, 1898. She was the daughter of Warner Lambert and Lucy Jordan Turpin, and their only child, excepting a son, who died many years ago. She was educated at Abbey Institute, Lebanon, Tenn., where she was united in marriage to Griffith Rutherford, the grandson of Gen. Griffith Rutherford of Revolutionary fame. Her husband lived only a few years and left her a widow with two little daughters, Lucy Jordan and Mary Griffith, the latter being born after the death of her father. Mrs. Rutherford devoted much of her life to teaching in Middle Tenn, educating her daughters at Hope Institute under Sister Charlotte Fanning. After the marriage of her youngest daughter to the writer, she moved to Texas, and made our house her home till the day of her death. Early in life she obeyed the Gospel and in those days enjoyed the preaching of such pioneers as A. Campbell, Tolbert Fanning, Sandy E. Jones, George W. Elley, B. F. Hall, Alexander Graham, Allen Kendrick, J. J. Trott, and Brother Eichbaum. She knew more of the New Testament than any other woman with whom I have been intimately acquainted, often quoting at our evening family worship whole chapters of the Sacred Scriptures. She, as her father before her, clung to the Bible in life and in death. Both of her children, and all of her grandchildren, and her only great-grandchild, were at her bedside, and, with many tears we tenderly laid her away on the banks of the beautiful Tamesi."

This is the last writing of Brother Wilmeth. A son-in-law was also buried in that country, and finally the dreadful fever took Brother Wilmeth; and his widow, with her six children, grandchild, and only sister, moved to Dallas, Texas, where she lived until 1911, after which she moved to this city.

When you think of her early training and the fact that the pure word of God was that upon which she was fed most as she grew to womanhood, and upon which she continued to live, you will not think it strange when I say that she was one of the sweetest mothers I have ever seen. I will ever be thankful that it fell to my lot to help comfort her the last months she spent on earth.

We thought the end would certainly come in December, 1920. Her undying love for her children was indeed beautiful. They were all with her except Joe Brice of Camden, N.J., W.L. of Washington, D.C. and Mrs. Moser of Ballinger, Texas. Her one desire was to live to see them and to talk with them before she went away. With this God blessed her and her children. She revived greatly after they came, and even gained sufficient strength to sit up in the bed some. But this could not continue. A change for the worse came, and soon she fell asleep in Jesus and angels took her home.

I would hardly feel that I had done my duty if I were to close this without a word of praise for Sister Wilmeth's sons and daughters. I wish all mothers had such children! The influence of the only Book that develops in our souls that love divine and tenderness that only God can give, was seen in the love and devotion of her children to her. They gave all that love could give. The Lord bless and keep them, and may they never forget, that if they will ever love those truths this mother so dearly loved, and ever live as she taught them, they some day will see her sweet face again, and can be with her forever.

Los Angeles, California.  
From Firm Foundation.

S.H.Hall,

Ebony, Texas

April 30, 1936

Jewel Mathews  
Temple Texas

Dear Bro. Mathews:

Your card has been referred to me. I hope I haven't delayed too long. It seems that I just couldn't get at it any sooner this week. It is a privilege to tell you of my father and Uncle Mack, but there are so many things to tell, I hardly know what would be the right things to select.

I have two clippings, one Papa's obituary and the other Aunt Griffie's. I'm going to send them to you, but since I have no copies of them, I'll have to ask you to return them.

Since writing the article at Papa's death, I found out from his sister, Aunt Martha McKinney, that when Papa started to college at Bethany he rode off horseback, but before he got there he sold his horse and saddle and walked the rest of the way. The funds were to help him through college. He earned his board and lodging along the way by helping children with their lessons at night. He had taught and preached before he went to college, and he was very efficient in showing children short cuts in Mathematics.

*at McKinney*

About six years ago I visited Bro. Bob Horn to find out some things about papa. Bro. Horn was at Lexington when Papa came there. Papa came in his ox wagon and brought some things for Bro. Horn. He sold his oxen and wagon when he got there for funds. Papa preached all around Lexington and through several other states I think. He told me once that he and Uncle Mack walked to Niagra Falls.

I learned from Bro. Shirley at Fort Worth that he went to school to Papa at the schoolhouse in Papa's yard at his home near McKinney, before the war. I learned from my brother A. C. Wilmeth, that Papa built this schoolhouse himself after he returned from Bethany. It was his dream to make it into a college and it was to be called Beacon College. He called his home there Beacon Grove. The war ruined this hope. The public school system was not set up in Texas until after the war.

In the seventies Papa and Uncle Mack published at McKinney, Texas a magazine called "The Texas Christian Monthly." I have a few copies of it. The reading is very interesting. It speaks much of Add Ran College. Papa delivered the first graduating address there in 1876.

*In order to make it easy for you to return the clippings, I'll send a self-addressed stamped envelope.  
Papa has Alexander Campbell's autograph in his autograph album.  
Ralph is to be married next month. He is the first of Brother's children to marry.  
Morse is some demonstration agent of Rush County.*

*R M*

*~~X~~ II 4*

*daughter, Grace, who is with her Aunt Grace, Mrs. J. P. Bateman, in Fort Worth attending high school.*

There are many articles from Uncle Mack. The June number 1876 he tells of a preaching tour which started from Granbury. I'll quote the first paragraph:

"The following Saturday I began a frontier tour across to the Colorado. With much reluctance I took leave of my family to traverse a country new and unknown to me. the desperate condition of the State generally as to thieving, robbing, and murder would warrant many misgivings as to the safety of the traveler on the frontier. But absorption of my mind in my work and a feeling of divine support therein banished all thoughts of danger. My first days drive, through a broken country of high lands and valleys, prairie and timber, brought me to Stephenville."

He then mentions, in the course of his journey, Comanche, Sweet Water Valley, Hamilton, Cowhouse Creek, Blanket, and Brownwood. He speaks of holding a six days meeting and organizing a congregation of about twenty at Hamilton. He speaks of holding a six days meeting at Brownwood, but said they were not yet organized..

The college mentioned in Aunt Griffie's obituary as Margaret was Nazareth. That name Margaret was just a misprint. I attended the school at Corinth, and I think there is where Uncle Mack did one of his finest pieces of work. It was moved to a place where culture was needed and where it was appreciated. I have seen and heard of many of those people since then, and most of them have made good. It was from there that he made his fatal trip to Mexico. Aunt Annie visited them at Corinth just before the move and came back to McKinney with them as they went on their journey. She said on the last Sunday Uncle Mack preached on the twentieth chapter of Acts, and when he had finished there was not a dry eye in the house. I doubt if there was another preacher so beloved as was Uncle Mack. Bro. Mil Holland told my niece not long ago that he once heard him in debate and that he had never before heard such a wonderful discourse, nor saw one in debate conduct himself in a manner so Christlike. I do not know the date of Uncle Mack's birth, but he was 12 years younger than Papa. He was born at McKinney and was named for Collin McKinney. I suspect that Papa and Uncle Mack did more to plant the cause in Texas than any one else. Uncle Mack was more before the public than Papa, but Papa was a veritable Knight of the Saddlebags, never letting a little schoolhouse escape him.

I hope this will give you what you want. Uncle Mac has a daughter in Dallas, Mrs. Warren S. Cook, 4711 Virginia Ave. If you should need other information, you could get it from her.

We were very glad to hear from you again. Mamma is still living. She broke her hip four years ago and has to go on crutches. Her health is good. My brother and his interesting family live with her.

We have a right good little congregation here. We would be glad to see you and Sister Mathews again. Give her my love.

Fraternally yours,

*Clementine W. Briley*

(Mrs.) Clementine Wilmeth Briley

*daughter of J.R. Wilmeth*

Ebony , Texas  
May 7, 1936

Mr. Jewel Mathews  
Temple, Texas

Dear Brother Mathews:

I have received your card and also the clippings. Thank you for such a prompt reply. I shall be glad to tell you something about Grandpa.

Joseph Brice Wilmeth was born of William and Mary (Crawford) Wilmeth in North Carolina, Sept. 11, 1807. My cousin Lillard Wilmeth of Philadelphia, who has made an intensive study of the Wilmeth family tree, and who was sent by president Wilson to Europe to take relief to stranded Americans there at the outbreak of the war, giving him opportunity to also study it there, found that Grandpa's grandfather came over to America from Ireland for the purpose of obtaining religious freedom.

When Grandpa was but a boy he came with his parents to McNairy County, Tenn. There December, 26, 1826 he married Nancy Ferguson, daughter of James and Martha (Hogge) Ferguson. Her birthplace was on the Caney Fork of the Cumberland River near Sparta, Tennessee. Her ancestors came from Scotland. She was the granddaughter of Col. Ferguson of Kings Mountain fame. She was a tiny little woman, but she was full of wisdom, and she was the power behind the throne in Grandpa's life. Her children adored her. My mother, who has lived on three continents, says till yet that "Mother Wilmeth" was the greatest woman she ever knew, far excelling her own "high-falutin'" kin.

In 1831 Grandpa with several other kindred families moved to Sithville in Lawrence County Arkansas. Here for about 14 years he was a very busy man. My father writes of him thus: "He rafted timber to New Orleans, became village blacksmith, served as United States soldier, escorting Choctaws and Chickasaws from Mississippi to Indian Territory, farmed, raised live stock, served as clerk of the courts, preached the gospel. This last was the unexpected, but he learned from some Arkansas preachers a practical gospel and he soon determined that it was his duty to preach it to others. This he did without money and without price and without serious interference with other business, for he made his own house a chapel for Christian teaching and worship, to which his neighbors were often invited on Lord's days and nights."

In 1845 Grandpa got hold of a pamphlet telling about the "broad and fertile prairies in the Three Forks of the Trinity," located in Peter's Colony. It also told of the grant of title free to one mile square of land to every head of a family locating there. Thereon Grandpa determined to possess himself and family of a home in Texas. He took with him two other families and two young men, but he furnished almost everything himself. There were six wagons, some with oxen, some with four horses, and some with oxen and horses combined. There was also Grandmother's carryall drawn by one big horse. There were 40 head of loose stock and 100 head of sheep. Papa, then 10 yrs. old, rode horseback and drove the sheep. *They set out in October.*

In those wagons were plenty of guns and ammunition, all kinds of farm tools, a complete set of blacksmith tools, plenty of heavy, homemade bedclothes, Grandmother's spinning wheel and loom, and provisions for all the company for six months or more. Their route led by Batesville and Little Rock, Clarksville and Paris. Paris was then called Pinhook and had about a dozen cabins. There all signs of civilization ceased, and they struck out across the prairie trying to follow a dim old wagon way called the Military ~~Way~~ Trail.

They camped on the banks of the Trinity at Dallas not far from where the Union Terminal now stands the day after Christmas, 1845. There were only three houses standing. Thinking that Dallas was not to be the county site, all the others had been moved away. John Neely Bryan's house was there.

They selected their headright near where Grand Prairie now stands. They built a good house of hewn logs. They moved in Feb. 14, but they did not dare have a light in the house at night for fear of the Indians. My half sister, Mrs. Malone, was telling me this evening that Grandma told her that the Indians used to come there and get her two youngest children and take them off. She didn't dare let on like she cared. She didn't know what they might do with them but she knew it wouldn't do to oppose them. They would take them out on the prairie awhile then they brought them back, saying she was "much brave." Fear of the Indians increased until they left there headright there, fine growing corn and all, and began to drop back to stronger settlements east of the Trinity.

It was then Grandpa would have gone on back to the poor hills of Tennessee. When they camped within a few miles of the eastern boundary of Peter's Colony, she determined never to cross this boundary. She had seven sons and three daughters. At breakfast, after a few tears she told Grandpa that while she lived her children should never be

carried back to Arkansas or Tennessee, and within the bounds of Peter's Colony should her body be buried. Grandpa was submissive. Within a week he purchased for \$600 the claim of Moses Wilson two miles north of the McKinney court house, and there stands the old house today fronting west on the paved highway passing from McKinney to Sherman.

One of the first things Grandpa did was to seat an old blacksmith shop in the back yard with split logs and use it for a church meeting place. To this he invited his neighbors. Aunt Martha told me that a preacher came to Grandpa telling him how badly he had been treated, that where he had been they wouldn't let him preach. Grandpa gave him permission to preach in his blacksmith shop. The man was preaching away when he remarked that there were "infants in hell not a span long." Grandpa rose up out of his seat, pointed a stern finger at him and said, "Stop that! Stop that! You can't preach that under my roof."

In later years Grandpa built an upstairs to his home with the stairs reaching it from the outside. This he seated and for a long time used it for a church meeting place. He boasted that he never accepted a dollar for preaching in his life. He was always highly offended if anyone offered him anything. I'll quote what Papa said about the church in his house:

"As in Arkansas, so in Texas, Father made his house a place of Christian teaching and worship. In 1847 he organized a church at his house. He built an upstairs to his house and put a stairway on the outside leading right up to the front porch. This he seated with ~~split~~ chairs, and for a long time it was used for nothing else but a meeting place for the church."

Grandpa and several of his sons served in the Civil war. Grandma managed the farm and wove and made nearly all the clothing used by her husband and sons, even to heavy overcoats and blankets.

I know that Grandpa's home was always an inn for the traveler, a home for the orphan and the homeless, and the preacher's home. Papa writing about them says:

"The war ended, the cause gone, and two sons lost. Nine negroes freed, the evidence of amounts furnished the army reduced to mere waste paper, the twain addressed themselves again with their accustomed energy to the problems of social and domestic economy, helping to build the New South. Their house, as in the past, was still an inn for the traveler and a place for Christian service."

Grandma died Jan. 14, 1892 and Grandpa died the next day. They had been married 66 yrs. They were buried in the same tomb in the little cemetery not far from their home.

Clementine Wilmette Bailey

Mamma was very pleased to be remembered by you.

Joseph Brice Wilmeth

b. 9-11-07 N.C.

m. Nancy Ferguson, small but gritty

Colin McKinney Wilmeth b 1848

1 m Martha F Rawny 1860? -68 school

James R. Wilmeth b Ark. 10-17-1835

Princ. Prep 1882-83

2 m. Clara Antpno Schultz

eight children

Mrs. Warren S. Cook

4711 Virginia Ave Dallas

" child w e he died"

Annie Mac Wilmeth Cook

Ag. of R&W; Snyder; J.B. , FtW;

\* J.R. Jr. Ebony

Clementine Briley, Dallas

Grace (of Austin) FtW. Jno. Bateman

\*\* Daut. wrote the obituary

Items in re Bo Brice Wilmeth

WEvangelistic extended to: Dallas, Dent & Grayson Fabin

He surveyed and laid fof the county seat; was commissioner ,County; District Clerk, County Judge ; outfitted liberally Confed army

Lt. Col in State Militia which he organized

Biog. of C M . Wilmeth b 1-2- 1848 at McKinney 2 mil s north

began p eaching at 19- 1868 to Lexington for 4 yrs; there

studied Dpanish to be missionary

Rutherford

married Mary Griffith in Labanaon ,Tenn, (1873) by Tolbert fanning

Texas Texas Christian Monthly, 1875 in McKinney (by CM & J.R.)  
1877 moved to Dallas; also preached for ist C C Paerl & Bryan,  
for nine yrs. To Thorp Spring "taugh AR "Number pf Yrs"

1886 est Nazareth Univ in Dallas

later moved to Corinth Ark. for 8 yrs

then to Mexico to fulfill life lone desire -- took a colony of  
Americans 1897 had a clony to Tamico , est it there named  
BryanxskyCity. Dies of Yellow fever Oct. 12 1898 50

Charter members of McKinney chc p 5

b

1848

1868 72 Rex

1873 m

Church at McKinney Landing.

According to a report to the Millennial Harbinger from Brother Gates from Jeffersonville, Indiana, he states that he organized a Church at McKinney Laning duiring the winter of 1841-#842 (Either 1841 or 1842).

III 1 P Rockwall Tex

Nov 26-1930

Rev Jewell Matthews

I mean sir your letter to the  
Postmaster here in regard to your  
Great grand parents War has been  
me. So I will give you all the infor-  
mation that it seems possible to get at  
this time. I have talked to most all  
of the older Residents here and only  
found three who knew Joseph Matthews  
and his wife and they did not  
know any thing about where a grave or  
date of birth and death. They were  
buried in a plot of ground which  
now comprises part of what is known  
as the Episcopalian addition to the  
City of Rockwall and is now a residential  
district. All grave stones and markers  
were hauled off at night during the  
year 1887 and the ground broken  
up that night. So the stones if there  
were any at Mr Matthews grave were  
destroyed years ago. I am very sorry that  
I can not give you the information you want  
but it seems impossible to get it now.

Yours truly J. H. Brownwell

sexton Rockwall

Rockwell, Texas  
Nov 28th 1930

Rev Jewell Matthews

Dear Sir - perhaps you have  
some better news for me  
than I gave you the 26th when I  
wrote you before. This morning I  
found two grave stones at least one  
half mile from where they should  
be. with the following inscriptions on  
them

1st in memory of Joseph Matthews  
age 89 years. Member of the Church  
of Christ - 60 years. Died triumphantly  
in said Church, in hope of a glorious  
immortality on the 31 day of December  
1854.

2nd Sarah P. Criff, Daughter of M. H. &  
Sarah a Matthews. Departed this  
Life the 29th of May 1855. in hope  
of a glorious Resurrection  
I don't know of any more of these old grave  
stones should I find any I think would be  
of interest to you will write J. B. Troutwell  
Lester, Rockwell Cemetery

MRS. CHARLES H. MILBY  
614 BROADWAY  
HARRISBURG STATION  
HOUSTON, TEXAS

Feb 8<sup>th</sup> 1932

Dear Mr. Matthews

My dear Mr. Matthews

Your letter

was recd a few days since +  
I sent it to Mr. George Sears of  
Houston - the President of the  
Sons of the Republic with the  
request that he give it his  
earliest attention and feel  
sure you will be arf from  
him soon -

The late Judge Jeff M. Matthews  
had never united with the  
Sons - but his two daughters  
Mrs. Lucy Anderson and Mrs.  
Roberta Edmonne have been  
members of our Society for  
quite a long while - they came  
in on the record of Collier Mc  
Kinney - one of the signers of the

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How

Declaration of Independence  
whose was I think <sup>his</sup> was  
grandfather -

I hope you will join the  
Sons and if you have any  
daughters - interest them in  
the work - There is a live Chap-  
ter in your city - Ben Melan  
Chapter - perhaps you know  
this -

Excuse this hastily written  
letter - The Convention of the  
Daughters will meet in a  
short while, and I have many  
letters to write for that occasion  
hence my haste -

I am glad to have had  
this opportunity to know you  
through correspondence -  
Misses Jeff + John M. have been  
dear friends of ours for many  
years -

Yrs sincerely

Maggie G. Melby

Van Alystine, Texas,  
April 28, 1936.

Dear Jewell, - Received your letter some time ago, not being very well and have had quite a few letters wanting to know how they were related to Collin McKinney. I hesitated to send out some of my papers/ and to my sorrow they have not come back. I am sure they don't realize how dear all of this old stuff is to me. I was raised by my Grandma Milam who was a daughter of Collin McKinney and her oldest son married Helen Matthews a daughter of Bro. Mansil Matthews (Married Collin Milam). I remember him quite well - Tall and very straight - must have been 6'8" feet - Blue eyes - hair white and whiskers always so nice looking. You see Jewell, he was not related to me, but Aunt Helen died and left two little children Eliza and Jeff, our mother died and left four of us, so Grandma raised us and we never knew the difference in all being brothers and sisters and we all said "Grandpa Matthews." He came often to our home, always so pleasant. I can remember his preaching at Mantua. He always smoked a pipe; long crooked stem. Now you descended from his second marriage. If you have any of the Matthews records, births, deaths, wish you would copy and send to me. Uncle Joe and Aunt Laura's last daughter died four weeks ago, Eliza Matthews Currie. She lived in Cleburne, had no children. Aunt Laura was my mother's sister. So you see that two of Grandma's children married Matthews, ~~than~~ Uncle Billie McKinney, Brother of Grandma, saw John W. married Eliza Matthews. So we all seem very close. Do you know where Grandpa Matthews was living when he died and where buried, who was his last wife? I wish I had all of this. Does he have any children living by his last wife? I know all are dead by first wife. I am going to send you his picture so you can have an idea how he looked if you don't remember him. You can return with my papers - It belongs to Jeff Milam.

Wed. morning - Received your card this morning. I wrote you a card last Wednesday. I shall ask you to please return my papers and picture as soon as possible. This is rest of pastors up to now - J.W. Holsapple and Bro. Matley who is pastor now. I have not been able to attend church for some years. We do love our Church. We love it the more because we know how our loved ones struggled to make it possible for us. When you write this up, please send me a copy. I am not able to take the Church paper. Drop me a card when you get this. Your Cousin,  
Maggie Kelly.

How is your wife. I would like to meet her?

Dear Jennell -  
Tara Washington  
April 28 1936

Received your letter some  
days ago. Not being very well  
& those had quite a few letters  
wanting to know how they  
were related to Collin McKinney  
I wanted to send out several  
of my papers & to my dear they  
hasnt come back - I am sure  
they dont realize how dear all this  
old stuff is to me. I was raised  
by my Grandma Milam who was  
a daughter of Collin McKinney and  
her oldest son Collin Milam and  
Nelen Matthews a daughter of  
Mansel Matthews. I remember him  
quite well. Tall & very straight  
must have been 6 ft. blue eyes hair  
white & whiskers always so nice  
looking. You see Jennell he  
wasnt related to me but Aunt  
Nelen died left the little children  
Celiya & Jeff. our mother died left  
H & us so Grandma raised us.  
& she never knew the difference

we are being new sisters and he  
all said Grandpa Matthews He  
came often to our home always  
so pleasant I can remember  
him preaching at Grantua  
He always smoked a pipe long  
curved stem from your daughter  
these days of the Matthews heard  
births death wish you would  
copy + send to me Uncle Joe  
Aunt Laura Matthews last  
daughter died of who age Eliza  
Matthews Currier she lived her  
children had no children Aunt  
Laura was my mother's sister so  
you see how Grandpa's children  
married Matthews there were  
Billie McKernsey also of Grantua  
Saw John W. married Eliza Matthews  
as well all seem very close  
do you know where Grandpa Matthews  
was living when died + where buried  
was his last wife do not I had  
any this does he have any child  
by his last wife & how old

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One dead by first wife I am going  
to send you his picture so you  
can have idea how he looked  
if you don't remember him  
I can return with my papers  
it belongs to Jeff Milam

Thursday I mean -  
Received your card this morn.  
I wrote you a card last wk -  
I shall ask you to please  
return my papers & picture send  
as possible -

This is rest of Pastors up to now -  
Bro. <sup>Blum</sup> ~~Blum~~ <sup>Murray</sup> Bro. J. M. Haldapple  
Bro. Matley. who is pastor now  
I haven't been able to attend Church  
for some yrs. We do love our  
Church we love it the more we  
we know how our loved ones  
struggled to make it possible for  
us. Please you write this up  
please send me a copy I am  
not able to take Church paper  
drop me a card when you get  
this year's census. <sup>maggie Kelly</sup>

I would like to meet you

Dear Cousin -

Received your card this morn-  
ing dont have much to send you  
in way of picture's all I have  
my Grandfather Collier is a  
very paper picture and the one  
uncle Billie is with his wife  
Aunt Peggy - (William C)

I can remember him so well  
he died Nov-1856 - ever body  
called uncle Billie - as he was  
called by (White) + (Black) The way  
I think of him is Preaching at  
old (Mansfield) He was a good Singer  
in those day didnt have  
organ or piano - I think  
you can use these

I am glad to be able to send  
you any information I can  
think you are through return  
picture kindest regards to your  
family - Yours C. Duggan

III 5

## AUNT ELIZA MILAM.

Passes away at the age of Ninety-one, On July 7, 1904.

On July 7, 1904 a noble family lost a devoted mother, the Church a faithful member, the community its most noted and remarkable woman- and the State one of its most worthy pioneers. Mrs. Eliza Serene Milam, after an eventful, useful, and exemplary Christian life at the age of 91 passed to her reward "In that house not made with hands- eternal in the heavens." And if unselfish devotion to family, to county, and to the cause of Christianity is the price of a crown of Glory, she had certainly and fully discharged the obligations.

Except to the extent of personal knowledge, we are under obligations to her brother, Rev. Scott McKinney for the brief biographical outline of this noble Texas pioneer mother, Christian, and patriot.

Mrs. Eliza S. Milam was the youngest daughter of Collin McKinney, and his wife Elizabeth McKinney.

Mrs. Milam emigrated to Texas with her parents in Nov. 1824. Two brothers, Collin and Daniel moved their families together to Texas and first settled in Red River County but later came to Grayson and settled the land which they continued to own until death, when it was partitioned to surviving heirs. Collin McKinney left a family of five, and Daniel a family of nine children, all of whom are now dead except Rev. Scott McKinney.

For many years before her death, Mrs. Milam and her brother Rev. Scott were the only survivors of these two large and remarkable families of Texas pioneers and patriots.

While yet a young woman, Mrs. Milam married Capt. Jefferson Milam who was a nephew of Col. Ben H. Milam who fell nobly battling for Texas at Bexar. It was Ben H. Milam who first shouted the Texas Battle cry for "Liberty- Independence or Death" in the convention while other spoke in whispers, and brave men stood appalled while contemplating the great responsibility of their positions, Ben H. Milam broke the awful stillness by the piercing, startling, enthusiastic cry of "Independence or Death."

The Texans rallied as one man, and the result was San Jacinto, the capture of Santa Anna, and the Texas Independence. Through all the dark days of the Texas revolution Mrs. Milam was an unswerving patriot- aiding and abetting, encouraging and assisting by every means her resourceful mind could suggest.

Settling with her husband in Grayson County near the Collin line they made a beautiful home until her demise she dispensed charity, hospitality with a liberal hand.

When the Confederate war came she was true to the South which she so dearly loved and sent and assisted all her sons to prepare for the long struggle while of her means she contributed freely to the cause. She was indeed a remarkable woman.

Buried at Van Alostine.

III 6

There was a sort of a neighborhood post-office kept by a preacher on Squaw Creek above Ashtons and near by was a small log meeting house where people met for early religious services, which with an occasional sermon, consisted mainly of exercises in singing. The only means of transportation in those early days being the road wagon and horse-back. It was therefore a matter of great curiosity to the people when, one day (in 1859) a dignified gentleman came driving up Squaw Creek to the little meeting house in a top buggy, the first that had ever been seen. The occupant of this strange craft was Dr. Mansel Matthews, a man of such wonderful versatility of talents as to be able to not only preach with great force, but also to conduct himself in the practice of professions of both law and medicine, and besides which it is told of him that he was useful to his fellow citizens in many other respects. On the occasion of this visit to Squaw Creek, although the doctor was of the Reformed Christian Church whose policy eschews the excitement of the mourner's bench, yet so powerful were his sermons in their influence upon these souls, hungering and thirsting after righteousness, that a rousing big meeting, fraught with loud shouts of joy and glorification after the manner of the Methodists and Baptists, was the result.

Let us proceed to notice a few of the men who have figured in public life, or in some way contributed to the public good. J. J. Matthews, son of Dr. Mansel Matthews, accompanied his father to Texas in the same party led out from Tennessee by David Crockett in 1836. This party of Tennesseans consisted of about 100 men, some of whom, like Dr. Matthews, had their families with them, and in their train was some 40 or 50 wagons. After crossing the Mississippi at Memphis. Crockett passing among the campers bade each woman and child and the men left with them an affectionate farewell, mounted his noble bay charger, accounted for battle and waving his cap, hellowed "Hurrah for Texas." As he galloped away at the head of some 60 volunteers for the Texas Army. Little did these spirited men then think that they were hastening to that sacrifice at the Alamo, so gloriously remembered at San Jacinto. Judge Matthes, then an eight year old lad, was deeply impressed with the actions and bearing of this soldier leader. His own father, after settling his family in Red River County, hastened on and joined General Houston, was made army surgeon and was with Houston, attending upon his wounds, when Santa Anna was brought in a captive. Dr. Matthews subsequent to independence, represented Red River County in the 1st Congress and in the constitutional convention. He also served as President of the Board of Land Commissioners of that county. Dr. M. Matthews was truly a Texan since he had lived and served the public in some of the capacities for which his broad mind was adapted in almost every locality, having spent some of his time in our territory. He died at the age of 85 years, in Wise County. Judge Matthews had no doubt received as an inheritance from his father many of the qualities which designated him among his fellows as a trusty councillor in his after life. Before he was of age he served as deputy sheriff and subsequently held the office of justice of the peace in both Tarrant and Cook Counties. He married in Grayson County, a sister of Dr. Scott and Ben Milam, who, too, belonged to a noted family of early Texans. Judge Matthews settled near Buchanan about 1861, and in 1868 removed to the west of the Brazos, where he has since remained. He succeeded Judge Chambers, the first County Judge of Somervell County and was incumbent of this office six terms, first from 1878 to 1885 and again from 1888 to 1895 - 12 years of service. He was a man of sound judgement, equanimity of temper and deep sympathies and was perhaps the most popular man of Somervell County. He died July 8, 1908 in Somervell County, was mourned by three sons, a daughter, 21 grandchildren and a host of friends.

**'Fret Not Thy Gizzard... Thy Soul Is Saved'**

# 'Sky Pilot' Escapes Confederate Noose As Traitor on Plea of Builder Daggett

Frontier justice, confined almost entirely to the central principles of common law, was summary and conclusive.

Gambling, drunkenness, brawling, sharp trading, even murder on occasion, were viewed with tolerance in the years immediately following the establishment of Fort Worth. This was because in a sparsely settled country, a man's neighbors were too busy fighting the battle of survival to bother correcting him in the district court which met perhaps once a year or the county court to which the chief justice came infrequently.

The first court was held in Fort Worth in 1850 by Judge O. M. Roberts who served as governor from 1879 to 1883. In 1896, he wrote the following account of the first court here:

"I, as district judge of the old fifth judicial district, in the exchange of districts with Bennett H. Martin, district judge (of the ninth district which embraced Tarrant County), held the court at Fort Worth in November 1850.

"It was held in the end of a little frame store house down upon the bank of the river, kept by Henry Daggett. The district attorney was Nat. Burford and the attorneys present were General Tarrant, John H. Reagan and John Cravens, that I now recollect.

"While (at Fort Worth), we were invited to dine with Major Arnold who was then quartered with his wife in a hewed log cedar house upon the hill where the city of Fort Worth stands. Just before sitting down to dinner it was discovered that a norther was coming up. We all ran out of the house, mounted our horses, and with rapid speed crossed the river, with a chilling wind blowing furiously, and in about a mile reached the house of a Mr. Robertson where we were boarding, nearly frozen, where we remained shut up two days, sheltered from the worst norther that I was ever in. There was only one house west of us this side of the Rio Grande."

During the Civil War, organized law enforcement still was superseded by community action, represented by the high vigilance committee which ruled the land. Their mission was to find and liquidate traitors to the Confederacy.

One of the men arrested and brought before the committee at Gainesville was Dr. Mansell Mathews, a noted evangelist who traveled by caravan and who was popular in the Fort Worth region. He was accused of treason—the charge that invariably brought the death penalty.

Hearing of the popular preacher's arrest, E. M. Daggett—an early builder of Fort Worth who voted against secession—journeyed at once to Gainesville, telling the court Mathews' mind may be with the North but his heart is with the South. The court reconsidered, decided Mathews

should not die, but that he should remain in jail three days without knowing his life had been spared.

Daggett thought the edict was cruel, and determined to tell Mathews, whom he was allowed to visit under escort. Daggett and Mathews immediately began a long and learned discussion of the Bible, boring the guard who became inattentive. Daggett then asked Mathews for his favorite Bible quotation, and Mathews asked Daggett for his.

"Fret not thy gizzard and frizzle not thy whirligig, thou soul art saved," Daggett told the preacher.

Mathews looked at the floor and trembled, daring not to show more emotion before the guard.

Immediately after the Civil War, when the entire state was in turmoil and all government was in question, lynch law prevailed.

During reconstruction, the district court serving Tarrant County was presided over by A. B. Norton, who had established the first newspaper here in 1836, and Hardin Hart, a scalawag intensely disliked by the bar and people.

In 1876, the 10th District Court was established with J. A. Carroll on the bench to join with the 14th District Court and Judge H. Barksdale in serving a large area including Tarrant County. From 1879 to 1884, Tarrant was under the 11th District Court and Judge N. Aldredge, and in 1884 there came the 29th District Court with Judge A. J. Hood.

**17th District Court.**  
In 1884, Tarrant was given its first full-time local court—the 17th District Court where the bench was occupied by R. E. Beckham, former mayor and county judge, from 1884 to 1892. He has been succeeded by W. D. Harris, 1893-1900; Mike E. Smith, 1901-1908; James W. Swayne, 1909-1916; R. E. L. Roy, 1917-1928; and Frank P. Culver Jr., since 1928.

**48th District Court.**  
In 1891, the 48th District Court was established with N. A. Stedman as the first judge who served until 1893. He has been succeeded by S. P. Greene, 1893-1896; Irby Dunklin, 1897-1908; R. H. Buck, 1909-1914; Bruce Young, 1914-1947. Judge Young's son, R. B. Young, has had the court since his father's death in 1947.

**67th District Court.**  
The 67th District Court was established in 1907. Its judges: W. T. Simmons, 1907-1912; Marvin H. Brown, 1913-1918; Ben M. Terrell, 1915-1925; James E. Mercer, 1926-1932; and Walter Morris, since 1933.

**96th District Court.**  
Since the 96th District Court was founded in 1923, its judges have been Hal S. Lattimore, 1923-1932; Marvin H. Brown, 1932-1934; A. J. Power, 1935-1946; and Thomas J. Renfro, since 1946.

**Criminal District Court.**  
Until 1917, the district courts held concurrent civil and criminal jurisdiction with the most of

the criminal cases tried in 17th. But in 1917, Tarrant County was given a full-time Criminal District Court. George Hossey was judge from 1917 to 1935, and Willis McGregor has had the court since 1935.

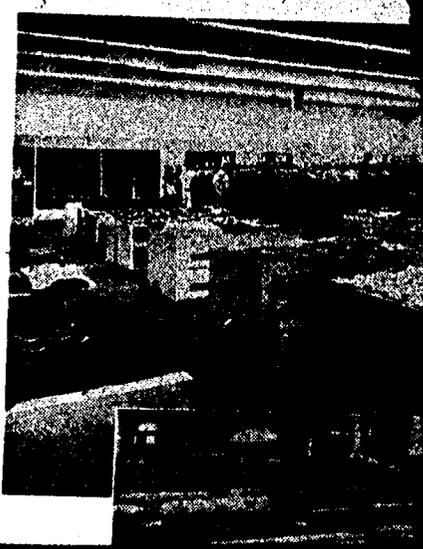
In September 1948, one of the two changes

## Since 1893

For half a century N. E. Gar... has held an enviable reputation for the wide range of services renders in a very superior manner. You'll appreciate this complete laundry and dry cleaning service... the high quality you received when you place your loveliest possessions in our care.

# FORT WORTH AND C...

1307 NORTH MAIN STREET



III 9

Bellevue Texas

Dec. 4 - 1980

Hi car Jewell; just Rec  
your letter; should have got  
- ten of yesterday was put  
in the wrong business  
Box. Boy! How it is raining  
this morning.

Aunt Saffronia Imboden's  
address is Fort Worth  
Texas. 25-05 Hemphill St  
housing Margaret Weaver  
is Fort Worth Texas 1215-  
~~Eliza~~ Eliza Pitt. I do  
hope you will go before  
it is too late for you to  
get the information  
you want.

Will write you just

when we or Marion will  
be at your home. We ap-  
preciate your invitation  
more than words can  
express. I am a bit  
nervous as you see from  
my writing.

Will close with love  
from both for you  
and yours

Yours truly

Eliza Currie

Rockwall Texas, I think  
Grand Father and Mother  
were about ninety years old  
when they died. All the  
other questions I cannot  
answer, I'm sure it  
would be a great help to  
you, and also a great  
pleasure to you. Hope  
you will get all information  
you can reach your  
great grand.  
I have much to  
say you should write  
and hope will make  
a nice one.  
I have thought

over many things in my  
life, that had almost been  
forgotten, wish to give you  
some pleasure.  
Hope you find  
all that little family with  
<sup>that</sup> and prospering and healthy  
will always be on their  
pathway. I wish as well  
as my self enjoyed your  
visit, and my all living  
over life together. Love to  
all your family, and  
God bless you all.  
Affectionately  
Margaret Thayer

When he reached Mex. City, Milam found it of vital  
to post, so to speak, and was never married. Thus

Round Fetter and Mother  
were about ninety years old  
when they died. All the  
other questions I cannot  
answer, I'm sure it.

would be a great help to  
you, and also a great  
pleasure to me. Hope  
you will, yet be able to  
get all information, so  
you can reach your  
great desire.

Have much affection  
enjoy your short visit.  
and hope will meet  
more often.

I have thought

one many things in my  
life, that had almost been  
forgotten, which has given me  
much pleasure.

Hope you found  
all that little family well,  
and <sup>that</sup> prosperity and health  
will always be in their  
pathway. I wish as well  
as my self enjoyed your  
visit, and we are living  
over life together. Give to  
all your family, and  
"God bless you all".

Affectionately

Frances W. B. W.

III 10

Blauvelt - Tex

June 11<sup>th</sup> 1848

Dear Cousin,

Yours received  
your much enjoyed letter,  
and read it over often,  
Wish I could embrace all  
you wish for, but can  
not as my Grandfather  
never mentioned his people,  
more than his father and  
Grandmother father were in  
the old Revolution, and pass-  
ed through the bloody war.  
Grandmother and <sup>Grand</sup> Father  
Anthon's died in 1848

Republic of Texas  
County of Red River

Know Ye to whom these presents shall come Greeting That Mancel W. Matthews appeared before the Board of Land Commissioners of said County and took the oath prescribed by the Constitution and Laws of said Republic and proved by the Oathes of James G. Wright and William O. Matthews two respectable witnesses his continuous Residence in said Republic from the 17th January 1836 until the present time. He is therefore entitled to One League and One Labor of Land and this is his certificate for the same. In testimony whereof we have hereunto set our hands and seals this 1st Febr. 1838.

B. Gooch, Clk.

M. W. Matthews (Seal)  
Pres'd. Board L. Comr.

James Latimer (Seal)

David Lane (Seal)

---

Cert. No. 1282 for 320 acres issued to M. W. Mathews for 3 months service from April 28, 1835. Issued April 29, 1853 by James S. Gillett, Adj. Gen.

160 acres in Delta County - Lamar Bty. 63 - Patented 9-5-61 to the heirs of James D. Gahagan, assignee.

160 acres in Hopkins County - Nacogoches Bty. 345 - Patented 6-10-72 to heirs of James D. Gahagan, assignee.

---

Veteran Donation Certificate No. 794 for 1280 acres issued 10-24-81 by W. C. Walsch, Commissioner, to M. W. Mathews.

854 acres in Archer County - patented to M. W. Mathews  
50 acres in Baylor County 10-10-84

By Unlocated Balance Cert. No. 25/147 issued 7-22-85

33 acres Shackelford - patented S. M. Swenson, assignee  
34 " Jones 4-13-86

By Unlocated Balance Cert. No. 26/22 issued 4-17-86

144 acres Coke County - patented E. Davidson, assignee.  
11-19-88

I did not get out all the files on this as I knew the information you wanted could not be secured from them.

47

Members of the Commission  
Emma K. Burleson, Austin, Chairman  
George E. Shelley, Austin  
Abe Gordon, Houston  
R. L. Irving, Fort Davis  
Laura Aline Hobby, Dallas

Texas  
Library and Historical Commission  
State Library, Austin

Mansel M.  
State

M.  
Emma  
George  
Elizabe  
R. L. I.  
Laura /

Oct. 3, 1934

*Handwritten initials*

Rev. Jewel Matthews  
Pastor, Christian Church  
Temple, Texas

My dear Mr. Matthews:

I find that Mansel M. Matthews (your ~~grand~~-grand-  
father, I think) was elected president of the Board  
of Land Commissioners for Red River County in 1838.  
(Senate Journal, 3rd Congress, Regular Session, 130.)

Sincerely yours

*Handwritten signature: Harriet Smither*

Harriet Smither  
Archivist



Members of the Commission  
Emma K. Burlington, Austin, Chairman  
George E. Shelley, Austin  
Elizabeth R. Houston, San Antonio  
R. L. Irving, Fort Davis  
Laura Aline Hobby, Dallas

Texas  
Library and Historical Commission  
State Library, Austin

Fannie M. Wilson,  
Acting State Librarian

11/13

Monday, Nov. 21st, 3, P. M.

The House met pursuant to adjournment. The Hon. Secretary of State in the Chair.

The roll of Counties being called, the Hon. M. W. Matthews, from the County of Red river, appeared--presented his credentials--took the oath and his seat.

There being no quorum present:

On motion of Mr. Scurry, the House adjourned until tomorrow morning, 10 o'clock.

Journals of the House of Representatives of the Seventh Congress of the Republic of Texas, Washington, 1843, page 5.

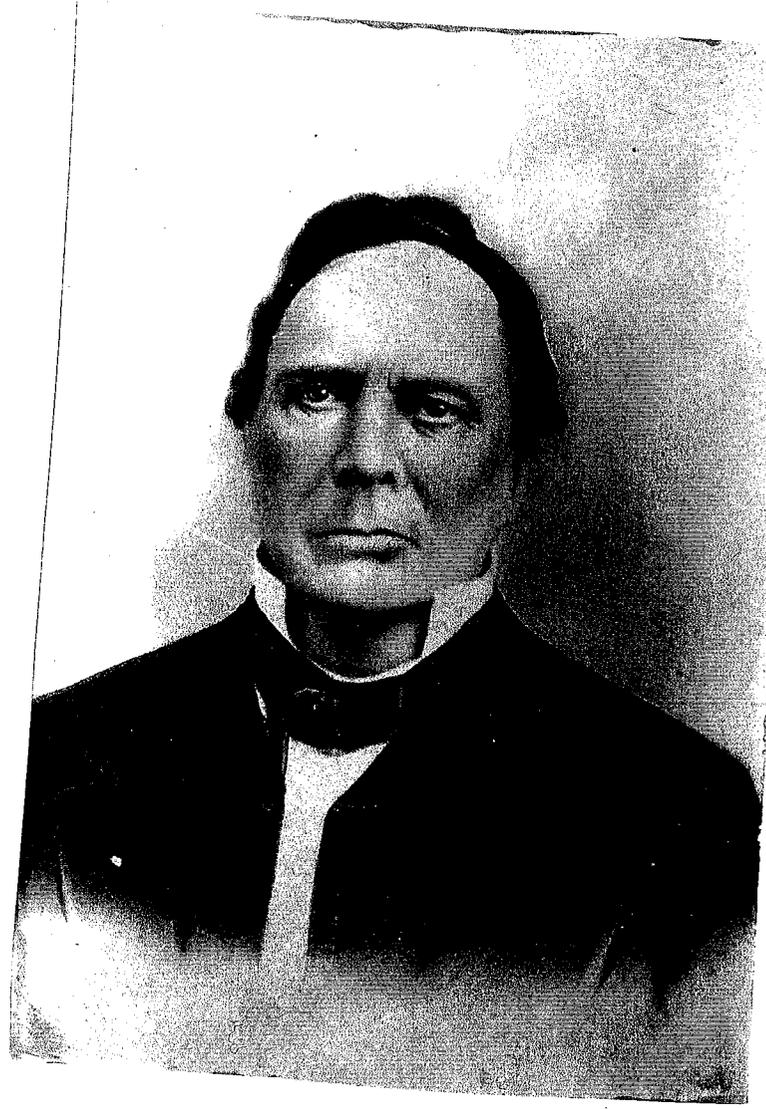
JAMES M. MUSE, O. S. R.

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Elder JAMES SANBORD MUSE

By his grandson, James M. Muse.

-----



" RES VISA TEMPORA SUNT; INVISA, AETERNA. "



537

Eld. James Sandford Muse.

By his Grandson, James M. Muse.

James Sandford Muse, second son of Thomas and Ann (Kraus) Muse, was born in Pittsylvania County Va., on the 31st day of Oct. 1804.

The words quoted are from the family Bible of my grandfather, Elder J. S. Muse. The book came to me by the Will of my step-grandmother, Margaret M. Muse, and the entries are in his handwriting.

There were seventeen children in that Blue Ridge mountain home, and my grandfather was the second son of my great-grandfather by his second wife. The old house of my great-grandfather Tom Muse is still standing, though much dilapidated. I went back to Virginia in the summer of 1935 and took a kodak of it.

The hardships which my grandfather had to undergo in his early years have been very vividly described to me by my father the late Thomas H. Muse of McKinney, Texas, who told of my grandfather plowing that rough mountain land when he was in his teens, clad only in a linsy-woolsey shirt, a one-piece garment made after the pattern of a sack with holes for the head and arms; and he said the rocks would fall back in the furrow on my grandfather's bare feet.

It is almost impossible for me to conceive how a boy or young man, reared under such circumstances, could obtain an education. And yet my grandfather became a Latin and Greek scholar, well versed in all the hearing of those times

JAMES M. MUSE O. S. A.

52

1 familiar with the history and mythology of all ages, a great  
2 student of the Bible and an influential and eloquent man.

3  
4 I again quote from the entries in his Bible:

5 "James B. Mase, son of Thomas and Ann Mase, was  
6 married to Jane Slaughter by Albert Anderson at Johnathan  
7 Graves' in Orange County Va. on Wednesday the 25th of  
8 May 1834."

9 "James B. Mase and Margaret M. Slaughter were married  
10 by Elder R. Palmer at John Graves' in Lafayette County Mo.  
11 on Wednesday the 17th of April 1849."

12  
13 About a year and a half after his first marriage he  
14 moved from Virginia to Scott County Ky., and afterwards to  
15 Lafayette County Mo., where his first wife died. Something  
16 over a year later he was married to Margaret M. Slaughter,  
17 who survived him .

18  
19 I have no records by which I can tell the exact time  
20 when my grandfather became identified with the Christian  
21 Church. I have an idea that it was sometime in the 1840's  
22 while ~~my grandfather~~<sup>he</sup> lived in Kentucky. At that time I  
23 am informed that the Christian Church movement was rather  
24 active in that section of the country. I have heard of  
25 McGarvey and also Alexander Campbell eating at my grandfather's  
26 table. I remember one occasion that I have been told about  
27 when Campbell was so old and helpless that a young negro boy  
28 stood beside his chair and waited on him--- practically fed  
29 him.

30

1 Negro slavery existed in this country at that time,  
2 and my grandfather became the owner of quite a number of  
3 negroes. I have a special reason for being quite sure  
4 they did not come to him from his father, though they may  
5 have come by reason of one or both of his marriages.

6 At the time he lived in Lafayette County Mo., the  
7 growing of hemp was a money making industry, and he was  
8 able to accumulate money and property rather rapidly.

9 About 1856 or 1857 he decided to sell his real estate  
10 holdings and move to Texas. His reasons for so doing, as  
11 reported to me by my father, were: That he had accumulated  
12 a sufficient private fortune, largely by means of the labor  
13 of the negroes in the hemp fields; and he wished to move to  
14 a place where they did not raise hemp, so the negroes would  
15 not have to work so hard, and the climate would be more  
16 suitable for them, not being so cold and rigorous as that  
17 of Missouri.

18  
19 There were no railroads serving this part of the U.S. A.,  
20 so it was a long journey over land. The caravan moved by  
21 easy stages, slowly. My grandfather and family in the  
22 large family carriage, and the remainder of his entourage  
23 in wagons, with some on horseback to keep <sup>the</sup>drove of horses and  
24 cattle in line and serve as a lookout and guard in case  
25 hostile Indians were encountered. It makes me think of  
26 Abraham moving across the country and grazing his flocks and  
27 herds along the way.

28 About a year ago something occurred which threw what  
29 was to me a rather interesting sidelight on that trip. An  
30 old darkey, who used to belong to the Smoot family, and who,

1 as was their custom, took the name of Smoot, approached me  
2 on the street and said:  
3 "Mr. Mass, when we was comin' to Texas yo' granpa an'  
4 his wagen train overtook ours. I was jus' a lil bit uv a  
5 'hike. At was hot an' dusty, an' we wuz all tired and  
6 'nebber baklin'. I 'member he druv his kerridge up erlongside  
7 uv us an' said; 'Give dem chilluns something to eat!'

8  
9 The trip ended at what was then the little frontier town  
10 of McKinney, county site of the 11 year old County of Collin.  
11 He purchased 320 acres of land lying about one mile north  
12 west of the centre of the town, and on a beautiful hill on  
13 the south side of said tract of land, in 1857 he began the  
14 erection of a large two-story colonial house, with a two-story  
15 L larger than the front, with a ten foot porch all around it  
16 upstairs and down. It served him as a home for the balance  
17 of his days, and also served to house the Old Mass Academy,  
18 one of the earliest schools in this part of Texas, during the  
19 time that it was in existence.

20  
21 I have been unable to learn just when he began his  
22 active ministry in the Christian Church, but I am sure it must  
23 have been some time before he came to Texas. On reaching  
24 McKinney he promptly identified himself with the First  
25 Christian Church. He never held a regular pastorate, but  
26 preached at this church at any and all times when no other  
27 minister was available. He also filled preaching appointments  
28 at various places over the county that were in reach by  
29 carriage and horses; and organized churches. He never  
30 received a cent of salary or other compensation in his

1 work as a minister of Christ. He believed that those who  
2 devoted their time to this service should be compensated; but  
3 as for himself he felt that he did not need to be paid, and  
4 might be able to do more good without it. According to  
5 the statements of old timers, upon which most of this article  
6 is based by the way, he was a most eloquent preacher, used  
7 beautiful language, and was most powerful in exhortation;  
8 his services at Miss Mary Wells' family, and I do not know  
9 exactly. At the outbreak of the Civil War his feelings were on  
10 the side of the south, but his judgment was that secession was  
11 unwise. However, his two elder sons, James Martin Muse and  
12 Thomas Henry Muse, immediately volunteered and marched away to  
13 war on the side of the Confederacy; and James Martin was  
14 killed (for whom I was later named) was killed at  
15 the battle of Shiloh. When slavery was abolished several  
16 of his negroes would not leave him, so he employed them and  
17 paid wages to them for a number of years afterwards.

18 and up to about the beginning of the Civil War  
19 system of ~~them~~ THE OLD MUSE ACADEMY.

20 In this new country there were almost no schools and  
21 churches, many of the pioneers were very illiterate, and  
22 their children were growing up without an opportunity  
23 to obtain even the rudiments of learning. My grandfather,  
24 in building his house, designed it so that it could be used for  
25 a school or church purposes. By employing folding doors in  
26 place of partition walls, he arranged it so that four large  
27 rooms could be thrown into one. He established a private  
28 school in his home with a course of study covering from the  
29 primary grades up to and including Greek, Latin and higher  
30 mathematics---in some respects a higher curriculum than

JAMES H. MUSE O. S. R.

55

1 many of our high schools have today.  
2 son Tom In this school work he was assisted by his two daugh-  
3 ters, Miss Millie and Miss Mary Ellen (afterwards Mrs. Sam R.  
4 Berry), both graduates of Daughter's College, Harrodsburg Ky.  
5 Later through the kindly offices of Dr. Rufus Burleson of  
6 Waco and Judge T. J. Brown (who was afterwards for a number of  
7 years Chief Justice of the Texas Supreme Court) he obtained  
8 the services of Miss Mary Belle Bently, who held degrees from  
9 Daughter's College, and also from Waco Female Seminary, and  
10 the Burleson school which afterwards became Baylor  
11 University. She assisted in the school for a number of  
12 years, and afterwards was married to the returned soldier son,  
13 Thomas H. Wise, and became my mother. There were a number  
14 of other teachers in the school but, I am not able to give their  
15 names at this late date.

16 He continued to carry on this school work, as well as  
17 his church work so long as he was physically able to do so,  
18 and up to about the beginning of the public free school  
19 system of Texas.

20 The school, being the only one of such high grade in  
21 this part of North Texas, was very generally patronized, not  
22 only throughout Collin County, but by residents of adjoining  
23 counties for a good many miles around. Nearly all the old  
24 pioneer families of this county sent to this school, such as  
25 the Boards, Newsomes, Emersons, Stiffs, Waddills, Bounds,  
26 McDonalds, McGarrahs, Lovejoys, Harris's etc.---to such an  
27 extent that there was a time within the memory of the writer  
28 when almost any prominent citizen of pioneer stock would tell  
29 you that he was a former student of this school. The  
30 Harwoods and Peaks of Dallas County patronized it. From

JAMES W. WISE, C. S. R.

56

1 grandfather, lay dying in the one-story brick house  
2 From Decatur Wise County the cattleman Dan Waggoner sent his  
3 son Tom (the late W. T. Waggoner multi-millionaire in cattle  
4 and oil to Fort Worth, Texas). Gip Brown attended and was  
5 later Chief Justice of the Oklahoma Supreme Court. One of  
6 his younger sons, Philander B. Muse, got his entire education  
7 in his father's house, and afterwards became a great lawyer,  
8 an eloquent orator, and Judge of the District Court of Collin  
9 and Grayson counties.

10 It is impossible at this late day to get a list of the  
11 students, and no attempt is being made to do so; but I will  
12 mention a few things related to me by elderly persons, most  
13 of whom are now dead, just to show the far-reaching influence  
14 and effect of the school and of my grandfather's personality.

15 A country boy living north west of McKinney (Rev. R. C.  
16 Horn) attended the school, and was also baptized and received  
17 into the Christian Church by my grandfather. He then went  
18 ~~to Bethany College~~ <sup>away</sup> for his theological training, and came  
19 back to Collin County where he remained and preached the  
20 gospel until his death at the age of over ninety years---  
21 having served in the ministry of the Christian Church 67 years.  
22 His life and work are known among our people.

23 I am told by those who claim to know that Addison and  
24 Randolph Clark, these two wonderful preacher brothers, whose  
25 ~~lives and work~~ had such far-reaching influence upon the

26 religious and educational development of Texas, attended the  
27 Old Muse Academy. In addition to their evangelical work,  
28 they founded Add-Ran College which, as is well known, later  
29 evolved into Texas Christian University at Fort Worth.

30 Back to Pittsylvania County Va. Before the outbreak  
of the Civil War, Thomas Chattin Muse, a brother of my

JAMES H. MUSE O. S. P.

another brother, Robert Muse. He had only one son, James Archer Muse, quite a young lad, and before he passed away requested that this boy, his only offspring, be committed to the care of his Uncle Jim (my grandfather, Jas. S. Muse).

So after the death of Thomas Chattin Muse, my great-uncle Robert Muse, took little Jimmie and journeyed to Lafayette County Mo., for that purpose; but when he got there he found that my grandfather had already moved to Texas. So he took the boy back to Virginia.

Later however, but before he attained his majority, Jimmie Muse came to Texas, lived in the home of my grandfather, attended the Old Muse Academy, and later went back to Virginia. In those ox-wagon days communication between distant places was slow and difficult. James Archer Muse dropped out of the picture so far as we Texas Muses were concerned.

In 1931, while taking an auto trip through the North and East, I paused in Pittsylvania County Va. long enough to try to locate the old home of my great grandfather, "the original Tom Muse," where my grandfather Elder J. S. Muse was born, and from which place he moved away nearly 100 years ago---also to locate and become acquainted with such of my relatives as might still remain in that part of the country.

Near Callands a two-story white frame house was pointed out to me; and I felt before they told me that somehow I and my family were related to that house--- there was something so familiar about it. They said: "That is the home of James Archer Muse, where he lived, reared his family and taught his school. No one was more

1 loved and respected. The most prominent citizens of our  
2 County obtained their education through him."

3 I saw at once the parallelism of his life to that of  
4 my grandfather, and I thought how true it is that "God works  
5 in a mysterious way his wonders to perform"--- through men,  
6 as well as in other ways.

7  
8  
9 I have heard of only one trip that my grandfather  
10 made back to Virginia. That was after the death of my  
11 his father, at which time I am informed that he waived his  
12 right to share in his father's estate in favor of his sisters,  
13 because, as he said, he did not need it and they did. The  
14 only item he received from his father's estate was a  
15 negro boy named John Sandford, who was of no value except as a  
16 keep sake or heirloom, being so badly crippled that he could  
17 hardly walk and unable to talk distinctly enough to be  
18 understood. I was raised with John Sandford. He was a  
19 curiosity.

20 My grandfather died in 1878. The occasion of his  
21 burial is one of my earliest recollections. I was a child  
22 not yet six years of age. I remember that my father carried  
23 me in his arms, and the fact that there were tears in his eyes  
24 made a lasting impression on my young mind. The funeral  
25 cortege passed out from the house on foot through the big  
26 double doors on the east front; thence to a little family  
27 burial ground north of the house a short distance, where a  
28 clump of cedars remained for many years.

29 After it became evident that the City of  
30 McKinney was going to spread over the land, my father had

JAMES M. HULSE, O. S. N.

1 the graves moved to Pecan Grove Cemetery south of McKinney.

2 My grandfather's monument is a plain marble slab,  
3 as long and as wide as the grave, and laid flat upon it,  
4 with his name and the date of his birth and death out upon it,  
5 and, at the head, a small open Bible in marble. Except for ~~the~~  
6 this last detail, it is as simple and very similar to the one  
7 that marks the last restingplace of Benjamin Franklin in the  
8 church yard of Old Christ Church Philadelphia.

9  
10 My grandfather was a man of great dignity, even to the  
11 extent of sternness when the occasion required. I have been  
12 told that if there were the least tendency to rowdiness or  
13 unnecessary noise in any part of the house, all he had to do  
14 was to clear his throat and everything would be as quiet  
15 as a mouse. And yet he was a devout good man, loved and  
16 respected by all, and his emotions were so easily affected  
17 that it was impossible for him to conduct a funeral service,  
18 and he would faint at the sight of blood. He took great  
19 pleasure in performing the marriage ceremony for young  
20 couples, and in bringing new members into the church. His  
21 His home was headquarters for the pioneer preachers who came  
22 to this part of the country in those days.

23 It seems to me that the religious work which he did,  
24 and also the educational work, was of a missionary nature  
25 in those early days. The spirit of the volunteer ran through  
26 it all--"Here am I Lord, send me."

JAMES M. MUSE  
OFFICIAL SHORT HAND REPORTER  
59TH DISTRICT COURT  
MCKINNEY, TEXAS

June 11, 1936.

Mr. Jewell Matthews,

Temple, Texas.

Dear Sir:

I am sending you, as per my promise, a brief biographical sketch of my grandfather Eld. J. S. Muse, also a picture of him which I have had made from a large crayon portrait of him which hangs above the mantel shelf over my fireplace, in the room formerly occupied by him which is now occupied by me. I had the picture framed and the following legend placed under it:

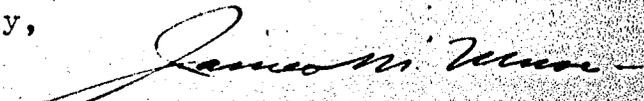
ELDER JAMES SANDFORD MUSE, Pioneer Christian minister and Educator, and Great Grandfather of the "Three Graces," who came to this land and built this house in 1957.

" RES VISA TEMPORA SUNT; INVISA, AETERNA."

By the "Three Graces," is meant my three daughters. The Latin text (The things that are seen are temporal; unseen things eternal) was the subject of one of his sermons on Immortality and the Future Life.

I hope it may be sufficient to serve your purpose. You may use it in any way you see fit.

Very truly,

  
JAMES M. MUSE.

**JAMES M. MUSE**  
ATTORNEY AT LAW  
MCKINNEY, TEXAS16  
May 25, 1936.

Mr. Jewell Matthews,

Temple, Texas.

Dear Sir:

I am endeavoring to comply with your request contained in your card of 22 inst., with reference to biographical sketch and picture of my grandfather, Elder James Sandford Muse. I was a child, small enough to be carried about in my father's arms on the occasion of his funeral, so I have a very faint recollection of him, <sup>and</sup> I have to rely entirely upon records, family tradition and statements of old people who knew him. I have a very good crayon portrait of him, which I am having copied photographically for you.

Almost coincidentally with your request, I was asked by a newspaper man here to do the same thing, and only this morning a man who is engaged in writing the early history of Collin County asked me to prepare similar data for him. My information is so sketchy that I shall not attempt to write more than a very brief account of his life and work, and that will be upon thin paper so that I can make sufficient copies at one writing for all, who may desire it. I have already written several pages in pencil, but it needs rearranging, and in the interest of accuracy, I wish to check up on some of it before turning it loose. Also I am a rather busy man, so please do not count on receiving it in less than a week or ten days.

When I send it to you it will have my name on it, showing that it was written by me; but I want you to feel perfectly free to edit it to your heart's content, even to the extent of entirely re-writing it, if you think best for your purpose; or you can publish it as it stands with my name on it, if you wish.

Very truly,

JAMES M. MUSE. *J. M. Muse*

# McKinney Weekly Democrat-Gazette

ESTABLISHED FEBRUARY 7, 1884

MCKINNEY, TEXAS, THURSDAY, JUNE 4, 1936

FOURTEEN PAGES IN TWO SECTIONS—SECTION ONE

FIFTY-THIRD YEAR

## THOUSANDS EXPECTED TO ATTEND DEDICATION PROGRAM

### Some Salient Facts Concerning Life Collin McKinney As Written By Son Nearly Half Century Ago

**COLLIN MCKINNEY, SIGNER TEXAS DECLARATION OF INDEPENDENCE, STATESMAN AND PATRIOT BORN IN NEW JERSEY APRIL 17, 1766; MOVED TO LINCOLN COUNTY, KENTUCKY AT AGE 14; MOVED TO TEXAS WHEN 58 AND TO COLLIN COUNTY WHEN 80 AND DIED IN 1861 AT EXTREME OLD AGE**

J. M. Slaughter, highly esteemed Melissa citizen, has a copy of "Biographical Souvenir of the State of Texas," containing biographical sketches of the representative public, and many early settled families, published by F. A. Battery & Co., Chicago, in 1859. Mr. Slaughter received this book from his grandfather, the late J. M. Graves of Melissa. We herewith reproduce the biographical sketch, published in this book of Y. S. (Scott) McKinney of Van Alstyne, youngest son of Collin McKinney, for whom this city and county were named. Included in the son's biographical sketch, is some first-hand information that he gave of his honored father, Collin McKinney, signer of the Texas Declaration of Independence and early Texas pioneer and patriot. It is especially pertinent reading at this time of the opening of the old Collin McKinney farm home as a patriotic shrine, which has just been moved down to McKinney and rehabilitated. The information herein given concerning Collin McKinney, a farmer, should be regarded as fairly authentic as it can be obtained from any source. The article was written seventy-eight years ago, or twenty-seven years after the death of Collin McKinney.

### TEXAS PATRIOT



**COLLIN MCKINNEY**  
Born April 17, 1766 in New Jersey. Died Sept. 9, 1861 in Collin County, Texas.

Daniel. He settled in Kentucky in the year 1780, started the place since known as McKinney's Station, near Crab Orchard, and there lived and died. He was necessarily confined to many of

the latter of whom was born in New Jersey in 1766 and was, therefore, fourteen years old at the time of his father's removal to Kentucky. This son (Collin) McKinney father of Y. S. McKinney became the Collin McKinney afterward so well known in North Texas and yet most pleasantly remembered by many of the old settlers of the State. He was reared mainly on the frontier in Kentucky and was insured almost from childhood to the hardships of pioneer life as well as fascinated with its many thrilling pleasures. Beginning when yet in his teens, he was for fourteen years engaged in the incessant conflict which raged between the whites and the Indians.

Moved to Texas when 55. Much of this time he acted as a spy, but frequently, as occasion demanded otherwise, was often thrust in the thick of the fight. Pursuing this manner of life and pushing his way gradually westward, he moved in 1824 to what was then thought to be Texas, settling six miles east of the present site of Tuscarora. At that time the nearest house to the south or southwest was more than two hundred miles distant at Naaclochosa. There he lived on the outskirts of civilization until 1831, when he moved further

### DEATH CALLS HENRY LEWIS AT MCKINNEY HOME

Father of Mrs. W. Sims Cameron and Kay Lewis of This City  
Henry Lewis, 82 years old, resident of McKinney, Tex., passed away at his home on North 19th Street at 11:45 p.m. Tuesday morning after a year of very frail health.  
Funeral arrangements have been completed and the body awaits word from the family of Denver, Colorado. The services will be held from the home of his son-in-law and daughter, Mr. and Mrs. W. Sims Cameron, on West Virginia Street, McKinney, at Vine Grove. He came to Texas when twenty-six years old, having resided in McKinney during that time. He first engaged in the grocery business in the firm of Lewis & Kurlstinger. Later, he was a successful cotton merchant for many years.

He became affiliated with the Baptist faith early in life. He passed away May 10, 1935. Rev. E. H. Mays, Pastor of the First Methodist Church, will conduct the funeral services. Burial will be in Pecan Grove Cemetery with the Sam J. Masnie & Son Undertaking Home in charge.  
Surviving are three children, two sons, Henry Kay Lewis, a member of the Dallas News staff, who has been living with his father here the past few months; and Wallace Lewis of Denver, Colorado, and a daughter, Mrs. W. Sims Cameron of McKinney. One sister, Miss Fanny Lewis of Vine Grove, Kentucky, five grandchildren and one great-grandchild also survive.  
Misses Mary Frank Blackwell and Polly Spapp attended the graduation exercises of C. I. A. in Denton, Sunday and Monday.

### Master of Ceremonies



A. H. EUBANKS

Eubanks will act as master of ceremonies at the program Friday, dedicating the Collin McKinney Home and the completion of Highway 75 through this county. He is President of the Highway 75 Association and Chairman of the McKinney Chapter of Commerce Highway Committee. He has served as Chairman of the Important Committee on Invitation and Program.

## Historic Collin McKinney Home Will Be Presented City Here Friday Afternoon

### Will Speak In City Friday



J. ED GIBSON

PROGRAM ALSO MARKS COMPLETION OF ALL WORK ON HIGHWAY 75 THROUGH COLLIN COUNTY. PROMINENT OFFICIALS COMING; BUSINESS HOUSES WILL CLOSE FOR TWO HOURS; PUBLIC IS CORDIALLY INVITED TO ATTEND.

A beautiful new artery of traffic, the completed Highway 75, and a grand relic of Texas and her infant Republic days—Collin McKinney's rustic, pioneer home, as plain and yet as enduring as his own character and career, will be opened and dedicated by officials of Texas and Oklahoma tomorrow (Friday), with an excellent program commencing at 2:30 o'clock in the afternoon. This will be McKinney's first Centennial event, one steeped in the traditions of the gallant past and a rich promise of a glowing future.  
The old Collin McKinney home has been removed from its original site in the Northwestern part of the county, to McKinney, where it occupies a lovely suburban block—located suddenly before Centennial travelers over Highway 75 in a burst of magnificent pioneer realism. It has been rehabilitated and the beauty of its early days decades ago restored.  
Before it passes, the planning new Highway 75, completed within the past few days, will be in the heart as workers have been laying the highway into the heart of the finest, latest opening in Texas, Centennial celebration.

and a speaker's stand built for the occasion. J. Ed Gibson, President of the McKinney Chapter of Commerce, will open the meeting. Rev. G. O. Key, veteran Baptist minister of this city, now having served 25 years in the service of the church, will give the invocation.  
A Harry Eubanks, McKinney civic leader, and a speaker will give Good Roads as well as Good Roads Committee. The Good Roads Committee will give the invocation.  
The McKinney Chapter of Commerce will give the invocation.  
The McKinney Chapter of Commerce will give the invocation.  
The McKinney Chapter of Commerce will give the invocation.

...report as ... three ...  
 ...bearing the name of Mc-  
 ...about the year ...  
 ...settling ...  
 ...from which State,  
 ...drifted West  
 ...South, each becoming  
 ...of a family and thus start-  
 ...the several branches ...  
 ...attered throughout the United  
 ...ates.  
 ...McKinney.  
 ...the one from whom the sub-  
 ...t of this sketch (Y. S. Mc-  
 ...Kinney) is descended was named

## Facts About McKinney And Collin County

Editor's Note—Believing that our readers are vitally interested in learning more about their home city and county, these Editors, beginning today, and continuing in these papers, indefinitely, will ask several questions in each issue pertaining to early day and present McKinney and Collin County history. Answers will be found in the classified page:

• • • The northern portion of the new highway through Collin County was but by what contracting company.  
 • • • The Relief Commission, Louisiana State Lumber, Central Electric Company, Harrison Engineering Company, Baltimore & Ohio Railroad.  
 • • • Collin's lot slopes in what general direction.  
 Northwest.  
 West.  
 Southwest.  
 Northeast.  
 Southeast.

• • • How many years were there in this county under 3 acres in 1930?  
 220.  
 68.  
 7.  
 96.  
 312.

• • • How many City Commissioners does Collin County elect?  
 Eight.  
 Four.  
 Two.  
 Six.  
 Five.

• • • What is McKinney's longitude.  
 34.  
 96 1/2.  
 88.  
 90.  
 44 1/2.

...trouled with the Indians, and otherwise bore the hardships and privations incident to opening up that now rich and famous country; he had three sons—John, Daniel and Collin.

## ALLEN GARDEN CLUB READY FOR MINSTREL SHOW

### FIFTY IN CAST FOR NEXT WEEK'S PRODUCTION

This office appreciates a welcome visit Wednesday afternoon from Mrs. D. K. Stacy and Mrs. Belle Whitecann, members of the Garden Club at Allen, and Miss Charley Morrow, who were here in the interest of announcing their minstrel show to be presented in the W. O. W. Hall, in Allen, Tuesday and Wednesday nights, June 9 and 10, at 8:15 o'clock.

Miss Morrow, who is connected with the Sewell Lyceum Company of Atlanta, Georgia, is directing the performance. The cast is composed of some fifty citizens of Allen and the community. The production is being sponsored by the Allen Garden Club, who will use the proceeds to further their civic program in that South Collin city. The Garden Club is one of the most wide-awake and active civic groups in the county, always doing things for their community.

Miss Charley Morrow is a graduate of the McKinney High School and a former resident of Princeton, being the daughter of Mr. and Mrs. W. A. Morrow of Princeton. The same show, known as the "Dixie Blackbird Minstrel," was given at both Princeton and Farmersville. The advanced ticket sale is now on with prices of 15 and 25 cents. The tickets at the door the night of the show will be 20 and 35 cents.

## WELL-KNOWN POLICE OFFICER OF STATE MCKINNEY VISITOR

L. B. Paradeaux of Pampa, Gray County, connected with the National Sheriff and Police Association, was a business visitor in McKinney Wednesday. He enjoyed meeting up with him, in company with Sheriff C. J. S. Walker. Because of meritorious service, he has been advanced recently from the standing of Detective to the rank of Sergeant of Detectives in the N. S. P. A. His work is with Chambers of Commerce, various civic bodies and other officers. Six men serve under Mr. Paradeaux in the state. He will be stationed at the Centennial, in Dallas, this summer.

## Speaker Byrns Is Victim Heart Attack

Speaker Joseph W. Byrns of the House of Representatives of the National Congress passed away at Washington, D. C., at 12:15 o'clock Thursday morning from a heart attack and a subsequent cerebral hemorrhage. He was sixty-six years old. The heart attack commenced at 5:30

## Speaker Byrns Is Victim Heart Attack

o'clock Wednesday and the cerebral hemorrhage was at 11:00 o'clock. It is believed that the strain of pushing legislation through Congress important Lower House may have had much to do with the death of the Tennessean who was a national leader and figure.

## Will Be Officially Presented To City of McKinney on Friday



Above is shown the old Collin McKinney home, to be presented McKinney Friday. The view of the historic old home and of other scenes were snapped soon after its removal to McKinney from its former site near Anna.

## CHICAGO STORE BUYER IS BACK FROM MARKET

### J. C. GELINO HOME FROM ST. LOUIS, CHICAGO AND KANSAS CITY

J. C. Gelino of the Chicago Store has just returned from a two weeks buying trip to the northern markets, visiting St. Louis, Chicago, and Kansas City. Accompanied by J. A. Gelino of the Chicago Store at Sherman, Texas, most of the largest whole sale houses in these three cities were visited and combats for bargains which are money and profits at this time of the year, due to the fact that these wholesalers are preparing for their semi-annual inventory and are anxious to reduce their stocks to the lowest point. Shipments are arriving daily here at the McKinney store and the manager states that in a few days they will have the largest assortment of summer stocks in their history and at the lowest prices since 1932.

Mr. Gelino remarked that thousands of people from the North were expecting to visit Texas for the coming Centennial celebration opening this week in Dallas. The advertising campaign carried out by the State of Texas all through the northern and eastern states has been very effective in arousing the curiosity of these peoples concerning the Centennial celebrations and the different attractions in Texas this year. Advertisements promoting same were numerous in all the railroad stations, travel bureaus, and along the highways all through the North. The highways from Dallas to Chicago are fast being pushed to completion and before many days an unbroken ribbon of pavement will connect Dallas with the North. The Oklahoma roads are being rapidly finished and there are fewer detours than usual. Through Kansas, Missouri and Illinois, the concrete or macadam highways in Arkansas are likewise being rapidly improved and the roads through the Ozarks are now all finished providing the most beautiful scenic tour in this part of America.

The Chicago Store, which are located in McKinney, Sherman, Bushman and Cooper, Texas maintain their central offices at the store here in McKinney. For this reason all the merchandise that is bought is bought at one time for the four stores, thus giving the management an opportunity to secure larger prices.

(Turn to Page 8—Please)

...of McKinney ...  
 ...of McKinney ...  
 ...of McKinney ...  
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## Chairman Arrangement Committee

Alfred M. Scott, out-standing, well-known McKinney business man, was the Chairman of the Arrangement Committee for the old Collin McKinney Home. No man did more work. Always polite, courteous and affable, he naturally takes great interest in his home town and county. Fortunate is any undertaking, which has Alfred M. Scott at the head of it.

## 25 YEARS AGO IN MCKINNEY



Alfred M. Scott, out-standing, well-known McKinney business man, was the Chairman of the Arrangement Committee for the old Collin McKinney Home. No man did more work. Always polite, courteous and affable, he naturally takes great interest in his home town and county. Fortunate is any undertaking, which has Alfred M. Scott at the head of it.

## SISTER OF J. A. DYER PASSES AWAY AT TRENTON

### Remained Spent Several Weeks in City Hospital Here This Spring

J. A. Dyer received word late Tuesday evening of the death of his sister, Mrs. J. P. Anderson, age 75, who passed away at her home in Trenton about 11 o'clock that evening. The deceased had been in very feeble health for some time, and spent several weeks this spring in the City Hospital here. Funeral services were held at the home in Trenton Thursday afternoon at 3 o'clock. The deceased is survived by her daughter, Mrs. Grady Riley of Trenton; two brothers, J. A. Dyer of this city, and B. E. Dyer of Garland, and four sisters, Mrs. A. M. Roberts and Mrs. Will Barbee of Whitewright; Mrs. D. H. Glenn of Trenton and Mrs. Ed Gore of Clarksville.

## FROM THE FILES OF THE DAILY COURIER-GAZETTE!

(June 8, 1911.)  
 O. M. Goddard, doing a job printing business on West Virginia Street, today sold out to the W. W. Nelson Printing Company, which will continue the business at the same place. Mr. Goddard has been in the printing business here for thirty-two years.

C. Jim Haydon, the cash grocer has bought the two nine-room home of Dr. J. Knight on West Louisiana Street and will move his family here soon.

Elder John L. Stovall will preach for the Church of Christ at Russellville Schoolhouse Sunday morning at 11:00 o'clock.

J. Frank Smith is one of the latest to acquire a hand saw mill.

Wallace C. Wilson was here today from Princeton.

Dr. J. E. Mitchell is here from Laredo. He was formerly a practicing physician at Collins in this county.

Grand Saline Tex. N. 3

5/16/34

Dear Bro. Matthews

My Grandfather William P. DeLee was born in North Carolina about 1798 fought in the battle at New Orleans with General Jackson 1814 came to Texas in 1833 settled in De Zavala's Colony He began preaching the Christian doctrine in 1824. His father and a number of uncles and other relatives were expelled from France during the Huguenot Persecution, came to North + South Carolina and then spread to other states as well as I can recall My Great Grand Father preached the doctrine as is preserved by our Christian Brethren as has been handed down My Grand Father was

with and present at the time Alexander Campbell B. W. Stone and others met in their memorable Convention.

He began preaching the true Gospel of Texas in 1833 in the present counties of Sabin Garzaquitas and Shelby & organized a number of churches many of which exist in our day. He was perhaps the first minister to preach the true Christian Religion in Texas. The party of which you inquire I know nothing of at all.

Fraternally yours

C. D. DeLee

## THE MATTHEWS TYPESCRIPT

These 38 pages of typescript were prepared by Jewell Matthews, on the basis of the "Original Documents" which he has assembled, together with oral reports from his kindred and friends.

He had these printed in the Christian Courier ( in almost the same form as herein ) in 1936, in a series beginning in April and running through Nov. ( or Oct. )

There are some 26 pages of typescript in addition to these, in his papers, but they are simply repetition of these data in a more preliminary form. These are not micro-filmed.

### A Brief History

of

THE FIRST CHRISTIAN CHURCH IN MCKINNEY, TEXAS

IN FIVE PAGES also some additional biography

is printed in pamphlet form. It is here preserved by micro-film

Addendum: To Documents V has been added (since microfilming )  
29. The Origin and Early Influence of the First Christian Church of Palestine, by Joseph Lynn Clark

HISTORICAL SKETCHES OF THE EARLY  
DISCIPLES IN TEXAS,

BY

JEWELL MATTHEWS

# HISTORICAL SKETCHES OF THE EARLY DISCIPLES IN TEXAS

## FOREWORD

To day the Disciples of Christ or Christian Church is recognized as an important religious group in Texas. We boast of our magnificent metropolitan churches, of the multitude of smaller churches scattered throughout our expansive Commonwealth, and of our ministry which is becoming increasingly more efficient. What we see is, indeed, enough to arouse our pride and deep gratitude, for the achievements of the last hundred years are almost beyond the capacity of human belief. It is a long step from our few scattered Disciples and the crude log house of the settler where worship was originally conducted to the numerically great congregations and to the large and artistic houses of worship of the present day.

If the Christian Church in Texas is to continue to prosper, it must not forget its history, for history is the compass needle which enables us to steer the spiritual ship through safe and unsafe waters and toward worthy goals. No people can afford to dispense with the inspiration which comes from a knowledge of the glorious deeds and motives of their fathers. Every English boy is thrilled by a visit to Westminster Abbey where lie the heroes of old England. Any true American feels his pulse quicken as he stands in Independence Hall or before the tomb of Washington. Any Disciple may well linger before the history of his fathers in Texas, for it is a glorious history, one filled with the heroic deeds of God-fearing men and women. "They

To have  
not used  
in Council

laboured and we are entered into their labours." It should be a source of pride to every Disciple heart to feel the touch of those worthy pioneer hands which reach through the years to clasp our own.

History at its best is fragmentary, but the history of the Christian Church in Texas is tragically so. As a people, we have not been given to the keeping of records. The congregational meetings which were held by the early churches were rather informal and, in most instances, no minutes were kept. As far as I know, there are no formal records in existence today which reach back into our earliest history. But we do have a comparatively small amount of written material in the form of excerpts from county and State histories, old letters, old newspaper clippings, and reports to religious journals- all of which are of rare value to the historian. The pioneer Disciple wrote little. He was not a writer, but a man of action, a builder of a new nation. He was an adept in the use of his axe and gun, but the pen was unwieldy in his horny hand. There were a few literary men among the settlers, but such heavy demands were made upon them that they had but little time to give to the niceties of writing.

In addition to the meagre written material, we have the oral stories which have passed down from father to son. This last source is not altogether dependable, because each generation adds its own colour to the story and places and dates become confused and, consequently, a good many errors creep in. However poor and inaccurate the oral source may be, it is necessary to lean heavily upon it, for from it comes the bulk of our

information concerning the early days in Texas.

Since much of my information has been derived from what I have heard, my presentation will naturally be coloured very noticeably by the life and personality of one man, Dr. Mansil Walter Matthews, who was my grandfather and one of the earliest Christian ministers in Texas. I fully realize the limitations of my procedure, but possibly the early history of the church can be recorded in no other way than for the descendants of the early settlers to write what has been told them. It would be possible then to arrange the material in proper order and a fairly accurate history might emerge.

In addition to the data which I possess, friends in Texas and in other states have been kind enough to furnish me valuable information. To them, I tender my heart-felt thanks.

CHAPTER I  
BACKGROUND

During the first part of the 19th. Century, the Restoration Movement was gaining wide recognition in Kentucky, Alabama, Mississippi, and Tennessee. Previous to the Campbell movement, there were already independent groups of people in these states who had become disgusted with intolerant sectarianism, had disavowed the use of all human names and creeds, and had adopted what they chose to term "the simple New Testament form of life and worship." Out of these states came <sup>the</sup> majority of the early Disciples. Their souls were on fire with the thought of the unity of God's people throughout the world. They accepted the New Testament as their infallible guide and the eternal Christ as their Creed. Something of the passion and conviction of their hearts may be gleaned from two reports, which were sent to the Millennial Harbinger during the year 1834.

John P. Howard reported from Paris, Tennessee under date of June 17, 1834: "We had a big meeting here on Saturday and the Lord's Day, 7th. and 8th. Brethern Mansil Matthews, Allen Kendrick, Samuel Giles, Lynn D'Spain, and myself were present as proclaimers. Immediately preceeding, during, and succeeding the meeting, nine made the good confession and were immersed- among them three Methodists. One of these was an old lady who had been in their Society twenty-three years. She had been reading and thinking for herself, and had resolved to obey God rather than man. The scene when this old mother was immersed was extremely affecting. It was late at night. The blue skies were clear and unclouded above,

and studded and sparkling with planets and suns and their systems where He Who is from everlasting reigns in infinite dominion, presides in His infinite wisdom and power over the works of His hands. Not a breath of air broke in upon the stillness of the scene and no sound fell upon the ear save the soft murmurs of the rippling stream. A large congregation lined the banks. After singing, prayer, and an earnest and forceful exhortation from Brother Kendrick, she was conducted down into the water and immersed. As she came out, her daughter, one of our most pious and zealous sisters, walked into the stream, fell upon her neck, weeping tears of joy; and O what a scene ensued! It drew tears from all our eyes." A few days after this meeting, Joseph W. Matthews wrote: "The reformation is progressing rapidly in the north part of the Western District of Tennessee. I heard from Paris in Henry County a few days ago. There has been a meeting at that place on Saturday and Sunday, at which a considerable number were immersed. My informant stated that the prospect in that section of the State was truly flattering."

During these early days, Mississippi had a number of active Churches and a religious journal, called The Christian Loyalist, edited by William S. Matthews at Woodville, Mississippi. Among the active preachers in the State at this time, were William, Jim, and Joseph Matthews who afterwards became governor of the Commonwealth.

The Cause was sweeping Kentucky. Many of the great Kentucky Churches of today <sup>were</sup> founded during this highly productive formative period.

Alabama had a New Testament Church before the

*Sources*

Campbells came to America. A group of French Huguenots and Scotch Irish settled in Northern Alabama just after the American Revolution. Through the influence of the Huguenots the little community dropped all human names and creeds and agreed to take the "ew testament as their rule of faith and practise. Among the families which composed the community were the D. Spains, the maternal ancestors of Addison and Randolph Clark. Mansil W. Matthews taught school in this community and among his students was the mother of the Clarks. It was here that the young school teacher came in contact with the Reformation movement. The plea made such a tremendous appeal to him that he obeyed the Gospel and immediately determined to become a minister. He went back to his Tennessee home and had the joy of seeing his whole family become Christians only.

From such a background the early pioneers came. Their convictions were so deep that when they were transplanted to Texas soil they felt it to be their sacred duty to maintain worship. At first, they worshiped in their homes and then, if their numbers grew sufficiently, the place of worship was moved to more ample quarters. In ~~any~~ <sup>many</sup> cases when the members of a Disciple family felt that there was no prospect for the organization of a church in their community, they would take up all of their worldly possessions and move to a locality where other families of like faith were to be found and where they could enjoy the fellowship of their brethern. The plea was to them a thing of primary importance.

Where the first Church was established in Texas is an unsettled question, but we do know that there was a Church at Clarksville as early as 1836., therefore the Clarksville

Church shall be used as the orienting point of this presentation.

## CHAPTER II

## TEXAS BOUND AND CLARKSVILLE

Texas was upon all tongues in the 20's and 30's of the last century. It had been widely advertised that acres and acres of rich land could be obtained at a nominal price. This appealed strongly to the land-hungry Anglo-Americans of the States. Texas was the new land of opportunity and adventure.

Practically the whole Alabama community where Mansil Matthews had taught school and a number of families from Tennessee and Mississippi formed a company and started for Texas during the last half of the year 1835. There were two Christian ministers in the company- Lynn D'Spain and Mansil W. Matthews. The caravan, on its long and tiresome journey, did not travel on the Lord's Day. They spent the day in worship and in rest. They sang, prayed, partook of the Lord's Supper, and listened to the Word which was proclaimed by either one or both of the preachers. Religion was to them a vital thing and inconvenient circumstances were not powerful enough to deter them from doing their duty as they interpreted it. Almost the whole company was made up of disciples. It was a Church on foot, on wheels, and on horseback.

David Crockett was a member of this historic caravan and accompanied it as far as Memphis. After crossing the Mississippi at Memphis, Crockett passing among the campers, greeted each man, woman, and child; left with them an affectionate farewell, mounted his noble bay charger, accoutered for battle, and waving his cap, halloed, 'Hurrah for Texas,' as he galloped away at the head of some sixty volunteers for the Texas army.

Little did these spirited men think that they were hastening to that sacrifice at the Alamo, so gloriously remembered at San Jacinto." (Ewell's "History of Hood County")

The company arrived in Clarksville on Jan. 17, 1836. (Oath of M.W. Matthews on record in the Texas Land Office) This year is an epochal year in the history of the Christian Church in Texas because it marks the coming of the largest single group of Disciples who had ever touched Texas soil. This was, no doubt, the largest group of Disciples in Texas in the year 1836.

Previous to the year 1836, conditions were not favorable to the establishment of Protestant churches in Texas. Preceding the Provisional Government of 1835, Mexico held sway over the destinies of the people of Texas. She was a Catholic country and her laws were designed to keep the country so. It was required that all marriages be performed by the priests. The only legal divine services which could be conducted were those services which were held by the Roman Catholic Church. It is true that the Anglo-Americans gave only a nominal allegiance to the Roman Church, but even this merely vocal allegiance was an adverse factor against the establishment of Protestantism. The Texans in general endeavored to keep faith with the government from which they had received their land bounties. However, the Mexican government became increasingly tyrannical, to the extent that the lot of the settlers became unbearable. So in November, 1835, the Texans took matters in their own hands and set up a provisional civil government. The convention which set <sup>up</sup> the new government failed to take proper cognizance of the trend of events

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in Mexican affairs, acted rashly, and as a consequence, brought upon the colonists the most terrible conditions which they had experienced. The only wise thing that this convention did was to call a convention to assemble at Washington on the Brazos, March 1, 1836. The year 1835 was the most hectic year in the stormy experience of the Americans. Crops were poor, clothes and food hard to obtain, and Santa Anna's heart was set upon the complete subjugation of the colonists. Nothing prospered during this terrible year. Religious life was at a low ebb.

Conditions were still in turmoil when the Tennessee, Alabama, Mississippi colonists arrived at Clarksville. But they were the beneficiaries of a healthy unity which had evolved among the Texans. The Texans had determined to set up a free republic in which they might enjoy all of the liberties of freemen. Their unity of purpose ~~of the people~~ was not formally announced to the world until March 2, 1836 in the Declaration of Independence, but it had been a decade in taking form. So when the first large group of Disciples arrived in Texas, they felt free to exercise their divine prerogative to worship God as their consciences dictated. There were no Mexican soldiers or officials in the vicinity, so they conducted their regular Lord's Day worship and lived their religion without serious molestation. The only fears they had were the frequent rumors of the coming of a Mexican army and the presence of hostile Indians.

The number of Disciples remained almost intact for a year. Conditions were so unsettled in their adopted land that they felt that safety for the women and children could be best

afforded by residence at Clarksville. Temporary log houses were built near a building which was used as a fort, and which many of the early settlers called "Fort Clark." The new-comers made themselves as comfortable as pioneer conditions would permit.

The Church met for its worship during the cold months in the long, rambling log fort. In the summer, its meetings were held under an arbor, constructed of brush. In rainy weather the fort was always available. It is reported that the many visitors who stopped at Clarksville were amazed at the teachings of these peculiar people, and not a few of them were so impressed with the simplicity of the message that they obeyed the Gospel. Lynn D'Spain and Mansil Matthews were the spiritual leaders of the flock.

Very little is known by me about the career of Lynn D'Spain. I do not know whether he remained in Texas or returned to the States. He was, however, one of the outstanding preachers of his day. He had made a great name for himself before he came to Texas. He was not only a great preacher, but he was an effective teacher. I understand that, in addition to his preaching to the little Clarksville group, that he also conducted a school for the settlers' children. The Bible was one of the text books used. My Uncle Joseph Matthews, who was eight years old when the settlement was made at Clarksville, attended this school. He always held a deep affection for his old teacher. Lynn D'Spain was the oldest uncle of Addison and Randolph Clark. He and Mansil Matthews were great friends and they shared together many of the hardships of frontier life. He was one of the first planters of the seed of the Kingdom in Texas

and his name should become a household name in the homes of all Texas disciples. He was not the only D'Spain in the Clarksville colony, for his father and mother and their other children composed a part of this historic company. Hetty D'Spain, the mother of Addison and Randolph Clark, was a sister to Lynn D'Spain, and at the time of the settlement at Clarksville, <sup>she</sup> was a blooming young lady. The name D'Spain is one with which to reckon in Texas disciple history.

After the Battle of San Jacinto, the Clarksville disciples began to scatter. The D'Spains moved during the last part of 1836 or during 1837 to Nacogdoches County where a church was established. It was here that two very important things happened to Brother J.A. Clark; he heard <sup>for</sup> ~~the~~ the first time a Christian minister preach and he met Miss Hetty D'Spain who later became his wife. Other families moved to other parts of Texas where almost invariably they ~~they~~ introduced their faith.

The Church at Clarksville continued until sometime after 1840. I know but little of its subsequent history. Anyway, Clarksville has the honor of being one of the most historic spots of Texas Disciplesdom.

CHAPTER III

MANSIL WALTER MATTHEWS, MINISTER AND PHYSICIAN.

*Mansil*  
*Clarksville*

Dr. Mansil W. Matthews, the other preacher who was a member of the Clarksville company, was born in Kentucky, Dec. 29, 1806. His paternal ancestor, William O. Matthews, came to North Carolina at the Restoration of Charles II to the English throne in about the year 1660. William O. Matthews was a blood-relative of Oliver Cromwell and a loyal follower of the Lord Protector, hence the restoration of the monarchy imperilled his life and it was necessary for him to come to the colonies for refuge. Dr. Matthews' grandfather, Walter Matthews, served as a captain of the line during the American Revolutionary War.

When the Doctor was a youth, his family moved to Tennessee where he was reared to manhood. He returned to Kentucky and studied medicine, then returned to Tennessee where he married Sarah Gehagan and practiced his profession. Sometime before he went to Kentucky to study medicine, he taught school in northern Alabama where he met the D'Spain family and where he came in contact with the Reformation Movement. Shortly after his obedience to the Gospel, he began to preach. He continued to preach and practise medicine as long as he lived. During his long life, he never accepted a cent of money for his preaching. When he came to Texas in 1836, he was both preacher and physician.

After making their families secure at Clarksville, most of the men, including Dr. Matthews, hastened to join Houston's army. The recruits arrived too late for the Battle of San Jacinto, but Mr. Ewell, in his "History of Hood County," says:

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(George M. M.)

"Dr. Matthews was made army surgeon, and was with Houston attending his wounds, when Santa Anna was brought in a captive."  
(Supplemental Sketch of Somervell County) (He served three months in the Texas Army in 1836. He drew the sum of twenty-four dollars for this service. This sum of money was drawn from the Acting Paymaster General, Geo. W. Poe, by Sydney O. Pennington, who was one of the signers of the Declaration of Independence and to whom Dr. Matthews gave the power of attorney, on October 13, 1836 at Columbia. Of course, he was later adequately paid in public lands. He was a member of the First Congress of the Republic from the County of Red River which convened at Columbia October 3, 1836 and of the adjourned session at Houston May 1, 1837. He resigned from Congress and was elected president of the Board of Land Commissioners for Red River County in 1838 by the Third Congress, regular session. He was a member of the Seventh Congress which met at Washington Nov. 14, 1842. This is the extent, with the exception of ranger service and service during the Mexican War with Company F, Texas Rifles, of his services in official capacities to the Republic and to his State. He never aspired to public office, but he willingly served his country to the best of his ability during emergencies, and his record as a public servant during times which tried the souls of men is worthy enough to stir his Brethern in the Faith to admiration. (All of the the above data is authenticated by official records)

Of course, we delight in the services which our fathers rendered the Republic and State as civil servants, but we are particularly interested in their contribution to the cause of Christ in Texas. Dr. Matthews lived in the vicinity of Clarksville until 1843 or 1844, when he moved to lands near the present city.

of Rockwall. He was one of the principal factors in maintaining the Church at Clarksville while he was a resident of that section of the Republic. When he moved to the Rockwall area, he opened a Church in his house. He preached throughout the territory adjacent to his home. Brother R.C. Horn, when a youth, heard him preach at Old Mantua.

In the passing, I should like to say that Dr. Matthews buried both his father and mother at Rockwall. A building now covers the little grave yard where they were buried. A number of years ago a man desired the burial lot for a business site, so at night he had all of the tomb stones removed and had the plot plowed up. He erected his building over the remains of some of the most worthy of Texas' early pioneers. This is one of the most repulsive acts of vandalism ever perpetrated in the State. The old tomb stone which was placed at the father's grave was recently found a long distance from the place of burial. It bears the inscription: "In memory of Joseph Matthews, age 89 years. A member of the Church of our Lord 60 years. Died triumphly in said Church in hope of the glorious immortality on the 31th. day of December, 1855 in hope of a glorious resurrection."

As a minister of the Gospel, Dr. Matthews was very effective. I shall offer in this connection two quotations from men who knew him. The first one is from the pen of a nephew, the late James G. Matthews of Greenville, Texas; the other, from Hood County's historian, Mr. Thomas T. Ewell.

Judge James Matthews writes; "Uncle Mansil was doubtless, and it was conceded to be a fact by all, the most eloquent speaker in the Republic or State from 1837

to along in the 70's. It was my good fortune to hear him on two different occasions. One of these was when he and old Brother Polley were conducting a meeting at Old Center Point in 1866. I was then a lad fourteen years of age and had ridden from old Tarrant in Hopkins County, and arrived on the grounds about twelve o'clock, and heard about five or ten minutes of Dr. Polley's discourse. The crowd at the time seemed to be like any other crowd of two thousand people. As Dr. Polley sat down, Uncle Mansil arose and talked as the audience sang, and all at once it seemed as though a Pentecostal shower, such as happened on the Day of Pentecost, moved the entire audience. That great animal magnetism which he at that time possessed seemed to warm the crowd from the center to the utmost limits. He had a voice that was music and it could be understood as far as you could hear the sound, his words perfectly clear and of deep tone, such as you are not likely to ever hear. I have heard all of our preachers, and also many of the denominations, and I have never heard in my experience of fifty years anything like the voice and eloquence of the only uncle I ever knew. He was known and recognized by all who knew him as a great preacher."

In his History of Hood County, Mr. Ewell inserts the following interesting paragraph (page 61): "There was a sort of neighborhood postoffice kept by a preacher on Squaw Creek above Aston's, and near by was a small log meeting house, where the people in an early day met for religious services, which, with an occasional sermon, consisted mainly of exercises in singing. The only means of transportation in those early days being the road wagon and horseback, it was, therefore, a matter of great curiosity when, one day, a dignified gentleman came driving up

Squaw Creek to the little meeting house in a top buggy, the first that had ever been seen here. The occupant of this strange craft was Dr. Mansil Matthews, a man of such wonderful versatility of talents as to be able to not only preach with great force, but also to conduct himself in the practise of both medicine and law, and besides, which it is told of him that he was useful to his fellow citizens in many other respects. On the occasion of this visit to Squaw Creek, although the Doctor was of the reformed Christian Church, whose polity eschews the excitement of the mourner's bench, yet so powerful were his sermons in their influence upon these souls, hungering and thirsting after righteousness, that a rousing big meeting, fraught with loud shouts of joy and glorification after the manner of the Methodists and Baptists, was the result."

Dr. Matthews lived in many places in Texas during his life and wherever he live<sup>d</sup>, he set up the altar of worship for the benefit of his family and his neighbors. His whole household, which was large, was duly impressed with the life of faith. Even the coloured people were given religious opportunities. In fact, they were considered a part of the family and felt free to participate in the worship. At the close of the Civil War, old Isaac, the Doctor's oldest and most dependable coloured man moved to Waco and spent the rest of his days there in rearing a fine family and in preaching the Gospel. He had comitted<sup>m</sup> most of his master's sermons to memory and was able to preach in a very acceptable manner.

To Dr. Matthews and Sarah Gehagan were born either nine or ten children. His first wife died in about 1870. Two years later, he married Margaret Spencer. To this union, four

children were born.

Dr. Mansil Walter Matthews died at Paradise,  
Wise County, Texas, April 13, 1897 at the age of 86.  
He was active until death claimed him. He preached in  
his home Church on the day before ~~he died~~ *he died.*

19  
Church  
Article  
✓

CHAPTER IV

HICKMAN'S PRAIRIE, OLD LIBERTY, MANTUA.

One of the first Disciple families to settle in Texas was the McKinney family which found a home on Hickman's Prairie, now Bowie County, in 1831. Collin McKinney and his brother Daniel, with their families, were the almost sole occupants of a widely extended territory. Collin McKinney was a devout Christian, and it has been said that he provided opportunities for worship for the large McKinney clan and for the few scattered neighbors before a Church was formally organized.

The Hickman's Prairie settlers were without a Church until the winter of 1841 and 1842. A Brother Gates wrote to the Millennial Harbinger in 1842 from Jeffersonville, Indiana to the effect that he had constituted a Church at McKinney Landing or on Hickman's Prairie the winter before. The McKinney papers state that a Church was organized some time before 1840 by Elders Gates and Moore, and Collin McKinney in Bowie County. The report of Elder Gates clears the doubtful date which occurs in the McKinney papers. This little Church continued until 1847 when the last of the McKinneys, William C. ~~McKinney~~, moved from that area. During the time of its existence, it was the sole proclaimer of the Word of Christ in a wide, untamed, frontier territory. Hickman's Prairie Church was the germ out of which <sup>have</sup> ~~has~~ grown some of our greatest present-day Churches.

Collin McKinney moved to North Texas in Dec. 1845 and settled near where the present town of Van Alystine ~~now~~ stands. Other members of the family had preceded him, and by 1847, all of clan had reassembled in a new location. When the

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McKinney family moved from Hickman's Prairie, practically the whole Church moved, for it was composed almost wholly of McKinneys.

In 1846, Brother J.B. Wilmeth began to preach in private houses in the neighborhood which is now Van Alystine. One of the favorite places for conducting worship was the house of Uncle Carroll McKinney, who was a devout Methodist. The house was large and Uncle ~~McKinney~~ Carroll was broad-minded, so the general environment and the convenience in location made the Methodist home a popular meeting place <sup>for</sup> the Disciples. It was in this home on the second Lord's Day in Sept., 1846 that Old Liberty Church was organized, Brother Wilmeth setting it in order.

The Church was organized with the following charter members: J.B. Wilmeth and William C. McKinney, Elders; Nancy Wilmeth, Margaret McKinney, Sarah McKinney, Ashley McKinney, D.L. McKinney, Collin McKinney, Sr., Jas. S. McKinney, Polly McKinney, Eliza S. Milan<sup>m</sup>, Marcus S. McKinney, Collin McKinney, Jr., ~~John~~ Bettie L. McKinney, and coloured Polina, Ninah, Anderson, Lucinda, and Hannah. Hannah could neither read nor write, but it is said of her that she could quote Scripture better than most of the parsons who came along.

The little Church had no definite place of worship until 1850 when Liberty Church was designated as their meeting place. Previous to 1850, the members met for preaching and worship at private homes. When the Church moved to Liberty, it reorganized by "calling out" William C. ~~McKinney~~ McKinney, A. Cartwright, and G.W. Vernon to act as Elders and Collin S. McKinney, Sr., G.Z. McKinney, and Solomon D'Spain to serve as Deacons. The Church in 1850 numbered sixty-nine souls.

Brother J.B. Wilmeth (see biographical sketch) and A. Cartwright were the principal ministers in the early days of the

Church's life. Dr. A. Carwright moved to the Van Alystine ~~vicinity~~ vicinity in April, 1847. Besides his being a powerful preacher, he was also a first-rate physician. His <sup>superior</sup> ~~great~~ ability and unquestion<sup>ed</sup> integrity gave him a place of great influence in the community, which influence gave added prestige to the Church.

The Church did not have a permanent home until 1854, when the first house of worship was erected at Mantua. This Church ~~had~~ had the privilege of hearing some of the greatest preachers of the day. On the list of early preachers are the names of Dr. J.H.O. Polley, one of the keenest logicians of that time and a man of great usefulness; Thomas and Wade Garrett, brothers, who were restless heralds of the eternal Word throughout Texas; Elder J.S. Muse who was a graduate of Bethany College and who wrought well as a proclaimer of the Gospel; Dr. B.F. Hall, a man of striking appearance and tremendous power as a preacher; and Dr. Mansil Matthews who has been previously mentioned. The late Elder R.C. Horn preached at Old Mantua as a youngman. Many of the men who took up the mantle of their elders and carried on for Christ and His Kingdom after the decease of the patriarchs in the Gospel, obtained their first experience in preaching at this old Church. The old Church was glad to cooperate with the young man in assisting him to "get his sea legs." Brother A.J. Bush says of the influence of this Church: "All of the Christian Churches of this section (North Texas) sprang from old Mantua- Whitemount, Farmington, McKinney, Melissa, Anna, Helvey, and others drew largely from the mother Church." Elder R.C. Horn, in an article in the Christian Courier a few years back, says: "The influence of Old Mantua was not only

the local community, but reached many parts of Texas. Wherever its members located, a new Church would soon be started. A daughter of Collin McKinney married a Mr. Milam, and they reared a Christian family that became a part of Old Mantua. One son of the family moved to Galveston. He missed a Church home and sent for R.M.Gano to come and hold a series of meetings, which he did, as I remember, in the year 1875, and baptized several people. In 1877, I recorded in my diary the organization of the Galveston Church by R.M.Gano and C.M.Wilmeth. This was to the credit of a member of Old Mantua. As the writer preached for the Mantua Church five or six years, he became well acquainted with its history."

Later Old Mantua became the first Christian Church of Van Alystine. The Van Alystine Church has the distinction of a direct/<sup>unbroken</sup> lineage to Old Liberty and Hickman's Prairie."

This short sketch must not be closed without offering a short tribute to one who possibly did more to promote the interests of the Church at Mantua than any other single person- William C. McKinney. He was a son of Collin McKinney. As a young man, he rendered heroic service to the Republic. After he moved from Bowie County during the winter of 1846-47 to Grayson County (~~from Bowie County~~), he assumed a leading role in the life of the Church. He became one of the most appealing exhorters among the preaching brethren. He had an excellent voice and for years he lead the worshipers in their praises to Almighty God. The Church was constantly upon his heart and he counted it a joy to sacrifice for it. His wife, Aunt Peggy, shared this enthusiasm of her husband and their lives

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were a constant benediction to the Church. Uncle Billie, as he was tenderly called, was not spectacular, but he glorified the Lord's Church <sup>with</sup> untiring, sensible, humble service. Uncle Billie McKinney, loved and admired by hundreds, died in November, 1885.

## ARTICLE 5.

## CHAPTER V

## COLLIN MCKINNEY, CHRISTIAN AND PATRIOT.

The name, "Collin McKinney," is prominently identified with the Christian Church in Texas. His name is linked eternally with the Cause through Hickman's Prairie, Old Liberty, and Old Mantua. Had it not been for his zeal and his willingness to use his powerful influence for Christ and the Church, the establishment of the Christian Church in North Texas would have been long deferred. He was a great Christian and future generations should not forget his tremendous contribution to the Church in the formative days of the the Lone Star State and the State of Texas. It is thoroughly worthwhile for us to pause and reflect upon the life of such a good and great man.

Collin McKinney was born in the never-to-be-forgotten year 1776, the year in which the American Colonies declared their independence of the Mother Country. He was born April 17th., almost three months before the Declaration of Independence, in one of the most active colonies in behalf of freedom, New Jersey. Daniel McKinney, his father, was one of the fearless men who helped to dispose of British tea on the occasion of the Boston Tea Party and he was one of the dauntless leaders of the Revolution. Marcy Blatchley was a true patriot and gave to her husband, Daniel, active encouragement in his activities in behalf of the freedom of the Colonies. Out of this meaningful setting came Collin McKinney, the man who was destined to leave a famous name on <sup>the</sup> pages of history of the great Southwest.

Collin MCKinney came from a typical pioneer family. The pioneer sought the frontiers where lands could be easily had and where chance could be had to battle with the elemental forces of nature. There was embedded in his nature an unquenchable desire for conquest. He revelled in pitting his strength against the dense wilderness, inhabited by foes to be subjugated. He was restless and was constantly on the move. While Collin was a tender youth, the McKinneys in 1780 moved to Virginia, then to the extreme frontier of dangerous Kentucky where they settled near Crab Orchard and which was called McKinney Station.

Collin McKinney lived at different places <sup>raw, untamed</sup> on the frontier. He offered his services without stint in battling against blood-thirsty savages and unscrupulous men who had come to the frontier to escape justice for crimes which they had committed and where they could continue their nefarious ways. He was a power in the wilderness for justice and an advocate by example and by word of mouth of the better way of life.

According to the Sims Papers, when George W. Campbell <sup>from Tennessee</sup> resigned his seat in the United States Senate to become Minister to Russia, he left Collin MCKinney in charge of his vast estate, which estate he managed successfully from 1818 to 1821.

Shortly afterward, he established a trading post in Tennessee, but he found this business repulsive and gave it up and returned to Kentucky where he resided at Elkton until 1824 when he pushed out to a more remote frontier. He halted near the present town of Texarkana on Sept. 15, 1824. He resided in this area until 1831 when he moved to Hickman's Prairie, now Bowie County.

In 1825, while Collin McKinney was living near the present city of Texarkana, he lost by death his brother, Daniel,

and his sister-in-law, Peggy McKinney, Daniel's wife; also his beloved mother, Marcy Blachley McKinney. The remains of these noble pioneers lie near Clarksville, Texas.

During Collin McKinney's residence on Hickman's Prairie, some of the most auspicious events in the history of Texas occurred. Collin McKinney was a member of the Provisional Government of 1835 and he gave his youngest son into the service of ~~this~~ <sup>that</sup> government. When delegates were elected from Red River County to meet in Washington on March 2<sup>1st</sup>, he was elected over his opponent overwhelmingly. His friend, Richard Ellis, with whom he had consulted enumerable times about the welfare of Texas, and he represented Red River County at the Washington consultation. When the convention was called to order, Richard Ellis was made president of the body. The next day, March 2, the Texas Declaration of Independence was enthusiastically adopted. The committee which ~~framed~~ <sup>framed</sup> the Declaration was composed of George Campbell Childress, Edward Conrad, James Gaines, Bailey Hardeman, and Collin McKinney. Mr. McKinney was little known by the other delegates to the convention when he arrived in Washington, but before the adjournment, he was admired and respected by all of the delegates present. He was a mature man of sixty when he represented his county at this ~~epoch~~ <sup>epoch</sup> making convention. He was the oldest man of the entire membership of the consultation. During the proceedings of the Convention, he could be seen frequently consulting quietly with the delegates. His counsel was highly valued. He was one of the quietest members present, but his influence was powerful, for men respected his wisdom and great strength of character. When

the Declaration of Independence was brought before the Convention, Mr. McKinney arose and delivered a short speech in its favor. The delegates were deeply impressed by the noble bearing of their oldest member and the appropriateness of his well chosen words. He was one of the signers of the Declaration of Independence. He assisted in framing the Constitution of Texas, and represented Red River County in four congresses of the Republic. At this time, Red River County included all of North Texas. During Collin McKinney's service in the Congress, new counties were carved out of this extensive area which he represented. He insisted that these <sup>new</sup> counties should be thirty miles square in area. The legislative work of Collin McKinney in this connection accounts for the attractive squares which we see today on the maps of North Texas Counties. Collin County and the City of McKinney stand today as monuments to the name of Collin McKinney.

In 1846, he moved again to the Southwest, to what is now known as Collin County. He settled on lands near the present town of Van Alstyne. Here he resided until his death.

During his last years, Mr. McKinney retired from active participation in governmental affairs, but until the day of his death, Sept. 8, 1861, leaders of public affairs consulted him and profited by his mature wisdom.

Mr. McKinney was not, what we would term today, an educated man. His opportunities for schooling were limited. He was reared in local schools.

time. He gained a thorough acquaintance with law and served successfully as a magistrate from about 1805 to 1836. He was a thorough student of the Bible, and no man can ~~not~~ faithfully study Holy Writ and remain an ignorant, uncouth, unwise man. He was, indeed, able to stand out among his fellows as a peer among men at a time when great decisions were forced and when constructive action was <sup>imperative</sup> imperative.

Collin McKinney was married twice. He married first Miss Amy Moore of Lincoln County, Kentucky. Four children were born of this union; two of whom lived to manhood and womanhood, Ashley and Polly. Amy Moore McKinney died May 6, 1804. His second wife was Betsy Coleman of Todd County, Kentucky whom he married April 14, 1805. The following children were born of this union: William C.; Amy and Maragret, twins; Annie, Eliza, and Scott. Two of Eliza McKinney's children, married Dr. Mansel Matthews' children, Helen and Joseph Matthews.

An unknown author, through the columns of a Collin County newspaper, gave a number of years ago the following very interesting description of Collin McKinney during his last days: "In person, Collin McKinney was of venerable and commanding appearance; weighed about 165 pounds and stood full six feet, with full chest and well developed muscles, a high forehead, aquiline nose, small keen dark eyes, thin lips, a pleasant well-rounded face always clean shaven."

In his early life, Collin McKinney was a Free-will Baptist, but he came in contact with the preaching of Barton W. Stone, and became a member of the Christian Church. During his long and useful life, he never swerved from the faith

once for all delivered to the saints. The great Churches of North Texas testify to the faithfulness and the wise workmanship of Collin McKinney. Though he be dead, <sup>yet</sup> his work speaks. He built for Christ and the Church; such work never dies.

## CHAPTER VI.

### THE WILMETHS, TIRELESS BUILDERS.

One of the finest contributions which has been made to the Cause of Christ in the early days of Texas was made by the talented, courageous Wilmeth family.

The elder Wilmeth, Joseph Brice, was born in North Carolina Sept. 11, 1807 of William and Mary (Crawford) Wilmeth. His grandfather migrated to America from Ireland in search of religious freedom.

When Joseph Brice was a small boy, he moved with his parents to McNairy County Tennessee. When he reached young manhood, he married Nancy Ferguson on Dec. 26, 1826. Nancy Ferguson was a grand-daughter of brave Col. Ferguson of Kings Mountain fame. She was a very tiny woman in stature, but exceedingly wise and versatile. She was, indeed, a power in the life of her husband and an object of adoration to her children and her friends.

In 1831, Joseph Brice Wilmeth, with a number of other families, moved to Smithville, Arkansas. For fourteen years he lived a busy, helpful life in this locality. His son, the late J.R. Wilmeth, writes of him:

"He rafted timber to New Orleans, became village blacksmith, served as United States soldier, escorting Choctaws and Chickasaws from Mississippi to the Indian Territory, farmed, raised livestock, served as clerk of the courts, and preached the Gospel. This last was unexpected, but he learned from some Arkansas preachers a practical gospel and he soon determined that it was his duty to preach it to others. This he did without money and without price

and without serious interference with other business, for he made his own house a chapel for Christian worship and teaching, to which his neighbors were often invited on Lord's Days and Nights."

In 1845 a pamphlet fell into the hands of Elder Wilmeth, telling about "the broad and fertile prairies in the Three Forks of the Trinity" which was located in Peter Colony in Texas. The pamphlet also told of the grant of title free to one mile square of land to every head of a family locating there. This opportunity to possess himself of fertile lands appealed to Elder Wilmeth, so in October he set out for Texas with two other families besides his own, and two young men. There were six wagons- some with oxen, some with four horses, and some with horses and oxen combined." ~~Wilmeth~~ <sup>Nancy</sup> Wilmeth travelled in a carry-all, drawn by one big horse. There were forty head of loose stock and one hundred head of sheep. J.R. Wilmeth who was then ten years of age rode horseback and drove the sheep. He writes:

"In these wagons were plenty of guns and ammunition, all kinds of farm tools, a complete set of blacksmith tools, plenty of heavy homemade bed clothes, a spinning wheel and loom, and provisions for all of the company for six months or more."

Their route led them by Batesville, Little Rock, Clarksville, and Paris which at that time was called "Pinhook" and which had about a dozen cabins. Pinhook was the last sign of civilization. From this point they struck out across the prairie, endeavoring to follow a dim old wagon road, called the <sup>Trail.</sup> ~~Trail~~ Military Road.

They camped on the banks of the Trinity at Dallas not far from where the Union Terminal now stands on the day after Christmas, 1845. There were only three houses standing and among them was the John Neely Bryan house. The village of Dallas had been previously vacated because the residents thought that Dallas would

not become the county site and they had consequently moved into more flourishing settlements.

They selected their headright near where Grand Prairie now stands. A house of hewn logs was erected which was opened for residence on the 14th. of February, 1846. The Indians were numerous in that locality, so no lights were used in the house at night for fear that they might attract the attention of the Red Men. <sup>The Indians</sup> They would frequently come to the house during the day and carry the two youngest children off. The mother dared not let them know that she cared, for she did not know what the fate of her children might be. She was wise enough not to oppose them. They would take the children out on the prairie, keep them for a time, and then return them with the remark, "Much brave woman."

Fear of the Indians increased until the Wilmeths left their headright- the fine growing corn and all of their improvements and dropped back to the stronger settlements east of the Trinity. It was at this stage of affairs that Elder Wilmeth would have gone back to Tennessee. They were camped on the eastern boundary of Peter's Colony, a good camp breakfast had just been served and Nancy Wilmeth concluded that now was the time to tell her husband what was upon her heart. She approached him with tears flooding her face and told him flatly that while she lived, her children should never be carried back to the poor hills of Arkansas and Tennessee and that within the boundaries of Peter's Colony should her body be buried. Her husband reacted in the usual way to woman's tears- they remained in Texas. The claim of Moses Wilson, two miles north of McKinney Courthouse, was purchased at the price of \$600. 00. Here Elder Wilmeth and his devoted wife lived and died. The old Wilmeth house stands today on the McKinney-Sherman highway, a fine example of the architecture of that day.

Elder Wilmeth, upon arrival in the McKinney vicinity, 1846, constituted Liberty Church, and he and his wife became charter members of it, but the distance was too great for convenience to the meeting place of Liberty, so in 1847 he seated an old blacksmith shop in his backyard with split logs for a place of worship. To this humble house of worship he invited his neighbors. On one occasion, a wandering preacher came to the Wilmeth home and recited to Elder and Wilmeth how badly he had been mistreated by his brethren, that where he had been, they would not let him preach. He was given the best entertainment which the home could afford and also permission to preach in the blacksmith shop Church house. During the course of the preacher's remarks, he said, "There are infants in Hell not a span long." This was too much for the host. He arose and with considerable feeling exclaimed, "Stop that! You cannot preach that under my roof!"

Later a second story was built on to the Wilmeth house for the specific purpose of worship. A stairway was built on the outside leading up to the meeting place. From the blacksmith shop and the chapel in the Wilmeth home emerged the McKinney First Church of today.

Concerning the Church in the Wilmeth home, J.R. Wilmeth writes: "As in Arkansas, so in Texas, Father made his house a place of Christian teaching and worship. In 1847, he organized a Church at his house. He built an upstairs to his house and put a stairway on the outside leading right up to the front porch. This he seated with chairs, and for a long time it was used for nothing else but a meeting place of the Church."

Elder Wilmeth preached throughout North Texas with vigour and with telling effect. That some idea of his energy and effectiveness

may be had, I refer to a report which he sent to the Millennial Harbinger under date of Sept. 5, 1848. He reported that he had just returned from a three days meeting, thirty miles from home where three were added to the Church. On the 3rd. Lord's Day in August, he closed a meeting with Liberty Congregation, twelve miles north of his home, where twenty-one were added. He stated that the Church was weak in Texas and that it was having to contend boldly against the sects. He closed his report with an earnest appeal for preachers of the right spirit.

When war was declared between the States, Joseph Brice Wilmeth and several of his sons served with the Confederate Army. While her husband and sons were in service, the heroic wife and mother managed the farm and wove and made nearly all of the clothing used by her husband and sons, even the heavy overcoats and blankets.

J.R.Wilmeth writes of how his father and mother reacted to the outcome of the War: "The war ended, the cause gone, two sons lost, nine negroes freed, the evidence of amounts furnished the Army reduced to mere wastepaper. the twain addressed themselves again with their accustomed economy, helping to build the New South. There, as in the past, was still an inn for the traveler and a place for Christian service."

Elder Wilmeth died Jan. 15, 1892; his wife passed on the day before, Jan. 14, 1892. They had walked hand-in-hand to the glory of God for sixty-six years. They were buried in the same tomb in the little cemetery not far from their home. Joseph Brice Wilmeth was a planter and builder of Churches; his wife was his loving, sacrificial, brave helpmate- out of such grand lives has sprung the Church in Texas. What a heritage!

Not only did James Brice and Nancy Ferguson Wilmeth give their own excellent lives to the progress of the Cause in Texas, but they gave two sons to the service of the Kingdom as educators and ministers of the Word, J.P. and Collin McKinney Wilmeth.

J.R. Wilmeth was born in Lawrence County, Arkansas, Oct. 17th., 1835. At the age of twelve, he was baptized by old Brother J.H.O. Polly. In 1857, he went to school at Bethany, Va. He started to Virginia from Texas on horseback, but before he arrived in Virginia, he sold his horse and saddle and walked the rest of the way. The funds derived from the sale of his horse and saddle were to help him through school. As he walked toward Bethany, he earned his board and lodging along the way by helping children with their lessons at night. He had taught and preached before going to college and he was very proficient in the art of teaching children. While Mr. Wilmeth was at Bethany, he wore a suit of clothes which his mother had spun and wove, cut and made with her own hands. Alexander Campbell was one of his teachers. The young student did janitor work and preached that he might make his means go as far as possible.

When he returned from Bethany, he married Miss Martha Florence Lowry, near McKinney, Texas. In this vicinity, he established his home. He built a schoolhouse in his yard and dreamed of eventually turning his school into a college which was to be known as Beacon College, but the Civil War shattered this dream. Mr. Wilmeth was opposed to war. He could not harmonize the teachings of Jesus with the bloody act of taking the life of his fellowman. He, nevertheless, entered the Arm as a Chaplain and did much preaching to the soldiers.

On July 20, 1868, his wife died, leaving him with five

small children. After this, he travelled in Mexico, studying the language and customs of the people, and teaching and preaching among them. Also in company with his brother, C.M. Wilmeth, he attended school at Lexington, Kentucky where he was a student of J.W. McGarvey. He drove through to Lexington in a wagon drawn by a sturdy yoke of oxen. When he reached Lexington, he sold the wagon and oxen for funds with which to pay his expenses in school. The late Elder P.C. Horn and Mr. Wilmeth were class mates at Lexington. While the Wilmeth brothers were students in Kentucky, they preached all around Lexington and through several other states. They also made a trip by foot to Niagra Falls while they were out of Texas in the interest of their educations.

On June 15, 1875, J.R. Wilmeth married Miss Clara Antonio Schultz at Bryan, Texas.

He taught in Add-Ran College at Thorp Springs, in McKinney, San Marcos, and many other places. His last teaching was a Corinth, Arkansas where he assisted his brother in a college there. He preached in many places and he was deeply loved wherever he went.

He delivered the first graduating address at Add-Ran College in 1876.

Mr. Wilmeth's last days were spent at Ebony, <sup>Texas</sup> on his farm. His life was a benediction to his neighbors. He was <sup>an</sup> a humble man, but a very wise and admirable ~~person~~ soul. ~~He~~ ~~was~~ ~~born~~ ~~in~~ ~~1847~~ ~~at~~ ~~McKinney~~ ~~Texas~~. He entered into rest October 30, 1919.

Collin McKinney (Mack) Wilmeth was born at McKinney, in 1847. At an early age, he began to preach the Gospel and it was conceded by all who knew him, that he was one of the most effective preachers in Texas during his day. He lived during a day when

debates were popular. He was one of the most, if not the most proficient debater in the State. During his debates, he was able to maintain the spirit of Christ, a virtue that was not always characteristic of the debaters of that day.

Mr. Wilmeth married Griffith Putherford in Wilson County, Tennessee in 1872. Immediately after their marriage they moved to Texas to take up their life work together.

In the 70's C.M. and J.P. Wilmeth published at McKinney, Texas a magazine called "The Texas Christian Monthly." In the June number, 1876, C.M. Wilmeth tells of a preaching tour which started from Granbury:

"The following Saturday I began a frontier tour across to the Colorado. With much reluctance I took leave of my family to traverse a country new and unknown to me. The desperate condition of the State generally as to thieving, robbing, and murder would warrant many misgivings as to the safety of the traveler on the frontier. But absorption of my mind in my work and a feeling of Divine support therein banished all thoughts of danger. My first day's drive, through a broken country of high lands and valleys, prairie and timber, brought me to Stephenville. "

He then mentions, in the course of his journey, Comanche, Sweet Water Valley, Hamilton, Cowhouse Creek, Blanket, and Brownwood. He speaks of holding a six days meeting ~~at Hamilton~~ and organizing a congregation at Hamilton. He speaks of holding a six days meeting at Brownwood, but said that they were not yet organized.

Mr. Wilmeth was connected with Red-Ran College for a number of years and was recognized as a great teacher. Then he established Nazareth University at Dallas, but later moved to Corinth, Arkansas where he established a school and did a brilliant work for eight years. In 1897, he moved his family, with a number

of other families, to Tampico, Mexico where he established an American Colony for the purpose of giving the Gospel to the Mexican people. His work in Mexico was cut short by death which took his life from earth Oct. 12, 1898. He gave twenty-one years of great and unselfish service to the Kingdom of God.

Non men did more to plant the Cause in Texas than J.R. and O.M. (Mack) Wilmeth. Mack Wilmeth was continually before the public, while J.R. was "a veritable knight of the Saddlebags" who never let a little schoolhouse escape him. The Wilmeth's were tireless builders and they built for Eternity.

*Wilmeth  
Mack  
J.R.*



Clarksville, Texas  
May 4, 1936.

Mr. Jewell Matthews,  
Temple, Texas.

Dear Bro. Matthews:

Your letter of last week was greatly appreciated, and called to mind the splendid meeting you held for us in 1925. Bro. & Sister C. E. Chambers are with us now and we are making progress. Mrs. Swain and I with Bro. Chambers and wife, had intended to start for Austin next Monday to attend the state convention but I am having kidney trouble and we have given it up. We have never been to Austin, or south of Dallas, and it is a real disappointment to us. I retired as rural mail carrier Dec. 31, 1934, and for the last year have been sick most of the time.

Now I must take up the church here. In your historical sketches of the church in Texas, your sketch ends with this statement: "After a long and tedious journey, the company arrived at Fort Clark (now Clarksville) on Jan. 17, 1836. Thus we can see how the first Christian Church was planted upon Texas soil." There must be a mistake here. Clarksville was never known as Fort Clark.

I had a talk today with Pat Clark, our local historian. His grandfather came to Red River County in 1818. It was his grandfather



who built the first house on the location of the present Clarksville. It was just across the street from where our old church used to stand. That was in 1838. The Presbyterian church here is more than 100 years old. The Methodists are the next in length of time here, and the Episcopal next. Clarksville was named because the Clarks were the first settlers. There had been two settlements on Red River before Clarksville came into existence.

Miss Eliza Gordon, the only living charter member of this congregation, who is 84 years old, told Mrs. Swain that when she came here in 1852, there was no organization of our people. Later meetings were held in an old school house. In 1872, the old house in which you preached, when not at the tabernacle, was built. Now, I do not know just when there was an organization, but Miss Eliza was 20 yrs. in Clarksville when the present organization came into existence.

Mr. P. C. Clark says there was no judge in Red River Co. called Fort Clark. So, we are sorry we can not claim the distinction of such an order congregation in Texas. John D. Clark in Street, Clarksville.

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Clarksville, Texas

May 20, 1936

Dear Bro. Matthews:

I let Pat Clark read your letter, and he has looked up everything on record here regarding the first settlers. There was an old log building near the Catholic cemetery that was used for a school building, and also for church services for all communions. Your grand father represented Red River Co. in the Congress of the Republic. The old log building must have been called "Fort Clark" and that the town.

An old woman ninety-five years old, now living in Honey Grove, the widow of a Dr. Pat B. Clark, told Mr. Pat Clark yesterday that there was no organization of the Christian Church until near the time the old church was built.

Your ancestors must have been here ~~over~~ <sup>over</sup> five years, and any organization they set up must have died out before the "fifties".

Sincerely yours,

Charles Swain

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Copy of an historical sketch found among church records.  
(reprinted from A History of Elgin, Texas.)

"Brief History of the Christian Church of  
Elgin, Texas.

"The first Christian church was built in Elgin, and the Congregation organized in September, A. D., 1891 with 45 members. Brother B. B. Sanders, now deceased, preached the dedicatory sermon. This church building was destroyed by the storm that destroyed the city of Galveston and which caused such destruction of life. A new and somewhat better structure, though not so large as the old building, was immediately erected on the same site as the first church.

"From the best information at hand our church is now entitled to claim about 60 members belonging to its organization. Since its organization the church has ever had consecrated pastors to administer to the wants of the church, and has, at all times, had an interesting Sunday school, enrollment now is about 60 pupils. Our present pastor is Elder R. Jackson, whose present residence is Austin. Brother Jackson, during the current year, has also been principal of the Kyle school. While it cannot be said that our church is the strongest in the city--yet we are glad to be able to say that we have a faithful band of membership with large aims and purposes in the organization in their efforts and our efforts to advance the cause of christianity. Our church cordially invites strangers and those who have nowhere else to worship to come to us and we will do all in our power for you. If any misfortune befalls any of the churches of our city, come and we will divide room with you until your misfortune shall be overcome. The Master said "Other sheep I have not of this field" and we are able to say as much, too; thanks be to the spirit that animates our congregation.

"During the last revival conducted by Rev. Adair, Presbyterian, our church received 24 names for connection--this number is entitled to be added to our former estimate of membership. Our church membership are not wealth, just plain every day folks, trying to walk in the way the Gospel points out; and we do not know that we will ever have a fine house or be able to put on more style, in fact we discard style but nevertheless we invite whosoever will, to come and hear the plain old story of the cross preached at the plain old church, just around the corner."

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HISTORICAL SKETCH OF THE CENTRAL CHRISTIAN CHURCH, ELGIN, TEXAS.

The first Christian church of Elgin, Texas was built in 1891. B. B. Sanders, an evangelist, preached the dedicatory sermon and organized the church with 45 members. THE CENTRAL CHRISTIAN CHURCH OF ELGIN, TEXAS, was the name given the church.

The deed to this property is now in the custody of the present board of trustees. The first officers of this church were, J.H. Wallace, J.H. Litton, A. H. Cole, and Walter Fite. Some of the charter members are still living.

The first church building was destroyed by the storm of 1900, in September. A new and somewhat better structure, though not so large as the old building, was immediately erected on the same site as the first church. At this time the membership of the church was about 60. The second building was also blown away on August 16th, 1915. The present house was built immediately by Rev. C. B. Craig, and at this time is in good condition.

The present membership is about 110, and the present pastor is Rev. Paul G. Wassenich.

List of the charter members

W.A. Fite  
Mrs. W. A. Fite  
A.H. Cole  
Mrs. A.H. Cole  
J.H. Litton  
Mrs. J.H. Litton  
J.H. Wallace  
Mrs. J.H. Wallace  
Dick Davis  
Mrs. Dick Davis  
Andrew Wilson  
Mrs. D. McPherson and Daughters  
Mrs. Clink Graham  
Nannie Graham  
Mrs. Smith  
Mrs. Jane Young  
Mrs. Matt Fite  
Jim Chiles  
Mrs. Jim Chiles  
Elisha Billingsly  
Mrs. Elisha Billingsly  
Dave Fisher  
Mrs. Dave Fisher  
Mrs. Alice Standfier  
Mrs. Ida Potts  
Mrs. Edna Graham and Daughters

Albert Kimball  
Mrs. Albert Kimball  
Mrs. Sarah Litton  
The Peerie Family  
Lock Billingsly  
A.E. Billingsly  
Mrs. Lock Billingsly  
Mrs. A.E. Billingsly  
Lee Billingsly  
Mrs. Frances Billingsly

First Officers of the Church:

J. H. Wallace,  
J. H. Litton,  
A. H. Cole,  
Walter Fite.

Pastors, through the years:

Cam Hill,  
John Ferguson,  
Frank Wilson,  
John Ligon,  
W. F. Reynolds,  
D. A. Leek,  
D. A. Ament,  
D. A. Cockrell,  
C. M. Ashmore,  
John Welch,  
C. B. Craig,  
E. D. Hammer,  
W. H. Riemenschneider,  
P. J. Burnes,  
John W. Kerns  
I. H. Tiel,  
E. J. Bradley,  
Roger H. Fife,  
Paul G. Wassenich.

Evangelists, through the years:

B. B. Sanders,  
A. J. Bush,  
J. W. Marshall,  
E. V. Spicer,  
I. N. Jett,  
Rev. Chestnut,  
Rev. Courtney,  
Fife and Sons,  
Ashmore and Welsh

Mr JEWELL MATTHEWS

SANANGELO TEXAS

DEAR COUSIN

I presume that you are a son of Cousin Jode Matthews, who for several terms served as County Judge of Somerville County, and on that presumption I write. I am not very well poseted about the preachers of our family as I was only twelve years of age when my father died, and have never had an opportunity of learning about the family record except when I would happen to catch it outside of the family. Uncle Mansel and Clint are the only preachers of the Matthews family that I ever knew, but have understood that Governor Joe Matthews, and his two brothers Sam, and Jim were all Christian preachers, all of the state of Mississippi. They were none of them equal to uncle Mansel in point of eloquence, as stated to me by my old brother T W Caskey, who knew them well, and also knew the family in Texas. Uncle Mansel was a preacher from boyhood. He was borne either in 1804, or 1807. I dont know which year, but know it was one of those years as there was either four or seven years between my father, and him and I dont know which, and my father was borne in 1800, and uncle Mansel was both preacher, Dr and lawyer as early as 1827, for he was President of the Board of Land Commissoers of Rearriver District in 1827. I know this to be the case from having seen two different land certificates for 4605 acres of land in 1827 by the Board of Land Commissioners of Fannin Land district signed by M W Matthews president of the Board of Land Commissioners of Rearriver District: He was doubtless, and it was conceded to be the fact by all, the most eloquent speaker in the State or Republic Texas from 1827 until alone in the 70's. It was not my good fortune to hear him, but on two different. One of these was when he and old Dr Felley were conducting a meeting at Center Point in 1866. I was then a lad fourteen years of age and had ridden from old Tarrant in Hopkins County, and arrived on the Ground about twelve oclock, and heard about five or ten minits of Dr Felleys discourse, the ~~crowd~~ crowd at the time seemed to be like any other crowd of two thousand people, and as Felley sat down uncle Mansel rose up and tauked as the audience sang, and all at once it looked as though ~~xxx~~ a pentecostal shower such as happened on the day of pentecost, moved the entire audience. That great animal magnetism that he at that time possessed, seemed to farm the crowd from center to to the utmost limit of the crowd; he had a voice that was music and could be understood as far as you could hear the sound; his words perfectly clear, and of deep toned, such as you are not likely to ever hear, as I know that I have heard all of our preachers, and also of the various denominations, and I have never heard in my experience of fifty years anything like the voice and eloquence of the only uncle I knew or at least ever heard tauk, and then later on in about 76 or 78 ~~had him here in Greenville for a few days and I heard him several times.~~ at this last time he had the largest audience that had ever been in Greenville, and did much good, and was known and recognised by all who heard him as a great preacher, but on this last occasion it seemed that he tried to divest himself of that wonderful oratory, that he possessed, as he told me that he wanted his sermons to be remembered after he was dead and gone, as to take the crowd with his pathos was too much like a cyclone that did not leave fruit only in the recollection of the man and not his words. I also heard Clint often. Barton W Matthews, Clints olier brother was living at Pearson, Sanpatricio County I think. Clint whose name was ~~xxxxx~~ C Matthews, was a very sound logician, but entirel different in power and eloquence from uncle Matthews: he possessed what is called an analitical mind, that went to the bottom of everything, and was a regular tauking machine, and the Christian world seemed to be greatly benefitted by his having lived in it. He was one of these preachers that was always poor, never received anything from the Church as a salary: that he was going a long office business if he could get a

good dinner and his bears while he was preaching. Sometimes he would stay  
A whole week, preaching and baptizing, while his wife and children were  
at home making a crop, and trying to make a living. but of all the men  
that I ever heard talk I think that Clint Matthews could preach more  
and teach more at the same time than any other man I ever heard. I knew  
him much longer than I did uncle Mansel. The Two loved one another and  
I have not the shadow of a doubt, but what today they are both happy on  
the other shore. Uncle Mansel had some qualities that Clint did not have  
He had sufficient intelligence to pursue other business as well as to  
preach, and was a good financier until the war came up, and freed his  
negroes, his lifetime accumulation of wealth, and which he considered  
very safe property. No body ever heard of his refusing to go and preach.  
Money was no object with your grandfather, unless it was after he was broke  
up. I speak of his being a financier. I notice today when I went home to  
dinner that M W Matthews was a member of the first Congress of the  
Republic of Texas, which met at old Washington on the Brazos in October  
1836, and that they continued in Session until in May 1837, and that he  
did not return to Congress next term. I see clearly how it was. He in the  
Month of May, was appointed President of the Board of Land Commissioners  
of Red river District as a matter of choice, which gave him fine opportu-  
nities to make money. the regular fees allowed by law for administering  
the oath to emigrants to Texas, and writing a certificate based upon  
the affidavit, and I have an idea that he made most of his property  
while Commissioner except the history of the family all says that his first  
wife Aunt Gehagan inherited something when she married. This letter is  
perhaps beyond the exact information that you desired, but the probability  
is that the part in regard to his being Commissioner et c was news to  
you. I will ask you some questions. 1st. How many of uncle Mansel's  
children are now living, and what has become of Oliver, Aly and Robert  
? Was your mother a milan. How many daughter did uncle Mansel leave,  
and who are they now if living. One of the daughters married McKinney  
and she is dead, but has a son living here in Greenville. It seems to  
me that I understood that one of his daughters married a Milam, but I do  
not know, as I was only twelve years old when they all left this part  
of the State. but one thing I can remind you of if your father  
did not, and that is that uncle Mansel took good care of his father and  
mother, one of them died at the ripe old age of 92 and the other  
94 and both of them buried at Rockwall, having died the same week.  
If this letter is not long enough, you can call for more, for I am proud  
of my blood, as much so as aunt Nancy Hill used to be when she went to  
old McCullough, and told her who she was and demanded a release of her  
son from the confederate prison, and the sequel says McCullough was glad  
to give him up. She told him that she was a direct descendant from Oliver  
Cromwell, and that she was a member of the Confederacy, and her son must  
be released from the prison walls, and he certainly was released, well  
I would be glad to see you and would be glad to live a close neighbor  
as I understand that you are on the right track

YOUR COUSIN

J. G. Matthews

William DeFee, <sup>V 5</sup> County of San Augustine, Texas -  
April 3, 1847. Land 12 miles from Milani and  
7 miles from San Augustine - on the Milani -  
San Augustine road - Reported that about 80  
had been immersed into the Christian Church  
but like sheep without a shepherd - Wants a  
preacher -

San Augustine County July 22, 1847 -  
William DeFee had just returned from Shelby Co -  
where he and W. R. Withers preached and organized  
a church at Richard Hoopers house, - 8 members  
4 males - 4 females. Several others were immersed -  
Withers and DeFee 12 days prior to  
there met Baptist ministers Peter Eldridge  
and H. W. Slaughter at in Sabine County -  
and they united on the D. T.

Pleasant Grove, Texas  
Sept. 5, 1848

J. B. Wilbuth - had just returned from 3 day  
meeting 30 mi from home - 3 additns; Aug.  
3rd Lords Day - 12 miles north, Liberty Congregation,  
21 additns. Weak & hair to contend against  
sick - need preachers -

1849



Dabney  
Newman



THE HOME

GEN. SAM HOUSTON

THE TOMB

HUNTSVILLE, TEXAS

Mr Jewell Matthews,  
Temple, Texas

V b 1205 - 14th Street  
May 11, 1936

Dear Mr. Matthews:-

Your card of inquiry is just received. I am all packed up to get away to Europe June 1 and cannot put my hands on the records that I possess, but if you will ask at the archives of the University of Texas, for "Walter Scatter Dabney and Family," by Lucy Jane Dabney in at The Confederate Museum in the Capitol grounds, Austin, for the same volume, you will get practically all I know of Dabney history. I have no volume of my own as I gave mine to my brother Joe's family in Houston. But there are copies of this volume in the Texas room, Sam Houston State Teachers College, Huntsville; in the Confederate Museum, Richmond, Virginia; and in the D. A. R. Library, Washington, D. C.

I have a long biographical sketch of my father, Walter S. Dabney, in this ms. book. I also have the lineage traced as best I could as far back as I could find anything at all, with the coat-of-arms, and reports of Cornelius Dabney, the King's interpreter in America to the Powhatan Indians of Virginia.

Originally, I remember of only four D'Aubigny brothers, Huguenots  
that fled to Wales with the Revocation of the Edict of Nantes. One went  
to the Canary Islands and his descendants became Spanish governors.  
One went to Boston, where the name is an open sesame to houses  
of culture: two came to Virginia. In Wales they changed their names  
to "Dabney," but in France the name is still "D'Aubigny".

My father's father, Major Albert Salstein Dabney, moved to Cadiz  
Kentucky (I wonder about the Spanish name?) where he was a planter  
with numerous slaves. By his first wife he had four sons: my  
father, Walter, was the oldest of father's mother's children. Her name  
was Elizabeth Scatter, and his mother's mother was Elizabeth  
Eggleston. My uncle Edwin Dabney with apparently a whole  
tribe, came to Texas to settle at Kentucky Ridge, eight miles South  
of Brenham. You may know far more about them than I.

Uncle Edwin held a meeting in Huntsville, Texas in 1863. The  
Church minutes, second page, here, make note of the fact. My  
father came to Texas in 1872 with his wife, Lucie Dickinson Dabney,  
and three little boys. A fourth son was born at Kentucky Ridge.  
His wife died and is buried near old Montgomery. (I have forgotten  
the details, tho I have them all in the "Walter Scatter Dabney and  
His Family." Pappa preached in this section [He had attended Bethany  
College, West Virginia? or Kentucky? (wherever Bethany is)] as he was  
a regularly ordained minister, and graduate of the University  
of Virginia. In 1876, he went back to Hopkinsville, Kentucky.

things so thoroughly away, I cannot put my hands on them. I am terribly sorry!

I am sure I used to know Miss Phoebe Dabney. Anyway, it is pleasant to learn of her, and I hope to know you both some day. Every year I think I shall visit my friend Mrs. Gosta Callaway in Temple and the Barcus (Mrs.) family. I love them very dearly. Your wife's grandfather, I think, was my uncle Isaac.

A happy summer to you both and success to the work that you are doing!

Very cordially yours,

Fuey Jane Dabney

P. S. after thirty-two years of loss, I found my brother Joe's family right under my nose here in Houston. They had lost me as completely as I had lost them, but of course <sup>they</sup> did not know that I had been in Huntsville for 27 years.

LJW.

where is his old home (Major Gallatin Debus, moved to Christian  
County and established the first Christian Church there in  
Hopkinsville) and married my mother, Mrs. Eliza Sible,  
October 26, 1876 in Guthrie, Kentucky.

They came back to Texas, moved to Wilson County where  
my father farmed and preached till he was called to the  
Church at Goliah in 1881. He preached throughout the  
southeast part of the state until 1904 when he moved  
to Austin. By this time his health was failing. He preached  
occasionally in Austin at the Church of Christ. The strong  
Church in Goliah County was at "Middle Town", fourteen miles  
from Goliah. Here he preached for years. He died in 1905,  
Nov. 12, and is buried in The Confederate Cemetery, Austin.

I wish you might read my family volume, for  
a more connected story and far more carefully  
written. I have clippings in some of the volumes, written  
by boyhood friends of my father & men who knew  
him for a life-time. I spent all winter two years ago  
getting up the book but since, I have not been  
thinking much in terms of family history.

I spent 1934 in Mexico and 1935 in West & Utah  
this summer of 1936 trip to Europe. I just have packed



ESTABLISHED 1808

SECRETARIES

C. M. GALLAGHER  
 THOMAS F. MYRING  
 FRANK J. BARRY  
 M. J. CLOSS

# Atlas Assurance Company Limited

OF LONDON

HAL F. BRANDT & CO., AGENTS  
 SAN ANGELO, TEXAS

San Angelo, Texas  
 May 7, 1936/

Mr. Jewell Mathews,  
 Temple, Texas.

Dear Jewell:

Your card received a few days ago, but could not answer any sooner. I hope the little information I am sending you will be of some help in preparing your historical articles.

E. W. Dabney (Uncle Ed) was born in Louisa County Virginia, September 28, 1821. There were four brothers by A. G. Dabneys (E. W. Dabneys father) first wife. E. W. Dabney, Smith Dabney, Thomas C. Dabney & C. I. Dabney (my father). In the fall of 1830 his father A. G. Dabney moved from Virginia, Christian County Kentucky. In 1853 E. W. Dabney and C. I. Dabney (my father) moved to Texas by wagon. Mother (Susan Garnett) and Aunt Hannah (Uncle Eds wife) each drove a one horse surry with their ~~with~~ little children. Mother had three, I can't say how many Uncle Ed had. The men with several slaves drove a wagon. Each family had one wagon which held all of their earthly possessions. It took them about three months to make the trip as brother Jimmie (Phoebes father) was teething. They had to stop and camp on the banks of the Red River until the baby was better. They settled in Austin County about half way between Brenham and Bellville, three miles of Kenney Texas, (which was built after Santa Fe Railroad was built through there). Having no church privileges they determined to make a move in that direction. They found a preacher, Bro. Aaron Newman, which on the first Sunday in June 1854 he set in order a little congregation of seven members. E. W. Dabney and wife, D. I. Dabney and wife, F. W. Collins and ~~Dr~~ T. Burt and wife. Bro. Burt and E. W. Dabney taking over sight and C. I. Dabney made Deacon. In a few weeks Bro. J. W. Collins was made Elder.

# Atlas Assurance Company Limited

OF LONDON

HAL F. BRANDT & CO., AGENTS  
SAN ANGELO, TEXAS

1808

RIES  
CHER  
BYRING  
BERRY

In 1872 they made C. I. Dabney Bishop which he faithfully served until death on June 18, 1882. At that time they had one hundred and fifty members. The church was Old Concord and the neighborhood were the faithful few settled which covers an area of seven or eight miles around and was called Kentucky Ridge and still goes by that name. Uncle Ed Dabney and wife, C. I. Dabney, J. W. Collins and wife are all burried at "Concord". E. W. Dabney died September 27, 1896. W. S. Dabney was a half brother of E. W. Dabney. I think A. E. Dabney father of E. W. Dabney was married the second time soon after moving from Virginia to Kentucky and W. S. Dabney was by his second wife. In my fathers Obituary which E. W. Dabney wrote he spoke of W. S. Dabney preaching in Goliad Texas. I think W. S. Dabney came to Texas about 1872. He has a daughter by his second wife (Miss Lucy Jane Dabney at Huntsville, Texas, d/o State Normal School. She is an old maid and a bright woman, you write her. Jewell I am enclosing a little clipping that my mother had, for you to read, but be sure and return it to me as I hold every thing that way so dear. All this is information from Uncle Ed and I expressed my self exactly as he did in organizing the church. It seems you and I are the only ones in the family that love the history but I hope you will keep it up for some day it will be of such benefit to your children. When this article comes out in print you send it to me. I am making that request of you. Love to each and all of the family. We are both well.

Love

Aunt Annie Brandt.

Annie E. Brandt

V 9 Denton

## Denton

John B. Denton, the son of a Methodist minister, was born in Tennessee in September, 1806. In early life his parents moved to Indiana, where his father soon died. He was then apprenticed to a blacksmith, who took him to Arkansas about 1822. At the age of 17 he left the blacksmith and during the few next years was licensed to preach, and married.

As an orator he soon became famous. On December 10, 1836, by appointment of the Methodist Episcopal conference of Missouri, he came over into Texas and settled near Clarksville, in Red River County. Receiving an insufficient support from the missionary society of the church, he studied law, and in six months was licensed to practice and was engaged in the practice, supporting himself and family while he kept up his missionary work.

In May, 1841, General Tarrant made a campaign in the west against the Indians and had Denton as his aide. Moving out as far as Village Creek, in what is now Tarrant County, they encountered the savages and defeated them in a desperate battle. There were a number of Indian villages at several places on the creek and the object of the campaign was to drive them off and destroy their villages. The place where this fight took place was on the creek in sight of the present crossing of the Interurban Railway between Fort Worth and Dallas.

After the fight Denton was sent out with ten men to scout the country, and going east his men were attacked from ambush just as they were entering one of the forks of the Trinity, and Denton was killed. When shot his men took his body from his saddle, and after

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wrapping it with a blanket, carried it to the prairie on the south side of the creek and buried it. The settlers and old frontiersmen in 1880, exhumed the remains and buried them on Chisholm's Ranch, and in 1901 the Old Settlers' Association of Denton County again exhumed the remains and reburied them in the courthouse square in Denton, amid imposing ceremonies, and erected a suitably inscribed monument to his memory. His oldest son, Dr. A.N. Denton, was a member of the Thirteenth Legislature, and from 1885 to 1888 was Superintendent of the State Lunatic Asylum at Austin, Texas.

Aaron Newman.

Brother Aaron Newman died on the 17th. of last March of pneumonia. He was born the 26th. of October 1806 in Virginia., married Miss Lue Alderson in 1829, joined the Baptist Church the same year, remaining some ~~12~~ 12 or 13 years with them. He was licensed by them to preach and after preaching for them about five years he was expelled for preaching what they were pleased to call "Campbellism." He then united with the Disciples. Brother Newman moved with his family to Texas in 1850 and settled in Washington County. He leaves an aged wife, 8 children, and many grand-children to mourn his loss. Brother Newman preached much in Washington and adjoining counties until the last four or five years; he put that congregation (now known as Concord) to work in 1854 and preached much for us.-Brother Newman was depressed in spirit in the last few years at seeing the departure of many of his brethern from what he understood to be the simplicity of the Gospel- such as, organ-worship, conventions, etc. "Blessed are they that do his commandments that they may have right to the tree of life and pass through the gates into the city."

E.W.Dabney.

Copy of report from old religious paper.

CARNEGIE PUBLIC LIBRARY  
FORT WORTH, TEXAS

MRS. CHARLES SCHEUBER  
LIBRARIAN

✓ 9

May 9, 1936

Rev. Jewell Matthews,  
Temple, Texas.

My dear Dr. Matthews:-

Enclosed please find a short biographical  
sketch of John B. Denton, which we had copied  
from one of our reference books "History of Texas  
and Geography  
told in County Names" by Fulmore.

Trusting this will give you the information  
you desire, I am,

Sincerely yours,

*Helen P. Toombs*  
Asst. Librarian



History of Laucaeter Christian Church  
organized July 5th 1846 -

Laucaeter

On July 5th 1846 a group of eleven men and three women met together and organized the first Christian Church in the Southern part of Dallas County Texas - the record, still preserved is as follows:

"We whose names are herewith subscribed, do mutually agree with each other to associate together as a Church of Christ taking the Scripture alone for our rule of faith and practice" -

signed: -

- Roderick Rawlins
- Wm F. Newton
- William Rawlins, Jr.
- Zebedee Heath
- W. H. Newton
- Joseph P. Rose
- William Rawlins, Sr.
- H. M. Rawlins
- Milly Rawlins
- Lucinda Kellar
- Malinda Rawlins

- Peter Hall
- A. Bledsall
- J. M. Rawlins

Three of this group -  
William Rawlins Sr.  
William Rawlins Jr.  
and J. M. Rawlins  
were ministers  
of the Gospel

During 1847 the record states twenty-one members were added to the Church (the names given) and from 1848 to 1850 eight more were enrolled.

From 1850 to 1880 no church record is preserved, the several old letters of 1853 to 1860 speak of "the Church" and of those who "were added to the Church", also of the "meeting house that burned".

Other letters speak of "Father" Billy Rawlins, and Brother Polly as preaching for them.

In 1880 (November 18<sup>th</sup>) Brother H. H. Pangburn of Hutchins assisted in reorganizing the Church - a lot (the present church site) was bought from Mr Myron Everts (father of Arthur A. Everts) and a frame building erected in 1887 - It was dedicated by W. C. Dimmitt - This building burned in February 1918 while Brother Cephas Shelburne was Pastor. The present brick Church was built in the Spring of 1919 and dedicated by Brother Shelburne - The Christian Courier (front page) of May 29-1919 gives picture of the Church and a short sketch of it (with a few mistakes).

(Pastors)

In 1888 Brother Nylie B. Carnes became the first resident Pastor of the Church -

Other Pastors thru the years

- Brother J. B. Cole
- " Randolph Clark
- " Addison Clark
- " Baxter G. Lightly
- " W. F. Sellards
- " J. H. Wilson
- " J. L. Crain
- " N. A. Merrill
- " F. M. Warren
- " J. E. Gorton
- " J. C. Shelburne
- " Cephas Shelburne
- " A. N. Julian
- " M. A. Ewing
- " Ben F. Hearn
- " C. P. Craig
- " S. E. Wilkie

Bro J. C. Shelburne, and Brother M. A. Ewing both died while in Launceston and are buried in the Launceston Cemetery -

5/20/36

Mr. Jewell Matthews  
Temple, Texas.

Dear Mr. Matthews -

In reply to your  
letter of a few days ago asking  
for information about my grand-  
father - Dr. B. F. Hall and  
grand-father - J. S. Muse. Regarding  
the school of Dr. Hall - it was located  
and has not been returned yet.

I think you might be glad for  
you to know it later on:

Grandfather Muse had one of  
the first schools in North Texas -  
I think helped organize the  
First Church of M<sup>c</sup>Kinney - Texas.  
I'm not sure about whether he was  
a regular pastor - one of the first  
any way.

If you will write to J. M. Muse -  
M<sup>c</sup> Kinney, he might furnish you  
with more complete information -

Sincerely -

Worship Muse

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Members of the Commission  
Emma K. Burleson, Austin, Chairman  
George E. Shelby, Austin  
Elizabeth R. Houston, San Antonio  
R. L. Irving, Fort Davis  
Laura Aline Hobby, Dallas

Texas  
Library and Historical Commission  
State Library, Austin

Fannie M. Wilcox,  
Acting State Librarian

III 8

No. 371

This certificate entitles Sydney O. Pennington atty  
for M. W. Matthews to Twenty four dollars, for Three months  
and days services from July 14<sup>th</sup> 1836 until Oct 14<sup>th</sup> 1836  
in Capt Becknells Compy 1836

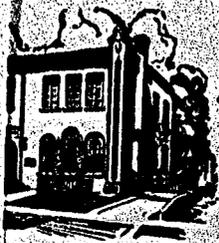
Geo. W. Poe

Acting Paymaster General.

Columbia, Oct 13<sup>th</sup> 1836

[Source:] Comptroller's Military Service Records, No. 735,  
Archives, Texas State Library.

7<sup>th</sup> Legislature  
Nov. 14<sup>th</sup> 1842 to Jan 16, 1843.



W. P. DONALSON, PRES.

MERTON SWIFT, MANAGER

# SAN MARCOS TELEPHONE COMPANY

SAN MARCOS, TEXAS

*pr*

The Church was organized in San Marcos soon after the Civil War. Charter members included the families of Ed. J. L. Green, I. B. Donalson, Col. Jackman and others. Bro. Carrington was the first preacher. He baptized Mr. W. T. Jackman, who is probably the only living charter member of the church. He hauled the lumber for the church from Washington on the Brazos, about 1868. D. A. Leak preached there for a short time about 1884, his first pastorate. Bro. Williamson was their preacher most of the time until the congregation divided on the question of using the organ ~~in the early 90's~~. The San Antonio Street Church was built about 1892, with Bro. Williamson as the pastor, Elder Driskill continuing as preacher for the old church. After Bro. Williamson came Bro. Ferguson about 1896-97, then James Challoner 1898-99, then Bro. Chambers in 1900, then Bro. Kimberley about 1901. ~~Bro. A. M. Harrall~~ started about ~~1907~~ 1907 and continued until April 1, 1911.

- 1911 T. A. Manley started June 1, 1911
- 1912 T. A. Manley until June 1st. A. R. Davis started in Sept
- 1913 A. R. Davis
- 1914 A. R. Davis
- 1915 H. M. Polsgrove was elected 12/13/1914 "for the year 1915"
- 1916 H. M. Polsgrove was elected 9/9/1915 "for the year 1916" but left near the end of the year because we failed to notify him that we wanted him to stay. On 11/5/1916
- 1917 C. O. McFarland was elected and served until Sept 1917.
- 1918 A. M. Harrall started his second ministry 2/24/1918.
- 1919 A. M. Harrall.
- 1920 H. M. Polsgrove was elected 11/10/1919 "for the year 1920" He died Dec 7, 1920.
- 1921 D. A. Leak started June 19, 1921.
- 1922 D. A. Leak resigned 10/3/1922 effective within 90 days.
- 1923 James R. Wright
- 1924 James R. Wright elected 1/6/1924 "for another year"
- 1925 Eugene H. Holmes started April 1, 1925.
- 1926 A. D. Rogers started May 5, 1926.
- 1927 A. D. Rogers
- 1928 A. D. Rogers
- 1929 A. D. Rogers (went to Belton in January 1930.)
- 1930 Moody Edwards elected 2/24 "for the rest of the year."
- 1931 Moody Edwards until April 1st.
- 1931 H. B. Warner started September 1st, 1931.

V. NOTES ON THE EARLY HISTORY OF SEVERAL TEXAS CHURCHES.

1. ~~Parisville~~. By Charles Swain 3 pages script
2. Elgin Typed. three pages
3. Brand Saline script 2 pp.
4. Greenville, typed, two pages legal J.G. Matthews.
5. San Augustine on re Dr. Wm. Dabney. Appear to be copied from the Millennial "harbinger reports.
6. Lucy Jane Dabney, script, script, two sheets concerning some Dabneys
7. From Annie E. Brandt, San Angelo, about E.W. Dabney et al. two pages typed
8. Aaron Newman: Copy from an old religious paper. 1 p. typed
9. Denton, John B. Two pages typed
10. Holland, Typed notes on, by T.B. Lewis
11. Lancaster: Three page letter from Geo C. Rawling script  
Five pages script from Miss Lula Lavender  
Clipping from a newspaper Lancaster Herald 7-9-36
12. Marble Falls Three pages script by Mrs. Don Bridgges.
13. Maude: One page script by W.J. Rachel
14. Ladonis: Recollections of S.J. McFarland, 5 pp typed
15. Three pages script on McInney church
16. Biographical and Historical records by R.C. Horn and Randolph Clark. One page typed
17. McInney. Sketch of J.B. Faulkner by Mrs. Tom Perkins, McKinney
18. Paris: One page typed
19. Parker County eleven sheets of script copied from Sketch of Parker County by S.H. Smythe pp 65 - - etc.
20. San Marcos and neighbors: Letter and sketch from Hugh B. Warner, pastor in re San Marcos; . Script note about Martin Dale; two pages of script about Buda
21. Sherman. Nine pages typed, about Sherman, by W.H. Lucas
22. Smithville: One page typed about Smithville, By I.N. Jett
23. Lockhart: Script notes on Lockhart
24. Texarkana: nine pages typed By Mrs. E Hackler. with letter of transmissal
25. Valley Mills: 1 1/2 pages script
26. Van Alstynes. One worn sheet typed  
History by A.J. Bush published in Van Alstune Leader in 1896, copied typed  
Momo: Liberty, Mantua and Van Alstynes
27. WACO: Three pages typed; Map in re Waco Christian Church.
28. Wimberly: Two pages script.

*the*

## Church Celebrates 90th Anniversary

Special services were held last Sunday, July 5th at the Lancaster Christian Church in memory of Roderick Rawlins and other members of his family, who 90 years ago, on July 5th, 1846, organized the first congregation of the Christian Church in the Southern part of Dallas County. All who took part in the service were descendants of charter members of this church.

The following program was given: Hymn: "How Firm A Foundation." Scripture Reading and Prayer: Mr. George C. Rawlins. Special music: Misses Maurine and Mary Blanche Miller accompanied by Miss Josephine Hunley. The History of the Pioneer Church: Ben Miller.

The Bible used in the service was one used by Roderick Rawlins and his wife in the early days of the church. Former members of the church from Dallas and Waxahachie were present and many messages of greeting were received.

On Monday evening, July 6th, a further service and church social was held at the home of Pastor and Mrs. S. E. Wilkin. Several out-of-town visitors added to the pleasure of this occasion.

*Miss  
Mull*

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V 11

Launcester Texas July 16-'36

Rev. Jewell Matthews - Temple Texas

Dear Brother Matthews - In answer to your inquiry about the Launcester Church, I am sending you this short history of the organization since 1846. Mrs. Wolsapple can give you the historical "background" of this Church - As her great-grandfather (I believe) was the Roderick Rawlins, who, with a group of thirty-five relatives, were the first settlers in the Southern part of Dallas County (Then Robinson's District) in 1844. Captain A. Bledsoe who laid out the town of Launcester was a son-in-law of this family. And the children, grand children, and great grand children of Roderick Rawlins have been there all the years, and are today, leading workers in the Church - Mr. George C. Rawlins, of Dallas who had the scripture reading & prayer

at our anniversary service July 3<sup>rd</sup>  
 (see newspaper clipping) is the son of J. M.  
 Rawlins, a charter member and President  
 of the early church - Mr Rawlins was  
 an Elder in our Church until he moved  
 into Dallas - is now a member of the  
 Oak Cliff Christian Church -

Ben M. Miller, who succeeded Mr Rawlins  
 as Elder, is a great grandson of the  
 pioneer, Adrick Rawlins -

The Lawrence families (Mrs Salepple's  
 and my own) who settled here in 1845  
 have also been members of the Church

Board thru all the years - Several  
 other pioneer families are still members  
 of our Church - Brother Cephas Shelburn  
 always spoke of it as one of the "historic  
 churches of north Texas" -

And we are striving to be worthy of  
 such a heritage -

Very Cordially Yours  
 Lula Lawrence

COMMITTEE ON PRIVILEGES, SUFFRAGE AND ELECTIONS

THOS. J. RENFRO, MULLIN, CHAIRMAN  
 W. P. KEETON, BONHAM, VICE-CHAIRMAN  
 P. L. ANDERSON, SAN ANTONIO  
 B. E. BARNETT, LONE OAK  
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 H. B. BONHAM, BEEVILLE  
 J. C. DUVAL, FT. WORTH  
 HUBERT FAULK, HAWKINS  
 E. C. GRAY, HIGGINS  
 W. T. GRAVES, STEPHENVILLE



*Lawson*

MIKE HOGG, HOUSTON  
 NATHANIEL JACKS, DALLAS  
 G. R. LIPSCOMB, FT. WORTH  
 JOHN A. LONG, LOVELAND  
 J. J. LOV, DENISON  
 A. J. MCKEAN, PRAIRIE LEE  
 W. R. POAGE, WACO  
 J. A. RAWLINS, DALLAS  
 O. R. VAN SANDT, TIOGA  
 C. H. WADDELL, ROSENBERG  
 E. C. STOVALL, CANTON,  
 COMMITTEE CLERK.

HOUSE OF REPRESENTATIVES  
 STATE OF TEXAS

Dallas -  
 AUSTIN, TEXAS.

*Mr. James Matthew  
 Temple, Texas*

*Dear Sir, I have before me a card from you to Mr  
 J. H. Hockapple, and a request from King Records of this  
 city to write you about the Rawhins, the Rawhins  
 & Matthews, So:-*

*James Mason Rawhins of Mass. came from Eng-  
 Pussell Street was born in New York.*

*They were married @ 1770 in Mass.*

- We have record of the faces of their children*
- Andrew Rawhins born Mass 1776*
  - John Rawhins " " "*
  - James Rawhins " " "*
  - Charles Rawhins " " "*

*Andrew Rawhins raised two families -*

*" married Sarah King in Mass.  
 Their children (Mass - Tex.)*

- 1st. Wm Rawhins (1800 - 1869)*
- 2nd. " " (1802 - 1868)*
- Angeline " " "*
- Ara " " "*
- Elyah " " "*

*Andrew Rawhins married William Baker (ca) 1816*

*Their children Pleasant King, Susanna Lugg, Margaret Henry,  
 Tabitha & R.A. (Capt) Rawhins, these married in above order  
 as follows:*

COMMITTEE ON PRIVILEGES, SUFFRAGE AND ELECTIONS

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 E. C. STOVALL, CANTON,  
 COMMITTEE CLERK.

HOUSE OF REPRESENTATIVES  
 STATE OF TEXAS

AUSTIN, TEXAS.

*John Rowland & Mrs. Patsy Sharp*  
*John Q. Rowland " Mrs. Lucinda Murphy*  
*Aurilia " " " "*

*Rebecca King Rowland Mrs. Lydia Spruance*  
*Lucinda " " " Kellar*  
*Lucy " " " " " " " " " " " "*  
*Margaret " " " " " " " " " " " "*  
*Nancy " " " " " " " " " " " "*  
*Tabitha " " " " " " " " " " " "*  
*R. A. (Capt) " " " " " " " " " " " "*

*James Rowland brother of Francis*  
*Married " " " " " " " " " " " "*  
*and we have records of two children*  
*Lucy Rowland*  
*John Rowland Sr*  
*John Rowland born 1800 - Texas 1850*  
*and " " " " " " " " " " " "*  
*John M. Rowland*

COMMITTEE ON PRIVILEGES, SUFFRAGE AND ELECTIONS

THOS. J. RENFRO, MULLIN, CHAIRMAN  
W. F. KEESTON, BONHAM, VICE-CHAIRMAN  
P. L. ANDERSON, SAN ANTONIO  
S. E. BARNETT, LONE OAK  
SAM E. BATEMAN, CELINA  
J. H. BOGGS, SAN ANGELO  
H. S. BONHAM, BEEVILLE  
J. C. DUVALL, FT. WORTH  
HUBERT FAULK, HAWKINS  
E. C. GRAY, HIGGINS  
W. T. GRAVES, STEPHENVILLE



HOUSE OF REPRESENTATIVES  
STATE OF TEXAS

AUSTIN, TEXAS.

MIKE HOGG, HOUSTON  
NATHANIEL JACKS, DALLAS  
G. R. LIPSCOMB, FT. WORTH  
JOHN A. LONG, LOVELADY  
J. J. LOY, DENISON  
A. J. MCKEAN, PRAIRIE LEE  
W. R. POAGE, WACO  
J. A. RAWLINS, DALLAS  
O. R. VAN ZANDY, TIOGA  
C. H. WADDELL, ROSENBERG  
E. C. STOVALL, CANTON,  
COMMITTEE CLERK.

*Wendell Phillips' home in Mass, N.C. Texas,*

*Indiana, Texas*

*Went to Texas in Spring 1844*

*Died at Lancaster " 1848.*

*Was first named after member of  
Lancaster Christian Church July 5, 1844*

*Wm Phillips was born Mass 1800 and moved  
to N.C., to Indiana, to Iowa, to Texas 1844*

*Was ordained as preacher before coming to Texas  
& continued so until his death here in 1869*

*Also church member before Chgo. Ch. - 1844  
Wm Phillips Sr born Mass 1800 moved N.C. Tenn. Ill. Ia.*

*Was baptized & ordained to preach under the  
ministry of Pastor W. Stone in Ill. prior to 18*

*Came to Texas 1846 - died in Tex 1850.*

*also church man*

*John W. Rawlinson son of Wm Phillips Sr  
was born Ill. 1825 -*

*Came to Texas 1844  
Baptized by W.B.H. Stone in Ill.  
Preaching in late 1850's.*

*Baptized many & organized many*

*Churches in Dallas, Tarrant, Hood, Hill, and Palo Verde  
Councils between 1865 and 1885 and died at Spring  
Sprung in 1886 - have five sons - hope this will help you.*

*Wm Phillips*

*(Wm Phillips)  
Lancaster  
1846*

Family Tree of the Rawlins Family

*added.*

James Mason Rawlins Married to Blunch, of N.Y.  
From Eng. to Mass. 1770



I I I I  
I I I I  
Roderic b. Mass 1786 John Chas, James

By Sarah King:

Prch Wm. Jr. 1800 - 69  
Jas. L. 1802 - 68  
ANGELINA  
Asa  
Elizabeth

I  
Lucy Prch Wm. Sr. \*\* 1800  
m Mass. 1800  
I  
I  
Prch John M. \*\*b 185  
I  
Geo. C.

By Millie Parks 1816

Pleasant King  
Lucinda  
Lucy  
Margaret  
Nancy  
Tabitha  
R.A. Captain Mrd Virginia Bledsoe

\*\* Ordained and  
baptized by  
B.W.S.

*1848  
1776  
72*

Central Christian Church,  
of Marble Falls, Texas.

In 1906 the Central Christian Church of Marble Falls was organized.

Not having a church building, C. J. Michel Sr., offered the use of the Michel Opera House and with Rev. D. H. Walsh of Austin, as pastor, services were held every second Sunday. Sunday School was held every Sunday afternoon, Mr. H. Reed being superintendent.

A Ladies Aid Society was organized and Mrs. W. P. Cochran was elected President.

In March 1908 a plan was launched to raise money for the purpose of erecting a Church Building. Lots number 9 and 10, in Block no. 241, were purchased for the sum of \$300.00. Granite for the erection of the building was obtained from Granite Mountain two and one-half miles north-west

of Marble Falls; and was donated by Mrs. Thos. Darragh Jr. The polished granite corner stone was donated by Mrs. Thos. Darragh Jr.

Funds necessary to provide the building were raised by subscriptions, ~~and~~ through the untiring efforts of the Ladies Aid Society the furnishings were purchased. The building was completed in August 1908. The dedication service was held August 16<sup>th</sup> of same year.

Dr. John W. Kerns made a special trip from Carbondale, Ill. to preach the sermon, assisted by the local pastor, Rev. D. H. Walsh.

The following served as pastors at different times: Rev. D. H. Walsh, Rev. J. J. Waggoner, Rev. J. M. Streater, Rev. Morgan Morgan, Rev. J. N. Jett, Rev. D. J. Peck, Rev. Luther Jones, Rev. Polk Webb, Rev. C. M. Ashmore, Rev. Mrs. Anna Belle Gathie, Rev. P. C. Hawkins.

at the present time the church is without a pastor with a membership of 53.

Communion services and Sunday  
School are held every Lords Day  
morning.

by Mrs Don Bridges  
(Secretary)  
Marble Falls, Texas.

May 26, 1936.

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# Maud Christian Church 1307

May 9 1936 Maud Tex as  
our Present Congregation that now is here  
was organized at the Residence of W. J. Bratton  
Aug 1 1909. with 11 Members  
Officers Eld. P. W. Morrow, W. J. Racco  
Deacons B. L. Bratton & W. Shelton  
to Date May 9<sup>th</sup> 36 20 Deaths. Many moved &  
scattered about Can Count on about 30  
faithful Members at present time have  
good house funds covering piano, Home  
Made Seats, with know Endebtedness  
Hanging over us. have Sunday school  
Regular with Preacher once Month Most  
of time P. P. Alexander Pastor at present  
time.

hope you can revise this so you  
can use it with Best wishes for the  
Success of your Record Making  
Yours in Chris. W. J. Racco  
Maud Tex

Written about 2 weeks prior to Mr. McFarland's death

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Ladonia

RECOLLECTIONS OF S. J. McFARLAND CONCERNING THE LIFE, GROWTH AND DEVELOPMENT OF THE FIRST CHRISTIAN CHURCH OF LADONIA, TEXAS, COVERING A LITTLE MORE THAN FIFTY YEARS BEGINNING IN THE LATE 1890s.

This account was obtained by November 1, 1948 E.H. Brimberry (TCU) and given to Patrick Henry who filed it with C.D. Hall for the TCU Library 1-4-49

The time, place and circumstances under which the Christian Church of Ladonia came into existence are unknown to the writer, but in the fall of 1895 I had the opportunity and high privilege of placing my membership with the Ladonia Congregation.

At that time we worshiped in a small frame building forty feet by sixty feet fronting south on Mill Street just south of the present Church building.

There were ten or a dozen families identified with the Church giving an enrollment in and around Ladonia of 60 to 80 members. The little group met each Sunday morning for Bible study and communion, and once or twice a month a traveling minister would preach for us on Sunday morning and evening.

The congregation was largely "non-progressive", no instrumental music, no Bible School literature and did not look with favor on organized missionary work.

After fifty odd years I am remembering several families who were leaders--Bro. Charley Burns, L. Gough and A. Gough, Mr. Shelton, Mr. Huber and members of the Stevens family, who then lived west of town, J. Sam Moore, J. D. Fraley, T. A. Walker, Samuel Walker and others whose names do not come to me just now.

Bro. Burns, A. Gough, J. D. Fraley and T. A. Walker were members of the Board of Elders and Deacons.

In 1895 and for some time thereafter Elder Officer, who lived at Roxton, preached regularly twice per month and irregularly Elder T. H. Denton would occupy the pulpit, but he was never the regular minister.

It was about 1897, when Bro. Officer had accepted work elsewhere, the congregation, through its Elders, called Bro. V. R. Stapp of Italy, Texas, as minister for half time service. He remained with the Church a year or more and was a fine sound preacher who leaned more toward the progressives than any former preacher and this was very pleasing to the newer and younger membership of the congregation.

It was either while Bro. Stapp was the minister, or soon thereafter, that the money was raised and the Church building was enlarged by adding 20 feet by 40 feet to the north end of the building and also installed a baptistry.

Every one was quite happy and enthused because of our new enlarged building.

By 1900 the membership had increased considerably and with a nice new Church building it was decided that we should have a revival meeting.

It was at this point that a delicate situation confronted the congregation. As indicated above, up to this time the group had been distinctly non-progressive in its attitude and some of the Elders and a goodly number of the members were opposed to any preacher holding the meeting who leaned toward the "digressives".

Every body wanted a protracted meeting, but there were some members of the Board of Elders and Deacons and others who could not agree that we should call any preacher for the meeting who would insist on instrumental music being used in the services.

After many meetings of the Elders and several members a happy and harmonious compromise was effected. A special committee was appointed to canvas the evangelistic field and, if possible, find a representative preacher and song leader who would hold the meeting provided they would not require an organ or any other instrumental music.

Following this satisfactory solution the committee, composed of T. A. Walker and S. J. McFarland made a trip to the Texas Missionary Convention in session at Dallas, Texas, where a number of our leading preachers were in attendance.

It was here we met Evangelist Jno. W. Marshall and Song Leader Jno. Brower of Chicago who agreed to hold the meeting on the terms outlined by the Committee. After the congregation accepted the report of the Committee a large arbor was built just north of the church building and, in due course, Brethren John W. Marshall and Jno. Brower arrived and the long looked for and much desired meeting began for a period of three weeks which was later extended to five weeks.

There were 127 additions, mostly adults, and largely by confession of faith and baptism.

Old timers in Ladonia claimed that this was the greatest revival of religion the town had ever experienced and, as a result, all the congregations of the town took on new life.

As the revival continued to grow in interest and enthusiasm, and more people were being added to the Church daily, it became more and more apparent that a full time minister should be called to shepherd the flock.

So, in a short time, Bro. E. M. Waits of Fulton, Missouri, was called to the ministry of the Church. He remained with the Church a little less than a year, having been called to First Christian Church at El Paso, Texas. This change on his part was due to his health.

Bro. E. V. Spicer, who was then doing general evangelistic work was called to the pastorate.

He had been with us only a short time when by fire we lost our church building on Mill Street.

For the next two years, with Bro. Spicer as minister, Church services and Sunday School were held in a vacant store on East side of the square. During this period, with only approximately \$2,000.00 from insurance on the burned building, the congregation raised in cash and short time pledges sufficient funds for a new location on ~~Mill~~ <sup>Wagon</sup> Street and a brick church building which was the first brick church building to be erected in Ladonia.

In about 1903, or 1904, after Bro. Spicer had reentered the evangelistic field, Bro. A. C. Parker was called to the pastorate and shortly thereafter the new brick church was dedicated clear of debt. At this dedication service Bro. Chalmers McPherson of TCU, Fort Worth, Rev. Chas. M. Schoonover of Greenville, Texas, and several other leading ministers were present.

While the new church building was under construction a new parsonage was completed on the site formerly occupied by the frame church building.

After about four years Bro. Parker accepted a call to the Church at Midland, Texas, and Bro. A. L. Clinkenbeard, now of Dallas, Texas, became minister at Ladonia for a period of about five years.

Perhaps during the years from 1901 or 1902 to 1913 the congregation enjoyed its greatest period of prosperity, and during this same period other communions represented in Ladonia built new brick buildings and more Ladonia people became church minded than at any previous time.

Following Bro. Clinkenbeard came Bro. M. L. Howard as minister for about three years and following him Bro. J. W. Stephens became pastor for about two years and it was during the ministry of Bro. Stephens that the congregation suffered its severest blow, losing its entire plant by fire, only partially covered by insurance.

Sometimes after the fire Bro. Stephens, I think, accepted work at Waxahachie, and the Ladonia Church with its loyal membership laid plans for rebuilding and in a little while another brick building similar to the older building was completed and again the Ladonia congregation came to dedication day with a new building and equipment, all clear of debt.

With the new church building came Bro. Sam P. Jones as minister for about four years perhaps 1918 to 1922.

As I remember, it was about 1923 for five or six years Bro. G. C. Minor was the minister. About 1930, Bro. Minor having resigned or retired, Bro. E. B. Chancellor became pastor, served about five years until his removal to Midland, Texas.

Following Bro. Chancellor the writer is unable to remember the name or names of those who ministered to the Church, but it seems that several young men from T. C. U. served from time to time.

About 1945 Bro. H. H. Neely was the minister for about two years.

During the ministry of Bro. Neely, and since, the writer has been in ill health and has had little touch with the congregation. Therefore, others can supply the late data.

According to my best recollection the following list represents the several ministers who have served the First Christian Church at Ladonia, Texas, since 1895--

Approximate dates

1895 to 1897	Rev. Officer and T. H. Denton
1898 to 1900	V. R. Stapp
1901	E. M. Waits
1902 to 1903	E. V. Spicer
1903 to 1907	A. C. Parker
1907 to 1913	A. L. Clinkenbeard
1913 to 1916	M. L. Howard
1916 to 1918	J. W. Stephens
1918 to 1922	Sam P. Jones
1923 to 1929	G. C. Minor
1930 to 1935	E. B. Chancellor
1936 to 1944	T. C. U. Ministers
1945 to 1946	H. H. Neeley
1948 Present Minister	E. H. Brimberry

All of the above recollections, no doubt, are more or less inaccurate, but in a general way they represent the high points in the life of the congregation for the past half century.

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The McKinney Church was organized in 1848.  
However, previous to this date, Bro. J. B. Wilburt  
and family and his brother Frank Wilburt  
because of the inconvenient distance to Memphis  
conducted worship in a blacksmith shop at  
at Bro. J. B. Wilburt's - Bro. Wilburt  
built to second story to his house for  
worship - The house still stands between  
McKinney and Sherman -

Wilburt to 20400 1845

J. B. Wilburt -

Sherman - B. F. Hall - 1848-49

Brush above which adjoined the Court House.

Paris - Early 50's Wade

Garrett was one of the earliest ministers  
Uncle Charles Carlton of Borham assisted  
in the organization of the Paris -

Newman 1854 - E. W. Dobney & Ann

tion of Col. McKinney, W. C. McKinney, Mendot  
markus -

The Civil War

Reconstruction

outh afterward -

Ministers

J. W. Coakley -

Alfred Padon

Henry Parbun -

J. M. Doreney

Gen. R. M. Gano -

A. B. Eggell

Addein & Randolph Clark -

W. E. Hall -

C. M. Wilmett

J. R. Wilmett

W. C. Dimmitt -

John A. Lincoln -

J. B. Narnell

A. J. Bush -

Vanzetta  
Jervis

McPherson  
Holzapfle  
et al -

Organization of our State Work

Austin 1886 - A. J. Bush pres (4 yrs)

ndin pres - B. B. Sanders - Bro. J. W. Holzapfle

G. A. Humbly - J. C. Mason - A. D. Rogers -

V 16

Biographical and "Historical" Records  
of Pioneer Preachers and Christian  
Churches in Texas.

By R.C.Horn and Randolph Clark.

After Collin McKinney moved from Northeast Texas to North Texas he located on land about three miles Southeast of where the city of Van Alstyne now stands. They built a small log house and named it Liberty. This name was selected, I think, because the denominations refused the use of their houses to a people who were not orthodox, as tested by their creed. A congregation of sixteen members, composed of Collin McKinney's family and three negro servants, was planted to meet weekly for Bible Study and communion. During the year 1847, Dr. A. Cartwright a man of education and a preacher of ability, located near them, took fellowship with the family Church and preached for them. Elder J.B. Wilmeth, who resided near McKinney also paid them an occasional visit and preached.

A New Location.

A little village had been started in Collin County, about one mile south of Van Alstyne, called Mantua, and as it was a more central point of the settlement, they decided to build a larger church house at that place. In the fall of 1847, they organized a congregation at Mantua, being assisted by Elder J.B. Wilmeth and Dr. A. Cartwright. This Church became noted as the mother church. It grew in numerical and moral strength and at the same time other communities were forming little groups of worshipers. After the coming of the Houston and Texas Central Railroad, making it easier to obtain material, the Mantua Church built a new church house with an auditorium seating 250 people.

The influence of Old Mantua was not only the local community, but reached many parts of Texas. Wherever its members located a new Church would soon be started.

AN EXAMPLE.

A daughter of Collin McKinney married a Mr. Milam, and they reared a Christian family that became a part of Old Mantua. One son of the family moved to Galveston. He missed a church home and sent for R.M. Gano to come and hold a series of meetings, which he did, as I remember, in the year 1875, and baptized several people. In 1877, I recorded in my diary the organization of the Galveston Church by R.M. Gano and C.M. Wilmeth. This was to the credit of a member of Old Mantua. As the writer (R.C.H.) preached for the Mantua Church for five or six years, he became well acquainted with its history.

SOME EARLY PREACHERS OF THIS MOTHER CHURCH

Among the earliest preachers of this Church, besides Dr. A. Cartwright and Elder J.B. Wilmeth mentioned in this article, I call to mind Mansil Matthews, grandfather of Jewell Matthews, well known minister in Texas; Thomas and Wade Garrett, brothers; Dr. J.H.O. Polly, and evangelist; Elder J.S. Muse, graduate of Bathany College, and Dr. B.F. Hall, all long since gone to receive their reward. The preaching elder who labored longest and who had to do most with its success was W.C. McKinney, son of Collin McKinney who spent a long life with the Mother Church. His greatest power was in exhortation after the sermon.

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V 17  
McKinney, Texas.

August 2, 1936.

Joseph Benjamin Faulkner was born June 1, 1842 in the State of Kentucky, came to Texas and Collin county when a child. When the war between the states began he enlisted with many other neighbor boys and men in the Ninth Texas and served as a Confederate soldier to the close of the war. He became a Christian soon after the war and in 1868 he began to publicly proclaim Christ and Him crucified to his neighbors and for over forty years went from place to place in Collin county and adjoining counties to tell the story of God's love for men to the people. The result is, thousands owe their conversions to Christ, to his sacrificial labor in Collin county. He preached in nearly every community as an evangelist, being for two years county evangelist. He held pastorate's at the following churches: Wylie, Plano, Allen, Bethany, Lebanon, Farmersville, McKinney, Pilot Point, Rock Hill, Royse City.

He passed away in Quanah, Texas, ~~th~~ March 1, 1911.

Mrs. Tom W. Perkins.

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## THROUGH THE YEARS.

A brief history of the church, gathered from several different sources, chiefly the old records and statements from Col. E. L. Dohoney (deceased) a former Elder and Mrs. R. H. Scrivner.

- - - - -

In the early fifties faithful ministers of the Word came into Texas preaching the Restoration Movement. One of these, Wade Barrett, held meetings under the trees in Russell's Grove, North Main Street. One of these early converts, Mrs. B. A. Walker, the last of our charter members was baptized in the year 1858 by Elder Barrett. Other ministers came from time to time until 1868 when Bro. James M. Biard called Elder Charley Carlton of Bonham to assist in the organization of the Paris church.

April 1st. 1870 a deed was made to a lot on Lamar Ave. 202 feet fronting on Lamar Ave. On this lot a small one room building was erected and served as the church home until about 1891 when a new auditorium was constructed and the old part was used for Sunday School rooms. This building was the church home until the fire of 1918 which destroyed it together with many others. The first meeting place following the fire was the First Ward School house. Later a Theater building on Clarksville and 23rd. streets was used. Afterwards the church erected a Tabernacle on the old church lot which housed the church until the present building was ready for use. Corner stone laid April 4, 1917. Building dedicated by George L. Snively May 18, 1917.

On April 10, 1916 Miss Mary Neathery offered the church her lot on corner of 23rd. and Houston for \$6500. May 7th. 1916 the Board authorized sale of old lot to school board for \$5000 and the Neathery lot was purchased, at the price named.

On Dec. 3rd. 1916 Foster & Varner, Contractors, were awarded construction of the new church building for \$38,000. Other construction on the building grounds, seating, organ, etc. made the total cost approximately \$75,000.

It seems the original congregation was not very well organized and on May 14th. 1876 a re-organization was effected with a total membership of 38. Three Elders, two deacons and a church clerk were selected.

## Ministers

Following is the list of preachers who have served during these years, as nearly correct as the records show.

Wade Barrett  
 James M. Biard  
 Bro. Snyder  
 J. J. Williamson - 1869  
 H. A. Northcutt - 1879 or 1880  
 Bro. Downing - 1880 or 1881  
 F. D. Srygley - 1881 - 1882  
 R. W. Officer - 1882 - 1886  
 J. W. McGarvey Jr. 1887 - 1888  
 J. R. Grubbs - 1889  
 D. D. Boyle - 1890  
 Roger H. Fife - 1890 - 1898

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G. A. Faris - 1893 - 1897  
J. W. Holsapple 1897-1898  
J. F. Newton 1898 - 1899  
J. N. Crutcher 1898 - 1901  
G. Lyle Smith -  
J. T. Ogle - 1904 - 1915  
J. N. Wooten 1915-1917

*Paris Tex*

*V - 18*

Ben M. Edwards 1918 - 1920  
J. Leslie Finnell - 1921-1927  
Presley F. Herndon - 1927 - 1935  
Travis A. White - Dec. 1st. 1935 - now serving.

### Christian Endeavor

The first Christian Endeavor Society was organized about the year 1889. The First Junior C. E. was organized by Ellsworth E. Faris in or near the first of June 1895. Ellsworth Faris went as the first Missionary to Africa from this church.

### Missionary Society

The first Missionary society was formed in 1894.

### Bible School

Throughout the years the Sunday School has never so far as I know failed to meet. The records show that on the coldest day of record in this county, in Feb. 1899 when the thermometer registered 12 degrees below zero there were 13 present that Sunday morning. I recall the following who have served as Superintendent of the church school.

Prof. J. G. Wooten  
L. V. Dewitt  
Howard K. Rutherford  
J. E. Barry  
Clement Few  
Tom L. Beauchamp  
J. O. Pirtle  
L. B. Conrad  
H. L. Palmer  
Ben H. Sharpe  
W. H. Briggs, Jr. Present sup't.

The roster of members at re-organization in 1876 showed a total of 39 names.

Present membership roll shows a total of 570.

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Historical Sketch of Parker County, Tex. - 3 H. Smythe 1897

10-25-50

The earliest ministrations of the Christian Church, as the disciples of Christ in Parker County, were in 1856. The first congregation assembled at the home of B. K. Emerson, on Dancho Creek, eight miles south of Weatherford. It was a gathering of 19 persons. Rev. H. H. Taylor, now of Polo Pinto, preached the first sermon. These meetings continued at Mr. Emerson's home for nearly a year, and the services created considerable interest. Those belonging to other denominations were frequent listeners to the word of God preached by Rev. Mr. Taylor. In 1857, the little congregation changed its place of meeting to the Court house in the County town, and organized a church with Rev. Mr. Taylor as pastor, and B. K. Emerson and Thomas W. Taylor Joler, as overseers or elders. Rev. J. J. Hamilton, of Cleburne, one of the little flock who planted the banner of the Cross on Dancho Creek, was here set apart and ordained for the ministry, and immediately thereafter took charge of the infant Church in Weatherford. During that and the following year nothing special developed itself in the Church except occasional members coming in from among the new settlers in the neighborhood. In 1858, N. B. Hoffman arrived in the County from Carrollton, Tex., and with his wife joined the Church in 1859, which then numbered by few members. Besides Mr. & Mrs. Hamilton and Mr. & Mrs. Hoffman, there were James Cole and wife, D. A. Norton and wife, James J. Beaman and wife, Thomas W. Joler, B. K. Emerson, Henry Joler and wife, Wm. Pipkin, Mrs. Scarborough, and Mr. & Mrs. Tinsley. Late in the year Rev. A. M. Dean, of Dallas County, visited Weatherford, preached for the new organization, and arranged to preach once a month or well as often in other portions of the County. Rev. Mr. Keenan also preached at times. Mr. Hoffman assisted in the work in the town and started a church on Clear Fork. In June 1860, Mr. Hoffman was ordained an evangelist by Rev. A. B. Dean and Rev. J. J. Hamilton, in the Weatherford Church. Rev. Mr. Hamilton continued to officiate, with Rev. Mr. Hoffman, as his associate, until 1863; after he left, Rev. Mr. Hoffman labored at various points.

in the County until 1872, as the only preacher of the denomination  
except on occasional visitations would be made by ministers  
passing through. During these years the war troubles, and  
troubles difficulties and other matters agitated the whole  
section, and church affairs were sadly neglected; yet not-  
withstanding all these excitements, we are informed by a  
Weatherford Confessor of Christ, that "there was not so much  
selfishness and party (denominational) strife then as is exhibited  
today, among the religionists. Then, these feelings seemed  
to have been mellowed down by the surrounding trials and  
impending consequences incident to the war; now, self and  
sectarianism absorb the mind and feelings and crowd  
out the desires and actions calculated to advance the  
interest of the Redeemer's Kingdom." In 1863, the  
services were held in the school house on West Church  
street, and in 1870, in the Mason school house on  
East Church street, since removed and now occupied  
by J. R. Raab, as the Parker County Blacksmith Shop,  
on North street. An incident soon after agitated the  
members and friends of the Christian Church, Mrs.  
Beckwith, wife of J. D. Beckwith, joined the Missionary  
Baptists, and her husband, an elder in the Christian  
Church, left his denomination and also united with  
the Baptists. This continued until 1872, when Mr.  
and Mrs. Beckwith left the Baptists and united with  
the Christian Church. During 1864, the arrest of James  
M. Lueky and others, including Rev. Mansfield  
Matthews, on serious political charges created  
such an intense excitement in the community,  
that the meeting place was for a time, again  
changed from the school house to the residence  
of Thomas N. Foler "for greater protection." Moses  
Woods and Mrs. Laura Frost were added to the church  
that year. The same fall, James Blackwell  
a school teacher, arrived in Parker Co. and materially  
assisted in the devotional and other meetings in  
Weatherford and at other points. During Mr. Blackwell's  
stay he was quite popular and did excellent  
service in many ways. Following the interesting  
services brought about through the instrumentality

of Mr. Blackwell Rev. Abner Hill, an aged servant of distinguished piety and earnest faith, occasionally visited Weatherford, and with Rev. Mr. Hoffman and other members of the Church, many special meetings were held, which were greatly enjoyed, and added several to the list of those who, every Lord's Day, meet head together. In the Autumn of 1865, Rev. Mr. Carrolton, "an excellent preacher of the ancient faith and practice of primitive Christianity," "greatly edified and encouraged" the membership, and his popular method of presenting the truth had the effect to awaken the minds of several who connected themselves with the society. Mrs. Sallee Butcher and Susan Cranfield were among the number. The calamity of Thomas N. Jobe, losing his mind, afflicted all the members, and seemed to weaken their religious zeal. Rev. A. Clark succeeded to the charge of the Church and laboured upward of one year in Weatherford and elsewhere in the County, with Rev. N. B. Hoffman, John Slater, and George McKinney were made elders. In 1866, Rev. Mr. Gano of Kentucky, came to Weatherford on some legal business and during Court preached each evening. He is represented as a clear and forcible speaker; powerful in argument, and sympathetic in his appeals. His labours were blessed and six were added to the Christian Church. Rev. Mr. Wilmett soon after conducted a revival season, when two additions were made to this branch of the religious household. One of the members writes: "while there were many added to the Church it did not seem to increase in membership, for as many changed their residences for other parts, as came into the Weatherford society. But during all of these scenes of prosperity and adversity, the cause of the Deacons was augmented, and the denomination strengthened. At the same time, some of the noble and true and loved ones passed away and into the spirit land of glory." Rev. Mr. Scarborough was called to the Church in 1870, and Rev. Joseph Clark in 1872. In the fall of that year, the pastor, with his son, Rev. A. Clark, and Rev. N. B. Hoffman held a series of

of meeting, which were well attended and resulted in the public profession of upward of 20 persons, who were baptized by Rev. A. Clark. In 1874, Rev. Mansfield Matthews was the pastor. This year another effort was made to secure a suitable home of worship, but without success. The congregation worshipped in Melans Dock. During 1875 and 1876, they were occasionally supplied by Rev. A. Clark and Rev. H. D. Bantau, and in 1877, the latter became permanent pastor.

D. P. - 70

Rev. Henry D. Bantau. pp. 70, 71, 72

Pastor of the Christian Church - Nation of Tenn. - born Sept. 25, 1821. Began teaching school at 17, a close student - When 18 began to preach and began to preach in neighborhood of his home, Ordained July 18, 1842 in Obion County, Tenn. Served 21 yrs in first pastorate (same one, 1859 when pastor of Church in Franklin, 1870 for Nashville) During portions of years 1858 & 59 associated with Rev. Reese Jones, in editorship of Gospel Herald in Manchester. Successful - was terminated its existence in 1863, Bantau and John Linnay of De Quoin, Ill. founded Southern Illinois College at Carbondale, Jackson Co. Bantau moved to De Soto, Ill. Evangelized in Jackson, Williamson, Adams, counties and worked in interest of college. Started two years later Herald of Truth at De Soto - editor one year when it was turned over to Rev. Mr. Lucas, in 1867 into hands of Rev. Mr. Braden, then president of Sikeka College in Ill. 1868 returned to Tenn., preached in former church until Aug. 2, 1870 - health failed - to Tex. At New Orleans a severe hemorrhage - Arrived at Springfield, Limestone County, and remained until Dec. 1870 when he settled in Waco and took charge of the Christian Church there. In 1871, moved to White Rock 12 mi. from Waco and ministered to the two congregations. In 1872 purchased the Sulphur Springs, now Add Lan College property, in Hood County, and in the following Jan. opened and took charge of that excellent institution. Taught one session, resigned presidency and was succeeded by A. Clark, with R. Clark Vice Pres -

Rev. Joe Hooten

Born Tenn 1824 - to Hopkins County 1848 -  
Married Manda Atwater soon after came to Co-  
Ten Children - 6 living (1902) "Uncle Joe"  
Minister 52 years - Noted for veracity, integrity, and  
honesty. Married 570 couples. Only four separate  
Daught school for years. Has taught three generations  
to read. It is said that, "No man who was  
taught by him for the length of five months  
time was ever sent to the penitentiary for  
the Commission of Crimes." Lived life of personal  
purity. Wife still lives.

Lodwick Vaden.

(Uncle Lodwick)

Born Smith Co., Tenn. Jan. 29, 1817 - (85 yrs of age)  
Married Nancy E. Dowdle when 23 in Miss. Ten  
Children - Mary married Alonzo De Spain Woodson, Pallie,  
Judie (never married), Fannie, Come to Hopkins 1845 -  
Citizen 57 yrs. At age of 85 rode to Sulphur Springs, 16 miles  
then returned to home situated in the timber near the  
waters of Sulphur Creek - 65 years a member of  
the Methodist Church.

Wilshire Bartley.

Born State of Ala. 1824 - to Texas with parents 1835 -  
Married Miss Haze 1852 "He was a Texas Ranger  
and served his country as such under Captain  
Manuel Matthews -

In 1861, they organized the first Campbellite Church in Lewis at the home of Roddy Anthony about four miles northeast of San Augustine. This Church afterward named Antioch (where the disciples were first called Christians) was moved to the present site of that Church about four and one-half miles northeast of San Augustine. N. W. Ware was made the first elder of this Church, and afterward was ordained a minister. Some years later W. H. Eaves was elder and minister of the same Church, but in 1880 he was brought to task for having baptized the infant child of H. H. Johnson on its death bed. Mr. Johnson, who was an Episcopalian, was not willing to let his child die unbaptized, and there was no minister here at the time. He asked Mr. Eaves to baptize which he consented to do. This was contrary to the belief of the Church and was called in question by Elder Ware.

The second Church established by the two former, Billingsly and Sullivan, was at Pine Grove in Shelby Co about ten miles west of Center, on Billingsly's land. It was afterward removed a short distance and renamed Oak Grove and is still a flourishing Church. The Church was also established in 1861 and E. Marshall Hughes was appointed elder of the Church was the first elder of the denomination in Lewis, appointed by Elder Ware, though Antioch Church antedated that at Oak Grove. Kimbro Landrum was also an elder of this Church at an early date.

In 1866 a Church was established at Willow Grove in Shelby Co, 12 north Center. In 1872 another in the Weavers Community 5 miles west of Simpson. Present Church organized after beginning of this century through influence of Mr. Thomas Baggett.

Purchased from 9 mi north of Cleburne, 3 yrs  
engaged in agriculture parents for his health and  
sons. In 1876 sold farm in Johnson Co., located in  
Palo Pinto, 19 mi. west of Weatherford, where he is  
surrounded with wife and five sons three daughters  
and two grandchildren. Called to Weatherford Feb. 1879  
Preached ~~and~~ Sundays for Weatherford &  
Palo Pinto (half town or each place). No marriage since  
1872 After marrying Miss Elizabeth Walker in  
O'Brien Co., Tenn, March 22, 1850, Abundant Bread &  
Latin

Prof. J. C. Hart was one of first ad. dependents -  
Marion Matthews arrest  
Matthews released - p. 184.

Two Centuries in East Texas -  
By H. R. Crockett - p. 299 (299,1)  
1932

The Christian Church in San Augustine is also of comparatively  
recent growth Council Billingsh, the early leader of that  
Church, was born in Blount County Alabama, April 4,  
1811. In April 1832, he joined the Christian Church,  
much to the disappointment and vexation of his mother, who  
was a staunch Methodist. He came to Texas 1855,  
and settled in Shelby Co., about 7 miles west of present  
town of Center, which he helped to lay out when the  
County seat was located here. Afterward moved about a  
mile nearer that town.

About same time P. F. Sullivan, who was a  
zealous Christian, or Campbellite as they were called then  
settled about 3 mi east of him, about 7 mi W. of  
Center. These two began going about through Shelby and  
San Augustine Counties preaching where they could, in  
private houses under brush trees, in the open woods  
or whatever place was available. They aroused intense  
prejudice, principally on the part of Methodists &  
Baptists, who were occupying the same territory, but  
they won many converts from these two denominations  
as well as from the unconverted.

= B. F. Hall =

Born Christian County, Kentucky, June 13, 1803

Died Van Alstyne, Graymills, Pa., May 1, 1873.

Father - Virginian - Revolutionary Soldier -  
Afterwards with Gen Wayne against Indians - never made  
profession of religion.

Mother - Martha Foster, born N. J. but when small  
moved to Va., a Baptist, a woman of great character -

Later moved to Mayeville, Ky which at time  
consisted of few log cabins - One large between there  
and Lexington, an magnificent town of log buildings - Indian  
raids frequent -

Five or six children when they moved to Maryland -  
- died to have 11, 8 sons & 3 daughters.

Neighborhood in which lived Presbyterian - Most of  
family became members.

Plunkett's education acquired - first in log school house, afterward  
in frame building two miles from here. When he became  
large enough to walk went to school only in winter  
until 17<sup>th</sup> yrs of age - Encouraged by Gen. T. Fletcher  
to study law but ready consent of father had relinquished  
to profession.

Brought religion after a spree - had great difficulty  
in finding God -

made Confession under Elder John Rogers - a few  
weeks later baptized by William Morrow in (Morrow) -  
at age of 17. near Carlisle.

Decided to preach  
attended Peter Acre school, then a lawyer afterward  
a Methodist preacher at Flemingsburgh. Brought father's  
consent in Va. 158

## Notes

" (1838) Velasco contains about 25 or 30 considerable  
buildings and one hundred and fifty or 200 families  
and the largest hotel in Texas. Newell

Hardships many - left school and accompanied  
Harrison Ostrom on preaching tour on borrowed  
horse through Fleming, Lewis, Mason &  
Brecken Counties. Made a slight fortune at place  
Fleming through Ostrom doubted the validity of  
calling, but unabashed. Before they had made  
the circuit Ostrom changed his route -

First money we received (25¢) Cabin Creek  
in Lewis County - Spent winter in Fleming  
& Mason Counties -

Accompanied John Rogers to a meeting in Ohio -  
Rogers proposed to pay expenses - Sold on the  
trip one dozen of Matthew Sanders's Hymn  
book for one.

Received not encouragement from brethren -  
Very dependent - Rogers told him that Bro. C.  
had once said that some one must be the  
poorest preacher and that he might as well  
be that one as anybody else. This aroused  
Adepts motto: "Hope out" hope ever. Did give  
up the ship - Preached to trees & bushes in Ohio  
"They did not grow, many hearing me; nor did they  
smile at my ignorance or laugh at my  
stammering" -

Resigned to preach - Returned to Ky, Crawford Co.  
Visited Bloomington, then in the woods, and Indian for  
a few log cabins with mud chimneys - made up the  
town - In spring started for Ky on foot -

Attended conference in Bath Co - Father refused  
to let him leave home to ride, stating that he  
had better go to work. Secret session of conference  
had notice that Hall was not fitted to preach -  
Went home with John Mairty, an old preacher  
in upper end of Montgomery Co - to preach to  
neighbors. I understood horse - Mairty was convinced  
by eloquence that Hall should preach.

went with John Martz on tour in Iowa  
several successful meetings. Martz gave much  
encouragement. Returned to Kentucky; which  
spent in reading Scriptures & preaching on roads & <sup>in</sup> <sup>the</sup> <sup>country</sup>

B. W. Stone, with asking him to accompany him  
Mayfield to upper Green River Co. Letters of introduction for  
Stone, (and recommendation, and his party, following  
(Circuit Casey, Adair, Russell, Wayne, Pulaski, and Lincoln)  
were to complete Circuit once a month. One day of  
rest out of month. Clothes scattered around  
district so that they could change once a week.  
many added to church.

attended Mrs. McCabe's (graduate of Washington College,  
Pa. at Carlisle - Boarded with John Rogers who  
lived there.

Applied to labor in middle Tenn. In  
Rutherford Co. met with "the Jews and uneducated  
and amiable and brother John Hill, and two  
young men just starting to preach - Levi  
Nichols & Wm D Jordan. Nichols went with  
Hill & Jordan with Hall. Circuit embraced  
part of Wilson, Rutherford, Smith, and what is  
now Cannon Counties. Many turned unto the  
Lord.

Spent two seasons partly and preaching  
in middle Tenn. Companions besides Jordan, P. E. Harris & W. D.  
Cain, Asbury Stone traveled with him few weeks,  
just beginning to preach.

Disputed very little on those days for  
others in the matter of spiritual influence -  
at Camp meeting, Hall delivered a  
sermon on the points of difference between  
the law of Moses & the Gospel -  
looked upon by most as heresy.

attended some Camp meetings in N. Ala in  
Garden Grove Morgan Co - Honey Creek Falls  
in Mc Nally town Madison Co - Layton's  
Mrs. school to recieve finances - in winter  
& studied medicine -

The place of feeling - mourners were called  
for - In 1825 & 26 travelled over and  
preaching and results - In 26 returned to  
Kentucky, stopped at Mass home on line  
between Tenn & Ky - attended "Debate on  
Baptism" between A. Campbell & Wm R. McCalla  
"Design of Baptism" - Baptized his brother  
Lem's wife for the remainder of his first  
in 1827 -

Ordained at Old Union 1825 in Lafayette  
Co - Ky by B. W. Stone, on recommendation of  
the Church of Tenn. & Ala. J. M. Allen was  
ordained at the same time - Interview year  
spent in South by Middle Tenn, North  
Ala. Had taken with him Manual  
matters with him -

Visited Stone in 1826 summer at  
Georgetown - Discussed design of baptism -

July 4<sup>th</sup> Georgetown, Stone preached in  
the morning on Civil & Religious Liberty - Hall  
at night on Parable of Great Supper - Called  
for mourners - John A. Gano, long known  
as the apple of my eye came forward -

Just few days later went with Stone it all  
to two days nearer North Sulphur Well  
near Georgetown - Hall preached bapt for  
remission in company of rain at night a fruit  
The judgement of Hall -

Started tour of S. Ky, Tenn & Ala  
Came out at Mill Creek, Monroe Co - first time among people  
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next meeting Crow Creek on line of dem  
of Ala, next Jackson Co. Baptized James  
C. Anderson, who became a preacher - Colored  
in N. Ala.

writer, studied medicine, preceded Lodi  
Way

In 1826 Sept. baptized Folbert  
Fanning, a youth came forward at meeting on  
Cypress Creek, in Lauderdale Co., Ala.  
Discussed by James E. Matthews, thought  
Fanning was about the most unconverted  
appearing youth he had ever seen.

A. Campbell was the first to preach baptism  
for the remission of sins, but repudiated  
baptismal regeneration. Only who preached  
until 1827, when he began to preach  
it in Western Reserve, Ohio. Hall preached  
in 18 months before Scott began in Ky, Ala.

1827, winter first debate with M. L. Andrew  
Methodist - in Wilkesboro Co. - taught Grammar  
School at Cypress meeting house, Lauderdale Co., Ala.

Jan. 1828 - married Dorinda G. Daughter of  
John Chisholm, Esq. Lauderdale Co. Ala. Continued  
study of med. under Dr. Pucker, Florence, Ala.

Spring of 1828 settled in Mercer Co., Ky. - was  
near of preaching in that County and to one Cuyler  
in Hillsborough, Washington Co. - Continued med. studies

Spring of 1829. Moved to Stanford, Ky  
established partnership with Drs. Helff & Coffey

Moved to Adair Co thence to Columbia  
thence to Madisonville Hopkins Co.  
studied Law with Henry S. Bennett  
studied dentistry -

Moved to Florence Ala - wife died -  
2 children twins - 2 yrs of age.

To western Tenn - visited Purdie,  
Demarok, Brysonville, Cringlin and  
Randolph - preached & practiced Med.

To Pulaski Tenn - visited  
To Little Rock - organized Church -  
Church at Sabine Emma Deming  
Christian Union - Was my freedom to carry  
of ancient gospel - In at Little Rock preached to  
Negroes until 1832

To Cuba for health - winter in  
Havana.

(1833) Returned to U.S., landing at  
Wilmington N.C. Small Baptist Church, Elder  
Gregg minister, Became Church of Christ -  
Members (?) no results -  
Washington N.C. - Organized a Church  
at Edenton on Atlantic Sound - met Elder  
Thomas Meredith



V 20 p 3

Organization of the Church at Martindale  
The Church of Christ at Martindale  
was organized in the Primitive  
Baptist Church, just across the  
river in Sandoval Co. April 13-1883  
by Rev. W. J. Taylor of Marsterford  
Tex. A. B. Chenoweth, and  
H. P. Fuller, were ordained Elders  
of the congregation. R. J. Crunk  
and J. B. Jennings, were ordained  
Deacons. Dr. P. S. Petty, R. J. Crunk  
and J. B. Jennings, were chosen  
Trustees. Dr. P. S. Petty, Clerk.  
The following is a list of the charter  
members of the organization.  
R. J. Crunk, Florida C. Crunk.  
H. P. Fuller, Lou C. Fuller.

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J. B. Jennings, Arana Jennings  
 A. B. Chernovitch, Lucy J. Chernovitch  
 P. S. Petty, Emma J. Petty, and  
 Kate Chernovitch.

The organization being finished the next in order was building a church house on the ground given by our old friend

W. H. Jennings, which house was finished and dedication service preached by J. J. Williamson on the third Lords Day in June (June 17th) 1883.

Bro. B. B. Sanders held camp meetings in 1890-93. Then  
 Bro. A. J. Bush held them 1895 - with Bro. Hamilton in  
 1897  
~~Bro. Sanders held meetings 1890, - 93~~  
~~A. J. Bush - 1895 - Hamilton 97 - Ashburn~~  
~~Mertens - then to Texas~~

MRS. W. S. BIRDWELL  
"DEAR OAKS"  
BUDA, TEXAS

V 20

Mr and Mrs W. D. Carrington  
Rev. Sam Still of Austin  
was the first pastor. Rev.  
Perrington succeeded him  
and both pastors were instrumental  
in building up the one thing big  
membership here. Rev. Carter Boren  
is the present minister who comes  
once a month from T. P. M. He is  
a splendid <sup>young</sup> preacher and we predict  
for him a great future.  
Bro Warner I trust is what  
you need. With love and  
your friend, Mrs Birdwell

MRS. W. S. BIRDWELL  
"DEAR OAKS"  
BUDA, TEXAS

V 20  
May 29 1906

Dear Brother Warner--

The Buda Church  
was organized about 1890 by  
Rev. B. B. Saunders. Mr. C. M. Douthitt  
did the baptizing and singing.  
The first church was built about 1892  
or 1893. Was badly damaged by  
storm in 1905. The present church  
was built about 1912.  
The living charter members are  
W. S. Birdwell, Sr. Mr and Mrs W. R. Carter  
Mrs Jim Ferguson. Mrs Matt Syler

FIRST CHRISTIAN CHURCH  
Hugh B. Warner Pastor  
San Marcos, Texas

P1

Mr. Jewell Matthews,  
Temple, Texas.

V 20

July 2/36

Dear Brother Matthews:-

I don't seem to be able to get the history of the Kyle Church, so I am sending you what information I was able to get from the other Christian Churches in Hayes County. I trust this will prove helpful.

At the Official Board Meeting Monday night, I was voted a call for another year. This will be my 6th year. I was extended the call under the same terms and salary as this year. It is to be voted on by the Congregation Sunday morning. I have not told them whether I would accept the call or not. I thought I would see how things went Sunday morning. Also, I thought I might hear from you regarding the Delton Church. Have you been able to talk with any of them yet? If so, what do you think about the matter? Do you think a fellow could come in there spend a week with them and help them see the possibilities they have and get them to undertake a real church program? I believe to start with they could easily pay \$27.50 a week, and more as the work grew. I believe we could get many of the girls at college there - maybe in time get that Encampment to going again. You know I my work here. If you think it worth my while, please write me. We will continue to pray about the matter.

Sincerely yours in Christ,  
Hugh B. Warner.

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# Central Christian Church

ROY H. BISER, MINISTER

Sherman, Texas

*History of the Church  
in Sherman  
Report by  
Mrs. W. H. Lucas  
Herman*

## Christian Church

- 1731- 1st Church in Texas organized in San Antonio by the Catholics. San Fernando Cathedral is still used. The rear part is the old original church.
- 1821- is given by many authorities as the date of the first Protestant sermon preached in Texas, by the Rev. Henry Stephenson at Macadoches. However local tradition in Red River County gives his first sermon at the organization of the first Methodist class in Texas to have taken place in the Robbie Tavern at old Jonesboro in
1819. Jonesboro was located on Red River just north of Clarksville. John Robb kept the tavern there. His wife was Cynthia Humphrey, and the above statement was made by her niece, Mrs. Neil Howson who now lives at Bogota, Texas.
- 1837- The first sermon preached in Grayson County, or the region now comprising Grayson County, was in 1837- at the home of Daniel Dugan, near old Warren on Red River, by John B. Denton who then lived in Red River County. He it was who led an expedition against the Indians near Fort Worth, which resulted in his death. It was from him that Denton County was named.
- 1846- The first sermon preached in Grayson County by a minister of the Christian Church, was probably by the Rev. J. B. Wilmeth, who began preaching in private houses of the community near the border line of Collin and Grayson. In this community there settled in 1846 and the few following years, a group of people from Kentucky, who had come under the influence of Alexander Campbell and others of that movement. Among these was organized the first Christian Church in the County. The Rev. A. J. Bush, a former pastor of the church has written a history from which the following is taken. Copied from the Van Alstyns Leader of July 26, 1923.

"In 1846, Bro. J. B. Wilmeth began preaching at private houses in the neighborhood of what is now Van Alstyns, and on the second Lord's Day September, 1846, the first church was organized at the residence of Uncle Carroll McKinney with the following charter members: J. B. Wilmeth and Wm. C. McKinney, elders. Nancy Wilmeth, Margaret McKinney, Sarah McKinney, Ashley McKinney, Dr. Polly McKinney, Eliza C. Wiles, Marcus S. McKinney, Collin McKinney, and colored Dinah, Lollie, anderson, Lucian and Hannah, members. There 16 white and five

## Central Christian Church

ROY H. BISER, MINISTER

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colored constituted the Liberty Church in the beginning. They continued to meet from house to house for preaching and worship."

"The house for worship was a small log house located three miles southeast of the present town of Van Alstyne and was known as the Liberty Christian Church. The old Liberty log Church House stood on the Collin-Grayson County line. One year later the church organization was moved three miles southward in Collin County to old Mantua where it remained for perhaps 60 years." (McKinney Courier Gazette)

"Dr. Asbury Cartwright came to this vicinity in April 1847, and gave his influence to the little church" continues Bush, "being a man of power and influence as a preacher and as a citizen he added much to the church. In March 1850, the place of meeting was moved to Liberty Church. At the reorganization, Wm. C. McKinney, Asbury Cartwright, and G. W. Vernon were made elders, and Collin McKinney Sr., C. E. McKinney and Solomon DeSpain as Deacons. At this time the membership was 69. Brothers Wilmeth and Cartwright were the principal preachers."

"In 1854 the first house of worship was erected at Mantua. Not long after this, Dr. B. F. Hall joined the forces of preachers to this new and growing congregation. He was a man of great power as a preacher and added many to the list of the saved."

"A further list of preachers of this congregation, now the first Church of Van Alstyne, were R. C. Horn, Joe Darnall, J. R. and C. M. Wilmeth, Alf M. Douglass, C. M. Drew, C. M. McPherson, Velney Johnson, D. M. Pritchett, S. W. Cruther, Rev. A. J. Bush, T. F. Weaver, J. M. Campbell, M. S. Dunwin, C. F. Bradford, E. H. Holmes, A. N. Glover and Leo Johnston."

"All of the Christian Churches in this section sprang from old Liberty. Whittemore, Farmington, McKinney, Melissa, Anna, Selvey and others drew largely from the mother church."

This community has since spread influence in spreading the Christian Church in all north Texas. In Grayson and Collin county lived also Charles Carlton, who established churches in many of the counties around. Ben F. Hall, who preached and organized churches in south and north Texas, and the Despains and Addison and Randolph Clark who have with Charles Carlton done so much for Christian Education in Texas.

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## Central Christian Church

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Sherman, Texas

### The Church in Sherman-

The Christian Church of Sherman was organized by Rev. Benjamin F. Hall. His first visit to Grayson County occurred in the fall and winter of 1848 and 49, Sherman being moved to the new location in June of 1848. Dr. Hall was probably one of the early ministers who preached under the brush arbor erected for that purpose which adjoined the log cabin used as the Court House.

Benjamin F. Hall was born in Kentucky in 1815. He was a co-laborer with Barton W. Stone and Alexander Campbell. After overcoming untold difficulties, both financial and physical, he stood one of the foremost preachers of the new reformation. He was a graduate in dentistry, in medicine and studied the laws of Texas and passed the examination, when buying land for a New Orleans firm.

He preached with Caskey in Miss. and Ala. Upon his first visit to Texas in 1848, he stated that in Galveston, "there were two families on the Island, but not on speaking terms" At Goliad he saw the bones of Fannin's men still lying upon the prairie"

He purchased for his firm in New Orleans, thousands of acres of land, headright certificates, for 6 and 8 cents per acre. He purchased for himself lands in Grayson County this same winter 1849. In 1853 returning again to Grayson County, where in 1856 he built his home at Mormon Grove.

From this time on he preached in Sherman and throughout Grayson and Collin County.

The first preaching was held in what was known as the Odd-fellows and Masonic Hall. This was a two story weather boarded building, one room above and one below, located on the northwest corner of the intersection of Travis and Pecan Streets, the lot now occupied by the Birse Filling station; this present building was originally built by the Masons for a hall, and an opera house.

In this old Masonic and Odd-Fellows Hall, the upper story was reserved for the Orders. The lower story accommodated the school of the little town during the week and where preaching was conducted on Sunday by the Christians, Methodists and Baptists having alternate days.

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Of this group before the sixties, there were the Lovings, Bomars, Bonds, Caruthers, Odoneals and others. Dr. Hall is at this time represented by the families of Muse and Hay. Others were Collins, Chisholms, Haisells.

Dr. Hall organized churches in Whitesound, Kentuckytown, assisting at Mantua, Plano, McKinney, Dallas, and Ft. Worth.

At Mantua where a cooperative meeting was held, it was decided to publish a Church paper, the first of its kind in Texas. The editors were B. F. Hall and Addison Clark. The Church too undertook to finance a County evangelist for Grayson and Collin, in the person of Dr. Clark. Secession of the Southern states, the call by Abraham Lincoln of armed troops to invade the South, resulted in every able-bodied man enlisting in the defense of his home.

Dr. Hall and a great number of these Christians, pupils who had been under the influence of Alexander Campbell and old Bethany, enlisted in Colonel Stone's regiment, 6th Texas Cavalry, their Colonel being the son of Barton W. Stone.

During the war, religious services were observed as best they could by occasional preaching wherever and whenever a crowd could be gotten together.

At the close of the war, Dr. Hall again brought the small group together for regular service and continued their pastor for several years.

The next regular preaching was held in the Odd-fellows Hall about 1871. In the meantime the Darnalls had moved here from near old Mantua, in Collin County. Mr. A. L. Darnell was a pupil of Bethany College, and was editor of "The Patriot", an early paper of Sherman. This family in Sherman played an important part in building up the Church. It was they who secured Charles Carlton to come here for a series of meetings and to re-organize the Church. Mrs. Darnell was one of the first officers of Texas C.W.B. And up to the time of her death, was at the head of all the benevolent work not only of the Church, but of the entire community.

Early in the year 1873, the congregation built a

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wooden church with a steeple and a bell to call the people to worship. This church was on the N.E. corner of the intersection of Montgomery and Houston Streets, where Locke's Tin Shop is now located. Brother Caskey was the preacher. The church was divided by a rail--men and boys on one side, women and girls on the other side.

These years were of the times of the great debates on religious questions all over the country. Probably the most noted of these was a debate between Ditzler, a Methodist, and Sweeney a Christian preacher in the early seventies. The debate was held in the Methodist Church, a new structure on South Travis Street, just north of where the City Hall and fire station now stands.

This was followed by a meeting by Sweeney in the newly constructed Christian church, located on the northwest corner of the intersection of Houston and Montgomery streets. "During this meeting about 260 joined the church." (Wm. M. Chaffin, 1924)

This year, 1875, and for three years, Elder Thomas W. Caskey occupied the pulpit. Elder Caskey, as he is termed, was one of the most forceful men in the entire brotherhood, a great debater, a dramatic speaker. "As a pulpit orator, logician, deep-thinker, skillful debater, Mr. Caskey stands confessedly at the head among the fellow preachers of the South." (Speer and J. H. Brown) The Church at Sherman prospered under his leadership, and when Elder Caskey left to take up a larger field at Ft. Worth, he was regretted by all.

Thomas W. Caskey was of Irish ancestry, his grandfather a soldier of the Revolution from South Carolina. His father, Thomas, and mother Mary Coffee Caskey moved to Maury County, Tenn. in 1810, where Thomas Jr. was born, Jan. 12, 1816. Among the hardships of a pioneer country he grew up without education. But becoming dissatisfied with his trade as a blacksmith, he started out seek new fields of endeavor. In 1837 he married a Miss Julia Jones, and educated and accomplished lady who awakened in him an ambition for an education, which he secured after working at his trade all day, from until nine at night, from nine to eleven were devoted to study by the light of a pine knot. Suffice it to say that by hard work he attained not only a place as a scholar,

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but became possessed of wealth considered great for that time.

In 1840 he became a preacher of the Christian Church, still working at his trade during the day and preaching at night. After the death of his beloved wife in 1843, he devoted himself altogether to the ministry.

In 1845 he was married to Mrs. Harriet E. Ferguson, near Gainesville Ala. She was daughter of Elijah and Mary Foreman. She bore him six children, the second of whom, Julia was well known in Sherman. She was married while living her to Mr. E. H. Crenshaw a lawyer of Sherman.

War was declared and Mr. Caskey was appointed chaplain of the 18th Miss. Regiment of Volunteers. At the battle of Manassas he surprised his men by taking his place in the ranks armed with a Colt's rifle. He became the government hospital agent for the Army of the West. In this work he organized hospitals, appointed surgeons, supplied medicine, houses or hospital tents and supplies generally. He considered this the most useful year of his life. He afterwards served for a short time a chaplain in General Witt Adair's Cavalry Brigade. At the close of the war he found himself destitute, and with a wife and four children, two negro women and six negro children who refused to leave him, and for whose welfare he felt responsible. But not dismayed he started again to build up a fortune sufficient to maintain himself and family in comfort in their declining years. For a time he practiced law, but the financial stress having passed he again went into the ministry.

Following Elder Caskey as minister of the Christian Church at Sherman, was Brother Dimmitt, who began his work in 1878. This period too began with a big protracted meeting conducted by B. F. Harrimore, who held a continuous meeting for 3 months.

Brother Dimmitt was pastor of the Church for the next fifteen years when his health having failed he was obliged to retire from active work. During this time many were added to the local church. He organized churches at Docton, Blackridge, Oak Grove, Wells. It was his ambition to evangelize the county of Grayson, and in that effort he met with a satisfying success. During this time too the families who had moved to Sherman from Kentucky, were an outstanding

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# Central Christian Church

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family in the work of the church. R. R. Dulin, was for many years superintendent of the Sunday School. Bob and Tom Bomar were leaders in the singing. The church at that time not having an organ, found their long and faithful service of great importance in the conduct of Church services.

William Currens Dimmitt was born in Germantown, Mason County, Kentucky, Feb. 24, 1825. His mother was a devoted Christian, but his father a non-Christian. He received his education at Bethany and began preaching at the age of 20. He was asked to assist Brother Collins, an elderly man, in a protracted meeting for 1 week. Brother Collins being unable to preach, the young minister conducted the meeting, which resulted in 40 additions to the church. He was for four years president of the college at Princeton, Ky. He evangelized and was pastor of several churches in Kentucky. His wife's (Ann T. Winstead) health being poor, he with his family came to Sherman the King to better her health. Before coming to Texas he had used the means of adding 5000 people to the church.

Following Brother Dimmitt was Rev. R. E. Hamlin who had charge for about three months.

It was during this time that difficulties and differences of opinion regarding Missionary societies began to creep in. However there were no overt differences, as those who favored organized work quietly withdrew from the Houston Street Church. They met for a time at the opera house and then erected a building on the 100 block, West Mulberry Street. B. F. Wilson was pastor for a time and he was followed by J. W. Holapple in 1899 who continued with the Sherman congregation until 1904.

It was during the first years of his ministry that the difficulties came up in the Houston Street congregation regarding the use of the organ in church service. Truth to say both sides acted with intemperate passion, one contending for and the other against the use of an organ in the church. One side removed the organ to the street and locked the doors, the other side took it to court, etc. Many, not caring particularly, one way or the other, remained away from church service during all this time.

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At last an agreement was reached by the organ party withdrawing, and the non-organ party purchasing from them their claim on the church property. From this time on, the old Houston Street Church, which had a warm place in the hearts of many who had worshiped there, became the non-progressive church of Sherman. Under able leadership they have gone steadily forward, and have at this time one of the best church houses in the city and a loyal devoted membership.

The party having withdrawn, organized themselves into the First Christian Church of Sherman. Services were conducted in the new High School Building just erected on the south west corner of the intersection of Travis and Mulberry, where the Junior High is now located.

After a time, this congregation united with the Mulberry Street congregation, of which J. W. Holsapple was Pastor.

In February, 1901, T. B. Larrimore conducted a two weeks meeting at the Houston Street Church; his health being bad he was unable to continue longer.

The first congregation had purchased a lot on South Travis St. and the two congregations now under the leadership of Rev. Holsapple decided to sell the church on Mulberry St. and the two together under the name of Central Christian, erected a building on the South Travis lot.

B. F. Fuller was the next pastor. Later he married Miss Mason and they became "The Living Link" of the church in the mission field of Mexico. His work too was a success in Sherman.

It was during the ministry of our next pastor, Rev. J. Lem Keevil, that our Sunday School was organized as the first one in Sherman to be placed on the new educational basis of work. This was done under the leadership of Mrs. W. H. Lucas, who had studied the new methods under Mrs. Ida May Irwin of the Department of Religious Education. At the close of Bro. Keevil's ministry, which he remained to take up work elsewhere, there were 500 pupils enrolled in the Sunday School.

Brother Bradford was then in Sherman for about a year. He was followed by C. F. Cuthrell, who endeared him-

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**Central Christian Church**

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self not only to the members of the Church but to the entire city. He left Sherman for work in Raleigh, N. Car.

Brother and Sister Davidson came to us then and left in July, 1928 for Tulsa, Oklahoma. Both were earnest and constant workers and the church derived much good from their ministry.

Rev. Roy H. Biser came to the Central Church in January 1929. He is the present pastor.

Here is a copy of the history of our church which was prepared by one of our members, Mrs. W. N. Lucas, who has been doing considerable history research for the Centennial. I am sending it just as she has it, hoping that you will find the material you want. If you will go through it you will find interesting material about other churches in this section.

Roy H. Biser

I. N. JETT  
ATTORNEY AT LAW  
POWELL BUILDING  
SMITHVILLE, TEXAS

FIRST CHRISTIAN CHURCH  
Smithville, Texas

The First Christian Church of Smithville, in Bastrop County, represents the fruits of the unselfish labors of Elder Jewell Howard and a group of thirteen hard-working men and women, charter members. The work of gathering together the "scattered disciples" was begun by Jewell Howard in 1896. After days of untiring efforts he gathered the little group together in the opera house and organized them into a church after the New Testament pattern, <sup>on Apr. 26, 1896</sup> They worshipped in the opera house for some two or three years, when they secured permission to meet in the Presbyterian church, having one-half time services. The present house of worship was erected in the year 1903, and the parsonage erected some        years later.

The charter members were Mrs. E. H. Eagleston, Mr. & Mrs. Weston, Mr. & Mrs. Rutan, Mr. & Mrs. Damon, Mrs. Moore, Mrs. Anna Hale, Mr. Fite, Mrs. Homer D. Wade, Mrs. W. I. Mounger and Mrs. C. H. Turney. The latter three are the only living charter members.

Brother Earnes Bradley was the first resident pastor, and aided in the completion of the organization. They followed the following ministers who served for varying periods: E. W. Davis, Brethren Allen, Moore, Smith, Smith, Aubrey, Gilstrap, Polsgrove Hamilton, E. H. Wiley, Z. B. Dally Bedford Smith, R. L. Courtney, and the present pastor, <sup>I. N. Jett,</sup> who has been on the field seven and one-half years.

Among the early ministers to preach in Lockport  
that I remember was Mr. D. C. Carrington, and  
he would come every first Sunday in the month  
for a year or more. I say, was in 1874.  
As a child I remember him to be one of the  
greatest and best preachers I ever heard of.  
Persons on the Crucifixion of our Lord, so filled my  
soul with love and wonder that it had been  
with me all during those sixty odd years.  
And I can never forget it.  
Bro. J. J. Melhamed came here from San Marcos  
and lived here for about four years and then  
J. J. Crumm of Illinois came south for his health.  
He had been my pastor neighbor & friend for  
fifteen years. His was a man more good  
not only by his Church, but the whole large  
& community felt the loss keenly when he  
had to leave us, and go to a higher climate.  
He went to Tampa and passed to his great  
reward about the year 1910.  
After he left Lockport, J. N. Dusenbury was  
our pastor for about 3 years. A Bro. F. C. came  
but only stayed a year. Bro. Charles A. Christian  
was a good preacher and was here for about  
Dr. Dakker, E. O. Sharpe, Dr. Austin Kyle,  
Bro. H. Mason, Howard, G. M. DeKunze, and  
Dr. C. E. Moore. Our present pastor, Dr. J. J.  
Moore began his 13th year with this  
Church Sept. 1st 1936.  
The Christian Church in Lockport has been  
blessed with having some of the most able and  
prominent men in the Ministry to hold meetings  
there. Carrall Hendry, of that time a  
resident of Troy, N. Y. held a meeting for us  
in 1874. His sermon on "What Will a  
Man profit if he gain the whole world  
& lose his soul?" a sermon never  
to be forgotten. On Nov. 26. he preached on  
the Conversion of Saul, and where I heard  
that wonderful discourse I knew I was  
ready to give my young heart to Him  
which I did. Dr. Hall & Austin  
held a meeting here - Bro. A. G. Bush preached for  
us often, and was greatly beloved by all our people.  
One of his best efforts was "All ear of corn" that  
will never be forgotten. Two of the Ministers of the  
family you wrote of last week, Courier

held successful meetings in our town  
B. B. Sanders J. B. Boen Dr. Longbr W. Pherson  
W. R. Hornant. Chas. Reign Schoull & wife  
Bro. Streater and many others I cant recall  
now. J. B. Boen held the most successful  
meetings that we ever had. So many influential  
men were baptized under his preaching.  
R. R. Hamilton held a Camp meeting at Washdale  
He was late in getting there when it was  
to have started. He had the arrangement  
in mind. As there the old man & his wife  
were watching the first train they had  
in seen. They in their wagons and the  
large crowd of men & women. He said  
any thing strong will never start. But in a  
little while it began to puff & go on & began  
to move down the track. The old man stood  
in his wagon & said many that firing will  
never stop. Rev. Hamilton said that he  
like his meeting he go late starting. But  
he might not ever stop. Of course that pleased  
the congregation and he was pardoned for being  
late.  
Bro. H. Wolfe & C. Mason will long be remembered

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HISTORICAL NOTES ON GENERAL CHRISTIAN CHURCH, TEXARKANA

Central Christian Church, of Texarkana, was organized by Rev. J.C. Mason in October 1883. The ten charter members were as follows: Mr. and Mrs. J.F. Kirby, Col. and Mrs. W.R. Kelley, Dr. and Mrs. R.E. Rooks, Mrs. Maggie Purifoy and Mrs. Sally Christian. Shortly thereafter the following members were added to the Church by removal of membership from the College Hill Church: Mr. and Mrs. W.B. Kizer, Mr. and Mrs. Pat Preston, Mrs. W.F. Gerguson, Mrs. Mary Preston, Miss Della Preston and Mrs. Ida Purifoy.

Until the new church building was completed, which was in June 1884, services were held in Conductor's Hall, 213 Walnut Street, Texarkana, Arkansas. The lot on which the Church was later constructed was donated by Mr. J.F. Kirby.

Rev. J.C. Mason, still living at the age of 87, served as pastor for six years.

On Sunday, October 5, 1902, the Official Board of the Church reached a momentous decision. The members had long desired a building that would meet the needs and fulfill the desires of the congregation. On that date the Board decided to take steps toward building the new Church. A building motion was made and Monday morning the pastor, Rev. W.S. Bullard, was walking down the street when a Mrs. Longly, a member of the church, met him and gave him the first dollar on the new building. In the afternoon of the same day Rev. Bullard came to the Ladies Aid Society of the Church and deposited the four 25 cent pieces contributed by Mrs. Longly. The ladies of the Society then decided that four of them would take one quarter each and make all they could out of it, and then turn the quarter over to four other women. In this way the sum of \$100.00 was realized from the four quarters. With this money the ladies helped to buy the west rose window which adorned the auditorium of the new Church for so many years. The four women who took the quarters contributed by Mrs. Longly were: Mrs. Lizzie Tilson, Mrs. Nona Kizer, Mrs. Minnie Pettigrew and Mrs. Maggie Purifoy. The first Building Committee consisted of, A.B. Little, B.M. Foreman, J.T. Dillard, W.M. Pettigrew, M.D. Tilson and Judge J.M. Talbert and Rev. W.S. Bullard. M.D. Tilson later resigned and A.J. Kizer was appointed in his stead. A New York architect by the

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... of Volk designed the building, to cost approximately \$23,000.00 without fur-  
nishings. First service in the Church was Easter Sunday, April 6th, 1905. The Church  
had a membership of fifty.

The Ladies Aid Society paid on furnishings \$5,768.97, paid on the organ \$3,000.00  
and paid \$600.00 on the pastor's salary.

Mr. Joe F. Kirby donated the Church lot facing State Line Avenue. The adjoining  
lot facing Olive Street was bought by the Church for \$2,100.00, this constituted the  
building site and remained the site of the Church until 1931.

For several years prior to the construction of this new building the membership  
of the Church had felt the need of a new and more commodious structure. At various  
times and during various pastorates the question of a new site and of remodeling and  
building on the old site at State Line and Olive had been considered by the Official  
Board and the membership. But in 1931 announcement was made that the Federal Govern-  
ment would build a new Post Office and Federal Building on State Line Avenue of such  
proportions that a part of the church property would be required. The plans also call-  
ed for the opening of streets on the east and west sides of the Federal Building, and  
this made it necessary for the Church to obtain a new site.

Accordingly the old Church property was sold to the city of Texarkana for the sum  
of \$36,750.00, with right to save all material out of the old Church desired by the new.

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MINISTERS OF CENTRAL CHRISTIAN CHURCH 1885 - 1931

- |               |                         |
|---------------|-------------------------|
| J.C. Mason    | Rev. Talbot Weaver      |
| W.J. Hudspeth | Rev. W.S. Bullard       |
| J.F. Grubbs   | Rev. A.B. Cunningham    |
| I.M. Benbrook | Rev. Nathaniel Jacks    |
| John Sutliff  | Rev. C.S. Weaver        |
| Joel Sutliff  | Rev. L.B. Crandell      |
| C.H. Boswell  | Rev. Eugene McFarland   |
| J.W. Hudspeth | Rev. Chas. A. Finch     |
| J.L. Tatum    | Rev. Walter P. Jennings |
| Percy Cairnes | Rev. A.L. Cole          |

WOMEN'S ORGANIZATIONS

The Ladies Aid Society was organized in the home of Mrs. J.C. Mason on College Hill in the year 1884. At the organizational meeting Mrs. W.B. Kizer was elected the first president and the following members enrolled: Mrs. J.M. Talbot, Mrs. J.C. Mason, Mrs. Mary Preston, Mrs. F.W. Purifoy, Miss Della Preston and others.

The following Presidents of the Ladies Aid Society during its existence from 1884 to 1923 were:

Mrs. W.B. Kizer	1884 - 1891
Mrs. F.W. Purifoy	1892 - 1894
Mrs. J.M. Talbot	1895 - 1899
Mrs. John L. Sheppard	1900
Mrs. Lizzie Ferguson Tilson	1901 - 1902
Mrs. J.M. Talbot	1903
Mrs. W.M. Pettigrow	1904
Mrs. N.E. Foreman	1905 - 1907
Mrs. Bessie W. Rose	1908
Mrs. N.E. Foreman	1909 - 1910
Mrs. J.T. Dillard	1911
Mrs. A.B. Little	1912
Mrs. Patterson	1913
Mrs. W.R. Ranage	1914
Mrs. N.E. Foreman	1915
Mrs. J.B. Hillford	1916 - 1917
Mrs. N.E. Foreman	1918 - 1919
Mrs. H.K. Stewart	1920
Mrs. W.R. Ranage	1921
Mrs. W.W. Woods	1922 - 1923

On June 26th, 1923, Mrs. N.E. Foreman made a motion, which was seconded by Mrs. A.L. Hillford, to unite the Ladies Aid Society with the United Christian Missionary Society and the use of the circle plan for local work. The motion carried and the circle plan originated and worked out in the local Church by Mrs. Foreman.

During the years from 1886 to 1923 the Ladies Aid Society was actively engaged in all

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Church enterprises, but particularly in Church finances. A memorable feature of their work was the serving of Thanksgiving dinners. The smallest amount realized from that service was \$50.00 in 1886 and the largest amount was \$252.45 in 1906. The Society made payments on the Church lot, the building, the furnace, windows, fixtures, pews, pianos, carpets, kitchen equipment, choir balcony, water heater, pipe organ, repairs on organ and pastor's salary. In addition to this, they regularly sent, beginning with the year 1899, supplies of preserves, jams, jellies and canned fruit each Thanksgiving Day for the children of the Juliette Fowler Orphan's Home. This service has been continued by the women's organization up to the present time.

During the year 1905 the society supported a boy at the Juliette Fowler Home with the intention of preparing him for the ministry. They continued the support for five years, but when John became about sixteen years old he decided he did not want to be a minister, so he left the home and took a job in Dallas.

In June 1904 the Junior Aid Society was organized by Mrs. Bessie E. Foreman. It was composed of twenty five girls. The object of the organization was to perform some special service for the Church. Their first service consisted of purchasing a communion table, chairs and service. For this they spent the sum of \$110.00. The following are the names of those who contributed: (Names marked with Asterisk are girls who made their profession at the first service in the new auditorium on Easter Sunday, April 6, 1905)

- |                |                  |
|----------------|------------------|
| Elsie Bullard  | *Lillian Foreman |
| Maud Bickley   | *Mattie Foreman  |
| Mimmie Bickley | Mamie Haynes     |
| Garnet Decker  | *May Little      |
| *Dora Helms    | *Wadie Pettigrow |
| Ella Kelley    | *Ruth Preston    |
| *Myrtle Kelley | Lizmie Mallins   |
| *Bell Kelley   | Jessie Barbee    |
| Lady Joe Kirby | *Sadie Dillard   |
| Ada Little     | Lucille Hardy    |
| Minnie Hartley | *Wynona Warneth  |
| Katie Haniter  | Ala May Davis    |
| Leona Sherman  |                  |

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Christian Women's Board of Missions was instituted in Central Christian Church  
January 1913 by Mrs. Clifford Weaver with fourteen charter members, as follows:

Mrs. Kate Lennard	Mrs. C.S. Weaver
Mrs. N.E. Foreman	Mrs. Paul Reverte
Mrs. Bessie Rose (Mrs. Andrew Rose)	Mrs. F.W. Schifflin
Mrs. A.L. Burford	Mrs. W.F. Taylor
Mrs. W.A. Elder	Mrs. J.W. Nicholas
Mrs. E.C. Seibert	Mrs. Foster Rogers
Mrs. W.A. Russell	Mrs. J.M. Tennison

During the existence of the C.W.B.M. the following were the presidents and  
years of service:

Mrs. Kate Lennard	January - July 1913
Mrs. N.E. Foreman	1913 - 1916
Mrs. J.W. Nicholas	1916 - 1918
Mrs. Malcolm Hopkins	1918 - 1920
Mrs. J.M. Tennison	1920 - 1921

In 1921 the C.W.B.M. and the other organizations were merged into the United  
Missionary Society and the following served as Presidents:

Mrs. J.B. Hilliford	1921 - 1922
Mrs. Malcolm Hopkins	1922 - 1923
Mrs. William Kennedy	1923 - 1924
Mrs. Guy Hubbard	1925 - 1927
Mrs. M.D. Tilson	1927 - 1929
Mrs. Elmer Lincoln	1930 - 1932
Mrs. D.D. McGaha	1932 - 1934

July, 1927, Mrs. N.E. Foreman was elected an Honorary President for life.

In 1916 the Missionary Society adopted Everest Hebert as their Living Link to the  
people in Louisiana. This relationship continued until early in 1931 when Mr.  
resigned.

At a meeting of the Missionary Society on October 5, 1915, \$50.00 was donated for the  
of a Bible Woman in India. The contribution was made by Mrs. F.W. Schifflin, Mrs

Hughes and Mrs. N.E. Foreman. This was the first foreign missionary work done by the society.

November 6, 1916, the following six women gave \$75.00 to support a girl in India for one year: Mrs. N.E. Foreman, Mrs. A.L. Lantz, Mrs. S.H. Hughes, Mrs. J.E. Nicholas, Mrs. H.K. Stewart and Mrs. Fred Clark.

July 1, 1929, the Young Women's Missionary Circle was originated by Mrs. N.E. Foreman, with the following fourteen ~~girls~~ members:

Miss Ruth DeFee, Pres.	Miss Marjorie Burford
Miss Lucille Kennedy	Miss Elizabeth Taylor
Miss Dorothy Elder, Treas.	Miss Lottie Lee Irving
Miss Mary Helen Beasley	Miss Cody Mae Cook
Miss Christine Reagan	Miss Lady Joe Parker
Miss Mamie Fredrick	Miss Ollie Siler
Miss Allie Johnson	Mrs. N.E. Foreman Advisor

The following were associate members:

Miss Virginia Johnson	Miss Lucille Lewis
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This Society had the distinction of being the only one in Arkansas or Texas to make grade A in the Standard of Excellence.

The Missionary Societies of Central Christian Church have been active through many years in numerous ways. Their contributions to the work have been of untold benefit. It is not possible to enumerate the results of the service rendered by these women.

The Golden Jubilee in 1924 brought them to a high endeavor in the consecrated work. During that year they contributed ~~\$1,200.00~~ \$1,200.00 to the United Christian Missionary Society. The spirit of revival still obtains, and they are carrying forward at the present time with renewed energy.

From 1921 to 1930 they paid \$1000.00 per year on the Living Link salary. In addition to that, their contribution of clothing, fruits and other supplies have been made regularly to the French Children in Louisiana and to the Fowler Homes in Dallas.

The Community Houses in Texarkana have been remembered at Thanksgiving time & Christmas time. They have made payment of \$400.00 on parsonage debt.

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Throughout this brief history of Women's work the name of Mrs. N.E. Foreman is frequently mentioned. Mrs. Foreman has devoted, unselfishly, her time and energy to the work of the Church, and especially to the work of the women. Her services have been greatly appreciated, and in 1924 the four groups of the Missionary Society purchased a \$50.00 Golden Jubilee Bond in her honor.

#### THE NEW CHURCH BUILDING AND SITE

Three lots on which this church plant is located were purchased in 1931. We believe that the location is one of the most desirable in the city, but time alone will prove this. At the present time we are highly pleased with the location, and feel there is not a more desirable one to be had.

The firm of Witt Seibert and Halsey are the architects. The work is being handled by Mr. E.C. Seibert, an Elder in the Church and Chairman of the Official Board. He is devoting himself wholly to the building of this Church and the educational work. His services have resulted in large savings and permanence of construction. He has drawn the plans, and the work is being done under his supervision and with the aid of a contractor. The membership is justified in the feeling of deep gratitude to Mr. Seibert for his tireless and painstaking work.

The following constitute the Building and Site Committees of this Church:

- |                            |                                  |
|----------------------------|----------------------------------|
| Elmer L. Lincoln, Chairman | Mrs. N.E. Foreman, Vice-Chairman |
| P.D. Saunders, Treasurer   | L.J. Bengel                      |
| Mrs. M.E. Dillard          | Mr. W.A. Russell                 |
| Mr. A.L. Burford           | Mrs. W.M. Purifoy                |
| Mr. Lawrence Johnson       | Mr. D.D. McGaha                  |

The initial activity in the new building of the Central Christian Church, 9th & 10th streets, was in keeping with the ideal location of Christian unity representative of the Disciples movement, namely a meeting of all the Ministry of Texarkana including every faith about a beautifully appointed luncheon at which the pastor, Rev. R. W. [unclear] was host. The women graciously served a delicious three course luncheon. Many expressions of appreciation for the complete educational plant and worship building were ready for dedication.

The groups of the Women's Council provided the carpet for the Auditorium and balcony, the communion chairs and draperies for the Baptistry. The walnut lumber for the communion table, gift of Mr. & Mrs. M.D. Tilson was also made into the beautiful communion table at the small cost of \$60.00 by the groups. The communion service was presented by the 20th Century Class. The exquisite velvet cover for the communion table was provided by the Young Matrons Society. The pulpit chairs were the gift of the Junior Aid Society. The pastor's study and the Philathea class room were furnished by the Guild. The walls of the parlor were tinted and room furnished by the groups including purchase of new furniture and old mission furniture reconditioned. The piano was the gift of Zella Tatum, a former member.

The beautiful paintings were done by Mrs. H.M. Zink and Miss Lillie Lane. The tapestry over the mantle was painted by Mrs. W.G. Morgan.

The following constitute the Building Funds Committee of this Church:

W.C. Kuhl, Chairman	Mrs. M.D. Tilson
A.A. Maxwell	W.C. Williams
Carl H. Harris	A.C. Ward
Mrs. D.D. McGaha	W.A. Helms
L.R. Reagan	A.C. Graves
Mrs. E.L. Lincoln	J. Warren Stevens

The following constitute the Furnishing Committee for this Church:

Mrs. N.E. Foreman, Chairman	Mrs. E.L. Lincoln
Mrs. A.L. Burford	Mrs. L.J. Benge
Mrs. M.D. Tilson	Mrs. C.L. Evans
Mrs. W.C. Kuhl	Miss Mamie Caudle

The following constitute the membership of the Official Board:

#### OFFICIALS

E.C. Seibert - Chairman  
Elmer L. Lincoln - Vice Chairman  
Eugene Oates - Secretary  
P.D. Saunders - Treasurer

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ELDERS

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Harry Ballard  
W.A. Elder  
Sim Hoover  
W.C. Kuhl  
J.C. Reinhardt  
J.C. Willson  
W.C. Williams  
A.C. Graves  
R.M. Cashion  
H.L. Payne

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CONCLUSION

This brief historical sketch is left in the hope that those who have occasion  
look over this and rewrite it in the coming years will have much more to write  
than we of the present time. While we feel sure that our labors, and those  
we have succeeded, have not been in vain, yet, we are conscious of the fact  
we have done but little after all. A sense of deep humility comes over us as  
think of how little we have accomplished. But the hand of God still leads and  
in his directing care we will press forward in the high calling to which He has  
led us. May the Church, and those who come to worship here, be blessed with His  
idential care. It is our further prayer that, through consecrated effort and the  
tion and prayers of those who worship here, many others will be blessed with the  
stry of this Church.

The facts contained in this sketch, relating to the early organization and pro-  
of this Church, were furnished by Mrs. Nannie E. Foreman and this sketch has

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written by Mr. Elmer L. Lincoln from such facts.

were inserted in this corner stone without ceremony on Monday, December  
1901. Present at the time were, Mr. E.C. Seibert, Rev. Raymond O. Brunk and  
Mr. L. Lincoln.

Valley Mills, Tex.

✓ 25

My parents Dr. E. P. Booth and wife were the first members of a Christian church to have here having become members while at another place. Father had a preacher from Ellis County brother Caleb Sewell, to come conduct a meeting and organize a little church <sup>about 1877</sup> which lasted about seven years, but father died in 10 years after the organization and most of the members moved away and we ceased to be a church. I thought a preacher would come along and preach for us occasionally. Brother Thomas Nance preached to me as a young man, they came back about 1900 and worked with organizing a church again. Our little one room church was built about 1905, with the help of the board of extension. But in recent years we have run down again and are only having preaching once a month. Brother Finley a student in S. C. W. at various times we have enjoyed some of the best of preachers, ~~but~~

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have never been able to buy  
up a very influential church,  
the other churches being so  
much stronger.

Brother Mathews:

I am afraid to  
repeal what he is of which he  
but is the best I can do.

Sincerely  
Mrs. A. M. Mc  
Valley Mills,

History of Van Church

First-written by A.J. Bush and published in Leader in Jan. 1896.

J.B. Wilmeth began preaching in private houses. In Sept. 1846 a church was organized in residence of Uncle Carroll McKinney, a Methodist. This was on the second Sunday in Sept. 1846. with 16 white members and five colored. These names are on window.

Dr. Asbury Cartwright came to community in April 1847 and preached. In March 1850 place of meeting removed to Liberty church and the church was reorganized with Wm G. McKinney, Asbury Cartwright and G.W. Vernon as elders, and Collin McKinney, S. McKinney Sr., G.Z. McKinney and Solomon D'Espain as deacons. At this time membership numbered 69. Wilmeth and Cartwright principal preachers. First house erected at Mantua in 1854. Dr. B.F. Hall soon began to preach there. Many added under his preaching. Wm G. McKinney leader in prayers and exhortations. New house built in 1871. Building committee:

J.L. Kelly, N. Taylor, D.L. McKinney, J. Dysart, R.C. Cooper and Tom Scott. New preachers began to assist. Those named are R.C. Horn, Joe Darnall, J.R. and C.M. Wilmeth and Alf M. Douglas. These preached during the 70s and 80s. Joe Darnall served the church 8 years and missed only 2 appointments although he sometimes had to swim the creek to get there. Douglas served several years.

R.C. Horn was serving the church in 1887 when it was decided to build in Van. Alstyne. On Sept. 28, 1887 a building committee was appointed consisting of E.G. Beall, J.M. & J.L. Kelly, M.C. Judd and J.H. Pair. Lots were purchased on Nov 2nd at a cost of \$400.00. Building completed in March 1888 and completed in Dec same year at a cost of \$4400.85. C.M. Drew was then minister. He preached first sermon in new house 2nd Lord's day in Dec. 1888, and continued to preach alternate Sundays at Mantua and Van. In 1891 preached for the church.

June 3 that year the Van church was organized and the name was changed from Matua to Van and moved to Van. Later a congregation was organized at Mantua again--by common consent, but finally ceased to meet. Some of the members came to Van, others went to Anna. The following congregations sprang from old Liberty: Whitemound, Farmington, McKinney, Melissa, Anna, Helvey S.H., drew largely from the mother church. R.C. Horn preached the last sermon at Mantua and the first at Van at removal.

Since removing to Van following preachers have served regularly: C. McPherson 1891, Volney Johnson 1892, D.W. Pritchett 1893, S.W. Crutcher 1894, A.J. Bush 1895. Since that time S.L. Weaver, J.M. Campbell, R.D. Shultz, M.S. Dunning, G.F. Bradford, E.H. Holmes, A.N. Glover, Leo Johnson, Elmer Henson and J.W. Holsapple. Leo Johnson served 8 years. E.H. Holmes 5 yrs. Present building started in 1914. Paid for final 1919. Holmes was pastor.

State of Texas  
Bowie County

The Church of Christ, Christian Church,  
at McKinney meeting-house, certifies

that Sister Elizabeth L. McKinney is a member in good standing and in full fellowship with us and is dismissed from us when joined to another church of the same faith and order. Signed by order of the church this the 10th day of May A.A. 1846.

William B. Williams  
William H. McKinney

Collin McKinney was ordained a deacon in Baptist church in Casey Co. Ky. He and his wife were given letters of dismissal from that church Oct 11, 1817 (?)

H. O. Paddy held meeting at Mantua in 1861.  
Spain called Florida to U.S. in 1819  
Saline River detoured on a highway in 1831.

*Asbury*  
*McPherson*  
*Christians in*  
*Waco & Rock*  
*in 1842*  
*D. R. Johnson*  
*Cherokee*  
*removed from*  
*Van + Mantua*  
*Sept 1831*

V 26 p 2  
A HISTORY OF THE FIRST CHRISTIAN CHURCH IN TEXAS AS RELATED BY REV.

A. J. HUSH AND PUBLISHED IN THE VAN ALSTYNE LEADER - in 1896.

In 1846 the year that Texas was admitted to the Union of States, the First Christian Church was founded in Texas.

In 1846 Bro. J. B. Wilmeth began to preach in private homes in the neighborhood of what is now Van Alstyne. On the second Lord's day in September, 1846, the First Christian Church was organized in the residence of Uncle Carroll McKinney with the following charter members: J. B. Wilmeth and William C. McKinney, elders, Nancy Wilmeth, Marguerite McKinney, Sarah McKinney, Ashley McKinney, D. L. McKinney, Collin McKinney Sr., Polly McKinney, Eliza S. Milam, Marcus S. McKinney, Collin McKinney Jr., Jas. S. McKinney, and Bettie L. McKinney and the following slaves of some of the above mentioned: Ninah, Pelina, Anderson, Lucinda and Hannah.

These sixteen whites and five colored constituted the Liberty Church in the beginning. They continued to meet from house to house for preaching and worship.

Dr. Asbury Cartwright came to this vicinity in April 1847 and gave his influence to the little church, being a man of power and influence as a preacher and as a citizen he added much to the church. In March, 1850, the place of meeting was moved to Liberty Church and continued its work with various results.

The body was now reorganized by appointing William G. McKinney, Asbury Cartwright, and G. W. Vernon as Elders, and Collin S. McKinney Sr., and G. Z. McKinney and Solomon De Spain as Deacons.

At this time the membership numbered sixty-nine. Bros. Wilmeth and Cartwright were the principle preachers aided occasionally by traveling evangelists. The church grew and increased in numbers and influence.

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In 1854 the first house of worship was erected at Mantua and thus the church entered its first permanent home. Not long after this Br. B. F. Hall joined the force of preachers in this new and growing congregation. He was a man of great power as a preacher and added many to the list of the saved. Bro. William C. McKinney became a power in the church because of his Godly life, earnest prayers, and pathetic exhortation.

During the dark days of the war, the noble women and the few men who were left behind, continued to meet and to worship the God to whom they looked with confidence for deliverance from the scourge of war. Be said to the credit of our people that we never knew any North or South. As Christians we were all one in Christ Jesus.

The war ending, the congregation rallied its forces and began to rebuild the walls of Zion. By 1871 the old house became too small and the building committee composed of J.L. Kelly, N. Taylor, D. L. McKinney, and J. Dysart, R.C. Cooper, and Tom Scott, built a larger one at old Mantua.

The church under such noted preachers as R.C. Horn, Joe Darnall, J.R. and O. N. Wilmeth, Alf. M. Douglass, and others, continued to prosper and grow during the seventies and eighties.

Brother R. C. Horn was pastor in 1887 when it was decided that the house should be built at Van Alstyne and he aided and raising the money for that purpose. In 1891 during the pastorate of C. M. McPherson the name and place of the church was changed from Mantua to Van Alstyne.

All the Christians in this section and elsewhere; namely, Whitemound, Farmington, McKinney, Anna, Helvey Springs, Cedar Bayou, and Galveston, sprang from the mother church, Old Liberty.

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Liberty, Mantua, and Van Alystine.

V 26. p 3

In 1846 Brother J.B. Wilmeth began to preach at private houses in the neighborhood of what is now Van Alystine, and on the second Lord's Day in Sept., 1846 the first Church was organized in the residence of Uncle Carroll McKinney with the following charter members: J.B. Wilmeth, and William C. McKinney, elders; Nancy Wilmeth, Margaret McKinney, Sarah McKinney, Ashley McKinney, D.L. McKinney, Collin McKinney, Sr., Polly McKinney, Eliza S. Milam, Marcus S. McKinney, Collin McKinney, Jr., Jas. S. McKinney, Bettie L. McKinney, and colored Ninah, Polina, Anderson, Lucinda, and Hannah. These sixteen whites and five colored constituted the Liberty Christian Church in the beginning. They continued to meet from house to house for preaching and worship.

Dr. A. Cartwright came to this vicinity in April 1847 and gave his influence to the little Church; being a man of power and influence, as a preacher, and as a citizen, he added much to the Church. In March 1850 the place of meeting was moved to Liberty Church and continued its work with various results. The body was now organized by appointing William C. McKinney, A. Cartwright and G.W. Vernon as elders; and Collin S. McKinney, Sr. G.Z. McKinney, and Solomon D Spain as deacons. At this time the membership numbered 69. Brother Wilmeth and Cartwright were the principal preachers.

In 1854 the first house of worship was erected at Mantua and thus the Church entered its first permanent home.

B.F. Hall came. William C. McKinney became an effective chorister.

## WACO CHRISTIAN CHURCH

In the year 1867, when Waco was a village of 1200 inhabitants, eighteen Disciples agreed to meet together for worship. For about two years the services were held in the homes of the members. In the early fall of 1870, Mrs. Phoebe W. Moore, and Mrs. Sallie Skidmore were sent to Grayson County, a distance of over two hundred miles, to secure the services of Bro. B.F. Hall to hold a meeting in Waco. The heroism of these women can be understood when it is known that they traveled in a two horse wagon, through a sparsely settled country, with a faithful old negro driver as their only escort and protector. There were but few hotels in those days, so they were compelled to camp out at night. The roads were rough and the hardships many, but cheerfully borne.

Bro. B.F. Hall came to Waco in October, and through the kindness of Dr. R.C. Burleson, the services were held in the chapel of Waco University. On Oct. 29, 1870, the Church was organized with 18 charter members as follows: Dr. Thomas Moore, Mrs. E. Jane Tood Moore, Mrs. Sallie Skidmore, Mrs. Phoebe W. Moore, Mr. John T. Walton, Mrs. Katie Walton, Mr. Jasper Miller, Mrs. E. Miller, Dr. J.P. Houston, Mrs. Marie Caldwell, Mrs. C. Sharp, Mrs. Anne M. Snead, Mr. W.E. Bennett, Mr. J.M. Lehman, Mrs. Bettie Lehman.

Thirty-one members were added during the year, and the faithful few continued to meet regularly, with occasional additions and visiting ministers from time to time.

The services continued to be held at the University chapel for several months; then in the Chapel of Waco Female College; afterwards, in the County Court House where candles were used for lights and board planks for seats. At different times, services were also held in Sam Houston Hall, over Wiley Jones Livery Stable on Third

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Street, in Street's School House on North Third Street and in Pichey's Hall on the south side of the public square.

In 1873, J.H. Benton of Huntville, was appointed District Judge of Waco District and he did the preaching for the congregation, and by his great ability and consecration attracted large audiences and gave the little Church high standing in the community.

In July, 1874, Judge Benton passed to his reward; the funeral services were conducted by Bro. Clark at the Baptist Church. Not only the Church, but the whole community grieved over the loss of this Christian Man.

In 1875, a lot was bought on south Fifth Street and a nice brick building erected by the self-sacrifice of the seventy members. During the next ten years the congregation grew slowly by steadily with the following pastors: J.H. Crutcher, William E. Hall, G.L. Surber, W.H. Goodloe, W.K. Homan and W.H. Bagby.

In March, 1885, the Church building having become too small for the congregation, was sold and the present location was bought. While the new building was being erected, the services were held in Moore's Hall, 715<sup>1/2</sup> Austin Avenue. The new Church cost \$30,000 and was at that time one of the most beautiful Churches in the State. This building was made possible largely through the generous donations of three men: Thomas Moore, James I. Moore, and J.W. Mann.

During the next few years, J.W. Higbee, N.H. Carter, and F.N. Calvin served as pastors. Brother Calvin was pastor seven years. After Calvin's resignation, the pulpit was occupied by Davis Errell, E.L. Crystal, E.V. Zollers, G. Lyle Smith, Charles Lockhart, Addison Clark, and Colby D. Hall. In 1912, Bro. Calvin returned as pastor.

The first Sunday School was organized in 1874 with

James I. Moore as superintendent. He filled this office faithfully for fifteen years. In 1913 a movement was inaugurated to remodel the Church building, put in a pipe organ, new pews, etc. The Church membership at this time was three hundred ~~thirty~~ ninety.

In recent years the pulpit has been filled by J.W.Kerns, Arthur Stout, and J.K.O'Heeron. The present pastor is Tom Clark.

The Church building is a handsome brick edifice, located on the corner of Washington and 11th. Streets. The organist is Marlin Cash and the choir director, William Krauledat, who conducts a vested choir composed of men and women.

People of Wimerly and  
So Marcos.

After it was built it was  
dedicated to the Christian  
Church.

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"History of the Christian Church"  
at Waverly:

James Wright - founder of the  
Christian Church at Waverly  
in 1924.

Womes - next minister

Rodgers - "

Mandy Edwards - next  
Hugh B.

Warner - minister at present.

Before the church was  
built, services were conducted  
in the school house - two  
of these early preachers  
were Rev. L. D. Spain  
and Rev. Harold.

The church house was built  
& paid for by donations from

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# Central Christian Church

Walnut at Ninth St.  
Texarkana, U. S. A.

June 12, 1936

Rev. L. O. Leet  
Minister

Mr. Jewell Matthews,  
Temple, Texas.

Dear Mr. Matthews:

Enclosed you will find a history of the Central Christian Church, Texarkana, U.S.A., combined with this is a history of the Women's Work. I feel that this is inadequate but it is the only one available.

If possible please return this copy when you have finished with it.

Sincerely yours,

*E. Backler*  
Mrs. E. Backler  
Church Secretary,  
Box 634  
Texarkana, U.S.A.

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## **The Background of the First Christian Church, McKinney, Texas**

BY ELD. R. C. HORN

Among the oldest records of the people calling themselves Christians only, date back to the year 1824. Two families had settled in what is now Northeast Texas—Collin McKinney and family and Elder E. D. Moore and family. The members of both of these families that were old enough, were in the church. Both owned negroes that were also members of the Christian Church. Eld. E. D. Moore held services in his home and preached to his family and some of his neighbors. One daughter of this family became the wife of Dr. B. M. E. Smith, an early physician of McKinney. His wife was the mother of Mrs. T. J. Cloyd, of McKinney, and was a member of the Christian Church at or very near its beginning.

Collin McKinney was a Primitive Baptist in Kentucky until he heard Barton W. Stone, when he became a member of the body called Christians. When Campbell and Stone united he entered the union. On coming to Texas he first settled in Bowie county in 1831, and came to what is now Grayson county in 1846. Here the first organized church was started with 16 members, 13 whites and three blacks. They met for worship in a small log school house. In 1847 Dr. A. Cartwright united with them and preached for them. Some members of this group lived near a small village called Mantua, located a few miles west and near the homes of a majority of the members. To build in a more convenient place for their members, they located their meetings at that

place, and built our first church house, so far as I have any record, in North Texas.

In 1847, owing to the distance to attend church regularly at Mantua, J. B. Wilmeth and family, his brother, Frank Wilmeth and family, and several other members began meeting for Bible study and communion in a wood shop about two miles north of McKinney. In 1848, on April 1st, they met in the village of McKinney and enrolled for a congregation. At that time only a few members resided in the village. I remember that ten years later when one of my sisters was baptized that a very few lived in the village. Among those I call to mind at this date are Martin Wilkerson and wife, Philip Hocker and wife, Mrs. Abe Khine, John Faires and wife, Alec Berry and wife, J. W. Thomas, Judge W. H. Andrews and wife. There were some others, but I fail to call them to mind. The membership was largely from the rural districts, as there were no church houses in the county at that date.

North of the village a few miles on farms were J. B. Wilmeth and wife, J. O. Straughn and wife, also the mother of A. M. Wilson. East was J. A. Massie and wife, parents of Sam and Dick, deacons in the church now. On the south I call to mind Eber Compton and wife, grand-parents of Eber and Jim Merritt, also deacons at the present time. On the west in the Bloomdale community I call to mind John and Enos Scott and Joe Chastain and their wives, also the widow of Senator Preston Scott, and Aunt Matilda Carruth, my mother and sister.

In 1857 Isaac and Albert Graves, Eld. J. S. Muse, John W. Berry and Alexander Berry and families settled on farms near McKinney, also Judge R. L. Waddill and wife. These added much to the strength of this church, both spiritually and financially.

I have no account of a meeting by the church except their regular weekly meeting earlier than 1854. Six years after it was located in McKinney and four years before I came to Texas. I learned of this meeting from Eld. J. M. McKinney, who was baptized during the meeting. At that time there was no church house or hall in the village suitable for holding a meeting. Joe Bounds, father of Mrs. Maggie Garnett, was a citizen of the town and was having a livery stable built. He had it roofed and boxed-in, but not divided into stalls and bins. He had to wait for his lumber to come from the mills. He offered the members the use of his shed in which to hold an evangelistic meeting. Dr. A. Cartright of the Mantua church did the preaching, and Eld. Frank Wilmeth the baptizing. It was a successful meeting, during which the mother of Lem Stewart was baptized.

The church grew in members and influence and in 1859 built the first church house in McKinney. It stood where the manse now stands and was free to be used by other religious organizations when not our preaching day.

So far as I know the church had no preacher employed as pastor for more than twenty years after it organized. It was ten years old when I first knew it. Eld. J. S. Muse and J. B. Wilmeth, both living near, preached for them as elders. Dr. B. F. Hall, Charles Carlton, Mansel Matthews, H. N. O. Polly, and Dr. Cartright preached at times but not regularly. When I became member in 1862, Eld. J. S. Muse was preaching monthly. I left for college in 1867 and did not attend church in McKinney until 1872 as we had a church at Vineland. In 1872 and 1873 I was called for once each month at \$150.00 a year. I also during these years assisted R. M. Gano in two successful meetings. About the year 1874 or 1875 W. T. Wilmot then pastor at Dallas for half time, was called for

the other half of his time. He resided in Dallas but spent a part of his two weeks each month in McKinney. The following preachers have held pastorates with this church for full time of from one to three years: J. H. Skiles, J. B. Faulkner, C. W. Sewell, D. W. Pritchett, J. P. Pinkerton, A. P. Terrell, S. W. Crutcher, S. K. Hallam, G. A. Faris, R. R. Hamlin, Geo. L. Bush; Philip King, V. W. Wallace, Walter P. Jennings, J. M. Bell, and C. S. Weaver, now in his 14th year. Hugh McClellan and James Crutcher were ordained as ministers by this church.

The following preachers besides the pastors have held evangelistic meetings: A. Cartright, H. N. O. Polly, R. M. Gano, A. P. Terrell, J. W. Hardy, B. B. Saunders, Granville Jones, B. B. Tyler, C. A. Burton, J. J. Lockhart, Frank Talmage, T. P. Haley, W. H. Sheffer, J. B. Boen, Allen Wilson, H. F. Davis, J. N. Burton, Herbert Yewell H. A. Northcutt, and C. R. Scoville. C. S. Weaver has had several Dallas and Sherman pastors assisting in his meetings during his pastorate.

#### THE FIRST CHILD OF THIS CHURCH.

During the war between the North and South Elders J. S. Muse and J. B. Wilmeth preached monthly at a school house called Hackberry, four miles northwest of McKinney. Several persons were converted and baptized, and became members of the McKinney church. Among these was R. C. Horn, who was baptized by Eld. Muse in April, 1862. He is now an Elder emeritus of the McKinney church. He is said to be the only person living that was a member here as early as 1862. In 1866 he and thirty or forty other members living west of McKinney formed a congregation called the Church at Hackberry Grove and later the Vineland Christian Church. Elder Horn preached for this congregation for fifty years, and added many members to the McKinney church

whom he baptized and who lived in or near McKinney. In 1920 he moved to McKinney with his congregation and again became a member of the First Church. They later sold their church building at Vineland and donated seats and other furnishings and several hundred dollars to the educational building of the McKinney Church.

The East McKinney Christian Church is also an offspring of the First Church and this church is yet its guardian as it is often aided by the pastor and other members of the First Church.

The following is an extract from a paper read by Loren M. Goddard at a prayer meeting a few months ago—

"During the pastorate of S. K. Hallam, the present building was arranged for, built and dedicated while many, too many to mention in passing in this brief resume, gave both time and money to this cause. It was through the untiring efforts of this former pastor, S. K. Hallam, and the extreme and gracious liberality of I. D. Newsome and his two sons W. B. and E. A., that the project was given the necessary monetary momentum that made the present structure a possibility, and on August 5, 1897, a reality, as on that date the corner stone was laid with Masonic ceremonies. Homer T. Wilson delivered the address at 11 o'clock. At 2:45 a reunion and memorial service was held and the Lord's Supper celebrated. Brief talks were made by Eld. Chas. Carlton of Bonham, R. C. Horn, then of Vineland, J. B. Faulkner, of Wylie, and S. W. Crutcher of Plano, all of whom had been former pastors at this place.

The new building was finally dedicated for regular worship on Dec. 12, 1897, and it stands today a noble monument to the earnest effort, the consecrated sacrifice of time and talent, the prayerful spirit of those early Christian pioneers.

### By MISS VIRGINIA SAUNDERS

The organization of the First Christian church of McKinney will celebrate its eighty-sixth anniversary Easter Sunday, April 1. The membership of this church was increased and enriched by the churches in communities near McKinney.

About 1860 or 1861 the church in Vineland was organized and the members met in a 20x28 foot country schoolhouse. The organization of this church was caused by the impossibility for the people in this community to attend church regularly in McKinney.

J. S. Muse, pastor of the Christian church in McKinney, frequently preached at the Vineland schoolhouse, having confessions and baptisms almost every service that united with the McKinney church. J. S. Muse was graduated from the Bethany college, West Virginia.

#### Noted Ministers.

In April, 1862, R. C. Horn was baptized by J. S. Muse. As time passed other ministers visited the little group and many were added to the Lord. Many who came later became ministers of the gospel. Some of whom were: C. M. Wilmeth, W. B. Stinson, B. A. O'Brien, T. J. Hunsucker, R. C. Horn and Erwin Montgomery.

Some of the members of the Vineland church to be identified with the McKinney church were: Mr. and Mrs. Taylor Brown, Mrs. Charley Neely, Mr. and Mrs. Togg Chandler, Roscoe Burk, Mrs. Bryan Andrews, Glen Crim, Scott Crim, Mrs. Joe Crump, Mr. and Mrs. W. H. Franklin, Mr. and Mrs. C. W. Graves, Mr. and Mrs. Gano Horn, Eli Horn, Mrs. W. H. Horn, Mr. and Mrs. R. C.

Horn, Emory Horn, Mr. and Mrs. W. F. Horn, Mrs. Lucy Herndon, Mr. and Mrs. Hobdy, Mrs. Joel Belcher, A. S. Graves, Mr. and Mrs. A. M. Hill, Mr. and Mrs. Jim Montgomery, Erwin Montgomery, Feland Montgomery, Miss Lou Etta Montgomery, Mr. and Mrs. C. D. Neely, Dixie Watkins, Mrs. Carl Treadaway, George Rutherford, Mr. and Mrs. L. E. Stewart, Mrs. Jack Sportman, Mrs. Lucille Paysinger, Mr. and Mrs. C. L. Weeks, Mr. and Mrs. Jack Weeks, Mr. and Mrs. N. L. Talkington, Mrs. Ike Talkington, Mr. and Mrs. Andrew Martin, Mr. and Mrs. Pedro Wilmeth, Mr. and Mrs. H. T. Melton, Mrs. Ben Oates, Mrs. John Thomas, Mrs. Eva Rowe.

#### Corinth Church.

From the western edge of Collin county, just where the ridge country ends and the flats begins, was a community which gave to the McKinney church some of its most faithful and prominent members. Among these members are the names of Dr. Chew, S. H. Fox and family, John Barnes and family, Jim Fields and family, Billie Cox and family, D. C. Hill and family, Mrs. S. O. Scott, J. H. Barlow, Mrs. Laura Herndon, Mrs. J. D. Bass.

The Corinth church contributed to the membership of the McKinney Christian church. From the Corinth church came D. W. O'Brien and wife, Mrs. J. B. Darnell and daughter, Mrs. W. H. Love, Mrs. Willeth Love Chandler, Miss Kate Love, Mrs. Oscar Brannon.

In the Forest Grove community, a Christian church was organized by J. B. Wilmeth. Members from this church that came

into the McKinney church were: Mr. and Mrs. S. F. Cook, Mrs. Dick Faulkner, Lee Cook, Manly Cook, Mrs. Gabe Lucas, Mr. and Mrs. Luther Snider, Mr. and Mrs. A. H. Snider, Mrs. Harry Stiff, Mrs. Francis Warden, Mr. and Mrs. Will Dungan, Mr. and Mrs. Giles McKinney, Joe D. McKinney, Mr. and Mrs. J. S. McKinney, Jim McKinney, Perry Watson, Mrs. Betty Wellis, Mrs. Jare Smith, Mr. and Mrs. J. D. Morrow.

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**Mrs. O'Brien Honored.**

Mrs. Elizabeth O'Brien was honored on her eighty-sixth birthday at the Wednesday supper service at the Frist Christian church. Mrs. O'Brien was born the year the McKinney church was organized. Mrs. Burl Masie presented Mrs. O'Brien with an appropriate gift given by her Sunday school class. Mrs. Newt Mott also presented her with a lovely gift. The birthday cake was baked by Mrs. H. E. Morgan. The table was artistically decorated with pink primroses given by the Harris Bible class and pink candles.

Mrs. O'Brien was born March 21, 1848, in Center Point, Ky. Monroe county. She attended the public school in Center Point. During the Civil War, she was unable to attend school for two or three years because of the scarcity of the teachers. The teachers who had not joined the army were afraid to teach. She received her college education at Burksville Christian college at Burksville, Ky. G. R. Hoover was president of the college and pastor of the Burksville Christian church. She moved to McKinney from the Corinth community.

*Mrs. R. F. Holloway*

The Origin and Early Influence of the  
**FIRST CHRISTIAN CHURCH**  
of Palestine, Texas

By JOSEPH ADDISON CLARK JR.

*Lyman*

In the year 1846 John F. Taylor moved to Palestine, Texas, from Louisville, Kentucky. While living in Kentucky Mr. Taylor had become familiar with the Campbell-Scott movement for Christian Unity, which movement had originated earlier in Pennsylvania and western Virginia, and which in the 1830's had flowed into the current of religious reform promoted farther to the south by Barton W. Stone, "Raccoon" John Smith, the D'Spain's and others of the French Huguenot immigrants and who had brought with them from the old country the true faith which they established in the Gulf Coastal region.

In 1839, seven years before Mr. Taylor's advent into Texas another Kentuckian cast his lot with the pioneers of the Republic of Texas. He was Joseph Addison Clark, who, for several years before coming to Texas with his mother and two sisters, had taught school in the vicinity of Mt. Sterling, Kentucky.

Even earlier than the coming of the Clarks, Solomon D'Spain had settled with his family in East Texas, where, among the sects, they preserved the faith of the Fathers. It was in that locality and under those circumstances that the Clarks and the D'Spains became ac-

acquainted and Joseph Addison Clark and Ester (Hetty) D'Spain were married on January 21, 1842, in Nacogoches County.

About the time Mr. Taylor took up residence in the recently established village of Palestine, Mr. Clark removed to that place from Rusk, Cherokee County, where as lawyer, surveyor, and occasional preacher, he also edited the "Rusk Pioneer", a weekly newspaper.

Eighteen hundred and forty-six was, therefore, a notable year in the history of Palestine. While both Taylor and Clark were wholly committed to the Christian life and to the re-establishment of the Primitive Church, neither was then giving his time entirely to preaching. Taylor was a farmer and stockman, Clark, with his other professional interest, was publishing the "Trinity Advocate", Palestine's newspaper.

In the year of his arrival in Palestine Mr. Taylor's zeal for the Church impelled him to take the lead in organizing a congregation. There not being a sufficient number of any one denomination to form a church, an invitation was issued to all who would agree to unite in forming a body of worship to meet at the school house. Sixteen men came. They were of different faiths and different religious background. The Articles of Agreement drawn up by a committee appointed for the purpose, resulted only in their further division. Finally, upon motion, the document was committed to the flames. Each man present agreed to go to his home and re-examine the teachings of the New Testament without help of preacher or printed interpretation. This he was to do in order, in all good conscience, to determine what should be their rule of faith and practice, what should be their scriptural name, upon what principles

should their polity rest.

Upon the appointed day the men reassembled to find themselves in the Spirit of the Lord, and in hearty Christian unity, on the essential Articles of Faith, which, though the record has not been preserved, must have included expressed belief in: One God; One Lord and Father; One Spirit; One Body—the Church; One Faith; One Hope; One Baptism; No Creed but the Christ; No Book but the Bible; No Name but Christian.

Thus the Church of Christ of Palestine, Texas, was formed. It has continued to this day. Among the sixteen charter members was a Reverend Jordan of the Baptist Church who relinquished that affiliation to become the first pastor of the Christian Cooperation or Church of Christ. In that capacity he ministered not only to the newly formed congregation in Palestine, but to other settlements near and far.

In the early 1850's Reverend Carrol Kendrick, also from Kentucky, became pastor of the Palestine Church. From its beginning this congregation had been evangelistic. Upon the insistence of Dr. Kendrick, joined by James McMeans, Thomas Ricks, and others, Mr. Clark accepted the task of evangelizing East Texas as a representative of the Palestine Church. Consequently, in 1853 he disposed of his law library, gave up his legal practice and set to work strengthening the congregations already formed, establishing new churches, and expounding the primitive gospel throughout the region.

To aid financially in this work the first year Mr. Taylor, Mr. McMeans and Mr. Ricks each contributed one hundred dollars. During Mr. Clark's first year of evangelism under the Palestine Church a Convention of the Churches of Christ in East Texas was called to meet

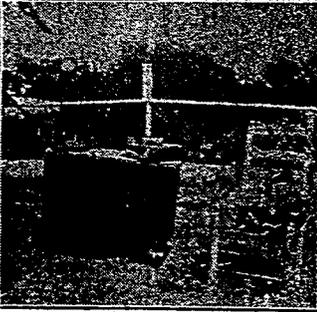








### Cowhide Trunk, London Table in Old Grayson Home



From a historical standpoint, because of the home itself and the old papers, books and furniture stored there, the most interesting spot in this area is the old Jeff Miam home southeast of Van Alstyne, built in 1856 by a daughter of Collins McKinney and preserved in good condition to this day. At the lower left is Mrs. J. L. Kelly, great-granddaughter of Collins McKinney with McKinney's cowhide trunk, resting on a chair McKinney built from walnut trees which grew on his nearby farm. Note the wicker cowhide seat in the chair and of a table brought from England by Ben Miam for his fiancée, a sister of the woman who built the house. But his fiancée had become the bride of another by that time and Miam gave the table to his brother's family and went to Mexico. Jeff Miam died before the house shown here was erected and Ben Miam died while leading a Texas army at San Antonio in one of the first battles of the revolution.

### COMMENCEMENT SPEAKER



DR. J. H. BURMA

Miss Eva Lee Young, daughter of C. J. Young, 1202 Cowles Street with an average of 91.56 for the year and Martell Smith, son of Oscar Smith, 1001 Bradley Street of McKinney with an average of 84.6 for the year were announced as honor students of the McKinney High graduating class of 1936 in regular commencement services held at the Boyd High auditorium Monday night. The award was made known by Prof. W. R. Hollis, one of the sponsors of this large graduating group. Miss Edna Earl Hight will be framed and given to every office and should have his name that bumpack and something which makes the capable of miracles able to lift himself by his might of his own soul.

"Know your times. You can't learn them from history. You can't live in your parents' world. You will be quite different. It is to be expected that the next twenty-five years will see more changes than the past one hundred and fifty years have seen and some of them will be quite radical. Read the papers, not only the sports page and the comic sections but the news sections. Read magazine articles and fiction in which the plot and sex are not the dominant elements. Watch people, listen to them, learn what most concerns them, then forecast what tomorrow will be like and meet that tomorrow."

Dr. Burma speaks.

The speaker of the occasion was Dr. John H. Burma, Pastor of the First Presbyterian Church of Sherman and former president of fourteen years of Trinity University, Waco, Texas. Dr. Burma, an eloquent and pleasing speaker, readily engaged the attention of the entire attendance and held it throughout his speech. In his address, he left with them these three suggestions: "Know yourself; know your generation and the times in which you live and think about your

Burma declared that he would leave with the graduates three suggestions: "Know yourself. Know your generation and the times in which you live. Adapt yourself to your times. There is only one very important factor in your life, that is you, yourself. Where you will be and what you will be ten or twenty years from now will be determined almost altogether by yourself. From here out your parents and friends can do less for you than they have until now. You increasingly become the captain of your own ship, and you will guide it into a port of your own choosing or you will go on the rocks."

"Know your talents, your limitations, your weaknesses. No matter how much you may know about history, about science, about people, unless you know yourself you will never be able to put yourself to advantage."

Dr. Burma said that the one thing he wants to stress about yourself is that you have within you latent powers, possibilities, resources that you have never dreamed of. Discover them. Draw out them. The late Chief Justice Holmes left one saying that might well be framed and given to every office and should have his name that bumpack and something which makes the capable of miracles able to lift himself by his might of his own soul.

"Know your times. You can't learn them from history. You can't live in your parents' world. You will be quite different. It is to be expected that the next twenty-five years will see more changes than the past one hundred and fifty years have seen and some of them will be quite radical. Read the papers, not only the sports page and the comic sections but the news sections. Read magazine articles and fiction in which the plot and sex are not the dominant elements. Watch people, listen to them, learn what most concerns them, then forecast what tomorrow will be like and meet that tomorrow."

Hon. Horace H. Neilson, County Attorney, presented the diploma. Dr. Burma speaks.

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Young and Martell Smith as honor students and Miss Edna Earl Hight as honorable mention. The class filed onto the elevated platform on the stage to the strains of a march well rendered on the piano by Hugh Kirkpatrick Jr., fine young musical and son of Mr. and Mrs. Hugh Kirkpatrick. The class, large as it is, made a magnificent spectacle, in caps and gowns. At the conclusion of the program, they also filed out in the same manner with young Mr. Kirkpatrick at the piano.

Class Music. One of the features of the program was the class music including "Dear Land of Home" with Miss Mary Joe Hamilton, a class member at the piano, and ably directed by Miss Margaret Hight, head of the Music Department of the city schools. Another enjoyable class song was "Classmates, Stand Forever" with words by Miss Mary Joe Hamilton.

A prayer composed of girls of the class sang beautifully "Leave O'Mine." It was composed by Misses Melba June Horn, Mary Blanche Smith, Katherine Snider, Charle Drake, Orlena Stupp and Tommie Walden.Invocation and benediction were given by Dr. J. H. Burma, pastor of the First Baptist Church, and were the Baccalaureate speaker Sunday morning. The rostrum was filled with an embankment of ferns and gorgeous flowers. The Commencement exercises wound up one of the most successful school years in the history of the McKinney Public School system. The huge auditorium of the high school and balcony was crowded to overflowing with hundreds left standing.

### WOODLAWN

By Miss Mary Bull

Rev. Lindsey will preach for us Sunday evening at 8 o'clock. Everyone is invited to the services.

Mrs. L. A. Hitchcock and daughter are visiting their daughter and sister, Mrs. Walter Marshall and family.

Misses Anna Louise and Martha Littlejohn visited Mrs. W. S. Arnold Thursday evening.

Misses Mattie Lou Marshall and Grandis George visited in Dallas Sunday evening.

Arbelle Arnold and family of Melissa visited Mr. and Mrs. W. S. Arnold Sunday.

Mr. and Mrs. Nolan O. McKinney visited Guy Hall and family Sunday.

Several from here attended the commencement services in McKinney Sunday. Miss Marie Jackson is one of the graduates.

## RITZ

Friday and Saturday—William Boyd and Jimmie Ellison in  
"CALL OF THE PRAIRIE"

Sat. Midnight, Sun. and Mon.—Special Show Sun. Night 8:30—Irene Dunne and Allen Jones in  
"SHOW BOAT"

Tuesday and Wednesday—Boris Karloff and Margaret Churchill in  
"THE WALKING DEAD"

Thursday—Class Ruggles and Mary Boland in  
"EARLY TO BED"

## TEXAS

Friday and Saturday—Gene Autry in  
"THE SINGING COWBOY"

No. 10, "FIGHTING MARINES"

Sat. Midnight, Sun. Mon.—Law Ayres in  
"The Leathernecks Have Landed"

Tuesday and Wednesday—Richard Dix in  
"SPECIAL INVESTIGATOR"

Thursday—James Cagney in  
"MURDER ON BRIDAL PATH"

Mr. and Mrs. LeRoy Robertson of Dallas spent the week-end here with Mrs. Robertson's parents, Mr. and Mrs. Roy Roberts.

W. H. Bryce, a McKinney barber was in Farmersville Monday and heard Governor James V. Alfred speak.

Flags are being put up all over McKinney. It's Collin McKinney Home Coming Day, Friday, June 5, at 2 p. m. Be there.

Betty Jo and Bobby Lou, daughters of Mr. and Mrs. R. L. Ray, have been visiting friends in Farmersville several days.

Mrs. J. P. Guthrie and daughter, Thelma of Greenville, are guests of her sister, Mrs. H. W. Hooker, and family here.

Mrs. George Sallee of Dallas and Mrs. Whitt Terrell of New Orleans, La., were guests Tuesday in the home of Mr. and Mrs. Karl Talkington here.

Mrs. N. C. Dudley has been confined with illness for the past week at the home of her daughter, Mrs. Wallace Hughton, who was much better Tuesday, which is pleasing news to her many friends here.

Mrs. H. S. Ware and son, Darryl, have returned from Westworth where they attended the graduation exercises of the Westworth High School.

### FIRST GRANDCHILD OF MR. AND MRS. LOU MARTIN

Friends in McKinney have received the following self-explanatory announcement: "At the home of Mr. and Mrs. J. R. Blankenship, at 6:10 p. m., May 30, born Joan Beth, weight seven and a half pounds." The mother of this little babe was before her marriage, Miss Ella Mae Martin, daughter of Mr. and Mrs. Lou Martin, formerly of McKinney, but now living 2900 Wilkinson, Fort Worth. Lou Martin is a son of the late Mr. and Mrs. Jesse Martin, a pioneer McKinney couple of revered memories. Mr. and Mrs. Blankenship were married ten years ago, but this is the first babe that has come into their home and is the first grandchild of Mr. and Mrs. Martin. Mother and babe are both getting along nicely, and the grandparents are rejoicing over their first grand baby. Ella Mae speaks.

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CHICAGO STORE CONCRETE EVIDENCES OF HOW

purification of the ... prospered during this terrible year. Religious life was at a low ebb.

Conditions were still in turmoil when the Tennessee, Alabama, and Mississippi colonists arrived at Clarksville on Jan. 17, 1836. But they were the beneficiaries of a healthy unity which had emerged among the Texans. The Texans had not only determined to set themselves up as a free republic but also to exercise the right of free-born men and women to worship God as they pleased. Their unity of purpose was not formally announced to the world until March 2, 1836, in the Declaration of Independence, but it had been more than a decade in taking form. So when the first group of disciples arrived on Texas soil, they felt free to exercise their divine prerogative to worship God as their consciences dictated. There were no Mexican soldiers or officials in the vicinity where they made their initial stop, so they conducted their regular Lord's day worship and lived their religion without molestation. The only fears they had were the frequent rumors of the coming of a Mexican army and the presence of hostile Indians.

The number of the disciples remained almost intact for nearly a whole year. Conditions were so unsettled in their adopted land that they felt that safety for the women and children could be best afforded by residence at Fort Clark. Temporary log houses were built near the fort, and the new-comers made themselves as comfortable as pioneer conditions would permit.

The church met for its worship during the cold months in a long, rambling log building, which was the main part of Fort Clark. In the summer, its meetings were held under an arbor, constructed of brush. In rainy weather, the fort was always available. It is reported that the many visitors who stopped at the fort, were amazed at the teachings of these very peculiar people, and not a few of them were so impressed with the simplicity of the message that they obeyed the Gospel. Lynn D'Spain and Mansil Matthews were the ministers and spiritual leaders of the flock.

Very little is known about the career of Lynn D'Spain. I do not know whether he remained in Texas or returned to the States. He was one of the most outstand-

ing and powerful preachers of his day. He had made a great name for himself before he came to Texas. He was not only a great preacher, but he was an effective teacher. I understand that in addition to his preaching to the little Clarksville group, that he also conducted a school for the settlers' children. The Bible was one of the textbooks used. My Uncle Joseph Matthews, who was 8 years of age when the settlement was made at Clarksville and who attended Lynn D'Spain's school, is my authority for all I know about this great man. He was an uncle of Addison and Randolph Clark. He was the most beloved friend of my grandfather, Mansil Matthews. He was a man of strong convictions, strict in his discipline, but as tender as a child. He must have been a most lovable man, for grandfather often made the statement that Lynn D'Spain was one man that he would willingly die for. He was among the first planters of the seed of the Kingdom in Texas and his name should become a household word in the homes of all of our disciples. He was not the only D'Spain in the Clarksville group, for his father and mother and their other children composed a part of this historic company. Hetty D'Spain, the mother of Addison and Randolph Clark, was a sister of Lynn D'Spain and at the time of settlement at Fort Clark, was a blooming young lady. The name "D'Spain" is one to reckon with in disciple

(To Be Continued)

## Historical Sketches of the Early Church in Texas

By JEWELL MATTHEWS.



The year 1836 is an epochal year in the history of the Christian Church in Texas, for it marks the coming of a substantial group of disciples who considered themselves to be a church. It is my opinion that we can find no documented proof of the existence of a congregation before this date.

Previous to the year 1836, conditions were not favorable to the establishment of Protestant churches in Texas. Mexico was a Catholic country and her laws were designed to keep the country Catholic. It was required that all marriages be performed by priests. The only legal divine services which could be conducted were those services which were conducted by the Roman Catholic Church. It is true that the Anglo-Americans gave only a nominal allegiance to the Roman Church, but even this merely vocal allegiance was an adverse factor against the establishment of Protestantism. The Texans generally endeavored to keep faith with the government from which they had received their land bounties. However, the Mexican government became increasingly tyrannical to the extent that the lot of the settlers became unbearable. So in November, 1835, the Texans took matters in their own hands and set up a provisional civil government. The convention which set the new government up failed to take proper cognizance of the trend of events in Mexican affairs, acted rashly, and as a consequence, brought upon the colonists the most terrible conditions which they had experienced. The only wise thing that this convention did was to call a convention to assemble at Washington on the Brazos, March 1, 1836. The year 1835 was the most hectic year in the stormy experience of the Americans. Crops were poor, clothes and food hard to obtain, and Santa

Reminiscences of the Beginning of the Pearl and Bryan St. Church of Christ (which was known for many years better as the First Christian Church of Dallas)

The major part of this sketch or data was given by Mrs. Sarah Harwood, now deceased, the last chratesr member and has been preserved by a member who is present today and has been a member for 49 years.

In 1855 Bros. Dean, Martin, Folly, and B.F.Hall were preaching for a little band of Christians; and in 1857 Brother B.F.Hall organized in the Courthouse the first Church in Dallas, consisting of Peak, Shepherd, Cole, Miller, and Hoard families and probably some others not ~~referred~~ remembered.

About 1861, <sup>1863 - K Han</sup> Charlie Charlton came to Dallas. He began teaching school in a log house south of the courthouse. One Friday he announced that he would begin a Lord's Day school the next Sunday morning in that house and it would begin at 8:00 A.M. He preached for us. By this time the Collins, Hakins, Smith, Saunders, Barton, Stone, Fletcher, Morrow, Dr. Van Zant (now of Ft.Worth), Dr. Johnston and Morton Families and others not recalled had united with this little band, so that it soon became a large Church.

They built the first Church house that was built in Dallas. It was built just south of Brown's candy factory on the same lot. Mrs. Eakins was the first person immersed in Dallas in the Trinity River, Brother R.M.Gano baptizing her.

The following was given by a present member of the Church: The old Church was sold about 1880. The Church at Pearl and Bryan St. was built soon after. This building was torn down ~~soon after~~ in 1902 and the present one, that has lately been remodeled at a cost of about \$50,000 was built while A.O.Colley was minister.

Many thousand people scattered over the United States and other countries have had fellowship in this Church. Not a few have held places of honor in the affairs of men. In this city there are streets bearing the names of many of them, and many have their names inscribed on Buildings and in halls of honor.

Bro. Gano held meetings and helped establish the Church in Lisbon, West Dallas,, Little Elm and other places. He baptized hundreds of people. When the division came, he took his stand for the truth and saved the property for the Church which has never used the instrument or had organized societies, however it has been called the First Christian Church and is so listed on the records, but it has for the past few years been called the Pearl and Bryan Church of Christ.

F.L.Colley.

Sep. 14, 1932.

325, Polk St.,  
Raleigh, N.C.

✓ 30  
Dear Sir;

Thanks for the check of \$2.00 received, I looked for Matthews, Mathews, Matthis, Mathis, through five volumes of Army Account Book, D.A.R. "Revolutionary Soldiers," 1790 census of N.C., S.C., & Va. Colonial Records of North Carolina Vol. IX. page 193. I found a Walter Matthis exempted from taxes in Guilford County,

To make the search for a line of ancestry takes a great deal of time and my charge for such work is \$5.00 for each line of ancestry, I shall be glad to serve you further.

Sincerely ,

Mrs. P. C. Patterson.

P.S. I regret not finding the record of Walter Matthews, but it just is not here.

Members of the Commission  
K. Burleson, Austin, Chairman  
E. Shelley, Austin  
Houston  
Irving, Fort Davis  
Aline Hobby, Dallas

Texas  
Library and Historical Commission  
State Library, Austin  
June 5, 1934

Fannie M. Wilcox,  
State Librarian

V-30

Rev. Jewell Matthews  
212 N. Third Street  
Temple, Texas

My dear Mr. Matthews:

I regret to state that I have not been able to find any record of the place and date of birth of the Hon. M. W. Matthews, Member of the Seventh Congress of the Republic of Texas. If we knew the date of his death there would be a chance of finding an obituary notice, although such notices were extremely meager as a rule.

Sincerely yours,

*Harriet Smither*

Harriet Smither  
Archivist

HS:CE





V-32  
George Lee Bush  
Minister Christian Church

Carrollton, Missouri Sept. 17-1936

Brother Matthews:

My father's people were natives of  
K. Co. Ky. But father was born in  
Missouri. While just a lad he entered  
Confederate army and served  
under Gen. Kirby Smith. ✓  
He had wanted to study for the  
ministry but the war and loss  
of war, made it impossible to  
go away to college. After his  
marriage he still felt the call  
to preach and entered Christian  
University, Canton, Missouri.  
Upon completing the course there  
he went to Texas and spent  
his entire ministry there. I  
hope you have such details  
of his Texas labors as you  
may need.

Of course we think he was

North Carolina Christian Missionary Convention Hall

CHAS. C. WARE  
CORRESPONDING SECRETARY  
BOX 1164. WILSON, N. C.

Dear Bro. Matthews: - WILSON, N. C. AUG 25 1936

Your letter is very interesting. I am delighted that you are to give us a sketch of Mr. B. F. Hall. I shall await it with pleasure. If you should happen to bring in his N. C. work (1833), you might want to consult my "History of the Disciples of Christ" T. C. U. has a copy - at least Mr. R. A. Smith has a copy, I know, from whom you can borrow, I presume, if you decide to refer to it. A whole chapter is given to Hall in W. C. Rogers "Recollections of Men of Faith" (1889) you have that of course, I presume, and much else in Hall. Thanks & best wishes.  
Chas. C. Ware.

North Carolina Christian Missionary Convention

CHAS. C. WARE  
CORRESPONDING SECRETARY  
BOX 1164. WILSON, N. C.

Dear Bro. Matthews:-

WILSON, N. C. AUG 15 1936

I am deeply interested in your excellent historical sketches in our Christian Courier. Your sketch of Callin McKimney in the August issue is specially valuable. This reminds me to ask you please furnish us with a sketch of Benjamin F. Hall, Texas pioneer preacher, who lived from 1803-1873. Please give us this in the Courier. I imagine you have much new material on B. F. Hall that outstanding pioneer, buried here in Van Alstyne, Tex. near Callin McKimney. I am especially interested in a sketch of B. F. Hall. He pioneered in several states, Ala., Ky., Tenn., N.C. & Texas.

DRACONS  
L. W. RICE  
DR. S. H. CRAWFORD  
A. A. WALDON  
JNO. P. WILKERSON  
C. R. PUETT  
P. H. CUTHBERTSON

CHURCH OF CHRIST  
PEARL AND BRYAN STREETS  
FLAVIL L. COLLEY, Minister  
DALLAS, TEXAS

ELDERS  
C. T. WARD  
T. C. WALKER  
J. B. WALKER

Sept. 23, 1936.

Jewell Matthews  
Temple Tex

Dear Sister Matthews:

I received your letter some time ago and thought I would send you a card to let you know that I did not have access to the data you requested regarding Gen R.N. Gano. I have been in a meeting in Houston, and did not get to send the card, or the data. So I beg your pardon for not answering your letter.

I do not have as much of the history of Gen. Gano as I would like to have, and I have been trying to get in touch with some who knew him. His family (most of it) goes to the Christian church.

I am sending you some that I have learned.

If you can get anything out of this, or if this is not the kind desired let me know.

There was a woman from Alabama that told me she knew Bro Gano, and that he told her that his father, (who was a gospel preacher) baptized George Washington. It seems that the first president was convinced of the necessity of being baptized, but he remained in the denomination afterward. I had heard about this before, but did not know from whence it came. So I cannot give you definite information regarding this.

You will find a copy of the history of this church and also some work of Bro Gano.

Your Bro in Christ,

*Flavil L. Colley*

*P.S. please return the copy I am sending -  
F.L.C.*

Box 217 Heights Station,  
Houston, Texas, 5/26/36.

Rev. Jewell Matthews,  
First Christian Church,  
Temple, Texas.

Dear Brother Matthews:

I certainly appreciate the book of poems. You have a real poetic mind, and some of them are gems that will abide. Keep on with the work. You might stir your gift into a flame. I have written quite a number myself but have never put them into book form. Some of them I think are good. I wrote the verse below May 9th., last.

#### BUILDING FOR ETERNITY

I want to be a builder  
And build, and build 'till done;  
And see my building's grandeur  
A-shining in the sun.

The walls reflect the builder,  
And how his work is done;  
Proportional, symmetric',  
A-shining in the sun.

I want to see my towers  
Reach up and touch the stars,  
And reveal God's love and power,  
To Neptune's Men, and Mars'.

I want to touch the nations  
With warmth and love and light,  
And send God's proclamation  
Out to dwellers in the night.

'Tis God who makes the builder  
Build on against the sky,  
He wants him for a partner-  
In the Sweet-By and By.

I enjoyed your message on the history of our people in Texas. As soon as I find a little time, I will try to send you some more information about East Texas. Write H.R. Weaver, Merryville, Louisiana. He can offer some interesting data about his father's work, Uncle George Weaver who preached in that section about sixty years, organized a lot of churches. Another old veteran was Brother Southern, who baptized Uncle George. Two others were Brother Padon and Brother Dabney. Fraternaly yours,  
*Robert F. Weaver*

227

1207 West Arlington,  
Fort Worth, Texas  
May 5, 1936

Mr. Jewell Matthews,  
Temple, Texas.

Dear Sir:

In reply to yours of the 1st, several books have been printed on the history of various churches, viz: Dr. Red's, Rev. Phelan's, Dr. Rufus Burleson, Carroll's, etc., which you probably can have access to in any city library, each of which contains proof that Daniel Parker's church was the first regularly organized and constituted Protestant Church in Texas. It was a Baptist Church. For the information concerning it that you desire, I refer you to Vol. XI, No. 2 (October, 1907) "The Quarterly of the Texas State Historical Association," which you can see in the Library of the Historical Assn. in Austin, and perhaps other libraries in Austin.

I have the original document constituting this church in 1833.

The Parkers came to Texas from Illinois. They came progressively from Maryland, Virginia, Georgia, Tennessee and Illinois. They lived several years in Georgia and Tennessee before going to Illinois and they also lived in Illinois some years before coming to Texas.

Hoping this information will prove beneficial to you, I am

Yours very respectfully,

*Mrs. J. E. Taulman*  
Mrs. J. E. Taulman

EXECUTIVE COMMITTEE

R. B. MORRIS, PRESIDENT  
C. E. GILBERT, FIRST V. PRESIDENT  
L. A. D. GILMER, SECOND V. PRESIDENT

EXECUTIVE COMMITTEE

FRANK M. GOSSET, SECY-TREAS.  
JUDGE CHAS. E. ASHE  
J. C. McVEA

# Sons of the Republic of Texas

514 ~~233~~ FIRST NATIONAL BANK BLDG.

HOUSTON, TEXAS

July 9, 1935.

Rev. Jerrell Matthews,  
P. O. Box 183,  
Temple, Texas.

Dear Rev. Matthews:

We have been delayed in publishing our Year Book due to the fact that we have been adding chapters from time to time. We now have five chapters being as follows: San Jacinto Chapter No. 1 in Houston, Sidney Sherman Chapter No. 2 in Galveston, Temple Chapter No. 3, in Temple, David Crockett Chapter No. 4 in Crockett and Richmond Chapter No. 5 in Richmond.

We now expect to go to press with the Year Book not later than July 15th. In your report on the organization of your chapter you merely called it Temple Chapter. I am wondering if you do not desire to use some other name such as the name of some man who was connected with the early history of the State in your locality.

Yours very truly,

SONS OF THE REPUBLIC OF TEXAS,

By *R. B. Morris*  
R. B. Morris, President.

RBM:K



# VETERANS ADMINISTRATION

## BUREAU OF PENSIONS

WASHINGTON December 1, 1930

THIS LETTER REFERS TO  
YOUR FILE NUMBER:

IN REPLY REFER TO:

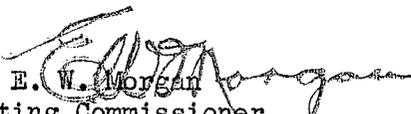
Rev. Jewell Matthews  
Temple  
Texas

WIDOW DIVISION  
Mex. W. C. 8888  
Mary Matthews  
Martin Matthews  
F, 1 Tex. Rif.

Dear Sir:

In reply to your letter, you are advised that the soldier in this case was pensioned under Mex. Surv. Ctf. 13251, on account of service in the War with Mexico, in Company F, 1 Texas Rifles from May 20, 1846, to August 24, 1846. He died on January 14, 1891, and his widow, Mary Matthews was paid the pension accruing on his certificate from the date of last payment to the date of his death. She was also pensioned in her own right and was last paid to May 4, 1917, at the rate of \$12 a month. It appears that she died on May 6, 1917.

Very truly yours,

  
E. W. Morgan  
Acting Commissioner

BW:etd

B. McCARTY, Chairman of Board  
S. GOODY, Chairman of Board of Elders  
C. BASS, Secretary-Treasurer  
HES EVA WELLS, Financial Secretary

"IN THE HEART OF MISSISSIPPI  
AFTER THE HEARTS OF MISSISSIPPIANS"

S. C. MEISBURG, Superintendent  
GARNET RAINEY, Director of Religious Education  
MRS. R. L. PRICE, President Missionary Society  
MRS. HENRY HOLMAN, President Auxilliary

## First Christian Church

JAMES N. FAULCONER  
PASTOR

Jackson, Mississippi

April 21, 1934

✓ - 32

Dr. Jewell Matthews  
First Christian Church  
Temple, Texas

Dear Dr. Matthews:

I gave your correspondence to Mississippi's  
greatest artist who will in tern write you in  
reference to his qualification and etc..

Yours very sincerely,

*James N. Faulconer*

*my dear Bro. :- I never had the  
pleasure of hearing from*



Members of the Commission  
Emma K. Buresop, Austin, Chairman  
George E. Shelley, Austin  
Elizabeth R. Houston, San Antonio  
R. L. Irving, Fort Davis  
Laura Aline Hobby, Dallas

Texas  
Library and Historical Commission  
State Library, Austin

Fannie M. Wilcox,  
Acting State Librarian

March 11, 1952

Rev. Mr. Jewell Matthews  
Pastor, Highland Park Christian Church,  
Temple, Texas.

My dear Sir:

I enclose copy of journal for November 21,  
1842. This, I think, should be sufficient  
evidence. If not, I can look up the manu-  
script record in the office of the Secretary  
of State.

Sincerely yours,

*Harriet Smither*  
Harriet Smither,  
Archivist.

# Texas Christian Missionary Society

2965 Bowie Street  
Fort Worth Texas

PATRICK HENRY  
State Secretary  
Missions--Evangelism

September 17th 1936

Jewell Matthews, Minister  
Temple, Texas

Dear Jewell:

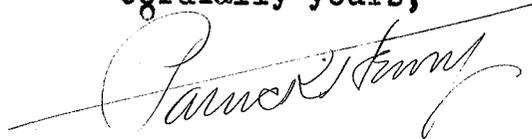
I am enclosing you a letter from Brother Newell Kane of Palestine that might be of some service to you in some subsequent article of the early days of the church in Texas.

We were so crowded with the September issue that we were unable to use all the material you sent, but will complete this installment in the October issue. This is proving to be one of the best things we have offered our readers for a long time and we will continue the series indefinitely, or just as long as you are willing to prepare the material. We have about two columns more of the last issue which will care for the space in the Oct. issue.

Congratulations upon the beginning of your seventh year at Temple, Truly you have done a masterful piece of work there, specially when it is realized under what conditions you entered there. More power to you as the years go by.

With every good wish and always appreciative of your fine co-operation, I am,

Cordially yours,



### 3. Church

The Galveston and Cedar Bayou churches were founded by grandsons of Collin McKinney; namely, Robert Ashley Milam and Collin McKinney Milam, who moved to Galveston and Cedar Bayou respectfully and engaged in the manufacture of brick.

The Cedar Bayou church was organized in the early seventies, and the Galveston church just a few years later. The nineteen hundred storm destroyed the First Christian Church in Galveston but formed a nucleus for the present one which was organized by <sup>Lowber</sup> J.W. Leber of Austin.

The present modern brick church building in Van Alstyne was erected in 1914, and the final of all the indebtedness was paid in 1919. From 1891 when Brother C. M. McPherson was pastor, the following noted ministers have served this church: Volney Johnson, 1892; D. W. Pritchett, 1893; S.W. <sup>Crutcher</sup> Cartcher, 1894; A. J. Bush, 1895, T.F. Weaver, J. M. Campbell, R. D. Shults, M. S. Dunning, G.F. Bradford, E. H. Holmes, A. N. Glover, Lee Johnson, Hensen, Holsapple, and Loyd Motley.

# FIRST CHRISTIAN CHURCH

Twenty-Third and Houston Streets

TELEPHONE 1957

Paris, Texas

April 27, 1936

TRAVIS A. WHITE  
MINISTER

Rev. Jewel Mathews  
First Christian Church  
Temple, Texas

Dear Brother Mathews:

I was certainly happy to have your card, and to insure your falling on my neck I am enclosing a little data concerning the church here in Paris.

I read your article in the last issue of the Courier, and enjoyed it very much.

As far as I know we do not have a very up-to-date history of our church in Texas. I do not know any man better qualified to write that history than a certain Jewell Mathews.

Brother Clement Few, Church Clerk, wrote the enclosed data for our New Years Watch Party. The records do not give much on the early days of the church. The various ministers may be helpful to you.

I shall be happy to cooperate with you in any way that I may.

Azever,



Travis A. White

TW:KS

# Central Christian Church

Walnut at Ninth St.  
Texarkana, U. S. A.

Rev. L. O. Leet  
Minister

June 12, 1936

Mr. Jewell Matthews,  
Temple, Texas.

Dear Mr. Matthews:

Enclosed you will find a history of the  
Central Christian Church, Texarkana, U.S.A., combined with  
this is a history of the Women's Work. I feel that this is  
inadequate but it is the only one available.

If possible please return this copy when  
you have finished with it.

Sincerely yours,

*E. Hackler*

Mrs. E. Hackler  
Church Secretary,  
Box 634  
Texarkana, U.S.A.

Pine Forest  
Community Progress Club

COMO, TEXAS

March 26, 1955

Dr. Colby D. Hall  
Texas Christian University  
Fort Worth, Texas

Dear Dr. Hall:

I am among the many who have had both pleasure and profit from your book Texas Disciples.

You will regret that the information I have of Dr. Mansel W. Matthews was not available for the book, but you will be pleased to learn of new documentation concerning him.

He is very thoroughly documented as a resident of Hopkins County from ca 1844 to ca 1855. He bought and sold thousands of acres of land in the county; he married numerous couples, using each of the following signatures at least once: Mansel Walter Matthews, M. Walter Matthews, M. W. Matthews and Mansel W. Matthews; he made bond before the commissioners court as Notary Public; he served as postmaster of old White Oak from 1847 to 1850; he and his family appeared in the U. S. census of 1850.

I cannot possibly furnish copies of all available documentation, but, knowing full well of the possibility of error in this type of research, I shall attempt to furnish enough extracts and general data to allay the doubts of any who might read this letter:

The following letter was quoted in the Sulphur Springs Gazette in 1901:

NELTA, Texas. August 12, 1901---To the old settlers of Hopkins County: I regret very much that my health will not allow me to meet with you on the 14th inst. But I will drop you a few lines on the early settlement of what is now Hopkins County. \* \* \* \*

\* \* \* \*Robert Matthews, Billy and Dr. Masil (sic) Matthews settled in the Lollar neighborhood early in 1844. \* \* \* \*

The first election was held on the first Monday in September 1844 at the same place (Sulphur Bluff). I am the only man living that voted in that election at that box.

\* \* \* \*

Very respectfully,

J. PERRY HARGRAVE

\*\*\*\*\*

The numerous deeds have already been mentioned. His wife Sarah A. joined him in most of the sales. Among the purchasers of land from Dr. Matthews was James D. Gehagan, a resident of Hopkins County.

\*\*\*\*\*

HISTORY OF POSTOFFICES, First Congressional District of Texas, by the Hon. Wright Patman, published about 1945, pages unnumbered, gives the following:

White Oak postoffice was established in Hopkins County November 2, 1847. Mansel W. Matthews was appointed first postmaster and served to December 12, 1850, when he was succeeded by John Landers.

\*\*\*\*\*

Minutes Commissioners Court, Hopkins County, Vol. 1, page 15: 29 Apr 1847, M. W. Matthews gave bond to the Governor of Texas as Notary Public. (He signed many documents as notary up into the middle 1850's.)

\*\*\*\*\*

Minutes Commissioners Court contains numerous references to a road that led by Dr. Matthews residence of which the following (not a direct quotation) from Vol. 1, page 37, is typical:

From Tarrant south with old road to cross White Oak Creek at the same place; continue south with old road to Crook's School house; then east to Mr. Shelton's; then to the old trace crossing on Rock Creek; then on a "strate" line to the bridge on Yates Creek (Later Landers Creek); then "strate" to M. W. Matthews; etc.

\*\*\*\*\*

He appears in court records in his capacity as attorney. No effort has been made to check the frequency of these appearances, but cases have been noted.

\*\*\*\*\*

Deed Records, Book C, page 66, contains the following: "Know all men to whom these presents shall come that M. W. Matthews having served faithfully and Honorably in the army of the Republic of Texas for the term of three months from the 28th of May 1836, etc."

\*\*\*\*\*

U. S. census, Hopkins County, 1850:

Family No. 50

M. W. Matthews, age 44, lawyer, owned <sup>1</sup>10,000 acres of land,  
born in Kentucky

Sarah A. Matthews, age 40, born in Virginia

Joseph J., age 21, farmer, born in Alabama

Sarah P., age 20, born in Tennessee

Thomas W., age 15, born in Tennessee

Elizabeth, age 13, born in Texas

John M., age 10, born in Texas

Helen M., age 7, born in Texas

Obren Alva (?) C., age 4 (male), born in Texas

Robert E., age 1 (sic), born in Texas

Alexander, age 1 (sic), born in Texas

Family No. 51

Joseph Matthews, age 83, no occupation, born in S. C.

Penninna Matthews, age 76, born in N. C.

Margaret Young, age 18, born in Tennessee

Joseph Young, age 14, born in Texas

The M. W. Matthews family above seems to have been that of  
Dr. Matthews for several reasons:

His age is right; he was born in the right state and claimed  
one of Dr. Matthews' occupations (attorney); he had a daughter  
Helen who might be the one who married Collin Milam; he had  
sons Joseph J. and John M.; his land holdings fit the Dr.  
Matthews tradition; and he had for a neighbor a man of the  
right age and name to have been his father.

\*\*\*\*\*

The White Oak, Texas, from which Dr. Matthews wrote his letter  
of November 10, 1848 (Page 65, Texas Disciples), is in Hopkins  
County, about 3 miles from my home. I should have said was  
in Hopkins County, for old White Oak is completely gone. The  
old inn, the three or more stores, the gin, the brick kiln,  
the old Masonic hall-school-church are gone with no sign of  
their sites except a few totally collapsed rock chimneys,  
depressions where the wells and cisterns were located, rubbish  
and depressions where brick were "burned," and the old gin  
pool. I have walked over the area with people who remember  
when the buildings stood and located all of the building sites,  
but, unless something is done to mark the place, a few years  
will lose all memory of this early center of the Church of  
Christ. I have not been able to obtain positive identification  
of the Mansel Matthews homestead, although I can locate it

within a mile or two and believe I know the exact site.

Weaver, some distance north and adjacent to the old cemetery, succeeded White Oak after the Cotton Belt railroad came through. The new name was for Colonel James A. Weaver, a county resident, sheriff, banker and officer of the Civil War. He was a relative of Green Weaver, mentioned in Dr. Matthews' letter of November 10, 1848 (Page 65, your book). Green Weaver also was an early settler of Hopkins County who settled at a place that came to be known as Greenview.

The church at old White Oak moved to the south and east as White Oak dwindled, occupying two sites, Hickory Hill and Antioch, before its first and second locations in the village at Pine Forest. The first two of these four sites were used in the 80's and the last two in, I believe, 1912 and 1914. The church is going strong with a congregation that has little idea of the richness of its history.

I wonder about your authority for the spelling of Dr. Matthews' given name. Several other forms are included in the records here, but Mansel predominates by a very wide margin.

Curiously enough the McKinneys are also included in my study, although they did not get here until after the Civil War. There is no connection between them and the Church of Christ; they are represented here by descendants of a son of Hiram Carroll McKinney, a Methodist branch of the family. I have some unpublished materials on this family, too, but it is from widely scattered sources and I expect to develop it further before I attempt get it filed for safekeeping.

I should be glad to help anyone interested in Dr. Matthews in their study in Hopkins County if they come here for the study, but I cannot attempt correspondence or special study where so much material is involved.

I am furnishing two copies of this letter for such use as you see fit. I should like to have one filed with the Matthews papers.

Very sincerely,

  
GERALD V. POST  
Chairman, Historical  
Committee

LOS ANGELES NOTES

By S. H. HALL.

2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

A Mother in Israel Has Gone Home.

On Thursday March 17, 1921, the body of Sister Griffith Rutherford Wilmeth was placed in its final resting place, Resedale Cemetery, of this city. She was born in Wilson County, Tenn., on October 1, 1859, and died at her home in Los Angeles on March 13, 1921, making her journey a few months longer than the "threescore and ten" years. She was the youngest of the two daughters (the only children) of Griffith Rutherford and Irene Lambert, Rutherford, and was educated, with her sister, at Hope Institute, near Nashville, Tenn., under Sister Charlotte Fanning. At an early age she obeyed the gospel under the preaching of Tolbert Fanning, and in 1872 was married by him to C. M. Wilmeth (more familiarly known as "Mac" Wilmeth), of McKinney, Texas. Immediately after this union they went to Texas, where they took up their lives work together. Their home was blessed with six children, two sons and four daughters, all of whom are yet living.

Many of our readers will remember the lamented "Mac" Wilmeth, who died as a free citizen of Tampico, Mexico, on October 12, 1898, at the age of thirty-eight, after having been one of our most successful preachers for twenty-one years, during which time he was considered one of our best educators and publishers. He was connected with Add-Ran Christian College of Fort Spring, Texas, for a number of years, then established Mercaderes University at Dallas, but later moved it to Corinth, Ark., where he continued his glorious work for eight years. In 1871 he moved his family, with a number of other families, to Tampico, Mexico, and established an Abolition colony, for the purpose of giving the gospel of our Lord and Savior to as many of the Mexicans as possible. It was there this noble man of God died, leaving Sister Wilmeth to finish the work of rearing and training her six children.

Here I feel constrained to incorporate the obituary of Sister Wilmeth's mother, written by Brother Wilmeth in one of his "Mexico Letters" that appeared in the Gospel Advocate, October 20, 1908.

Mrs. Mary Irene Rutherford was born in Sumner County, Tenn., October 15, 1824, and died at Bryan City, Mexico, September 9, 1898. She was the daughter of Warner Lamb, both Turpin and Lucy Jordan Turpin, and the only child, excepting a son who died many years ago. She was educated at Abbey Institute, Lebanon, Tenn., where she was united in marriage to Griffith Rutherford, the grandson of Gen. Griffith Rutherford of Revolutionary fame. They had five children, four daughters and one son, but only two little daughters, Lucy Jordan and Mary Griffith, the latter being born after the death of her father. Mrs. Rutherford devoted much of her life to teaching in Middle Tennessee, educating her daughters at Hope Institute under Sister Charlotte Fanning. After the marriage of her youngest daughter to the writer, she moved to Texas, and made our house her home till the day of her death. Early in life she obeyed the gospel, and in those days enjoyed the preaching of such preachers as A. Campbell, Tolbert Fanning, Sandy Allen, Kendrick, J. J. Trot, and Brother Eichbaum. She knew more of the New Testament than other women with whom I have been intimately acquainted, often quoting at our evening family worship whole chapters of the sacred Scriptures. She, as her father before her, clung to the Bible in life and in death. Both of her children, and all of her grandchildren, and her only great-grandchild, were with her at her death, and with many tears, we tenderly laid her away on the banks of the beautiful "Amazon."

This is, perhaps the last writing of Brother Wilmeth. A son-in-law was also buried in that country, and finally the dreadful fever took Brother Wilmeth, and his widow, with her six children, grandchild, and only sister, moved to

Dallas, Texas, where she lived till 1911, after which moved to this city.

When you think of her early training and the fact that the pure word of God was that upon which she was most as she grew to womanhood, and upon which she continued to live, you will not think it strange when I say was one of the sweetest mothers I have ever seen. I will ever be thankful that it fell to my lot to help comfort the last months she spent on earth.

We thought the end would certainly come in December 1920. Her undying love for her children was beautiful deed. They were all with her, except Joe Brice, of Oden, N. J.; W. L., of Washington, D. C.; and Mrs. Ballinger, Texas. Her one desire was to live with them and talk with them before she went away. With God blessed her and her children. She revived again after they came, and even gained sufficient strength to get up in the bed some. But this could not continue, change for the worse came, and soon she fell asleep. Jesus, and angels took her home.

I would hardly feel that I had done my duty if I were to close this without a word of praise for Sister Wilmeth's sons and daughters. I wish all mothers had such children. The influence of the only Book that develops in our hearts that divine love and tenderness that only God can give was seen in the love and devotion of her children. They gave all that love could give. The Lord bless and keep them, and may they never forget that if they ever love those truths that this mother so dearly loved and ever live as she has taught them, they some day will see her sweet face again, and can be with her forever.



The Riverside Meeting.

Brother E. M. Borden has recently closed a glorious meeting at Riverside, where he has been living for about six years. There were twenty-four added to their number, and eleven baptisms. I was with him the second day and delivered six addresses. He has had a hard time of it at that place, due to the influence of those who feel that they must exercise "evangelistic authority," but Brother Borden knows well how to handle such people, and to my mind he is a thorn in their flesh expresses it mildly. A man would have no little trouble finding room to criticize him in the way he treats others. He sticks to the truth, and all his being, and he makes it a point to do good to all, and to let the law of kindness govern him in his treatment of others. We are expecting the very best from the Riverside congregation; and I pray that the work may go every way, and that Satan may ever realize that he cannot find an enemy to be dreaded. Brother Witte and his splendid lot of backers helped much in the meeting going down and boosting the work.

At this writing Brother Riggs and I are in a very quiet Downey, which has started better than we expected. No reason why this revival should not get down on her feet. Brother Borden and family have been here two nights. A number of the members at Montebello, Pasadena, and Los Angeles are attending, helping with their presence and prayers. We are to have an altar service next Lord's day, with dinner on the ground. This is one of the most helpful features connected with our work in this beautiful country. ○ ○ ○

There is nothing in what has befallen us which justifies impatience or peevishness. It is all right, but not wrong. Remember if the cloud is dark, there is a bright light always on the other side. The time is coming, either in this world or in the next, when that cloud will be swept away and the God's light and wisdom poured around you. If it is dark, then walk by faith, and God is as safe as if you could understand everything.

