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HISTORY

OF THE

BAPTISTS OF TEXAS

A Concise Narrative of the Baptist Denomination in
Texas, from the Earliest Occupation of the
Territory to the Close of the Year 1906

WITH A COPIOUS TOPICAL INDEX

BY

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“Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following.”—Ps. XLVIII; 12, 13.

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To Her,

WHO HAS BEEN A FAITHFUL COMPANION FOR MANY YEARS, SHARING WITH ME THAT WHICH LIFE HAS BROUGHT; LOYAL TO HER HOME AND THE SACRED INTERESTS OF THE FAMILY ALWAYS, AND SHEDDING THE GENTLE LIGHT OF AN EXALTED PIETY ON THE CIRCLE OF THE HOME; SELF-SACRIFICING AND PATIENT, WHEN THESE VIRTUES WERE DEMANDED, ALWAYS PREFERRING THE HAPPINESS OF OTHERS RATHER THAN THAT OF HER OWN, AND NEVER SPEAKING ILL OF OTHERS—

To My Wife,

THIS VOLUME IS AFFECTIONATELY DEDICATED BY
THE AUTHOR.

PREFACE.

The Baptists of Texas are a great people, and have made great history. Their achievements are worthy of permanent preservation. To rescue these records from obscurity and to give them lasting life on the living page of history, is the occasion of this narrative. To do this has required much diligent exertion and scrupulous care. Here and there were old records of one kind and another, cast aside, and if not forgotten, neglected, on which the decay of age and the stain of time had gathered. From obscure corners these were rescued, and a record of the earliest stages of the history of the Baptist denomination of Texas was gleaned, and the facts set out in due order. Environment and condition were duly and thoughtfully considered, in order that the amplest justice might be accorded to each one who has been active on the stage of development. The smallest incident often becomes a turning point in the history of an individual, a people, a nation. To seize such seemingly trifling events, and to trace their influence through the thickets of future scenes, one must possess the instinct of the historian. Nor must he be misled by the sudden flare of an occasion which may pass away with the quickness of the nightly meteor. In short, history is more than a mere record of events; it is a philosophic treatise of that which reaches the core of the character of a people. No one can be truly an historian who arbitrarily pushes his own views to a conclusion, regardless of the principles which underlie a train of events. He must "nothing extenuate, nor set down aught in malice." The facts with which he must deal in building a volume of history, are the facts made, no matter by whom. To do other than to accord to each the

merit of his just desert, is unfair; to mete out ample justice to a cause espoused by one who undertakes the record of historical truth, is the plain and simple duty of the historian. This, the writer of this volume has sought to do. He has studiously sought to avoid straining facts out of their proper relations, and has been concerned about recording them as they have been made. In this he may have erred, in certain particulars, but if so, he is not aware of it. Nor has he gone beyond his reach merely to include the names of individuals, the omission of some of which may occasion disappointment. The clue found in the beginning has been faithfully followed along the torturous windings of the years, and the incidents rather than the individuals have been made conspicuous. History and biography are quite different.

As faithful as he is capable of being, has been the author in the preparation of this volume. He has had before him constantly a great denomination of Christians, whose trackway he has followed through four-fifths of a century. There have been struggles herculean, and victories resplendent; there have been periods of alternating darkness and light; there have been sacrifice and selfishness, order and disorder, wisdom, far-sighted and exact, and errors, not a few. But out of it all has come a history of rare radiance, the recorded deeds of which will serve to stimulate through all the years of time. The darkness intermingled through these deeds make the bright only the brighter. Just as they have been found to exist, have the facts been recorded. The historian has not made them, nor has he sought to modify them. A fact cannot be unmade. It remains such for all eternity. Fidelity to the truth has been the actuating motive of the author throughout. How well he has illustrated this principle, or how far short he has fallen, will be seen in these pages.

In order that certain conditions might be better appreciated, he found it proper, at times, to refer to certain side lights of secular history. While men take color from their surroundings, they likewise give it. The action and reaction of certain influences, secular and sacred, have not been overlooked. Valuable aid has been derived from the cur-

rent histories of the state, those of Yoakum, Brown, Wooten, Thrall, and Pennybacker, especially. Morrell's "Flowers and Fruits," a work of genuine merit; "The Historical and Biographical Magazine" of Rev. J. B. Link, D.D., LL.D.; Haynes's "Life and Writings of President Burleson"; "Fuller's History of the Baptists of Texas," have been utilized, while the numerous copies of minutes, alike of the associations and of the conventions, have been indispensable. Many have kindly lent the use of works of value, which fact is hereby acknowledged. Among these, it gives pleasure to name Mrs. G. B. Davis, Rev. R. F. Stokes, Colonel C. C. Slaughter, Rev. S. H. Blair, Rev. H. M. Burroughs, Rev. C. T. Alexander, Mrs. Rachel Stewart and others.

A number of those already named gave substantial help in other ways, without which the history could not have been published. In this connection, it is a pleasure to express gratefulness for disinterested kindness and substantial assistance from Messrs. W. T. Carter and J. W. Neal, and from Hon. George W. Carroll and Rev. J. L. Gross. Unlimited encouragement has come from such spirits as Doctors L. A. Little, L. T. Mays, J. A. French, W. M. Harris, and Revs. J. W. Gillon, W. S. Splawn, P. E. Burroughs, and others.

The work represents an honest effort to be faithful to a great trust.



REV. B. F. RILEY, D. D., LL. D.,
Author Riley's History of Texas Baptists.

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HISTORY OF THE BAPTISTS OF TEXAS.

CHAPTER I.

FOUNTAIN SOURCES.

The memorable battle of New Orleans, in 1815, was the decisive signal for the beginning of the occupation of the further west by emigrants from the older states of the east. Up to the close of the Revolution, but few white settlers from the states lying eastward, had ventured so far as Mississippi and Louisiana. The great regions lying west of the Mississippi river were therefore still unexplored by emigrants from the American states. True, as early as 1806, emigrants from the United States had entered Texas, as it was a question open to dispute whether it was embraced in the indefinite and really unknown region included in the Louisiana Purchase. There was an earnest contention on the part of some, at least, and of those who had removed to Texas at that early period, that Texas was a part of the territory purchase made of Napoleon.

So attractive to the venturesome emigrant were the rich and wide plains, the limitless woods, and the abounding game beyond the great river, that nothing more than a bare presumption was needed that Texas was a virtual part of the purchased territory. Vast and great as the region was, and boundless in its possibilities, with its fabulously fertile soils, its hills and mountains of treasure, its varied and untouched forests of valuable timber, and peopled only by roving tribes of Indians and a few Mexicans, whose set-

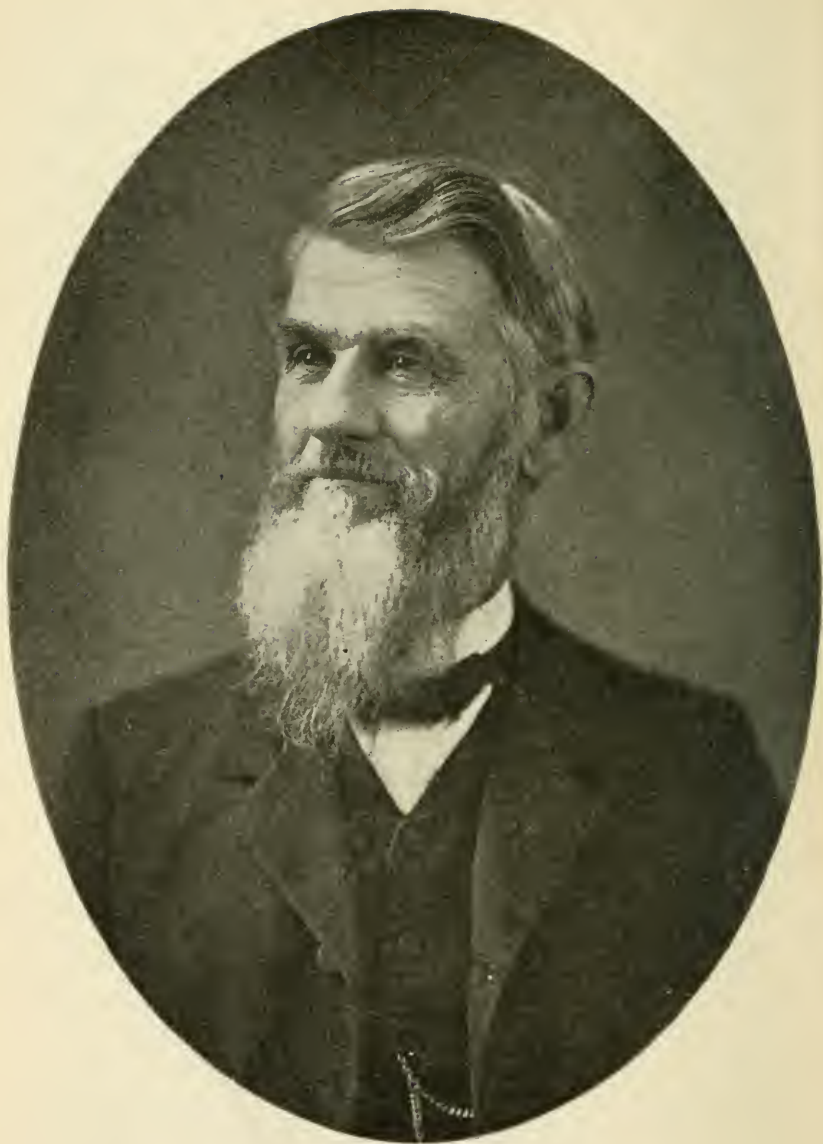
lements dotted the immense domain here and there, it served as a perpetual allurements to the emigrant seeking an improvement of his condition. Then, too, it was the paradise of the hunter. Across its plains grazed herds of deer and buffalo and droves of wild mustangs, while its primeval forests abounded in bears, panthers and the wild turkey. The daring emigrant was not disposed to halt and quibble over an imaginary boundary line on the banks of the Sabine, nor regard an international dispute, when a region so enticing lay just beyond. The occupation of Texas, by the whites, was the occasion of much disquietude and bloodshed for a period of three decades; but upon its possession the Anglo-Saxon had set his heart, and the result could be easily foreseen. Not to pursue further a narrative more specially political than otherwise, we turn now to trace the history of a great denomination of Christians through a period of four-fifths of a century.

The history of the Baptists of Texas began in 1824, when Rev. Freeman Smalley, a Baptist missionary from Clinton county, Ohio, reached New Orleans, on his way to the West, and made his way, on foot, up the Mississippi and Red rivers, a distance of five hundred miles, and preached at Pecan Point, on the Texas side of Red river. Here he found a settlement of whites, and in the home of William Newman preached the first sermon said to have been preached by a Baptist in Texas. He found that the enterprising Methodist missionary had preceded him about a half dozen years, and had established a mission at Pecan Point. At that time Mr. Smalley was about twenty-nine years old. He was fired with apostolic zeal, and was undaunted by the hardships of pioneer life. How long Mr. Smalley remained in Texas before his return home, we have no means of knowing, but it must have been several years. At any rate, he was so impressed by the opportunities of missionary effort in this new and untried region, that he came to Texas again in 1848.

The year following that of Mr. Smalley's arrival in Texas, in 1825, another Baptist missionary, Rev. Joseph Bays, came into Texas, and preached the first Baptist sermon preached by a Baptist on the west side of the Brazos

river. He was seeking his way to the Mexican settlement at San Antonio, and stopping at the home of Moses Shipman, near San Felipe, the capital of Austin's colony, he preached to the pioneers in Shipman's home. Proceeding thence to San Antonio, which was given up to the worship of the Roman Catholics, it being the only creed recognized by the Spanish government, to the non-tolerance of all others, Mr. Bays began his missionary labors. He threw himself with consuming zeal into the work under the most discouraging conditions, but the impression made by him was so pronounced that he was intercepted by the Romish priests, who, invoking the aid of the civil authorities, succeeded in having Bays ordered away. For a time, disregarding the peremptory order, he was threatened with imprisonment, with a hint of even direr punishment should he not heed the order to leave. He therefore decided to quit that region, not so much in his own behalf, as in behalf of those who had befriended him, and who had no opportunity to leave, but would have to bear the consequences of his persistency to remain. He was released from arrest only on condition that he would quit Texas altogether. At that time Roman Catholicism was so supreme in Texas that no one was permitted to settle within its borders who declined to take the oath of allegiance to that creed. That an ecclesiastical law so rigid as that was not enforced, and that it was not regarded as binding because compulsorily taken, was clear from the fact that there is reason for believing that there were Baptists in Austin's colony and other Christian Protestants in other parts of the territory, who had been in Texas for several years.

The next Baptist missionary to appear in Texas was Rev. Thomas Hanks, who came from Tennessee in 1829, and found a warm welcome and hospitable lodging in the home of Moses Shipman, the Aquila of Texas Baptists, who first welcomed Bays to preach the gospel beneath his roof several years before. Mr. Hanks was an unctuous preacher, highly gifted with persuasive powers of no mean sort, and enjoys the distinction among the Baptists of Texas of procuring, under his preaching, the first recorded profession of faith made in the state. Mrs. Lydia Allcorn



REV. R. C. BUCKNER, DALLAS, TEXAS.

was converted under his ministrations and made a public confession, but the privilege of baptism was denied her for ten years, when she became a member of the church at Independence on the occasion of its organization.

In 1834, Rev. Samuel Reed removed from Tennessee to Texas, and began preaching in the region round about Nacogdoches, one of the few Spanish settlements in the state. His habit was to go from house to house, praying and preaching as he went, notwithstanding he was stoutly resisted by the Romish priests. Services were held with more or less secrecy to avoid a clash with the priests and the civil authorities. Waxing bolder with time and experience we find Mr. Reed, in 1836, preaching openly to a crowd gathered beneath a grove of oaks, about four miles north of Nacogdoches, where a Baptist meeting house was built some years later. Even before the establishment of a permanent church Mr. Reed succeeded in inducing the settlers to build a log house, in which services were regularly held.

Rev. Abner Smith, an anti-missionary Baptist, came to Texas in 1834, at the head of a colony of thirty-two, the entire membership of a church of which he was the pastor on the Buttahatchie river, in Alabama. This colony located on the Colorado river, twelve miles below the present site of Bastrop, but Smith and his flock made no impression on the life of the growing population of the new country, and after a few years the organization became extinct. Rev. Isaac Crouch was a member of this colony, but principle compelled his severance from it, when he withdrew and settled in Milam county, where, in 1836, he was murdered by the Indians near the present location of Little River Baptist church. Two other missionaries of the Baptist faith reached Texas in 1835—Revs. R. Marsh and Z. N. Morrell, the former of whom was enfeebled by age and disease, and his career in Texas was a short one. Marsh accompanied Morrell to Houston, then a settlement of tents, where he, Morrell, preached the first evangelistic sermon ever preached in that city. Rumors having become current in the older states that Texas was a refuge for criminals who fled hither to escape justice, and that the people of the

state were lacking in morality and religion, a meeting of ministers of different faiths was held in the office of Rev. R. Marsh in Houston on May 8, 1837, to issue a statement in behalf of the people of Texas, and to organize what was called "The Ecclesiastical Committee of Vigilance for Texas." A statement was issued that under the great head of the church and the benign influence of charity the committee would endeavor to maintain the purity of the Christian name and the honor and dignity of the ministerial office and withhold sanction from all who came professing membership from churches in the older states, unless such profession was illustrated by a godly walk. This was circulated throughout the country, and had the effect of correcting an error and of deterring many from seeking to impose themselves on the churches of a new region.* Mr. Marsh soon retired to the neighborhood of the San Jacinto river, where he built a home, but later returned to Mississippi, where he died.

To Z. N. Morrell belongs the distinction of being the most daring, uncompromising and aggressive of the pioneer Baptist preachers of Texas. Leaving his home in Tennessee, where he had been preaching effectively for fourteen years, and where his lungs became involved, he was advised by his physicians to seek the brace of Texas air. Forthwith responding to the suggestion he was making his way with his family to Texas, when he was interrupted in Yellowshuba county, Mississippi, by the receipt of the news of the fierce conflict between Texas and Mexico. Enlisting in active work in the region of his sojourn he was actuated to resume his journey toward Texas again in December, 1835, by the arrival at his home in Mississippi of a body of emigrants from the region of his original home in Tennessee, among whom was his family physician. Yielding to the solicitations of the members of the party to accompany them westward, he consented to go.

Crossing the Sabine the party pushed on to the Forks of Little River, which locality was reached in the last days of

*"A Comprehensive History of Texas," edited by Dudley Wooten, Vol. I., p. 322.

the year 1835, where they found another party of Tennesseans prospecting the country with a view to settlement. Among these was a Mrs. Childress, a Baptist, and here Morrell lingered for a season and preached. Meanwhile he was greatly impressed alike by the salubrity of the climate and the immense means of doing good. On his return trip to Mississippi to bring his family, he stopped at Nacogdoches, where was gathered a mixed multitude of Mexicans, Indians, and whites attending an election, and preached to them from the text: "The wilderness and solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose." The appropriateness of the text caught the promiscuous crowd, and marked attention was given the stranger. Mr. Morrell was long after a conspicuous figure in Texas, as we shall have abundant opportunity of seeing. It will be borne in mind that all these evangelistic efforts, of whatever kind, were in direct violation of the colonization laws under which Americans were permitted to settle in Texas. But in defiance of these arbitrary laws they worked and worshiped, not only as opportunity afforded, but as they made the opportunities for themselves.

In this connection the name of Thomas J. Pilgrim, the father of Sunday Schools in Texas, deserves honorable mention. A native of Connecticut he came from New York in 1828, and became a teacher in the Austin Colony. In 1829 he conceived the idea of organizing a Sunday School. Announcing his purpose in the school room, and naming the following Sunday as a time when he would deliver a lecture on the subject, he was surprised to find when the time arrived, a large attendance, not only of the young, but of the leading people of the colony, both of men and women. These lectures he continued for weeks, accompanied by other instruction in accord with the Scriptures, and the exercises became so popular that people would come the distance of many miles to attend them. For a considerable period the school was continued, but it was eventually cut short in its career by the interference of the ever-menacing presence of Romanism. This was the first Sunday School ever organized in the state.

Under these trying conditions there were sometimes

enacted scenes which recall the struggles of the early days of Christianity. The secrecy with which worship was compelled to be observed was often most affecting. Such a scene was that on the occasion of the formation of the first prayer-meeting known to have been organized in Texas. Mrs. Massie Millard, whose family had settled a few miles north of the Spanish town of Nacogdoches, in the community where now stands Old Union Baptist church, was wont to gather her children together, at night, under some trees across the river from her home, for the purpose of holding family devotion. By degrees she induced others to join her in this sacred retreat, and, free from molestation, they continued to hold these prayer-meetings for a period. These devoted women would meet and pray at night, and during the day "run" bullets for the rifles of their husbands, who were engaged in the defense of their homes.

Scenes and experiences like these represent the conditions under which the struggling colonists laid the foundation of the Baptist cause in Texas.

"For out of the gloom future brightness is born,
As after the night comes the sunrise of morn."

CHAPTER II.

A BROADENING HORIZON.

The period on which we now enter was the focus of a number of questions which had been converging toward a common center for more than three decades. It is one that furnishes some of the most thrilling and romantic chapters in our national history, but which can here only be hinted at. Following the Louisiana Purchase, the consummation of which was a violation on the part of Napoleon of a secret understanding between Spain and himself, and against which violation Spain was not in position to make vigorous protest, because of her fear of the French emperor, came the question of the relation of the territory of Texas to the national bargain between Jefferson and Napoleon. Our government asserted her claim to all the region lying east of the Rio Grande, while Spain set up the counter claim that not only was the territory of Texas hers, but a considerable strip also lying east of the Sabine in western Louisiana. In 1806 the dispute between America and Spain was suspended on a mutual agreement to designate a certain strip of territory lying between the Sabine river and the Aroyo Hondo, a branch of the Red river, about seven miles west of Nacogdoches, as neutral territory till the question of the boundary could be settled. It is believed that Spain was actuated to this concession solely by the apprehension of the invasion of Mexico by Aaron Burr.

During the interval from 1806 to 1819, at which latter date the boundary question was settled by the agreement of the American government to relinquish all claim on Texas, provided that Spain would sell to her the territory of Florida, there were enacted some of the most thrilling scenes in our history. It was a period of filibustering, which has a history all its own, and one which has yet to be fully

written. In this domain of No Man's Land were gathered the worst elements possible, cut-throats, gamblers, thieves, murderers, the vilest of the vile, affording an illustration of the immense lengths to which men will go when unrestrained by the strong arm of the law. Romance, adventure, crime of every hue, heroism, superhuman endurance, vice, cruelty and sacrifice held high and varied carnival during a brief period of little more than a dozen years. Successive expeditions undertook to wring Texas from the grip of Spain, but each in succession came to grief, however rosy the prospects were when undertaken.

This era of filibustering was followed by one of colonization. Fugitives from the ill-starred expeditions, escaping to the older states, would tell the story of the goodly land of Texas, far and wide, which led to the formation of colonies, which under such inspiration sought the permission of Spain to locate in Texas. It may be easily seen how the impression came to prevail that Texas was, and, in the opinion of many of the uninformed, is still, a land of disorder and general lawlessness. This request on the part of Spain was granted under the imposition of the most rigid oath of loyalty to the Spanish crown and of subscription to the Roman Catholic religion. Following is the outline of the oath prescribed and required of every one who at that time settled in Texas:

"In the town of before me came residing in this place and took a solemn oath of fidelity to our sovereign, and to reside permanently in his royal dominions; and more fully to manifest it, put his right hand on the cross of our Lord Jesus Christ, swearing before God and the holy cross of Jesus Christ, to be faithful vassals of his most Catholic majesty, to act in obedience to all laws of Spain and the Indies, henceforth adjuring all other allegiance to any prince or potentate whatever, and to hold no correspondence with any foreign power without permission from a lawful magistrate, and to inform against such as may do so, or use seditious language unbecoming a good subject of Spain."

During this period there were twenty-six colonies planted in different parts of Texas, to each of which was

given a considerable grant of land. The subsequent history of the state shows the character of most of the colonists that came alike from the northern and southern states. Various inducements served to attract them to Texas.

Looked at from this distance, it seems clear that Providence was bringing about a combination of conditions in this flux of population in its character and in the scenes being enacted in this bustling domain of the West favorable to the steady development of a great empire. Even a casual study of conditions will reveal the fact that there were drawn hither, from divers and remote directions, the very agencies needed to accomplish this important end. The people who came to Texas from the older regions of the country were not the refuse of society nor the scum thrown off as the result of criminal agitations elsewhere, but most of those who removed hither during these early stages of Texas history were men and women of conspicuous worth, who saw in the vast domain toward the setting sun possibilities for the accomplishment of great good to themselves, and through themselves to the world. True, there was a modicum of the riff-raff and vicious, the tares among the wheat, the motive of which class was the same as that of the same class left behind in the older states. From the beginning in Texas this element was subordinated to the higher stratum of social, moral, and religious life, so prevalent among the installments of population which peopled first the plains of the West. Besides their intrinsic merits, which would have won recognition in any quarter of the civilized globe, there was the heroic willingness to endure hardship in placing the foundation stones in the basis of a prospectively great commonwealth beyond the Mississippi. Ministers of commanding ability and ripe in wisdom and in piety; teachers of eminence and of religious character; physicians of social prestige and of moral influence; lawyers, jurists and statesmen, distinguished at the bar, on the bench and in the councils of the nation, many of whom were men of established religious character; soldiers whose achievements were already permanently embalmed in their country's history, and capitalists, planters, artisans, not a few, together with many noble women, whose

refinement, culture, and religious life were equal to those of the best in American society—it was with a population like this that Texas was first peopled.

From the Indian haunts far up the Red river, whither he had gone in voluntary exile from the gubernatorial chair of Tennessee, came from temporary obscurity Governor Houston, whose valor was Spartan, whose leadership was pronounced, and whose statesmanlike qualities peculiarly fitted him for the crucial experiences demanded by an embryonic empire struggling to the birth. He was destined to become in after years a distinguished Baptist layman, whose virtues were as emphatic in sacred circles as were his bravery on the field, and his sedate wisdom in the councils of state. In his allusion to Houston, in his *Life of Henry Clay*, Carl Schurz says: "He went to Texas for the distinct object of wresting that country from Mexico. There is reason for believing that President Jackson was not ignorant of his intentions."

No student of history and of Providence can fail to see the hand of God directing and molding the incidents and events focusing at this period in this vast fertile empire, where Nature was prodigal of her richest and rarest gifts, and where possibilities of goodly achievement were without limit. An opportunity so exceptional, at such a time and under conditions so favorable, was equivalent to the sudden discovery of a fertile continent.

Rapid and active as were the forces of material development, the religious elements were not a whit less so. Men and women of God had come to Texas impelled by as burning zeal as ever swayed prophet or apostle of olden time, and with a mind to work. So soon as the ban of interdiction was raised, by means of the declaration of Texas freedom, churches began to come into existence and to multiply, and, in consequence, religious agencies began to thrive. The very checks and balances imposed on the new and unacquainted population, which had been drawn together from widely scattered regions, and the menacing pressure of prevailing danger confronting the newly created Republic at the threshold of tremendous endeavor, speedily welded the people into congeniality of spirit and co-opera-

tion of effort. With admirable grace and with the gentle amenities of cultivated life, gentlemen and ladies, who had left behind them elegant homes and environments of culture in the older sections of the country, meted out hospitality to the kindred stranger in the pioneer log cabin of the western wilds, and shared with consummate willingness in the trials and struggles of frontier life. The decisiveness of personal choice was readily subordinated to popular consensus for the general good, and ties of congeniality were rapidly formed. Thus came the cement of all elements impelled by the single controlling desire to make Texas as good materially, socially and religiously as it was vast in the sweep of its immense territory. It was under conditions such as these that the Republic of Texas entered on its career. Nor has there been an abatement of this spirit as one of the states of the Union in contributing to the expanding greatness of the nation of which it became an important part. Mexico, having become independent in 1824, continued to extend to the colonists of Texas the same rights and privileges which they had enjoyed under the parent country—Spain. But a time came in 1836, when the colonists who had removed to Texas numbered 20,000, while the Mexican population in the state did not exceed 5,000. From the time when Spain, in 1819, relinquished all claims to Texas on condition that Florida be sold to the United States, there had been great and growing discontent among the people of Texas. They openly denied the right of the government thus to effect a trade which involved their liberties. This was enhanced by the sense of self-assertion and security which came of the growth of numbers of the twenty-six colonies occupying different parts of the state. Then, too, Texas was a prize worthy the winning. With 400 miles of sea coast, and with an area of 170,099,200 acres embracing that which is comparable to the most fertile on the globe, with a climate of rare salubrity, with limitless forests, and with a varied productiveness—these were weighty considerations when reinforced by the current belief that Texas properly belonged to the United States, and in denial of the right of the government to dispose of her in the international market.

At any rate, the year 1836 found the people ready for independence. At Goliad the citizens and soldiers had already made formal declaration. So popular had the spirit become, that a general convention was called to meet at the town of Washington, on March 1, 1836. The largest room in the town was a blacksmith shop belonging to a Baptist preacher, Rev. N. T. Byars. The declaration was drawn and signed by about sixty men on March 2, 1836. The war followed with its Goliad, Alamo and San Jacinto, at which last-named place General Houston dealt a crushing blow to Santa Anna, and procured the independence of the Republic.

The last difficulty was now lifted from the path of the emigrant. For years following, canvas-covered wagons wended their way from the older states to Texas, while steamers laden with emigrants landed at the ports along the gulf shore. Among those who came at this time were many Baptists. While some had been in the state ever since 1822, they dared not undertake to establish a stated place of worship, and call it a church. Now they were free to do so. In his history of Texas, Thrall says that a Baptist church was in existence in Austin's Colony as early as 1833, but in this he is evidently mistaken, and the statement is doubtless due to the seasons of worship held, as the organization of a church at that time was out of the question. It was not till 1837 that a Baptist church was organized, which organization took place at Washington with a membership of eight. Application was at once made to the Home Mission Society of New York for aid with which to maintain the organization, as well as to be enabled to prosecute evangelistic work in different parts of the new Republic. An offer was made to appoint Rev. Z. N. Morrell as missionary, but he declined, when Revs. James Huckins and W. M. Tryon were appointed.

The organization of the church at Washington was followed by that of others as rapidly as conditions favored. In May, 1838, a church was organized about four miles north of Nacogdoches, called Union, though it is sometimes known as the Old North Church, due perhaps to its direction from Nacogdoches. It will be remembered that it

was here that the intrepid Reed had been gathering for several years a body of worshipers under the shades of the trees, and while the privilege of building a meeting house was denied him, under the legal restrictions of the land; he evaded the literal construction of the law by erecting a log house in which he met the people and worshiped. On the occasion of the constitution of the church, Reed was aided by Rev. Robert G. Green. At the same time B. F. Whitaker was received into the church and was baptized. This was perhaps the first baptism administered in Texas. During the year following, the church was greatly strengthened by a revival conducted by the pastor, Rev. Isaac Reed.

Already a shift had begun in the population of Texas, which resulted in the extinction of the church organized just the year before at Washington. Scarcely a year later than the creation of the Union church in Nacogdoches county, came that of Plum Grove church on the western side of the Colorado river. This organization was effected by Rev. R. G. Green who was aided by Rev. Eli Dancer. The organization of this church was preceded by an awakening in the community under the preaching of Mr. Morrell. As a result, at the organization, nine were received for baptism. A Mrs. Dancer was present on this occasion as a candidate for baptism in the anti-missionary church, further up the river. Rev. Abner Smith, the pastor of the anti-missionary church, sent a request to Mr. Morrell to baptize Mrs. Dancer, as her pastor was in too feeble health to perform the ceremony. The request was complied with, and Mr. Morrell had the privilege of baptizing his first convert in Texas. The organization of this church was followed by a marked revival during which many passed into the kingdom. When two weeks later, the announcement of an approaching baptismal occasion was made, a vast multitude gathered to witness the scene. People came the distance of forty miles from different directions to witness it. It was verily a notable day in the history of the Baptists of the state, when in full view of assembled hundreds, from points remote and near, nine persons were baptized in the waters of the Colorado. A small building with a brush arbor in front, had been erected, and Judge R. E. B. Baylor,

who had lately removed from Alabama, preached with great effectiveness. The impressiveness of the occasion was greatly enhanced by the observance of the Lord's supper in this little log cabin, the first observance of that ordinance by Baptists in Texas.

In order of time, the church at Independence was next organized, the constitution taking place on the Saturday before the first Sunday in September, 1839. The founder of this church was Rev. Thomas Spraggins, of Mississippi, who organized the church while on a visit to Texas. The original membership was twelve, most of whom had come from South Carolina. It was here that Mrs. Lydia Allcorn was received, though she had been converted under Hanks several years before. The organization was followed by a meeting of immense power conducted by Rev. W. M. Tryon, and thirty-four were baptized, and twenty-one were received by letter. This made the Independence church the strongest in the Republic. Rev. T. W. Cox, late of Alabama, was chosen pastor, and later Rev. W. M. Tryon was chosen joint pastor. On the retirement of Cox, in 1841, Tryon became pastor.

During the same year, 1839, two other churches, Travis and Lagrange were constituted. At the former of these the convention met to found the first association in the state—the Union. Rev. T. W. Cox became the pastor of both these churches. They were germs of denominational growth and power. From them sprang much that has made the Baptists of Texas famous.

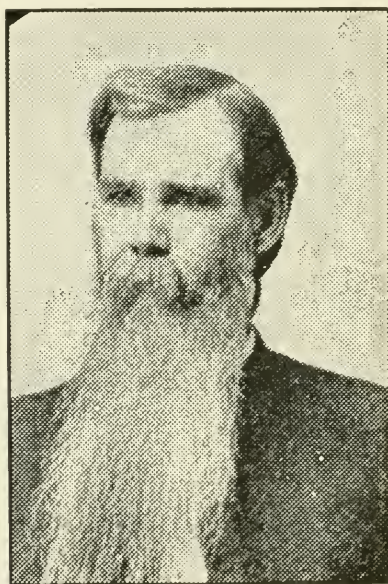
CHAPTER III.

SOLIDIFICATION UNDER DIFFICULTIES.

Organizations among the Baptists scattered over the broad face of the territory of Texas, having once begun, was continued without abatement. The dominant idea among the leading spirits was to get closer together in compact organization. This desire was whetted on the part both of preachers and people, by reason of the former denial of the privileges of social worship, excepting at incidental times, and under apprehensive conditions; and now that the way to organization lay open, they hailed it with delight. Still, disadvantages great and grave stood in the way. Settlements, some of which were small, were widely scattered, and only a few Baptists were to be found in each. The number of preachers was limited, and unless one happened to be near a given settlement, the opportunity to preach was rare. Methods of travel were primitive, being on foot or on pony-back. Because of this segregation, community ties were difficult, and co-operation almost out of the question. Preachers had to perform manual labor during the week and preach on Sunday, commercial commodities were scarce, the homes of the people were the most unpretentious, affording only scant comfort, and each settler was eking out a bare maintenance. The stiff, stubborn soil, though fertile, was difficult of cultivation, with only the most primitive implements at command, and they scarce. Not infrequently the necessaries of life were in great demand, and so cheap and common a commodity as salt could not always be had. On occasions of drought, which came now and then, water was difficult to obtain, and the wild game of the woods and plains, on which so many had to rely for meat, would migrate to other quarters. Then overshadowing all, were the fierce Indian tribes who were liable,

at any moment, to spring from un conjectured coverts and deal out desolation and death. Discouragements like these, and still others not named in this gloomy catalogue, barricaded the progress of the denomination at the period now under consideration.

Still the unconquerable Baptist preacher was abroad as an evangelistic force, and was active everywhere. Making



DR. B. H. CARROLL, WACO, TEXAS.

the most of the slim advantages afforded, and grappling with the grim problems of frontier life, these men prosecuted their work with unabated vigor. As occasion would require, the preacher would shoulder his musket and share in the dangers and casualties of battle, and while not thus engaged, and while not necessarily employed on his little farm, he would encourage and stimulate godliness and urge to repentance.

Among the most active of the missionary agents of the time was Rev. James Huckins, who was working under the auspices of the Home Mission Society of New York. A native of Vermont, a self-made man, he graduated from Brown University, mainly through his own exertions, and served as pastor in New England, and later in South Carolina and Georgia, as missionary of the Home Mission Society. It is believed that it was he who induced Jesse Mercer to give \$2,500 to the Home Mission Society to be used in Texas. Coming to Texas in 1839, Mr. Huckins devoted his exceptional gifts to the enormous demands of this territory. By means of his pen in private correspondence and in the press, he furnished much valuable information concerning the situation in Texas, and aroused much interest in behalf of this region. Supplementing this with a visit to "the states," he preached throughout the North on the importance of taking time by the forelock, by beginning at once the evangelization of the people of Texas. So impressed was the Home Mission Society by the appeals of Mr. Huckins, that it called for volunteers who were willing to labor in the remote region of the Republic of Texas as missionaries. Seven responded with commendable promptness, but only two of the seven ever came—James Huckins and W. M. Tryon. The first notable service rendered by Huckins was that of the organization of the First Baptist church of Galveston, with a membership of nine, which organization took place on January 30, 1840. The cosmopolitan character of the population of Texas, even at that time, and it is much truer today, may be seen from the fact that of this limited membership the states of New Hampshire, Massachusetts, Maine, New York, Connecticut and Louisiana were represented. Among these were Gail Borden, of condensed milk fame, and his wife Penelope Mercer Borden, both of whom were baptized in the gulf, the first time perhaps that these waters were thus ever disturbed. Mrs. Borden was a niece of Jesse Mercer, and proved to be the first visible fruits of the liberal contribution made by that distinguished brother to the cause of this region. Little more than a year later, on May 22, 1841, Mr. Huckins organized the First Baptist church of Houston. Between

these two points he labored as missionary pastor, until permanent pastoral settlements could be had. He supplemented his slender stipend by teaching, and was instrumental in founding the Galveston Lyceum, one of the institutions which aided in making that city one of the most cultured in the South.

The year 1840 was ushered in as one of gloom to the young Republic. The accumulating troubles of the preceding years were bequeathed for disastrous consummation to this one. In swaddling clothes, the infant nation was seeking to walk alone amidst obstructions the most appalling. The affairs of the new Republic were precarious. The currency was demoralized, and, of course, business was depressed. In some instances the conditions of the settlers were deplorable. Failure of crops, resulting from the repeated call to arms, to check the depredations of the Indians, brought temporary disaster. The depreciated currency of the Republic was brought into such straits of contempt, that a Texas dollar was worth only fourteen cents in the market. These conditions served as a severe and summary check to immigration. The new Republic seemed ready to fall to pieces of its own incoherency, at the very threshold of its being. The wisest of the leaders stood dismayed in their inability to provide a remedy. While men brave of heart and wise in council were grappling with the grave affairs of state, the missionary was undaunted and unabated in his work. Helplessness begot dependence, and dependence, in turn, brought men and women on their knees in prayer. When they were weak, then were they strong. Here as always elsewhere, religion is the most powerful of dissolvents. It was a time of earnest prayer. The very heavens were daily rent with the earnest prayers of God's people. Still the disasters grew. Not the fleck of a cloud of hope was on the horizon.

To add to the thickening troubles, the Indians, under the instigation of the Mexican government, began a war of desolation and extinction. Settlements were blotted out, the homes and effects of the people over the country were burned, and helpless women and children were murdered. Texas, to a man, was aroused, and a war of extermination

was begun against the savages. At the head of the Texans was Col. Edward Burleson, a famous Indian fighter, who was indebted to Rev. Z. N. Morrell for valuable information which led to the complete rout of the Indians at the battle of Plum Creek. In the ranks of the Texan army on this decisive occasion were three Baptist preachers—Z. N. Morrell, R. E. B. Baylor, and T. W. Cox. Braver men never shouldered muskets.

In order to a more compact organization of the Baptist forces, in the most populous part of Texas, it was deemed wise to organize a district association. Accordingly in June, 1840, a few met at Independence and resolved on such an organization. Travis church was chosen as the place of meeting, and October 8, 1840, as the time. At the appointed time, messengers from three churches met, and the Union Association was created. T. W. Cox was chosen moderator, J. W. Collins clerk, and R. E. B. Baylor corresponding secretary. A constitution, articles of faith, rules of decorum, and a bill of inalienable rights were adopted. This last anomalous element in the constitution of a Baptist association seems the outgrowth of certain material differences of sentiment among the messengers. Short of some compromise measure like this, it would seem that the organization of the body was out of the question. Subsequent events will serve to shed some light on this peculiar situation. The bill of rights runs as follows:

“Article I. Each church is forever free and independent of any and every ecclesiastical body, formed by men on earth; each being the free household of Christ. Therefore every ordination and power granted by the churches, emanating as they do from the churches, those who are thus ordained, or upon whom such power is conferred, must be to her forever obedient.

“Article II. Each member shall forever have a full and free right to exercise his or her discretion in contribution to the support of missions, general benevolence, etc., and in other matters that may not lead to immorality.”

Just how a body like this could assume sovereign power and designate and define what should be the duties of a member of a Baptist church, is not clear. If its intention

was one of conciliation, because of the diverse views held by the members, then it failed of its purpose, for at the next session of the body that same bill of rights bore its legitimate fruit. There is never apology for compromise or sacrifice of principle. The name given the association was one the intention of which was reconciliation—Union Association. While within the action there seems to lurk the suggestion of conciliation and harmony, it was the roses that covered a sharp sword. The first session closed on Sunday with a sermon preached beneath some wide-spreading live-oaks, in the presence of about one hundred and fifty people.

Between the first and second sessions of the Union Association, which was the only general body of the Baptists of Texas, and from which has grown all their institutions, the Mount Gilead church in Washington county was organized. This took place in 1841, and was followed by the rehabilitation of the church at Washington, which had dissolved a year after its organization, in 1837. The revival of this suspended interest was due to the management and activity of W. M. Tryon. Gathering the remnants of the original membership together, and procuring the accession of others to the ranks of the church, Mr. Tryon called to his aid Judge R. E. B. Baylor in the reorganization, which reorganization took place on the second Sunday in March, 1841, and the church was thereafter called Washington church Number 2. Under Tryon the church assumed fresh life. While in the reorganization there were only eleven members, there was a revival in the church three months later which resulted in the addition of twenty-five by letter, and twenty-nine by baptism. This made it one of the strongest churches in the Republic.

The accession of W. M. Tryon to the ranks of the Baptist ministry of Texas at this period was most fortunate. A native of New York, he was converted in his seventeenth year, entered on the vocation of a tailor, and with his needle supported himself and his widowed mother. In early manhood he removed to Augusta, Georgia, where later he entered the ministry, went to Mercer Institute, now Mercer University, and after a course of study of three years, was

called to Washington, Georgia, and subsequently to Lumpkin and Columbus, and to Eufaula and Wetumpka, Alabama, from which last point the summons came from New York to cast his lot in Texas.

On October 2, 1841, came the second session of the Union Association at the Lagrange or Clear Creek church, in Fayette county. The attendance and the spirit of this session was in excess of those of the year before. The ministerial strength of the denomination was present in full force. Morrell, Baylor, Huckins, Tryon, Cox, Byars, Davis and others were present. Such an array of strength would lend dignity and power to a Baptist association anywhere. The skies were brighter and the flash of hope was in the eye of every leader. They had wrought well, and there was an occasion for joy. Progress was the inspiring slogan of the hour. W. M. Tryon was chosen moderator, and the body set itself to the task of organizing a central board to be known as the Home Mission Society, as auxiliary to the parent organization of the same name in New York. A grateful acceptance of an editorial column in the Baptist Banner and Western Pioneer, of Kentucky, was made, and Huckins was chosen as the editorial representative from Texas. In the paucity of denominational journals, the "circular letter," as it was called, served as a sort of mouth-piece of the local associations in the South. This was adopted by the Union Association, and Huckins was appointed to prepare such a letter for insertion into the Minutes. The letter was an able one, and addressed itself to a review of Baptist principles and practices, and while it abounded in inspiration and encouragement, it also sounded a note of warning against any departure from the faith, however slight. The occasion of such stress at this time soon became manifest.

At this session of the association were planted the germs of the Baptist institutions of learning in Texas. W. M. Tryon was the originator of the movement to found an Education Society, looking to the establishment of an institution of learning. He framed a resolution which was read by the corresponding secretary, Judge Baylor, and adopted. It was as follows:

"Resolved, That this association recommend the formation of an Education Society, and that our friends and brethren be invited to become members of it."

This led to a partial organization on the spot, but the society was not fully equipped for work till two years later.

The divergences which were sought to be harmonized the year before, were aggressively developed at this session of the body. Rev. T. W. Cox, the pastor, and also a member of the church with which the association was meeting, preached one night during the session. After the close of the sermon, one or more candidates presented themselves for membership, when Mr. Cox proceeded to receive them after the manner adopted by the followers of Alexander Campbell. Some of the messengers present insisted on a statement of experience by the candidates, which gave rise to a spirited discussion, in which Tryon and Huckins were the most conspicuous. Cox defended with vigor his position, and openly avowed his espousal of the views of Campbell. The discussion was prolonged to a late hour of the night, and the reception of the members was postponed. The interest in the affairs of the association gave way to the sensation produced by the adoption of the new views by T. W. Cox. It seems to have been generally understood that Cox was congenially affected by the principles of Campbellism, and it was known that he had been preaching in accordance with them, and had received a number of members into the churches according to the method prescribed by Campbell. Whether this previous knowledge on the part of some of the messengers can be taken to account for the peculiar condition of a pastor occupying his own pulpit on an occasion like this, is purely inferential; but it would seem that the messengers were as anxious to hear Cox as he was to be heard. This seems to be the explanation of the improprieties of the occasion. As a result of the procedure, Morrell was prevailed on to remain to the meeting of the church conference on the following Saturday, in order to procure the exclusion of Cox from the church. Morrell was as courageous as he was prudent, and though strong domestic demands were on him to return home, he remained. The intervening time was spent between Morrell and Cox in tactical maneuvers among

the members, and Saturday found both confident and determined.

The day of the conference came. Morrell was present and Cox ignored him and proceeded to preach. After the sermon, Cox proceeded to receive a large number into the church, in order, as was supposed, to forestall any action on the part of Morrell. On the other hand, Morrell, who had anticipated such an emergency, had provided himself with documentary evidence from Judge Baylor, which evidence he had placed in the hands of a member who, with many others, was opposed to the course of Cox. Before a motion was made to receive such as had offered themselves for membership, Mr. Morrell arose and protested against the proceeding on the ground of the heresy of the pastor. Cox boldly demanded the proof of such a charge. At this juncture the member to whom the evidence had been given, proceeded to read of the exclusion of Cox from a church in Alabama, just before he came to Texas, the exclusion being because of fraud. The church entertained the charges by a bare majority. Then the contest began in earnest. Cox was a man of no mean ability, vigorous and effective in speech, incisive in thrust, ingenious in evasion, and persuasive in power. He was more than a match for Morrell in the rough and tumble of debate, but Morrell excelled in courage, in coolness, and in prudence. He was amply able to parry the blows of his adversary, because of the possession of these qualities. So popular was Cox that it was difficult to induce the church to recognize his guilt, even after it was established. These charges brought to the surface others in which Cox was proved to be guilty of false statements on more than one occasion. A protracted discussion and investigation followed this episode, the result of which was the exclusion of Cox. This action involved other churches of which Cox was the pastor. Those in sympathy with him at Independence were excluded, while he was sustained by the Travis church, his followers being in the majority. They accordingly voted themselves letters, and organized a church in harmony with the views of Cox on Kentucky Ridge, of which church Cox was made the pastor. Cox grew more vicious, devoting much time to gambling and horse-racing;

and eventually became an abandoned man. Rev. J. L. Davis, another pastor in the association, who was in sympathy with Cox, withdrew from the Baptists soon after the exclusion of Cox. The excluded members at Independence never organized.

The course pursued by Morrell and others set the pace of Baptist principles in these early days in Texas. Policy would have prescribed a different course, when numbers were few and the conditions unfavorable for disturbance, but these men preferred principle to policy.

CHAPTER IV.

GAINING A SOLID FOOTING.

By this time, 1842, the Baptists of Texas had at last made a beginning. With the nucleus of a few well organized churches and one district association, the leaders were encouraged to enter on a more extended work. A strenuous campaign was begun to reach as speedily as possible the stage where the denomination would be fully equipped to engage equally in educational and missionary effort. The Baptists were still a feeble folk, few in numbers, and of limited means, but the population of the Republic was steadily swelling, and there could be no doubt of the resources, within a few years, with abundant natural elements about them, as there was none of the loyalty of the denomination, judging from the type of character in the rank and file of the Baptists.

Marked political changes were taking place which augured the rapid improvement of the young Republic. General Houston was at the head of the government, and soon wrought a most beneficial change in the finances of the Republic, while by a policy of conciliation, he subdued the asperities of the Indian tribes. With these chief difficulties out of the way, relief and confidence came again to the struggling population. Still there were difficulties arising from an occasional invasion of Texas on the south, by the Mexicans. This expression of hostility was due to the fact that Santa Anna, who had come again to the head of affairs in Mexico, was anxious to prevent the annexation of Texas to the American Union. It had been given out at Washington, that so long as Texas and Mexico were at war, the United States, as a neutral nation, had no right to espouse the cause of either. This encouraged Mexico to

continue to harass Texas, so as to create the impression that the two countries were still at war.

Another cause operated to deter a greater inflow of population and to weaken public confidence, which was the turbulence in eastern Texas, arising from the feuds and conflicts between the Regulators and the Moderates. The Regulators were those who had occupied the neutral territory named by Spain and the United States, an unsavory class of freebooters, and the Moderates were those who organized to suppress the others and were scarcely better. These difficulties were greatly modified or overcome by President Houston. Naturally, eastern Texas would be the first part of the state to be developed, but the conditions already named greatly hindered the progress of that region.

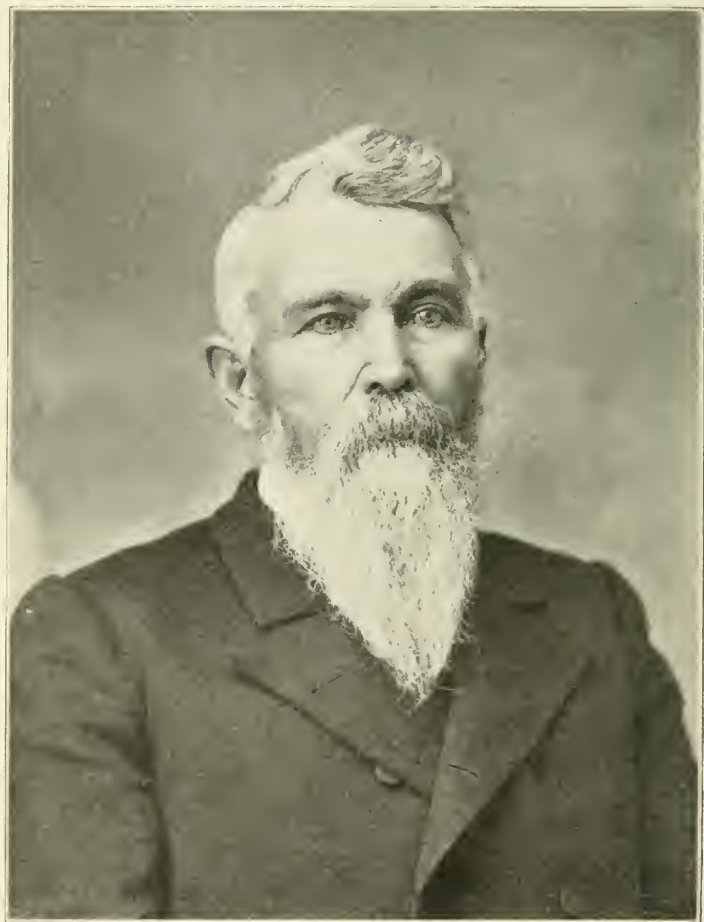
However, the work of the Baptist missionaries went bravely on. Three more important churches had been organized, those of Chapel Hill, Providence and Gonzales. The ministerial forces were being increased by recruits from other states, among whom may be named as recent arrivals Rev. Leonard Herrin, who came in 1841, and located in the eastern part of the Republic, and Revs. Hosea and O. H. P. Garrett, both of whom founded homes in Washington county, and engaged in pastoral work in that section.

The third session of the Union Association was not held according to prearrangement by reason of serious disturbances on the eastern and southern borders of the Republic. However, Morrell, Tryon and Baylor conferred together and determined to hold a meeting of the body at Mt. Gilead church on November 26, 1842. Twelve churches were represented, and three other new churches came into the membership of the association at this session. The session was more formal than usual, because all eyes were turned toward the two centers of disturbance on the east and south. Nothing practically was effected, as every man was anxious to return home, not knowing at what moment he might be summoned to take up arms.

Up to this time, but little headway had been made by the Baptists in eastern Texas. To the political difficulties in that region was added another of a more serious nature to

the cause of Christ. Anti-missionism was prevalent and there were not wanting those who were active in the work of dissension. Surprising as it may seem, Rev. Isaac Reed, who had been so courageous and effective in his service in the region of Nacogdoches, was one of the chief fomenters in the disturbances as a stout opponent of missions. He was a man of great zeal and influence, and by the aid of others had succeeded in neutralizing the efficiency of the mission work in that quarter of the Republic.

While zealous work had been done in that region, yet up to 1843 but one Baptist church had been organized in eastern Texas, and that was the Old Union, which had maintained its solitary existence for years together. But the difficulties only nerved to new effort, and during the year 1843, four other churches were constituted in eastern Texas. These were Mt. Zion, in Nacogdoches county; Borden and Bethel, in Harrison county, and Bethel, in Sabine county. Toward the close of the year these, together with Old Union, entered into the organization of another association which they called Sabine. Revs. Reed, Herrin and Asa Wright were the leaders in the organization. But the work was seriously retarded by the anti-mission sentiments of Reed. His motive in this course is difficult to be understood. It was in direct opposition to the record which he had made some years before as an indefatigable missionary, when he went so far as to defy the Spanish authorities near Nacogdoches, and built a house of worship where he held services regularly. Why he should now throw himself across the pathway of tardy progress in the expansion of the Lord's cause, and raise the banner of revolt against the very cause which he had espoused with so much vigor in former years, no one could understand. It was not difficult for him to strike a popular chord under prevailing conditions, when the people were struggling to get a substantial foothold for actual maintenance in a new country. If it was popularity which he sought, it may be that his ambition was gratified. But strong as he was with the people, Reed was not allowed to go unchallenged. Rev. Lemuel Herrin, though not so able a man as Reed, took up the cudgel of defense for missionary enterprise, and



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withstood Reed to his face. But the spirit of anti-missionism became infectious, and the existence of some of the churches was threatened. For the time, the struggle was transferred from the common enemy to that which was being waged among the churches themselves. Some of the most formidable leaders who had stood in the front of the file, became discouraged because of the glaring defectiveness of those of whom they had a right to expect better things. Even Morrell, than whom there never was a more daring and intrepid missionary, saw but little hope of subsequent relief, and he was disposed to return to Mississippi. A wave of anti-missionism was spreading among the churches at the most inopportune time, if indeed it is ever opportune. With a feeling approaching dismay, he saw that the work seemed to be going to pieces, and the preachers, or at least some of them, were stimulating the general defection of the churches. From Plum Grove church, fifty miles away, with a tangled wilderness lying between, and with savage danger lurking everywhere, he learned that that noble little band, which he had nourished into life, was about to go to pieces, because fomenters of trouble had crept in to steal the people from their first love. His horse had been stolen, and his oxen were too slow to take him fifty miles before the decisive meeting could be held at Plum Grove church. In his strait, a young friend proposed to lend him his pony to take the long and arduous trip. With his rifle across his saddle, the bold champion of the principles of the gospel of Jesus Christ plunged into the darkness of the night, across an uninhabited wilderness, on an errand to save the church with which he had begun his labors in Texas. The journey was a most perilous one and the fatigue fearful, for he had learned of the proposed meeting of dissolution at the close of a heavy day's work, and only eighteen hours before it should be held fifty miles off, but this man with the courage of a lion, and with iron frame, reached the neighborhood of the church before the appointed time. After slight refreshment, he appeared at the church and preached at eleven o'clock on Saturday. Then followed the conference, during which certain members proposed to make the question of missions a test of

fellowship. Through the efforts of Mr. Morrell, the whole matter was amicably settled by granting to each the right of private judgment, but at the same time retaining the bonds of fellowship. A course so reasonable and right appealed to all alike, the differences disappeared, the church was saved. The occasion was made the mellowed the next day by the observance of the Lord's supper, after which the peacemaker mounted his horse, rode back the distance of fifty miles, and was ready to resume his manual labors on Monday. This grinding drudgery, unceasing care, harassments without number, excessive labor, and constant danger made the call to Holly Springs, Mississippi, a great temptation; but the Lord had yet much work for him in Texas.

The stress of the times increased and the element of discord waxed stronger. In 1844 there was organized on the eastern border of the Republic an association composed of four churches in Texas and one in Louisiana. Those in Texas were Salem, Harmony, Mt. Olivet and Antioch, while the one in Louisiana was Antioch. In order that their basis of principles might not admit of a doubt, they expressed them in the name given to the body: "The Louisiana and Texas Regular Predestinarian Baptist Association." They pronounced against all secret orders, benevolent organizations and missionary boards of whatever sort. In the body of the constitution appeared this lugubrious article:

"Having for years past viewed with distress that the following institutions and societies have brought upon churches; that is to say (punctuation, capitalization and construction exactly quoted) Missionary Effort Societies, Bible, Baptist Conventions; Temperance, Sunday-school Unions; Tract Ministerial Education Societies; and in a word all the human combinations and societies of the day, set up in order to advance the Redeemer's kingdom, as inimical to the peace of Zion, and calculated in their nature to cause schism, we therefore declare non-fellowship with all such."

Within a few years, this and the Sabine Association perished from inanition, leaving nothing but the relic of a name to tell that they had been. The year 1843 was one of the darkest in the history of Texas. Deep gloom settled

on every interest, and stagnation and demoralization were everywhere prevalent. Only the energy and the unquenchable zeal of the missionary, now inured to hardship, in grappling with western difficulties, saved the cause from absolute wreck. Brave men, with hearts of iron and nerves of steel, stood well to the fore, hoping against hope, with an unshaken trust in God. Mexico continued to harass the frontier on the south, and calls to arms to turn back the invaders, left the growing crops in a precarious condition. On the eastern border, the troubles between the Regulators and the Moderates were kept up. On the floor of the American congress the year was made memorable by the agitation of the question of the annexation of Texas to the Union. The young Republic was rimmed around by troubles innumerable: Mexico had conceived the idea that she might yet recover Texas, hence the continuation of the trouble on the south. Every turn in the tide of events was one of discouragement to Texas. Fortunately for the new nation at so terrible a crisis, President Houston, with iron nerve and cool judgment, held the helm well in hand. On this remarkable man more than on all things else the situation turned. In the rank and file of the citizenship of Texas, he found his most ardent supporters in the Baptist ministry.

In October, 1843, the Union Association met with the Providence church in Washington county. Two new churches were admitted by petition—Dove church, of Milam county, and Ebenezer, of Robertson county. The Bill of Rights had been dropped and the articles of faith were adopted at this session of the body. These articles of faith gave forth a sound of New Testament principles that was not uncertain, and showed that the body had come to realize that safety and permanency lay in a strict adherence to the doctrines of the Master. Never was there a more heroic body of godly men gathered than were those who met in the Union Association, in the gloomy year of 1843. They planned for the future as though the prospect were the brightest, and the encouragements the most inspiring. Plans were made for aggressive work; district meetings were arranged for; a day of fasting and prayer was named; Sunday schools

were recommended; the manufacture, use and sale of spirituous liquors were condemned by unanimous vote; the churches were requested to defray the expenses of the messengers to the meetings of the association, and correspondence was opened with the Sabine Association. There was life in the old land yet. These were not the men to repine when disaster came. Not more faith did Jeremiah have when told to purchase the field that was in Anathoth, than had these men on the plains of Texas. With a boldness that was inspiring, they resolved to extend the field of missionary effort. Heretofore, they had confined themselves to the southern end of the Republic. Here was the strength of the denomination, but other regions were being settled, and into these they were determined to go.

The close of the year brought fresh hope. The negotiations between Texas and Mexico gave promise of a permanent adjustment, which, together with the possibility of the early annexation of Texas to the Union, stimulated afresh the spirit of immigration. Meanwhile, financial conditions had grown healthier. In addition still, the Indians had been pacified by Houston, who knew the character of the savage so well, by reason of his long-continued residence among the wild tribes. Taking advantage of these conditions, Z. N. Morrell felt that the time for renewed and vigorous action for the Baptists had come. With somewhat of prophetic ken, he saw that the gathering communities must one day become towns and cities. Acting on this conviction, he sold his little estate at the mouth of the Trinity river and began a vigorous campaign of evangelization. At this time, excepting Houston and Galveston, there were only two Baptist churches between the Trinity and Brazos rivers. Northward was a vast fertile region into which there was a stream of population pouring. At that time Montgomery county stretched from the Brazos to the Trinity, and embraced the territory now included in the counties of Grimes, Walker, Madison and Montgomery. Into this territory, now being rapidly peopled, went Z. N. Morrell, from settlement to settlement, preaching as he went. Large crowds greeted him at every point. He found many Baptists, representing many states, and as diverse in their views as they were in geo-

graphical representation. He set his heart on organizing a church at Huntsville, but here he encountered harsh opposition. The town was notorious for its roughness, and interposed serious objection to being interfered with by religion. However, he succeeded in organizing a church in Huntsville in September, 1844, in which organization he was aided by Thomas Horsely. Huntsville enjoys the distinction of having the first Baptist church in "Middle Texas," as that region was then called. A church was organized also at Danville. Morrell encountered strong opposition in this region on the part of James Parker, who was urgent in presenting the rankest antinomian views, based on what he called "the primitive order." James was the brother of Daniel Parker of the "two-seed" notoriety, who had been notorious for his extreme opposition to missions in Kentucky and elsewhere. James was not the equal of his brother, Daniel, save in his illiteracy, and therefore not so formidable. But what there was in James was summoned and exercised to the fullest in his opposition to Morrell. Numerous difficulties were encountered by this brave man in the prosecution of his work in the region of Huntsville. One of these was the progress of the trial of a Baptist preacher, named McClenny, who was alleged to have been accessory to a murder. Seemingly a gentleman of affable manner, and familiar with Scripture truth, his connection with such a case did Morrell no good in his present campaign at Huntsville. Added to this was the fact that Rev. R. G. Green, who had aided in the formation of the Old Union church, had been involved in a serious domestic trouble and was now a wreck. He had been dividing his time between preaching and carousing, and had brought into contempt the religion of Christ. Then, too, those who had announced themselves as Baptists were given over to frivolity and dissipation, and this did not conduce to the encouragement of the stranger missionary. Still Morrell had seen many sides of life, and was not easily discouraged.

In November, 1844, the church at Anderson was constituted, and this was followed by the constitution of Post Oak church. A line of cleavage had been made in middle Texas, and the cause had thus obtained a solid footing.

Up to this time but little reference has been made to the progress of the work in northern Texas. Nor has there been much occasion to do so. Before the establishment of Austin's Colony around San Filipe, there had been an American colony in the region of Red River, in the section which afterward became Red River county. It was to this settlement that Freeman Smalley had come and preached first as a Baptist in Texas. The settlement was founded as early as 1816. It seems that a Baptist church was not organized in this region till 1843, when the Concord church was constituted with a membership of seven. Rev. Willis M. Pickett was the first pastor, he having been ordained to the gospel ministry the same year, by Revs. N. T. Byars and Benjamin Clark.

The fifth annual session of the Union Association was held in 1844, under favorable conditions, at Plum Grove church. The messengers were especially encouraged by the contributions made to all interests for the year, as they aggregated \$37.91! The gloom which had hung as a pall over the country so long found an encouraging rift in the disposition to resume work with a will. Among the worthiest, and yet one of the most unpretentious men of the period was Rev. George Webb Slaughter, the father of Colonel C. C. Slaughter. He was an unique character who came to Texas from Louisiana in 1830. The following year he became a member of the Methodist church, but in 1844 was converted to the Baptist faith by individual study of the Bible, to which he was led by the preaching of Rev. Peter Eldredge, who was the first Baptist preacher Mr. Slaughter had ever heard.

George Webb Slaughter was a type of the hardy yeomanry of the times, and his stocky frame had become so injured to hard service that he was toughened and fitted for almost any service that called for the exercise of muscularity. He was extremely poor, and before coming to Texas had split rails for bread in Louisiana.

When the war broke out between Texas and Mexico, Mr. Slaughter responded with zestful alacrity. He proved to be an invaluable scout to General Houston, and was one of his most trusted lieutenants. Houston sent him to Fannin and Travis with secret messages of the greatest importance, and

though the undertaking was attended with the gravest hazard, it was bravely executed. A second time was Slaughter sent to bear a message to the ill-fated commander of the Alamo, but when he came within sound of the booming cannon, he knew that the garrison was doomed. His plans upset by this unexpected occurrence, he hid himself in a clump of woods on the edge of the prairie to await developments. On the day following the bombardment, he saw approaching, from across the plain, a man and woman, who proved to be Mrs. Dickenson, the heroine of the Alamo, and the negro servant of Colonel Travis, both of whom had been spared by Santa Anna, to bear dispatches to Houston, telling him of the slaughter of the garrison of the Alamo. The two were directed to General Houston by Mr. Slaughter, who received fresh commendations for his bravery from the commander.

After the cessation of hostilities, Slaughter obtained leave of absence, returned home and married. His was the first license granted in the new Republic, and his marriage the first after the achievement of Texan independence.

His conversion to the Baptist faith followed, and he felt impelled to preach. Going westward and engaging in the cattle business, he preached without compensation in the then western counties of Freestone, Anderson, Leon, Palo Pinto, and others. He was a free lance, and preached in his own unique way. He was one of the western Boanerges, and thundered the anathemas of the gospel into the ears of the wrong-doers of the wild frontier. Facile of speech, the torrent of his words could not keep pace with the rapidity of thought, and he would often leave his sentences incomplete, and remark to his hearers that they knew his meaning.

No man was better fitted than he for the peculiar work which he undertook. As fearless as a Turk, he faced all the dangers of the frontier in going to his appointments, and did not hesitate to call vices by their right names when he stood before the uncouth audiences of the wild plains. In his voluntary evangelism, his peculiar outfit consisted of a Texas pony, a lariat, coffee-pot, rifle, a brace of six-shooters, and a Bible. Between the years 1859 and '71, he

organized twenty-one churches, and baptized nine hundred and seven persons. During his ministry he baptized 2,509 persons. His was a consistent life, and vicious men, who were conspicuous in a subsequent generation, traced their conversions to the preaching of George Webb Slaughter.

CHAPTER V.

BAYLOR UNIVERSITY.

In the preceding record there has been somewhat an anticipation of that which is now to claim our attention. The year 1845 was to Texas a most eventful one. For the space of fifteen years Texas had been the theater of as much genuine heroism, stirring romance and daring achievement, as had ever before occurred elsewhere on the American continent. The romantic history of the state is yet to be written. The men and women who came to Texas during this romantic period were those who were capable of courageous achievement. The genuine hardihood and the indomitable zeal of that time remind us of the traditional stories of ancient Greece and of the old Vikings. There never was a severer test applied to Anglo-Saxon manhood and womanhood than was in Texas during the first two decades subsequent to its occupation by the whites.

Among the distinguished personages of that period, and during a later period, indeed, was that of a man who has been several times alluded to in these pages and whose distinct individuality, genuine worth and eminent service call for a more extended notice before the narrative shall proceed further, Hon. and Rev. R. E. B. Baylor who came to the state in 1839. He was the son of Colonel Robert Baylor, who was a soldier of the Revolution and a member of the military family of General Washington. Prior to coming to Texas, Mr. Baylor had practised law in Cahaba and Tuscaloosa, Alabama, and had served his district during two terms in congress. Locating at Lagrange, Texas, he taught for a period, during which time he was licensed to preach. Brought into contact with Rev. Z. N. Morrell, Judge Baylor was induced to preach as opportunity offered, and for the most part, he made such opportunities during



DR. S. P. BROOKS, PRESIDENT BAYLOR UNIVERSITY, WACO, TEX.

(Born 1863, Milledgeville, Ga.; moved to Texas, 1868; educated in public schools, Johnson Co.; A. B. Baylor Univ., 1893; A. B. Yale Univ., 1894; A. M. Yale Univ., 1902; honorary LL. D. Richmond College, Va., 1903; teacher in Baylor, 1895-01; President Baylor Univ. since 1902; Corresponding Secretary of Education Commission, 1905-1907.)

the stirring years which followed his licensure. His career in Texas was a varied one. He preached, occupied the bench in different courts, served in the convention in which Texas was admitted into the Union, was a member of the Texas congress, and fought Indians and Mexicans. For fifteen years he presided over circuit courts, and served at one time on the supreme bench. It is worthy of note that in the city in which is located the institution which bears his honored name, he held the first court ever held in that city, and preached the first sermon ever preached in Waco. At times, while holding court in different parts of Texas, he would preside as judge during the day, and preach at night in the same court room. Many times he would conduct simultaneously a session of court and a revival of religion. He was most exemplary both as a layman jurist and as a minister of the gospel. However pressing his engagements, he would never subordinate religious duty to the demands of secular obligation. On one occasion he preached at the Union Association at eleven o'clock on Sunday, and rode fifty miles on horseback to a point where he opened court the next morning.

An estimate of the conditions prevailing in Texas at this time may be had from an extract from President Houston's message as he retired from office in the closing days of 1844: "I leave the country tranquil at home and at peace with all nations, excepting Mexico, which still maintains the attitude of nominal hostility. I see and know that the prospects of the Republic are brightening, its resources are developing, its commerce extending, and its moral influence increasing."

There was manifestly an auspicious turn in the tide of affairs. The fact that the congress of the United States opened the door of welcome to the Republic of Texas to become one of the states, which action was taken at Washington, February 28, 1845, bred great confidence in the people. Preparations were made for conventional action on the part of Texas, which resulted in the acceptance of the national invitation. In the florid language of Bancroft: "The Lone Star of Texas sank below the horizon, to rise again amidst a constellation of unapproachable splendor."

The struggling hopes of the Baptists who had wrestled with every form of difficulty in rooting the denomination in Texas, were now revived. If they had achieved so much against odds so fearful, what might they not now accomplish with so much in their favor? The one cherished object toward which the Baptist brotherhood had bent their energies and directed their prayers for years, was a great denominational school at which their ministry could be educated, and the interests of the commonwealth promoted. The institution was founded chiefly in the desire to improve the ministry of the state.

So early as 1841, action favorable to such an enterprise had been undertaken by the introduction of a resolution before the Union Association looking to such a venture by Rev. W. M. Tryon. The following year nothing was done because of the distractions incident to the Mexican invasions, but during the second year after the introduction of the resolution, the proposed Education Society was formally organized, but the venture did not assume definite form till February 1, 1845, when the Education Society was chartered by the congress of Texas, which charter provided for the appointment of fifteen trustees. The prime mover in this enterprise was Rev. W. M. Tryon, who was ably supplemented in his efforts by Judge Baylor, who wrote the charter and procured its grant by the congress of the Republic. It is an interesting fact that when the charter was presented the name of the institution was left blank. Baylor suggested that the name of "Tryon" should supply the blank space, but Tryon objected, and with commendable modesty said: "I have had so much to do in bringing the enterprise to a consummation that my motive might be misunderstood should I suffer my name to appear in such connection. Besides, it might injure the school at the very outset." With this, Tryon took a pen and inserted the name of Baylor in the blank, and so it became Baylor University.

The original trustees were: R. E. B. Baylor, J. G. Thomas, A. G. Haynes, A. C. Horton, J. L. Lester, R. B. Jarman, James Huckins, Nelson Kavanaugh, O. Drake, Eli Mercer, Aaron Shamon, James L. Farquar, Robert S.

Armstead, W. M. Tryon and E. W. Taylor. The trustees were invited to meet at Independence on April 7, 1845, in order to take steps toward establishing the school. No quorum being present, they were requested to meet on the 15th of May following, at Brenham. At the second meet-



DR. RUFUS C. BURLESON, D. D., LL. D.

ing a quorum was present and Judge Baylor was made president pro tem of the Board, and E. W. Taylor, secretary pro tem. After the adoption of certain rules for the government of the Board, and after some discussion concerning the opening of the bids for the location of the school, it was resolved to adjourn and meet on the 13th

of the October following at Mt. Gilead church. During the interim there was considerable activity shown on the part of the friends of the several competing points which desired the location of the school.

When the Board met at Mt. Gilead church several places appeared as candidates for the location of the proposed university. Eli Mercer presented the bonus from the town of Travis, in Austin county; Rev. Stovall, that of Huntsville; Aaron Shannon, the one from Prairie, and E. W. Taylor, that from Independence. A committee was appointed to examine the bids and report that of each, when it was found that the valuation of the offer from Travis was \$3,586.23, the one from Huntsville, \$5,417.75, the one from Grimes Prairie \$4,725, and the one from Independence \$7,925. The balloting resulted in ten votes for Independence, and one for Huntsville. Mr. E. W. Taylor, a business man from Independence, though not a member of a church, seeing that the offer from Independence fell below that of some of the other points contesting, withdrew the proposal from that point, and increased it by a substantial individual gift.

Here was a spectacle which might serve to excite the ridicule of some and the pathos of others. A body of pioneers meeting in a log church on the plains of a raw country, proposing to establish a university on a basis of somewhat more than seven thousand dollars, not in actual cash, but in subscriptions! But few of the number knew what was meant by a college, and none had ever known what was involved in the effort of establishing and maintaining a great school of learning. But faith supplied the deficiency of knowledge, and a grim determination nerved these men to meet the unknown emergencies of so supreme an undertaking. They recognized the extreme necessity of a school of learning in order to maintain the ministry of a state which was destined to be most conspicuous among the states of the Union, and they faltered not to undertake the enterprise, believing that with the advance of time and the increase of information needed, they would be able to rise correspondingly to confront the coming demands. The spectacle of a scene like this is a positive inspiration. Money was exceedingly scarce at this time, and but little of the

subscriptions represented cash. Think of a village making the following offer for a great institution of learning: One section of land, one yoke of oxen, five head of cattle, one cow and calf, one bay mare, one bale of cotton, twenty days' hauling, and cash to the amount of \$200! If on the surface it appeared ridiculous, it was buttressed on a faith similar to that which prompted a mere handful of fishermen to start on the subjugation of the world to Christ. There were stalwart heroes in those days.

Preliminaries were arranged for the collection of additional means, a building was projected, the Board was permanently organized, and thus in this rude log hut, Baylor University was born. W. M. Tryon was made the first president of the Board of Trustees, E. W. Taylor, secretary, and A. G. Haynes, treasurer. At a subsequent meeting held at Independence early in the following December, a building committee was appointed, and Allen Hill was selected as the site of the main building. At this same meeting Rev. Henry L. Graves, of Georgia, was elected president of Baylor University, and Henry L. Gillette, principal of the preparatory department. Mr. Graves was a native of North Carolina, a graduate from the university of that state, was afterward professor of mathematics in Wake Forest College, and at the time of his election to the presidency of Baylor University, was teaching in Georgia. Mr. Gillette came to Texas from Connecticut when a mere lad of sixteen. He was a graduate from Trinity College, Hartford, and was designed for the Episcopal ministry. He abandoned that idea early in manhood, came to Texas and taught a school which attained to local fame at Washington, on the Brazos. After his retirement from Baylor University he settled on an estate on Galveston Bay, and in 1866 became the founder of Bayland Orphans' Home. Baylor University was opened on May 18, 1846, with Mr. Gillette as the only teacher. The attendance at first embraced only twenty-four pupils.

President Graves arrived on the 4th of the following February, 1847, and took formal charge. The movement to make Baylor a great school now began in earnest. Agents were appointed to solicit funds and books not only



REV. WILLIAM CAREY CRANE, D. D., LL. D.

in Texas, but throughout the states eastward. Along with Doctor Graves came several men who became conspicuous in the Baptist annals of the state—J. W. D. Creath, P. B. Chandler and Noah Hill.

Creath was a Virginian and came of a family of preachers. His collegiate course was taken at the Virginia Baptist Seminary, now Richmond College. For nine years before offering himself to the Southern Convention as a missionary to Texas, he served churches in his native state, and for a period was a successful missionary of the General Association of that state. From the beginning he made a most favorable impression on the Baptists of Texas, which impression was deepened by a long period of useful and eventful service.

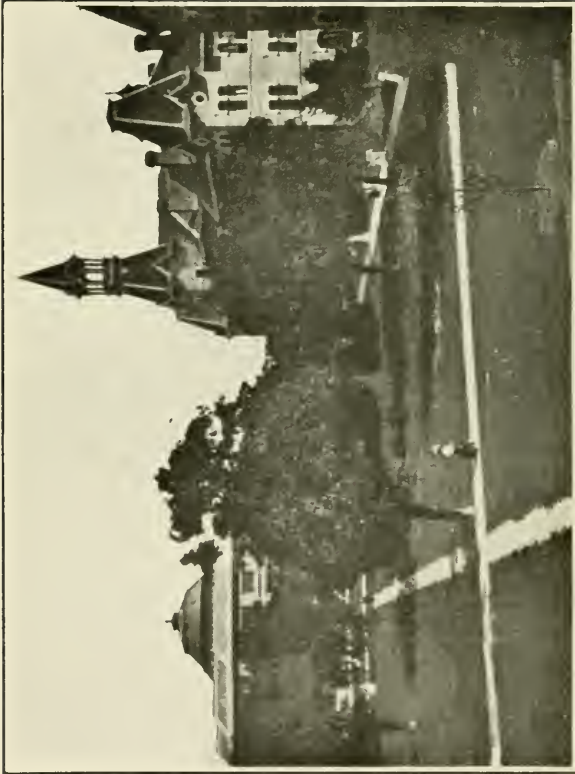
Rev. P. B. Chandler was a native of Georgia. His education, though limited, was consecrated to the service of the gospel ministry. Marrying early in life, his opportunities for scholastic training were abridged, but appreciating the importance of better equipment for the great work, he sold his home when he was twenty-six years old, and taking his wife and three children to Penfield, Georgia, entered on his studies at Mercer University. For two years he prosecuted his course largely at his own expense, and afterward taught school at Social Circle, Georgia, where he was ordained to preach the gospel. He was soon afterward appointed by the Domestic Mission Board to labor in Texas. Making his way from Social Circle, Georgia, to Montgomery, Alabama, by private conveyance, he took a boat to Mobile, thence to New Orleans and Galveston. He was accompanied by President Graves and by his pastor at Social Circle, Rev. Noah Hill, also an appointee of the Board. In New Orleans the party fell in with Rev. J. W. D. Creath, who was en route to Texas. In some respects Mr. Hill was the most remarkable man in the party. Though born in Virginia, his childhood was spent partly in North Carolina and partly in Georgia. He grew up in ignorance, and was not converted till after his marriage. At that time he could barely read, but feeling impelled to preach, he deliberately removed with his family to Penfield, Georgia, and entered on his course at Mercer Uni-



CARROLL SCIENCE HALL, BAYLOR UNIVERSITY, WACO, TEXAS.

versity. He was both large and tall, weighing more than two hundred and rising to the height of six feet, two inches. Burly in appearance and of rugged brow, this giant from the mountain regions was placed in the preparatory department. Imagine his stalwart frame towering in the midst of small boys to a class of which he belonged! In those days Webster's "blue back" was the popular book in orthography, and the words were "given out" to a file of students who stood facing the teacher. Should a word miss of spelling by one student, it was passed to the next below, and if he was successful in spelling it, he took his place above the one who had failed. The scene must have been a comical one of this typical mountain preacher being "turned down" in the spelling exercise, by a small boy. To a man of less force of character, this would have been an unbearable humiliation; but Hill was not the least discouraged, and would share in the merry glee produced at his own expense. For a period of three or four years he pursued his course at Mercer, when he was ordained and called to the pastorate of the church at Social Circle. Possessed of a strong frame, a stentorian voice, strongly marked and rugged features and native intellectual endowments of a high order, he became a great popular preacher in the land of his adoption.

During the year 1846 the Baptist missionaries in Texas were most active. The idea of having founded a college gave immense impulse to the work. Every one regarded the movement as meaning much to the future cause of the state. Immense territory was sought to be occupied by the few men laboring, but their efforts were unremitting to occupy it as fully as possible. Z. N. Morrell was not only a preacher of power, but was constitutionally a leader. In the large field assigned him, he organized, during the year, 1846, a church at Leon, another at Springfield, and pushed his work northward into Navarro county, where he touched the territory of Byars, who was then living on Richland Creek, in that county. Fortunately Judge Baylor was serving a district at that time in that part of the state in which Morrell was laboring as missionary. With his usual wisdom Morrell would so arrange his appoint-



BURLESON HALL AND CARROLL CHAPEL,
BAYLOR UNIVERSITY, WACO, TEXAS.

ments as to have them coincide with the terms of court in a given town, in order to be able to command the services of Judge Baylor. As was his wont, Baylor would preside in the court room during the day, and in the same place preach at night. By this combination of service this wonderful man swayed a marvelous influence on the uncouth population with which he had most to do.

The seventh session of the Union Association was held in 1846 with Dove church at Caldwell, Burleson county. The session was distinguished by no remarkable action, though there was the spirit of progress in the reports read and in the discussions. Increased buoyancy was given to the meeting by the prospect of a great school of learning at Independence. This was the subject of general comment among the members as they foresaw what a power it would prove to the ministry of the state. Two new churches, Rocky Creek and Bethel, had been organized during the year, and were admitted into the body at the session at Dove church. In order to promote evangelistic work and arouse the churches to more intelligent zeal, the association was divided into four districts and arrangements were made to hold district meetings during the succeeding year. Steps were also taken to establish, at Houston, under the care of Rev. W. M. Tryon, a Bible depository, which project failed because of the death of Mr. Tryon during the next year.

CHAPTER VI.

EDUCATION AND EVANGELIZATION.

The twofold work of the Baptists of Texas has been, from the outset, education and evangelization. They are co-operative and conjunctive. While Christianity saves the souls of men, through the agency of preaching, it focuses itself, as an organization, about teaching. It is an interesting fact in the history of education, that every great institution of learning has been the outgrowth of religion. The school is the anchor of the church.

This is neither the time nor place to discuss a question already well-worn, but it is timely to call attention to the fact that the early Baptists of Texas began, in the first stages of denominational development, to plan for a school of higher learning. Nor did they await a period of prosperity for such a beginning, but just so soon as a ray of possibility pierced the gloom which hung over them for years together, they conceived a great school, around which the denomination would circle its interest and affection.

To some it might have seemed the climax of absurdity, with not a little of the ridiculous, for a body of men, most of whom were themselves unlearned and clad in the garb of pioneersmen, gathered in a log house in the backwoods, with a raw and ragged wilderness around, to take steps to found a great institution of learning. Still, it was under just such conditions as these that the intrepid and gifted Tryon forecast such a school in 1841 in Concord church. With marvelous sagacity these countrymen, relying solely on the promises of God, and with a faith that pierced the future, however unpromising their present environments, took the first step in the direction of a great school of learning in Texas. Tryon lived to see only the prophetic blossom of the blessed fruit which has not only become the cher-

ished object of a mighty denomination, but a benediction to a great commonwealth and the regions beyond. If faith ever had its reward, it certainly has been during the eventful years of the history of the educational institutions of the Baptists of Texas. If these men wrought so mightily by faith, when the resources were wanting, what obligation does faith not now impose, when means are unlimited and conditions are so favorable? The faith of the fathers, from which has sprung our schools of learning and the unspeakable good which they have yielded, burden the Baptists of Texas for all time with an obligation coterminous with increasing demands which come with each recurring year.

The wise and heroic management of Baptist affairs had brought the denomination to a stage from which the prospect was encouraging. The initial difficulties of rallying and cohering a people of a given faith in settlements widely apart, and extended over a vast area of territory, were now well behind. As courageous and devoted men as ever a missionary field had, braved the terrors of a western wilderness and manipulated the scattered remnants of Baptists, and bound them into cohesiveness, while they had gradually brought the chaotic elements of a frontier society into subjection to the principles of the gospel. It was the gospel more than the sword, more than statesmanship, more than any other agency, that had made possible the conditions of a start, on the part of a mighty empire commonwealth, toward a career of marvelous development. With unflinching courage, and with no uncertain sound, these early missionaries preached the gospel in its genuineness, and eliminated uncertain elements which would prove a brake to the wheels of progress in the years to come. These pioneer apostles of the plain were men strong in faith, in personal force of character, and pronounced proclaimers of the truth as found in the Word of God.

In a region where there was so much evil, the temptation to trim and prune, in order to a show of growth and success, was doubtless experienced; but they stoutly resisted wrong, and with apostolic ruggedness, denounced sin, and at the same time led lives illustrative of the principles proclaimed. The roots of the uncompromising position of

Baptists in Texas today, and of their pre-eminent greatness, run back through the years to the days of struggle when these worthy fathers built well and deep, the foundation of our cause.

A review of the conditions in the dawning days of 1847 shows that the positions gained by Baptists in Texas were ably manned, while the outposts afforded cheer of the prospect of unlimited progress. At Galveston, Huckins was steadily building up a strong cause, Tryon was doing the same at Houston, Hill had entered on his work with encouragement at Matagorda, while Chandler was rallying and skilfully directing the forces at LaGrange. At Huntsville, Creath was swaying a mighty influence for good, and was proving equal to an arduous undertaking. Hosea Garrett was active in Washington county, the charming natural region of which was alluring immigrants from the distant regions of other states; while toward the north, Morrell and Byars, true yoke-fellows, were uniting their forces, and gradually paving the way for a great association. The gifted Henry L. Graves and his cultured wife had taken firm hold on the educational interests at Independence, and were gradually overcoming the difficulties which lay in the way of organizing a great institution of learning, while Judge Baylor, in his judicial rounds, was as really a gospel preacher as he was a faithful officer of the law.

In the regions east of the Trinity river, the churches were increasing in number, as faithful men, without abatement of zeal, pressed the truth on the gathering thousands. Up to this time the work had been mainly one of organization, and the churches had been largely dependent, for increased accessions, from immigration; but now scores and hundreds were being converted, and the churches were growing steadily stronger by means of men and women won from the ranks of sin.

The eighth annual session of the Union Association met in 1847 at Houston. It was an eventful occasion. The giants of the denomination, the intrepid veterans of the plains and villages, were together in force. Tryon, Garrett, Graves, Baxter, Rogers, Morrell, Ellis, Fisher, Taliaferro, Horsely, Creath, Huckins, Chandler, Buffington, Hill and

Woodruff were in attendance. J. H. Stribling, then a licentiate, but who afterward rose to great eminence, was present as a young man of promise. "They were all with one accord in one place." They were men of metal nerve, who were fearless and sagacious in facing the future. They were cheered not more by the achievements of the past than by the promises of the future. God was opening wide the doors of opportunity, in Texas, and they were responding with becoming alacrity. Two new churches had recently become constituent members of the body—Concord and New Year's Creek churches. This was the first appearance of J. W. D. Creath before a general body in the state. He preached that year the introductory sermon before the Association. News was brought of the organization of a new association in the northern part of the state, and Z. N. Morrell was appointed to open correspondence with that body. The founding of the Southwestern Baptist Chronicle, at New Orleans, by W. C. Duncan during that year, led to the adoption of that journal as a convenient medium of communication. For the first time, it was proposed at this session, to submit to the churches the feasibility of organizing the Baptist state convention. A central committee was appointed to take the matter in hand, and if the responses from the churches should prove favorable, to name a time and place where such body should be organized.

The progress made by the Association was indicated by reports which showed that during the year one hundred and forty had been baptized, and one hundred and twenty-four had been received by letter. At this time there were twenty churches belonging to the Association with a total membership of seven hundred and sixty-one. At the session held at Houston, five of the churches applied for letters of admission, in order to unite with others in the organization of a new association. These were, LaGrange, Macedonia, Plum Grove, Bethany and Rocky Creek. A committee consisting of Garrett, Huckins, Tryon, Morrell and Hill was appointed to aid in the formation of the contemplated body. Within the next two months, the Colorado Association was constituted at Rocky Creek church, in Lavaca county. It was constituted on Thursday before the third

Sunday in November, 1847. This was a most important organization, as the churches entering into it represented six counties which, at that time extended from the city of Austin to the coast, and westward, as far as the Guadalupe river. The first recording secretary of the Colorado Association was Thomas J. Pilgrim, the founder of the first Sunday school in the state.

In July, 1847, the First Church of Austin was constituted, with an original membership of eight, and with R. H. Taliaferro as pastor. Taliaferro was a Kentuckian who had been sent to Texas as a missionary by the American Home Mission Society. He was a preacher of unusual eloquence and has been called "the Apollo of the Texas Baptist pulpit." In connection with him, may be named a man of far different type, but earnest, zealous and successful, in the person of Rev. Richard Ellis. From being a common laborer he became a preacher, and was a man of great usefulness in the region of the Colorado. He was a most strenuous and stentorian preacher, and it is believed that his premature death was due to undue exertion in the pulpit. Mr. Ellis was the first moderator of the Colorado Association.

During the year 1847 the city of Houston was visited by a terrible scourge of yellow fever. A series of meetings was in progress in the First Baptist Church when the fever appeared. A wild panic ensued on its appearance, and, of course, the meeting was brought to a sudden close. Pastor Tryon at once turned his attention to the afflicted portion of the community, and moved through the rage of the scourge, a messenger of peace and consolation. Himself falling a victim to the fever, he died on November 16, 1847, in the prime of usefulness. The death of so eminent a man at this time, was a sad blow to the rising cause in the state. He was one of the foremost prompters of every interest fostered by the Baptists of the state. He was the first to suggest the founding of Baylor University, from which has sprung the educational interests of Texas Baptists. No man has left a brighter chapter in the Baptist history of Texas than W. M. Tryon.

The progress and glowing prospects in the west, in the closing period of 1847, was offset by the troubles in the

eastern part of the state. The anti-missionary agitation, already alluded to, became more aggravated as time went on, and culminated this year in the dissolution of the Sabine Association. It was not altogether undesired that the opponents to missions had withdrawn, as it was the signal for renewed life in the ranks of the denomination proper, while it marked the beginning of the decline of the churches and other organizations which stood in the way of the progress of missions. In consequence of the dissolution of the Sabine Association four churches—Macedonia, Henderson, Eight-Mile and Border, entered into an organization, the distinctive name of which was an index of its principles—The Eastern Missionary Baptist Association. The man who had stood valiantly at the front, in behalf of New Testament principles, against a strong pressure of opposition, was rewarded with the moderatorship of the new body—Rev. Lemuel Herrin. Undaunted, this quiet but heroic man, in a region which required pluck, had held at bay the opposing forces for years together. He was one of those heroes who, without the animation which comes of surroundings, drew his inspiration from principle alone, and never wavered the breadth of the hair at times when it seemed that all was against him. He found a worthy and timely coadjutor when Rev. Jesse Witt, of Virginia, a missionary of the Southern Domestic Mission Board, appeared on the scene in eastern Texas. Together with Creath, Witt had offered himself in the open session of the Southern Convention the year before as a missionary to Texas. A man of marked ability, and of profound and cool wisdom, he was fitted to deal with a delicate and difficult situation. He reached eastern Texas at a most opportune time, and was largely instrumental in arresting the decay of the missionary spirit in that needed quarter. Witt's labors as a missionary were confined, for a period of years, to San Augustine county, after which he became pastor at Marshall. The fate of the churches which severed themselves from the missionary body was that which might have been expected. They organized what they called the Freewill Baptist Association at Agish Bayou Church, and when they came to embody their principles, they emphasized free sal-



HON. CHARLES B. STEWART, HOUSTON, TEXAS.

vation and freedom of the will, to the exclusion of the sovereign grace of God. They adopted open communion, and rejected the doctrine of the perseverance of the saints. The fanatical extent to which they were betrayed found expression in the following:

“Resolved, That this Association recommend to the prayerful consideration of all the friends of the Redeemer, that instead of building tents out of wood on such occasions (as those of worship) each head of the family make a tent of cloth, and take their wagon with enough forage to feed their horses for a few days, and enough of light diet to feed their families and approach the door of the sanctuary as the Israelites did the tabernacle. Take God at his word, and lay hold of his promises, and see if He will not pour you out a blessing that will fill your heart with gladness and make you rejoice in place of mourn, when you come to press a dying pillow.”

It is scarcely necessary to add that this organization made no headway, and after the lapse of a few years became extinct.

As a result of the herculean toils of Morrell and Byars in the region of the Trinity river, the Trinity River Association was organized on Saturday before the third Sunday in July, 1848. These indefatigable men had been active for years in this region as well in that lying toward the north, a number of churches had been formed, and now they find a culmination in their work in the constitution of this association, which was destined to become one of the strongest in the state. Z. N. Morrell was chosen the first moderator of the new body, into which came the Leona, Society Hill, Springfield, Union Hill, Corsicana, and Providence churches. The association was constituted at the last-named of these churches, which was in Navarro county. From the beginning, this was a strong and progressive body.

Most of those who were coming to the state at that time, were planters, who bought land and located in the country, and yet there were others who located at points which rapidly grew into towns, and eventually into cities. The Baptists were sufficiently wide awake to see the necessity of

forecasting time by establishing places of worship in these embryonic centers. In the eastern part of the state, Marshall had grown to be a town of considerable size, and here, on May 8, 1847, the First Baptist Church was organized, with twelve members. The organization was effected by Revs. G. W. Baines, Sr., and John Brice, the latter becoming pastor of the new church.

While the work was assuming larger proportions in the eastern, western and northern parts of the new state, its vitality was somewhat on the wane in the southern end. A staggering blow had been given the cause by the untimely death of Tryon and the visitation of the yellow fever. In Galveston, Huckins had wrought marvelously and had organized a strong church. He had raised a sufficient amount of money to build a good house of worship, partly within the church and partly as a result of a soliciting tour through the states. In due time, the house of worship was dedicated, shortly after which Mr. Huckins resigned. The two events, the death of Tryon and the resignation of Huckins, left a serious breach in the southern part of the state. Some time later Professor J. F. Hillyer was called from the chair of natural sciences in Mercer University to the pastorate of the First Church of Galveston, and Rufus C. Burleson became the pastor of the church at Houston.

By this time, conditions had greatly improved in Texas. The people were beginning to erect substantial homes, valuable plantations had been brought into tillage, some good public roads had been established, business houses and meeting houses had in many instances supplanted the miserable makeshifts of the past, and all over the regions where counties had been organized and populated, good court houses and other public buildings were being reared. Nor were the spiritual forces less active. Every advantage gained was a stepping-stone to something higher and nobler. No horizon bounded the hopes and expectations of the people of God. That which they proposed to accomplish was without limit. By this underlying principle, which is inseparable from Christianity, the early Baptists of Texas were actuated. There was never satisfaction with present prog-

ress. There was always more to be done than had been done. Will this not be true to the end?

The prosperity attained by the people generally and the organization of churches and associations, so far from diminishing the labors of the ministry, really increased them. Indeed, the demands on the ministry, both of the missionary on the field and of the pastor in the local church or churches, greatly increased with time. Immigrants were pouring in from every quarter and establishing their homes over the land. The small centers were multiplying and the larger ones were growing. To knead the divers elements into consistency and harmony was not an easy task. The early Baptists had set the pace of conformity to rigid orthodox principles, had firmly declined the slightest allegiance with all else, and had stoutly set themselves against the faintest semblance of compromise. On whatever other points there might have been a variance among the Baptists of Texas at this time, on the maintenance of sound doctrine they were a unit. Zealous in the prosecution of a much-needed work and anxious that Baptists coming from other states be gotten into active organization, and that the masses be saved, still they would not vary in the slightest or bend a principle in the least to procure an increase of membership to the churches. Campbellism and its misleading doctrines had been expelled and the opponents to the spreading of the gospel had been left to themselves and the orthodox churches were holding on their way, reliant on the truth to vindicate itself. Besides the questions already alluded to as settled in the Baptist churches, another just as vexatious appeared at a later time—that of alien immersion. Of those coming into the state from Virginia, Kentucky and Tennessee many were followers of Alexander Campbell, and others were members of Pedo-baptist churches, though they had been immersed. In different quarters the pressure was brought against Baptist churches to recognize the validity of the ordinance as thus administered, but with a firmness as pronounced as it had been in other instances pastors and churches declined to yield. This unflinching consistency gave the Baptists of Texas a reputation from the beginning.

The changes of pastors at Galveston and Houston, which occurred almost simultaneously, occasioned by the resignation of Pastor Huckins and the death of the devoted Tryon, had for a time left conditions in these fields in a doubtful state. The vacancy left by two such men was a serious one, especially in southern Texas. To this was added another misfortune, that of the retirement from active labor of Rev. Z. N. Morrell. In the closing days of 1847, broken health necessitated his partial retirement. He had been the most zealous and arduous of the missionaries in his labors, and toughened as he was by the exposures on the plains and in the varying conditions of weather, he was admonished that if he did not desist at this time, his life would pay the cost, and he resigned as the missionary of the Domestic Mission Board, and went to his little farm. But the fires of the missionary still burned within the bosom of this devoted man of God, even in his home beside the Brazos. As a self-appointed missionary he continued his labors in the region of his home, radiating from it as a common center. For the dire emergencies frequent on a field like this, no one was more many-sided in experience and wisdom than was Morrell. Nor was he allowed to be quiet from solicitation, from counsel, and the exercise of his remarkable wisdom. Without pretension he bore himself naturally on all occasions and preached the truth always with unvarnished simplicity, but always with effective force. He would jocularly call himself the "canebrake preacher" and "the briar-cutter," but with the people he was second to none of his contemporaries in the sway of power. And in the ambitious outreach of the denomination for great schools of learning, he was a foremost advocate and friend. With the advent of 1848 conditions had immensely improved in the Baptist ranks in Texas.

CHAPTER VII.

AN EVENTFUL PERIOD.

The results of the labors of the Christian missionary were now manifest in many parts of Texas. He had made possible every step of progress that had been taken in church and civic life. Nothing that had contributed to the improvement of the common weal or to the expansion of public interest was without his share. Within the heart of every movement his influence dwelt. He had borne contentment to the dweller in the home in the wilderness, which had been exchanged for another and better far away; he had cheered with encouragement in seasons of depression, which at intervals came to the immigrant; he had stood in the ranks of hostility with his musket when necessary to assist in turning back the foe; he had blazed the way through the jungles of the untamed wilderness and his presence had inspired confidence in periods of doubt; he had often been the bond to unite differences between man and man and had served to restore amity in communities where passion had held sway; he had made possible, courts of justice, and had lent them strength in the exercise of their special functions; he had been the uncompromising eliminator of vice, and had stamped with the brand of condemnation crime in all its forms; he was the pioneer of education in a great state, slowly emerging from pristine savagery and, most of all, he had infused that sense of recognition of God and of his claims on every soul, and had thus been the chief lever in raising the growing population of Texas to a higher condition of real life.

What marvelous changes had been wrought within a brief period of time! Twenty years ago Texas was a wilderness, the sway of which was divided between the wild beasts that roamed its plains and the equally wild savage.

with the rare occasional settlement of Spaniards, whose civilization was only elementary, and whose communities were so far separated that they were scarcely known to exist. But for the presence of the Anglo-American, conditions such as he found in Texas would have remained unchanged for all time to come. Between these widely separated



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settlements of Mexicans or Spaniards there ran the zigzag trail along which, at occasional intervals, would pass short caravans of scrawny mustang ponies laden with the crude pelfry of savage commerce. During favored seasons the half-nude Indian hunters would descend into the plains and virgin forests, gather stores of meat from the abounding game, and again leave the fertile wilderness in its wanton-

ness of untamed grandeur. Meanwhile resources that would have thrilled the commerce of the world slumbered in its deep, rich soils, in its treasured quarries of stone, its untouched mines of ore, and its forests of valuable timbers, with their solitudes yet unbroken by the sound of the ax or the swish of the saw.

After twenty years, what? A thrifty population had spread over the plains, and goodly homes nestled in contentment and plenty on well-tilled farms; villages and towns now dotted the broad land, and the bustle of business and the hum of commerce now filled the air; highways of communication knitted the centers into comity of interest, and peace and prosperity reigned; temples of praise to God had been reared in country and town alike, and the name of the Most High was adored, and justice was meted out, rights and privileges respected, and the laws were enforced. Besides, schools of learning had been built, libraries and lyceums established, and refinement had taken the place of savagery, and the light of learning was dispelling the darkened ignorance. The Christian missionary had come, and the attendant train of advantages was inevitable.

The year 1848 broke auspiciously on the Baptist cause in Texas. It was destined to witness a great stride on the part of the denomination, which had up to this time overcome every obstruction, and had grounded itself throughout the state, its achievements being limited only by the boundaries of the swelling population. As has been said, the gaps occasioned in the pastorates at Galveston and Houston had been filled. Professor Hillyer had succeeded Mr. Huckins, but his pastorate was as brief as it was uneventful. After eight months, he retired from the pastorate and left it again vacant. Houston was more fortunate. Mr. Burlson assumed charge of the First Church of the latter city in the beginning of 1848, and with consuming enthusiasm and unquenchable energy, for which he was always noted, he began to bring things to pass. The name of Burlson was one not unfamiliar to the ears of early Texans. General Ed. Burlson, a distinguished cousin of Rufus C., had long been the idol of the pioneer army. He was distinguished by qualities of a rare combination. At another

time and further on, there will be occasion to refer to him more in detail.

Rufus C. Burleson had enjoyed exceptional advantages in scholastic training, for the time in which he lived, was ardent in temperament, exceedingly but commendably ambitious, facile in speech, commanding in person, illimitably energetic and possessed of a self-confidence and assertiveness that qualified him for the difficult tasks which Providence imposed in a new region, while these qualities brought into exercise every power of his being. Another with equal capability but with reserve, would have led a life of plodding mediocrity; but Mr. Burleson, with a full appreciation of his own inherent power and without apology for the full exercise of his gifts, by dint of asserted merit made himself a recognized force among men and rose to distinction in the state and in the ranks of his own denomination. He was just budding into usefulness when, with consecrated spirit, he entered on his wonderful career in Texas. Reaching Galveston on January 5, 1848, where he preached on his way to Houston, he was delighted with his first impressions of Texas. Arriving in Houston, he assumed his pastorate under peculiar difficulties. The church had become demoralized by the prevalence of the yellow fever during the preceding fall, the pastor had died, the congregation was badly scattered, and but little church life was left. Other unfavorable conditions met him at the threshold of his work in the Bayou City. The town was filled with straggling soldiers who were returning from the close of the Mexican war, while the news of the discovery of gold in California had set the people wild, so that little else was thought of or talked about.

Shortly after beginning his work, he was urged by Mr. Hillyer to go to Galveston to hold a meeting. He was reluctant to respond favorably to so inviting a call because he had just begun his work, but his visit to Galveston and the meeting which followed were attended with the richest results and arrested the evident decline of interest in that city beside the sea. Returning to Houston he took up the work of rehabilitation in a most difficult situation. The conditions were trying and the progress slow. The tact

and energy of the young pastor were sorely tested, but he brought a gradual change to the situation. Nor were his subsequent labors confined to the city of his pastorate. Other points called into exercise his gifts and he was summoned here and there to conduct meetings. The most urgent of these came from Brenham, where Mr. Burleson held a remarkable meeting and laid the basis of the Baptist cause in that town.

While these events were occurring in southern Texas, others equally as notable were taking place in other parts of the state. With a consecration worthy of the first days of the Christian era, men were laboring in Texas with amazing ardor and success. Everywhere the cords were being lengthened and the stakes strengthened. As far north as the frontier extended the cause had been carried, and as vantage grounds were gained they were held with a firm grip. N. T. Byars, whose name is inseparable from the heroic in early Texas Baptist history, was laboriously and unremittingly touring the regions along the western banks of the Trinity. Often his was a house-to-house campaign, but gathering a crowd when he could, he would tell the tidings of great joy, but finding a solitary auditor if none other could be found. On the western side of the river Pickett, Briscoe, Piland and their colaborers were working to establish another association well toward the north.

The efforts to organize the state convention were encouraging. There was a general desire on the part of the churches for the organization, and the times were ripe for such an undertaking. There were now four associations well equipped and as solidly compact in sentiment as men and women ever were. These associations were extended over immense areas of territory, each being many times larger than such bodies now are. These associations were the Union, Eastern Missionary, Colorado and Trinity River. The Union had been the general rallying ground of the churches for a long period, when the churches were few and covered only a limited amount of territory. But others had now grown into equal importance and the general desire was to combine into a central body. Accordingly, September 8, 1848, was the time named for the gathering of the

messengers to organize the state convention, and Anderson was the place named. At this time there were about thirty-five Baptist churches in the state, twenty-one of which entered into the original organization. These were Independence, Washington, Dove, Providence in Washington county, Houston, Rocky Creek, Post Oak Grove, Antioch, Concord, New Year's Creek, Matagorda, Gonzales, Austin, Cuero, Bedais, Mount Gilead, Galveston, Hamilton, Wharton, LaGrange and Bethany. President H. L. Graves, of Baylor University, had been chosen to preach the introductory sermon with Noah Hill as alternate, but for some reason neither would preach, though both were present, and the old veteran, Z. N. Morrell, was pressed into service and preached. He claimed in beginning that he had no reputation to make as a preacher, and none to lose. His discourse was founded on Isaiah 9:7. "Of the increase of his government and peace there shall be no end." The sermon was one of inimitable simplicity and of that earnest ruggedness that bespoke the struggles of the missionary on the plains, as he was impelled in his labors by the one controlling motive—the unlimited possibilities of the kingdom of Christ. One advancement of his people only served to lead to that which was higher and greater. By that sign God's people should be able to conquer.

After the sermon the body was formally organized by the election of H. L. Graves, president; J. W. D. Creath, Hosea Garrett and James Huckins, vice presidents; J. G. Thomas, recording secretary; R. C. Burleson, corresponding secretary; and J. W. Barnes, treasurer. Committees were named to prepare reports on education, foreign missions, home missions, the colored population, finance and a Baptist paper for Texas. The report on education was a ringing appeal in behalf of the needs of Baylor University, which became an absorbing topic, and from the outset was regarded the anchor of the convention. Special stress was laid on the importance of contributing means for the education of the ministry in order to meet the growing demands of the state. In the discussion of the report on education the unlettered preacher vied with his more favored and scholarly brother in the urgency of this appeal.

With respect to foreign missions the following was adopted:

“Resolved, That we most highly approve of and deeply sympathize with foreign missions, and will assist by our humble prayers and incessant efforts.”

The report on domestic missions engaged itself chiefly with the inadequacy of the means to meet the demands in Texas. Fields were white unto the harvest, but the harvesters were wanting. The report on the colored population was an earnest appeal in behalf of the slaves in our homes and on our plantations. The startling statement was made that large numbers of the black population in our state had not heard the gospel for years together, and that the time had come when attention to their spiritual welfare was a burning obligation. The paper question was one of absorbing interest, as the need of a denominational organ was already urgent; but it was urged that when established it be managed entirely as an individual enterprise.

The receipts of the year were: For general purposes, \$71; for China missions, from Matagorda church, \$11.50; and for African missions, from the colored members of the Matagorda church, \$11.50. This represented the meagerness of contributions, at that time, but it was the acorn in which slumbers the forest. Houston was named as the next place of meeting, and the convention adjourned. As far as could be true affairs were now well in hand. There was at least the encouragement of a beginning. Organized on the basis of the two cardinal principles of education and evangelization, the equipment of agencies necessary to promote these on lines entirely distinct and yet thoroughly harmonious was that which now engrossed the attention of the Baptist leaders of Texas.

After his retirement from the Galveston pastorate Mr. Huckins was employed as the financial agent of Baylor University with a twofold object: to erect adequate buildings and to provide a suitable and ample endowment. His was a herculean task and one that involved the most irksome labor. Mounted on his pony, this gifted man threaded the plains, following the cattle trails from one settlement to another, and was sometimes compelled to swim swollen and

bridgeless streams. Money was scant, and the disposition to give it sometimes scantier, and the rewards of the arduous efforts of the university agent were gifts of wild lands, beeves, cows and calves, dried hides, tallow and mustang ponies. He came more nearly procuring the elements of a museum for the school than an endowment. Only insignificant sums of money were realized. Two difficulties lay in his way: the people were without the means to give, and they were without the disposition. They had never been trained in the grace of giving. The work of Huckins and of every other at that time was fundamental and prospective. The men of that early time were educators of those of the times to come. Their work was not misspent nor their labors lost. The most liberal contributor to the endowment of Baylor University at that time was General Morgan L. Smith, a rich sugar planter in the region of Old Caney, who gave \$200 to the cause of education, and his gift was accounted a most munificent one. Elsewhere Mr. Huckins traveled with the vain hope of enlisting the gifts of those of other states in behalf of education in Texas, but the people of the older states hooted at the idea of building a university in the wilds of Texas, so little did they know of the real situation in this strenuous quarter of the Union. Not until the Baptists of Texas emerged from their incipient struggles in gaining a firm foothold, largely by their own unaided efforts, were the eyes of the people elsewhere opened to the fact that the enterprises set afoot here were not visions, but genuine realities. When the Baptists of Texas built themselves into astonishing greatness it was a revelation to many thousands who were indebted to their imaginations for their assumed facts. After the most onerous efforts for five years, Mr. Huckins was able to report that he had accumulated the sum of \$1,300 in cash for the endowment of the university, together with notes of subscription for \$30,000, besides some such appurtenances as books and apparatus. Meagerly paid himself for his services, it became necessary for Mr. Huckins now and then to make a draft on his own slender income to enable the college to keep going.

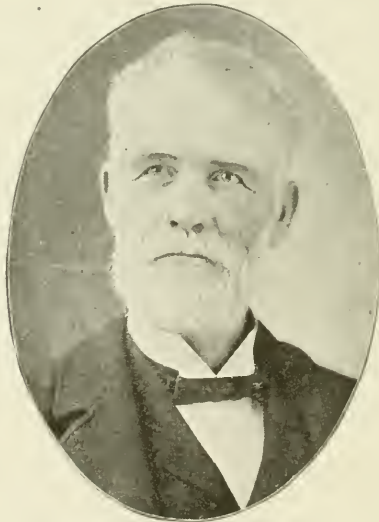
But nothing could daunt or deter the invincible Texans

Their faces were forward and the question of supremacy between them and the difficulties which embarrassed them was one that had to be settled on the field of contest. Inured to obstructions, their experiences had made them brave and invincible. They yielded to nothing, and the forlorn hope of an enterprise was of greater value to them than immediate success would have been. In quarters of the country where conditions were oppositely different—where environment of culture and of wealth prevailed—it would have been pronounced absurd to undertake to do that which Texas Baptists were seeking to do; but the logic of the years has vindicated the grit and wisdom of these early Baptists. The seeds of the harvests of these schools have been prolifically scattered throughout the broad Union. As though possessed of the amplest means it was determined at this time to establish a law department in connection with Baylor University. The services of the faculty of this new venture were altogether gratuitous. Judges Lipscomb and Baylor proposed to deliver the requisite lectures with such aid as might be given by President Graves. At the same time the stone building, so long talked of, was begun. These movements stimulated confidence, without which the school would have before this perished.

On the field there was a slow and plodding success attending the efforts of the missionaries and pastors. As new difficulties would arise they would be met with cool wisdom and heroic determination. One of the chief difficulties was that of the growth of prosperity. After the fierce struggles of years, in overcoming prodigious natural barriers, and after much privation, the people were beginning to realize the rewards of industry. The fertile lands yielded their increase, which was so far in excess of that attendant on similar efforts in the original states, that the people were becoming more absorbed in the matter of gain, to the exclusion of other and graver concerns of life. Then, too, the discovery of gold in California had a demoralizing influence and kept the public mind in a fever of excitement.

During the year 1848 the Red River Association was organized at Honey Grove church. Eight churches entered

into the constitution of the body: Clarksville, Shiloh, Salem, South Sulphur, Liberty, Bethel, New Salem and Honey Grove. Rev. Benjamin Clark was the first moderator. The territory of this new body was embraced in the counties of Bowie, Red River, Lamar, Fannin, Titus and Hopkins. The organization was largely due to the combined efforts of such tireless missionaries as Benjamin Clark, W. M. Pickett, John Briscoe and others.



REV. J. B. GAMBRELL, D. D.

Corresponding Secretary Baptist General Convention of Texas.

The flow of population into the state continued, new churches were organized, and large accessions were being gained alike as a result of immigration and of conversions from the faithful preaching of the gospel. Pastors and missionaries were never busier. To reach Baptists as they would arrive, and enlist them as speedily as possible in church work, left little time for leisure. The world has never known more diligent workers or wiser organizers

than were the Baptist preachers in this state at that time. Among those who came were fresh accessions to the ranks of the ministry, but unless these proved readily adjustable to the novel conditions of a new region, they were of small worth. Frequently all traditional ideas concerning pastoral work and preaching had to be surrendered in adjustment to the stirring, and not infrequently novel, conditions found in Texas. Often the wisdom of a pastor was taxed to the utmost in the settlement of perplexing questions arising from an effort to fuse into harmony the variant sentiments of members coming from different quarters of the country, and holding divers and diverse views. Sometimes a minister would be attracted to Texas by the general report of an offer of a wide field of usefulness, but when he would come to learn what it meant he would seek again his original haunts. The idea of ease and leisure was unknown to those who had joined in the thick of the fight in molding and shaping affairs into harmonious symmetry in this great state. In the older states customs and practices had become traditional; in this new and great state they were in a formative condition and were destined to remain so for many years to come. A minister coming to a Texas pastorate was unprepared and unfitted, until he was ready to comply with the apostolic injunction to "endure hardness as a good soldier." Yet never were rewards of labor greater than were those which crowned the preacher and pastor on the busy fields of Texas.

In the ranks of the churches were frequently found men and women, humble, modest and unpretentious, but who when laden with burdens in the sacred cause, became the worthiest of pastoral assistants. In many respects church work in Texas differed widely from that in other regions of the country. There were frequently unusual complications arising from incoherency of membership and a diversity of view on points of doctrine as well as on many questions in the conduct of church affairs. Fortunately the original promoters of the Baptist denomination in Texas were men of unconquerable zeal, of boundless energy, of cool wisdom, of uncompromising principle, and they were men of prayer. A generation of Baptists reared

under such conditions was ready to transmit to the generations of the future conditions like these, and it is not a matter of surprise that at present the Baptists of Texas are so pre-eminent. A long period of apathy and of spiritual degeneracy would be necessary to change the denominational complexion in Texas. The fundamental reason of this goes back to the foundation builders of our cause in the initial stages of our history.

Heretofore we have been more concerned with local details than we can hereafter be. For a period of years the work was fractional. These small beginnings, finding expression here and there over a vast area of country, were important. They were the fountain sources, the rills of which were slowly converging toward a great central current. The wise manipulation of these primal sources was the work of the pioneer preacher in these Texas wilds. Fortunately there was wise concert of action on the part of these master builders. The history of Christianity affords no wiser men than those who wrought first in this tremendous undertaking. They are worthy of such a record as that which embodies the immortals in the eleventh chapter of Hebrews. Nor are those whose names have already appeared conspicuously in these pages, a whit more worthy than are those of unnamed hundreds who moved in the private and unofficial walks of life. There were consecrated laymen not a few, and women as noble as those whose names are radiant on the inspired page. In regions obscure and far removed from the gaze of the world, men and women prayed and labored unknown, save to God. The names of thousands of such are unknown to us, but their names are in the Lamb's Book of Life.

The year 1849 was one of material disaster throughout the South. It came with crushing force on the people of Texas. A heavy frost fell on the night of April 16, and the growing crops were laid low. In the southwestern part of Texas corn was killed in the tassel; cotton with half-formed bolls was entirely destroyed, and the growing crops of sugar-cane severely injured. To add to a disaster so overwhelming, this was followed by a long drought, which prevented the people, even at this late season, from planting

again. This created a general stampede. Many abandoned their homes and lands, and went to California to engage in gold digging. Others sold their lands at any price they could get, and returned to the old states.

It is not necessary to say what a stunning effect this disaster had on the struggling cause in Texas. When the state convention met on May 11 it was slimly attended, due, in part, to the disastrous freeze in April, and, in part, to the rumor that the Asiatic cholera was raging in Houston. Neither the preacher appointed to deliver the convention sermon nor his alternate was present, nor was the president of the convention. Only twelve churches were represented, making a total membership of the convention just twenty-three. But little was done at this session. A collection of \$15.15 was taken for educational purposes and \$11.90 for foreign missions. The convention declined to consider further the publication of a denominational paper, and recommended the *Southwestern Chronicle* at New Orleans, as the most appropriate medium of communication. The corresponding secretary reported that the Baptist ministry of the state numbered at that time twenty-nine, of whom twenty were regular pastors. Two general missionaries were to be provided for to labor, the one in the eastern part of the state, and the other in the western, so soon as conditions favored. The convention adjourned to meet the following year at Huntsville.

Two associations—the Elm Fork and the Eastern Texas—were organized during the year 1849. The territory of the former of these embraced portions of Dallas and Denton counties and the large counties of Kaufman and Collin. By the organization of the Eastern Texas Association a blow was given to the opposing elements to missions, from which these opponents never recovered. At this time there were six district associations in Texas and seventy-five churches, with a total membership of 2,000. The progress seems slow, but the work was permanent, and gave an earnest of better things.

CHAPTER VIII.

HARMONIOUS ACTIVITY.

"The secret of success is constancy to purpose." So says D'Israeli, and so were the Baptists actuated in the beginning of 1850. They had met sore disasters, but were ready for others if need be, only that their ultimate purposes might succeed.

Emerging from the gloom of the preceding year, they set their faces steadfastly toward the future, with more determined and prayerful resolution than ever before. That which had been done was only an earnest of that which could be accomplished in the name of the Master. The year 1850 was one of quiet, steady and harmonious effort. Sufficient general organizations had been effected for the churches, each, to find a place as a constituent member of an existing association, hence no effort was made to create a new association during the year. However, the year was signalized by other events of denominational importance. Most of the attention was now being directed toward Baylor University, which was still in the toils of harassing embarrassment, because of the inadequacy of the means to prosecute the work. That it should be accomplishing so much under the prevailing stress of conditions was wonderful, but it was hampered and hindered at every point of progress. Every possible plan was conceived for providing the necessary means, but still the college hobbled.

In June, 1850, President Graves was elected for a term of two additional years, and Mr. Huckins was continued as general agent for the school. A system of scholarships was devised with the hope of receiving sufficient revenue to enable the school to be conducted without embarrassment. The scholarships were offered for sale and were designated as follows: Permanent scholarships at \$500; family schol-

arships at \$100; church scholarships, \$200; individual scholarships from \$100 to \$150, and charity scholarships, \$50. It was resolved to enlist the largest gifts of the denomination in raising the sum of \$10,000 or more, toward the endowment of the chair of the president. In order to raise so stupendous an amount six agents were placed in the field—President Graves, J. W. D. Creath, J. H. Stribling, R. C. Burleson, G. W. Baines and R. H. Taliaferro. It was a fortunate acquisition to the ministerial ranks of the Baptists of Texas, when Rev. G. W. Baines removed from Louisiana to this state. Born in North Carolina, his parents removed first to Georgia, then to Alabama, when George was not more than eight or nine years old. By his own unaided efforts he succeeded in graduating from the University of Alabama with the high degree of Master of Arts. His conversion followed his graduation, and occurred while he was teaching a country school in Alabama. Ordained to the ministry, he went first to Arkansas, then to Louisiana, and finally came to Texas. For a period of thirty-two years his name is found in an unbroken series of the minutes of the Baptist State Convention of Texas. Such was his prominence, that his name and the records of his deeds will appear many times hereafter in these pages.

The third annual session of the state convention was held in 1850 at Huntsville. Only fourteen churches sent representatives to the meeting. The usual reports containing a summary of the year's work were read and gave indication of steady progress. Two general missionaries, Byars and Chandler, had been employed during the year, one on the extreme eastern boundary and the other on the western. The report on education shows that seventy students were in attendance on the departments of the two sexes at Baylor University, together with two ministerial students. The collections for all purposes for the year aggregated \$377.80.

The year 1851 came with many important changes. There was a revival of activity in all denominational spheres. Missionary work was more vigorously prosecuted, and as a consequence new churches were organized. Reinforcements alike to the ranks of the churches and of the

ministry, were constantly had from other states. Among those who had recently come as ministerial acquisitions were Revs. Jonas Johnston, from South Carolina, and Thomas Chilton, from Alabama. Among the churches organized this year was that of the First Church of Waco. Rev. N. T. Byars had been sent as a missionary to what was known as "The Waco country," in 1850, and finding the frontier village of Waco without a Baptist church, resolved to plant one there. He could find only four Baptists in the straggling frontier village, and with these he constituted the First Church on May 31, 1851. The four original members were James C. Johnson, George T. Holman, Noah Wood and Matilda Johnson. The church was organized in a small board shanty near the present intersection of Jackson and Second streets. Rev. N. T. Byars was chosen the first pastor, which position he held for two years, when he was succeeded by Rev. S. G. O'Bryan. Worship was continued in this rude shanty till 1857.

During the year 1851 a most important change took place at Baylor University. The crippled condition of the institution had greatly discouraged some of its most ardent friends, among which was the faculty of the school. The conviction had for some time been growing that the establishment of the school was premature and that it was doomed to failure. It was urged that it had been demonstrated that society in Texas was too crude, and the people too much engrossed in bringing into subjection the natural barriers of a border state, in order to a prosperous beginning, to maintain a school of such pretensions as Baylor University. The history of the institution for the last five or six years would seem to justify such a conclusion. It had been a period of sore wrestling, with no visible signs of subsequent relief. Sacrifice had been added to sacrifice, and plan had succeeded plan, in the effort to maintain the institution until the utmost limit seemed to be reached. Consequently, at the commencement in June, 1851, the president and faculty of Baylor University resigned, and the trustees, though duly warned of such a crisis, were perplexed above measure by the dire extremity in which they found themselves. It was believed by many

that the school was on the brink of destruction, and in this conviction the faculty shared. Efforts were made to induce Doctor Graves to reconsider his resignation and to make an effort to weather the storm, but he was immovable. He believed that the school was gone.

At this juncture Judge Abner S. Lipscomb, who had been impressed by the versatility of the young pastor at Houston, Rev. R. C. Burlison, presented his name to the Board of Trustees as the successor of Doctor Graves. Mr. Burlison accepted the position under certain stipulations named by himself. At that time he was only twenty-seven years old. He was possessed of a striking personality, being tall and erect, handsome, with a shock of raven hair and black, piercing eyes. He was ardent in enthusiasm, quick in action and determined in resolve. To a marked degree he had one essential element of a successful college president—fertility of resource. In the function just assumed, he would find the amplest field for the expenditure of that quality. The condition of the school was critical, and its down-grade movement must be promptly arrested.

The rumor went abroad that the school was given up because of the withdrawal of the former president and faculty, and it spread throughout the Baptist constituency. Every means was employed to contradict this report, and to counteract other agencies which were making against the institution at this time. Giving up his Houston pastorate, Mr. Burlison removed at once to Independence, and began to set things in order. He personally superintended the necessary changes to be made in the growing buildings, which changes had been ordered by the Board of Trustees, and sent out circulars over the state, offering inducements to students to attend the school. The tardy, weekly transit of the mails was too uncertain for his purposes, and he engaged private carriers to visit, on horseback, the different regions in which the population was, to correct the erroneous impression, and to stimulate confidence. None could have done more nor could it have been better done.

To succeed Mr. Burlison at Houston, Rev. Thomas Chilton, of Greensboro, Alabama, was called. He was a man of varied learning, of large experience in different spheres,



REV. GEORGE W. TRUETT, D. D., DALLAS, TEXAS.

and a preacher of exceptional power. He had, before his removal to Alabama, represented Kentucky in congress. His first sermon at Houston was greeted by such a popular demonstration that he found difficulty in seating the crowds which thronged on his preaching. Large accessions were gained to the church, but it seems that the acquisitions were more numerous than substantial. The church grew in numbers, but not in efficiency, a fact not due to pastoral incapacity, but to certain discordant elements. While Chilton was winning the multitudes to hear him at Houston, the brilliant Taliaferro was doing the same at Galveston. He had been called to succeed Professor Hillyer, and with his rare pulpit power, supported by genuine wisdom, administrative qualities and personal piety, was bringing things to pass on the gulf. Contemporaneous with these was the pastorate of George W. Baines, at Huntsville. He was a man of uncommon parts, both of intellect and of heart, the influence of whom was not restricted to his own membership, but was forcibly felt throughout the adjacent region. Indeed, throughout the state the pulpits were ably filled, and the missionaries were accomplishing wonders in the waste places. Meanwhile, Baylor University had opened its session under the new administration, and the attendance was such as to prove its continued vitality and its right to live—even in Texas, a land supposed eastward to be one of a social compound, and therefore inconsistent with the maintenance of a school of higher learning.

It is fitting here to allude to the death of General Edward Burleson, who during the last twelve years of his life, was an humble member of a Baptist church. He deserves to be ranked in the foremost file of the early defenders of Texas freedom. He was a born soldier, being the son of a captain, under Jackson, in the Creek war. His qualities of soldiership peculiarly fitted him for border warfare, and his courage and intrepidity won for him the station of leadership which he so worthily filled. In their familiar fondness for him, his troops called him "Ed. Burleson," and their confidence in his valor was supreme. In warfare he was eager and dashing, but not a hotspur. Both in the ranks of the army and in the private walks of life, the

people honored him. As vice president of the Republic, he was as useful as he had been on the field of battle: Devoid of petty qualities that mar genuine manhood, he aspired only to usefulness. Deprived of scholastic advantages, nature had largely atoned for this deficiency by gifts of judgment and prudence, which found full exercise in the developed needs of a new and struggling government, as it gradually attained to its full stature. To the courage of the lion, in the character of General Burleson, was added a gentle affableness without the weakness of effeminacy.

Religious activity continued throughout the state with increasing cheer. New churches were being constituted, among which, at this time, was that at Seguin. That church was organized on December 28, 1851, by J. A. Kimball and T. J. Powell. Its original membership embraced but two—A. Swift and A. J. Martin. In the following March the church received two other members, and called J. A. Kimball to the pastorate of the church. Kimball had but recently come to Texas from the east. He was a native of New Hampshire, and was the son of Congregational parents. Personal investigation led him to become a Baptist, and he had to go many miles from his home to find a Baptist church in order to join and be baptized. He was educated at the famous Worcester Academy, and was a scholar of more than ordinary ability. Premonitory symptoms of consumption led him westward, first to Ohio, then to Tennessee, later to Mississippi, and finally to Texas. Though first a lawyer, then a teacher, he at last became a minister of the gospel. He wielded a facile pen, with which he enriched and ornamented the periodicals of the time, and his productions were deservedly popular. The young New Englander with his polish of learning, and of manners, was charmed by the novel conditions of pioneer life, which he found prevailing in the region of Old Caney. Without effort, but with humorous relish, he readily adjusted himself to the rough and tumble conditions of frontier experiences, and rapidly won the hearts of the people. His reminiscences of those early days in Texas are pervaded by a quaint humor, which bespeaks the marvelous adaptability and inherent character of the man. He founded many churches in south-

ern Texas, and was a practical and zealous missionary. Near the beginning of the Civil War he became the editor of the Texas Baptist. He finally removed to Louisiana. The heroic and oftentimes voluntary work done by the Baptist ministry of that time, was bringing into harmonious conjunction the growing communities of the state. If barriers lay in the path of the missionary, he had the courage and the grace to meet them. Perils and hardships did not prevent the missionary from penetrating any region, or traversing any tract of country in the prosecution of his work. Harmonious union was preserved between the pastors and the missionaries as they jointly worked in the expansion of the unreached regions of Texas.

The Baptist State Convention, which met at Independence, in 1851, was a large, enthusiastic and influential gathering. Representatives from twenty-nine churches assembled at that time, in the new college building, on the campus of Baylor University. The spirit of the body was excellent, but there was one spot in the feast—the crippled condition of the college. With the exhaustion of all plans, and the equal exhaustion of all resources, the situation was a puzzling one. The Board of Trustees appealed to the convention for aid, and the convention responded by an expression of confidence in the ability of the Board to extricate the university from its extremity, all of which found its final result in reliance on President Burleson to be able to grapple with the situation. The reports of missionary labors made to the body, were of the most stimulating character. A new sphere of Christian work had been opened by Deacon T. J. Pilgrim, who had been appointed the Sunday-school secretary of the convention. He reported the organization of twenty-two Sunday-schools in the Colorado Association alone, with an aggregate membership of one thousand, and with six thousand volumes in their libraries, exclusive of Bibles. Set over against this, was the report of three counties, in which there were Baptist churches, but not a Sunday-school in any of the three counties. The distribution of religious literature had often claimed the attention of the convention, but the lack of facilities prevented the adoption of a practical course. The proposal

was transmitted to the convention from the Virginia and Foreign Bible Society, to give \$500 worth of Bibles for distribution in Texas, provided that the supplementary amount of \$150 be given by the Texas Baptist Convention, but the inability to raise the amount in the convention led to the failure of the undertaking. Missionary work among the slaves on the plantations of Wharton, Matagorda and Brazoria counties, by Noah Hill, produced a profound impression on the convention. The urgent calls for aid from such points as Austin and Brownsville, which were most inviting mission fields, occasioned no little embarrassment in the light of the straitened condition of the treasury of the body. The result of the collections for the year amounted to \$823.67.

In December, 1851, the Cherokee Association was organized at Mt. Zion church, in Smith county. Only three churches entered into the organization—Mt. Zion, Harris Creek and Sharon. The Association rapidly grew, however, till it came to embrace within its territory the counties of Rusk, Smith, Wood and Van Zandt. The following year, 1852, was marked by more beneficent results to the Baptist cause. Every interest was taking on a brighter hue. Confidence in the ultimate success of Baylor University was growing, by reason of the practical methods of the new administration, and no less because of the enthusiastic confidence of the young president. Mr. Huckins was regularly employed on the field, as the financial agent of the school, and was untiring in his efforts to raise funds for the struggling institution. The attendance of the first year of the new administration was such as to give assurance to Mr. Burleson that he would ultimately succeed. He was fortunate in finding so congenial a co-worker in Mr. Huckins. While funds came slowly in response to the unremitting efforts of Huckins, he and Burleson were able to keep the college out of the shallows. The financial agent rendered a double service: while he collected money for the school, he broadly advertised it.

To focus Baptist sentiment on the two great interests of the State Convention and Baylor University was the unanimous effort of every pastor and missionary, of the president

of the university, and the financial agent. There was not lacking more or less murmuring in certain quarters of the state, because of the inability of the State Board to provide missionaries for the sections in need. Just this question confronted the State Convention when it held its annual session at Marshall, in 1852. That the radiating centers were of prime importance, there could be no doubt, but experience was necessary to the dictation of a less restrictive policy. The meeting of the convention so far to one side of the state, failed of so large an attendance as was had the year before. Many had ridden more than a hundred miles on horseback or in stage coaches to attend the annual session of the convention. Here was established, for the first time, fraternal relationship between the Texas Baptist Convention and other bodies from without the state. Corresponding messengers were present at Marshall from the conventions both of Louisiana and Mississippi. This led to the appointment, on the part of the Texas convention, of fraternal messengers to the two bodies already named, as well as to the Arkansas convention and the Southern convention.

While the reports from the different quarters of the field were encouraging, the convention found itself freshly embarrassed to meet the demands which came from new portions of the state, which had become populated within the last year. The convention was not able to keep pace with the growth of population. The scarcity of ministers was a subject of general regret and of no small amount of perplexity. To overcome this deficiency, pastors were seeking as far as practicable to cultivate fields which were adjacent to their own, but this was only a makeshift, and did not meet the prevailing necessity. Large and important fields were left untouched. San Antonio, with a population of six thousand, was without a Baptist preacher, so were Seguin, with a population of fifteen hundred, and Bastrop, with a population of one thousand. These were important and growing centers, with no other preaching than that which was afforded by the occasional visit of a missionary. The immense region lying between the Brazos and Colorado rivers was rapidly filling with an industrious population, and villages and towns were springing up, and the region

was one of great invitation, but there were not men to be had to supply the wants. In all that expansive region there was not a single Baptist preacher. The occasional death of a preacher left a gap which could not be filled. By the recent death of Pastor Mays, the two counties of Limestone and Freestone were left without a Baptist preacher. Churches had been organized by this indomitable worker, but when he fell, they were left without a shepherd. To all this were added appeals from both the northern and southern extremities of the state. Skirting the Red river for a considerable distance, were populous counties, where the people were massing, but there was no visible possibility of reaching them, because men could not be had. Some of the residents of these counties on the Red river, had been there since 1816, and yet in some quarters, Baptist preaching had never been heard. Before another year, other settlements would be formed in other quarters of the state, and there were no other supplies to be had. Every Baptist preacher was as active as could be, and the demand far outran the supply. After long years of straining effort, this was the situation which confronted the convention which was gathered at Marshall. The situation was one of positive oppression. It was a sore and serious problem, and men of less nerve would have been staggered by the tremendousness of the situation, but these men turned to God in prayer. The burden of the prayers of the Marshall convention, was for more laborers in the vineyard. Yet they had the consciousness of having done their best. During the past year, thousands of miles had been traveled on horseback or afoot, thousands of sermons had been preached, scores had been baptized, and churches and Sunday-schools had been constituted. All this was being done at great personal sacrifice. The chief of the missionaries at that time was Creath, and he was one of the most effective preachers in the state, and yet he was paid only \$400 for his services. This exceeded the salary of any other of the many who were engaged in missionary work. On the slenderest stipends men were doing a prodigious work.

One of the chief topics of discussion before the convention was that of the efforts to Christianize the African slaves

on the plantations. This subject was gaining increased momentum every year. The special missionary to the negroes, was Rev. Noah Hill who was responded to with tears of sympathy, when he told in pathetic tones of the eagerness with which the slaves would throng on his preaching, and of the joy experienced by him in seeing so many saved. There was a tone of consecrated judgment expressed in the annual report of the Board of Directors, when that board, after indicating the prevailing destitution, took occasion to add that no man of ordinary ability would be able to cope with the complicated situation in any part of the state. The board regarded it as folly to undertake to meet the clamorous demand for men, by sending other than those of wisdom, as well as of pulpit ability. Even at that early day, Texas Baptists were disposed to label men in proportion to their intrinsic worth.

The report borne from Baylor University gave fresh hope and courage. The order was reported good, the work most satisfactory, an excellent faculty was in control, and the \$10,000 with which to endow the chair of the president, was almost all raised, and during the session, 165 students had been enrolled.

At this session of the convention was raised a question, apparently local and insignificant, and yet it was one that was prolific of troubles that ran through almost thirty-five years. Like a stone rolling down the mountain side, it gathered fresh momentum at each bound, and wrought havoc in its wake. This was, of course, unforeseen, but it was the rill that led to a sea of storm and trouble, and one which, in its most turbulent periods, seemed to threaten the existence of the denomination in Texas.

The church at Tyler proposed to the convention to establish a school for girls in that town. The bare suggestion of another school enterprise brought a shudder to the bravest heart. With the accumulated energy and effort of the denomination at Independence to save Baylor University from wreck, and with that institution just emerging from the waves which threatened to swamp it, and with the clamor for missionaries and means to push the gospel in quarters in dire need, it was thought most untimely to sug-



REV. JAMES B. CRANFILL, DALLAS, TEXAS.

(Born Parker Co., Texas, Sept. 12, 1858; converted July, 1876; ordained, Jan., 1890; married to Miss Ollie Allen, Sept. 1, 1878; taught school 1877-78; practiced medicine 1879-83; established Gatesville Advance 1882; editor Waco Advance 1886-88; Financial Secretary Baylor Univ. 1888-89; Supt. of Texas Baptist Mission work 1889-92; with M. V. Smith established The Baptist Standard, 1892; Prohibition nominee for Vice-President 1892; editor The Baptist Standard 1892-1904; editor The Baptist Tribune 1905-07; publisher "Carroll's Sermons," 1895; author "Words of Comfort, or Sunday Morning Thoughts," 1899; author "Cranfill's Heart Talks," 1906.)

gest the founding of another school. Could an auxiliary school have been established at Tyler at that time, it would have been most helpful, but to repudiate the application outright, was productive of harvests of trouble. With a show of courteous diplomacy couched in the refusal to entertain the suggestion which came from Tyler, the convention said: "As we deem it incompatible with the constitutional province and design of this convention to solicit and raise funds for the establishment of any literary institution, our educational efforts extending only to the aid of ministers of the gospel, and as we have under our patronage the Baylor University, designed especially for this purpose, we cannot consistently promise aid to any other institution nor extend to such a fostering or controlling influence. We would therefore recommend the proposed institution to the patronage of the Baptist church at Tyler, and the educational boards of those associations that may think proper to favor, and engage in the enterprise."

There was an evident apprehension lest the convention overreach itself. Yet the future proved that the convention grew more by expansion than by contraction. The policy of the denomination a half century later, was the opposite of that voiced by the convention at Marshall. But then time brings ripened wisdom and

"Experience joined to common sense
To mortals is a providence."

The results of a mistaken policy at this point led to the first great division in the Baptist ranks of Texas, and it was a breach which widened with time, and resulted in untold divisions in after years. The question was sullenly let drop, only to rise hydra-headed in the future.

The necessity of beginning a denominational paper was again emphasized. Heretofore it was dismissed as being out of the question, but its importance was again brought forward, and a resolution looking to the establishment of a denominational organ was offered, and the matter was referred to an appropriate committee. This committee was to make a thorough canvass of the sentiment of the denomi-

nation in the state, concerning the feasibility of such a venture, and report at a later time.

The prospect seemed clearer to the messengers of the convention as they turned homeward from the Marshall convention. The work along all lines was resumed with unusual vigor. On September 25, following the adjournment of the body, a strong association, the Bethlehem, was organized, five churches entering into the organization of the body. These churches, Sardis, Indian Creek, Zion, Providence and Bethel, represented the Baptist influence in seven large and flourishing counties, Jasper, Newton, Orange, Tyler, Polk, San Augustine and Jefferson. From the outset, the Bethlehem Association was a vital and vigorous body. Its leading spirit was Rev. T. L. Vining, who had come to Texas from Florida, in 1850. He was naturally qualified to lead in the progressive work in a new region of the state, which was being rapidly developed.

With equal vigor was the work pushed in the western part of the state. Rev. A. W. Elledge, one of the oddest of characters, and yet a man of great usefulness, was laboring with much zeal and effectiveness on the western border of the state. Frank, blunt, fearless and naturally disputatious, he reveled in a discussion with those of a different faith from himself. He had a most remarkable memory, rarely forgetting anything which he heard or read. He had possessed himself of the arguments of "Carson on Baptism" and had committed to memory the different Greek terms which Carson had rendered in English, and Elledge would quote these with a glibness which impressed an unclassical disputant with the idea that he was more than an ordinary Greek scholar. He was fond of exhibiting his stores of learning, and was not averse at any time to engage in a discussion. On a wintry day he stopped at a farmhouse to warm. He was, as usual, poorly and clumsily clad, and the good housewife took him to be an ordinary farmer or "drover." In the current of conversation, which he precipitated so soon as he was seated, he ascertained that the housewife was an ardent Methodist, and was free in the expression of her belief. Among other things which escaped her in the conversation, was the fact that she did

not like those Baptists who had lately removed to the community, as they violated the Scripture which commanded baptism "with water," while these Baptists insisted on baptizing "in water." She did not know that she had an Ajax in disputation beneath her roof, and one who delighted in hearing her say what she did. Without undertaking to engage her in debate outright, Elledge asked to what use she devoted that dye-pot in the corner. She innocently described how she dyed her yarns, specimens of which were even then before the fire, in beautiful blue hanks. She very carefully proceeded to enlighten the stranger with the process, how she used indigo and dipped the yarn into it three different times, after which the color was fixed and permanent. Mr. Elledge listened with the closest attention, and when she was through he remarked that that was the process by which Baptists were made. They were baptized *with* water, to be sure, by dipping the candidates in it, and when they were "sure enough Baptists," they were just like the dye in the hanks, the grace remained in them.

On another occasion he was attacked by a Methodist minister named Fly, and sermons were controversially exchanged between the two. Elledge was in his glory in discussing the subject of baptism with Fly, for here he was able to uncover his stock of Greek lore. Unable to meet Greek with Greek, Fly suggested to some of the friends of Elledge that he would have Mr. Boswell, the presiding elder, respond to the scholarly arguments. When this was told to Elledge he expressed great satisfaction, for said he: "I have been bothered long enough with this little *green* fly."

Aside from his oddities, Elledge was an exceedingly useful man. He was a free lance, going as and when he pleased, and doing as suited him. Besides being deputationary, he was pugnacious. While not morbidly sensitive, he never let an opportunity pass for resenting if violence, if necessary, any attack on his person or honor.

CHAPTER IX.

A PERIOD OF EXPANSION.

By this time, Texas had assumed in her population and in her institutions, the conditions of a well regulated state. Her affairs were wisely administered, and society had settled to a normal basis. Phenomenal as had been the growth of the population, vast leagues of her desirable territory were still untaken by the immigrant, and her leaders, including her progressive governor at this time, Elisha M. Pease, were desirous of increased immigration. Chief among the difficulties experienced by the state was that of a lack of railroads. To encourage these, the legislature offered the astonishing inducement of sixteen sections of land for every mile of railway laid, provided that so many as twenty-five miles were built by any corporation, before it should be entitled to the offer. The offer went even beyond that—if such projectors of railways should lack capital, it was proposed by the state, to lend such on favorable terms. So, early as 1848, a charter had been granted to the Houston & Texas Central Railroad, but work did not begin on it till 1853, and when the Civil War began, in 1861, the work had not extended more than eighty miles. In 1852 the Buffalo Bayou, Brazos & Colorado Railroad was begun, but barely made a fair beginning before the outbreak of the war. That short line has developed into what is known now as the Southern Pacific system.

Still, the state was prospering. In this general prosperity the Baptists, of course, shared. Times were steadily growing more easy, and money was becoming more abundant. Highways of travel were being improved, and movement from place to place was not so difficult. Intervening areas of territory—wide gaps between settlements—were being gradually occupied, as the people continued to come.

not only from the states east of the Mississippi, and north of the Ohio, but from Europe, as well. It was a period of intense activity.

As a result of the improved material conditions throughout the state, a number of district associations were enabled to supplement the efforts of the general evangelists, by the appointment of local missionaries. The scarcity of ministers continued to be a serious hindrance to the progress of the denomination. Twice as many ministers as were employed by the denomination, could now have been profitably engaged. The widening reach of the population in all directions, and a massing of constant accessions of immigrants in the regions already peopled, demanded an increased evangelistic force which could not be had. Some of the old veterans who had been at the front of the column since the early thirties, were now falling by the wayside. While there were constant accessions to the ministerial ranks from other states, the number was vastly disproportionate to the multitudes, whose canopy-covered wagons streaked the rich plains, as they moved to their places of final settlement. In the direction of denominational affairs, Baptists were fortunate in the possession of men of foresight. They never lost an opportunity to plant a church in a prospective center, and thus seize every possible strategic point. Many of the strong Baptist churches in Texas today had their beginnings in the prompt action of far-seeing, but often plain men, who rallied the initial forces, though few in number, and thus secured the nucleus of a church. It was in this way that the people called Baptists gradually became the formidable folk that they are, with a destiny in Texas that it would be reckless to predict. In this particular, the Baptists of Texas, in laying the basis of denominational strength, differed materially from those of most other states. In other states it was largely true that the Baptists clung first to the country districts. They were a rural folk. Shady groves, big springs and clear brooks were the favorite accompaniments, for generations, to the Baptists of other states. They seemed reluctant to enter the strongholds of population, according to the principles of New Testament evangelism, and begin with the rising tide. There seemed

to be a tacit consent to leave the centers to others. Hence it was, that in some of our great cities, churches had to be begun under special missionaries, sustained by general boards. Hence, too, we find ourselves so sadly behind other denominations in not a few of our cities. Unlike all this, the Texas Baptists sought to be the first to lay fast hold on the keys of a commanding situation. They sought to cast the leaven of their influence into the mass and rise with the rising tide. May this not, as much as anything else, account for the phenomenal strides which Texas Baptists have made in all directions, and sometimes to the astonishment of other denominations in other states? May not the fact that the Baptist forces of Texas have outstripped organizations elsewhere, that far preceded the pioneer efforts on the raw plains of the west, be attributable to the sagacity of missionaries and evangelists, in forecasting the prominence of the points of interest, and of being among the first of gospel agencies on the ground? That they did this, is a bright fact in the denominational history of the state; that others, older in organization and with opportunities just as great, did not, is shown in the disparity of Baptist strength in a number of our Southern cities.

According to the principle just mentioned, the church at Bonham was constituted in November, 1852, by Rev. J. R. Briscoe, with a membership of not more than six. The year before, Mr. Briscoe had organized the New Hope church, four miles east of Bonham, but it had only a temporary existence. Following the indications with a sort of prophetic ken, Briscoe founded the church at Bonham during the following year. In this connection may be named a distinguished minister, who afterward became pastor of the Bonham church—Rev. A. E. Clemmons. First, a Methodist minister, he had been led to a change of view by a careful study of the New Testament, and in 1847, came to the Red River country of Texas. The spiritual destitution of that region led him to devote much of his time to voluntary work of his own accord, and in association with the daring missionary, G. W. Pickett, he rendered invaluable service to north Texas. Mr. Clemmons was not without ample means, as he owned a fertile plantation on Red river, and

there was no stint of expenditure in assisting to establish the cause on a substantial basis, in that quarter. He was intimately connected with the spiritual development of that region, and in after years, was engaged in educational work in Louisiana, assisting materially in raising the funds necessary for establishing the school at Mt. Lebanon, in that state. Later still, he was pastor at Marshall and Bonham, in Texas.

It is not so difficult to understand the steady progress of the Baptists in the state, at that time. The veterans of earlier years were working with the same ardor with which they labored when the difficulties were immense, and with so many advantages now in their favor, the results were correspondingly as great. So far from resting on the laurels won, they took encouragement from continual progress and labored as in the days of yore. Even when laid aside, as was the case with Z. N. Morrell, by reason of broken health, these men went as they could, and labored with each temporary recurrence of strength. They were thus the occasion of stimulating the activity of many, who else would have lapsed into ease and indifference. So much for the power of example in religious work. The faithful Christian often multiplies himself manifold in his unconscious influence on others. Life involves a double light, and acts and words have many brothers. At this period the heroes of many victories were still at the front of the file, rousing the energies of many another.

Conspicuous among the class just mentioned were J. W. D. Creath and James Huckins, the former general missionary and the latter financial secretary of Baylor. The complete records of their deeds will never be chronicled on any earthly page, but they are known above. They were still the fortunate possessors of robust manhood, and were now in the thick of the fray, and with wisdom whetted by constant contact with hard and difficult conditions, these men were as active as ever. Disregarding exposure to the varying moods of the weather, braving the turbulence of swollen streams, and the terrors of deep prairie mud, and, though many times disappointed in the accomplishment of proposed endeavor, these genuine heroes often hoped against hope, and drew inspiration solely from an abiding trust in



REV. J. M. CARROLL, SAN MARCOS, TEXAS.

God. That He reigned and turned into the great current of His providence even the feeblest effort made in His name, gave them cheer in despondency, and enabled them to rejoice in their tribulation. More and more difficulties at Baylor were yielding to the persistent pluck of President Burleson, and the school was gradually taking on new life, and assuming gratifying proportions. The schools for both sexes were under the general supervision of Mr. Burleson, though the girls were under the special care of Rev. Horace Clarke, with a competent corps of instructors.

On May 5, 1853, the university sustained the loss of its financial secretary, by the reacceptance, by Mr. Huckins, of the pastorate of the First Church of Galveston. It was immensely to his credit that this gifted man was recalled to his old charge, after an absence of five years. Few men can resume a pastoral work when they once retire from it. His return to Galveston was the occasion of a most cordial greeting, not only on the part of the members of the First Baptist church, but by the people of the entire city.

The sixth session of the state convention was held in 1853, at Huntsville. It proved to be the largest yet held in the state. Messengers were present from thirty-five churches and four associations. The work of the year had been such as to give encouragement. Not a discordant note was borne to the annual meeting. The continued activity in all spheres of denominational work emphasized anew the necessity of a denominational organ as a means of inter-communication. With the possibility of constant touch of workers, the one with the other, it would be impossible to estimate the results. As it was, next to nothing was known of the work which was being done the one by the other, and the stimulus of vying was absent from the churches. A committee had been appointed at the last session of the convention to take under advisement the question of beginning a Baptist paper in Texas, and at the present session recommended that the enterprise be undertaken, so soon as a list of one thousand subscribers could be had. It was further recommended that the paper be located at Independence, with Professor J. B. Stiteler as editor, and Revs. G. Tucker and J. H. Stribling as corresponding editors. It was further

recommended that the convention engage the services of a publisher. A prospectus was to be issued at once, and a collection was asked for with which to issue the prospectus, resulting in \$15.30. Efforts had been made to co-operate jointly with the Baptists of Louisiana, in establishing a common organ between the two states, but without satisfactory success. While the reports from the missionary field of the state were encouraging, there was the continued cry of destitution. Important sections and centers were in need of attention. Among these points of interest were Seguin, New Braunfels, San Antonio, and Brownsville. Besides these, there were entire counties in northern and southeastern Texas, which were suffering from destitution. The Board of Directors in its appeal, expressed the conviction that with \$2,000 it would be able to meet the prevailing destitution. The interior and local work of the individual associations was valuable, and served to strengthen the work at the base. The enrollment at the University for the past session had been one hundred and sixty, including several young men looking toward the ministry. The endowment of the president's chair with \$10,000 had been completed, and a similar endowment of the chair of Natural Sciences was being sought. The varied interests of the denomination, both special and general, were duly considered, but the expression was frequent that nothing could be done without a paper. With an organ, the impression was that the results of the work of a year would be doubled. The Baptists had not been as yet taught to give. Many well-to-do men who were ministers, served churches gratuitously, which was most hurtful to the development of benevolence. The means were not wanting; in truth, they were abundant, but a collector for a sacred cause was regarded a pest, and what was given, oftentimes more nearly represented one's desire to be rid of him, than to assist in a worthy cause. The country was prosperous, and many Baptists had grown wealthy, but the collections for all causes for the year aggregated only \$1,247.73. The men of the time were more solicitous about procuring believers than they were dollars. That evangelism is of prime importance, there can be no doubt, but it is as much a duty to give, as it is to pray.

Constructive organization was the controlling thought of the time about which we now write, and yet while it was expansive, so far as organic system was concerned, its tendency was toward contraction without the development of beneficence.

The Baptist forces then were gradually crystallizing into compactness; and when a group of churches was organized in a given section, the next care was to mold them into an association. By October, 1853, a sufficient number of churches had been organized about Bonham, to form an association. Accordingly, messengers from four churches, Bonham, Pleasant Hill, Salem and New Hope, met at the time already named, at the Pleasant Hill church, and constituted the Sister Grove Association. Though not a strong body, having a membership of only one hundred and forty-five, a missionary board was organized, and vigorous operations at once begun in the population of that region.

The strides now being taken by the Baptists of Texas were not without much attendant difficulty. Some of these have already been indicated, but others there were which served to reduce the situation to one of absolute sincerity and consecration. It was a time that tested the piety of people. Nothing short of the love of Christ would have prompted the cool disregard of comfort, and the full acquiescence in the abounding disadvantages, as well as the genuine sacrifice of this period. It is doubtful that there were, at this period, more than a half dozen comfortable houses of worship belonging to the denomination in the state. Outside a few centers of population, the places of worship were the most uninviting. The question was not one of attractiveness and of taste, nor even one of ordinary comfort, that drew the people together in assemblages of worship, but unadulterated devotion. Churches and associations, and even colleges, were organized in log cabins, and in so uncomfortable places as these, the people worshiped for years together. During the cold season, with the wintry wind whistling through the crevices, the congregations would gather, sit on backless seats, which oftener than otherwise were split logs, with the flat surface turned upward, and supported by strong underpinning of pegs.

Many people in the interior, where goods were scarce, were often poorly and grotesquely dressed. A congregation would often huddle together, some wearing the robes of buffaloes, and others of bears, with open windows and doors (for sash was as rare as comfort), would worship with ardor, and placidly listen to a sermon, rarely so short as an hour in length. Yet many of these people had left behind them in their original homes in the other states, conditions far different. There was a pious patriotism that drew them unto unity, and consolidated sentiment. In it all, there was a faith in a better future, that was as unshakable as the rocky hills. The things which, in later time, would be regarded as improper in the conduct of worship, were taken with native common sense as a matter of course. An incident may afford an illustration. On the occasion of the organization of New Hope church, four miles east of Bonham, the zealous missionary, J. R. Briscoe, was preaching in a small log cabin, in which the church was constituted, which cabin served the devoted family in the double capacity of dwelling and smoke-house. At the end of the room, where the preacher stood, there were suspended from the joists, huge sides of bacon, plump hams, and sausages strung on long rods. He stood behind a plain table of pine, on which lay open the large family Bible. In his violent gesticulations, the hand of the preacher struck one of the huge sides of bacon, and down it came about his ears, and fell with a thud at his feet. Without a break in his remarks, he grasped it on two sides, raised it to the table, spread his large bandana handkerchief over it, laid the large Bible on it, and went on as though nothing had occurred. Incidents which would stampede an audience in later and more fastidious times, were then unnoticed.

In the erection of a house of worship, congregations would sometimes unite with the fraternity of Masons in building a house with two floors, on the lower of which the people would worship, while the brethren of the mystic tie would conduct their exercises above. That one may understand the disadvantages experienced, even in centers that have become fashionable, we will allow Deacon Speight, one of the earliest settlers of Waco, to describe the First

Church of that city, as it appeared as late as 1857. He says: "This rude structure (though a good one in primitive times in Waco village) was constructed by planting cedar poles upright in the ground, and weather-boarding the same with oak clap-boards, the roof being made of the same material, the floor of cedar puncheons, and the shutters to the windows and doors of rough cedar plank. The house was owned, or controlled, by the Methodists, and it was by their courtesy that the church used it for a while, for one Sabbath and Saturday preceding, and afterwards for two Sabbaths in the month. At that time, it was the common preaching place for all denominations, the Baptists, Methodists and Presbyterians being the only ones represented in the village for several years after." And yet when a more commodious house of worship was finally built, some of the older members were reluctant to quit a place to which their memories clung with fond affection, as it was to them a Bethel, where they had so often met with God in worship. For years together, many churches were maintained by meeting in court-houses. It was frequently the case that Judge R. E. B. Baylor would conduct a session of court and a revival simultaneously—administer justice during the day, and preach hope and salvation at night. In but few churches was the presence of an organ tolerated. One was put by some one unknown, into the First Church of Houston, and became the occasion of no little disturbance. The consciences of some of the saints were wounded by the presence of so ungodly a thing, and the agitation reached such a pitch, that the instrument suddenly disappeared. It was afterward found in the bottom of Buffalo Bayou, which flows through the city, going as it came, it is not known how. Fifty years have wrought vast changes in the sentiments of the people. It sounds strangely enough today after the lapse of fifty years, that when an application was made for an appropriation of \$75 for a year to sustain the cause at Waco, one of the Board of Directors should have said: "Waco! Where's Waco?" It had not then appeared on the map of Texas.

From conditions like these, the Baptists of Texas have risen within the brief period of half a century. Yet the



REV. JESSE L. WARD, WACO, TEXAS.

(Born on Deep Creek, in Wise Co., Texas., Sept. 24, 1866; converted in Aug., 1879; married Miss Jennie Beard, Jan. 11, 1885; baptized into the Springtown Church, Parker Co., Texas, in Aug., 1887; ordained to the ministry by the same church, June 10, 1892; began work as a minister by serving four country and village churches near Springtown, as pastor; resigned pastoral work to enter Baylor University in the fall, 1893; studied in Baylor University three sessions; became pastor of Decatur Church, July 1, 1896, serving four years; became President of Decatur College, July 1, 1900; resigned to accept Corresponding Secretaryship of Texas Education Commission, June 1, 1907; began public life as a clerk in a dry goods store in Sept., 1883; began business as a merchant, in Springtown, June 6, 1887; sold out business, Jan. 1, 1893, to give entire time to the ministry; wife died Feb. 20, 1907.)

transformation backward, from that time, for a period of twenty years, was comparatively as marvelous as within the period of fifty years forward, from 1853. Baptists of this time not only kept abreast of the expanding greatness of the state, they were no small part of the creators of that greatness. Their schools of learning, though struggling in the throes of perplexity, their able ministry and uncompromising and progressive missionaries were the pioneers of agencies which have helped to make Texas what it has come to be. The promulgation of Baptist principles has been no inconsiderable element in the formation and perpetuation of republican America, and in Texas, these principles found as pronounced expression as ever they did in Rhode Island, or Virginia.

The course adopted at the convention at Marshall, respecting the application for establishing a school at Tyler, now began to bear bitter fruit. It would seem that such inevitable consequences might have been easily forecast by as wise men as stood at the helm at that time; but they were not, and the way was opened for disturbance. Happily the means of communication were scant and slow, else the results would have been far more disastrous. Deeply grieved by the action of the convention at Marshall, the progressive people of Tyler and of the neighboring region, assumed an aggressive attitude, and under the leadership of the Baptist pastor in the town, Rev. G. G. Baggerly, who was a man of some scholarship, and who was to have been the head of the proposed school, a revolt was raised against the Baptist State Convention. Positive, and even stern, if not resentful, Mr. Baggerly advocated a total disregard of the general body, and at the same time injected into the agitation charges of a grave nature against certain distinguished members of the convention, alleging a gross misappropriation of the funds of the body. He went further, and charged serious mismanagement and sectional favoritism. A contest of petty sectional rivalry was aroused and vehemently engaged in. Some of his charges were not without a plausible basis, because of the lax methods in the management of some of the affairs of the convention, but no one who knew the men thus charged with a misappro-

priation of funds seriously credited the allegations. But where passion supersedes judgment, and the desire for victory rises above that of truth, men, especially in a religious controversy, become doubly dangerous. The cause of religion has suffered no little at the hands of men who, from motives wholly selfish, at bottom, contending under the guise of religious fervor, and ostensibly for principle, have precipitated disturbances that have been exceedingly hurtful. But for the fact that God makes even the wrath of man to praise Him, Christianity would long ago have been wrecked. A half truth is often more hurtful than a falsehood.

Mr. Baggerly, as the champion of the Tyler issue, was tireless in his efforts to turn to practical advantage any detected flaws in the situation, as represented by the State Convention, and by plausible manipulation, put the Convention on the defensive. Nothing is easier, and oftentimes more hurtful, than catch-words and striking mottoes, in a campaign. Great issues have frequently turned on the popular currency of meaningless slogans. Ringing the changes on what he was pleased to call, by way of comparative disparagement, the "Convention of the West," Mr. Baggerly aroused, in eastern Texas, much unfavorable sentiment in opposition to the Convention. So pronounced were his charges, and reckless his statements, that he found it easy to gain the consent of many to engage in the formation of another body of Baptists, where it would be free of the taint of the original convention. There is a singular similarity between that which took place then, to some other occurrences in the future history of the denomination in the state. At any rate, the movement culminated in the organization of the "The Texas General Convention," at Larissa, in November, 1853. While the ostensible purpose was to fuse the elements of the state into progressive harmony, the real design seems clearly to have been rivalry with the State Convention, and direct opposition to Baylor University. The ardent promoters of the undertaking counted without their host, however, for when the real purpose was disclosed, the leaders in east Texas declined to enter into the foment of strife, or to do anything that would

in the least retard the progress of the denomination. A reaction set in after the organization, and such men as Witt, Bledsoe, Tucker, Stokes, and others, declined to be a party to a movement that sought the dismemberment of the general body. These men were pronounced in their discredit of the reports circulated against some of the best men in the convention. Internal dissatisfaction having taken place within the new body, its decline was so rapid, that it found its funeral in its second meeting, for it was dissolved at that time. Still, this left two decided factions, without the reconciliation of which hurtful results were sure to follow. This found a temporary solution, as we shall see, as we follow the chronological order of events.

During the latter part of 1853, the Judson Association was formed at Larissa, in Cherokee county. It was a strong body, having seventeen churches and eight hundred members—the largest of the associations yet organized. It is a noteworthy fact that General Houston was present, as a messenger from the church at Independence, into the membership of which he had been recently baptized by Doctor Burleson. At this session he gave \$330 for ministerial education at Baylor University. The gift was accounted a most munificent one, and was highly prized, as it was greatly needed.

The fact must not be overlooked that during all this time the churches were rapidly multiplying, and at almost every session of a district association, churches, newly formed, would apply for admission. As new territory was occupied, and new counties were constituted, tides of population would pour in, and with each fresh installment would come a number of Baptists. Nor must it be forgotten that this work was chiefly the result of the sacrifice of pastors and missionaries on the field, and of the liberality of the churches of Texas. Much has been said of the expenditures of the Domestic Mission Board in the early stages of Texas history, and the assertion has been frequently made that that board largely made the denomination in this state. That the board was generous, and aided to the extent of its ability, there is no doubt, but during the first ten years of its history it contributed to the cause in Texas

an amount not exceeding \$5,500. This fact is stated, not with the view of disparaging the history of the Domestic (now the Home) Mission Board, but to accord the merits of their just deserts to the heroes of the border, who spent their lives in the tremendous work of rooting Baptist principles in Texas, and at great personal sacrifice.

The year, 1854, was one fruitful of results for good to the cause and one which derived increased momentum from the successes of the past. During this year, the denomination strode far in advance of the preceding years. Among other events of importance was that of the settlement of Rev. S. G. O'Bryan as the pastor of the church at Waco. For two years, Rev. N. T. Byars had been doing foundation work in that field, which was full of difficulties, as it was well toward the frontier. Its membership had grown from the number of four to that of twenty. Mr. O'Bryan, who now became the pastor, had just retired from the chair of mathematics in Baylor University. A graduate from Wake Forest College, North Carolina, he came to Texas in 1852, and after a service of two years at Baylor, took charge of the church at Waco. His work greatly prospered, and at the end of six years, the church numbered two hundred, after which time he succeeded in building a substantial brick house of worship.

In the early part of 1854, another influential church had its beginning—the First Church of Paris, which was constituted on April 23, with a membership of six, by Rev. W. M. Pickett, who became the first pastor. This year, too, marks the beginning of Baptist journalism in Texas. For years together, there had been a burning demand for a denominational organ. The claims of such an enterprise had been suggested again and again, and vigorous efforts had been made to set it on foot. The fact that the denomination seemed almost ready at different times to realize the consummation of the enterprise whetted the desire to intense keenness. It was at last reduced to a business basis, and it was ascertained that \$1,200 was necessary to buy an outfit, but \$900 was the limit that could be reached at Independence, whereupon the enterprise failed. At the session of the convention in 1853 the Board of Directors was in-

structed to prosecute the work of seeking to establish a paper, and finally arrangements were made for the publication, by the assumption of all financial obligation for one year, by twenty-five brethren. It was decided not to locate at Independence, as was first deemed advisable, but at Anderson, where was one of the strongest churches in the state. The change of proposed location necessitated a change in the proposed editorship of the paper, and as Professor Stiteler had been chosen the editor by the convention, he resigned the proposed position, and agreed to take a subordinate place on the paper under the editorship of Rev. G. W. Baines. At this time Mr. Baines was the popular pastor of the church at Anderson, and was one of the strongest and safest men in the state. Necessary preparations had to be made, so that the first issue of the paper did not appear till January, 1855.

At the commencement at Baylor University there was conferred the first diploma ever granted by that institution, which diploma was given to Stephen D. Rowe, who received the degree of bachelor of arts. The convention for 1854 was held at Palestine. The body was organized by the election of James Huckins, president; J. W. D. Creath, J. M. Maxcy and S. G. O'Bryan, vice presidents; G. W. Baines, recording secretary, and R. C. Burleson, corresponding secretary.

While the work on the local fields was not without discouragement, this was so overbalanced by encouragement and hopefulness, that it afforded fresh inspiration for the future. There was a manifest growth in the missionary spirit, and greater emphasis than ever before was laid on foreign missions. The report on foreign missions mentions an encouragement of the work in China, where the aspirant to the throne of the empire had been led to embrace Christianity as the result of a tract given by a Baptist missionary named, I. J. Roberts. The destitute fields in Texas, the growth of population and the enforced retirement of missionaries because of lack of support, were urged as a basis, for increased beneficence. Work among the slaves was progressing and encouraging. The convention lent its influence and support to the temperance cause, which was then

agitating the public mind. The general work in the state had found a potent factor in the colportage system, which at last came into existence, and \$300 worth of books had been sold by Mr. Clabaugh within six weeks. The activity of the missionaries had resulted in many baptisms, and the organization of a number of churches. The central and populous points, of which there were now not a few, were extending the work in the neighboring regions, and as far as possible the intervening territory was being supplied. Only the most glowing report came from Baylor University, the Board of Trustees of which said in the annual report that the school was "in a most flourishing condition and was increasing in public confidence." The value of the university property was placed at \$40,000.

An adjourned meeting of the body was to be held at Gonzales, but the object of such a meeting is not named, nor has any record of it been preserved. The matter of gravest concern at this time was, how could the denomination meet the constantly increasing demands which were being made to supply the destitution of the state. During the first decade and a half, they had been able to cope with the situation, but they were now face to face with an emergency. New regions were being opened, new interests springing up, new installments of population added, and new centers created. Little idea was had outside Texas of the vast and novel changes which were taking place in the state. Communication was meager between Texas and the older states, and private information was regarded as being highly colored. Transportation was difficult and irksome, and people of other regions were totally unaware of the expenditure of the wonderful heroism which was being undergone, as they were of the order and well regulated society prevailing, and of institutions of promise which were rapidly assuming shape. To the workers on the field, whether in civic or religious life, the situation was one of profound seriousness. The problems growing out of the situation in Texas were unique. They differed in some essential particulars from those encountered in any other American state. The extent of territory from one point of view, was desirable, but carried with it serious embar-

rassments. Within a given year settlements, hundreds of miles apart, would be formed with vast areas of plains lying between, and with none other than the ordinary means of original communication between them. To wield existing agencies so as to amalgamate these widely severed interests and settlements, taxed the statesmen as well as the missionary. At this period, such important fields as Brownsville, San Antonio, Indianola, Port Lavaca, Richmond and other points, where there were Baptists, were without preaching. Along the Red river, where colonies had settled, there was an alarming spiritual destitution. Yet every preacher seemed to be doing his utmost, and the churches were being plied with appeals for means with which to supply the existing wants.

It was a time when no fixed methods of evangelization could be established. The inflow and perpetual shift of a restless population, put affairs quite beyond the reach of even the wisest administration. The plans of one year had to be modified or completely upset, for the activities of the next. This was the condition when the year 1855 dawned on the Baptists of Texas.

CHAPTER X.

SUNSHINE AND SHADOW.

The year 1855 opened auspiciously to the Baptists of Texas. An immense difficulty had been removed by the establishment of a denominational paper, a difficulty which had seriously retarded the work, especially within the last few years. The denomination was fortunate in having so valuable and competent an editor as G. W. Baines, Sr. He commanded universal esteem because of his numerous qualities, not least among which were his incisive intellect and acute discrimination. Conciliatory, wise, scholarly, and withal a man of unquestioned piety, no one was better fitted for a position, at once responsible and onerous, than was Mr. Baines. He was the unanimous choice of his brethren, because he was admirably fitted for this initial endeavor in journalism, at such a time, and under such conditions. Nor did he in the least disappoint the expectations of his friends. Quite on the other hand, he grew steadily in denominational confidence and esteem.

We come now to a period when the country was being agitated by a question which was assuming portentous proportions—that of African slavery. The abolition press and pulpit of the North, in the denunciation of African slavery, was equaled only by its vehement defense in the South. The question never found its way into the Southern pulpit, but the press of the South made itself potent in defending the institution against the assaults of the North. It found its way, as a burning question, into our institutions of learning, and into text-books by Southern pens, in the sphere of ethics, which books were set for the defense by African servitude. These expressions on both sides of Mason and Dixon's line,

derived their inspiration from the national Congress, the halls of which rang with the eloquence of leaders arrayed on opposite sides of this ardent issue. Indeed, in the discussion of the question of the annexation of Texas, the question of slavery was paramount. Northern leaders were correct in the conclusion that such annexation would more complicate the grave question now stirring the country to its depths, for Texas would inevitably be a slave-holding state, and Southern leaders were the more insistent for its annexation because such would be true. For years preceding this period about which we now write, the question had been waxing hotter, but now it was clear that nothing short of war would settle it. The question became more engrossing till the country was convulsed by the thunders of war.

The establishment of *The Texas Baptist* soon began to bear fruit. Its circulation was at first tardy, but the postal facilities were poor, and gradually by dint of merit it found its way into the Baptist communities throughout the state. It was a dynamic force to the general denomination work in the state, and really marks an era in its history.

This was distinctively an era of material, social and religious progress in Texas. Centers of population were assuming an air of consequence, and private residences and public buildings, both of a substantial and comfortable character, were being erected. It was not an uncommon occurrence, even in the largest towns, to find huge stumps still remaining in the streets, and the streets themselves sometimes impassable, in a rainy season because of the deep prairie mud, so rapid was the improvement wrought and so quickly was a town built, but patience, endurance, and a bigger hope possessed the people, and the prospective results were unquestioned.

A serious question now came before the Baptists of the state, and one that occasioned no little apprehension. Up to this time, Baptist columns had been massed in solidity. No wedge of severance had been permitted to enter the denomination at any point. Differences there were, but they were minor, and cool judgments and consecrated hearts settled them, as can always be done when differences arise. The question of momentous importance was, What will be the



J. H. GROVE, BROWNWOOD, TEXAS.
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outcome of the sloughing off of the churches in eastern Texas? An organization in opposition to the State Convention had been set up in 1853, bearing the rival name of "The Texas Baptist General Association." Eighteen months had now gone, and to the founders of this organization they were months of activity. Charges of a serious character were brought against at least two of the best men of the denomination, and a serious reflection on the entire general body. The Baptists were just now ready to move formidably forward in their work. From a mere handful, they had come to number more than 10,000 in the state, and with unanimity of purpose, illimitable possibilities were before them. Those who felt keenest the failure to procure the sanction of the State Convention to establish a school at Tyler, had gained a solid start in the successful establishment of a rival organization. From contending against a common enemy, were the forces of the Baptists now to be divided and become colliding factions? Rev. G. G. Baggerly was active in eastern Texas in the iteration and reiteration of charges, for the basis of which he was not without some documentary evidence, when only one side was presented in a partisan light. But set over against this, was the granite character of the men assailed, and when the matter should be brought to judicial light, it would be seen how easy it is to displace sometimes, the most unquestioned testimony. Baggerly went too far, as men are liable to do under such conditions—he overreached himself; for back of all surface evidence, stood the invulnerableness of character against which nothing can prevail. Do what he might, the characters of Baines and Creath would remain untouched and unsullied before a fair-minded public. No assault, however subtle or plausible, can move a granite character. Indeed, the man who tampers with such, will find in the end, that the force comes back on himself with rebounding violence. Reaction in the public mind against one who seeks to undermine character by reckless speech and unfounded assertion, brands him for all time. England's greatest dramatist never uttered a sager sentiment than when he put into the mouth of one of his characters this language:

“Be advised;
Heat not a furnace for your foe so hot
That it do singe yourself; we may outrun,
By violent swiftness, that which we run at,
And lose by overrunning.”

The dissatisfaction in eastern Texas, resulting from the repeated charges against honored brethren, was so decided, that when the second session of the Texas Baptist General Association met at Tyler, in May, 1855, it found itself under the necessity of organizing a less pretentious body, for which the following paved the way:

“Resolved, That we dissolve any previous organization as a General Association or Convention, and that we now stand ready to go into an organization on proper principles, with the delegates present from the different churches, for the purpose of organizing an Eastern Texas Baptist Convention, in accordance with the recommendation of the Soda Lake Association.”

This at once settled the question of rivalry with the Baptist State Convention, and while even that which was adopted seemed inopportune, the failure to organize a general and opposing body was most fortunate. A constitution was adopted which named as its objects the co-operation of the Baptists of eastern Texas, the formation of plans for the revival of religion in the state and elsewhere, assistance in giving effect to useful plans of district associations, providing the creation of a fund for the education of young men contemplating the ministry, and the promotion of pious and useful education in the Baptist denomination. If the body was to be created, it could not have adopted a better basis of action. This done, and then came the following:

“Resolved, That the convention now go into a committee of the whole for the purpose of investigating the charges and difficulties, together with all matters of difficulty between Brother Baggerly and the State Convention.” Ample time was given for the investigation of the books, and for probing the depths of the charges so repeatedly made against the inaccuracy of the accounts of the convention, which not only involved a deficit, for which J. W. D. Creath was

responsible, but involved also Rev. G. W. Baines, the treasurer of the convention. The final report fully vindicated the brethren charged, though certain minor discrepancies were found to exist. The substance of the report was that the calculations of the agent and of the State Convention had been derived from the receipts of the treasurer, as presented by G. W. Baines, and were found to be correct and balanced within a few cents. But Mr. Baggerly had reached his conclusions from calculations based on the reports of the financial secretary, or agent, of the convention, J. W. D. Creath, which reports had not been carefully prepared. If there was as much in the hubbub as Mr. Baggerly had so vehemently insisted, there would have been a discrepancy that meant more than a few cents. Given more to preaching, day after day, than to a careful and accurate statement of funds collected, it is strange that the discrepancy was not more than it actually was. It was clear to all unbiased minds that the discrepancy, about which there had been so much ado, and which derived its real nutriment from the disappointment in founding a school at Tyler under the sanction of the convention, was just that which might arise in the accounts of any one unfamiliar with balance sheets. That the accounts should have been more accurately and exactly kept, no one was freer to admit than Mr. Creath himself, but this was a matter altogether different from that of challenging the honesty of a faithful servant of God. Why were not these complaints or criticisms brought to the attention of the convention? Or why was not the attention of Mr. Creath called to the matter? Would there have ever been anything said about the whole matter if the school had been sanctioned by the convention? Queries like these arose in the minds of many, and transferred the sting from the brethren accused to other quarters. At any rate, the proceeding at Tyler cleared the atmosphere and, excepting where men were intent on believing the contrary, at any rate, every one stood fully vindicated. Then came the following:

“Resolved, That we regard the difficulty as existing between the East and West to be amicably adjusted, and recommend that the brethren retract all unkind and unscriptural words or articles that they may have spoken or written

concerning each other." This constituted the bulk of the business of the body, and after the appointment of the committees for the next session, the body adjourned.

Pious wisdom prevailed at a genuine crisis in Baptist affairs, and one that bade fair at one time to sunder in twain the united hosts of the denomination, at a time when it was least prepared for such a juncture. To such choice spirits as Witt, Bledsoe, Tucker and others, the denomination is indebted for a result so fraught with good for the present, as well as for the future. Men breathed more freely when the storm had swept past.

How fortunate it was that at such a time the denomination was possessed of a paper as a medium of communication, and how equally fortunate that it had such an editor as G. W. Baines! Though deeply wronged, Mr. Baines had only words of conciliation in his rapidly growing paper. Conditions having resumed their normal relations, the paper proved a most valuable ally in restoring good will in the denomination. It gave an impulse to the work, and became a general denominational bond. Henceforth there were the two general bodies of Texas Baptists, distinct and yet one, operating in two different geographical parts of the state—east and west.

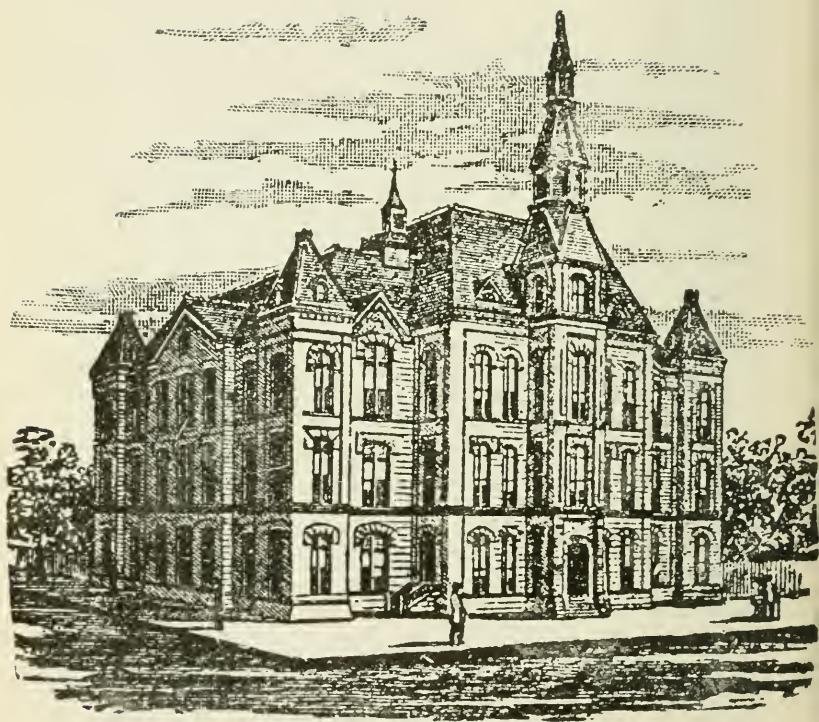
The recurrence of the State Convention, which met in 1855 at Independence, was an occasion of assurance and of cheering prospect. The stakes had been strengthened and the cords lengthened. The central churches had grown steadily stronger, while the number in the outlying regions had been multiplied. In the organization, James Huckins was made president, G. W. Baines, H. L. Graves and R. C. Burleson, vice presidents, J. B. Stiteler, corresponding secretary, and J. M. Maxcy, recording secretary. Great diligence had been shown by the Board of Directors in the promotion of religion in all quarters possible. The number of missionaries had been increased, and a considerable work had been done. The board was exultant over the fact that the convention was at last the possessor of a paper. *The Texas Baptist* had procured eleven hundred subscribers and had reached the close of the year in debt, and that without affording the editor a cent of compensation for his

service. The necessity of the organ, it was urged by the board, imposed on the convention the duty of making it a permanent and inseparable institution, in connection with the general work. A better basis was prepared for the paper for the next year. The reports from the broad field occupied by the missionaries, were encouraging, but the reports of extended destitution and unoccupied territory perplexed more than ever. Since the last meeting of the body four of the useful ministers of the state had died—E. Vining, Thomas Chilton, John O. Walker and A. Coker.

From Baylor University came the cheering news that the attendance had increased to 193 in both the departments. The Board of Trustees had been active during the year, in raising funds for a new building on the campus, and had been able to collect \$5,000 for that purpose, and needed \$3,000 more for its completion. It was also announced that \$3,000 more was needed to complete the endowment of the chair of Natural Sciences. The convention promptly raised \$3,250 for the endowment of the chair named, and \$1,225 for the new building. Even in their poverty and undeveloped condition, the Texas Baptists were princely givers.

Among the men who were making their impress on the state at this time was James H. Stribling, who by sacrifice and achievement, had already won a distinguished position in the denomination. Reared a poor boy in Pickens county, Alabama, and having but slender advantages, he made conditions possible to equip himself for great usefulness. At this time, he was the pastor at Gonzales, where he served the church for seven years, and when he left, the church was solidly entrenched in the faith of the gospel, with a vast outlook for usefulness. He became a prominent figure in the circles of the denomination, and enjoyed the distinction of being the first ministerial student of Baylor University.

The work of the two conventions, that of the state, and that of eastern Texas, now began in earnest. Perhaps, after all, it were better that these two bodies were now organized. The spirit of rivalry which was sought to be engendered by some, in the inception of the eastern convention, had disappeared under the manipulation of consecrated wisdom, and had given place to a commendable vying between the



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two bodies. There can be no doubt that they acted and reacted on each other at a time when, perhaps, there was needed such a stimulus for the development of these two great sections of the state. It seems that the results justify this conclusion, just as it was timely for all to coalesce, at a period when unity was more essential to success than division. In all the upheavals through which the denomination has passed, there has been the evident guide of the hand of Jehovah. For the time, it may not have seemed wise that divergences should come, nor that storms should now and then break over the denomination, but no people have ever been more divinely guided than have been the Baptists of Texas. God's thoughts are not as man's, neither are his ways like the ways of man. As a distinct body, taking to itself a distinct territory, the association in the eastern part of the state felt impelled to vindicate its voluntary procedure. This led to the forth-putting of effort which perhaps would not have been under original conditions. Had it entered the field as a combatant, as was first contemplated, the results would have been injurious, but the prevalence of wise counsel in its inception, gave to it a pace and a place in which its efforts would contribute to divine glory, and finally enable it to become an agent in the fusion of the separate bodies into a mighty whole. More than once, attention has been called to the fact that the Texas Baptist brotherhood has never lacked for appropriate leadership in the different eras of its eventful history. Indeed, the assignment of men to the spheres for which they were peculiarly fitted, when the crises came, and when peculiar gifts were needed, seems a distinct feature in Texas Baptist history. It is not urged that they were better than others, but the fact remains that the denomination, not even from the beginning, has ever been wanting in men of rare consecration and wisdom. Whatever the future of the denomination may be, this fact runs backward like a golden thread through the fabric of our denominational history, with a purity and brightness which it is impossible to disregard.

It was several years after the organization of the Eastern Texas Convention, before it got fairly afoot and was able to accomplish much. Factional differences among the

members of the body retarded the work. A second session of the body was held during the year 1855, the latter being in November, at Henderson. Reports and resolutions looking more to the future than to the brief history of the past, consumed the time of the session at Henderson. Among the steps taken was that of looking to the founding of a school for girls in eastern Texas. The question was referred to a committee for settlement, which committee was to report at the following session. Since the meeting held during the preceding May, \$40 had been collected for conventional purposes, and \$32 for missions. The association was concerned about the growth of population on the eastern border of the state, and recognized its obligation to give heed to the call which Providence was making. The body was fortunate in the possession of men like Tucker, Witt, Clemmons and D. B. Morrill, men of wisdom and of wide views, in a region where just such were needed.

During this year, there came to the eastern portion of the state, a young man from Alabama, who was destined to be of great service to the denomination. H. M. Burroughs, who was then only about twenty years old, reached the village of Palestine, in the fall of 1855. Here he resided for two or three years, when he moved westward. At Palestine he met M. V. Smith, who was just then beginning to preach. Both these played conspicuous parts in the development of the denomination in Texas. Mr. Burroughs did valuable service in the regions of Lampasas, Luling and other portions of the state, and became one of the officials of the State Convention.

In December, 1855, the first diploma given to a young lady graduate at Baylor University, was awarded to Miss Mary Gentry Kavanaugh.

With the year 1856 came the presidential election, which brought into sharper issue the opposing sides of the question of slavery. Events were gradually converging toward an inevitable clash of arms. Still, the country was prosperous, and no part of it was more so than Texas. The two great modern civilizers, the newspaper and the railroad, were beginning to wield an influence in the state, and gave promise of possibilities that were boundless. A strikingly evident

change was coming over the entire land in the prosperity which everywhere prevailed, and which, while it stiffened confidence, was menaced by the distant rumble of coming war. There were not wanting some who felt that it was inevitable, and the portents were regarded with great concern.

With the rapid populating of the state, and the just as rapid adjustment of communities into thriving and peaceful settlements, the Baptist cause was settling into a level of uniformity, with nothing unusual to vary the ongoing progress. Now and then a movement of promise would be undertaken in a populous region, but conditions in Texas had reached such a stage, that measures as well as men had to vindicate their merit before they would command public confidence. In this connection may be mentioned an educational movement, which, though beginning under conditions unpretentious enough in themselves, was destined to become an influence in denominational life second to none other. Prompted by the progress elsewhere prevailing in denominational circles, and appreciating the necessity of the creation of scholastic advantages for the rising youth, the Trinity River Association, as early as 1855, took the first step toward the founding of a school of learning suited to existing needs in the growing village of Waco. The conditions under which the school originated were infantile enough, but whatever other deficiencies existed, they were atoned for by the ambitious name given the embryonic seat of learning—the Trinity River High Male School. Even though the founders were not sufficiently discriminative to recognize the importance of a transposition of certain terms, in the name assigned, in order to avoid a ludicrous ambiguity, they were men who meant execution of purpose. They were determined to give to their children the advantages which had been denied themselves. In meeting the urgency of a present necessity, these hardy pioneers little dreamed of the destined evolution of a school, the influence of which, in its products, would rank with that of the great institutions of the country. In its initial steps, this infant enterprise was nurtured and guided in the Baptist Church of Waco, and was at first presided over by the pastor, Rev. S. G. O'Bryan.

The president of the first Board of Trustees was J. W. Speight, the usefulness and influence of whom deserves more than a bare mention of his name. By dint of merit he was for many years recognized as one of the leading citizens of Waco. Favored with a liberal education and with a forceful utterance, his voice and pen were often employed to great advantage in the promotion of public good, and in the progress of the interests of the Baptist denomination. He was exactly fitted to the denominational conditions arising in a rapidly growing field, such as Waco and its surroundings were. In his local church, as well as in the aspiring school, in the district association, and finally in the larger body of the General Association, his broad and liberal spirit contributed immensely to their promotion.

The ninth session of the State Convention in 1856 was signalized by its meeting again at the place of its birth, Anderson, which at that time was one of the most influential of the denominational centers of the state. The convention had grown in importance, and in its return to its natal place, was possessed of a vigorous, progressive and commanding body of Christian gentlemen. James Huckins was again made president, and G. W. Baines, R. C. Burleson and H. L. Graves, vice presidents, Horace Clarke, recording secretary, and A. Daniel, corresponding secretary. The convention was largely attended, and the spirit which animated it was excellent. The most cheering report came from Baylor University, the enrollment of which was now 240 in both the departments for the sexes. Improvement and enlargement of the buildings were continued in order to meet the demands of continued growth. The influence of the school had gone far beyond Texas, and students were present from a number of states. The reports from all quarters were good. Already Texas had become the adopted home of many from remote and different nationalities, as was shown by Missionary Kiefer, who was laboring among the Germans, and who reported that there were already 30,000 of his people residents of Texas. This was at once recognized as one of the problems imposed on the convention to solve, especially in view of the fact that Mr. Kiefer reported that more than one-half of his nationality in Texas

had renounced the divinity of Christ and the inspiration of the Scriptures. In addition to this, it was stated that six imported Catholic priests, some of whom could not speak English, were laboring among these Germans. Besides these, there were twenty Lutheran preachers laboring among them. With commendable enterprise the Methodists had founded, at Galveston, a denominational paper published in the German language.

Attention was called to the fact that there were 40,000 negro slaves in Texas, many of whom had been imported direct from Africa. No little interest was aroused in behalf of the enslaved population, and the report on that subject urged every church and minister to diligence in the spiritual elevation of the slave. The irrepressible T. J. Pilgrim, the father of the Sunday-school in Texas, was present and aroused fresh enthusiasm by his advocacy of that interest. *The Texas Baptist* was in a healthy condition, as it had been adopted as the organ of both the general bodies, and its circulation had increased to fifteen hundred. At this time the paper was committed entirely to the care of Mr. Baines as sole editor and proprietor, with the sole requirement that he should furnish the denomination with a paper.

The veteran missionary, N. T. Byars, whose work was now confined to the evangelization of the Indians, while doing most effective work, was inadequately supported, but the board was crippled in its efforts, because of the insufficient means in the treasury. During the year, there had been collected on the field \$2,542.66, and many interests were languishing because of the continued inadequacy of means.

The harmonious session held at Anderson gave increased vigor to the work on the field, as the messengers returned to the resumption of their labors. The Eastern Texas Convention was held at Marshall, in November, 1856, and the proceedings showed that the body was still in a formative stage. The plans were prospective rather than actual. There was a lack of organization and of aggressiveness. Three or four men, in their own spheres, were laboring to the utmost, but the effort to harmonize all the churches on a common basis of action, was not so easy. However, a vig-



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orous effort was made at Marshall to infuse new life into the organization by the appointment of a financial secretary in the person of Rev. George Tucker, on a salary of \$1,000.

The year 1857 brought with it a protracted drought. Only the slightest rains fell from one end of the year to the other. The attendant consequences were terrible, water ceasing from the streams, then from the springs, and finally from the wells. Animals, both wild and domestic, died in great numbers and the air was laden with a most unsavory stench. Sickness among the people ensued, and to the horrors of the general situation was added that of much personal suffering. The grass refused to grow and the trees in many places were leafless. The earth was so dry and scorched that crops were a total failure, and the commodities of life had to be brought from distant ports, at great expense. The limy earth was rent in great fissures, wide and deep, which rendered overland travel perilous. A dearth so phenomenal brought matters to a standstill, and imposed fearful privations on the people.

Still, it was a year of singular prosperity to the Baptist cause. The work was unusually successful in all the spheres of Baptist endeavor. The history of Christianity shows that God's cause prospers more during seasons of adversity than during those of prosperity. It was a year of reliance—of faith in God. The very extremity to which the people of the Lord were reduced, evoked trust, and trust never fails of wholesome spiritual results. Zion travailed, and sons and daughters were born. If it was an era of material adversity, it was one of spiritual prosperity. More money was raised and reported for all causes, than during any previous year. Baptist schools were better attended, and there was more marked activity than during any year before. This was shown by the organization of two district associations during the year—the Austin and Mt. Zion—thirteen churches entering into each. The former was organized at Austin, where only a few years before, a small church was struggling for an existence. Now, the region round about had become populous, and the churches had multiplied and grown.

The State Convention, which was appointed to meet

this year at Caldwell, was, for some reason changed to Huntsville, where the body met on October 24, 1857. H. L. Graves was made president; G. W. Baines, Hosea Garrett and J. W. D. Creath, vice presidents; W. A. Montgomery, corresponding secretary, and H. Clarke, recording secretary. The chief concern of the convention, at this time, was Baylor University. From it was to be derived the future ministry of the state, and its healthful maintenance was regarded as indispensable. Its success was most gratifying, as in all the departments of the school there were enrolled, during the past session, 328 students. The law department, created the year before, was doing most gratifying work. The results contemplated by the endowment of the two chairs of the president and of natural sciences were not being realized. The policy adopted for the management of the funds relating to this matter was a mistaken one, and brought inevitable failure. The principal was allowed to remain in the hands of the original donors, and stated payment of interest on the fund was all that was required. Such inevitable changes came that the fund was unavailable and unreliable. Some of the donors had died, others had become negligent and indifferent, and as the matter was purely voluntary, some repudiated the obligation altogether. This left the fund in a precarious condition, and furnished no basis of reliance for future calculations of income.

Enthusiastic comment was made on the merits of *The Texas Baptist* to which the denominational strides, taken in the face of seemingly insuperable difficulties, were chiefly due. The dignity and loftiness of tone which characterized its columns made it a welcome visitor in all Baptist households, and its popularity had overborne many of the obstructions which had for years prevailed. A paper of less cogency would have exercised only a measurable influence, but the vigor and incisiveness of Baines, coupled with the wisdom of utterance, made *The Texas Baptist* an agent, not only popular, but prolific of unspeakable good. The editor of a solidly religious paper multiplies himself manifold, and reproduces that which his journal conveys in concrete character and good works. This conception of the religious journalist was equaled in the elder Baines. Though

the year had been the hardest in the history of the convention, the receipts were the largest, the collections amounting to \$3,480. This session of the convention marked the first decade of its history. From being a handful, it had grown into an army. Its boundaries had been greatly extended, the churches had been immensely strengthened, and it had made possible an illimitable work in the state of the Lone Star. Many of the old veterans, whose voices had been lifted in the convention ten years before, had fallen on sleep; others, shattered in health, but stronger in faith, lingered on the shore, to cheer and stimulate, and to join in the general rejoicing of denominational prosperity.

Amidst so much harmony and advancement, it was unfortunate that a serious juncture arose about this time in the university circles of Baylor. President Burleson, presuming that he was the chief executive of the institution in all the departments, exercised his functions accordingly. Rev. Horace Clarke, the principal of the college for girls, denying such authority to the president, declined to recognize it. The result of this was friction and disorder. For three years, this continued with constant clashing of authority and confusion of discipline. The unfortunate differences produced divided sentiment among the students and the people of Independence, and so serious did the situation become that it claimed the earnest attention of the Board of Trustees. The troubles were from time to time allayed, but would now and then find an occasional vent, much to the detriment of the school, until, in 1857, it became necessary to sunder the schools for the sexes, making them two distinct schools under different governments. This was the first link in a chain of causes which led to the ultimate severance of President Burleson from the school at Independence, and of his removal, from choice, to Waco, where he built an institution of learning, which is the glory and pride of the Baptist denomination of Texas.

CHAPTER XI.

THE CALM BEFORE THE STORM.

During the years which intervened between the period now under contemplation, and that when the storm of war burst over the land, the construction of railroads was a subject of absorbing, popular interest. Lines were projected in different directions, but the one which gave promise of greatest usefulness was that of the Houston & Texas Central, which was built to Milligan before the Civil War began. No less important was that which was known as the Austin Branch, a deflection of the road named, which was intended to penetrate the country to the state capital. It seems that the promoters of the line were desirous of passing Independence, and of penetrating that part of Washington county, noted from the beginning, for its beauty and fertility, but the concessions necessary to secure the passage of the road through that particular region, were not made, and it consequently turned elsewhere. This left Independence aside from a great thoroughfare, and put it at an immense disadvantage, as a center of education. It is impossible to say what the results would have been, had the road gone by Independence, but there is little doubt that its failure to do so, precipitated the movement for the removal of the school to some other point. The construction of the road might not have retained the school at Independence, but certain it is, that its failure to procure its passage by the town, was one of the chief causes of its removal. Other causes were operating to the detriment of the development of the southern end of the state. Once the seat of empire, and the scene of struggle as well as of independence, its original glory was already departing for a season, as the fertile lands were taken toward the north. Nor did a reaction come, till the population had spread elsewhere through-

out the state, and the varied population found itself seeking the varied conditions of southern Texas. So when the Central Railroad turned aside from Independence, and left it a considerable distance in the country, its hope to become then a permanent center of education, was doomed. None foresaw this more clearly than President Burleson, who urged that the necessary concessions be made, in order to procure the road, but his counsel was of no avail. This was an additional link in the causes which led him to go elsewhere. Still, for many years, Baylor remained at Independence, and around the institution clustered the affection of the Texas Baptists. It was the cherished object of many prayers, of untold sacrifice and of unspeakable labor. In all these, President Burleson shared. Most of his little fortune went into the institution of which he was the loyal head. Nor is any one worthier of a higher place in the affections of the Baptists of Texas, than this man, whose toil was unremitting, whose zeal knew no abatement, and whose ambition was to crown the eminence, on which stood the college buildings, with one of the great schools of the country.

Unlike the preceding year, that of 1858 was ushered in as one of great material prosperity, and it proved to be one of equal religious prosperity to the Baptists of the state. Many of the gravest difficulties had been removed, harmony prevailed in the councils of the denomination, the people were becoming more generous in their gifts to all causes, progress was astir, and a tone of hopefulness existed everywhere. The two conventions were laboring side by side in concord, and not a ripple of disturbance was known. On the borders, in all directions, the missionary was as untiring as his predecessors had been, when first the gospel was heard on the plains of Texas. Just as active were the forces in the interior. Alongside the growth of the towns, was that of the churches. New and modern meeting houses were displacing the old structures, which had served as sacred temples, for years together. Conditions were becoming staid and more settled, and a comity of interest and sentiment was binding the members of churches into sympathetic union of effort. Even in the country, commodious and comfortable church buildings were erected, pastors

became more settled, and the work of Christian activity was progressing.

The Baptist ministry of the state was now far in advance of anything which it had been in the past. The leading churches were ably supplied, and the membership of each was rapidly increasing. Great meetings had become common in the state, with an annual increase that gave promise of a coming denomination of immeasurable power. Baptists were progressive, and were not lacking in the zeal of pressing their claims, as a people, on the growing population of the state. It was an era of denominational prosperity. The growth of Baylor University was occasioning real embarrassment, because the increasing patronage was crowding it beyond its capacity of accommodation. President Burleson and his coadjutors were gradually elevating the standard of the school, and making it more conspicuous as a seat of learning. Indeed, the several departments of denominational work seemed to be vying with each other in the progress which was being made.

The time of the meeting of the State Convention having been changed from the summer to the fall, it met on October 23, 1858, in the town of Independence. R. C. Burleson was chosen president; J. W. D. Creath, George Tucker and Hosea Garrett, vice presidents; H. Clarke, recording secretary, and W. A. Montgomery, corresponding secretary. This was the beginning of the second decade of the history of the convention. The progress of the year's work, was exhibited in the reports of the eleven missionaries, who had gone into every possible quarter of the state. Fourteen new churches were constituted, the baptism of three hundred and eleven persons, together with the collection of \$3,353.59, represented a portion of the labor performed.

For the first time, the question was raised at this session of the body, of the legal relations of Baylor University to the convention. The matter was submitted to a committee which, after wrestling with it for a time, reported its inability to deal with a question of so profound import, and recommended that another committee be appointed to procure a legal opinion and report at the next session of the body. This question originated in the agitation of the

removal of the school from Independence, for though the school remained in its original location for a number of years, the agitation of taking it elsewhere, was already agog. In order to fortify themselves against any possible contingency, the Board of Trustees sought to settle the question in the most summary way by the adoption of the following resolution:

“Resolved, That the trustees do hereby declare that the removal of this university is both inconsistent with our charter and impracticable, and we consider its location permanent and not debatable.” This ipse dixit on the part of the anxious board did not prevent continued discussion, which was stayed during the war, but, in due time, renewed. The discussion at this time seemed to be due to two chief causes: the remoteness of the school from the new railroad, and the internal feuds which had been engendered in the school. President Burleson had taken it as a grievous reflection on him, that the school had been sundered into two parts, and placed under two separate heads of government. While the friction was partly relieved, President Burleson chafed under the restrictions, and never really recovered from them. However, in 1858, it seems that a mutual and amicable settlement was reached between President Burleson and the board, and a calmer outlook was promised. This tranquillity was somewhat disturbed in 1859, when Doctor Burleson was offered the presidency of Union University, Murfreesboro, Tennessee, to succeed Doctor Eaton, who had recently died. The committee from Murfreesboro which negotiated with Doctor Burleson was composed of Doctors J. R. Graves and J. W. King. This was acknowledged by Doctor Burleson to be a tempting offer, and it was, for a time, thought that he would accept, but he finally decided to remain at Independence. It was now agreed on all hands, to co-operate together, for a greater Baylor, and for the erection of still another building to the university proper.

A broader policy was begun, so as to bring the university into co-operative conjunction with both the general bodies of the Baptists of Texas, the one in the east and the other in the west. Still, the meeting of the convention at Waco,



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(Born Sept. 18, 1877, at Dadeville, Ala. Was reared on farm, near Hubbard City, Texas. After teaching three years, entered Baylor University at the age of 21; graduated with the A. B. degree. During his college course he won two important debates. Entered ministry just before going to Baylor, and during his school course was pastor at Mt. Calm; 1903, entered the S. B. T. S. at Louisville; received degree Master of Theology in two years; has been at McKinney Ave. Church, Dallas, since finishing at the Seminary. Thirteen members met the new pastor in a temporary structure on a leased lot the first Sunday. Today that church has a membership of 350, with church property worth \$35,000; preached Convention sermon at Waco in 1906; is President and Manager of The Baptist Standard, which has the largest circulation of any paper in the Baptist world.)

in 1859, was not uncondusive to future derangements. The school at Waco was assuming proportions of greater importance, and it bade fair to become a rival of the original school at Independence. It is doubtful if President Burleson himself ever knew what effect his visit to Waco, in 1859, to attend the State Convention, had on his future plans and purposes. The convention met on October 22, 1859. The officers were: R. C. Burleson, president; H. L. Graves, J. W. D. Creath and George W. Baines, Sr., vice presidents; O. H. P. Garrett, recording secretary, and M. Ross, corresponding secretary. Doctor J. R. Graves was present at this meeting, and by special request preached the missionary sermon. The meeting was well attended, and the reports from all quarters, encouraging. During the year, the special committee having in hand the matter of settlement of the question of the relations between Baylor University and the convention, had been seriously considering the question, and submitted an exhaustive report, which was printed, and a thousand copies distributed. A recent gift of \$1,500 to the convention, by Mrs. Eliza Vickers, for mission purposes, necessitated the incorporation of the convention, which fact received appropriate attention. Baylor University was reported as having the largest attendance of its history. As many as 350 students in all departments, had been enrolled during the year, among whom were eight ministerial students. At the last commencement sixteen law diplomas had been conferred. About \$1,200 had been raised to purchase additional apparatus for the school, and buildings of stone had been projected, the contemplated cost of which would be about \$30,000. One of these was already in course of construction. As far as the school at Independence was concerned, its prospects were brighter than ever before. In fact, the work in all the departments of denominational work was steadily expanding. The twelve missionaries of the convention had baptized 300 persons, and organized thirteen Sunday-schools, and twenty new churches. Though there was a debt on the board of \$519.48, the work had been so gratifying, and so eminently satisfactory, that the amount was promptly raised. The matter of Sunday-schools received unusual attention at this session, and the impor-

tance of establishing libraries for the schools was emphasized. *The Texas Baptist* was still growing in power and influence, and had become the most influential agency in the state. Great confidence was expressed in the future success of the work of the convention, and greater harmony never prevailed in any body. This convention was destined, in its results, to exert a mighty influence on the future of the denomination in the state. The facts establishing this statement will be developed in the future years of the body.

As the history of the denomination broadens, it will become necessary to confine our attention more to the general current of affairs, and less to individuals and localities. Great momentum was now given to the work in all spheres of activity. The limits of Baptist activity had been pushed sufficiently far westward, to enable the constitution of a new and large association, which has become one of the most commanding in the state, the San Antonio. Only a few years before, this region, now covered by the territory of the San Antonio Association, was hardly-contested missionary ground. But the missionary had been abroad in western Texas, and the result was the multiplication of churches, so that it became necessary to found an association. To the zeal and wisdom of one man, more than any other, is the success of the cause in the city of San Antonio due, and that man is J. W. D. Creath. His heart was burdened, for years, with the cause in that Romish stronghold, and with an ardor unquenched, he addressed himself to the work, and ceased not till it was accomplished. With Pauline wisdom he recognized the fact, that having San Antonio under the sway of the truth, meant much for the region round about.

Scarcely less important was the organization of the San Marcos Association, during the same year, 1858. This last association was largely, if not entirely, carved out of the Colorado Association. During the same year, 1858, four other associations came into being, all of which lay west of the Trinity river, namely: Richland, Leon River, Brazos River and Tryon.

Meanwhile, the Baptists of eastern Texas were slowly moving apace in their work. They were still intent on

founding a school of learning, the cause which led to their severance from the State Convention. Their missionaries were now astir, churches were being built, and the general work of the denomination was being pushed. During the year 1858, three of their efficient workers died—Jesse Witt, Isaac H. Lane, and Matthias Lepard. Witt was a man of undoubted ability, of cyclonic eloquence, of ripe judgment, and of deep piety. He spent almost his entire ministerial career in eastern Texas. He was an indispensable agent of good, in a region where his services were greatly needed. The Baptists of eastern Texas met in convention in the summer of 1859, in the town of Bonham, when the following resolution, bearing on a subject which had been agitated for years, was offered:

“Resolved, That this convention take into consideration the propriety of building up a denominational school of such character as will meet the wants of the denomination in eastern Texas.” A committee of fifteen was appointed to select the location for such a school, and the committee was especially charged to contract no debts which would involve the convention in pecuniary liability. The political situation in Texas, at this time, was not without some significance to the Baptists of Texas. General Houston, having closed his second term as United States senator, offered for the governorship of the state, on an independent ticket, and defeated the regular Democratic nominee by a large majority. It was most fortunate that he came to the gubernatorial helm at such a time as this. On the borders of Texas, depredations were being committed, alike by the Indians and the Mexicans, and a firm will was needed to stamp out such disorders. A daring Mexican, named Nepomicino Cortina, conceived the idea of conducting a marauding expedition from Mexico into the southwestern part of Texas, at the head of four hundred freebooters. Governor Houston appealing to President Buchanan for aid, Colonel Robert E. Lee was dispatched with a body of troops, to drive out Cortina and his band, and, if necessary, to pursue them into Mexico, and exterminate them. This prompt action on the part of the national government led to the speedy retirement of Cortina and his band across the Rio

Grande, and the incident closed. On the north, the Indians gave trouble, when Governor Houston ordered out a detachment of militia, and drove them back. These disturbances immediately preceded the great Civil War, which was ardently talked of in 1860. For more than a generation, sectional passion had run riot, placing at a discount the cooler and soberer elements of the two regions, North and South. It is not necessary to name the causes of the protracted struggle, and only to allude, in passing, to the effects of secession. In the intense sectional passion which swayed the masses, Texas shared with the other states of the South. During the year 1860, little else than politics was discussed. The country rang with impassioned speech-making. Every town, city and even every hamlet, was the center of political ferment, where politics was discussed, and speaking wildly indulged in. Extravagant predictions, born of heated passion, were made concerning the results of the war, which was now inevitable. The nomination of Abraham Lincoln was the darkest portent on the horizon of the immediate future. Should he be elected, the struggle would certainly come. Among the seething masses of both sections, there moved a few cool spirits who would have averted the disaster, if possible, but it was folly to interpose. Among those who shared in the desire to settle the sectional differences, was Governor Houston. Of his patriotism there was no doubt, because it had been tested in two wars; of his loyalty and devotion to the South, there could be no question, for that had been abundantly proved; of his familiarity with the pending discussion, no one could gainsay, for he had shared in it on the floor of the senate. He regarded the secession movement with more than doubt; it was with a feeling akin to dismay. Sharing in sentiment with him were a few, as devoted Southerners as lived beneath our fervid skies, but they were exceedingly doubtful of the policy of secession.

It is at this juncture that we gain the first glimpse of a majestic figure which, for considerably more than a generation, has moved among the Baptists of Texas, towering among his brethren, loved and honored by all who are capable of appreciating genuine greatness and goodness. About

this time, there was a tall stripling at Baylor University, at Independence, named B. H. Carroll. He was about seventeen or eighteen years old, and was easily ranked the leader among his fellows. A youth of unusual insight, and as it proved, of foresight, as well, a young man of a wide range of independent thought, far exceeding in its compass those about him in scholastic walks, he was, even now, considered a prodigy. Independence shared in the intense fervor which burned like the fires of the volcano throughout the South, but beneath all this storm of commotion, young Carroll detected a snare, and beyond the smoke of contest he foresaw disaster. In the speech-making, the mania of which had seized on the people of Independence, as it had all other places, Harvey Carroll was raised to a goods box on the corner of the street, in Independence, by his fellows, to make a speech on the pending issue. Surrounded by the impetuous elements of secession, this tall, beardless youth delivered a speech in direct opposition to the sentiments which swayed the surging crowd about him, with reasoning so cogent, and tongue so eloquent, that it made a profound impression. With a courage that would have done credit to a gladiator in the arena, and with a coolness and solemnity that challenged the admiration of those against whose views he declaimed, and with a prophetic ken that would have ranked him with the most sagacious of his time, this young man was able to point out with unerring precision the folly of secession, its ultimate failure in dire struggle, and to predict, in detail, its fearful consequences. The sentiments from the lips of the boy orator found a vindication in the history of subsequent events, a vindication in the description of events as literal as though he had translated himself to the years to come, and was speaking from the future, rather than from the present. These sentiments did not deter him from entering the ranks of the army of the Confederacy, and from rendering most valiant service in the famous Texas Rangers. At different times, in the camps of his command, where for diversion and personal improvement, debating societies were maintained, he repeated the same sentiments, speaking always as a loyal Southern soldier, and predicted the events which were destined to occur in the

issue of the terrible struggle. We practically lose sight of him for a period of time, till 1869, when he reappears on the scene, to continue for several eventful decades, as the most conspicuous figure among Texas Baptists. The year 1860 came with its forebodings of darker days. The air was vibrant with the voice of war.

In the midst of this prevailing commotion, the Baptist cause moved right on. The sagacious among the Baptists foresaw immense trouble, while the masses were inspired, rather than dismayed, by the pending conflict. During the two years of 1859-60, Texas was visited by another drought of intolerable intensity. The air was like the heat of a burning furnace. Verdure failed from the fields, and the cotton and corn became as tinder. Birds and beasts died in great numbers. Planters and herdsmen were forced, in many instances, to drive their flocks to distant regions in search of water, and in many places the earth was riven as by an earthquake. The drought and the excitement of the period had a most telling effect on the operations of the missionary on the field, and only \$2,148 was collected for all purposes during the entire year.

It was in the midst of gloom that the Convention held its annual session, in 1860. It was held at Independence, and organized by electing Hosea Garrett, president; J. W. D. Creath, W. H. Bayless and R. H. Taliaferro, vice-presidents; O. H. P. Garrett, recording secretary, and D. R. Wallace, corresponding secretary. While there were evident indications of demoralization in the general work, there was prosperity at Baylor University, the enrollment of which, during the year, was 375 pupils, in all classes and departments. During the year the law department had suffered a serious interruption by the resignation of the faculty of that school, but others had been found to take their places, and the work went on as before.

It was about this time that Rev. James Huckins, pastor of the church at Galveston, retired from that pastorate, and accepted the charge of the Wentworth Street Church of Charleston, South Carolina. So extensive had been the labors of this godly spirit in Galveston, sharing in all that was promotive of good in the city, that on his retirement

he was presented with a handsome silver service. This was not confined to the church, for the entire community joined in the tribute. About this time also, Rev. F. M. Law removed from Alabama to Texas. He located first in Washington county, and became the joint pastor of the churches at Brenham and Providence. His name will be so conspicuous in the future annals here recorded, that it is not necessary now to comment on his immense worth to the state of his adoption.

Among the most worthy laymen of this period was Honorable Albert Gallatin Haynes, who deserves more than ordinary mention. He was a princely spirit, a man of great heart, of earnest practical piety, of devotion to his denomination, and one of the best friends the preacher could have. His home was an abode of hospitality, his interest in his fellows as broad as the world, and his purse was responsive to all appeals for aid. He was a tower of strength in the town of Independence, and a most worthy ally of the president of Baylor University. Mr. Haynes was unstinted in the measure of his service to his denomination, and his sage judgment was brought into frequent requisition in the councils of his church, and in those of the Convention. He was a nobleman by nature, and men instinctively honored him. A benefactor of the noblest type, he found pleasure in doing good wherever an opportunity was afforded.

It was an event in the history of the denomination when the Waco Association was organized, in 1860. Perhaps no similar body, in Texas, has exerted more influence on the denomination. In the history of the body is involved much that has entered into that of the Baptists of the state, since its organization. On its territory grew up and flourished the greatest of Texas schools, which at this time was known as the Waco Classical School. Attention has been called to the school, which at first bore a different name, and the one which it now bore was destined to develop into the Baylor University, which now is.

The Baptists of the eastern border came at last to realize that for which they had labored and longed for years together—a denominational school. This was settled when the convention in that quarter met in June, 1860. Five

places appeared as contestants for the location of the school, and it was finally decided to locate it at Tyler, to be called the East Texas Baptist Male College, and placed under the charge of the joint principalship of Revs. W. B. Featherston and J. R. Clark.

This occurred just before the beginning of the Civil War.

CHAPTER XII.

THE STORM OF WAR.

We come now to the gloomiest and bloodiest period of our history. For decades, the elements had been gathering for the terrific storm which broke over the nation in 1861. Repeated efforts had been made on the floor of Congress, in certain representatives of the press, and in divers pulpits throughout the country, to avert a calamity so disastrous, but nothing short of war would satisfy the roused American spirit. It was a question of the survival of the most resourceful, for it must be a war that would be fought to the exhaustion of one or the other section. The vaunted boast was made on all hands, by those least informed, that the South would so quickly overwhelm the North, it would be pastime, but the sedater well knew that it would be American against American, and the successful issue of two foreign wars had proved that the American would fight, whether he came from South Carolina or Massachusetts. Back of all other questions which precipitated the long war of blood was the institution of American slavery.

The history of negro slavery in the American states, in many respects, is a peculiar one. From an original question of commerce in human souls, it became one of conscience in human liberty. In New England, the original storm center of American abolitionism, the institution of African slavery flourished, until the black slave, imported from Africa direct, became profitless on the arid clay hills of the province of Puritanism. As the newer section of the Southern states was developed, and as its cotton lands began to yield the valuable staple beneath the warm skies of the South, the negro slaves were sold southward. The cotton plantations of the South were the seemingly natural resorts of the negro. By degrees, there grew up a senti-

ment in New England in opposition to slavery, which sentiment gathered force with the years, till it swelled into the proportions of a general tempest. From the outset, it wore a hostile front, and sought vent through the press, the pulpit, and the platform. Romance, ethics, oratory, poetry and the Bible were laid under tribute in the assaults which were made on African slavery.

For years, the halls of Congress were the battle-ground on which were fought to the finish, in gladiatorial debate, all the questions which gathered around that of African slavery, as it prevailed in the states of the South. The giant intellects of the North and South were mutually aggressive, both defensively and offensively, in the discussion of this overshadowing question. Various efforts at compromise were made, at divers times, by the calmer elements on both sides, but in the end, all temporizing was but the damming of the mountain torrent. When it did burst the bounds, it came like an overflowing flood, and sentiment was translated into blood. Naturally sectional, the terms North and South actually became opprobrious epithets in the two hostile divisions of a common country. That slavery was indefensible, from any possible point of view, however shrewd and plausible the arguments urged in maintenance of the institution, few, if any, will now deny. From the earliest days of Southern history, there had not been wanting those in the states of the South who favored one form or another of manumission of the slave. Up to the period when the thunder of Sumter's guns awoke the nation to the realization that a war had actually begun along our borders, there were many throughout the South who had misgivings of the rightness of the cause. On the other hand, it is a matter of history, that some who became very conspicuous in the struggle between the states on the side of the North, were themselves the owners of slaves when the war broke out. Among such may be named the idol of the Northern army, Ulysses S. Grant. This is not said with attempted disparagement, nor to that of any in the same class, but only to show how complicated the situation was. It was further complicated in that there were ardent sympathizers, alike in the North for the South, and in the

South for the North. Then, too, there were those who while devoted to their respective sections, were diametrically opposed to the method of withdrawing from the Union in order to give emphasis to their sentiments. Among these were some of the choicest spirits and manliest leaders in the South. In this last view General Houston shared, and for the advocacy of which he incurred great unpopularity among the people who once idolized him as a leader and a deliverer. The estimate of human greatness is subject to the fickleness of human sentiment. The people who one day raise the hosanna of coronation, may on the morrow lift the cry of crucifixion.

The sentiment of secession rose to the pitch of a passion in the South, which was equaled alone by the wild clamor of abolitionism in the North. While sober minds and sage hearts viewed with ominous forebodings the impending conflict, it was seen to be inevitable. Nothing save war could quell the public clamor—nothing short of war could save the country. The union of the states must be cemented into closer compactness by the best blood of the nation. All things of earthly value, and of heavenly, too, as to that, must be purchased by sacrifice. It is an immutable law of the universe.

Conditions in the South were such in the opening months of the memorable year of 1861, that despite one's views, he must ally himself with his neighbors, or become a pronounced traitor to his section. This admitted of application to many both North and South. Strong convictions of policy, however ardent, must yield to the pressure of sectional demand. This brought more than embarrassment; it was positively humiliatingly perplexing. In this condition, some of our best men found themselves at the threshold of the long and bloody struggle.

The initial notes of war were heard throughout this broad land of states. Hostile demonstrations converted the South into a vast drill camp. Every town and city had one or more bodies of volunteer troops, making ready for the fray. Texas joined in the procession of states that were passing out of the Union. In the notable secession convention which assembled in Austin, January 28, 1861,



REV. J. B. TIDWELL, PRESIDENT DECATUR COLLEGE.

(Born Blount Co., Ala., Oct. 8, 1870; educated Walnut Grove Academy; is A. B. of Howard College, M. A. of Decatur College, and has done much correspondence work in Chicago University; during his work as teacher, has been pastor of churches near Decatur and held meetings during the summers, in which 1,000 have been saved and 700 baptized; has had charge of finances of Decatur College seven years and was elected to the presidency to succeed Rev. J. L. Ward in May, 1907; was married Apr. 24, 1887, to Miss Kausis I. Reid; was converted at 20.)

the ordinance of secession was passed by a vote of one hundred and sixty-seven against seven. Submitted to the people it was overwhelmingly ratified on February 23. All state officers were required to take the oath of allegiance to the new Confederate Government, just set up, and failure to do so, meant ejection. Though an intense Southerner, Governor Houston was by principle a Union man, and declined to yield to the demand, insisting within his rights, as he claimed, that neither the convention nor the legislature had a right to deprive him of an office to which he had been elected by the people. The sentiment against him was not a little enhanced by the fact that he had won, in his election, on an independent ticket, and he was originally opposed by many who were now in position to make a demand which would involve the surrender of his original platform of principles. He was inexorable in his resolve to hold steadfastly to his principles, and the legislature was just as firm in its demand. In cool disregard of his protest, Lieutenant-governor Clarke was sworn in as the governor of Texas, and Houston was ignored by the legislature.

Texas was now fully committed to the struggle. Demonstrations broke out in every direction. The people were intoxicated by excitement. Commissioners were appointed to demand, in the name of the Confederacy, the surrender of all the arms and ammunition in the forts within her borders, which were garrisoned by Federal troops. Every place surrendered without resistance. Many officers were duly paroled, while others, together with some of the troops, joined the fortunes of the new Confederacy. Now began a protracted war, which was destined to continue for four long years.

Conditions rapidly changed. The flower of Texas manhood enlisted in the cause, and swelled the armies on the distant field. In thousands of instances, women assumed control of business affairs on the plantations and elsewhere, while husbands and sons went to the front. Like other ports, Galveston was blockaded, and it was not long before Texas was an isolated province. It is not proper that the narrative of the struggle be continued, only as it touches the work of the denomination in the narrative of events.

Like all other interests, religious enterprises were brought to a practical standstill. Baptist affairs in Texas, in 1861, had reached a gloomy stage. The most that could be hoped for by the Baptists was to hold intact the denomination, and preserve the organization of their forces till the struggle should end. It was a period of dark portents, and everything was swallowed up in the one idea of war. The population of the state was rapidly depleted of men, and, by degrees, even of boys above sixteen years of age. In some instances, lads not exceeding thirteen and fourteen years of age went to the front. In consequence, the schools of the state were practically closed, excepting those for the education of girls and small children. The faculty of Baylor University resigned in a body, and under the lead of Doctor Burleson went to Waco University, the school previously alluded to, which had now grown into much larger proportions. Several causes conspired to bring about this action on the part of the faculty, some of which have already been alluded to. The pressure of the times forced the suspension of the publication of *The Texas Baptist*, and missionary work was practically at an end.

The Baptist State Convention met, in 1861, at Huntsville, but the meeting was devoid of interest. It was more in the interest of the preservation of the organized forces than for work. H. L. Graves became president, J. W. D. Creath, S. G. O'Bryan and M. Ross, vice presidents; O. H. P. Garrett, recording secretary, and H. Clarke, corresponding secretary. The convention shared in the patriotism of the times, and in the provision for services, special arrangements were made for "prayer to be made to the God of battles for our beloved Confederacy." But little had been done during the past year. Pledges were taken to the amount of \$1,004 for mission purposes, to be paid when the crops were sold, or at the next session of the Convention. G. W. Baines was requested to take the chair of the presidency of Baylor University, for the period of a year, or till a president could be chosen. A man of many parts, Baines was laid under tribute in different emergencies of the denomination, and never failed to respond with signal ability. He was furnished with a faculty, and the work went on at Baylor as

though nothing had occurred. It was a novel situation to the Baptists of Texas when they could not be zealously engaged in missionary work. For fourteen years the Convention had been the most aggressive and progressive agency in the state, and had wrought wonders in overcoming the most obstinate difficulties and in transforming the face of a new society in a new state. They were the first to open the doors of an educational institution in Texas, which institution, in spite of its struggles, had commanded conspicuous influence from the outset.

During the years of the past, Baptists had been largely instrumental in converting Texas from primitive conditions to those of the most advanced civilization. They had not accomplished all that had been done, for the Methodists had been equally active and aggressive, but it certainly seems that the Baptists could not have done more. To be suddenly checked in so determined a course of progress, placed them in an anomalous situation. They must now stand still in patient reliance on the same promises on which they had stayed themselves during the years of energy and struggle. There was an heroic hope that they might be able to resume the publication of the paper within a short while, but it was really more a wish than a substantial hope.

The Huntsville Convention was typical of others held during the war. Nothing practically was done save the determination to preserve and hold together till a change should come. Fortunately for all the people, the crops were generally good, and just as fortunately the obedience, fidelity and respectful demeanor of the slaves remained unbroken during all these years of peril and disaster. Cut off from general operations, and instinctively missionary, the Baptists of the state now turned for the exercise of their missionary spirit to the slaves on the plantations. Pastors and voluntary evangelists spent much of their time, during the sacred day, in the quarters, preaching to the blacks. This was only a continuation of the work which had been carried on among them for many years.

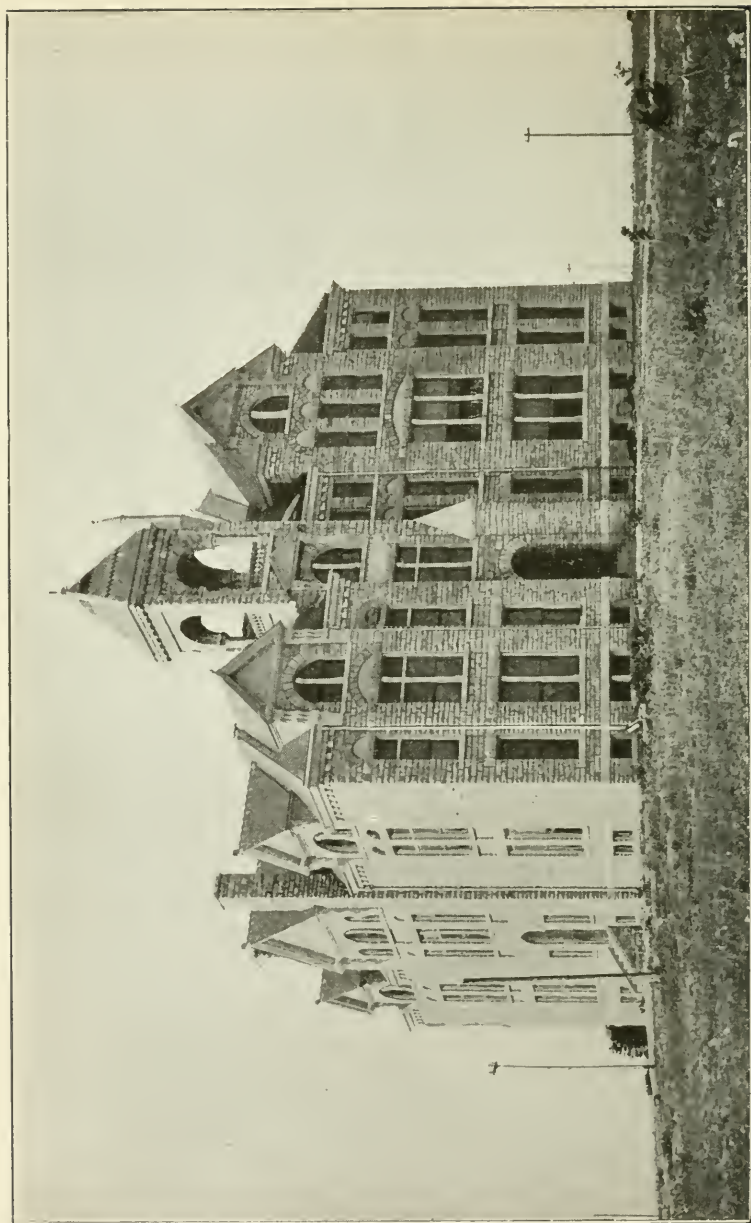
It is fitting here to say that a more remarkable condition never before existed in any country. Ignorant as the blacks

of the South were, they were not altogether unaware of the nature of the great war which was being waged. The havoc which these people might have wrought in a single night throughout the South, is awful even in imagination. But few white men were left in the homes of the South, and such as were, were usually feeble and aged. These aged ones, together with millions of helpless women and children, might easily have become victims to the wildest lust; and fire and sword, rapine, plunder and massacre might have made the South a vast holocaust in any single night. With such a possible contingency, the armies of the Confederacy would have melted like frost before the sun, and the consequent results would have been such as the world had never witnessed. There were reasons which perhaps put this beyond the pale of possibility. As a rule, the slave was devoted to his master and his family. That there were instances many of fearful cruelty practiced by a class of masters on their slaves, cannot be denied; and that the tendency of servitude was toward cruelty and barbarity is just as undeniable; but there is another fact which is equally true, that there were thousands of slave owners whose treatment was humane and kind throughout, and who would not suffer the imposition of harshness on their slaves. Cruelty to the slave was not the rule in the South, as the abolitionist would have every one to believe. After granting, and even admitting, the horrible cruelty which was practiced by some, there were yet thousands of slave owners who were exceedingly careful about the welfare of their slaves. Almost without exception, domestic servants in Southern homes were a highly favored class. The duties of thousands of them were nominal; they were well fed, comfortably, if not genteelly clad, and in many instances, received untold benefits in mental training by reason of contact in the homes of the South with the young gentlemen and ladies of the families. Master and slave worshiped in the same church, listened to the same preacher, and received equal advantages in all the features of divine worship. By contact with the most cultured of the whites, the favored slaves by the ten thousand absorbed a knowledge

of the conventionalities of culture and the amenities of society. Thousands were incidentally taught the rudiments of learning, and other thousands were trained to be speakers and orators. In sickness, the slave had the attention and service of the best medical skill, and in death his burial was decent and solemn. It is no defense of the institution of slavery, which is bad enough at best, to say that the pall of serfdom in the South was shot through by many rays of sunshine. Necessarily, there were bonds of union between the slave in the quarters and the family "in de big house." On no other basis can the devotion of the slave to his master be accounted for.

When the shock of war came, and the master and his sons were summoned to the tented field, the black slave was impelled more by a desire to protect the defenseless home, than to destroy it. What might have been the result, if incendiary agents had sought to incite the slaves to an uprising, is a matter entirely of conjecture. Under the most favorable circumstances possible for such a venture, it would seem that it would have been well nigh impossible to procure such concert of action as to make probable the execution of such a fell purpose. The slave knew but little else than subordination to authority, and revolution would have been so antipodal to his accustomed servitude and docility, and, it may be said also, to his nature, that the difficulty of procuring unity of action would have been well nigh impossible. During the dark days of the war, it was not unusual to hear, in the rude and simple worship of the slave, in his quarters at night, prayers raised to the Most High in behalf of the absent master and his boys.

It is not going too far to say that the Southern people owe a debt of gratitude to the black race, for its loyalty and devotion, during a period when its white families were protected, and when its armies were fed by the slaves on the plantations of the South. Whatever else may be said, the negro slave was certainly faithful to the cause of the whites during the long and bitter struggle, which could not have been prosecuted without him. This fact was recognized by the Christian instinct of the devoted pastors and missionaries, who gave so much of their time and attention to the



DECATUR COLLEGE, DECATUR, TEXAS.

spiritual welfare of the blacks during the years of the struggle.

Henceforth in the continuation of this narrative, attention must be divided between the events occurring in connection with the two institutions of learning, the one at Independence, and the other at Waco. President Burleson saw in the growing town of Waco, and in its aspiring institution, great prospects of usefulness which he felt sure would henceforth be denied the school at Independence. While he went there under such conditions, this did not sever the loyalty of the denomination from the school at Independence. That a change in the location of their chief seat of learning would have to come sooner or later, was recognized by many of the thinking ones, and that it would have come soon but for the interposition of war, they recognized.

The year 1862 brought but little change to the general depression of the country. With the waxing of the conflict, and the vacancy of chairs in thousands of Southern homes, rose a corresponding determination to press the struggle to the bitter end. When the fifteenth annual session of the State Convention was held in Waco, in 1862, the body was harassed by debt incurred in seeking to prosecute a limited work in missions. The pledges made at the last session were not paid, and some of the missionaries had to go unpaid for an entire year. This brought not only embarrassment, but demoralization. The eyes and hearts of people were fixed on a different struggle. The schools, both at Waco and at Independence, were kept going, after a fashion, but necessarily both were hobbling. With this meeting of the Convention, missionary work on the field was practically suspended, and the precarious condition induced by the war, was becoming normal. The ebb and flow of the conflict was just such as to excite confidence, and to generate a more stubborn resistance. The success of General Magruder, at Galveston, stiffened confidence, in which all classes alike shared.

As the war progressed into 1863, the hardships of the people increased. The depreciated currency of the Southern Confederacy, while it was abundant, was of such indif-

ferent value that it could not procure even the necessaries of life. It sounds ridiculously enough when a barrel of flour was quoted on the market at \$250, and an ordinary horse was valued at \$2,000, a gallon of liquor estimated to be worth \$150, and a turkey gobbler would bring \$175. Medicine could scarcely be had at any price, and foreign coffee was unknown. All sorts of decoctions were resorted to for table beverages, and for medical purposes. For the table, vile decoctions evoked from parched corn, wheat and rye, and leaves and herbs gathered from the woods and fields; and as for medicines, roots and herbs were relied on, and botany held the sway in the medical world. The serious straits to which the people were reduced recalled to the old settlers the trying pioneer days on the plains. For clothing, people relied on the cotton and woolen goods of their own manufacture, and for hats, on the spikes of the young palmetto of the swamp, which was stripped into strands, dried, plaited and sewed into the shape of hats. Ingenuity was taxed to devise substitutes for commercial commodities. But the seasons were generally favorable, and the earth yielded her increase. Cattle and swine were abundant, and on domestic commodities the people had to rely to maintain life. Shoes and boots were made from home-tanned leather, and manufactured from pegs made from the tough wild elm. With cheerfulness the people acquiesced in the existing conditions, and with the flash of hope in every eye, they looked to the ultimate success of the Southern cause. The press ingeniously, if not scrupulously, stimulated such hope, by giving a favorable color to defeat on the field, and when a successful issue at arms would come, the same press buoyed the popular spirit by extravagant representations.

On July 26, 1863, General Sam Houston died at his home at Huntsville. During the time between his enforced retirement from the gubernatorial chair, two years before, and the present, he was not re-established in the affections of the people of the state, yet to him more than to any other were the people indebted for that which made them first an independent Republic, and later, the largest of the sovereign states. It was necessary for the acerbities of war to

give place to the gentler sentiments of peace before Houston could be restored to the position won by his undoubted merit. That time came later, and his ability, alike in the cabinet and on the field, won for him the distinction of "The Napoleon of the West." Nothing can mar the bright chapter due him in the annals of American history, as a warrior, a statesman and a Christian gentleman. It is not surprising that one of his biographers, and himself a Northern man,* alludes to him as "among the greatest of the post-Revolutionary statesmen of the Republic."

The strenuosity of the times did not prevent repeated efforts being made to renew missionary work by the Baptists of the state. Only two missionaries were in the field during the year 1863. Each local church was seeking to hold its own, and the general meetings were held, not for the purpose of devising new plans and making fresh endeavors, as in all the years of the past, but simply to hold things together. The retirement of Doctor G. W. Baines from the presidency of Baylor University, which position he assumed only temporarily, led to the election of Rev. William Carey Crane, D. D., as the president of the school. He came from Mount Lebanon, Louisiana, where he was the president of the Baptist college of that state. Doctor Crane brought to his new position a record of scholarship and of pulpit ability. A Virginian by birth, he was educated at Columbian University, Washington, D. C., and at Madison University. He taught in the Virginia Baptist Seminary, now Richmond College, and later at Talbotton, Georgia. Later still, he was connected in the double capacity of agent and professor in Union University, Murfreesboro, Tennessee, and served as associate editor with Doctor R. B. C. Howell, in the conduct of *The Baptist*, at Nashville, Tennessee. He afterwards removed to Mississippi, and was pastor at Columbus, Vicksburg, and Yazoo City, and taught and preached at Hernando. Subsequent to this, he was the president of a school at Center Hill, Mississippi, whence he removed to Mount Lebanon, Louisiana. No time could have been more inauspicious than was that

*C. Edwards Lester: "Life and Achievements of Sam Houston."

when he became the president of Baylor. It was when the belief was prevalent that the college was virtually dead. Yet he met the condition with calmness. He was called to the First Church of Houston, but declined, and accepted the presidency of Baylor. He labored with zeal, and hoped



REV. DAVID O. HAASE, AUBREY, TEXAS.

(Born at Smithland, Livingston Co., Kentucky, July 7, 1848; his parents died while he was a child; he worked his way through the "subscription schools," and then through college, by teaching during the common school term; he attended the Law University of Ind., after which he was admitted to the bar by the Supreme Court of Ill.; he located at Denison, Texas, in 1883, where he was elected three times as city attorney, and served one term as judge of the criminal court; he was ordained to the ministry by the First Baptist Church, of Denison, in July, 1896, since which time he has given his whole time to the work of his Master; he is a man of singular purity of life and character, and is wholly consecrated to his Master's work—faithful to every trust, he is a model Christian and a courtly gentleman.)

against hope. To the labors of president, he added those of pastor, preaching for the church at Independence and for pastorless churches in the country. The school was an incessant drain and strain on him. His aged father dying, in 1866, Doctor Crane was left a small patrimony of seven thousand dollars, all of which he sacrificed in trying to

prop a declining institution. He was a writer of ability, and contributed to many of our denominational journals. In the stress of the times, he sought to establish a Baptist organ in Texas, but the odds were against him.

The sixteenth annual session of the Baptist State Convention was held at Independence in October, 1863. The organization resulted in the election of H. L. Graves, president; J. W. D. Creath, S. G. O'Bryan and Horace Clarke, vice-presidents; B. S. Fitzgerald, recording secretary, and W. A. Montgomery, corresponding secretary. But little had been done within the range of denominational activity during the year, and small were the opportunities offered. Every interest was in the throes of a struggle for self-maintenance. About the only interest that claimed the attention of the denomination was Baylor University, and as has been shown, that was in a declining condition. However, it was holding its own under dire conditions, and had in both the departments of the school an attendance of just two hundred. Special effort was to be made to provide the means for the education at Baylor University of such young men as desired to enter the ministry. During the session of the Convention, it was resolved to raise \$10,000 to be devoted to sending missionaries to the army, and to destitute regions of the state.

The fact was disclosed that there was an alarming scarcity of books and periodicals west of the Mississippi river, and only one religious journal published, which journal was liable to suspend at any time. At a subsequent meeting of the Board of Directors, it was resolved to raise a fund to educate the young men at Baylor who had been disabled in war, as well as the sons and daughters of deceased soldiers.

Waco University, over which Doctor Burleson presided, held its own during these troublous years of war, and was one of the few schools of the South to do so. Thus it was that the effort was made to keep intact every possible interest, and to the highest standard possible. But the discordant conditions were against every enterprise, however herculean the effort. It finally came to pass, that the most

that was undertaken was to preserve worship in the local churches.

More and more the war had come to absorb every possible interest. The possession of the Mississippi river by the Federals, severed Texas from the other states of the South, and the people of the state were reduced to the necessity of relying absolutely on their own resources. Meanwhile the war was reaching an inevitable end. The Confederacy was severed into triple divisions, the army was poorly clad and fed, thousands of the young men of the South were in untimely graves, the armies, reduced in numbers, if not in spirit, were unable to cope with a foe formidable in numbers and resources, only old men and children had been left to the homes of the South, and the conditions were fast becoming desperate.

The close of the war came with its gloom and long catalogue of disasters. The crucial extremity had been reached. Every interest in the South was prostrated. Commerce had languished to its lowest point, and even the cultivation of the land was done at the greatest disadvantage. Still, hope remained. The press stimulated the people by every possible appeal to patriotism, by keeping from view the real condition of affairs. With an army in tatters, and with the implements of war scant, there was still a belief on the part of the bulk of the population of the South that the Southern armies were invincible. The sole question had come to be, How can the people survive and maintain the armies at the front? Instead of being daunted or discouraged by disaster, these reverses served only to whet into keenness the determination of the people. Yet the battered ranks of the armies were being more and more thinned, under the repeated blows of war, with no possibility of replenishment. Scarcely was one to be found in the homes of the South between the ages of sixteen and sixty, unless he had been disabled by the casualties of war.

The year 1864 passed with its gloom and grim disasters. The closing year of the struggle was ushered in, and when the warmth of springtime came in 1865, the climax of disaster to Southern arms was reached by the surrender at Appomattox.

CHAPTER XIII.

DESTRUCTION AND RECONSTRUCTION.

The close of the war found the Baptist affairs of Texas in a demoralized condition. Many of their organizations had become practically extinct, and the methods which were in such successful vogue four years before no longer existed. The organization of the forces had gone to pieces under the demoralization of the war, and the wrecks strewn in all directions seemed to mock any effort to rehabilitate. There were left, however, the two schools at Waco and at Independence, both of which had weathered the storm, after a fashion, by keeping their doors open to students. But the changed affairs upset all calculations, and it seemed mocked all hope. It was manifest that a change in all matters of management and in all policies was inevitable.

The new order ushered in by the close of hostilities, staggered even the bravest and wisest. The sudden emancipation of the slaves had removed the underpropping of the commerce of the South. Had it been expected, the people might have been prepared, and would have provided against the suddenness of the crisis, but it was not contemplated up to the hour of the receipt of the news of the capitulation of the armies. The people had never dreamed of anything but Southern independence, and hooted at the idea of failure of Southern arms. But now, that all was over, and the labor of the slave was no longer to be relied on, the whole system of the South's commerce came down with a crash. The freedom of the slave came with the suddenness of the earthquake, and this on the heels of a most disastrous war, which would itself have largely unsettled conditions, even though the slave had been retained. A situation no less acute than this confronted the people of the South in April, 1865. The soldier returning to his home found his young

crop pitched, but with none to cultivate it. The armies of the conqueror had swept over large portions of the country and had left them destitute of the means of life. Under such conditions young men and women, bred in luxury and unused to labor, had in many instances to assume the



REV. J. H. CLOUSE, STRATFORD, TEXAS.

(Born in Green Co., Tenn., April 1, 1869; was married to Miss Dora Dalton in Madison Co., N. C., March 22, 1888; joined the Clear Branch Church in Unicoi Co., Tenn., in 1890, where soon afterwards was ordained a deacon; came to Howe, Grayson Co., Texas, Feb. 1, 1891; removed to Waco, Dec. 1, 1893, where he studied in Baylor University 5 years. While in Waco he was licensed to preach by the Second Baptist Church, April 14, 1895; Dec. 1, 1898, was called to the care of the Second Church, Longview, Texas, where he was ordained Dec. 18, 1898. Aside from work as Missionary of the Baptist General Convention of Texas, he has served the following churches: Second Church, Longview, First Churches at Wills Point, Graham, Jacksboro; now pastor of the First Church, Stratford; in connection with regular pastorates, has preached to a number of smaller churches.)

functions of tillers of the soil, or those of domestic servants in the home. The country was generally stripped of horses and mules of value, which added increased embarrassment to the one absorbing question of the time, How can life be maintained? In this thought all people shared, to the exclusion of everything else. If possible the conditions of

Texas were worse than in the earliest years of pioneer life, when the future wore a flush of hope. Then the outlook was inspiring. The inspiration of the hope of success came with each plodding step. Each recurring year brought its quota of stimulation to greater achievement. Difficulties there were, but they were such as would yield to the stern efforts of determination. But now the results of almost three decades of unspeakable labor and sacrifice were seemingly swept away. The effort to revive a suspended interest is greater than that of its original creation. Discouragement now brooded over the land. There were the churches, but they were poverty-stricken; the general bodies remained in name, but they were without means of operation, and the plans and methods of a generation of hard and wise service had crumbled, and not a ray of hope lighted the future. Yet, after all, God remained. His promises were yea and amen forever. His people had been in straits before, and He had never left nor forsaken them. There are no difficulties with Him. To Him hearts turned by the thousand in a time of perplexing darkness. When the convention met at Anderson in 1865 it was a period of gloom. Some were present who had seen other dark days, and they were not without hope. The usual formality of organization was gone through by the election of H. L. Graves, president; W. C. Crane, J. W. D. Creath and J. H. Stribling, vice presidents; G. W. Graves, recording secretary, and H. Clarke, corresponding secretary. The annual report of the corresponding secretary is so full of interest, and so completely sets forth the conditions of the time, that it is given here in full:

“Dear Brethren: The constitution of the convention has made it the duty of the corresponding secretary to present at each convention a general review of the operations of the Board of Directors during the conventional year. Never has this duty been performed under circumstances like those which now surround us. The year commenced under the pressure of a war unsurpassed in its magnitude, and involving in its issue the independence of our people, their wealth and, in a great measure, their dignity and their happiness. The anxiety of the public mind while

these issues were pending; its agitation when the probability of an adverse decision grew into a terrible certainty and the doubt and distress necessarily accompanying the overturning of the foundation of our social system have paralyzed to a great degree all our benevolent enterprises and suspended midway our best matured schemes for the promotion of objects for which this convention was organized. The Christian, however, cannot be bereft of the conviction that no plan or purpose of Almighty God can be defeated—that in the midst of the turmoil, agitation and strife incident to human affairs, the mind of God is serene, the virtue of the atonement is unimpaired, human instrumentality preserves its place in the divine economy, and the will of God, concerning the redemption and salvation of man, is being accomplished. He works with us for our happiness and good and without us for his own glory. But with us or without us the will of God is done. Let us continue then, although the clouds may lower and the storms of temporal adversity assail us, to seek a place as humble co-workers with Him in the spread of divine truth, and in the intellectual and spiritual growth of the human race.

“At the commencement of the conventional year the attention of the board was directed most earnestly to the spiritual wants of our brave defenders in the army, and the paramount necessities of this caused the domestic field to be, for the most part, neglected. Great caution was exercised in the selection of men for this work, and none but tried men, such as had shown themselves workmen approved of God, were sent. Elders William T. Wright, J. S. Allen, J. W. D. Creath, J. G. Thomas and besides many volunteer laborers, acting under the solicitations of the board, labored in this field and, so far as reports have been rendered, with gratifying results. Upon the disbanding of the army these brethren returned to their homes, and since then no missionary labor has been performed under the auspices of the board. There are funds in the treasury to settle in full with all the appointees of the board, and a small surplus for the operations of the ensuing year. It is gratifying to add that the convention comes out of the trials of the last four years entirely free from debt, and can enter upon the

duties before her unfettered by that greatest of all evils—financial embarrassment.

“The subject of a denominational organ has a large share of the attention of the board, and but for the extraordinary events of the past year would have been presented to this convention accompanied with some evidences of successful effort. A printer of great experience was found who, with a list of five hundred subscribers, would assume all the expenses and risks of publication. Editors were appointed by the board, who were to render their services gratuitously. A prospectus was issued and a specimen number, and the brethren invited to the support of *The Christian Herald*. But just at this point the crisis in our national affairs was reached and the enterprise abandoned as for a time hopeless.

“But the necessity of a paper grows more pressing every day. It is impossible to gather and wield the strength of the denomination without it. Brethren become strangers to each other; Christian sympathy and affection are diminished; our benevolent enterprises languish and fail for the want of a united support; we are exposed to assault without any available means of defense, and misrepresentation without the power to correct. We cannot publish to the denomination an item of general intelligence without asking it as a favor of a secular paper, or paying for it with money that ought to go to the support of our own interests. There is scarcely a head of a family in our denomination but can take a weekly religious newspaper and pay for it in advance—he then has, besides his own intellectual and religious improvement and that of his family, the pleasure of creating and placing in the hands of the church an instrument of unmeasured good. Should a Baptist paper be offered you during the present year professedly devoted to the interests of the Baptist denomination in Texas we would urge you to hasten to its support; give it an honest trial, and if it does not fairly meet the wants of the denomination drop it and wait for one that does; for such an one will surely be established if the brethren demand it and will sustain it.

“At the recent meeting of the Union Association the

preliminary steps were taken for the assembling of a Sunday-school convention at Independence upon the Saturday before the fifth Sabbath in October. To this convention Sunday-schools, churches, sister associations and this convention were invited to send delegates. When assembled and organized it will be an independent body of Baptist brethren created for the support of encouraging, promoting and fostering Sabbath schools for the religious training of the young. It is hoped that the request of Union Association will receive the consideration which the importance of the object in view demands.

“Domestic missions are the cornerstone of the convention. The contribution of the brethren are for the most part directed to this object, and the Board of Directors is employed during the recess of the convention in selecting and sending forth suitable men to carry the gospel into destitute parts of the state. What will be the extent of these operations during the present conventional year is an inquiry of great interest. The board in making appointments does not go beyond the means in the treasury, and the present condition of the country does not warrant us in looking for large contributions as a basis for missionary appointments. Whatever amount is placed at the disposal of the board will no doubt be so disbursed as to accomplish the greatest good. But few have an adequate idea of the extent of territory covered by this convention. It would take one hundred missionaries to supply the destitute places with preaching once a month and annual contributions of fifty or sixty thousand dollars. The contributions for several years before the war were not sufficient to send out more than four or five missionaries. Of course, almost the entire field is left unoccupied. It is not surprising that many churches and associations, not being aware of the magnitude of the work and the limited means of the convention, should think themselves neglected and become indifferent to the convention and its interests. A statement of facts which could easily be made through a denominational paper would go far towards restoring the confidence that ought to prevail between all the associations and churches and the convention.

"It has been a matter of serious doubt in the minds of some whether the present plan of operations is exactly adapted to the existing facts. The extent of territory is such that the board, located at a given point, must depend almost entirely on evidence, and that given frequently by incompetent parties, in determining upon destitute fields and upon those of the greatest importance. That mistakes should sometimes be made is, under such circumstances, unavoidable. Some think that the work should be left altogether to the association, and for this strong reasons exist. Others believe that while all contributions for domestic missions should be sent to the convention, the associations should be requested to designate the field within their respective bounds most proper to be occupied, and also the missionary or missionaries they would prefer should be appointed. This would unquestionably secure the best appointments in the most destitute places, and would perhaps go far in bringing all the associations into harmonious co-operation with the convention. Under any circumstances all individual Baptists, all the churches, all the associations and the convention should regard each other as working together in a common cause, as bound by a common bond, and as actuated by none but the highest and holiest motives—as working for the glory of God and the good of man.

"The time has fully arrived when the Baptists should be a united body; when all differences should be repressed, so far as they affect the strength of usefulness of the denomination, and, when all, seeing eye to eye, standing shoulder to shoulder with hearts filled with the all-pervading love of God, sympathizing with each other's trials, bearing each other's burdens, and fired with a holy zeal for God and for His truth, shall dwell together in unity, be bound with mutual sympathy and affection, and together look for that glorious crown of rejoicing which the blessed Redeemer has prepared for those who labor faithfully and wait patiently for his appearing."

This faithful picture of the situation brings fully before us the stressful condition of the Baptists of Texas during the closing months of 1865. But God was directing agencies through which light was to break in the prevailing



COL. W. L. WILLIAMS. DALLAS, TEXAS.

gloom. New accretions of strength were being prepared to relieve by a gradual process, a situation which was little short of the direful. One of these was in the person of a man who appeared on the scene at a time when he was most needed.

In the early days of 1865, the Domestic Mission Board of the Southern Convention sent J. B. Link to the Trans-Mississippi Department to aid in the direction of its mission work in the army west of the Mississippi. In Texas his work was scarcely begun when the war came to an end. Naturally endowed with gifts which fitted him for journalism, Mr. Link directed his attention toward Texas as a sphere for the exercise of his endowments. Aside from his natural aptitude for such work, he was equipped with other powers which, when combined with those of the editor, fitted him to become a leader. Providence had prepared a large sphere for him in Texas, and through a long period of years he occupied it with such distinction that he won the confidence and honor of his brethren, while he contributed most patiently to the resuscitation of the cause in Texas during the crucial years which followed the close of the war.

J. B. Link brought to his new sphere in the West an educated mind and a consecrated heart. Born in Virginia in 1828, he was converted at the early age of ten and entered the ministry when he was twenty-two years old. Graduating from Georgetown College, Kentucky, he pursued his theological studies to graduation in Rochester Theological Seminary. He served as pastor in Missouri and Kentucky, and while in Missouri was employed as financial agent of William Jewell College and raised \$20,000 for that institution. He served as chaplain during most of the time of the war between the states. In 1865, as we have seen, he was providentially led to Texas. To him the situation in Texas was not such as to inspire confidence. The Baptists had been without an organ for years, there were frictional differences in the denominational ranks, and these differences served little to relieve the general depression. Mr. Link would have abandoned the thought of undertaking a paper but for the timely advice of brethren whose judgment he

respected. Associating with himself Revs. R. H. Taliaferro and D. B. Morrill, Doctor Link began the publication of the *Texas Baptist Herald* in December, 1865. For more than twenty years J. B. Link was a prominent leader among Texas Baptists, fully sharing in the ordeals of a period that tested the hearts of men, and no name is mentioned with more honor in Texas than that of J. B. Link. His record will be embraced in the subsequent chapters of this record.

Crushed as the people were it was not a time for idle repining. The veterans of the Baptist cause had experienced dark days before, and were therefore not unprepared to meet the emergencies of the hour. The land-marks must be restored, the stakes reset and the languished cause again placed on its feet. Rehabilitation was the watchword of the hour. Men of God must relegate differences to the rear and subordinate themselves to the will of Providence in re-establishing the prostrate interests of a common cause. Such happily was the spirit which actuated them in a trying period and such was the sanction of the paper begun by J. B. Link in 1865. Conservative and conciliatory from the outset it won the confidence of the leaders and the people, and let in a beam of light on the prevailing gloom. Great things were not at first attempted, but practicable measures were adopted, which measures carried with them prophetic possibilities. The political situation was by no means assuring, but quite the contrary, was just such as to aggravate the most trying of situations. With that flexibility for which the Anglo-Saxon is noted, and with that spirit of endurance and hopefulness which rarely deserts him, the people calmly met the issue of the times and awaited the future.

While the political situation in the South grew gradually worse, there were such shifts and changes as to awaken among the Baptists of Texas a promise of better things. There was life in the old land yet, and God reigned. As rapidly as possible advantages were seized and pressed to still others. In February, 1866, the Law Department in Baylor University was revived with a corps of competent professors, at the head of which was placed R. T. Smith. The friction which had long existed between the depart-

ments of the two sexes at Baylor University, and which had been the occasion of much disturbance, was happily ended in September, 1866, when the two departments by act of the legislature were resolved into two separate and distinct institutions, the one for women and girls being called "Baylor Female College."

The allusion made in the annual report of the corresponding secretary, Rev. Horace Clarke, to the Sunday-school convention called by the Union Association to meet at Independence, is recalled by the fact that the convention was held at the time appointed and with the most wholesome results. It gave impetus to that branch of the work in the state which needed revival after the close of the terrible conflict between the states.

When the Baptist State Convention met at Independence in 1866 there were some signs of returning life. Many representatives were present as correspondents from other bodies, among whom were those from the Louisiana and the Domestic Mission Board of Marion, Alabama, the Sunday-school and Colportage Union and the East Texas Convention. Reports showed that there was a resumption of activity on the field in Texas with hopeful signs of returning spiritual prosperity. The officers of the State Convention in 1866 were: H. L. Graves, president; W. C. Crane, J. H. Stribling and P. B. Chandler, vice presidents; G. W. Graves, recording secretary, and B. S. Fitzgerald, corresponding secretary. The Bible Board, which had been created the year before, was enabled to report some progress in the work undertaken. Nor had the subject of general missions been neglected. Agents had been active in reviving interest in foreign and home missions, and Doctor William Howard, as the agent of the latter interest, had collected during the year \$4,000. This was the introduction of Doctor Howard to Texas Baptists. A typical Englishman, he had all the sterling qualities of a genuine representative of his people. Deliberate, solid, broad, a gentleman of pleasing address and of superior mental equipment, he was a valuable acquisition to the ranks of the Texas ministry. His gifts made him a popular preacher, while his warm heart and cordial spirit brought him into affectionate relations with the lead-

ing men of the ministry of the state of his adoption, as well as with those of the Southern Convention.

After a brief struggle to get afoot, the *Texas Baptist Herald* finally became a permanent fixture under J. B. Link, and was the chief agency in removing a number of local difficulties and in reuniting the scattered forces of Texas at a time when it was most needed. The paper met precisely the demands of the situation, and with the return of denominational prosperity the *Texas Baptist Herald* was in the lead. The finger of Providence had pointed J. B. Link to Texas for such a time as this.

The churches of Texas now began slowly to return with becoming loyalty to the promotion of the general work, the efficiency of which had been practically suspended during the period of the Civil War. This was a time of sore trial to the people of the entire South. Reconstruction was doing its deadly work, and its record is one of the darkest chapters in American history. Military domination was a fearful barrier to the resuscitation of Southern interests. Prostrated by the war, the condition under reconstruction imposed a burden twice as great on the people of the South, and hope and prediction were unable to pierce the darkness of the future. Endurance was put to the severest test, and nothing was left but to wait.

It does not belong to the province of this narrative to descend into the details of the political history of this period and furnish the horrible details and diabolical outworking of the system called reconstruction, but it certainly illustrates equally the dominant statecraft of the time, as well as the narrow, revengeful spirit of the successful section in a terribly unequal conflict. Be it said to the credit of Southern Baptists in this era of trial, that so far from being betrayed into hostility toward the unfortunate negro about whom now gathered all questions political, and who in his blindness and ignorance, while flushed with the sudden boon of freedom, was emboldened to unnatural lengths of impertinence, our people came to his rescue and sought to lead him aright. The conditions growing out of the mercenary use of the ex-slave by a horde of unscrupulous adventurers arrayed against the

negro the passions incident to such a time when he needed just the friendship which the Baptists gave. He was regarded with pity, and efforts in his behalf were unremitting. It was a time when the negro needed spiritual as well as political freedom. In the Baptist State Convention of Texas in 1866 when passions were fiercest, it was proposed to adopt such measures as would contribute to the welfare of the negro, and both by secular and sacred instruction, bring him into a proper appreciation of his new relations and seek to make of him a citizen and a Christian.

The new organization which had come into existence in 1865 through the agency of the Union Association, and which came to be known as the Texas Baptist Sabbath School and Colportage Union, had within a year entered on a useful career. The period was propitious, and the efforts employed in so commendable an undertaking were timely. In its organization the purposes of this new body were set forth in its constitution: "The objects of this Union shall be the promotion of the Sabbath school enterprise by providing the ways and means for the establishment of Sabbath schools throughout the state, where they do not exist, and in general take all necessary measures for the furtherance of this great religious interest. It shall also be the object of this Union to establish and carry out a system of colportage through which a sound religious literature suitable to all our religious wants may be provided for the people of Texas."

The prime movers in this enterprise included such men as R. E. B. Baylor, W. C. Crane, F. M. Law, Hosea Garrett, J. W. Terrell, S. S. Cross, M. V. Smith and J. H. Stribling. In 1867 the name of the body was changed to that of the Texas Baptist Sunday School and Colportage Convention. The operations of this body brought timely relief to many quarters of the state, and revealed a destitution which, had it not been supplied by its opportune intervention, might have resulted in serious social and moral disaster. In a number of counties the active corresponding secretary of the Sunday-school Convention, Rev. S. S. Cross, found no Sunday-schools and was able to organize



MRS. W. L. WILLIAMS, DALLAS, TEXAS.

(Was born near Greenfield, Mo., Feb. 5, 1844. Her father, Rev. Simpson L. Beckley, was a Baptist minister, and the home life of their large family was strictly religious. Her educational advantages were meager, although the best the frontier afforded. From the time that she was a mere child she eagerly availed herself of every opportunity to learn something. She read and absorbed every book and paper that was permitted to be brought into her father's home. At the age of 12 she joined the Baptist Church at Greenfield. The experiences and vicissitudes of the Civil War seemed only to strengthen and develop the fine traits of her

such. Many schools were begun which in after years proved to be prolific sources of religious sentiment, which made a significant contribution to the growing greatness of the denomination. No interest was more popular, and the generous response on the part of the public showed the recognition of the existing need.

To the disasters entailed by the war and imposed by reconstruction, was added in 1867 the scourge of yellow fever. While confined to the southern border of the state, its influence was depressing throughout Texas. For a period of months it ravished the coast country and its infectious touch spread far inland. It occasioned the delay of the meeting of the State Convention for that year, and the session was held at Gonzales in November. The attendance was thin, there being only thirty-nine messengers, but under the prevailing conditions this was thought to be an encouraging attendance. Up to this time the convention had not resumed the direction of its general evangelistic agencies, and whatever missionary work had been done was accomplished entirely by local associations under the sanction of the board. Even so early as this was there the recognition of the necessity of a Baptist history of the state, and resolutions looking to the preparation of such a work were adopted, but with no practical result. The officers of the Gonzales Convention were: H. L. Graves, president; W. C. Crane, H. F. Buckner and J. W. D. Creath, vice presidents; H. Clarke, recording secretary, and B. S. Fitzgerald, corresponding secretary. It was reported that both the schools at Independence had been forced to suspend because of the yellow fever, but that they had

character. She came to Texas and was married to W. L. Williams, Feb. 13, 1866. Rev. Richard B. Burleson officiating. She and her husband moved to Dallas in the winter of 1867, and they, with nine others, organized the First Baptist Church, July 30, 1868. From that day to the present, even with the care of rearing her large family, her heart has been in her church work. She took part in the organization of the various societies which have come into existence with the development of the church. She was elected President of the Baptist Women Mission Workers at their annual meeting at Belton in 1895. She was re-elected each succeeding year till 1906, when the health of her youngest son failed and she offered herself a voluntary exile from her church and home and friends to go to another climate in search of health for her loved one. Being thus removed from the headquarters of the state work, she resigned it to take up with her characteristic devotion, this last "labor of love.")

reopened with the advent of frost in November. The ranks of the convention had been seriously invaded by death during the past year, and a number of the valuable members of the body had passed away. Among these were T. J. Jackson and John Stamps, members of the board, and such valuable preachers as S. G. O'Bryan, J. H. Thurmond and M. H. Parr. The financial agent, J. W. D. Creath, had collected during the year \$1,380.16. For the first time the plan of publishing a full list of the Baptist ministry of the state was undertaken, together with their postoffice addresses. This was due to the enterprise of Doctor Link.

The history of the Baptists of Texas would be incomplete without a proper record of the struggles undergone by Doctor Link in seeking to establish the *Texas Baptist Herald* on the heels of the war. Already allusion has been made to the occasion of undertaking such a venture, but so important an ally to the work of the denomination during the period of its emergence from the wreck and ruin of war deserves that more be said concerning it. Assuming entire responsibility in the publication of the *Texas Baptist Herald*, Doctor Link exhausted his resources in the first edition to the limit of two dollars and fifty cents. The first issue gave great satisfaction and awoke much interest by its solid and intrinsic merit. The enterprising proprietor realized that no permanent success could be achieved independent of personal ownership of the fixtures necessary for such publication. To enable him to procure the outfit necessary a number of brethren came to his relief and furnished the means. There were J. W. Barnes, J. L. Green, R. S. Thomas and David White, each of whom furnished \$150, while E. A. Forester, Ira M. Camp and Willet Holmes each contributed \$100 with which to purchase an outfit. It was then, as it has been since with Texas Baptists, when a juncture was reached requiring an expenditure to promote denominational enterprises, God has raised up men with willing hearts to supply the financial deficiency. This has been the honorable record made in this state from the beginning, and the increasing demands with the growth of greater enterprises have been met by men of correspondingly great means. Back of the enterprises which have

made Texas Baptists great, and which have brought them into the gaze of the world, have been liberal spirits whose consecrated means have been ready when the juncture came. Doctor Link, with characteristic energy and wisdom, pressed the claims of the new venture on the denomination, and in the efforts to increase its efficiency and to establish it on a more substantial basis he was sanctioned by noble men in different parts of the state. Among his most ardent and substantial supporters was Rev. Jonas Johnston, who was the fortunate possessor of a large estate, and found pleasure in dispensing with liberal hand the means at his command. His sympathy and aid at this time were most invaluable.

As the times improved there came a revival in the educational spirit of our people. This had languished, as had all things else during the war, but with the coming of better and brighter days came the old-time spirit of education. There still lingered in the minds of many the controlling thought that Baylor University should be removed, and this sentiment grew slowly with time. Waco University, under the nominal care of Waco Association, was increasing in attendance and usefulness. The records show that in 1867 Doctor Burleson enrolled 253 pupils. The direction of separate and rival Baptist interests in the state was such as to bring all these enterprises into harmonious union. The time was not yet when through a great general body in any department of effort, the denominational affairs of the state could be conducted. As yet separate organizations were necessary in a territory so large as is Texas, and these organizations were the agencies which were gradually leading up to the consummation of great common interests about which the Baptists could center. Necessarily detached and segregated at a time when methods of travel were imperfect, and when intercommunication was tardy, these interests were destined to flow together and form a prodigious whole when Providence should open the way. The Baptist Convention of Eastern Texas, after a struggling existence of years, with some omissions of its annual sessions, found itself in 1867 in a precarious condition. The session for this year was held at Ladonia. There was a sparse attendance and but

little spirit. Life had been perpetuated in the organization, chiefly through the agency of D. B. Morrill, who was the financial secretary and general missionary of the body. Among the results mentioned in his annual report were those of arduous labor, extensive travels over wide regions of country, the baptism of four hundred people in connection with his efforts for the year, the collection of \$804.08 in cash, and pledges to the amount of \$1,263.42. At the session of 1867 the name of the organization was changed to that of "The Baptist General Association of Texas," which name it retained for many years.

Conditions at this time in eastern Texas were not encouraging. There was abundant lethargy in the churches, and much of the activity which did exist was directed against the State Convention, as it was regarded a mercenary body. In genuine democratic spirit the proposed change of name was submitted to the churches for ratification or rejection, and after all had spoken on the subject the president, D. B. Morrill, was to call a meeting of the body that the result might be formally announced. This called convention took place at Tyler, when the announcement was made that the change of name was unanimously adopted. Three missionaries were appointed to labor in different parts of the territory, and the body under its new name seemed to enter on a new lease of life. Delegates were steps taken that indicated a revival of life.

This session of the body was soon followed by the death of the presiding officer, D. B. Morrill, than whom there was not a better or more useful man among Texas Baptists. Rising from obscurity, his first employment being that of a hack driver between Galveston and Matagorda, he came to be, by dint of personal effort and by the grace of God, one of the foremost preachers of his time and a wise leader among his people. Pushing his way through Baylor University at Independence, where he labored arduously as a student during the week and preached to poor churches on Sunday, he equipped himself for his life work. The former part of his life was spent on the frontier plains of western Texas and the latter part in eastern Texas. His business eye soon detected the confused condition of the affairs of

the denomination in that quarter, where discordant elements from the older states had injected conflicting questions, and to bring order out of disorder in that region, and place the cause of Christ on a basis of decency and dignity, was one of the purposes of his life. The revival of interest and the settlement of affairs in eastern Texas were largely due to the efforts of this godly man. The brethren found delight in honoring him as opportunity offered, both in eastern and in northern Texas, in both of which regions he labored. At the time of his death he was president of the General Association and assistant editor of the *Texas Baptist Herald*. His death scene was one most remarkable and triumphant. He died as he had lived—an example of joyous trust in Christ.

There was deep meaning in the current political phrase of the time—"accepting the situation." To this the people of the South were steadily coming in adjusting themselves to the changed order of things, which was little less than a reversal of the civilization of the South. The people had to begin to live over again, starting from a new point of existence. The next ten years from 1868 marked the era of transformation. There was a dogged persistency and a philosophic resolution to face the inevitable, making the most of all that came in the way. This was the political redemption of the South, and put the states of this section in control of their own affairs. It was a time when sagacious capitalists in the North saw that Texas was destined to be a region of immense population and prosperity, and thither they began earnestly to direct their attention for investment. The liberal offers made by the state for building railways were accepted, and immense lines were being projected and rapidly built in Texas not only, but into the Republic of Mexico as well. Signs of prosperity began to show themselves and the buoy of hope came again to the people. With characteristic vim the Baptists kept abreast of the material development of the state, and the leaders of our hosts were already seeking the wisest means of adjusting themselves and the interests of the denomination to the new and changed conditions. As in all other spheres of activity the Baptists had to begin anew. One of their first

cares was to restrict the district associations as far as practicable to the counties, or to restrict the territory of each body in order to the greatest efficiency and compactness of work. The population of the state was growing rapidly, the lands here and there were being eagerly taken, new towns and settlements were springing up and the means of comfort of travel improving. Many of the counties had already become populous and were destined within the next few years to be more so, and the wise counselors of the denomination felt that a time had come for the great advancement. The chief difficulty lay in the fact that their forces were so badly scattered that it was impossible to bring all into harmonious action on any given basis or policy. In order to security in adopting any line of policy it was necessary for a thorough discussion of plans, and this required time. Up to this time, the State Convention had not regained a solid footing as a result of the war, but its promise at this time was most assuring.

Nothing was plainer than that existing conditions could not continue consistently with denominational progress. General organizations were rivals in spite of themselves, and questions of limitations of territory as belonging to this body or that, were already producing friction in certain quarters. The same was true of rival institutions of learning. Denominational sentiment could not thus remain divided and accomplish that which was possible for a body such as the Baptists of Texas were. With less wisdom than the denominational leaders of Texas had in such a juncture, a single misstep might have been disastrous. Most fortunately those who were directing affairs at this time were men of judgment rather than of passion; of cool deliberation and firm conviction rather than precipitate. In the intense desire to move forward, much grace was needed at this juncture to make men patient.

Conditions in Texas differed most materially from those in any other state. Fresh installments of population were being injected into the state every day of the year. Many of those who came were being received into the churches every Lord's day. These had brought with them to the West preconceived notions of church life and customs, and on

changing many methods already existing some would address themselves, and only the wisest generalship in pastoral positions could avail to save from absolute wreck. Tact and ingenuity buttressed on piety only, could save the situation where raw recruits were frequently more assertive than were genuine veterans. This had always been measurably true of the Baptists of Texas, but it was now immensely and intensely so. That there was friction is no wonder. That it should not have been more serious is a greater wonder. That the denomination should have thriven with increasing vigor under such conditions, and that many of the serious difficulties are far behind and only a matter of memory, is the greatest of wonders. The sage and pious leadership of the Baptists of the state is the strand on which is strung the historic greatness of the denomination in the state.

Men are as veritably raised up as divine agents now as was true when the call came to Moses, to John the Baptist and to the apostles. In all the ages men are called to special functions in the turning points of providential history. To question this is to question the existence of God. No more striking illustration of this principle is afforded than in the inner working of Providence in the direction of affairs in this large and growing commonwealth. Steadiness and sturdiness, deliberation and consecration, and the single aim of doing God's will in the face of opposition oftentimes, and in contention with obstructions which now and then seemed insurmountable—this is the record transmitted by those who have guided Texas affairs to the generations of the future. To direct the interest of a people, the independent will of each of whom had to be swayed, not by ecclesiastical dictum, but by persuasiveness, requires the diplomacy of the statesman, the far-sightedness of the seer, the wisdom of the philosopher and the grace of the Christian. Deeds wrought in such a sphere are without the flare of publicity such as is given to the great in national council and on fields of blood, but the elements of great management as really prevail in one as in the other. On no other basis can the progress of the Baptist denomination be accounted for in Texas.

We are now approaching one of the turning-points in

the Baptist denominational history of Texas. The changes in contemplation had to be those of years. Suddenness would have produced a shock and would have carried within itself the elements of disintegration. Maturity presupposes growth, and growth requires time. "Soon ripe, soon rotten."

One of the distinct policies of the Baptists of Texas was that of the occupation of the strong and promising centers



REV. M. T. ANDREWS, PASTOR, MARLIN, TEXAS.

(Born in Miss., 1865; educated Gillsburg Institute and Miss. Col.; taught several years; was converted at 17; joined Baptist church; was married 1886 to Miss Theodosia Ernest Cook; ordained 1889; was pastor Amite City, La., four years; came to Texas, 1898; was pastor at Marshall five years, since which time he has been pastor at Marlin; his labors are much sought in the evangelistic field.)

of population with men of ability, and of such ability as would be adjustable to the peculiar conditions of each field. At certain points they labored through many years to maintain interests, and for decades together it was a struggle, and in few Texas cities did churches become strong until within a comparatively late period. Among such may be named the city of Dallas. From the village days of that prairie city efforts had been made to root firmly a Baptist

church. But a combination of circumstances stood directly in the way. One was that but few Baptists removed to Dallas in its infantile days, and really not until it assumed the pretensions of a city were there sufficient Baptists to be found within it to constitute a church. This was not true of other denominations. They were enabled to plant churches there and to maintain them long before the Baptists could gain the semblance of a footing. Repeated efforts had been made to constitute a vital church, but without avail. It is said that Rev. Davis Myers was the first Baptist to preach in Dallas. He is certainly the first who is known to have done so. He visited the village on June 1, 1846, while on a missionary tour, and preached to a small crowd. At intervals missionaries in their tours toward the west and north would stop in the settlement and preach. On October 19, 1857, a church organization was effected through the combined efforts of Revs. J. M. Myers and C. N. Pierce. Rev. Jacob Routh became the first pastor of this infant enterprise, which was destined to be short-lived, for it became extinct in 1860. It seems that there were certain conditions in the way of the maintenance of the church, and other conditions had to be created before there was a show of permanent success. So on the day following the dissolution, the First church was organized, which was February 13, 1860. This latter organization was effected by Jacob Routh and Joshua W. Terrell, with a membership of fourteen. Though there seems to have been valuable material accessible for the constitution of a new church, the undertaking could make no headway. One of the principal reasons was that the Baptist preachers of that region were farmers, including the pastor himself. These resided in the country, and sought to maintain stated worship in the growing town by preaching at regular or irregular intervals, depending mainly on the condition of the weather and the roads. This placed the Baptist cause in marked contrast with other denominations which continued regular and consistent worship, as well as pastoral oversight and diligence. Then, too, the most substantial portion of the membership of the young and struggling Baptist interest were themselves residents of the country, who would drive to

town on occasions of Sunday worship, and would be seen no more till the return of the next Sabbath, and not then unless the weather was favorable and the roads good. The ineffectual efforts to observe and maintain regular services because of the inconvenience which resulted to the country membership, finally induced the removal of the First church to Pleasant View school-house, three or four miles toward the northeast. This surrendered again the growing town to other denominations. The church at Pleasant View became a prosperous country church, but it failed to touch the growing population of the town. The name was finally changed to that of Pleasant View Baptist church, which change took place on August 15, 1863. The repeated failures to establish a Baptist church in Dallas induced the erroneous conclusion that such a thing was out of the question. Dallas became a proverbial terror to the missionary, and was commonly referred to as "a desperately hard place for Baptists," and after so many fruitless efforts no preacher could be found who had the heart to undertake another church in the town. There were Baptists scattered through the population of the town, but they were either going into the ranks of other denominations or else had lapsed into indifference. It was reserved for a Baptist layman, Colonel W. L. Williams, to revive the interest, twice abandoned. Removing to Dallas in 1867 he could find few or none in Dallas who claimed to be Baptists. From the members of the nearest church at Pleasant View he learned of the whereabouts of certain members in the town. The year following other pronounced Baptists than Colonel Williams settled in the town. With these Colonel Williams united in an effort to hold a series of meetings, which served to induce some from their hiding-places, and the meeting resulted in bringing together eleven Baptist members, and on July 30, 1868, another effort was made to found a church which has been perpetuated to this day as the First Baptist church of Dallas. Another regular constitution was entered into and W. W. Harris became pastor. Again the church entered on an irregular career of service, and after some months the pastor resigned. The former history of the enterprise seemed about to be repeated, but the sturdy membership under

Colonel Williams was determined to maintain worship at all hazards. For almost three years the church was in a pastorless condition, but the little band continued steadfast in the faith and declined to forsake the assembling of themselves together as the manner had been aforetime. Finally they hit on the happy expediency of organizing a prayer-meeting. It was not till October 8, 1871, that Rev. C. A. Stanton was chosen pastor for half of his time. Meanwhile Mrs. A. E. Prather had been received on profession of faith and was baptized at Trinity by Rev. S. S. Cross. Not to pursue the history of an individual church further, here is afforded an apt illustration of the admonition: "Be not weary in well-doing, for in due season ye shall reap if ye faint not," and of that proverb so supplementary of the last quotation: "If ye faint in the day of adversity thy strength is small." Faith wedded to strength of will is destined to bring wholesale results. That which Colonel Williams did without falter of faith was what might have been done years before when Dallas was shunned, even to practical abandonment by Baptist missionaries and others.

CHAPTER XIV.

AN ERA OF ACTIVITY AND AGITATION.

Three years of renewed activity since the close of hostilities between the states, had resulted in much fundamental denominational work in Texas. The trying political conditions had prostrated every interest, and there was little heart to labor where the odds were so immense. Many succumbed entirely to the stress of the times, but the men in the ranks of the Baptists, who had been the file leaders in the past, were still achieving, still pursuing. The cessation of general activity during the war, followed by the peculiar conditions of the reconstruction era, led to the creation of new questions, to some of which allusion has already been made. Various suggestions were made concerning the future plans and policies of the denomination, and divergent views were indulged in which made the period a pivotal one. Original differences were not forgotten, and in some instances efforts were made to revive them. One of the most serious of these was the division of sentiment between those who resided in eastern Texas and those in other parts of the state. Time was necessary to heal these, and the policy recommended by wisdom was that of patience. Another question which gave rise to contention was that of the removal of the two schools from Independence. The attendance on Baylor University was declining, while that on Waco University was steadily increasing. President Crane was wrestling with giant difficulties in the face of waning hope. But the railway lines and the rapid peopling of the fertile lands in northern Texas were against him, and mocked his plucky efforts to hold out against odds. The sore experiment in eastern Texas, alone prevented at this time the attempt to revive another and third educational interest in that part of the state. Conditions were now such that if the educational

question could be settled, it would prove a dissolvent of the chief difficulty with which the denomination was beset. Yet sentiment was not sufficiently ripe for decisive action on this all-important matter. To have forced action on that question at this time would have invited disruption, and that which the denomination mostly needed and desired were unity and peace. At such a time it was fortunate that the denominational organ was conducted by one so cool and conservative as was J. B. Link. He rendered a supreme service at this juncture, and was gradually paving the way toward a consummation yet not in sight, but none the less inevitable. Then fortunately, too, subsidiary questions were diverting sentiment to themselves, which questions were being providentially woven into the methods which were gradually but slowly leading to a solution. Among these was the work which was being done by the Sunday-school convention and by the colporteurs. On these the denomination was a unit, and they were therefore cemental in their influence. In 1868 the Sunday-school and Colportage convention met in Waco, and while there was a timely and helpful discussion of topics relative to the work, some disappointment was experienced, as the results of the year's labors did not equal the general expectation. The matter of entrusting this work to the care of the two boards to be appointed respectively by the State Convention and the General Association was one of discussion at this session, but the proposal failed to materialize. Stimulus was given to the work, especially of Sunday-schools, by a healthful vying among the churches as to which could report the largest attendance at the annual meetings of the body. At the convention of 1868 the First church of Waco led with an enrollment of nineteen teachers and one hundred and ninety pupils. Brenham First church came next with an enrollment of fifteen teachers and one hundred and eighty-five pupils. The State Convention held its annual session in 1868 at Independence. H. L. Graves was elected president; J. H. Stribling, W. C. Crane and H. F. Buckner, vice presidents; H. Clarke, recording secretary, and O. H. P. Garrett, corresponding secretary. The interest of the session was grouped about the two questions of missionary endeavor and the schools. J.



REV. GEO. B. BUTLER, PASTOR, BRYAN, TEXAS.

(Born in Miss.; converted in old Bethany Church under ministry Rev. Norvell Robertson; educated public schools, Miss. Col., S. B. T. Sem.; pastor Lexington and Natchez, Miss.; baptized his uncle, Ex-Gov. A. H. Longino, Miss., founder and Pres. Texas Woman's College, 1905-1907; has built \$30,000 church, Bryan.)

W. D. Creath, the general agent of the convention, rendered an inspiring report and he, together with the other missionaries, had raised \$1,150 during the past year.

But the question which assumed dominance during the session was that of education. The situation was becoming serious at Baylor University. The attendance had dwindled to seventy-two students, and the gravity of the question was such that a committee was appointed to consider the propriety of creating a state education convention, and the general agent of the convention was charged with the work of giving special interest and attention to education in his tours over the state. The pressure of the necessity of combining all educational interests was felt, but just how to effect it with so many odds in the way was not clear.

The General Association met at Chatfield on July 17, 1868. This was the first session held after the change of the name of the body. It was saddened from the beginning by the absence of D. B. Morrill, who had died during the year. His presence had always been a benediction, and his death was a subject of universal comment. Under changed conditions the work was that of another stage of preparation for doing things, consequently most of the time was taken up in reports and discussions. Three boards were appointed as the channels through which the newly-named body was to conduct its operations. A Sunday-school Board at Marshall, a Missionary Board at Ladonia, and a Bible, Colportage and Education Board at Waco, constituted the machinery of the body in its new start. Rivalry in educational matters was indicated by the recommendation of the Waco University, the High School at Ladonia, the Charnwood Institute at Tyler and the school for girls and young women at Paris.

There was just that in the atmosphere of this meeting in the utterances and reports to show that the issue was squarely joined between the General Association and the State Convention. On one interest alone were the Baptists of the state at this time united, and that was the *Texas Baptist Herald*. This much at least was fortunate. No responsibility could have been greater than that imposed on the editor just at this time. A single spark would have caused

an explosion, while the conciliation of the paper, and its policy of adhering to a high tone of journalism and to infuse love rather than debate and hate, made it a popular medium in both bodies. In a firm, dignified way the paper prosecuted its course and toned a healthful sentiment as became Christianity throughout. Verily, Link had come to the kingdom for such a time as this. The year 1869 came with its changes. Activity prevailed along all lines and as a consequence sentiment concerning matters of difference between the two general bodies was becoming more taut. The question of the removal of Baylor University was becoming more urgent, even in southern Texas, and in the region or territory of Waco University there was a deeply interested silence on the subject. The question had reduced itself to one of intense practicalness and the denomination was coming to see that it could not be swayed by the natural and logical opposition to removal, which existed in the locality of Independence.

For the space of more than a year the *Texas Baptist Herald*, located at Houston, had been forced first to suspend and then to be issued bi-weekly, but it was once more fairly afoot, freshened and enlarged. This gave new elasticity to the cause in all quarters. An attempt had been made to publish a little paper at Jefferson, called the *Christian Companion*, but the enterprise was given up after the trial of somewhat more than a year. This occurring just at the time that the *Texas Baptist Herald* took on a new lease of vitality gave to this latter journal a fresh propulsion. Editor Link appreciated the opportunity, and did some of the best work of his life at this time. The cautious, conciliatory tone of the paper was now bringing things to pass. This was the year 1869 that witnessed the advent of B. H. Carroll at Waco. He was then a young man of twenty-six and, while practically unknown to the denomination, was ripened by a varied experience of spiritual struggle, and of broad and varied observation, and of considerable reading and research. He had taken a course at Baylor University at Independence, and in the prime of young manhood had served for four years in the Confederate army. Unostentatious as his conduct was, there were marked indi-

cations of his gigantic gifts, even during his career as a soldier, still his power was unknown save to a few of his comrades. At the close of the war he went to Burleson county, where he divided his time between teaching and preaching, and in 1869 was invited to Waco to conduct a meeting. In this great revival his power came first to be recognized, which resulted in his being chosen assistant pastor of the First church of Waco. During his long connection with that church as its pastor, his fame spread over the whole continent. The conspicuous part borne by him during the stirring times which followed his advent at Waco will appear throughout the remainder of this record. For four years, or since the close of the war, the State Board had been operating without a distinct policy. The way had not been clear up to this time for the formation of a pronounced policy, and the work had been fragmentary and by piecemeal. What missionary work was done was largely under the separate district associations. The board was divided in sentiment as to the policy which should be adopted, some preferring to work through the associations by inviting them to name certain men for positions as missionaries, while others favored the more general plan of the supervision of the work from the headquarters of the board. The condition of the country was such as to prevent any aggressive course on the field at large, and thus things were merely drifting, awaiting the return of such times when a different policy might be adopted. The denominational organ was the only agency that was creative of sentiment on any subject, and it was hedged about by such restrictions and conditions that it had to be cautious and conservative in tone. To keep itself free of partisanship and serve all with equal fidelity within a prescribed compass, was the evident policy of the paper. But a change was necessary, and the convention proceeded to make such a change when it next met.

That body met in 1869 at Galveston. The meeting proved to be one of the distinct epochs in the history of the denomination. The action of the convention was far-reaching, and within were elements which extended far into the years, and which found culmination nearly twenty years

later in the period of unification. Struggles were inevitable, as advocates of different plans and policies would anon assert themselves, but in the end it were better that these struggles had been, as they solidified the denomination after all theories had been tested, and when once the denomination turned into the same direction. The convention at Galveston chose H. L. Graves president; W. C. Crane, P. B. Chandler and J. Beall, vice presidents; O. H. P. Garrett, recording secretary, and H. Clarke, corresponding secretary. The question uppermost in the minds of the messengers was that of what course should be adopted in the direction of educational affairs. Stronger than ever had the sentiment of removal of the schools from Independence become. The life which now began to animate the Baptists of the state was shaping itself into practical theories at least, and it was evident that institutions, both stable and accessible, were needed. This slowly rising sentiment rendered the retention of the schools at Independence less sure. Yet it was clear that the agitation of this matter was sure to result in a struggle. Meanwhile the General Association was watching with keen interest the drift of sentiment respecting educational matters in the State Convention. That the sentiment which obtained at the Galveston convention would have been more pronounced for the early removal of the schools from Independence seems inevitable, but for the increased attendance on the schools during the preceding year. Still this was attributed by some, more to the return of improved conditions throughout the country than to the growth of popularity of the schools. There was much significance attaching to the creation of an education convention by the body when it met the year before, and greater significance lay in the fact that this met with such popular approbation. The determination having been reached to organize such a body, arrangements were made at Galveston during the session to appoint a place of meeting for it.

When the subject at last came before the body for discussion, it was the occasion of a great struggle, and of much acrimonious debate. Positive as the advocates of removal were, their insistence was moderate as compared with the

temper of those who resisted the proposed measure of removal. The latter class was vehement, and the speeches were not exempt from expressions bordering on bitterness. These opponents were most insistent, and occupied much of the time of the convention in their speeches of opposition. The battle raged through hours with great warmth of passion. It was seen that the time was not propitious for final action and the convention wisely cut short the discussion by the adoption of conciliatory resolutions, one of which was:

“Resolved, That we are satisfied that it is impracticable now, or at any future time, to remove Baylor University or Baylor Female College.” Another and evidently a more sincere resolution was also adopted: “That it is the sense of this convention that it is inexpedient to consider the question of the removal of Baylor University from its present location.” Both parties found equal satisfaction in these resolutions, the opponents considering them as final, while the others regarded them as merely tentative. What the result was the history of subsequent years will disclose. As might naturally be expected, the results of the labors of the few missionaries during the past year were meager. Detached work was done here and there over the field, and much voluntary service had been rendered by pastors, who, leaving their own fields, went into the neighboring regions and preached as they had opportunity. The means gathered from the churches amounted for the year to \$1,143.25.

But the convention was to have its missionary work done no longer at haphazard. The convention at Galveston was the turning point in the history of missionary work in the state. Here the convention resolved to reinstate the original policy of general and aggressive work in every part of the country, or to the extent of the resources which it might be able to command. The time for such a movement was propitious. Railway travel had immensely improved, new towns and settlements had grown up, there were signs of religious activity in all directions, and there had come again comparative prosperity. During the year the Sunday-school and Colportage Convention had been exceedingly active, and many books had been sold throughout the country, while

many Sunday-schools had been brought into being. A large assortment of books had been procured from Smith Sheldon, as a gift, through the kind offices of Colonel Morgan L. Smith, a prominent sugar planter and a Baptist who spent much of his time in New York, learning the process of making refined sugar. He was the pioneer of this enterprise in



REV. ERNEST GALE TOWNSEND, BELTON, TEXAS.

(Born in Missouri; at the age of seven, he removed with his parents to Texas; his childhood was spent on a ranch in Southwest Texas and his early school days in San Antonio. He took a full course at Baylor University and the Theological Seminary at Louisville; he held for a short while the pastorate of the Central Baptist Church of Dallas; in 1897 he was married to Miss Hollie Harper, of Dallas; 18 months after her marriage, she died, leaving, a little son, Gale Harper Townsend; for three years Mr. Townsend had charge of the Chapel Car work in Texas; he was married to Miss Elli Moore in the fall of 1899; he had for a few months the pastorate of East Waco Church; since 1901 he has lived in Belton; for the first year he was engaged as teacher in Baylor College, and in 1902 became pastor of the Belton Baptist Church.)

Texas, was liberal, and greatly interested in the moral and spiritual development of the state. Contributions of books had also been made by the American Baptist Publication Society and the National Sunday-school Convention. For all these timely donations the Sunday-school and Colportage

Convention was indebted to the influence of Colonel Morgan L. Smith.

With the close of the convention held at Galveston came a renewal of the discussion of the removal of the schools from Independence. The rivalry between the schools located respectively at Independence and at Waco had become sharp, and was productive of some friction. Both schools had encountered certain difficulties in making their way through the years of the immediate past, but Waco had evident advantages, while Independence had none. With the ebb and flow of events, each would take fresh courage or experience depression. Independence was destined to succumb by reason of inaccessibility and isolation, while, about this time, Waco suffered from a scourge of typhoid fever, which led Doctor Burleson to express the doubt of seeking to make it a great educational center. When, however, the fever had spent its force and the sanitary conditions had been improved, his buoyancy returned and his doubts were dispelled. The agitation of educational matters begun at Galveston continued through fifteen years before they were settled to the satisfaction of the denomination.

About this time a step was taken by the faculty and Board of Trustees of Waco University, which seemed to give promise of easy and prompt solution of the agitation which was now usurping the thought of the denomination. That action at Waco was so magnanimous in its tone that it seemed no further trouble could come of the much agitated matter. Below are given such extracts from the combined resolution of the faculty and board as bear directly on the situation. Omitting certain parts of the resolution, its substance was expressed in the following:

“Whereas, The general progress of our age and country, of which the grand, munificent foundations springing up on all sides are but the indices and promoters, not only suggest but demand corresponding facilities on the part of the Baptist denomination. * * * Unless we provide facilities up to the times instead of assisting in educating others, as we ought to do, our own sons and daughters, the more ambitious and talented of them, will betake themselves * * * where such provisions of thorough culture can

be found. * * * In our opinion nothing will tend to so harmonize and engender good feeling among our widespread brotherhood and make them resist all disintegrating tendencies, whether political or religious, as one great educational center, * * * unifying us and making us a brotherhood indeed; now, therefore,

“Resolved, That we, the trustees and faculty of Waco University, do hereby publish to the denomination generally our readiness and willingness to unite with them in building up such an educational interest for our denomination, without reference to any party, men or place, ignoring entirely any little claims we might feel we have here of a local character, and we hereby pledge our best efforts to the building up of a great intellectual center, let it be located where it may.”

Of this movement Doctor Burleson was supposed to have been the originator, and it awoke fresh concern in the circles at Independence. There was no mistaking the language of this action, for it was free of all ambiguity. It really struck the chord of the general sentiment of the denomination throughout the state, excepting at Independence, where was the natural disposition to hold the school where it was originally planted. This action taken at Waco, as expressed in this preamble and resolutions, seemed to have but one object, and that was that all claims were to be subordinated to the one idea of founding a central institution of learning which would command denominational influence and patronage, and at such place as would be deemed wisest and best to adopt. President Burleson had previously favored such a movement, and now the same sentiment was adopted and embodied in the preamble and resolutions published to the world. It gave heart and hope to the education convention which was in contemplation. Prior to this, similar expression had appeared in a report made before the General Association. General Speight, one of the prime movers and promoters of the school from which had sprung Waco University, and one of the leading members of the Board of Trustees of the school, and a deacon in the First church of Waco, favored the movement, as did also General Harrison, another member of the board.

President Burleson, as we have seen, gave it his fullest endorsement, and President Crane was quoted as having been induced to give it his sanction.

The way now seemed clear to an easy solution of a problem which threatened the denomination with an agitation that might lead to serious and permanent division. Nothing was now thought of or talked about but a great university which would be an honor to the Baptists of the entire Southwest. Great enthusiasm was the result of a prospect so cheering and inspiring. The temporary storm raised at Galveston was forgotten, in the prospect of the general harmony and prosperity which such a movement would bring.

When the General Association met, just subsequent to the action taken by the faculty and board of Waco University, there was a total omission of the mention of Waco University. This fact gave increased significance and confidence. The result was a general elation throughout the denominational circles of the state. By a sudden turn of the wheel sentiment seemed to have been thrown to a common center. In the report on education before the General Association it abstained from allusion to any school, but said: "Schools should be encouraged in every community, and especially the united energies of the entire Baptist fraternity of this association should be directed to the establishment of a college commensurate with the wants of the people, and equaling the best colleges in our government in intrinsic merit. Such a college should occupy a central position geographically in the state, and when once established, should be forced to stand by its own inherent strength. It is not intended to recommend opposition to any one of the schools now in progress in the state, neither do we recommend the adoption of any of them as the school of the General Association." All this was followed by a special hour for the discussion of the subject of education by the members of the General Association.

The work of the General Association, which was held in 1869 at Tyler, had been prosecuted with some degree of success during the preceding year. The several boards, the

Bible, Missionary and Sunday-school, reported the collection of \$465.10 on the field during the year.

The encouraging hope awakened at Tyler gave a foretaste to the coming State Convention, which was to be held in the fall at Brenham. Nothing now stood in the way of a mighty spring forward. The presidents of the two chief institutions had now struck hands in harmony on the proposal to build a great school, in the way of which the schools of which they were the respective heads, should not stand. Rivals for patronage became friends, and everything was to be sunk out of sight for the general good. However, while Doctor Crane acquiesced in the sentiment which had come to possess the people generally, there was not wanting some distrustfulness at Independence of the sincerity of the action at Waco. It was regarded as a maneuver to produce such a condition as would eventuate in the selection of Waco University as the point so much desired as the place for the central location of the proposed school. Some insisted that subsequent events would prove the suspicion to be a correct one. Nowhere else, however, was such suspicion entertained, and when it was known that it was feared at Independence that there was insincerity beneath it all, this was attributed to the sensitiveness of the community relative to the proposed removal of the schools from that place. To such a pitch had the educational excitement grown that when the convention met at Brenham, it was agreed to name a time and place to begin steps toward the founding of the proposed great school.

In due time, the State Convention was held at Brenham. Never were men more buoyed by hope. Officers were chosen by making H. L. Graves president; W. C. Crane, J. H. Stribling and F. M. Law, vice presidents; O. H. P. Garrett, recording secretary, and H. Clarke, corresponding secretary. Two general missionaries or agents had been active during the year—Revs. J. W. D. Creath and W. A. Mason. Mr. Creath had given most of his time to the collection of funds, and Mr. Mason had been devoted to missionary effort for the most part, though both had combined the work in a general way during the year. For the state work Creath had collected \$1,195.45, and for the proposed

church at San Antonio, \$1,020. Mason had collected \$628.60 and had baptized sixty persons. Rev. W. A. Mason had been for years at work and had been instrumental in the baptism of many hundreds, and assisted in the organization of several associations, and done much other denominational work. A cloud had suddenly come over the convention as the result of a called meeting of those interested in denominational education. There were conspicuously present at this called meeting the prominent correspondents from Waco, those who had so vigorously urged such a movement, together with the presidents of the two Baptist colleges. When the general question embraced in the preamble and resolutions from the Waco University was presented, there was no little astonishment to learn that both Presidents Burlison and Crane were opposed to it. It was soon ascertained that nothing could be accomplished here, and on motion of Judge C. R. Breedlove a meeting was appointed to be held at Bremond two months later. The mysterious change whereby opposition was encountered just where encouragement was expected shook the confidence of many, but did not deprive them of hope. When, during the session, there was a call for a re-adoption of the resolutions which had been previously adopted, disapproving of the removal of the schools from Independence, they met no opposition, as it was supposed that the approaching meeting at Bremond would settle all questions in dispute.

The corresponding secretary, Rev. Horace Clarke, in submitting an elaborate report to the body, gave a brief summary of the work of the convention from its inception. He said: "Seventy missionaries have been employed, ninety-five churches organized, one hundred and twenty-five feeble churches have been aided, seven associations organized, secured the erection of fifty-five meeting houses, the ordination of sixty-five deacons and twenty ministers, her missionaries have baptized about 4,000 persons—in one year six hundred—and have organized seventy-five Sunday-schools. A total has been collected by the agents of the convention of about \$35,000 and through co-operating associations about \$45,000—total about \$80,000."

General attention was now directed toward the ap-

proaching education convention at Bremond. What the result would be no one could foretell. Ardent hope had somewhat cooled, and the brightness of the future had been dimmed by the unexpected turn given affairs at Brenham two months before. However, the education meeting was held in December, 1870. There were present forty-seven



MRS. ELLI MOORE TOWNSEND, BELTON, TEXAS.

(After graduating at Baylor College in 1879, studied in Philadelphia and traveled in Europe; for more than a quarter of a century, her ambition has been that the daughters of Baylor may be as "corner-stones polished after the similitude of a palace." Her interest in her Alma Mater is shown in the little book, "Our Baylor"; in 1893 she inaugurated a plan by which ambitious girls without means for paying regular college boarding rates might live in a home and do their own housework and at the same time pursue their college course; she began with twelve girls and in a few years the number under her care reached 200; this work is now entering upon the fifteenth session with Mrs. Townsend as manager. In 1899 she was married to Rev. E. G. Townsend.)

representatives and a canvass showed that fully seven-eighths of them were favorable to the much-talked-of movement to establish a new and famous school, while the presidents of the two schools, at Waco and Independence respectively, made common cause in their opposition. Notwithstanding past deliverances, President Burleson now

opposed the concentration of the educational interests of the Baptists of the state. He had reached the conclusion that a state so large as Texas demanded more than one institution. President Crane was just as pronounced, and felt that the creation of a great school meant the total absorption of all others. He feared that the founding of a school such as was contemplated meant to say to President Burleson and himself: "Take charge of an academy after all your years of toil." Among the many who favored the movement were Doctors Link and Law, General Harrison and others. All these expressed the opinion that it was the only solution of the question which was burning in the hearts of the people. President Burleson felt that the matter could not be fairly settled at that time, and advised delay. He wanted the question to come up upon its merits before the General Association when it should meet next year at Fairfield. Editor Link insisted that the creation of a school of great merit at some central point would impart fresh life to the schools already existing, and showed that the attempt to remove Madison University to Rochester and the subsequent establishment of a school at the latter place had really infused new life into Madison, without which it would have perished.

The result of the meeting was—nothing. The question was postponed for future consideration at Fairfield, but the agitation was kept up in the columns of the *Texas Baptist Herald*. The hope of a speedy solution of the educational question was thus dashed. The occasion afforded new opportunity for fresh division and new dissension. Divers efforts were made to quiet the discussion of the question in the columns of the *Texas Baptist Herald*, among which was that of a new paper, the *Missionary Baptist* at Corsicana by Rev. Thomas H. Compere, but before living through a year, it died.

The summer of 1871 witnessed the gathering of the Baptist hosts at Fairfield, where the General Association was held and where it was hoped that the question might be brought to some practical termination. Yet this hope was dimmed when it was learned that President Burleson had been exceedingly active in the cultivation of opposition to

the movement, and had created a sentiment against it. The gathering at Fairfield was a large one. Fresh occasion for friction arose from the fact that the meeting of the association was held within the territory of the Baptist State Convention. This was representative of the sensitiveness of the times, as well as a sad lack of the unity in the ranks of the denomination. Among the visitors present were Revs. T. C. Teasdale, representing the Sunday-school Board of the South; E. C. Eager, of the Domestic Mission Board, and Dr. J. R. Graves, editor of the *Tennessee Baptist* and representative of the Southern Baptist Publication Society.

New life seems to have come to the General Association, and its activity during the preceding year had been pronounced. The work done had been more comprehensive than ever before, and the life and snap of the body were most inspiring. Bible colportage, missionary activity, Sunday-school work, and aid to ministerial students, entered into the work of the year. The corresponding secretary, Rev. R. C. Buckner, recommended large sums of money to be raised and expended during the succeeding year in the promotion of denominational interests. The report on education was quite different in its tone from the one of the preceding year, as it suggested the founding of chartered schools, the endowment by the alumni of the president's chair of Waco University of not less than \$10,000, and, if possible, of \$30,000, with the privilege left the donor of changing the endowment at will to another institution, or another president. Endorsement of the schools at Tyler, Ladonia, Paris, Cleburne and Pennington was given, while fraternal regard was expressed for Baylor University. Favorable consideration was asked for the Education Union, the plans of which were mentioned as maturing.

When those interested in the movement for education came together, it was found that the sentiment had not changed from that which prevailed during the preceding December, when the meeting was held at Bremond. Here, as at Bremond, Presidents Burleson and Crane stoutly opposed the movement, taking positions similar to those taken on the previous occasion, and they only looked with disfavor on the contemplated college. Doctor Wallace, who had pre-

viously opposed the scheme, now favored it, and coming as he did from Waco, this was regarded as favorable to the undertaking. The opponents of the proposed undertaking asked that the matter lie over for a period of five years, before it should be renewed, but in this they failed. It was agreed that so soon as \$10,000 could be procured active work would begin to found the proposed institution. This amount was immediately raised and the committee called a meeting for August, 7, 1872, when it was proposed to organize the Education Union.

The once promised era of good feeling was gone. That which gave assurance of so much good had vanished like the mist of the morning. So far from an extrication from the toils of difficulty, they were just begun. The brightness of a year ago had given place to a coming tempest, the mutterings of which were already audible. The *Texas Baptist Herald* continued its advocacy of the proposed new school and its columns were laden with articles for and against the enterprise. There was no possibility of settlement of the question at this stage, and the conflict was necessary before the desired end could be reached.

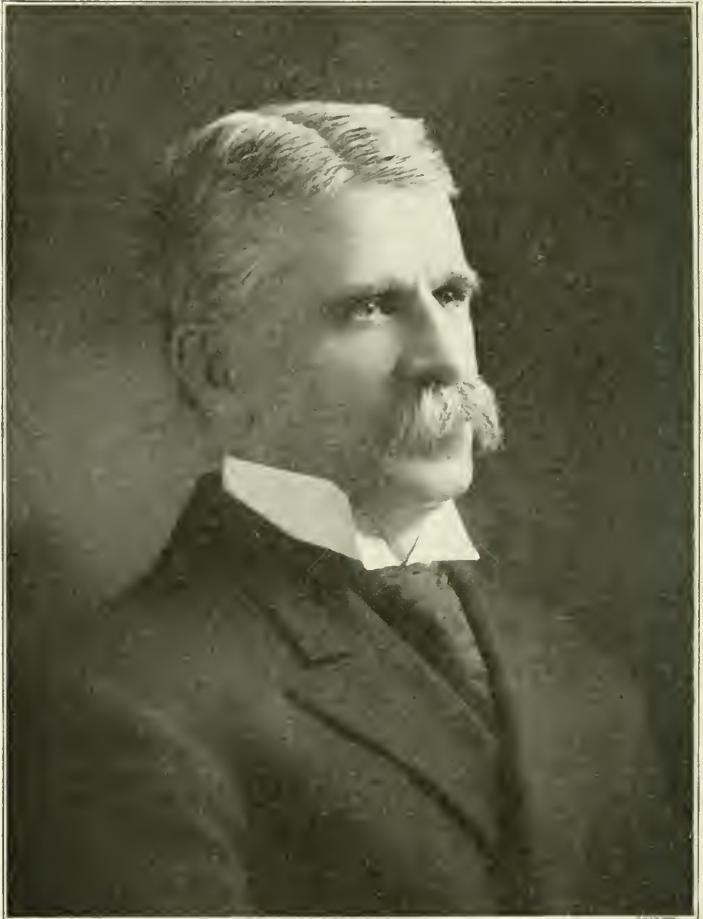
The fall of 1871 found the State Convention in session at Bryan. W. C. Crane was chosen president; J. H. Stribling, William Howard and F. M. Law, vice-presidents; O. H. P. Garrett, recording secretary, and G. W. Graves, corresponding secretary. The session was devoid of special interest. The only topic of interest was that of the new university. Rev. Horace Clarke having resigned from the presidency of the Baylor College for Girls, Dr. H. L. Graves had been chosen to succeed him. Thus passed the year 1871 with no material change in the Baptist situation. It was, however, a year of great spiritual ingathering to the churches. News of meetings of power came from every source, and during the year churches were immensely blessed. From a mere handful the Baptists had now come to number 50,000 in Texas and their number was steadily growing with the weeks. Again were all eyes turned to the education meeting which was to be held at Bryan, in August. The result was the organization of the Education Union, which was afterwards chartered. There was no limit to

the plans of an immense institution of learning, at some central point, which was destined never to be. Agents were appointed and placed in the field to raise \$200,000, which was regarded as sufficient to make a fair beginning. It was agreed that the donors were to name the place of the location of the school, which location was to be determined by the bonus offered, together with the eligibility of the point thus indicated. Without delay notes were given and lands donated to the enterprise, all of which was estimated at \$30,000. It was about this time that Dr. Samuel Freeman, ex-president of Howard College, Alabama, settled at Jefferson, Texas, as pastor of the First Church. He lived but a short time after reaching the state. He had begun well, had made a most favorable impression on the district association which he had the opportunity to attend, but had scarcely begun his work when he was called to his reward.

While reference has been made several times to Dr. R. C. Buckner, the philanthropist-preacher of Texas Baptists, no extended notice has as yet been given him in these pages. He came from his native state, Kentucky, to Texas, in the fall of 1859. In his twelfth year he was baptized by his father, Daniel Buckner, at Somerset, Kentucky, and was a preacher at seventeen. He was converted, baptized, licensed and ordained in the same church, and also administered the ordinance of baptism first in the church in which he was reared. Educated at Georgetown, Kentucky, he became pastor of the church at Albany, Kentucky, when only twenty years old. His first important pastorate was at Owensboro, Kentucky, where he succeeded Dr. S. L. Helm. Later he was the general agent of the Domestic Mission Board for Kentucky for a while before his removal to Texas. He became pastor of a little struggling church at Paris, Texas, which was called by derision "the calico bonnet church." For fourteen years, with the intermission of about a year, when he was released by the church to serve the General Association as its financial secretary, Doctor Buckner was pastor at Paris, where he was greatly beloved by the people generally. At the time of his resignation he left the church at Paris in excellent condition, with a commodious and well-built house, which was without a cent of

debt. He was the pioneer of woman's work in the state, being the first, certainly in north Texas, to organize a ladies' aid society, if it was not the first in the state. During his pastorate at Paris he conducted, with great success, many revivals, the most notable among which were at Clarksville, Bonham, Jefferson and Sherman. He it was who awoke from indifference Major Penn, at Jefferson, who, though a professed Christian, had lapsed into apathy. After Doctor Buckner's meeting at Jefferson, Major Penn became an active worker, which resulted finally in his beginning to preach, when he became one of the first revivalists of the South. When Doctor Buckner began his meeting at Sherman it was held in an old school house; when the meeting closed, it was a strong church, which was immediately organized. The rest of his career is so intimately woven into Baptist affairs in Texas from this period forth, that it is not necessary to anticipate that which will appear in these pages. Gentle, suave in disposition, generous to a fault, with a warm, affectionate heart, he is a universal favorite among his brethren.

In 1872 the General Association held its fifth annual session with the Rowlett Creek Church, in Collin county. The meeting was lacking in the animation and power which attached to it during the preceding session, for despite the elaborate plans of the session next preceding, and the call for enlarged means, the association fell immensely behind. After as liberal exhibit as the facts would justify, the corresponding secretary was forced to express deep regret at the sparseness of the results of the work of the year. But when the State Convention met in the autumn the condition was practically the same. It was a period of dearth of interest in Baptist affairs. The State Convention met at Independence. W. C. Crane was elected president; W. H. Dodge, P. B. Chandler and J. H. Stribling, vice-presidents; O. H. P. Garrett, recording secretary, and W. W. Fontaine, corresponding secretary. The contributions of the year scarcely exceeded \$1,200, about one-third of which was given for the erection of a house of worship at San Antonio. The report from Baylor University was somewhat



REV. JAMES A. FRENCH, TH. M., D. D., PASTOR FIRST CHURCH,
AUSTIN, TEXAS.

(Reared in Richmond, Va.; educated at Richmond College, Univ. of Va., and S. B. T. S.; pastor at Orange and Gordonsville, Va., Paris and Shelbyville, Ky., and Talladega, Ala.; became pastor of First Church, Austin, Tex., July 1, 1896; is in close touch with Univ. life and departments of state in Capitol city; was for several years, until it was merged into work of State Mission Board, Pres. of State S. S. and C. Con.; is member of Education Commission; is a careful student, good sermonizer and vigilant pastor; his present charge has greatly increased during his pastorate; two churches have gone out from the membership, and another is contemplated.)

better, as the number of students in attendance was slightly in excess of that of the previous year. H. L. Graves had retired from the head of the college for girls, and Colonel W. W. Fontaine had succeeded him.

Early in 1873 the purpose was conceived of inviting the meeting of the Southern Baptist Convention for 1874, to Texas. That great body had never held but one session west of the Mississippi, and then at St. Louis, and the Baptists of Texas were anxious to have it meet in this state. A strong delegation from Texas attended the Southern Convention, which met in 1873, at Mobile, Alabama. The Texans became conspicuous on the floor of the convention at Mobile by their liberal contributions to the Southern Baptist Theological Seminary. It was a matter of great interest to Doctor Boyce, the president alike of the convention and of the seminary, that so many Texans were ready to make donations of fertile lands to the seminary.

When the questions of time and place of the next session of the body were to be determined, Jefferson, Texas, was named, and Major W. E. Penn, who was at that time a member of the bar of Jefferson, made an elaborate speech in behalf of the city of which he was a resident, and invited "everybody and his wife" to come to Texas and to "test Texas hospitality." He was ably seconded in his appeal by Revs. Z. N. Morrell and J. W. D. Creath. The offer was accepted.

It was in 1873 that what was known as the Centennial Commission was conceived by Doctor Cutting, the object of which commission was to raise a large fund from the Baptists of the United States for educational purposes in Baptist schools and colleges. Attending on the meeting of the commission in New York, Dr. R. C. Burleson was appointed its agent in Texas. On his return he entered on his work in the interest of the existing denominational schools, but declined to represent in his pleas the Education Union, which had been created by the denomination, to found a general and central university for the Baptists of Texas. This was an additional occasion for fresh division, and necessitated action on the part of those having in charge the Education Union, to insist on proper recognition at the

hands of the agent, and to be included in the uniform movement throughout the country. In this appeal to the Central Commission in New York the Education Union came to be recognized and was included.

In the year 1873 Texas had another serious visitation of the yellow fever epidemic, with its attendant depression and demoralization. The State Convention was to have been held that year at Huntsville, but it was deemed wise to change both the time and place of the meeting of the body, and so the convention met with the First Church at Austin on November 15. In its organization W. C. Crane was made president; W. H. Dodge, William Howard and J. H. Stribling, vice-presidents; O. H. P. Garrett, recording secretary, and W. W. Fontaine, corresponding secretary. The year was remarkable for the great meetings which had been held throughout the state. Among the active participants in this work were certain ministerial students at Baylor University, and here appear the names of some young men who have since become prominent in the denomination. The young men studying for the ministry at Baylor had such representatives in the field as J. M. Carroll, George W. Baines, Jr., M. M. Haggard and C. B. Hollis. These young men received special mention at the hands of the Board of Directors in its annual report to the State Convention. At this session of the body J. W. D. Creath found it necessary to withdraw from the general work, in order to procure funds for building a meeting house for the Baptists in the city of San Antonio. On this special work he set his heart, and in order to its consummation he resolved to give to it his entire time. In his last report to the convention he stated that the convention, from the time of its organization in 1848, had, through its missionaries, organized one hundred and fifteen churches and had baptized seven thousand persons on a profession of faith. The annual report showed that the sum of \$800 had been collected on the field during the preceding year. The activities of the missionaries of the convention were equaled by those of the General Association, the annual report of which body shows that there had been ten churches organized, and thirty-one persons baptized, by the missionaries of that organization. The collections on the field.

however, were meager, as only \$398.25 was reported as the result of the year's work. At this session of the General Association the Sunday-school and Mission Boards were merged and located at Dallas. During the year special effort had been made in Sunday-school work under the efficient agency of Rev. M. V. Smith, who, in addition to the organization of new schools, was engaged also in the collection of Sunday-school statistics.

The evangelistic activity of the denomination during the year 1873, awoke fresh hope and stimulation. All that was needed at this time was a solid front of denominational aggressiveness. No people were ever more ready for a forward stride and for the accomplishment of brilliant achievements. But the divided condition unfitted them for the work which seemed so inviting.

On December 30, Judge R. E. B. Baylor, for whom the university is named, died at his residence, at Gayhill, Washington county, and was buried, at his own request, on the campus of Baylor University, at Independence. His simple grave may be seen just a short distance to the rear of the first edifice which was erected on the campus of the old buildings, in the town of Independence. The name of Robert Emmett Bledsoe Baylor will ever be inseparable from the early struggles and splendid achievements of the Baptists of Texas. His was a remarkable career of fealty to his state as a soldier, a civilian, a statesman, a jurist, and to his denomination as a devoted member, a man worthy of imitation in the piety of his life and as a simple preacher of the gospel. His impress will abide when the stars shall fade.

CHAPTER XV.

THE COMBAT DEEPENS.

The year 1874 gave but little assurance of harmony in the ranks of the Baptists of Texas. They were riven in twain on the educational question, with no visible hope of subsequent peace. The year was ushered in with a new Richmond in the field. The surge of battle had provoked the existence of another Baptist paper, and a paper born under such a stress as now prevailed, was indicative of anything but concord. It meant that the line of battle was to be organized anew and that execution, not wholly amicable and fraternal, was to follow. *The Religious Messenger* began its existence at Paris, Texas, January 3, 1874. It meant much that Rev. R. C. Buckner was the editor. Amiable in disposition, persuasive in power, skillful in argument, popular, and of unquestioned sincerity, he appeared in the editorial arena amply qualified to wield a trenchant pen in advocacy of what had come to be called "the Waco policy," which was only another name for protesting against the centralization of the Baptist schools into one large institution of learning, perhaps distinct and apart from either of those already existing. On the other hand, the *Texas Baptist Herald* had for years, under Doctor Link, been urging an opposite policy. As close unity as the new paper under Doctor Buckner advocated was that of the maintenance of two general bodies, such as the State Convention and the General Association were, and two large institutions of learning.

The advent of the *Religious Messenger* was hailed with delight by those who coincided with the policy of divided interests, which policy grew in popularity and rapidly won esteem and a large following. This heightened the intensity of the relations already strained to a considerable tension,

and blotted all apparent hope of a reconciliation of the Baptists to a common unity. Nor did the attitude of President Burleson to the Education Union afford any relief. His lack of sympathy for this institution prompted him to throw all of his influence, as the representative in Texas of the movement begun by Doctor Cutting, against the commission. The commission felt encouraged in the prosecution of its work by the generous reception given it, and by the prompt response to the appeal for the first installment of \$10,000 as a basis for beginning the work.

Thus were arrayed against each other the ablest men of the denomination, each party with its organ and organization. The battle waxed hot from the outset, and the possibility of agreement receded as the tide of conflict rolled on. With the utmost abandon men indulged in the full expression, which was not always tempered by fraternal love. Vitriol flowed in the columns of the papers, each of which was increased in circulation, as each grew in popular esteem, within the boundary of its constituency. From the Panhandle to the Gulf, and from the Sabine to the staked plains, Texas was the battle ground of contending Baptists. There was no stint of utterance, no chariness of sentiment. Apart from the expediency of such a course, there can be no doubt that this copious and unreserved expression of liberty, this freedom of utterance, was the safety valve of the denomination during a period when everything was needed to be fully understood. To have disguised and dissembled at such a time would have involved future trouble, whereas a thorough unmasking of every possible position now, prepared the way for the consummation which lay in the distant future, and without which complete understanding, no such culmination would ever have been reached. This is no justification of many things said and done during a time when passion was supreme to judgment, but the unrestrained lengths to which men went, and the full exposure of every position enabled them to judge with accuracy of each other, as they could not have done had it been otherwise.

The freedom of speech in which Baptists have always indulged has frequently won for them undeserved censure,

especially from the unthoughtful. Baptists have oftentimes been reprehended for unrestrained liberty of speech, especially when freely indulged in among themselves, and yet all history shows that that principle is the basic one of every free institution that has found existence under the sun. That it may have drifted into license at times, is not denied; but that is the inevitable accompaniment of every aspect of human freedom. Liberty of speech is the vent of freedom



REV. E. L. SPRINGER, ABILENE, TEXAS.

(Born in Lee Co., Miss., July 27, 1862; educated in the public school at Bluff Springs; came to Texas in 1877; left the railroad service in 1890 and was ordained to the full work of the ministry by the church at Lometa, Texas, in August, 1891; he has held a number of important pastorates and has baptized about 500 people during his ministry; he is now at work as evangelist of the Sweetwater Association, and his labors are richly blessed of God.)

everywhere. In the exercise of such liberty, Baptists have waged verbal contests, such as was carried on during the period now under consideration, but the cyclone purifies the atmosphere and precedes the permanent calm. This liberty of speech on the part of Baptists, sometimes at its height, would seem to give but little promise of the ultimate peace sought, yet it has come anon, and following it has

come a solidity of permanency which would never have been attained independent of distraction arising from a full expression of view. A cause or principle which cannot survive a stormy discussion, and finally emerge into the clear light of vindication, furnishes thereby the strongest evidence of its unworthiness. The principle of free speech has done more to make compact the numerous units of Baptist forces, and to make formidable the independent churches which are unbound by ecclesiastical dogma or supervision, than could have been effected without unrestrained freedom of speech. This principle has found its vindication in the press of the greatest republic the world has known, and it is the underlying principle of every great government. Muzzle speech, and the vent hole of liberty is stopped and disorder is bred. Churches, while sacred, are still human. In order to development there must be breathing-space; in order to expansion, elbow-room. In all Baptist struggles, sanity has eventually prevailed, and its ultimate dominance has been made the stronger because of the preceding contest.

It was unfortunate that the Baptists of Texas could not see alike in the present contention, as it always is, but in this contest the darkness had to precede the dawn. In this contention between the two divisions of Baptists there was evident advantage on the side of the General Association. Its constituency was practically a unit. Within the confines of the body was a school which was flourishing in a growing town. Its able paper was making rapid headway, and the region embraced within the territory of the association was increasing in population and developing at a most encouraging rate. On the other hand, while the organ of the State Convention was ably conducted, the school within its territory was on the rapid decline, and stood opposed to the policy advocated by the paper, and was thus far in full accord with the opposition. Everything conspired to favor Waco as an education center, while absolutely nothing was helpful to Independence. The population had poured northward, the strength of the Baptists in the upper regions of the state had stranded Baylor University at Independence, and wise men could not close their eyes to facts. It might have been occasion for regret, and was; but the fact remained, and

wisdom proceeds along the line of fact and not of empty sentiment. For Baylor University in its original location the hour of opportunity has passed, never to return.

"The mill will never grind with the water that is past."

It was only a question of time when the loyalty of the denomination, dictated by wisdom, would concentrate its educational interests elsewhere. Then, too, the time had come to American institutions when they would leave the eddies of population and seek the deep currents of human life, in the crowded centers. Sentiment of location and misconceived notions of freedom from vice in retired nooks, has become traditional, and the institution which would avail most must find an abiding quarter where life is most illustrative and tensest.

In May, 1874, the Southern Baptist Convention was held at Jefferson. In some respects the meeting was a memorable one. The body had never before met in Texas, and the presence of so many lights of the denomination, and the scope of the work, brought for the first time to the attention of the large delegation of Texans present, produced a profound impression. Through the management of Dr. J. B. Link and others, the generosity of the railway lines of the state was enlisted in giving to the members of the convention a free excursion throughout Texas. The object was two-fold—on the side of the Baptists of Texas, an expression of hospitality hitherto unequalled; on the part of the railroads, to give broad advertisement of the attractions of Texas. The state was traversed throughout, along all the main lines of railway, and, by prearrangement, Baptists and others along the route would meet the crowded trains of tourists with abundant refreshments during the day, and provide for their accommodation in the cities at night. It was a lavish display of generosity and hospitality, and the result was the awakening of a widespread interest in behalf of Texas. An embarrassing episode, in connection with this marvelous railway pilgrimage, occurred at Dallas, then a booming town, where the enterprising mayor and other citizens, bent on making the best impression possible, arranged for a reception of the tourists at the opera house. Carriages bore the delegates thither, where the most cordial

greeting was extended by the mayor, in which were expressions complimentary to the great Baptist denomination. Among others who spoke in reply, was Dr. J. H. DeVotie, of Georgia. Among other things said by him, he spoke of soul-liberty as a cardinal principle of Baptists, which principle, he alleged, has been won through the ages without the taint or stain of blood on the escutcheon of the denomination. This he compared to the propagation of the religion of Romanism by the sword and fagot. The fact was subsequently disclosed that the mayor himself was an ardent Roman Catholic. This was an incident that awoke great regret and from none more than from Doctor DeVotie himself, for he was the impersonation of a chivalrous gentleman. It was an indiscretion into which he blundered, and while it was true, the proprieties of the occasion forbade its utterance.

In July, following the meeting of the Southern Baptist Convention, the General Association held its seventh annual session at Dallas. It was clear that *The Religious Messenger* had aroused greater interest in denominational enterprises. The attendance on the meeting was good, and the enthusiasm in the different branches of denominational effort was encouraging. The reports of the two general missionaries, E. B. Hardie and J. E. Sligh, showed progress in new fields, while the Sunday-school work, which went along parallel with the other, through the years, was one of great encouragement. The receipts from the field amounted to \$403.75. In the report on education, the Waco and Shreveport Universities were endorsed. The grave financial depression prevailing throughout the country at this time, and especially throughout the South, seriously hindered all denominational effort. Affairs were greatly unsettled, and under the regime of reconstruction and the present financial stress, the masses were intolerably harassed.

The State Convention for 1874 was held at Galveston. W. C. Crane was made president; W. H. Dodge, William Howard and J. H. Stribling, vice presidents; O. H. P. Garrett, recording secretary, and W. W. Fontaine, corresponding secretary. The proceedings had lapsed into merely formal exercises, and there was but little spirit in the body. The future gave but little assurance of the restoration of

order and a stable basis on which the country might safely proceed. The convention felt insecure in the projection of any new plans based on financial safety. One missionary alone had been employed by the board, and help had been rendered several district associations in the prosecution of their local work. Practically but little was being done, and the agitated condition of the denomination was productive of anything rather than of assurance. During the year, collections from all sources aggregated \$1,050.50. Still the leaders were not without hope. How the tangled condition of their educational affairs would be unraveled no one was bold enough to predict. The opposing divisions seemed each intent on the accomplishment of a given end, which lay respectively wide apart, with no visible possibility of a single point of contact or agreement. *The Texas Baptist Herald* hoped to realize vast results from the centennial movement, yet the Education Union was confronted by the opposition of Doctor Burleson, who, by reason of his being the agent for that movement in the state, was in position to hamper it most seriously. Hope was directed to a forthcoming meeting of the Education Union to be held in 1875 to devise a method of procedure with respect to the centennial movement. Meantime there was no abatement of the discussion through the rival papers, which swallowed all else. With the advent of 1875, came the hope that the troublous question might in some way be solved and settled. As has already been said, the opposition of Doctor Burleson was somewhat neutralized by the ability of the Education Commission to succeed in gaining recognition from the headquarters of the movement in New York. After this was effected, the plan was adopted by the Education Union of inviting a meeting of representative Baptists at Bremond on June 23, 1875. In advance of the proposed convention at Bremond, a number of leading men met at Navasota to devise a plan of action at the proposed meeting. They came from all quarters and were representative of every phase of sentiment. The presidents of the two schools were there, Doctors Burleson and Crane, together with Drs. B. H. Carroll, R. C. Buckner, J. B. Link and Jonas Johnston. For an entire night this advance com-

mittee wrestled with the problem, and the decision was finally reached so to combine the two existing schools as to make them one, which institution was to be known as Baylor University. By this arrangement the school at Independence was to become academic and theological, while the one at Waco should become purely classical. A further arrangement was proposed, by which an endowment of two or three hundred thousand dollars was to be raised, the first twenty-five of which was to be devoted to the school at Independence. The schools were to be accepted just as they were, and no bonus was to be required of either locality.

Presuming on the action of the convention some years previously, in which there was expressed disapproval of the removal of Baylor University from Independence, the trustees of that school declined to consider the proposal. By some, this action of the trustees was regarded as most fortunate, as it was believed that such action as was originally proposed would have involved perpetual friction between the two divisions at Waco and Independence. This left the advance meeting held at Navasota valueless, and the way was entirely clear for freedom of action when the proposed convention should assemble at Bremond. The wide publication of the meeting soon to be held, together with its purposes, brought a large and representative body of Baptists from every part of the state. The original plan having failed and gone to pieces, the perplexity still was what procedure should be adopted at Bremond. No one had another plan to propose, and the matter was left open till the representatives should come together.

When the convention assembled it was found that there were four interests to be respected—Baylor and Waco Universities, Dallas College and the Education Union. An organization was perfected by the election of J. H. Stribling, president, and J. M. Lewis and G. W. Baines, Jr., secretaries. On motion it was agreed that all the interests present be allowed to appoint three members of a proposed committee, to which was to be added three others by the chair, making a committee of fifteen, and this committee was to retire and report a plan of procedure. For almost an entire night the committee was assembled with-

out being able to reach any agreement as a base of action. The air was full of distrust. The next morning the committee met again, and Dr. J. P. Boyce, president of the Southern Baptist Theological Seminary, who was present, was invited to meet the committee and offer any advice which he might see fit to give in aid of the solution of the



REV. ADONIRAM JUDSON HOLT, PASTOR, KNOXVILLE, TENN.

(Born Dec. 1, 1847; educated at McKenzie College and S. B. T. S.; D. D. by three colleges, A. M. by Alma Mater; 18 years a pastor; 22 years a missionary and mission secretary; editor of Texas Baptist Herald and Baptist Reflector; author of "Miriam Heth," "Parthenia," "Missionary Manual"; has traveled in Europe, Asia and Africa; preached 7,600 sermons; dedicated 136 church houses; baptized 1,825 people; preached the first sermon and baptized the first person among the wild Indians; visited 75 state and several conventions and 425 District Associations up to the time he was 60 years old. Has six living children and four grandchildren; was Manager, Treasurer and Supt. of Tenn. Baptist Orphans' Home, many years, in connection with his missionary work.)

problem. Others followed Doctor Boyce, and the occasion was turned into a prayer-meeting of great power. Among other proposed measures was that of making Baylor University at Independence the central Baptist educational interest, but the motion failed of adoption. A similar effort was made with respect to Waco University, with the same

result. At this juncture Dr. J. B. Link outlined a plan which was adopted. The plan proposed the appointment of a committee of thirty members, to be called the Central Baptist Education Commission of Texas, which committee was to be charged with the work of raising \$250,000, \$100,000 of which amount was to be invested, and the donors of the amount named should have the privilege of locating the proposed school, respect to be had for the largest bonus which should be offered by any one place and for the eligibility of said place. The plan further proposed that the interest accruing from the invested funds be subject to the direction of the donors in being applied to the chartered schools already existing. A further provision was that all funds in the hands of the Education Union be transferred to the commission, that the Education Union be dissolved, that no impediment be thrown in the way of any agent of any existing school, and that agents of such schools be requested not to obstruct the work of the proposed commission. This came within one of the unanimous adoption by the committee of fifteen. An agreement so sudden and unexpected provoked tears and confessions of indiscreet utterances. The agreement was signed by B. H. Carroll, F. M. Law, W. C. Crane, R. C. Burleson, J. A. Kimball, Hosea Garrett, H. W. Dodge, J. B. Link, T. J. Drane, J. W. Speight, W. E. Clark, Abram Weaver, G. T. Wilburn and Jonas Johnston. John McKnight, of Independence, alone declined to enter into the agreement. The committee was forthwith resolved into a prayer and praise meeting. Among other things President Burleson said that he had such sacred awe for the occasion and for that which it had brought forth, that he felt like taking off his shoes, for he felt as though he was on holy ground, so impressed was he with the presence of God on the occasion. The effect was electrical, and men wept as though they were babes. All felt that every trouble of the Baptists of Texas was now at an end, and that only a glorious future awaited them.

In the afternoon the plan was submitted by the committee to the convention, several questions were asked and answered, and after a brief discussion, the report was adopted by a rising vote. Among those who spoke in praise

of the plan and who gave it public endorsement were Presidents Burleson, Crane and Wilburn, of Dallas College, B. H. Carroll and others. The adoption of the report aroused great enthusiasm, and the convention sang the doxology in grateful praise. The proposed commission was organized on the spot, and it was agreed to hold its meetings in connection with the annual gatherings of the two chief bodies—the State Convention and the General Association. After the appointment of an executive board of twelve members Doctor Burleson nominated Dr. B. H. Carroll as the agent of the commission to raise the proposed amount, but he promptly declined to consider it.

With buoyant hearts all turned again homeward. No one seemed to doubt that the solution of the difficulties and perplexities which had so long afflicted the denomination were now at an end. Never was hope more buoyant, never a prospect brighter. When the General Association met at Sherman a month later there was not a quorum of the commission present, but business was transacted and made subject to the ratification of the commission when a quorum should be present. This meeting was held in connection with the eighth annual session of the General Association. The reports from different quarters of the territory of the association showed genuine progress, but there was a wail of stringency in financial matters. There was a lack of harmony, however, in matters of a local nature on the field, though with respect to all general denominational matters there was thorough accord and acquiescence. In the report of the corresponding secretary allusion was made to the meetings of power which had been held during the year, to the financial stringency, to the numerous accessions to our ministerial ranks from other states, and to the approaching centennial movement as a period liable to become "a year immortal in the memory of man." A restrictive policy was adopted relative to the membership of the body, requiring that only such should be recognized as members who were sent from churches belonging to the General Association. This was taken to mean that a cordon of defense should be placed about the body against certain influential members from other sections of the state, who were co-oper-

ating with the body as messengers from remote churches. A note of harmony was sounded, however, when both of the papers were endorsed. The report on Home Missions showed that within the last nine years the Domestic Board at Marion, Alabama, had expended in the state \$7,199.06 and had received in return during the same time \$12,370.50. The centennial movement, which began a month before at Bremond, was earnestly endorsed, and the effort to found a central educational institution was approved. A movement looking to the unification of the Sunday-school work found expression in the proposal to hold a convention for that purpose during the following November. Dr. R. C. Buckner was appointed the general missionary of the association, and E. B. Hardie and J. E. Sligh were continued as general agents.

The meeting of the General Association was followed by a comparative calm, as it was generally conceded to be a foregone conclusion that at last the denomination had reached a basis of agreement on the educational question. This general impression put a quietus on the denomination, and gave a sense of universal relief.

When the State Convention met at Calvert on October 2, 1875, interest centered in the educational movement. All minds and hearts were turned toward that one absorbing thought. This, taken in connection with the uniform movement, proposed on the part of the Baptists of the United States to raise an immense sum in 1876, for educational purposes, in celebration of the centenary of religious liberty, produced a thrill of religious patriotism everywhere. In view of this proposed movement the following was adopted:

"Resolved, That we most heartily approve the resolution of the Education Commission assembled at Bremond, Texas, June 23 to raise two hundred and fifty thousand dollars to establish and endow an institution of higher learning for the state of Texas to be located by the donors when the money is raised." During the year \$1,458.55 had been raised by the representatives of the convention for all purposes. The trustees of Baylor College for Girls announced the resignation of Colonel Fontaine, the president of the school, and the election of Dr. William Royall as his

successor. Doctor Royall had enjoyed exceptional advantages in his scholastic course, having been a student in South Carolina College under such men as Thornwell, Hooper, Elliott and Lieber. He was converted under the preaching of Richard Fuller, and was baptized by the elder Basil Manly. He was a trained teacher, a fervent student and was possessed of a well-poised character.

At the convention at Calvert steps were taken to reach the colored ministry, and through that means to affect, through evangelistic effort, the negroes of the state. During the session of the body, the Education Commission held a session, at which the financial secretaryship was again tendered to Dr. B. H. Carroll, but he again declined even to consider it. This furnished a ground of opposition to the movement on the part of President Burleson, who had supported the measure, as it would now appear, with that end in view. At any rate, the declination of the financial secretaryship by Doctor Carroll cooled the ardor of Doctor Burleson, and his enthusiasm at Bremond, when he had felt that he stood on holy ground, was turned into opposition. What other basis of opposition he may have had is perhaps not known, but that he became one of its stoutest opponents is a matter of historic fact. With the declination of Doctor Carroll, the position of financial secretary was tendered to Dr. F. M. Law, and he accepted it. That the choice of Doctor Law was a wise one, the cool business which he injected into it and the success which crowned his efforts abundantly justify. It is a matter of doubt if any other at all could have accomplished more than did he.

It was in 1875 that Major W. E. Penn began his marvelous career as an evangelist. Allusion has already been made to the part played by Doctor Buckner, during the conduct of a meeting held in Jefferson, in evoking into activity the dormant energies of Major Penn. For years together he had been content with a plodding professionalism of religion, but his slumbering soul was quickened by the power of the preaching of Buckner, and that was the turning-point in the life of Penn. An attorney, he sought to give activity to his aroused powers in the Sunday-school, to which work he became ardently attached. While attending a Sunday-

school institute at Tyler, where J. H. Stribling was pastor, Penn was invited to conduct a prayer meeting in the Tyler church the very morning on which he had arranged to return to his home at Jefferson. Major Penn reluctantly yielded to the solicitations of the pastor, conducted the meeting, and it was attended with such results that the pastor prevailed on him to remain and to conduct a similar meeting at night. It was on this occasion that Penn made his first direct appeal to the unsaved, with such result as positively to surprise the lawyer himself. In order to prevent Major Penn from executing a purpose to return home the following morning, Doctor Stribling sought an expression from the audience relative to its wishes about the return of Penn to his home. By a rising vote there was an unanimous public protest against his quitting the meeting. Yielding to a pressure like this, Major Penn remained, the meeting lasted five weeks, the town was shaken as never before, men unaccustomed to attend worship came to the services, and were converted, and fully one hundred were led to Christ through the instrumentality of Major Penn. Here began his fame as an evangelist. He gave up his profession as an attorney, devoted himself to evangelistic work, and became famous throughout the states of the South. For many years he was a conspicuous revivalist, and his services were sought far and wide.

In this connection it is not improper to give a more extended notice to one or more distinguished laymen, whose prominence was such that their names cannot be passed over, in justice, by a merely casual mention. One of these was General Joseph Warren Speight. His parentage was distinguished in the state of North Carolina, where General Speight was born. His father was a congressman from that state and afterward a United States senator from Mississippi. The son began life as a young lawyer at Aberdeen, Mississippi, when he was only twenty years old. His health declining, he sought the salubrious West, and located in Waco, as a planter, when it was a mere straggling village. Here he was converted, and for many years was identified in numerous and conspicuous ways with the Baptist cause in that city, and indeed in the state. He was deacon and



HON. W. B. DENSON, GAINESVILLE, TEXAS.

(Born in Alabama, Dec., 1837; came to Texas, 1853; graduated from Baylor University, 1857, receiving first honors of his class; graduated in Law Dept. Tulane University, N. O., La., 1859; entered Confederate army as a private, April, 1861; when war closed in May, 1865, was Lieut.-Col. commanding the 6th La. Cavalry; practiced law in Galveston until 1899, when he retired and moved to Gainesville, Tex. Joined Baptist church in 1854; baptized by Dr. R. C. Burleson. Has been an active deacon in the church 31 years; loves his office and the Master's work; has been Vice-Pres. B. G. C. of Texas a number of times.)

clerk in the First Church of Waco, having grown up with it from the beginning and was moderator of the Waco Association, president of the General Association, and the first president of the Board of Trustees of Waco University.

His career as a soldier is a most meritorious one. He entered the army as the colonel of a regiment in the army of the Trans-Mississippi Department, was promoted to a brigadiership, was wounded at Pleasant Hill, Louisiana, and left the army with a most honorable record. Public-spirited, he was connected with every enterprise that was conducive to the development of Waco and of the university. When the consolidation came, in 1886, he cheerfully gave up his beautiful home and grounds for a site for the university.

Appropriately coupled with him in a connection like this may be named General James E. Harrison, who was descended from a distinguished ancestry, reaching from the Revolution, in which his great-grandfather was an officer who belonged to the military family of Washington. Governor Benjamin Harrison, of Virginia, one of the signers of the Declaration of Independence, President William Henry Harrison, and others of the distinguished name, were those from whom he descended on his father's side, while on the maternal side he was related to the Hamptons of South Carolina. While a senator in the Mississippi legislature, Harrison was the man who nominated Jefferson Davis for the United States senatorship. Settling on a plantation on the Brazos, near Waco, some years before the Civil War, he was chosen a delegate to the secession convention of this state, and was called the "Patrick Henry" of that body because of his rare oratory. His career as a Confederate soldier began as a lieutenant, and by degrees he rose to be a brigadier-general. When the petition for his last promotion was endorsed by General E. Kirby Smith, because of his "distinguished skill and bravery upon many battlefields," President Davis recalled the man who had nominated him for the senate in the Mississippi legislature, and promptly signed the petition for his promotion.

Returning from the war, he resumed the function of a planter on the Brazos, and was frequently called into service by his denomination. As one of the Board of Trustees of

Baylor University, as moderator of the Waco Association, and as president of the General Association, he rendered signal service, as well as in many other capacities. The town of Harrison, on the Waco branch of the Texas Central, commemorates the locality of his settlement in McLennan county.

In January, 1876, *The Religious Messenger*, which had been published since its inception at Paris, was removed to Dallas and the name was changed to that of *The Texas Baptist*. Points of difference continued to exist between the two papers, especially since the effort to combine all the educational interests into unity, and they were in every respect rivals, before the denomination, for its patronage. There were vital differences between the journals, not only on the educational question, but on several points of denominational policy. Both papers urged consolidation, but from different points of view, and different bases—that of the *Texas Baptist Herald* being more restrictive than that of *The Texas Baptist*.

The year 1876 was looked forward to with exceeding great hopefulness by the Baptists of the country, and a most favorable opportunity was afforded for tremendous results to the cause of education, but that which was known as "the centennial movement" proved to be, from mismanagement, a practical failure. With the injection of business principles into the movement its yield would have been monumental, but it failed because of an absence of that element. In some of the states the year was turned to tolerable account, but the mistaken policy of expecting that every Baptist would contribute one dollar each to education, and the restriction of all to that amount, however poor or rich, was a miscalculation. Much of the valuable opportunity was lost in empty oratory about soul liberty and freedom of conscience, and the endurance of persecution on the part of the Baptists in the past, all of which was entertaining and perhaps instructive enough, but this did not yield the results of the original purpose of the undertaking. While the instruction given during the period stirred to elation denominational pride, it eventuated in financial barrenness. In Texas, fortunately, the interest of

the undertaking was entrusted to the hands of a safe and sane business man, and more was derived from the undertaking perhaps than in most other states. In the prosecution of his arduous work Secretary Law was met with generous sympathy; but in view of the stringency of the times, there was a general hesitation about incurring obligations which extended into the future. And yet by October, 1877, he was enabled to report the total assets of the commission to be \$80,500. The final outcome of assets was \$96,673.60. This amount Doctor Law was enabled to raise in the face of opposition which was, at times, stout, and even stubborn. But the delayed hopes of many, impaired confidence, the movement was finally abandoned, and the results turned over to the existing schools. The Baptists of the state were not ready for the decisive step in educational matters, but the agitation of the question was not without vast good, and gave propulsion to the period of satisfactory consummation. The failure of Texas Baptists to utilize advantageously the centennial movement by raising a substantial centennial fund, was largely atoned for by a general denominational uplift, which ensued as a result of the centennial agitation.

The year 1876 witnessed the election of a distinguished Baptist layman to the governorship of the state. Richard Bennett Hubbard was a native Georgian, a graduate from Mercer University, and a graduate of law from Harvard University. He was brought into public life by his peculiar fitness for that sphere, and served his state and the country in many important positions, every one of which he adorned.

The year 1876 was signalized by a remarkable visitation of revivalism and evangelism. A tidal wave of spirituality swept through the state and thousands were saved. Major Penn had now given himself wholly to the work of an evangelist, and his meetings were attended with marvelous demonstrations of grace. Among the churches which experienced these blessings was the First Church of Waco, which, but for the withdrawal of eighty-two members, to form another church, the membership would have been doubled as the result of his work and preaching. Reports of gracious meetings came from every quarter of the state.

Many churches, which for a period of years had been largely inert, were aroused during the eventful period, and began a career of usefulness which has continued with expanding breadth till now.

For a period of years the people of the state had suffered from much financial depression. It is a noteworthy fact that the Spirit often chooses such periods for the richest displays of His power and grace. The tendency of dependence is toward devotion. In the light of revealed truth the philosophy of this is easily seen. "Before I was afflicted I went astray; but now have I kept thy word." "It is good for me that I have been afflicted, that I might learn thy statutes." Prosperity tends to arrogance; adversity, to dependence. Many never hear God's voice save in the dark clouds. So long as the memory of the year 1876 remains, it will be recalled by the people of Texas as one of a remarkable display of grace. From denominational distraction the people turned to devotion.

So far as the organized work of the denomination was concerned, little was being done through the appointed channels, unless it be that the work of the Education Commission was effective, in the way already described. When the General Association met at Waco in 1876 the burden of the reports was that of meetings of singular power, held during the year within the territory of the body, while the interests fostered by the General Association had accomplished but little. So far as missionary effort was concerned it had apparently accomplished but little, as everything was taken up on the current of revivalism which swept everything before it. Indeed, but little else was thought of, or talked about, during the session but the marvelous meetings.

During the year many worthy pastors were called to the state from other quarters of the country. This was largely due, no doubt, to several causes, among which may be named that of the tour of the state by the members of the Southern Baptist Convention just about two years before, and that of the growing importance of the state and its rapid development. Every possible agency was employed to induce worthy immigrants to Texas, and in this the denominational organs were not a whit less enterprising in

inducing pastors to come to the state, provided that they had a mind to work. Worthy men have never failed of cordial welcome, because there was room for all such, while there has never been in this busy state the slightest space for the idler and lounge. Men in search of easy positions have always found a disappointment in Texas, while the actively disposed have never lacked for opportunity for the fullest exercise of their gifts. In no part of the world is one more readily labeled than in Texas. Worth is estimated at its true value, and according to the estimate of the individual himself. The state is too young for traditional fame and family name, which boot as little in the bustling West as in any quarter of the globe.

In the ebbs and flows of denominational effort, for unity of movement was now greatly lacking, the Sunday-school and colportage work had dropped somewhat out of sight. For a period of years it held the first place in denominational endeavor, but the urgent claims of divers interests had crowded it somewhat off the track. Still, the organization was preserved, and the convention continued to hold its annual session. In 1876 the Sunday-school and Colportage Convention was held at Brenham, where the board was located, and the utmost that could be reported was that Dr. H. L. Graves, who had served as agent a part of his time, reported that some Sunday-schools had been organized and some books sold from the depository. Still there were many Sunday-schools flourishing in different parts of the state, and in most of the principal churches. It was a time of serious reflection, and under-currents were moving in the direction of greater things. Brighter and better days were in store for the Baptists of Texas, and while there were but few visible signs of progress, it was nearer than the most hopeful could dare anticipate.

There were stirrings of greater things in the State Convention when it met, in 1876, at Independence. In the organization W. C. Crane was made president; F. M. Law, H. L. Graves and Horace Clarke, vice-presidents; O. H. P. Garrett, recording secretary, and F. Kiefer, corresponding secretary. In some respects the same barrenness of results was apparent that was seen in the General Association, but

the outlook was anything but discouraging. The signs on the horizon gave enlarged hopes and prospects of future results. After long-continued effort on the part of J. W. D. Creath to build a suitable house of worship in San Antonio, his hopes were about to be realized. The efforts which he had made for several years past were without any special connection with the convention, but now that an atmosphere of hopefulness hung over that Catholic town, and now that the work had assumed such proportions, the convention was willing to adopt it "as one of its special fields for mission work." This indefatigable work on the part of Creath led still further, and suggested to the convention anew the duty of seeking to save the gathering thousands of Mexicans within the borders of Texas. Beyond that yet, the suggestion ran, and it was proposed, that as soon as practicable the Baptists of Texas would take up a mission enterprise in Mexico. Besides all this there was, among the initial suggestions of greater things, that of more earnest effort in behalf of the German population, which was gathering in many of the growing centers of the state. Rev. F. J. Gleiss, the German Baptist missionary, had rendered some valuable service among his people, but what was needed was an organized effort.

There was an evident uneasiness and a restlessness on the part of the convention lest it was letting slip the opportunities which God was bringing within reach. The mighty displays of His grace moved their consciences and quickened their energies. Evidently there was a reawakening, and men were growing seriously dissatisfied with conditions as they were. Fountain sources were being sprung, and they were destined to carry a fructifying influence through the years to come.

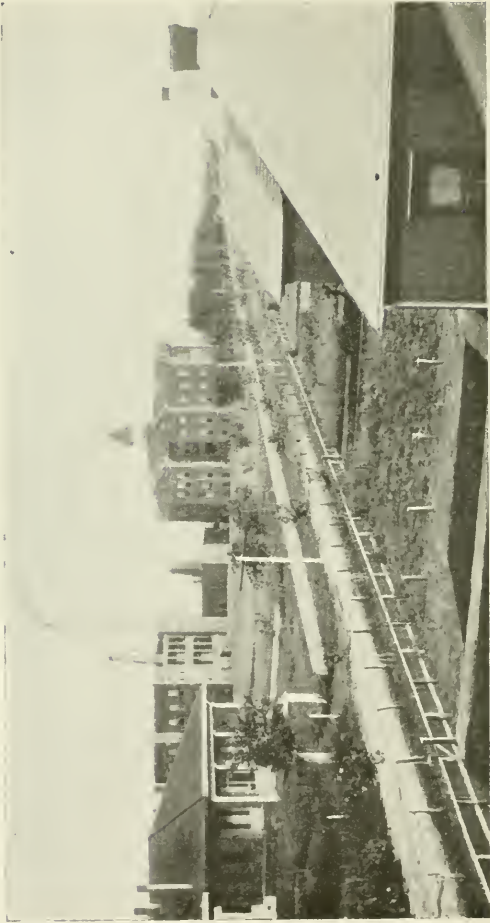
CHAPTER XVI.

BRIGHTER AND BETTER DAYS.

The ups and downs of Texas Baptists for the last dozen years, since the close of hostilities between the states, were not due to a contentious spirit, which would indicate a fondness for strife, for all alike deplored the situation, but it was due to an intense desire, to settle on a permanent basis, the interests of the denomination which all alike cherished. The spirit of assertion between factions had within themselves a goodly purpose. That it could have been otherwise, in view of the intensity of the loyalty of leading Baptists for the accomplishment of the best possible, seems impossible. That difference of opinion, in the ardent advocacy of methods, might have found, at times, calmer expression, is granted even by those who in review of the stir of events, when passion takes color from surroundings, readily admit; but earnest men give emphatic expression to their views, and in the surge of effort, they are least prepared to brook opposition. It is evidently the purpose of God, in the varied and profound changes wrought by grace, never to change one's temperament. That is one element of nature that is never changed. An ardent man remains one to the end—a phlegmatic spirit never changes.

The year 1877 opened auspiciously to the people of Texas. In political history it marks the end of reconstruction in the South. The war was ended after twelve years following the capitulation at Appomattox. Henceforth the people of the South were to be left to adjust themselves to the chaotic conditions into which they had been brought as a result of the Civil War. The removal of armed troops from the South by President Hayes, marks the turning point in the history of this section.

Not to be perverted by the political situation, we return



BUCKNER ORPHANS' HOME.

to the current of denominational affairs in Texas. It is true that the irritation of contention was still fresh in certain quarters, and sporadic symptoms were destined still to show themselves, as we shall see, yet like the careering herd of the plain, where everything seems confusion, all head the same way.

Changes came for the better in 1877, still they were not such as to give assurance of a sudden settlement of divisions—they only gave greater promise of things yet to come. That the current was swinging toward unification was evident, but it sometimes took a circuitous turn. The educational question was still in the front of denominational thought, but that which was, at one time, so full of promise, had failed of realization, and not a few lost heart. Opposition assumed one form or another, and the progress gradually waned, only to take new form for the future. Meanwhile new plans on a broader basis were being laid, but they were such as would require time for development.

The year 1877 was the seed-time of a new era to the Baptist cause in Texas. Much had to be overcome, the earth had to be broken up afresh, new harvests had to be projected, but time and labor were necessary to prepare for the reaping. Men and women had grown tired of strife, and their eyes were being turned to the better things of the future. Hope came again amidst the dust of battle, and God would yet direct his people to greater things. That the revivals which had swept the state had softened asperities and dispelled many differences, was evident. This perhaps, more than all things else, brought the rift in the smoke of battle. Nothing is truer than the famous saying of John Lothrop Motley: "Religion on all great historical occasions has been the dissolvent of difficulties."

At this period progress was astir in the state. From every quarter of the globe thousands were finding homes in Texas, and among those who came were many Baptists. But most of the immigrants came seeking financial advantage. Vast domains were being peopled, and towns and cities were growing at a rapid rate. New lines of railway were reaching out toward all points of the compass, and no one could predict the ultimate possibilities of the state.

Never was a duty more urgent than was that imposed on the Baptists at this time to greet the incoming tides of the people with a pure gospel. New men fresh from achievement in other fields, were coming to the Baptist pulpits of Texas, where a sphere sufficiently broad for the rarest gifts and the exercise of the best energy might find amplest opportunity. It was the year for the beginning of great things by Texas Baptists.

Among those who came about this time was Rev. C. C. Chaplin, who in the beginning of this year assumed charge of the First Church, at Austin. Born in Danville, Virginia, and educated at Richmond College, he had held pastorates at Danville, in his native state, where he was chiefly instrumental in establishing a college for girls and young women, and at Owensboro and Paducah, Kentucky. A man of resistless energy and of great heart, of strong pulpit ability, and of administrative qualities in pastoral work, Doctor Chaplin's advent to Texas was hailed with a cordiality of welcome. His influence permeated every interest of the denomination in his adopted state, and the impress of his ability was on all.

The Sunday-school work of the state which at one time had assumed such commanding importance, had declined, as has already been shown, because of the pressure of the claims of other denominational interests. In order to a revival of the suspended interest in this important branch of church work, a convention was called to meet at Anderson. Through the efforts of Rev. W. W. Keep, the pastor at Anderson, and his efficient Sunday-school superintendent, Deacon W. R. Howell, the gathering at Anderson was a conspicuous one. Many of the most prominent pastors of the state were present, together with a number of eminent visitors, among whom was Doctor S. H. Ford, of St. Louis. An elaborate programme of practical subjects was discussed, in which participated such spirits as J. B. Link, W. C. Crane, S. H. Ford, J. M. Carroll, George W. Baines, William Royall, Rufus Figh and M. V. Smith. There was earnestness and determination in the host, and the meeting proved the best in the interest of Sunday-schools that had ever been held in Texas. During the year Rev. W. D.

Powell was engaged as the missionary secretary of the Sunday-school convention.

The results of the general work in the state were not so marked as were the indications of better times. The annual session of the General Association was held at Paris, in 1877. Texas had now become easy of accessibility from other quarters of the country, and a number of visitors were present at this meeting, among whom were M. T. Sumner, of Alabama; S. H. Ford, G. W. Smith, and W. S. Huff, of Missouri; F. C. Johnson, of Georgia, and A. J. Holt, of the Indian Territory. Senator Maxey was present, and followed a report on colored population, submitted by Doctor B. H. Carroll, in a speech on our duty to evangelize the negro. Doctor F. M. Law was heard on the claims of the Education Commission, but, as has been said, interest in the Commission had declined after the failure to produce expected results during the preceding year. As a result of the work on the field of the General Association, during the year, not more than \$302.65 was collected. Decided interest was shown in the Southern Baptist Theological Seminary, at Louisville, by giving to Doctor Sumner, who represented the seminary, pledges amounting to one thousand dollars.

There were decided indications of progress in the state convention which met at Bryan on October 6, 1877. The spirit of the meeting was excellent, and there were gratifying signs of an appreciation of a broader field of exercise. The income of population and the increased facilities for mission work were facts which appealed most earnestly to the body. The claim of state missions found expression in able addresses from such men as Link, Pickett and Breedlove, after which a collection was taken in cash and pledges, amounting to \$1,416.75. Conditions were improving, and men felt the thrill of encouragement. The cause at San Antonio was still a matter of profound interest. Rev. W. H. Dodson, who had been called there as pastor, asked for \$1,800 with which to complete the house of worship in that city. The question of German evangelization in Texas was revived, and Revs. Gleiss and Keifer were appointed to labor among these foreigners. Before the close of the

session \$7,500 was raised for various objects, and this was regarded as one of the most favorable signs of the times.

It was in December of 1877, that Doctor R. C. Buckner first conceived the idea of founding a home for orphan children, irrespective of denomination, or of any other consideration, save that of orphanage. As the editor of *The Texas Baptist* Doctor Buckner had written a series of open letters in his paper relative to the proposed enterprise, and these letters led to a convention of deacons at Paris, July 17, 1878. Here Doctor Buckner had served as pastor for about fourteen years, and hither where he was best known, he went to lay the contemplated enterprise on the hearts of the men who had stood by in other enterprises.

The publication by Doctor Buckner of the contemplated venture evoked not a few dire predictions of failure. Friends importuned him to desist from an undertaking so hazardous, among whom was a United States senator, all of whom were solicitous about an enterprise which carried with it predictions of failure, because it was violative of all principles of business. But the founder had counted the cost, the conception of the enterprise was in his great heart, and staying himself on God, he persisted. It was soon evident that the proposed orphanage was not to be without a home, for an offer came from Tarrant county, of a bonus of 1,200 acres of land, another, from another quarter, of 300 acres, while an offer of \$1,000 cash came from eastern Texas. But on account of criticism the first was withdrawn, and the second was paralyzed by certain opposition.

While the matter of selecting a permanent location was pending, temporary quarters were rented in the city of Dallas, in which quarters there were at first gathered only three orphans. It was not until September 25, 1880, that a permanent site was bought for the orphanage, which site is about four miles of the city limits of Dallas, on the Texas & Pacific Railway. Two days later, September 27, 1880, the Orphanage was dedicated in a small one room house, built in the early days of 1841, of logs of cedar, by John Neely Bryant. It was the first house built within a radius of one hundred miles of the present city of Dallas. For a time it served as the first postoffice building of Dallas, and

was finally removed to the point where it was purchased to serve for the initial stages of the Orphanage. Feeble in its inception, and clouded by predictions of speedy disaster, the Buckner Orphans' Home was destined to become one of the chiefest and most cherished interests of Texas Baptists, and one of the largest of the benevolent institutions of the whole land. With its spacious grounds and its imposing edifices crowning an eminence which overlooks the great and growing city of Dallas, it stands today a monument of the faith of its philanthropic founder and superintendent of many years.

But to return to the drift of denominational history, the failure of the Baptists of Texas to concentrate their energies, together with the continued controversy between the two papers, the divided sentiments on the educational question, and other minor differences, were having a disintegrating influence on the cause. Demands came from many quarters for the preaching of the gospel, and yet it seemed that there was lacking just that efficiency in the organization of the forces which was necessary to respond to these opportunities. Discontent and restlessness were the result, and on December 12, 1877, a movement of disintegration took place at Overton, where a convention of Baptists met to consider the propriety of establishing a permanent organization for mission work in eastern Texas. Messengers from nineteen churches assembled at this initial organization. The basis of organization was founded on the idea of local necessity, and stated in the following:

"The strength and power of the two great missionary organizations in the state are directed to the supply and cultivation of other territory, and there exists the same necessity for the organization of the third body, as there ever was for a second."

Then came the following resolutions:

"Resolved, That as the result of painful experience in the past, we now regard it as an inevitable necessity for us to do our own work, in the best way we can, if we are ever to meet our obligations to Christ and our fellow men.

"Resolved, That we do now in the fear of God, and de-

pending on Him for help, proceed to organize a general missionary body for eastern Texas."

All this was followed by the adoption of a constitution, which defined the object of the convention to be, "to encourage and foster the missionary spirit in our churches, and to



REV. E. E. KING, PASTOR FIRST CHURCH, MCKINNEY, TEXAS.

(Born in Miss., Sept. 4, 1850; was left an orphan at 7; A. B. of Miss. Col.; attended S. B. T. Seminary while it was at Greenville, S. C.; converted at 13; joined the Methodists; after two years of prayer and Bible study, joined Baptist church, Brownsville, Miss.; began preaching at 18; was ordained Aug., 1873; filled important pastorates in Miss.; was married May 8, 1877, to Miss Gussie Frink; came to Texas as pastor of San Antonio First church, Mar. 1, 1890, where he labored seven years, receiving 700 members and organizing South Side, Prospect Hill and Calvary mission churches; has been pastor at McKinney since Jan. 1, 1897; is Mod. Collin Co. Assn.; has received 853 members at McKinney, built pastor's home and \$25,000 house of worship; member Board of B. G. C. of Tex.; Trustee S. B. T. S., Baylor College and Westminster Institute; D. D. of Baylor Univ., 1890.)

develop the power and resources of this section of the state."

Doctor Andrew E. Clemmons was chosen the president of the new organization and Rev. W. O. Bailey, its corresponding secretary. With what success this new venture was enabled to meet the demands of the urgent necessities

prevailing in eastern Texas we shall have opportunity to see later.

It was during the year 1877, that that now influential organization known as the Baptist Pastors' Conference, held in connection with the state convention, came into being, at the Bryan session of that body. This Conference has continued a power, with varying stages, from that time to this.

When the year 1878 came the Baptists of Texas seemed further from unity than ever. Instead of two general organizations of the year before, there were now three. Concentration of interest was now seemingly more remote than at any time in the history of the denomination in the state. Where would be the point of convergence, no one could now even remotely predict. Meanwhile each of the three separate organizations was moving along its own prescribed course. The first event of importance occurring in the year 1878, was the meeting of the Sunday-school and Colportage Convention, at Calvert, on July 12. The meeting of the preceding year, at Anderson, had been attended by results so encouraging that hope was freshly turned toward the Calvert convention. An elaborate programme had been prepared and it was ably discussed. The interest of the meeting centered, for the most part, in the thrilling report of the missionary of the body, Rev. W. D. Powell, who had visited almost every Baptist church in about twenty counties, and had found great destitution in some places, and lack of efficiency in others. He had organized seventy Sunday-schools and eight Sunday-school conventions. The report aroused much enthusiasm and Mr. Powell was continued in the field.

Shortly after the meeting of the Sunday-school Convention came the meeting of its eleventh annual session of the General Association, at Fort Worth. The work of the body had been more satisfactory during the past year, than it had been for a number of years past. While little was being done in Bible and colportage work, the board representing these interests, known as the Bible, Colportage and Education Board, was able to report the completion of the boarding hall for students, at Waco. Four or five mission-

aries had been employed, during the year, and the results of their work were gratifying. Six churches had been constituted, five Sunday-schools organized, eighty-five had been baptized, and there had been collected on the field \$1,039.85. Rev. A. J. Holt had been laboring among the wild Indian tribes, he being the first white man sent among the wild Indians. Holt was a typical missionary, and adopted the Indian garb and the customs of the wild men, hunted and fished with them, and thus won his way to their hearts. Previous to the appointment of Holt, John McIntosh, an Indian, was the Association's missionary to these people. While laboring among them, McIntosh taught them the Lord's prayer, which he wrote out in their own language. A copy of this prayer in the Comanche tongue was sent to Dr. Buckner, editor of *The Texas Baptist*, and his son-in-law, John L. Goode, by the use of his pocket-knife so changed the metal type as to give the requisite pronunciation to the peculiar language for the use of English readers, and the prayer was thus published in *The Texas Baptist*.

The Texas Baptists had reached a period when there was a dead level of uniformity in the recurrence of general meetings, the election of officers, and the stated order of reports. There was no boldness of plan, no projection of enterprise, nothing beyond the routine of a stated meeting. Apathy seems to have fallen as a blight on the churches, and they seemed content to plod along a formal course with an indifference that was appalling. The proceedings of a meeting could have been easily forecast, and many became indifferent thereto. The State Convention for 1878 was held with the church at Lagrange. W. C. Crane was elected president; F. M. Law, H. L. Graves and Pinckney Harris, vice presidents; Pinckney Hawkins, corresponding secretary, and G. B. Davis, treasurer. The meeting was without interest, save that of preserving intact existing institutions. Rev. J. W. D. Creath, who had previously resigned from the financial secretaryship of the Convention, was now again serving in that capacity. The receipts for the year amounted to \$2,447.50. Pledges for the continued prosecution of the work were given to the amount of \$1,824. The announce-

ment was made at this session of the retirement of Doctor Royall from the presidency of the school for girls at Independence, and of the choice of Doctor J. H. Luther to succeed him. Each of the general bodies was prosecuting its own work with no defined limits of territory, and with no special fraternal regard for each other, while the rival papers were constantly colliding in sentiment. The work which was being done was executed at great disadvantage and in the midst of not a little confusion. Friction and complications were frequent, and through the tangled vista there was not a ray of relief. To add to the confusion there was local division even within the territory of the respective general bodies themselves. *The Baptist Herald* was stoutly opposed in its educational policy by Baylor University at Independence, and the result was deadening to most other interests. What a power the Baptists might have been, could their forces have been allied at this time! But the set time for union had not yet come. In the General Association, conditions were scarcely better. There was a strong undercurrent of dissatisfaction due largely to the stern advocacy by Doctor Burleson of his educational views. By some he was regarded as more than partisan, and as being positively arbitrary.

Indeed there was a general ferment throughout the state. This was about the only sign of activity to be found. Men clung sullenly to their views, localities were vehement in the assertion of their respective claims, and none of the disagreement was tempered by gentleness.

Still another year came without any material change in the situation. Appointed events went on as before, the usual meetings were held, the ordinary process was adopted, and but little was done. Early in July, 1879, the Sunday-school and Colportage Convention held its annual session at Luling. This convention had come to be the most vital organization among the Baptists of Texas. The report of the missionary, W. D. Powell, showed remarkable activity. Ninety-five Sunday-schools had been organized during the year within the confines of twelve associations. He reported immense destitution in every part of the state which he had visited. The Sunday-school and Colportage Con-

vention was well manned with Deacon W. R. Howell, reputed the best superintendent in the state, the president of the body, J. M. Carroll, the corresponding secretary, and W. D. Powell, the field missionary. The unusual attendance on this meeting, and the enthusiasm aroused, quickened the interest in the cause throughout the state.

Following the meetings of both the bodies just named, came that of the twelfth session of the General Association which was held at Pittsburg, on July 25. Two missionaries, A. J. Holt and J. L. Simpson, submitted their reports, and they each bewailed the scantiness of the results of a year's hard labor. The session was enlivened by a source of fresh disturbance emanating from a provisional meeting which had been previously held at Plano. A document was borne to the session by Rev. J. H. Curry, pastor of the First Church of Dallas, which set forth certain grievances against the General Association, chief among which were the undue domination of the body by the two agencies, Waco University and *The Texas Baptist*. The paper was respectfully received, its complaints briefly discussed, and it passed into oblivion. For the first time, at this session, *The Texas Baptist* was formally recognized as the organ of the Association. The new organization, the East Texas Convention, seemed to be the most active of the three existing bodies. Born of an evangelistic spirit, it had placed four or five active missionaries in the field, as was reported at its second session held this year at Henderson. The State Convention which met on October 4th, at Independence, was devoid of interest. The officers of the preceding year were chosen by acclamation, but the same dearth of results was reported. Life seemed to have gone from the body, and the splendid plans of a few years before had gone to pieces. The rage of controversy had marred every interest.

Early in the year 1880 the discord which had been rampant so long in the state assumed a most regrettable phase at Dallas. Two years before, those interested in the work of education with Doctor Law, deemed it wise that Doctor J. B. Link remove to Dallas in order to assist the general agent in his work in the northern part of the state. Meanwhile half interest in *The Texas Baptist Herald* had been

sold to Rev. Jonas Johnson, while Rev. O. C. Pope was induced to remove from Tennessee to Texas to become the local and joint editor of the paper. While the paper bore the imprint of Dallas and Austin, it seems that it was still being published at Houston. The removal of Doctor Link to Dallas, within the confines of the General Association, aroused some grave suspicion on the part of some of the leaders of the General Association, and to them seemed to bode no good. He was watched in his proceedings, but opposition to his removal found no outspoken expression until he became a member of the First Church of Dallas. There were but few present on the night of the midweek prayer-meeting when he offered himself for membership with the church. No objection was at the time urged against his action, but afterward objection found expression in a letter addressed to the church, and signed by a large number of members, perhaps fifty or more, requesting that the action whereby Doctor Link was received into the First Church be rescinded. This the church declined to do, and the matter became a source of much disturbance, which extended through two years.

Failing to have accorded to it the consideration which the protesting party felt was due it, the aggrieved members prepared a memorial to the First Church, in which memorial was set forth the objections to the retention of Doctor Link as a member of the church. Those who signed the memorial alleged that they were really the First Church of Dallas rather than those who had received Doctor Link, and declared a disfellowship with those who had assumed to receive him. The matter was one of serious gravity, because Doctor R. C. Buckner was among those who protested, and was frank in his declaration that for several reasons he could not fellowship Doctor Link. Efforts at reconciliation were of no avail. A crisis was reached on January 7, 1880, when they withdrew fellowship from those who had declared fellowship for the church. Doctor Buckner and the others retired to another part of the city, established another organization, called Rev. S. A. Hayden to be pastor, and proceeded as before, in the observance of stated worship as an independent church.

But there were other sides to the question which gave it increased gravity. Doctor Buckner was one of the officers of the General Association and the editor of its organ. Those who excluded him and others from the First Church did not recognize him as a member of the church, and the church itself was a member of the General Association.



REV. W. K. PENROD, PASTOR, CLEBURNE, TEXAS.

(Born Mar. 17, 1858, at Penrod, Ky.; attended school in country and at Lewisburg, Ky.; taught school in Kentucky and Texas; married in 1881 to Miss Frances Acock; has three children; converted at 14; joined church at Baugh Sta., Ky., Nov. 1876; ordained at Dalton church, Ky., May, 1886; preached two years to country churches; attended S. B. T. S., 1889-90; pastor at Cloverport and Hawesville, Ky., during that time; came to Pine Bluff, Ark., as pastor Sept., 1890, where he remained six years; church prospered greatly under his ministry; pastor at Paducah, Ky., Sept., 1896, to Jan., 1900; came to Ennis, Texas, 1900, where he remained till May, 1905, then going to Cleburne, Tex., where he is now pastor of the First Church; during the two years' time, 400 members have been added.)

The complications of the situation became seriously embarrassing. The whole community was stirred, and the disturbance became a matter of common comment. That the knotty situation might be unraveled, a meeting of the General Association was called in special session. The novelty

of the occasion and of the cause drew together a large attendance. The meeting was held in Dallas, and as the messengers arrived on the ground partisan sentiment ran higher. As the president of the preceding session of the body, Doctor Burleson ruled that all who were members of that body would be recognized as members of the present session. The assembly became a battle-ground from the outset. Every step was closely watched by each side, and every position taken was resisted. The ruling of the chair was frequently called in question and other phases of disorder prevailed. Able disputants confronted each other on either side, and the discussion was gone into with fervor. After prolonged discussion the majority of the members voted that the disturbance was one of a personal nature, and must be settled by the churches involved, that Doctor Buckner was a member of a regular Baptist church, and that therefore that he and all others associated with him were members of the General Association. The local irritation was intensified by the decision of the general body, and each of the divisions asserted itself as the First Church. Time, which softens all asperities and passions, brought gradual relief. After that the results of the occasion had spent their force, a reaction began, and there were fortunate suggestions of a reconciliation. Still, there was little disposition to yield, the one to the other. What was needed was a sword which would cut the Gordian knot. Rev. R. T. Hanks, who had some time before the original disturbance become the pastor of the First Church, was the fortunate dissolvent of the difficulties of the situation. In the spirit of wise conciliation, he frankly said from his own pulpit that one was as much the First Church as the other. This was the key that unlocked the door, and opened the way for the return of those who had two years before gone out. Every step was one of conciliation, no questions being asked, no requirements made, but a fraternal flowing together of those who had been so long separated. By the combined action of the two bodies, Hanks was chosen pastor, the church of which Hayden was pastor became extinct by this mutual action, and things went on as before. What the action which resulted in the choice of Hanks to the exclu-

sion of Hayden had to do with much subsequent trouble in the Dallas church is not known, but there are those who believe that this action on the part of the church was the fountain source of much that followed.

On the part of the combined church itself no evil results followed. No irritation lingered to hinder the local work. The differences were honest, the sentiments expressed sincere, and when the hour of reconciliation came, the differences belonged to the past. No subsequent occasion arose to recall the painful experiences through which all had passed, and save the possible disturbances between S. A. Hayden and the pastor in the subsequent publications in the paper of the latter, nothing more came of the rupture. The triumph of the result more than atoned for the disruption. There was a studious care afterward to avoid friction, and men feared it as they did fire. This triumphant settlement, honorable alike to all, was one of the links in the chain which was being providentially forged for binding the Baptist hosts of the state into closer bonds. A better and brighter day was dawning, but even the tints of its advent were not yet visible to the eyes of the colliding hosts.

As we turn into the year 1880, the general situation was practically unchanged, but invisible agencies were at work beneath the surface storm which were moving toward a goal which would bring ultimate gladness and a fresh impulse to action. A conflict cannot live on itself alone. It must have new material to feed on, or it will collapse. Already good men were tired of the continued contention, and were raising the question: "Why all this?" Leaders were respected, even honored, but they were themselves exhausted and humiliated by the continued strife. A reaction was already setting in, though the struggle was destined to continue yet for a period.

CHAPTER XVII.

THE THROES BEFORE DELIVERANCE.

The five years which followed the beginning of 1880, witnessed the ebb and flow of the contest which had been waged with shifting results for about ten years. The opposing sides were so evenly divided, that there was no visible prospect of surrender of either, and as for compromise, that was impossible, in view of the firm and energetic men arrayed against each other. The work went sluggishly on under the severed organizations, each regarding with some suspicion every other. An equal expenditure of opposition against the accumulating forces of evil in Texas, would, at this time, have been of incalculable benefit to the general cause of Christianity; but men, churches, communities, and even entire sections, were taken up with denominational disagreements, and the sacred work lagged, in consequence.

While ostensibly in accord, the two institutions, the one at Independence, and the other at Waco, were really opposed to each other, and the insistence of the claims of the merits of one, was an occasion of discredit by the other. Meanwhile it was becoming more manifest, as time went by, that the interest in Baylor University was waning, as the patronage of the school was turning elsewhere. It was equally clear that Waco was becoming, in the very nature of things, the educational center of the denomination in the state; while the struggling institution, known as Dallas College, the friends of which had at one time hoped that it might be the chosen favorite of the Education Commission, if the central idea of denominational education was successful, was really on its last legs. The principle was rapidly becoming one of the survival of the fittest, of which Waco University was the apt illustration. There was pathetic pluck in the manly fight which President Crane was making

against the inevitable at Independence, but the doom of the school was already certain. With unconquerable energy, for which he was noted, President Burleson was pushing to higher proficiency the University at Waco, and, in consequence, was drawing toward himself a growing confidence on the part of the public. With the schools thus related to the general public, it did not require a prophet to foresee the result.

Several causes conspired at this time to justify the conclusion just expressed, chief among which perhaps was the fact that a marked advantage was in favor of the institution at Waco by reason of the support which it enjoyed of the advocacy of a strong religious journal, while Independence had none. *The Texas Baptist*, to be sure, was no more favorable to one school than the other, but the immense advantages enjoyed by Waco over Independence in so many respects enabled it to derive just as great advantages from the friendship of the journal, as though it were its special advocate. On the other hand, the attitude of the *Texas Baptist Herald* was such that, while it did not materially aid the school at Waco, its opposition to maintaining either specially had the effect of direct opposition to the institution at Independence at a time when it most needed a journalistic advocate. The unsettled condition of things was more conducive to Waco University than to any other interest fostered by the denomination in the state. Under prevailing conditions the policy advocated by neither paper was entirely practicable. The severed denomination could never be brought to see the policy of abolishing both schools outright in order to adopt a third, nor was the denomination content to maintain both institutions. When it should come to a choice between the two, and when the denomination was brought face to face with this proposition, it was easy to see what the conclusion would be.

Sober-mindedness was gradually assuming sway, and men were coming to see that a continuance of the course so long pursued by the denomination meant eventual wreckage. There was too much strength and wisdom in the denomination for it to continue much longer to waste its resources of power in unprofitable wrangle. Really, the

struggle had been carried to the point of exhaustion, and already men were seeking to find a turning point at which they might discover a basis of general reconciliation. As was intimated in the preceding chapter, the eyes of those who occupied the outlooks, and who had come to view the situation with more or less conservatism, were gravely concerned about where there might be found a point at which they might meet and strike the hands of confraternity. With the spirit abroad in the state, with the disposition shown on the part of many of the churches to resume aggressiveness, if only the opportunity were offered the united brotherhood of Baptists, there was a feeling that they could enter on a fresh career of denominational prosperity. For this all were beginning to long, and the drift was turning unquestionably in that direction. But the providential hour had not yet struck. At certain points the irritation was yet fresh, and time was necessary to heal some wounds. The extreme had been reached, and it was now unsafe to press any of the old claims unduly. The idea long entertained, yea, even cherished by some, of abolishing all educational interests had practically vanished. Still this much had been accomplished—the conviction had been reached that the denomination must get together and focus its interests, or disruption and disintegration were inevitable. Nothing was more evident than that factionalism and division must cease, and give place to harmony and denominational unity and effort.

When the General Association met at Ennis on July 23, 1880, confidence was shown in Dr. R. C. Buckner by choosing him president of that body, with J. L. Whittle, W. D. Lair and Josiah Leake, vice presidents, S. J. Anderson, recording secretary, and W. H. Parks, corresponding secretary. Much significance attached to the expression and temper of the report on schools and colleges, which report, among other things, says:

“We have a school at Waco known as Waco University, which has stood the pelting storms of adversity and the cyclones of opposition for years, which, instead of superinducing a failure in its work, has caused its roots to deepen and its top to grow taller and wider until it has gained the

sympathy and admiration of a host of friends, and put to silence its most determined and merciless enemies."

To this report was appended a resolution which is self-explanatory:

"Resolved, That a committee of five be appointed by this body to confer with the Board of Trustees of Waco University and with Waco Association with reference to organic connection of this General Association with Waco University as her denominational school, provided that such transfer of property as shall be satisfactory to all parties can be secured, and report to this body at its next annual meeting. Provided, further, that this General Association assumes no pecuniary obligation."

There was no mistaking what this meant. The General Association was by this action irrevocably committed to Waco University. This much was decisive. More than ordinary activity had been shown by the association during the year, there being eight missionaries in the field and twenty mission stations sustained entirely or in part, among which stations were McKinney and Texarkana. Cash collections on the field amounted to \$2,622.87, sixty-four prayer-meetings had been organized, sixteen churches constituted and seven hundred and eighty-one had been baptized. The Bible, Colportage and Education Board was rendering excellent service in a field where such an agency was much needed. A liberal donation of books was made at this session to continue this work.

Previously the Buckner Orphans' Home had been under the auspices of the General Association and was regarded as being exclusively a resort for Baptist orphans, but at the suggestion of Doctor Buckner the liberal policy of admitting to its fostering care all orphans was adopted, and that has been its policy ever since.

The most of the active work done in the state was now confined to the two general bodies, the State Convention and the General Association. With exactly similar institutions and agencies, they were vying with each other in the accomplishment of results. In some respects one excelled, while in others the other surpassed. In matters educational the advantage was with the General Association, where

there was the utmost unity, while in the convention there was division of sentiment.

Following the meeting of the General Association at Ennis, came that of the State Convention in October at Austin. This was conceded to have been the best session of the convention for years. The pastors' conference, which was held in advance of the meeting of the convention, was the most successful ever held. Rev. Manly J. Breaker, a young man fresh from the seminary, was the popular pastor of the church at Austin at this time. Dr. W. C. Crane declining re-election as president of the body, Rev. C. C. Chaplin was chosen. The vice presidents for this session were W. C. Crane, H. L. Graves and F. M. Law, while O. H. P. Garrett was made recording secretary, and Pinkney Hawkins, corresponding secretary.

The work of the year gave great encouragement. Two financial agents, J. W. D. Creath and William Howard, had been stimulating the benevolence of the churches, while such outposts as San Antonio and Corpus Christi were held with a firm grip. At San Antonio the vision of Creath was at last realized in having a substantial house of worship in that papal stronghold. For years together he had borne the cause of San Antonio on his heart, as the ancient prophet carried the divine burden. Astride an old black horse, Creath had ridden for years across the plains of Texas pleading for San Antonio. He was at first greeted with ridicule, as the city was thought to be so thoroughly entrenched in Romanism that it could never be wrested from its clutch. But now an excellent house of worship was occupied by the Baptists of that city and, besides, they had a comfortable home for the pastor. There was still a slight debt of \$161 resting on the valuable property. At Corpus Christi Rev. J. M. Carroll was making a good beginning in an interest fostered by the convention. Work on the field had been of a gratifying nature during the year, as there had been brought into the treasury \$4,572.67. Nothing gave more joy than the announcement that the church at San Antonio had become self-sustaining, and would no longer rely on the board for aid. More than to any other, the cause at San Antonio is indebted for its



MRS. F. S. DAVIS, DALLAS, TEXAS, PRES. TEXAS B. W. M. W.

(Mrs. F. S. Davis, nee Mary A. Hill, was born in Ga., removing with her parents, Waid and Margaret Hill, to Texas in early childhood; in 1898 was elected Rec. Sec. of Texas B. W. M. W., which she resigned in 1906 to accept the presidency of the same body; in May, 1906, she was elected Vice-President for Texas of the W. M. U. of the S. B. C., to which position she was re-elected May, 1907; previous to her official connection with these bodies, she had been in close touch with the women's work of the First Church, Dallas, of which she is a member, and of the work in wider fields; she is one of the ablest and most useful leaders the Southern Baptist women's work has known.)

existence to J. W. D. Creath. The difficulties of procuring funds for this struggling cause, so far from suppressing the ardor of this indefatigable man of God, really stimulated it. Toward the close of the year 1880 the Central Baptist Convention was organized at Dublin. The new organization defined its object to be missions and Sunday-schools. It was felt that a large scope of territory was unreached by the other agencies, and from a sense of sheer self-protection this body came into being. While this indicated greater severance and division, it showed at the same time that there was spirit in the people. Thus it was not without its bright side.

The East Texas Convention was held in 1880 at Tyler. It was doing good work through the agency of nine active missionaries. There was at this time manifest activity in the Baptist ranks, but it was ill-directed. If the forces could only have been united what might the results at this time not have been!

The denomination, taken as a whole, was a strong body. It had men of power, but they were more nearly rivals for certain interests, more or less local, and everyone had been in such touch with one or more of the existing bodies that his influence was impaired and he was unfitted to head a general movement looking to consolidation. Never was there a leader more in demand for a great cause than at this time in Texas. The continued growth in numbers and wealth, the increasing number of church organizations, growing largely out of the perpetual flow of population, and the rapid enhancement of property values throughout the state, were causes of serious concern; but the denomination was not in condition to utilize these agencies. There could certainly be no complaint concerning Baptist liberty at this time, for it was supreme. Scattered over a practically boundless region of country were churches and so-called organizations, hundreds of miles apart, each pursuing its own course, exercising to the fullest its own liberty, and each recognizing itself as the equal, if not the superior of every other, the outlook at this time was anything but one of encouragement. Nothing short of a marvelous providence would extricate so independent a people from a condition

so precarious and bind them into indissoluble oneness. At this time nothing seemed more remote. In the horizon of the future of the denomination there was not visible a ray of hope for a consummation so devoutly wished. New and strong men were coming into the state from other quarters of the country, only to find themselves embarrassed by existing conditions. They found themselves under obligation to assume the espousal of one interest or another, as they might be geographically situated. However, there were two occasions of hopefulness, one a visible one and the other invisible. The visible occasion was found in the continued activity of the Baptist forces. While the forces were scattered, they were active. Lethargy or indifference would have been denominational death. So long as the waters were agitated they could not become stagnated. The invisible occasion for hope was in the profound concern of thousands. The tendency toward disintegration was the cause of positive apprehension on the part of many throughout the state. God was moving in a round-about way to unify the Baptists of Texas into a body of formidableness that would challenge the admiration of the continent.

The year 1881 found the Baptist General Association in session at Waco. New life seems to have come to the body, as there were present about 350 messengers from eighteen associations and 181 churches. R. C. Buckner was again chosen president, while the vice-presidents were B. H. Carroll, W. J. Brown and W. D. Lair. S. J. Anderson was again made recording secretary and W. H. Parks corresponding secretary. Correspondents were present from the Central Texas Baptist Convention and the Good Western Association (colored). Among the visitors from without the state were Dr. J. R. Graves, of Memphis, Tennessee; B. M. Townsend, of Alabama; J. C. Post, of Kansas, and S. H. Wooding, of Kentucky. Much enthusiasm was the result of the glowing reports from every quarter of the field. Besides the general financial agent, there were twelve missionaries in the field during the year, the aggregate results of the labors of whom were the supply of thirty-nine mission stations, 420 baptisms, 328 added to the churches by letter, twenty-nine Sunday-schools and eighteen churches

organized, and much religious literature distributed. At the preceding session of the body W. B. Bagby, missionary to Brazil, had been adopted by the General Association, which assumed his support. At the preceding session of the Waco Association that local body had tendered Waco University to the General Association, but the offer was neither accepted nor declined; there were reasons for deferring action on this important matter, as there were indications that it might one day become the chosen school of the denomination.

In the conduct of its work the General Association had differed from the State Convention in that it did not solicit aid from another quarter, such as the Home Mission Board, preferring to do its own work in its own way. Its course had been one of gradual progress, and it was freer of friction than was the parent body. Aside from past differences there was not the slightest reason why these two general bodies should not have united. There was not the slightest difference between the works or operations of the two bodies. The only point of separation was that they were operated from two different or separate headquarters. This did not escape the attention of thousands of Baptists, and while there was bad blood, many could not see why this could not be subordinated to the general good. It would seem that all that was necessary was for some one to take the initiative.

When the State Convention met in 1881 at Galveston there was a lack of energy and interest in the meeting. It was slenderly attended. There was a sluggishness in every movement and an apparent desire merely to preserve the form rather than the spirit. The officers of the former session were retained by acclamation. Later in the session Rev. O. C. Pope, who had been serving on the staff of the *Texas Baptist Herald*, was elected to the corresponding secretaryship of the body. So far as the work of the State Mission Board was concerned, this session of the body marked a new departure. Pope was both aggressive and progressive. For the first time Dr. A. T. Spalding was present with the convention. Soon after this he became the pastor of the First Church of Galveston. The situation at

Galveston was at that time peculiar. There were two Baptist churches in the city, located on adjoining blocks, and yet there was an ocean of silence between them. They were greatly estranged, and there was a disposition to unite if they could agree on one man. That man was A. T. Spalding. He had come from the Second Church of Atlanta, where his pastorate had been a most successful one, and he was the man of the hour at Galveston. In the union of the two churches came harmony, which was nurtured under the wise leadership of Doctor Spalding, and two months after the assumption of the work, he began a new house of worship at a cost of \$30,000, which was the house destroyed by the storm in 1900. Dr. S. W. Marston, representing the Home Mission Society of New York, was in attendance on the Galveston convention. The convention considered quietly, but seriously, the vast destitution which was prevailing throughout the state. The body was more ready to recognize the needs than it was to undertake their supply. It was a time of prevalent stringency. The entire South was still wrestling with serious problems. The people of the South were groping their way through the general gloom, not knowing what the future had in store for them. It was regarded a misfortune at this time that a man was an extensive land-owner. The land was practically valueless in the market, and the taxes were burdensome. This, added to the scarcity of money, made the situation a difficult one.

To the Baptists of Texas conditions seemed to be growing worse rather than otherwise. Some of the portions of the state first settled had lapsed into spiritual destitution, and the cause seemed to be decaying; in certain other parts the lands were being taken up rapidly, the population was swelling and but scant preaching was had; and especially on the western border, population was massing, and there were no visible means of supplying the wants of the people. No wonder that there was discontent among the Baptist masses, as they were breaking into fragmentary organizations, seeking to meet the demands! In their extremity the Baptists turned to the Home Mission Board of the Southern Baptist Convention, but no encouragement came

from that source. Facing the problem of destitution, they sought aid of the Home Mission Society of New York.

Just a few months before the meeting of the Convention at Galveston came a wail from the Sunday-school and Colportage Convention, which met at Gonzales, concerning the growth of destitution throughout the state. At Galveston the echo of this outcry from Gonzales was heard. The matter became first urgent, then oppressive to the Convention. The leading members realized that the fundamental idea of all active Christian work had been lost sight of in the dust of battle, where secondary matters had been given the first place. So seriously did the matter become at Galveston that a discreet committee was charged with presenting some plan of relief, and in order that something might be effected if possible during the session of the body, as prompt report as possible was requested. Doctor Pope reported to the convention that he had personally supported Rev. J. O. Westrup in the initial work in Mexico by collections raised for that purpose. After the murder of Westrup by the Mexican Indians, Rev. W. M. Flournoy had been supported by Doctor Pope in the same way.

The turning point in the matter of supplying the prevailing dearth in missionary work came when the committee presented as its report a plan of co-operation between the Texas Baptist Convention and the Home Mission Society of New York. There was abundant reason for believing that the Home Mission Society would co-operate in this work. Hence the committee presented a report, proposing that the Convention and the Home Mission Society co-operate, by the Convention, through its board, nominating the missionaries, assign each his respective territory and indicate the salary, and if such missionaries were approved they were to be under the appointment of the Home Mission Society, with this special proviso, that the commissions of the missionaries were to bear the imprint: "The American Baptist Home Mission Society, in co-operation with the Texas Baptist State Convention." The missionaries thus appointed were to make quarterly reports, each to the Convention and the Society; a superintendent was to be appointed as a joint representative of the two

bodies, who should report in the same manner as the missionaries, and for each dollar raised for this work in the state, one was to be given by the Home Mission Society, to the amount of \$3,000 annually, but not beyond that amount. This furnished a possible guarantee of \$6,000 as a basis of



REV. G. S. TUMLIN, ROCKDALE, TEXAS.

(Born in Bartow Co., Ga., Dec. 16, 1852; educated at Bowdon College and the State University, receiving the degrees of A. B., A. M., B. L. and D. D. from said institutions; in 1872 united with the Baptist church in Cartersville, Ga.; 1877 was ordained to preach by same church; practiced law a few years successfully and was county judge; in 1874 married Miss Alice Gilreath; from that union there are nine children; he served first some country churches in Barton county; then was pastor at Marietta and La Grange; in 1895 moved to Texas; has served churches in Brenham, Sulphur Springs and Fort Worth; is now in Rockdale, Tex.)

operation till the churches could get afoot and rally from the demoralization from which they were suffering.

Arrangements were provided for a payment of salaries each quarter, and all applications for funds for church-building were to be endorsed by the state board prior to being sent to the Home Mission Society. While all this was a timely interposition on the part of the Home Mission

Society, it was unfortunate that it was due to the peculiar conditions in the state at that time. There was not wanting disposition on the part of the people to respond when a door of opportunity opened, as was shown at the mass meeting held in the interests of Sunday-schools on Sunday of the Convention at Galveston. At that meeting \$2,415 was pledged to the work.

The report was formally presented to the body that the veteran missionary, Rev. J. W. D. Creath, had died during the preceding July, while serving as general financial agent of the Convention. Another of the landmarks passed away with the death of J. W. D. Creath. Noted for many excellences, he perhaps surpassed in the fervor of exhortation. While he warned, urged, implored the unsaved, his placid face was radiant as with supernatural light. While not a great preacher, as the world counts greatness, he was peerless in the urgency of appeal, and the projectile power of the man, and the attendant results made him emphatically great. Only three missionaries were at work under the state board during the year, but aid had been rendered the churches at Hempstead and Corpus Christi, and the San Saba and Perdinales Associations had been helped in their local work. The collections for the year aggregated \$6,640.97.

Beginning under a shadow, the Galveston Convention closed in a glow. A vista had opened and the prospect beyond was one of cheer. Really, this was a decided turning point in Baptist work in Texas. From this time forth the State Convention began to take on new accretions of strength and to receive fresh momentum, and it has not ceased after the lapse of more than a quarter century. The Convention and its work assumed a dignity and importance which it had never before possessed. Its dormancy gave place to activity, and its indifference and listlessness were exchanged for an aggressiveness never before known. Without hesitation it began outright the invasion of destitute quarters, and the land rang with the voice of the living preacher. Around the State Convention was beginning to center the interest of the cause in the state. Hearts melted under the influence of the strides which were now

being taken, and the despondency which had so long held the hearts of the people was exchanged for optimism. It is amazing how rapidly pervasive hopefulness becomes when once it begins to prevail!

Both the General Association and the Convention were now assuming proportions not hitherto enjoyed, and the General Association was the body to take the initial step toward a reunion of the Baptist forces. About this time Doctor R. C. Buckner, the corresponding secretary of the General Association, prepared a letter for the board of that body, which letter was to be forwarded to the corresponding secretary of the State Board, Doctor Pope. This letter was most fraternal in its tone, and solicited mutual recognition between the two boards, and even hinted that something more than mutuality of recognition might come if such action were now taken. This letter was sent to Dr. O. C. Pope, the corresponding secretary of the State Board, and while it was received by him, the board, for some reason, was kept in ignorance of this fraternal action on the part of the board of the General Association. But for this event reconciliation might have come in 1881. It was just that for which the people were longing, and a publication of the fact of such a step being taken would have sent a thrill throughout the state. As it was, fresh irritation was engendered, as the General Association Board felt that its overtures were ignored by the board of the State Convention, when in truth the members of the last-named board were not aware of the existence of such a communication being sent till years afterward.

Under O. C. Pope, the new superintendent of missions of the state board, the work began at once to grow. New fields were invaded, and at last the State Convention found itself in possession of a distinct policy. The policy instituted by O. C. Pope was one that continued for many years, if indeed it has been more than slightly modified at all. He was the man to institute vigorous campaigning on the western border and to accompany with the Bible the advance guard toward the setting sun. It was during his administration that the foreign populations in the state received the respect due them; it was at the same time that great

emphasis was laid on church building, and as far as the resources at command would allow, the work was made state-wide. Pope was administrative, but he was lacking in the element that persuaded men to his side. His policy was more aggressive than concessive. The points of angularity in his character prevented that full sweep of power which he might have had at a time when just such was needed. Still he did a marvelous work in providing new channels of operation for the activities of the board.

While the work in Texas was assuming changed phases, there were changes in other directions which were destined greatly to affect local state work and to give it a fresh propulsion. God was working in other remote ways for the promotion of the work, not in Texas alone, but elsewhere throughout the South. The old systems needed overhauling, and new policies adjusted to the conditions of the times were in demand. Original executive power which could preserve intact the things that remained, and yet wheel them into new directions and compel the opening of new doors, was in demand. In a college in Alabama was a man on whom God laid His hand, who came to the kingdom for such a time as this. I. T. Tichenor, the president of the Agricultural and Mechanical College of Alabama, was a man whose soul was on fire for missions. The boundary of his vision was the world. His great and fertile brain was productive of new plans, which, if not always practical, were at least luxuriant of suggestiveness. His great heart yearned for the salvation of men in the remote parts of the world, and his soul was on fire for the perishing millions of the earth. But God had for him another sphere than that for which he pined. For Tichenor was reserved, not to labor in foreign fields, but to do work of a fundamental character in the southern end of the American states. Without missions at home, missions abroad are impossible. If the Moravians did no more for the world, they illustrated the fact that foreign missions cannot be prosecuted independent of missions at home.

The Southern Baptist Convention, which met in 1882 at Greenville, South Carolina, by a single stroke wrought a radical change in the system of missionary work in the

South. The Home Mission Board was removed from Marion, Alabama, to Atlanta, Georgia, and Dr. I. T. Tichenor became the new secretary. He promptly assumed control with the hand of a master, and with characteristic enthusiasm. His policy was to bring the entire South into vital touch with the Home Mission Board. He saw at once that this could not be done by remaining in his office and making appeals through the denominational press, according to the policy hitherto pursued, but that his presence was needed continually on the field, where, by personal contact with existing conditions, he could familiarize himself with the needs of the field, and then follow this practically by a provision of means for each emergency. He found vast need of just such an agency as the Board, to the head and leadership of which he had been called. No portion of the vast field of the South was left unvisited by the new secretary. New visions of spiritual prosperity sprang into the mind of this statesman-preacher, new and immense questions came with the breadth of his information of conditions in the South, and in consequence new life was infused into the work which had so long been dormant.

The fifteenth annual session of the Baptist General Association of Texas was held at Sulphur Springs. R. C. Buckner was again chosen president of the body. Dr. I. T. Tichenor, who only had a short while before been made secretary of the Home Board, was present and made a liberal offer of aid to the Association on certain conditions of a specified amount being raised by that body, but there was some reluctance to accept the offer at once, because of the inability to procure the services of a competent field and financial agent. Doctor Buckner finally consented to accept this work, and there was the infusion of new life at once imparted to the cause in that quarter. The results of the year's effort were encouraging. The territory of the Association had been materially broadened, and new interests were brought into being. The Sunday-school work was the most prosperous branch of the service, for during all these years this interest was sedulously fostered by the Association. At this session of the body, Waco University was formally accepted by the Association and became organically con-

nected with it. A commission was appointed to raise \$60,000 for endowment, and the citizens of Waco proposed to erect a central building on the campus at a cost of \$20,000. The people of Waco asked for more time to make good their proposal.

In the autumn following the meeting of the General Association came the meeting of the Convention at Belton. C. C. Chaplin was again made president; W. C. Crane, F. M. Law and J. H. Stribling, vice-presidents; O. H. P. Garrett, recording secretary, and O. C. Pope, corresponding secretary. The visitors from abroad were Drs. I. T. Tichenor, of the Home Mission Board, and S. W. Marston, of the Home Mission Society. Fraternal messengers were present from the East Texas, North Texas and Central Texas Conventions. The lingering notes of disagreement found expression in a resolution offered by Doctor Crane with reference to the reception of correspondents from other bodies, to the effect that the reception of visitors from such did not commit the Convention to an endorsement of the actions of the bodies thus represented, nor to their ecclesiastical standing. The past year had been one of the most active and prosperous in the history of the Convention, if, indeed, it had not been the most signal in results. Secretary Pope had, with enterprising zeal and wise movement, pushed the boundaries of denominational endeavor far beyond its original limit on the frontier of the west, while the interior was not neglected. He had wisely seized such strategic points as Laredo, El Paso and Abilene, where churches were organized during the past year. The occupation of San Antonio with so much success had encouraged that of Laredo and other points. The sainted Creath had passed away with the notes almost on his dying lips: "On to Laredo!" El Paso and Laredo were properly regarded as gateways to the Republic of Mexico. Pope had also succeeded in bringing into co-operation with the State Convention both the Central Texas and the North Texas Convention, while three outside associations were also brought in. A large corps of twenty-one missionaries had been actively at work in the field during the year. Among their achievements was the constitution of thirteen new

churches. The detailing of the substance of the annual report of the secretary gave great enthusiasm to the body and awoke new energy. So impressed was the Convention with the accomplishments of Secretary Pope, that Doctor Spalding offered a resolution of thanks in the Convention to Doctor Pope for his energy and fidelity during the past



REV. ALLEN B. INGRAM, WACO, TEXAS.

(Born in Russellville, Ala., April 29, 1859; early childhood spent in Miss. and N. C.; mother died in 1862; moved to Grayson Co., Texas, in 1874; attended school at Prairie Valley; converted at 17; joined Prairie Valley Church, which church ordained him to the ministry in 1880; married to Miss Elizabeth E. Draper, Jan. 12, 1879; has five sons and three daughters; attended Basin Springs Academy, 1881-83; was successively pastor at Rock Creek, Basin Springs, missionay of Shiloh Assn. and pastor at Whitesboro, resigning in 1889 to attend S. B. T. S.; has been pastor of Second Church, Dallas; Lampasas, Caldwell, Corsicana, Gainesville, and is now pastor of Columbus Street Church, Waco.; all these churches have prospered greatly under his efficient leadership; 1,000 souls have been converted under his ministry; is known as a pastor-evangelist; served as Gen'l Miss'y a short while; has been member of State Mission Board eleven years.)

year. The mission of Doctor Marston to the Convention was to elicit interest in behalf of the Negroes. He was invited to hold as many institutes as possible among the colored preachers, and was pledged the united support of the pastors in his praiseworthy work.

Sunday was devoted to the interests of Sunday-schools and state and foreign missions. The speeches were of a most inspiring character, and the Convention was thrilled as never before. W. D. Powell had but recently become the missionary to Mexico, and at a mass-meeting held in the afternoon, at which several made addresses, pledges were taken for \$2,225. This was followed by a sermon at night by B. H. Carroll, the character of which was such as to intensify the sentiments of the day and to prepare the way for a large collection by General A. T. Hawthorne, who was then representing the Foreign Board in Texas. A similar offer to that made by Doctor Tichenor to the General Association was tendered the Convention and readily accepted. For all purposes there had been raised during the year the unprecedented amount of \$62,087.12. This embraced funds for all purposes, including the amount contributed to the work by the Home Mission Society.

At this session of the Convention was recognized for the first time that important branch of work known as woman's work. To Mrs. Fannie Breedlove Davis is due the distinction of beginning this work in Texas. A woman of unusual native power, with which was coupled a heart of consecration, she steadfastly pressed the claims of this work and was its indwelling spirit for full thirteen years. She saw the fulfillment of her initial vision in the permanent establishment of this most worthy cause among the Baptist women of Texas.

The Convention at Belton was the beginning of greater things to Texas Baptists. The seeds planted in the epochal Convention at Galveston the year before were already yielding a harvest. Besides the work done by Doctor Pope and his worthy colaborers on the field, there were other indications of a most encouraging nature. One of these was that of the consolidation of several of the minor organizations with the State Convention. Then the presence of B. H. Carroll at this session of the Convention was most significant. Brethren were beginning to see eye to eye.

Matters were looking more propitious in all directions. Objections which had heretofore been urged against the State Convention and its tardiness in occupying the waste

places, which objections were not without basis and which had largely been the occasion of the creation of minor bodies and the division of the denomination into segments, were now being forgotten in the gigantic strides which were being taken, so easy is it to forget darkness when the light appears. Yet it must not be forgotten that the Convention was seriously crippled, up to this time, by its financial inability to meet recognized demands, a situation for which the Convention was not responsible. Still it cannot be denied that the preaching of the gospel as the fundamental power of God among men had been too easily lost sight of in the pressure of other matters to the denominational front.

Besides, the times were far more favorable. Railways were now ramifying the state in every direction and facilities of travel had multiplied manifold. If the railroads induced a greater population and a multiplication of centers, they afforded readier means of reaching alike the populous rural regions and the villages, towns and cities. What was needed was a man who could lead and direct the forces. Such a man seemed to be Dr. O. C. Pope. The recent combination of conditions gave a brighter and fresher future to the cause in the state. By means of the facilities of travel the Baptist brotherhood was brought into more frequent and intimate touch and ease of correspondence. Distance and enforced silence had done much hitherto to keep open the breaches in the denominational ranks in the state. The situation was assuming such shape that hope of better things was coming, even to the most despondent.

Not a little had been learned from the dissensions and divisions of the past. Yet there still remained difficulties to be overcome, of which the educational question was the most serious. It was clear that so long as two rival Baptist institutions remained there could be no real unity, and consequently, no substantial progress. Then, too, rival denominational papers, each of a most pronounced type, kept the gaps in the Baptist ranks open. With all the favorable signs, no way seemed possible as yet to clear the way of serious difficulties, but as the people were drawing closer to God, He was drawing closer to them, and in His own

good time that which now seemed insuperable would be overcome.

The year 1883 was in some respects a most eventful one in the history of the state. Material and educational interests had been conspiring for a period of years to fruit forth in a most auspicious way. The state had been favored with a succession of governors, the patriotic aim of whom was to promote to the highest the welfare of the people. Liberal policies of State had induced much capital to Texas, and this had rapidly changed conditions from the primitive into that of the most progressive.

During the year 1883 normal schools, both for whites and blacks, were established, and this was the year which witnessed the birth of the State University, at Austin. The decided advancement of the educational institutions of the State emphasized to the Baptists the importance of rallying their forces lest they lose their educational identity in Texas. These movements on the part of the State had somewhat to do with the important concentration of Baptist forces some time later, or at least it was an indirect reminder of the necessity of self-preservation.

It was in the year 1883 that the new building of the First Church of Waco was completed. The original church having been destroyed by fire, Dr. B. H. Carroll and his people entered at once on the erection of another, the contemplated cost of which was \$40,000, the finest Baptist meeting house ever erected in the State up to that time. It was completed in time to welcome the session of the Southern Baptist Convention, which met in May of this year in the new structure. But one time before had the great convention met in Texas, and the inducement offered by the railroads of an excursion to Mexico served to bring together a large attendance of Southern Baptists, to say nothing of the free and copious hospitality enjoyed before. Waco Baptists were at their best in dispensing hospitality rarely equaled; and in providing for the tour into Mexico, the Baptists of the State fairly outdid themselves. The tour was arranged and conducted by Dr. O. C. Pope, to whom, in token of their appreciation, the Baptist tourists while at San Antonio, en route to Mexico, presented a handsome silver service. The

meeting of the Southern Convention contributed not a little to the tendency of good feeling which had already set in in Texas.

The year 1883 marks the date of the removal of the *Texas Baptist Herald* from Houston to Austin. As has before been said, while the southern part of the State furnished the heroes of Texas, the scenes of their exploits, the historic battle grounds and the transactions of independence, a time came when it was gradually abandoned, and central and northern Texas became the empire of population. In going to Austin, and later to Waco, Doctor Link was simply seeking to keep in the current of state life.

Shortly after his removal to Austin, Doctor Link went to Gatesville in the interest of his paper, when he met a man who was destined to exert a potent influence and accomplish that which no other accomplished in one of the fiercest of denominational ordeals. While at Gatesville, Link met J. B. Cranfill, who was editing *The Gatesville Advance*, and was a teacher of the Bible class in the Sunday-school. Taking a place in the class on Sunday morning, Doctor Link was much impressed by the forcefulness and clearness alike of the thought and the diction of the young teacher. It occurred to Doctor Link that Cranfill was excellent timber for an editor, and frankly told him so and sought to persuade him to remove to Austin and become associated with him in the conduct of the *Texas Baptist Herald*. The trained editor saw in the beardless youth the embryo of a coming newspaper man. The conditions of the removal of Cranfill were not favorable, and he declined the offer made by Doctor Link.

In September, 1883, Major Penn held a remarkable meeting at Fort Worth, and before quitting the city was instrumental in constituting a new church, which was first named the Southside Church, but afterward became the Broadway Church. It has had a varied career, but is at present, under the pastoral leadership of Rev. P. E. Burroughs, one of the strong churches of the state, with a membership of 950.

The headway gained by the Baptists in San Antonio was a sufficient inducement for the State Convention to

be held in that city in 1883. Here was a dawn of greater things to the Baptists of Texas. The Convention was the largest ever held, the enthusiasm the greatest, the year's work the best. Messengers were enrolled from sixty-six churches, from every part of the State, besides those from fourteen associations. The officers of the preceding session were unanimously re-elected, itself an indication of harmony and good will. The Convention began at high tide, and continued with increasing enthusiasm throughout. The older members, in referring to it, found delight in the comparison of it with former conventions.

Early in the session Rev. W. D. Powell, who had been a missionary for several years in Mexico, presented to the body two prominent Mexicans, the mayor of Saltillo and the superintendent of instruction of the Republic, who, together, tendered to the Baptists valuable property on which they might found an orphanage and an institution for the higher instruction of women. Reference of the offer so kindly made was made to a committee, which committee recommended that action be referred to the Foreign Board at Richmond, Virginia.

The interest of the body centered in missions, to which Doctor Tichenor contributed by his earnest appeals. During the year Secretary Pope had collected by his own efforts \$8,716.25. There had been raised and disbursed during the year, \$32,803.32, while on church building there had been expended \$59,337.04. This, of course, included all churches built within the territory of the Convention during the period of the year, but it showed the progress which was being made in the State. The winter of the history of the Baptists of Texas was passing, and the rejuvenation of spring-time had come.

The amounts expended on the field in the interest of missions were distributed among thirty-seven missionaries, as against twenty-one the preceding year, through the labors of whom there were 556 baptized, and 677 received by letter, while under their supervision nine meeting houses had been built. The amounts received from without the State had been doubled since the appropriation of the Home Mission Board, and the results on the field had been trebled.

The work of the year surpassed that of any other in the history of the denomination in the State, and the session of the Convention for 1883 closed with enthusiasm, which was imparted to many quarters of the state by the returning messengers. On December 19, 1883, Rev. Z. N. Mor-



REV. G. H. M. WILSON, BEEVILLE, TEXAS.

(Born in Barber Co., Ala., May 25, 1848; moved to La. in 1855; united with Pleasant Grove Church in Jackson Parish, La., in 1865; baptized by Rev. Jno. L. Mayes; moved to Texas in 1867; married to Miss Martha E. Young, Jan. 2, 1870, by Rev. Geo. W. Green; ordained to the gospel ministry in Grimes Co., Tex., Sept. 7, 1873, by the Union Hill Church; married the second time, Sept. 11, 1894, in Bee Co., Tex., to Miss Oleetha Allsup, by Rev. A. N. Barber; not one day has passed since his ordination that he has not been actively engaged as pastor or missionary; now pastor of Kenedy and Choate churches.)

rell died, lacking only twenty-eight days of being eighty-one years old. He had left a valuable record in a work entitled, "Flowers and Fruits of Texas," which was edited by M. V. Smith. His last words to his son in the gospel, M. V. Smith, were: "I will soon be safe at home." He lies buried at Kyle.

The General Association for 1883 met at Cleburne. It was an unusually large gathering, there being messengers

from ninety-two churches and fourteen associations. R. C. Buckner was chosen president; B. H. Carroll, J. R. Clark and W. J. Brown, vice presidents; S. J. Anderson, recording secretary, and A. J. Holt, corresponding secretary. Doctor I. T. Tichenor was present to represent the Home Board, and J. A. Hackett, of Louisiana. The amount of \$3,000, which had been proposed on certain conditions to be given by the Home Board during the past year, it seemed for a time would not be available. Doctor Buckner was appointed financial secretary to raise on the field the requisite amount, but after a time he found it impracticable to accept it, when Rev. G. W. Pickett was chosen to raise it, but he, too, gave it up after a period, when Rev. A. J. Holt was appointed. It had been a year of activity with the General Association. Sixteen missionaries had been employed, and their work had been attended with gratifying results. The budget for the next year was prepared and the work projected. The people of Waco notified the Association that its quota of \$20,000 was in the bank awaiting the completion of the share of \$60,000, which amount had been assumed by the Association as its contribution to the University at Waco. Among the reports submitted at this session was one on "Relations to Other Bodies," presented by B. H. Carroll. Its insight into the situation, and its forecast of the future in part, justify its insertion in full. It is as follows:

"Your committee, to which was referred the consideration of the relation of this body to other Baptist general bodies of this State, respectfully submit the following report: We find the subject one of great difficulty and requiring the wisest treatment. There are facts involved, all of which it might not be prudent to submit in detail. We are therefore much embarrassed in determining just how much to say and in what way to say it. Also in recommending the surest and purest methods of relief from any existing trouble. The supreme object desired is peace with all our brethren and fraternal co-operation in the work of Christ.

"South of us lies the Baptist State Convention, a body older in organization than our own, one for which we

cherish the profoundest love and respect for its glorious record of work in the Master's cause in the many years of its history. To the east, and along our northwest and western borders, are respectively the East Texas, North Texas and Central Texas Conventions, having in great measure undefined and undefinable boundaries.

"It is a fact with Baptist churches that no arbitrary lines can be drawn fixing definite boundaries, as each church inherits the inalienable right to form any associational connection, or none, at its own election. Hence, on all sides, the territory of the different bodies intermingles. If the Spirit of Christ were to govern all counsels, if brotherly love always prevailed, and if churches were left alone to determine for themselves their associational relations, no trouble would grow out of this. But from whatever cause (and we make no accusation) the fact remains that district associations have been divided in council; some rent asunder; churches have been torn by faction, brethren alienated, and strife engendered. More than this—the saddest and most lamentable antagonism has been developed on the mission fields. By every consideration of our holy religion this ought not to be.

"We venture to express the conviction that with the overwhelming majority of the churches and brethren in all five general bodies, there is love for each other, and no desire for any such conflict. On the contrary, they deplore this evil and are impatient of its continuance. Now, therefore, we recommend that this General Association send fraternal greetings to all general bodies in this State in correspondence with us, and respectfully request of each a committee of five to meet with a similar committee from other bodies to confer in the Spirit of Christ about this matter. And, furthermore, that these committees, if agreeable to other bodies sending them, confer together on state unification under the heads: 1. Is it desirable or expedient? 2. Is it practicable? 3. If so, under what form? And that our committees be instructed to report back to this body for action."

This was the most distinct and definite action in the matter of the restoration of cordial relations that

had yet been taken. What had been needed all along was for some one who could tower above others in the spirit of conciliation, and take the step which Dr. B. H. Carroll took at this time. Thousands were ready to respond, and only a few were disposed to disregard an overture so fraternal, so cordial, so unqualified in its tone. This was a token for good, and was indicative of the fact that conditions throughout the State were growing better. From every quarter of the State came news of progress. Great meetings were being held here and there, and churches, which a few years ago were obscure, had become prominent in the cause of Christ. The immediate effect of the revivalism throughout the State was to soften the asperities which had so long prevailed, to the estrangement of brethren and the rending of churches and associations.

The seemingly impossible had been undertaken. Rival interests were on the field, and who would be willing to surrender for the sake of the cause, was the question which disturbed not a few. But the report of Doctor Carroll was as leaven among the Baptists of the State. It was the subject of universal comment, and had set in motion a tide of sentiment which nothing could stay. That sentiment was destined to grow with the rising tide of prosperity and the developing spirit on the part of the denomination.

When the General Association held its next annual meeting at Paris in 1884, the spirit of the body was saturated with the sentiment expressed in the manly report of the year before. The body was duly organized by the election of R. C. Buckner, president; B. H. Carroll, S. B. Maxey and J. H. Boyet, vice presidents; S. J. Anderson, recording secretary, and A. J. Holt, corresponding secretary. The summary of the work was inspiring, the best report being submitted that had ever been presented to the body. Many baptisms were reported, twenty-four churches and twenty-four Sunday-schools had been organized, and \$8,534.33 had been collected on the field, which, when added to the \$3,450 appropriated by the Home Mission Board, gave a sum sufficient with which to do much efficient work. It was reported at this session that the balance due by the Association on the endowment fund of Waco University was in hand, and

that the proposed \$60,000 was now raised. This balance was raised in cash and subscriptions on the spot by Rev. S. L. Morris, who during the preceding year had been made the financial agent of Waco University. The accomplishment of this end led the Association, under the suggestion of A. J. Holt, the corresponding secretary, to seek to raise \$20,000 for missions during the next year.

There was a division of sentiment respecting the coming meeting of the State Convention at Waxahachie. This was considerably within the territory of the General Association, and while by some it was intended somewhat as a banter and was therefore a menace, by others it was considered an indication of the coming unification. No matter, nothing more clearly showed the uselessness and folly of denominational division than the fact that the convention should meet at Waxahachie. Here and there, along the invisible borders of the several bodies, there was constant overlapping, and this had been going on for years. While it furnished occasions for gloating on the part of some, it was regarded as unfortunate by most of the Baptists of Texas.

In the autumn of 1884 the State Convention met at Waxahachie. All the officers of the preceding session were re-chosen for this session. If there were those who rejoiced in the fact that "the enemy's country" was pierced to the center by this meeting, as it was near the heart of the asserted territory of the General Association, there were many others who regarded the conditions as ominous unless reconciliation should speedily follow. Certainly, if such invasion meant victory, it was bought at the price of denominational harmony. This was the view taken of the situation by the more serious. There had been appropriated to the work during the year \$19,000, which had been distributed among thirty-five missionaries. It was reported at this session that the North Texas Missionary Convention had become consolidated with the State Convention, and that the Texas Central Convention continued its co-operation. These were but foretokens of the coming union.

This was the last session that Dr. C. C. Chaplin was ever permitted to attend. Before the meeting of the next session he died, and so did Dr. W. C. Crane. The place left

vacant by the death of President Crane at Baylor University was temporarily filled by Rev. Reddin Andrews. More and more the situation was being simplified, and God was preparing the way for unification. The death of President Crane, while universally regretted, saved him from much anguish of spirit, which would have been inevitable because of the final agreement to combine the educational interests of the Baptists of the State. He had struggled with all the power which was his to save Baylor University, had spent his little fortune in the effort, and had he come to the final consummation, it would have been unspeakably embarrassing.

Thus ended the year 1884—a year crowned with success and full of hope for the future. The dawn of a brighter day was now plainly visible through the clouds of difficulties which still overhung the future.

CHAPTER XVIII.

AN ERA OF RECONCILIATION AND PROGRESS.

Before entering on a review of the eventful year of 1885 and of the more stirring periods which followed, let us glance over the field and bring within the range of vision the situation of the Baptist cause in Texas. For the last several years the cause had been moving at a marvelous pace. In spite of division and of collisions, great success had crowned the efforts of God's people. By methods direct and indirect, He was guiding the people toward a common ground, where they could once more strike hands in fellowship, and, with heart responsive to heart, move abreast to the consummation of great ends. Tremendous problems lay in the years of the future, and immense labor and sacrifice would be necessary to their solution. Could the Baptists have foreseen that which awaited them, the stoutest hearts would have quailed, but "it is the glory of the Lord to conceal a thing." If there were enormous undertakings, there is the promise which spans with golden archway the future of God's people—"Lo, I am with you always."

The Baptists of Texas had already become a great people. From the eastern boundary to the plains of the west, and from the Panhandle to the mouth of the Rio Grande, they had aggressively planted themselves, and had infused their influence into the great mass of population which had settled within the confines of the State. Representatives from their ranks had been called to the highest stations of State, were among the chief law-makers of the nation, and wore the ermine on the judicial bench. Many were among the sharers of the great material prosperity which had come to the people of Texas. Their pulpits were manned by men, the preaching of many of whom would have been accounted superior in any quarter of the English-speaking world. Dis-

tinguished educators were theirs also. Institutions of learning had been established and maintained with zeal and ability from the birth-year of the State. In the numerous and growing centers of population they had founded and maintained churches of commanding power. Throughout the broad rural region of Texas theirs was the most popular of the Christian denominations of the State. Far out beyond the boundaries of civilization, among the rude ranchmen of the west, their intrepid missionaries had gone, and Baptists were in the advance of an expanding civilization toward the further west.

What more could they ask as means and encouragement to progress? It were sheer madness not to recognize and prize the boundless blessings which God had given. Yet they were severed into discordant segments. As is too often the case, some were contending more for victory than for truth. It not unfrequently happens that there is slowness in the willingness of a jealous mind to relinquish its favorite error for a conflicting truth. Men needed to come humbly on their knees for light. A house divided against itself cannot stand. Without a united front, irrevocable disintegration must ensue. To concede all, to ground prejudice and predilection for God's sake, in order to achieve the most for Him, was the demand of the times. Such was the policy wisdom would recommend, such the precaution prudence would suggest, such the conclusion for which genuine devotion clamored. For years, pious men and women had been praying that this consummation might be reached. That clamor and tumult might give place to peace, good-will and co-operative fellowship, was the devout wish of thousands. Dr. B. H. Carroll had sounded the bugle note of hope just two years before, and it was equally the knell of doom to prevailing disorder.

We turn now into the current of events.

The chief difficulty which had for years lain in the path of consolidation of the Baptists of Texas was that of its literary institutions. For many years Baylor University at Independence had been the cherished interest of the Baptists, especially of southern Texas. The fortunes and the life-blood of many had gone into that institution. It was



C. H. BRIGGS, DEACON FIRST BAPTIST CHURCH, DALLAS, TEXAS.

(Born in Indiana; came to Dallas, Texas, 1882; was Supt. of First Church S. S.; member Board of Trustees Baptist Sanitarium and Board of Directors, B. G. C. Is known in every good work in his church and in Baptist work in the state.)

the Mecca of their hopes and joys. With others in the central and northern parts of the State, Waco University had been for a long period of time, the one interest around which centered the affections of the Baptists of those sections. But nothing was clearer than that Baylor University would have to succumb to the inevitable. Every possible effort had been made to prop its tottering fortunes in its original location, but the adverse conditions of years had grown gradually worse, till hope had almost ceased to be a virtue. While it had steadily declined, despite the herculean efforts made to save it, Waco University had just as steadily grown. The growing contrast in the public mind was altogether unfavorable to the school at Independence. President Crane had died while bravely struggling against the tide, and Rev. Reddin Andrews, who had become a temporary successor, reported that only sixty-four students had been enrolled during the session following the death of the lamented Crane, with an average attendance of forty. No arrangements had been made for a faculty for the ensuing session, as there were no provisions for the support of the school.

On June 3, a joint session of the boards of Baylor University and of the school for women was held, at which meeting, Harry Haynes offered a vigorous resolution of protest against the removal of the schools. The question of removal was referred to a joint session of the boards of the two schools, to be held at Brenham on June 16. At this meeting Dr. William Howard, of Austin, presented a resolution which recognized the necessity of the removal of the two schools from Independence as a painful fact. This gave occasion for much animated debate, which finally resulted in the reference of the whole subject to the Baptist State Convention, which was to meet during the following October at Lampasas. The cleavage once made in this difficult and embarrassing question, the rest followed with easy, logical sequence. Until this time there were reasons for not pressing the matter, not least among which was the supreme regard for Doctor Crane, who in his vain endeavors to save the school had wrecked his health and fortune.

This movement was only one among many, the tendency

of which was toward unification. This sentiment got into the air, it was voiced from lip to lip, from ear to ear, and rose like a tide over the State. It began to reflect the statement in the eventful report by Dr. B. H. Carroll, to which report reference has already been had several times, that the rank and file of the denomination were kept in estrangement because of certain discordant agencies operating here and there in certain quarters of the State. So soon as the rift came in the clouds of dissension, it was hailed with joy by the churches in all parts of the State.

The Baptist General Association met at Ennis in July, 1885. There was a large and representative attendance from ninety-one churches and twenty associations. Doctor Buckner, whom the Association stood ready to re-elect the presiding officer again, desiring most of all that the prospective harmony should be promoted, and who, as has been shown, sought to bring this about several years before, declined re-election and nominated Honorable L. L. Foster for this position, and he was chosen by acclamation. B. H. Carroll, J. H. Boyet and H. M. Furman were elected vice-presidents; S. J. Anderson, recording secretary, and A. J. Holt, corresponding secretary. From the outset the meeting was one of thrilling harmony and spiritual enthusiasm. The results of the work of the year far exceeded that of any previous year. Fifty-seven missionaries of the Association had baptized 829, received by letter 1,163, organized fifty-one churches and eighty-nine Sunday-schools, constituted ninety-five prayer-meetings, and had gleaned from the field in incidental collections \$3,514.72. Secretary Holt had collected personally \$9,166.88. During the session \$700 was pledged for the Brazilian Mission. The following resolutions were offered by Dr. S. A. Hayden:

"Whereas, The Baptists of Texas, led, as we believe, by the Spirit of God, are seeking some practical basis of fraternal union; and,

"Whereas, We believe the prayer of Christ, that His people 'might all be one,' is destined to a complete fulfillment; and,

"Whereas, Institutions of learning are powerful agents

for good or evil, as they are directed by Christian or anti-Christian influences; and,

“Whereas, We can only hope to educate our youth by providing facilities for attaining knowledge equal to the secular institutions of the country; and,

“Whereas, The securing of the perfect accord of our people in Texas centers largely upon our educational interests; therefore,

“Resolved. 1. That in order to remove any obstacle that may be in the way of our future concert of action in advancing the Baptist cause in Texas, it is, in our judgment, desirable that all our denominational institutions of learning in Texas be united into one Baptist State University.

“2. That we, the Baptist General Association of Texas, pledge ourselves to meet any proposition looking to such consolidation of schools upon principles of fairness and equality.

“3. We believe that we do but express the sentiment of the great Baptist family of Texas, as well as provide for the best interest of the proposed consolidated university in making it a condition of such consolidation, that Rufus C. Burlison, D.D., LL.D., the only survivor of the great men who have laid the foundation of Baptist education in Texas, who has spent his entire life in that work, be made the Chancellor for life of the said consolidated University, with adequate salary. We believe also that we do but voice the sentiment of all the Baptists of Texas in suggesting that the proposed consolidated University bear the honored name of R. E. B. Baylor.

“Resolved, further, That we hereby appoint L. L. Foster, president of this body, S. L. Morris and Henry Furman a committee to visit the State Convention at Lampasas and inform that body of the action of this Association. That in the event a consolidation of schools shall not be acceptable to the Convention, then we request the board of trustees of Waco University to select some suitable site on the hills near Waco for the permanent establishment of Waco University, and we pledge ourselves to use our best energies to raise within the next five years an endowment of \$500,000 for said University, and do all in our power to secure for the

youth of Texas a Baptist University worthy of the name. It is understood that nothing in these resolutions shall be construed to suspend any plan to collect endowment notes or securing pledges that the Board may deem expedient.

“Resolved, That nothing in the reports adopted at this meeting shall be construed as in conflict with these resolutions.”

These resolutions were promptly adopted, and so far as the General Association was concerned, it seems to have gone to its utmost in the resoration of harmony in the Baptist ranks. In the urgency of the plan proposed, Doctor Hayden insisted that nothing short of harmony would ever enable the Baptists of the state to work out their destiny as Providence seemed to have indicated. He pleaded for harmony and consolidation as the two essential elements of the future success of the Baptists of the State. The resolutions and the addresses seemed to express all that could be desired, and served to quicken the enthusiasm of the body. Unification became the topic of the hour. Men talked of little else, and Doctor Hayden was congratulated on all hands as being a timely peace-maker. It was thought to be the solution of the difficulties of the prevailing situation.

In order to the fullest accomplishment of the ends sought, Rev. T. S. Potts offered the following:

“That it is the sense of the Association that under the existing circumstances the interest of our denomination in the state would be best subserved by the existence of one general body, and that this Association is willing to co-operate with other general bodies for the accomplishment of this end on terms honorable and equal to all.”

This was also adopted with marked enthusiasm, when J. R. Malone offered the following:

“Resolved, That the committee previously appointed, viz., L. L. Foster, S. L. Morris and Henry M. Furman, be instructed to procure the revision of the charter of Waco University, and that its property and management shall be vested in the Baptist General Association of Texas.”

The rapidity with which the action was taken by the General Association in urging the claims of unification suggested to some sedate minds that after all there might lurk in the

proposed action of the body that which might, in the possible tension of sentiment in certain minds, be regarded as wearing a front of hostility rather than one of amity. Whereupon, Doctor Hayden, in order to allay any possible misconstruction of the action of the Association, offered the following:

“Whereas, It has been said that the resolutions passed by this body, proposing a union of our denominational schools in Texas, contain a threat to the State Convention if they reject the proposition; therefore,

“Resolved, That the intention of the resolution referred to was to assure the friends of Waco University that there was no design to injure that institution, but to guarantee it against any loss that might arise from delay in collecting the endowment, and the conditions are not intended to dictate to the Convention.”

In order further to guard against any possible friction or misunderstanding, R. T. Hanks offered the following:

“Resolved, That the committee to the State Convention go uninstructed as to the details of consolidation, and that they do not incorporate in their communication to that body any of the resolutions except those on the main point of consolidation.”

The General Association adjourned to meet at Pittsburg the next year, but in the providence of God, this one, at Ennis, proved to be the last one ever held, excepting a called meeting of the body, of which we shall learn later. A whirlwind of events followed the gathering at Ennis. The news of its action was heralded over the state, and the conciliatory resolutions of Doctor Hayden, so full of all that was desired by the denomination at large, were hailed as a harbinger of peace and good will. A commotion of favorable sentiment swept the State from end to end, and Hayden was thought of as the messenger bearing the olive branch of peace and love. The approaching State Convention was confronted by an obligation which it could not disregard, even if it was so disposed. There was a strong current in all directions setting toward thorough reconciliation, and it became the universal topic throughout the State. In July following the adjournment of the General Associa-

tion, the East Texas Convention dissolved in order to merge with the State Convention. Similar action was taken by the Central Texas Convention, the North Texas Convention having previously taken the same steps two years before.

All eyes were now turned toward the State Convention which was to meet at Lampasas in October. As the time ap-



REV. T. J. DODSON, SEGUIN, TEXAS.

(Born in Miss., Jan. 22, 1854; educated Miss. Col. and Baylor Univ., graduating from latter with A. B. degree; pastor at Seguin 27 years; has baptized more people and conducted more funerals than any preacher who ever lived in his town or county; resigned at Seguin because he thought a younger pastor who could speak both English and German should be chosen there; is now devoting all his time to country churches.)

proached the interest in the coming convention increased. Many resolved to attend who had never been at a session of the body. What would the parent body do? It seemed impossible for it to disregard overtures so urgent, and, as it seemed to many, so imperative. Consequently there was a large attendance at Lampasas. There were messengers

present from one hundred and ten churches and twenty associations. Two causes conspired to bring together so large a number. One was the activity of the representatives of the State Board during the year, in exciting interest in the general work, and the other was that of the action of other bodies favoring unity of interest, and the prevailing desire to see what the action of the parent body would be. Both the president of the convention, Doctor Chaplin, and the first vice-president, Doctor Crane, having died during the preceding year, the body was called to order by Doctor Stribling. The organization resulted in the election of Doctor F. M. Law, president; Reddin Andrews, M. V. Smith, and J. H. Stribling, vice-presidents; O. H. P. Garrett, recording secretary, with M. P. Matheny, as assistant. George B. Davis was retained as treasurer, and Doctor O. C. Pope, having retired from the corresponding secretaryship, Rev. W. R. Maxwell was chosen in his place.

The year had been a most trying one financially, and yet Secretary Pope was able to report large collections by himself and the missionaries on the field. He also reported that the Baptist meeting house at Monterey, Mexico, had been finished and furnished at a cost of \$5,175.54. The enterprise was without a cent of indebtedness. The first Baptist meeting house in Mexico was thus built exclusively by Texas money. Doctor Pope had conceived the undertaking, and had carried it to completion by his own exertions. It was with regret that he gave up the work at this stage, but a broader field had been offered him in connection with the Home Mission Society, of New York, and he had accepted it. In taking leave of the work in Texas, he says in his annual report: "Never had man, in any service, a grander constituency, a more harmonious board, or a more godly or self-sacrificing corps of workers. What success has been attained, has been, in the main, due to these." His retirement from the work was the occasion of general regret. During the year, forty-six missionaries had been employed, five of whom were German preachers, who labored among their own people. The Convention gave expression of its gratitude in resolutions respecting the services of Doctor Pope, and also for the liberal appropriations made

by the Home Mission Board and the Home Mission Society.

Interest in missions was shown by pledges of \$8,000 as the result of a mass meeting on Sunday. In addition to this amount for State Missions, \$778 was pledged General Hawthorne for Foreign Missions. Appropriate memorial exercises were held in memory of Doctors Crane and Chaplin, both of whom had died since the session of the Convention, next preceding. In response to the expression from the General Association favorable to the consolidation of the educational interests, the Convention appointed a committee to confer with the one sent from the General Association after the adoption of the following:

"Whereas, A desire has been widely expressed for the consolidation of our missionary bodies in this state, therefore

"Resolved, That a committee of five be appointed to confer with any like committee that may have been, or may hereafter be appointed by the other bodies, and report some suitable expression from this body on that subject."

In addition to this resolution was another:

"Whereas, There has been much agitation in the bounds of this Convention on the subject of the removal of Baylor University from Independence; therefore

"Resolved, That this matter be placed before the Convention for the action of said body on the question."

A large committee was appointed to take under advisement the feasibility of the removal of the two schools from Independence. In due time the committee recommended that: "These institutions be removed to some more eligible locality, and that a committee of fifteen be appointed to take this whole matter of removal and location, and all questions that may arise pertaining thereto, etc., in conjunction with the boards of the two schools, and that they at once take such steps as may be necessary to the earliest practicable accomplishment of this important work, and that the schools remain at Independence, at least this year, but that everything should be ready for opening at the new location, or locations, by September, 1886, and that the present buildings, grounds, libraries, apparatus and furniture be ten-

dered the Union Association, for educational purposes, and maintained at Independence, and that the endowment already raised be subject to the will of the donors to remain with the schools at Independence or be carried with the University and College to the new location, as each donor may elect. Any endowment of the donors, any of whom may be dead, shall be left with the schools at Independence."

The report was signed by fourteen of the committee appointed. The committee to which was referred the question of the consolidation of the schools, reported through the chairman, A. W. Dunn, as follows:

"Your committee on consolidation of the educational interests of the Baptists of Texas, beg leave to report that it is the sense of this Convention that the consolidation of our institutions of learning is desirable, and that we will consider any proposition that may be presented on the basis of fairness and equality to all parties interested, and we recommend the reference of this question to the committee already appointed in connection with the Boards of Trustees of Baylor University and Baylor Female College."

All of this was cordially acquiesced in by the Convention, and a brighter day had come to Texas Baptists. The news of this action on the part of the Convention was sped over the country, as Baptists throughout the South had shared profoundly in the tension of sentiment so long existing in the denomination in this State. An adjournment of the Convention was hurried by reason of a terrible epidemic of dengue fever at Lampasas, the disease having invaded almost every family. Till almost midnight of Monday, the Convention prolonged its session, and finally adjourned without the completion of its work, leaving unfinished items to the Board of Directors. That Board held a brief meeting the following morning, and adjourned to meet at Brenham two weeks later, in conjunction with the committee of fifteen already appointed, together with the boards of the two schools at Independence.

To this session of the body there came as a messenger from the Gatesville church, J. B. Cranfill, whose paper, *The Gatesville Advance*, was gaining much prestige as an exponent of the temperance reform. He

was made chairman of the committee on the liquor traffic and presented a ringing report thereon, which was unanimously adopted. It was the first state-wide Baptist body he had ever attended.

The somewhat precipitate adjournment of the Convention two weeks before, at Lampasas, imposed on the Board of Directors now met at Brenham, the duty of completing the unfinished work of the Convention. Accordingly a vigorous campaign for State Missions was projected on a basis commensurate with the increasing demands of evangelization in Texas. The Directors also consummated arrangements for the creation and establishment of a new board, known as the Board of Relief for Disabled Ministers, suitable provision for which action had been made by resolution, in the Convention. A number of aged ministerial veterans, the vigor of whose manhood had been spent in active service, always with limited compensation, were now in straitened circumstances. To provide for their wants was the object of the creation of the new board, which was located at Lampasas with Rev. H. M. Burroughs as the superintendent.

The odds and ends of the Convention being completed, the question of the removal of the schools was next considered. Acting separately, the trustees of the two schools acquiesced in the expressed will of the Convention. As the General Association had taken the initial step toward the consolidation of the schools, that body was deferred to by those assembled at Brenham, and it was requested to go further and appoint a committee to co-operate with a committee appointed by the Convention, considering meanwhile bids for a location. L. L. Foster, president of the General Association, promptly called a special meeting of that body to be held at Dallas on November 25, 1885. When that body met, it proceeded to appoint a committee each for the consideration of the subjects respectively of the consolidation of the schools, and of the general bodies of the Baptists of the State. December 9, of the same year, was named as the time, and Temple, selected as the place of meeting.

At the time and place named, the two committees met, twenty-five from the State Convention, and thirty-one from

the General Association. A formal organization was entered into, and R. T. Hanks was made temporary chairman, and G. W. Smith, secretary. Later, a permanent organization was effected of which W. H. Trollinger became the presiding officer, and M. V. Smith, permanent secretary. Sub-committees of five from each of the two general committees were appointed to report on a basis of permanent consolidation of the two general bodies. The following report was the result:

"We, your committee, believing that the consolidation of the general bodies is desirable, recommend:

"1. That the Baptist General Association of Texas be consolidated with the Baptist State Convention of Texas.

"2. That the name of the consolidated body shall be, The Baptist General Convention of Texas.

"3. That the basis of representation of the first meeting of the consolidated body shall be the same as heretofore—those coming from the State Convention territory, enter the consolidated body on the same terms on which they formerly entered the State Convention, and those from the General Association have membership upon the same terms on which they formerly entered that body.

"4. That the mission work be continued, as heretofore, till the first meeting, under the direction of the two general bodies respectively, and be reported to that meeting.

"5. That the first meeting of the consolidated body be held at Waco, beginning on Tuesday after the first Sunday, in July, 1886."

The following resolution was offered by Doctor S. A. Hayden and adopted:

"Resolved, That the phraseology used in the consolidation of the two general bodies, was an accommodation to the legal status of affairs, and not in any sense to be construed as an invasion of the equality of the two bodies entering into the consolidation."

A charter was afterward procured in accordance with the articles of consolidation.

Necessary steps having been taken for the merging of the two bodies into one, the next important step was in the direction of the unification of the two schools. In order to

do this, five from each of the general committees were appointed as a subcommittee to formulate a plan of action. From the Convention committee there were appointed, C. R. Breedlove, J. B. Link, M. V. Smith, R. J. Sledge, and F. M. Law. From the General Association, L. L. Foster, R. C. Buckner, J. L. Whittle, W. B. Dunn, and B. H. Carroll. The result was the following report:

"1. That Waco and Baylor Universities be consolidated.

"2. That the name of the school shall be Baylor University.

"3. That Baylor University be located at Waco; and we further agree that the female department continue there as it now exists, provided that Waco give a bonus (a) of the old grounds and buildings of Waco University; (b) the \$60,000 already secured for an endowment; (c) \$45,000 additional building fund, and (d) twenty acres of land suitable for a new site for the University; provided, further, that at the expiration of ten years, the continuance of the system of co-education, at Waco, be determined by a majority of the consolidated general body to which the institution, with its funds and property, shall belong.

"4. That as very many Baptists oppose co-education, Baylor Female College be located at some other central point, the place where located, to give a bonus at least in suitable grounds and buildings, and that Baylor Female College, then located, be also the property of the consolidated general body.

"5. That the endowment of the present Baylor University go to Waco with the new Baylor University, according to the terms agreed upon by the State Convention, and published in those Minutes.

"6. That the act of locating Baylor Female College be referred to the following persons: F. M. Law, A. W. Dunn, H. W. Waters, C. R. Breedlove, G. W. Capps, J. B. Link, R. J. Sledge, Reddin Andrews, O. H. P. Garrett, M. V. Smith, Harry Haynes, G. W. Breedlove, Hosea Garrett, A. W. McIver, William Howard, J. H. Stribling, S. A. Beauchamp, W. R. Maxwell, C. C. Garrett and S. F. Styles."

The way now seemed clear to complete harmony. For many years men had contended honestly for that which to

them seemed best, and yet they had encountered forces diametrically opposed, but just as honest in purpose. This had occasioned discontent on the part of yet other classes which had sloughed off, and formed separate organizations. These colliding movements occasioned strife, and in not a few instances, bitterness. Under such conditions, the judgments of good men were beclouded, and their opinions warped. Unconsciously, under circumstances like these, men are sometimes swayed by a desire for victory rather than for the truth. Their vision is blurred by the smoke of battle, and they yield to impulses to which, under quieter conditions, they could never succumb. A calm retrospection of conduct under heated conditions prompts any honest man to regret, and impels him to a point of view from which he is enabled to discover how his bearing might have been different.

Great expectations were aroused by so amicable an adjustment of Baptist affairs, and the first meeting of the consolidated body was looked forward to with intense interest. It was destined to be an eventful meeting.

It was during the year 1885 that a memorable debate on the Prohibition question took place at Crawford, in McLennan County, between J. B. Cranfill and Roger Q. Mills. A local Prohibition election having been ordered, the whiskey men induced Mr. Mills, who was at that time a member of Congress, to come to Crawford and speak in their behalf. It was at this village that Dr. Cranfill had taught school when he was quite a young man. It was there that he married when he was not yet twenty. The citizens of the little town remembered him well, and had followed his career with loving interest. When they learned of the coming of Mr. Mills, whose mission was to fasten the liquor traffic on the precinct, they wired Dr. Cranfill to come down and meet him in joint debate. He came. The debate was held. Inasmuch as it was Mr. Mills' appointment, he both opened and closed the discussion. It was an occasion long to be remembered, and the result of the contest was that Prohibition was adopted in the precinct by an overwhelming majority. Dr. Cranfill regards it as the greatest forensic victory of his life. While Mr. Mills is a very able man in debate, he was on the wrong side of the question, and Dr.

Cranfill utterly routed him in the discussion. That night, the brass band of the town, led by Elmon Armstrong, serenaded Dr. Cranfill, but Mr. Mills, having met a distinct Waterloo in the discussion, left the town on a midnight freight train.



REV. J. F. DOBBS, LIBERTY, TEXAS.

(Born in Cherokee Co., Ala., Dec. 26, 1853; joined Mt. Pisgah church Sept., 1876; ordained to the deaconship of Piedmont church, 1878; moved to Montgomery Co., Texas, 1881; ordained to the ministry by Pleasant Grove church, June, 1882; elected missionary of Evergreen Assn., May, 1882; served three years; served country churches in Montgomery, Grimes and Waller Counties; has been pastor at Hempstead, Alvin and Madisonville and is now pastor at Liberty; editor of South Texas Baptist from 1882 to 1886, and of Baptist News from 1900 to 1903; has been married twice, first to Miss Sarah Savage, of Spring-garden, Ala., Feb., 1875; second, to Miss Mary Hande, of Spring, Texas, July, 1897.)

The first session of the new or consolidated body met at Waco, on June 26, 1886. After twenty-five years of separation and counter-separation, the Baptists of Texas were again brought together. It was an eventful occasion, being the largest assemblage of Baptists ever brought together in the state. Men who had planned and wrought in opposition,

were now seeing eye to eye. The energy and determination which had been exhibited in the promotion of separate interests, were now concentrated into unanimity. Representatives were present from two hundred and fifty churches and twenty-two associations. They came from every quarter of the state. An organization of the body was promptly effected by the election of A. T. Spalding, president; Reddin Andrews, Tully Choice and F. Kiefer, vice-presidents; O. H. P. Garrett and S. J. Anderson, secretaries, and A. J. Holt, corresponding secretary and superintendent of missions.

It will be seen that there was a disposition to be mutually courteous and conciliatory by the retention, as far as practicable, of all the old officers of both the original bodies. It is an interesting fact that thirty-eight years before, at the original organization of the convention, the number of churches was precisely equal to the number of associations which now existed in the state. Even in division, the Baptists had become a great people.

The first care of the newly organized body was the preparation of a new constitution, to prepare which a committee of five was appointed, viz.: B. H. Carroll, F. M. Law, R. T. Hanks, W. H. Dodson, and E. Z. F. Golden. The constitution was maturely prepared and duly presented and adopted. The meeting was largely prospective, and concerned itself, for the most part, with planning for the greater things of the future. To have witnessed the men who were now happily co-operating, one would never have thought that there had ever been the slightest variance in their councils. Vast plans for future work were projected, and the Convention adjourned with a burst of affectionate enthusiasm. The clouds were gone, and the light was streaming. Every heart was buoyant as the members turned again homeward. It would have seemed impossible that another storm could ever burst over such a body of men.

At this Convention, J. B. Cranfill was again named as Chairman of the Committee on Temperance, and read a ringing and aggressive report. Two notable speeches on the report were made—one by Major W. E. Penn and one by Rev. I. B. Kimbrough. During the year 1885, while a local prohibition campaign was pending in McLennan

County, United States Senator Coke, after anathematizing the preachers, had said: "Scourge the preachers back, and stop their rations." This expression had aroused the Texas Baptist ministry on the temperance question as they had never been before. Addressing himself to the report and to the situation then pending in the State of Texas, Rev. I. B. Kimbrough said: "Before I would close my mouth concerning the iniquity of the liquor traffic, I would live on corn-cobs and stump-water."

Dr. Kimbrough's presence and address on this occasion recalled an incident of his earlier career in Tennessee, when he was the financial agent of Carson and Newman College. Busied with the work of raising money for the young ministers, he was held up in going from one appointment to another by two highwaymen. They made their appearance as he was traveling a secluded forest road. Presenting their revolvers, they ordered him to dismount and hand over to them all of his money. He said:

"Very well, gentlemen, please give me a little time, and I will obey your orders."

After dismounting, he laid his money in two piles, then turning to the highwaymen he said:

"Gentlemen, this small pile of money is mine; you are at liberty to rob me of that; the larger pile is God's money, and I dare you to touch it. I collected it for the young preachers of the state who are struggling for an education at Carson and Newman College."

The earnestness and courage of the man attracted the attention of the robbers, and they began to inquire into the work in which he was engaged. He told them he was a Baptist preacher, and explained to them his mission. After hearing what he had to say, the elder of the two men said:

"We will not take either your money or the money of the young preachers."

Turning to the young men, and looking them full in the face, Dr. Kimbrough added: "Young men, you are in a mighty bad business. I believe you ought to give it up. In the meantime, I will be grateful if you will help me in the work in which I am engaged."

Following this appeal, the robbers gave him \$5 each for the young preachers, whereupon the faithful minister mounted his horse, and all rode away, going in different directions.

Naturally enough after a consolidation of the schools, Doctor R. C. Burleson was retained as the president of the combined interest. He had maintained a large and successful school for many years together, at Waco, and hailed with delight the impulse given to the work under new and changed conditions. Indeed, 1886 will ever remain one of the most eventful epochs in the annals of the Baptists of Texas. A new era had come, and the years of the future, though obscured by storms, have been years of increasing growth and expansion. Nothing has been able to stem the flow of denominational prosperity.

One matter alone barred the way to complete unity, and that was the continuance of two denominational papers, edited respectively by J. B. Link and S. A. Hayden. The latter had come to succeed Doctor R. C. Buckner as the editor of *The Texas Baptist*. Already suggestions were made that the two papers merge, but under the new constitution it was wisely provided that the Convention could not become involved in such an enterprise as was proposed by some. Doctor Link proposed that both papers be sold to some organization that would bear a vital relation to the Convention, to which Doctor Hayden was opposed. Indeed, none were found who were willing to assume any responsibility in such connection. Several committees were appointed at different times to aid in the adjustment of the "paper question," as it was called, but the utmost that could be settled was, that in the event of consolidation the paper should be published at Dallas. This was done, the vote being for Dallas by a bare majority. Dr. B. H. Carroll and the delegates from Waco church refrained from voting. If they had voted aye, Waco would have been chosen and the current of Texas Baptist history radically changed. The final result was that Doctor Link sold the *Texas Baptist Herald* to Doctor Hayden in July, 1886, and it thenceforth became the *Texas Baptist and Herald*.

Conditions in the state had grown immensely better, in

every respect within the last few years, and a sentiment was becoming dominant that a movement looking to the total expulsion of liquor from the state should be started, as it was believed that such a movement would result in its banishment. This was the year that the Prohibition Party was organized in Texas. J. B. Cranfill made the call for a convention for the organization of that party in July, 1886, and the party was organized at Dallas in September, 1886. Doctor Cranfill was made the chairman of the State Executive Committee, and the party polled the largest vote in its history. The ballots of 19,186 gave encouragement to believe that a movement could be begun for ridding Texas of the saloon, and that movement was begun in 1887, of which we shall hear more later on.

The removal of the college for girls from Independence and the provision of a new location for that school, as a separate institution, resulted in the selection of Belton, where the "Baylor Female College" was opened in September, 1886, with Doctor J. H. Luther, who had served with efficiency at Independence, retained as president. The town of Belton gave eleven acres of land for the school, and \$31,000 as a building fund. The school prospered from the beginning, there being enrolled the first year two hundred and two students.

Under the new order of things the work began well throughout the state. New life came to the denomination and new movements began most auspiciously to come into being. This year marked the formation of what was called the Baptist Women Mission Workers in the state, at the head of which movement was Mrs. Fannie Breedlove Davis, to whom allusion has already been made. Without a jar or jostle, the work went smoothly on in the forgetfulness of the past.

The Baptist General Convention of Texas met in 1887 with the First Baptist Church of Dallas, and the wisdom of unification was abundantly shown in the large assemblage from every quarter of the state, in the results accomplished during the year, and in the admirable oneness of spirit exhibited in the convention. A. T. Spalding was re-elected president, G. W. Baines, F. M. Law, and R. T. Hanks, vice-

presidents; S. J. Anderson, recording secretary, and M. P. Matheney assistant secretary. The attendance on the convention numbered about four hundred and fifty messengers. The past year had served to give a concrete illustration of a forcible statement made by Secretary Holt the year before: "The pressure of past perils has brought to the front some able workers."

The work of the State Board had been vastly enlarged during the past year, the number of missionaries having been increased from eighty-one from the year before to one hundred and twenty. Most of the district associations of the state had been brought into co-operation with the General Board, and immense fields of destitution had been reached. Yet the fact remained that there were eighty-five counties in the state which were almost, if not entirely, destitute of the preaching of the gospel. There were 100,000 square miles of solid destitution in Texas. The Rio Grande, skirting the distance of 1,500 miles along the western border of the state, watered a region which was being rapidly peopled, and yet but two missionaries were serving in that vast region. Of the 120,000 Baptists in the state at that time fully 100,000 of them were giving not a cent to missions. Yet the cash collections for the year amounted to \$31,960.28. This was the substance of the report of Secretary Holt to the convention in 1887. Among the commendable efforts of the State Board during the year was that of seeking to reach the growing centers. Houston, Galveston, Dallas, Denison, Texarkana, Laredo, El Paso, Clarksville, Eagle Pass and Henrietta were points that had engaged the claims of the attention of the board. Under the new relations the schools had begun well. The people of Belton had shown every possible kindness to the college located there, and it was destined to grow rapidly in popular esteem. A fresh infusion of life had been imparted to Baylor University, and the attendance had materially grown. S. L. Morris was retained as financial agent of the school, and the prospect of an enlarged endowment was encouraging. Among the liberal donors of the year was a man humble in life but a prince among godly men. Jackson Bradly, of Johnson county, just before his death, gave \$1,000 to

the endowment fund of Baylor University, and stated that it was the happiest day of his life when he was able to do for others that of which he had been denied. His name and memory are worthy of permanent record. At Lampasas Rev. H. M. Burroughs had under his watchcare twenty-six aged and destitute ministers, together with



REV. J. P. GILLIAM AND WIFE, GENERAL MISSIONARY,
Jacksonville, Texas.

(Born in Sumner Co., Tenn., Sept. 21, 1854; taught school; was baptized in 1875; was ordained by Independence church, Tenn., 1878; served country churches until 1892, after which he served town churches; in 1901, came to Texas, was called to Hico church; resigned to accept work of General Missionary in 1907; Jan. 10, 1878, was married to Miss Belle Pardue.)

six widows and some orphan children, and for his new board he was gradually gathering an endowment.

During the year Rev. O. H. P. Garrett had died. For a long period of years he had been a conspicuous and yet modest figure in the ranks of the convention. For many years in succession he had served with marked efficiency

as the recording secretary of the body. He was among the pioneer young men who came from the states eastward to Texas in its earliest days. Oliver Hazard Perry Garrett removed to Texas in 1838, and with the exception of a brief stay in his native state, South Carolina, after his return to that state, where he was married, he was identified with the varying fortunes of Texas till his death in 1886. He was a man of varied usefulness and enjoyed the esteem of his neighbors and the love of his brethren to the close of his life.

After the removal of Baylor University from Independence there was an effort made to establish a school in the original buildings, which school took the name of Crane College. But it was short-lived, having to resist the natural conditions which brought inanition to the university while there.

The year 1887 will ever be memorable in the history of the state as one during which there was the fiercest moral campaign ever waged in Texas. By a special act of the legislature an amendment to the state constitution relative to prohibition was submitted to the people, which action involved a stirring canvass of many months. Beyond a doubt, the large Prohibition party vote of the year before precipitated this legislative action. Dr. B. H. Carroll was released from his pulpit to canvass the state in the interest of prohibition, having been chosen as the champion of that cause, and Governor Coke was selected to oppose him. Coke proved unequal to the task, and Senator Roger Q. Mills was next selected, and he was content to meet Doctor Carroll one time only. The contest was most exciting throughout, and while the campaign was waged it went from one of intense excitement to one of bitterness. Not a few of the most prominent men in the state espoused the cause of prohibition, among whom were Senator S. B. Maxey, Congressman Culberson, the father of one of the present senators of the state, and Hon. J. W. Bailey, then a young man, but at present one of the United States senators from Texas.

An illustration of the intensity of feeling dominating the people of the state during that stormy campaign is fur-

nished by an experience of Doctor Carroll at San Antonio. A Methodist minister of that city, in undertaking to discuss the merits of the consuming question then before the people, had been viciously slapped in the face by the mayor of the city, which was an indication of the intolerance of the liquor men, and this sensationally closed the discussion for the time in the city of the Alamo. On hearing of this episode Doctor Carroll, who has the courage of the lion, felt toward San Antonio somewhat as Paul felt toward the Roman capital: "And I would see Rome also." The intrepid disputant yearned for the city where the demonstration of official intolerance was so notorious, and accompanied by Colonel Herndon he went to San Antonio, the veritable stronghold of the liquor forces. On reaching the city the brace of prohibition disputants found that the opponents of the cause which they represented had rented every hall in the city in order to prevent the engagement of any by the prohibitionists. Through General Young, a friend of Colonel Herndon, though an anti-prohibitionist, a platform was erected on the grounds of the Federal garrison in the city, the local commander having kindly consented to the arrangement. Later, however, and before the time came for the addresses, the Federal court-room was tendered to the speakers. In order to protect the speakers from violence the Federal commander had a battery stationed near the grounds, and while not espousing the cause of either side, swore that no man who spoke under the protection of the national flag should be molested by a mob. The violent crowd gathered within easy distance, abundantly armed with such missiles of hostility as rotten eggs, but they dared not venture to make an open demonstration.

Colonel Herndon spoke without annoyance, and by his eloquence won the ear of the onlooking multitude, and when Doctor Carroll arose he related a telling anecdote, which completely disarmed the turbulent mass, and hundreds pressed eagerly up to hear him. In the opening remarks of his speech he deprecated the fact that in the city of the Alamo, where blood had been shed to cement the foundation of constitutional freedom for Texas, any speaker in discussing a constitutional question should have to stand

on Federal ground and under the national flag to be protected against the outbreak of a mob which sought to deny him this right. The horde gathered in opposition to the speakers began to slink away, the most of them coming forward to hear the eloquent pleading of the man for a sacred cause. Thus was disarmed all opposition, and the speakers were able to have the cause of prohibition properly presented, even in San Antonio. In the issue the amendment failed of adoption by at least 92,000 votes, but moral seed were sown by the work of that year, the harvests of which have been gathered ever since. But for that campaign Texas would not be as vigorous in its opposition to liquor as it is today. No means were left unemployed by the forces arrayed against the cause of civic virtue to defeat the measure before the people at that time. At a period when no restrictions were imposed on the ballot in Texas these desperate advocates of the brewery and dramshop even resorted to the debased method of putting negro women in the garbs of men and marching them in blocks and hordes to the ballot-box and voting them. How many of these black Senegambian amazons thus voted it is impossible to say, and can never be known. There were also outrageous frauds on the Mexican border, beyond doubt many Mexicans from across the Rio Grande having been imported by the liquor men.

It was most unfortunate for the fame of ex-President Jefferson Davis, then living at Beauvoir, Mississippi, that just prior to the election he was induced by liquor influence to send a letter to Texas in pronounced opposition to prohibition. His letter was quoted over the state, was printed and posted everywhere, and his picture was displayed in thousands of drinking saloons throughout Texas. That this had much to do in turning the tide against prohibition at that particular juncture is true. That a name so famed should have been connected with such scenes as have already been described for the consummation of the full purpose of the opponents of virtue and decency, is a most unfortunate fact of history.

It is a remarkable fact that every prominent man who then arrayed himself in opposition to a measure that looked

to the elevation of the morals of the state, sank from public view never to rise again.

During the campaign the leading editorial champion of the prohibition cause was J. B. Cranfill, whose paper, *The Gatesville Advance*, had in December, 1886, been removed to Waco and had become *The Waco Advance*. It was conducted as a daily and weekly during the memorable struggle, and did a remarkable service in forwarding the fight against the liquor traffic.

CHAPTER XIX.

MINGLED ORDER AND DISORDER.

While the progress of the denomination was continuous, it was interrupted by two causes which were injected into the flow of the harmonious current. One of these was the introduction of a strange heresy by Rev. M. T. Martin, a member of the First Church of Waco. His views, at first local, attracted but little attention, and affectionate interest in his behalf by his pastor, Doctor Carroll, and others who sought to divert him from his purpose of giving undue prominence to his peculiar views, while they endeavored to dissuade him from his errors, were of no avail. With a zeal worthy of a better cause, he persisted, to his personal detriment, as well as to that of the Baptist cause.

By a strange combination of doctrinal views, such as that of two births, one of the Spirit and the other of the Word; the precedence of sanctification to conversion; positive assurance, which he insisted must precede baptism; a practical denial of repentance as a doctrine, and a discouragement of prayer, both by sinners themselves and by others for them; this was the stock of his views as this erratic man preached and talked as he had opportunity. Ideas so conglomerate were scarcely noticed at first, but doctrines as absurd, even, as those of Mr. Martin were destined to gain headway. Admonition of the friendliest sort from his pastor and others were totally disregarded by Mr. Martin. Finally deprived of his ministerial credentials, he was granted a letter of dismissal by the First Church of Waco, a mistake of genuine friendship growing out of the desire not to injure him, and hoping to emphasize his error so unmistakably that he would go elsewhere and desist from further promulgation of his erroneous views.

Removing from Texas, Mr. Martin went to Georgia,

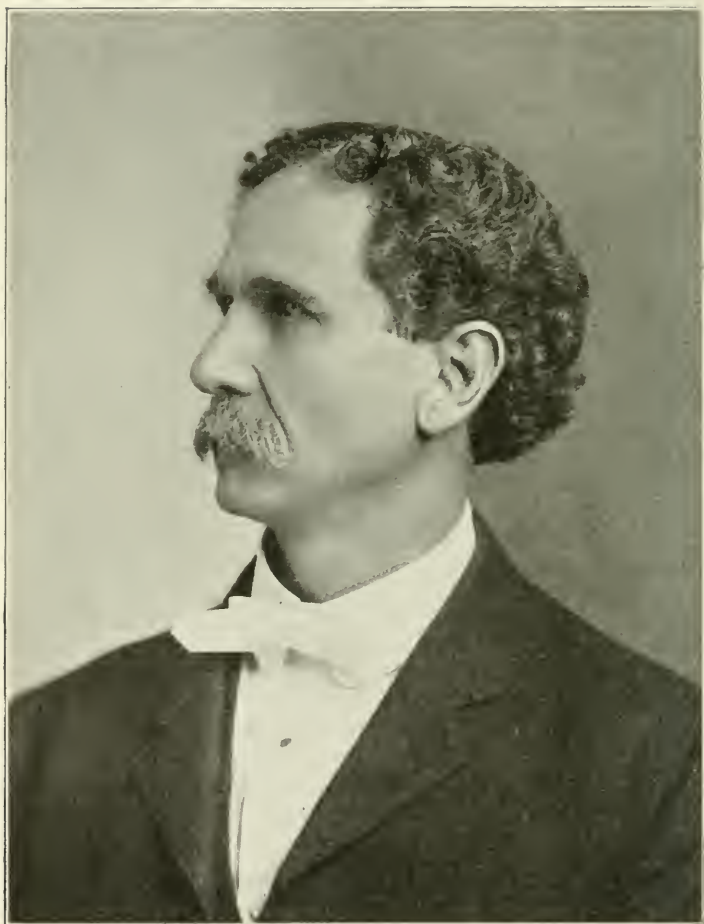
joined the church at Woodstock in that state, and was licensed again to preach. Returning to Texas, he became a member of the church at Marlin, and in due time was reelected with full ministerial functions. This was an occasion of fresh trouble. Mr. Martin again began promulgating his peculiar views, unsettling the faith of not a few, and occasioning dissension wherever he went. Many of the unthoughtful and ill-advised were induced to repudiate their baptism and submit to a second administration of the ordinance, among whom were some of the prominent members of churches. The agitation found its way into the Waco Association, to which body were borne special charges against the church at Marlin by the First Church of Waco, the result of which was that the church at Marlin was excluded as a constituent member from the Waco Association on the charge of fostering heresy. The agitation was continued for years, and finally Martin left the state and died, his peculiar views dying with him, and the Marlin church was restored to its fellowship in the Waco Association.

The other difficulty, also local at first, became state wide in its effect, and prepared the way for a difficulty, the saddest and fiercest ever known to the Baptists of Texas, and one that wrought much havoc, was one that arose at Dallas. An unfortunate and distracting controversy was sprung on the denomination in the state by Doctor Hayden through the columns of the *Texas Baptist and Herald* respecting Rev. R. T. Hanks, then pastor of the First Church of Dallas. The charges against Mr. Hanks were of a most serious and damaging character, and were of a nature to work serious detriment to the cause locally at Dallas, and through so prominent a source, to the denomination at large. Had the charges been presented at the bar of the church, there could not have been so serious influential damage, but when they were presented in the columns of the only denominational journal in the state, and were circulated not in Texas alone, but elsewhere in other states, they assumed proportions that were of a most hurtful nature. Grave as the charges were, they certainly were not such as should find place in the columns of a religious paper until sustained by the most unquestioned facts. The local church was the tribunal before

which the pastor as a member should be arraigned, and not in the open columns of the *Texas Baptist and Herald*. After the stupendous blunder had been committed, a council was called to consider the case and to advise the church concerning it, in advance of which council there was an agreement between Doctor Hayden and the church that the decision of the council should be final. The church accepted the decision of the council, which did not agree with the allegations of Doctor Hayden, yet he resumed openly the reiteration of the charges. Later he left the First Church, under charges from that church, and joined another. By a combination of conditions a matter purely local was forced into such prominence by the only Baptist paper in the state that it became a general and offensive topic, and purely as a matter of self-protection, those interested in the welfare of the First Church felt impelled to create an organ through which they could find expression of defense against the statements of Doctor Hayden. The nature of the assaults made by Doctor Hayden was such as largely to paralyze the denomination in the state.

The situation was the more distressing because of the unity so lately secured, and the prospect which it opened to protracted peace and prosperity. In bringing this condition to pass, Doctor Hayden, as we have seen, was conspicuous. But prevailing conditions assumed so much gravity that the necessity of creating an organ as the mouthpiece of those who felt that they were being wronged seemed imperative. A small paper called *The Baptist News*, which was begun in December, 1888, at Honey Grove by Lewis Holland and J. H. Boyet, was removed to Dallas, and Mr. Boyet withdrawing, R. T. Hanks bought a half interest in the paper. It was enlarged and called *The Western Baptist*. This was finally evolved into *The Baptist Standard*, as we shall see later on.

The influences named did not affect general denominational progress. Excepting the limited number which fell immediately under their sway, the distractions were a cause of general regret, but men were too intent on seeking to regain that which seemed to have been lost by the occurrences of the past to turn aside to fresh wrangling. On the field



REV. O. L. HAILEY, COMMANCHE, TEXAS.

as missionaries, and in their pastorates, men were busy. The schools were developing into greater proportions and all the denominational agencies promised well in spite of the interruption of the general harmony by the incidents already alluded to. Secretary Holt with untiring effort was pushing the cause of state missions into the waste places of the state. It became necessary to place the work on the frontier under the care of Rev. S. A. Beauchamp as a local superintendent. Forty mission stations were supplied by four men in this growing region. They were unable to meet the demand in a region so vast, but the utmost possible was being done. The most difficult class among the foreigners to be reached were the Germans. Four most efficient German missionaries were appointed to labor among that people—Revs. Keifer, Gleiss, Becker and Shafer. While on a visit to San Antonio in June, 1888, for the medical treatment of one of his children Dr. W. D. Powell, the missionary to Mexico, labored for some weeks among the Mexicans of that city, which resulted in the salvation of some. Among others who were baptized was Manuel Trevino, who had been serving in the capacity of a Presbyterian preacher in that city. He became a missionary under the State Board and did effective work in conjunction with Miss Mina Everett, a returned missionary from Brazil. Among the negroes excellent results were flowing from the work of Rev. A. R. Griggs, who was laboring under the direction of the State Board. Including all workers, there were as many as one hundred and thirty missionaries in 1888 laboring throughout the state. The strongholds of population were seized by Secretary Holt and manned by efficient missionaries. Among these were Austin, Dallas, Bastrop, Texarkana, Laredo, Corpus Christi, Wichita Falls, Brenham and Henrietta.

Among those who died during the year were several who had been prominent in denominational life. After laboring in the ministry in Texas for more than fifty years Rev. N. T. Byars died in 1888. He was among the men who periled all for the independence of the Republic of Texas and who faced every hazard in preaching the gospel in the earliest days of Texas occupancy. The Declaration of Texas Independence was signed in his home in Washington county,

and his patriotism was as conspicuous in the matters of state as in those of the church. He was a man of no mean pulpit ability, and many a church in Texas today owes its existence to N. T. Byars. Rev. Hosea Garrett had also died. He had come to Texas in the forties from his native state, South Carolina, and was a man of broad usefulness in different spheres of denominational life. His quiet wisdom and unerring judgment led to his election to many posts of honor, among which was that of the presidency of the Board of Trustees of Baylor University during its stay at Independence. For forty-six years he was a preacher in Texas.

The annual session of the Baptist General Convention was held at Belton in 1888. A. T. Spalding was again chosen president, F. M. Law, R. T. Hanks and J. H. Stribling vice presidents, J. B. Cranfill and J. M. Carroll recording secretaries and A. J. Holt corresponding secretary. As nearly as possible the campaign of the State Board had been during the year state-wide in its operations. The missionaries bore to the convention stimulating reports of their labors. They had baptized 3,689 persons and had organized fifty-four churches and sixty-five Sunday schools. Secretary Holt emphasized the importance of compact and complete organization of the Baptist forces. Immense distances separated between many churches in the state, and it seemed well-nigh impossible to reach them and marshal their strength. Much as had been effected through the movements of the last three years since the period of cooperation, it was only the beginning of better things. Nothing short of an earthquake of sentiment would bring the mighty host together into closer bonds. That earthquake came in what came to be called "the paper war." Without this convulsion it is doubtful if they could ever have been brought together in such consummate oneness. The disorder came as a result of the recognized necessity of another paper than the *Texas Baptist and Herald* to represent the sentiment of the state. That this paper was sowing the seeds of dissension in the state was the general conviction, and that there should be a stubborn resistance made to check this disintegrating influence was equally the popular conviction. The *Texas Baptist and Herald* had an opportunity

for doing good unequalled by that of any other paper in the states of the South. Doctor Hayden, as the editor, was in a position to sway the great denomination for good. Rarely does there come to one an opportunity to wield so potent an influence as came to Doctor Hayden in the period immediately following the reconciliation in which he was so conspicuous. But the unfortunate direction given the paper produced alarm for the safety of the denomination in a most critical period. More than all else, this paper question became the absorbing topic in the Baptist circles of the state. It was a most perplexing question, as the tone of the *Texas Baptist and Herald* was trenchant and its utterances fervid in declarations which were felt by many to be productive of much injury to the interests of the denomination.

The year 1888 also marked the first entrance of J. B. Cranfill upon active denominational work. In July of that year he sold his paper, *The Waco Advance*, to the *Texas Prohibitionist*, at that time published in Dallas, and the following September, having spent the month of August in Colorado lecturing on the subject of Prohibition, he began work as Assistant Financial Secretary of Baylor University. Rev. S. L. Morris was the Financial Secretary. He resigned this position on January 1, 1889, and J. B. Cranfill was elected in his stead, which position he, in turn, resigned in October, 1889, to accept the position of Corresponding Secretary of the Baptist General Convention. His brief work for Baylor University was characterized by signal success, and the Board of Trustees regretted very much to have him retire from that position.

During the year 1889 the state suffered the loss by removal of one of its most scholarly pastors, Rev. Alexander M. Averill, who had located at Lancaster as pastor in 1878, where he remained for twelve years. He was a ripe scholar, and to the last devoted his time to the translation and interpretation of the Old Testament scriptures. He had been of vast service to the denomination during his sojourn in Texas, and his removal from the state was much regretted. Prior to coming to Texas he had served a number of important churches in New England. As an author of some note, and as a contributor to the magazine literature of the

country, he was an ornament to the Baptist ranks in this state. He died at his home in Somerville, Mass., on February 13, 1904.*

It was in 1889 that Rev. J. N. Prestridge, now the editor of *The Baptist Argus*, became the pastor of the First Church of San Antonio. During his brief pastorate of six months in that city he did a marvelous work. The original church building was overhauled completely, a branch church building erected, and the money raised for another, before declining health forced his resignation.

The Baptist General Convention was held in 1889 at Houston. The officers were: A. T. Spalding, president; F. M. Law, J. H. Stribling and R. C. Burleson, vice presidents; T. S. Potts and A. E. Baten, recording secretaries, and during the session J. B. Cranfill was elected the corresponding secretary and superintendent of missions. The interest of the convention largely centered in the report of the corresponding secretary. It was known that he had encountered serious obstructions during the year because of the excessive rains and other causes, but it was not known what the result was.

In reviewing the situation in his annual report, Secretary Holt called attention to the change of plans of the Board during the year, relative to the withdrawal of all collecting agencies from the field, with a view of imposing the matter of raising funds directly on each pastor. While the Board was correct in the step taken, it nevertheless had the tendency during the period of transition of checking the receipts. This was the experience of Secretary Holt during this year. That the Board was coming to appreciate the fact that systematic and business-like order was necessary in order to the execution of a successful policy was manifest, and while it had its initial disadvantages, it was destined to work a radical change for good, as the subsequent history of the work shows.

As far as possible the Board had met the demands of the situation during the trying year. A large number of towns and cities had been materially helped, among which were

*He was the father of Mrs. C. C. Slaughter.

Galveston, Dallas, San Antonio, Waco, Bastrop, Lockhart, Austin, San Angelo, Palestine, Texarkana, Corpus Christi, Laredo, Victoria, Columbus, Eagle Lake, Stephenville, Midland, Pecos, Big Springs, Center Point, Uvalde, Del Rio, Sealy, Richmond and other points. Clarksville, Taylor and Cisco, all of which had been helped the year before, were now self-sustaining. All the points named ultimately became so, and are now strong points of interest. The frontier field embraced a vast area, the portion of which covered by the Rio Grande Association is larger than the state of West Virginia, while the Red Fork Association, which embraced the Panhandle, exceeded in size the state of Ohio.

This summary of the work presented by Dr. A. J. Holt indicated the scope of his undertakings. When it is remembered that while these vast regions were to be cared for, together with the centers in the interior and in the face of obstructions such as have been named, it will be seen how tremendous was the undertaking. It became necessary for the Board to subdivide its work into districts in order to get it well in hand. By this timely means the difficult and more remote parts of the state were gradually brought into sympathy with the work of the Board and thus large sections of the state were saved to the denomination.

To labor on the field in Texas, to traverse its boundless leagues, and to hold intact the forces in every part of the field required more than ordinary administrative ability. The organization of a new mission district on the western frontier, with Rev. J. T. Harris as assistant superintendent of missions, was one of the new enterprises of the Board.

In closing his elaborate report Doctor Holt expressed the opinion that the churches of the state should give \$50,000 to state missions and sustain 200 missionaries! At that time this would have appeared the limit of ultimate possibility, yet within a few years the churches of Texas were giving more than twice the amount of the limit which he set, and the laborers had multiplied immensely beyond his possible and prospective figure. There were at the session of the State Convention held at Houston certain difficulties which arose to the retention of Dr. A. J. Holt as superintendent of missions. He was associated with Dr. S. A. Hayden as

joint editor and owner of the paper on which the constituency of the Board was divided. This was a hindrance to Doctor Holt in his heroic work, and none felt it more keenly than himself. In addition to this, there were certain local difficulties with the local church of which he was a member. This led to criticism, which was largely overcome by the



DR. ALBERT THEODORE SPALDING, ATLANTA, GA.

(Born in Elbert Co., Ga., Oct. 20, 1831; graduated from Mercer University in 1851, and from Mercer's Theological Seminary in 1853; ordained and married in Aiken, S. C., to Miss Constantia Rosamond Schaffner, of Charleston; he was pastor in Madison, Ga., Philadelphia, Pa., Selma and Mobile, Ala., then of the Walnut St. Church, Louisville, Ky., then 10 years at the Second Church, Atlanta, Ga., and then 10 years at First Church, Galveston, Tex. He has now been preaching 56 years and is 76 years old, in good mental and physical condition; he began the Orphans' Home of Louisville, Ky.; he was three times president of the Texas Baptist General State Convention.)

correction of objections involving his dissolution with the *Texas Baptist and Herald*, and Dr. B. H. Carroll, in a statement before the Convention, reviewed the situation and earnestly recommended the re-election of Doctor Holt to the position which he had occupied with ability so signal. But in a statement in which there was exhibited excellent spirit, Holt voluntarily declined re-election. On motion of

Dr. B. H. Carroll that J. B. Cranfill be elected corresponding secretary, which motion was seconded by S. A. Hayden, who in seconding asked that the election be by acclamation, the Convention chose Doctor Cranfill to succeed Doctor Holt. This was followed by a resolution offered by J. B. Hardwicke:

"Whereas, Rev. A. J. Holt, D.D., has declined to accept the position of corresponding secretary of this convention; be it

"Resolved, That we express our appreciation of the ability and fidelity with which he has discharged his official duties during the term he has served the Convention."

The special effort which was being made by the Baptist women of Texas at this time to effect a thorough organization of their forces was the occasion of special endorsement by the Convention, and especially of the mission of Miss Mina Everett, who had been appointed to travel the state over in the promotion of such organization.

Little more than a statement of the fact that Baylor College had been moved to Belton has as yet been made in this record. The human factor in this location of the college was Rev. M. V. Smith, at that time pastor at Belton. Mr. Smith was one of the strongest, ablest and most useful men Texas Baptists ever knew. He was renowned for his gentleness and sweetness of character, for his far-sighted business acumen, for his industry, patience, pluck and perseverance, and for the loving persistence with which he championed any cause near to his heart. He was at once the leader in the location of Baylor Female College at Belton, and the inspiration which gave it its high standing and success. It is also true that to Dr. F. M. Law the college at Belton was largely indebted for its remarkable success in the beginning and for many years following. In the great work achieved by this splendid institution, Dr. Law, as president of the Board of Trustees, was a distinct and important factor. He and M. V. Smith labored together as the Jonathan and David of this great school. Another whose name should be mentioned here, and who for many eventful years gave the best that was in him to the institution was Dr. John Hill Luther, whose magnificent service as presi-

dent will never be forgotten. He, as president of the school, was one of this immortal trio. While he made no pretension to financial ability, his was the head and heart that led in the work of directing the internal affairs of the college. It is, moreover, true that no reference to this period of the life of Baylor Female College could be complete without due mention of Mrs. Luther, the beloved wife of Dr. John Hill Luther. She was one of the most potent factors in the success of the school. Her queenly life, through her gentle ministrations as matron, has been stamped upon hundreds and even thousands of the hearts of Texas women, and through this work her name and fame must endure forever.

Charged with the chief general work of the denomination, Rev. J. B. Cranfill entered with zest on his new duties as secretary of the Board. He was young, active, unusually bright, resourceful and popular. The great state work was just beginning to loom into prominence. The widely-severed district associations showed every disposition to enter into co-operation, but the hand of a master was now needed to wield executiveness of a superior type to weld the mass into co-operation. The task was herculean, the barriers mountainous. While much effective work had been done at the cost of titanic effort and immense treasure, and while the field was not uninviting to the man who was proof against discouragement, there seemed but slight inspiration, after all, when fully one-half of the state still remained untouched by evangelistic effort. Barring the obstruction of a newspaper controversy, the new conventional year opened auspiciously. The new secretary, J. B. Cranfill, was buoyant and was reinforced by as strong Board of Directors as the Baptists of Texas could afford. Among them were such men as B. H. Carroll, W. R. Maxwell, M. V. Smith, W. H. Jenkins, W. L. Williams, J. C. Gentry and W. H. Dodson, representing genuine ability, wisdom, conservatism, piety, progress and aggressiveness. Stupendous plans were projected and measures commensurate were promptly adopted. The scope of the work was the evangelization of practically countless multitudes with limited resources at command, and this suggested a policy of the most rigid economy, endeavoring meanwhile to elicit and combine means and men hitherto

untouched by that which was a burden to those who knew well the situation in the state.

Throughout the interior the population was rapidly growing, while toward the grazing lands of the west, where vast herds flecked the plains, a wonderful transformation was taking place in the alteration of expansive ranches into crowded centers and blooming farms. The effort must be made to make the moral and spiritual growth of that far-reaching region equal to the progress in commerce and agriculture, and the Baptists felt called on to undertake this work. Then, too, special and distinct effort must be made to save the negro population, as well as the gathering thousands of Mexicans, the sturdy Germans, and the mild Scandinavians. No state was more liberal in its policy toward the negro than was Texas. Repeated efforts had been made to elicit the interest of the Home Mission Society of New York in a special effort on behalf of the colored people, but not till 1889 was this help afforded. The same solicitude, the same effort was made in behalf of the negro that was made for the whites.

The year following the adjournment of the convention at Houston was one signalized by remarkable activity on the part of Secretary Cranfill. The wisdom of the Board in placing Harris on the extreme western frontier in charge of the work in that vast region was duly justified by the results. This was equally true in the upper or Panhandle district, where Beauchamp was wisely directing denominational affairs. In the latter region there were about fifty-two counties, which, while they had some natural disadvantages, were fertile and productive, and the lands were being rapidly taken up and towns growing as by magic. Secretary Cranfill was proving to be a man of affairs, and was directing with consummate skill the divers interests of the state work. He was able to report to the convention which met in 1890 that "co-operation on the part of associations, churches and individuals obtains throughout the state. If there is disaffection on the part of any association or church it is unknown to us, and without exception the co-operation is everywhere spontaneous and hearty."

The convention which met at Waxahachie in October,

1890, was organized by the election of L. L. Foster, president; A. T. Spalding, J. H. Stribling and R. C. Burleson, vice presidents; T. S. Potts and A. E. Baten, secretaries, and J. B. Cranfill, corresponding secretary. The report of the corresponding secretary showed that the greatest work ever done in a single year in the missionary work in Texas had been done that year. Economy being one of the prime policies of the Board, more had been accomplished with the same facilities than ever before. The same field was occupied, the same territory fostered, but the methods had been improved. The missionaries employed during the year numbered one hundred and twenty, who had added to the mission churches 4,160 members, organized one hundred and three churches and two hundred and fifty Sunday-schools, and built thirty-nine churches at a cost of \$29,965, while the amount contributed to the work aggregated \$35,299.62. The fact was developed that Texas was doing one-third of the mission work which was being done within the territory of the Southern Baptist Convention. Not only was the Board at the session of the Convention held at Waxahachie declared out of debt, but there was a balance in the treasury of \$2,601.89. There had been advancement in every direction—more missionaries employed, more work accomplished, more churches and Sunday-schools organized, and a great increase in the churches and associations to the work. Not only were all the associations existing the year before in cordial co-operation with the Board, but new associations had been organized and swung into line. Missionaries and missionary pastors had been sustained who, taken together, were located in thirty-three of the towns and cities of the state. The aid rendered many points in the nick of time enabled them to become self-sustaining by the close of the year. The spirit of liberality was among the people. An illustration of the generous disposition of the times, as well as an expression of sympathy for the work now being done, is afforded in the liberality of Miss Eliza McCoy in personally providing the salary of Manuel Trevino, the local superintendent of the work among the Mexicans in the region of San Antonio, and in other parts of southern Texas.

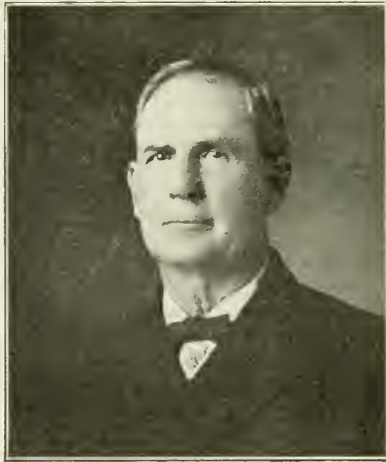
Reports from other interests of the Baptists were just as inspiring as were those from different parts of the mission field. Baylor University reported a corps of twenty-six instructors and an enrollment of 600 students. Baylor Female College had just opened with the largest enrollment in its history. That school was manned by twenty teachers and five assistants.

Buckner Orphans' Home, which had been from its inception in 1880, just ten years before, one of the most cherished of the Baptist institutions, was thriving and growing. Its consecrated founder, Dr. R. C. Buckner, was doing the work of several men in the maintenance and promotion of this institution. He reported its steady enlargement and the increased acquisition of orphaned inmates. It was keeping pace with the progress of all the other denominational interests in the state, and with commensurate zeal and unflagging devotion Doctor Buckner was planning for greater things in response to the constant demand for the care of orphans.

A pleasing incident of the convention was the presentation by Dr. A. T. Spalding, in behalf of Dr. A. J. Holt, of a gavel of olive wood, cut from the Mount of Olives, which had been recently visited by Doctor Holt. An important step taken at this session of the convention was that of the appointment of Rev. J. M. Carroll as the statistical secretary of the convention.

The resignation of J. B. Cranfill as financial secretary had left the Baylor University Board without an active representative on the field. This position had been filled for a short time by Dr. A. J. Holt, when he felt it his duty to resign and accept work elsewhere. It was at this time that the prevailing interest in the welfare of the institution led J. B. Riddle and R. F. Jenkins to write to Dr. B. H. Carroll, in which letters they mentioned the name of a young man, one George W. Truett, who was at that time teaching at Whitewright, whom they felt would be able successfully to fill the position of financial secretary of the institution. J. B. Riddle in his letter spoke especially of the fact that the remarkable thing about young Truett was that he had the power of making people do what he asked them to do.

These letters led Dr. Carroll to write to young Truett and to ask him to attend a missionary mass meeting which was to be held in January, 1890, at McKinney in the interest of all the Baptist causes, missionary, educational and otherwise. Truett came and this was his introduction to the denominational work in Texas. What that work is and has been, neither this nor any other earthly record can fitly show. The chronicler pauses here, however, to say that there was never a more momentous day in Texas Baptist



REV. ISAAC SELLERS, VALLEY MILLS, TEXAS.

history than the day which welcomed George W. Truett to the arena of its successes and its conflicts. When later he accepted the position of financial secretary of Baylor University, and in conjunction with B. H. Carroll went forth to raise the grinding debt with which the institution was harassed, he was by Dr. Carroll denominated the "Young Joseph" of the Texas Baptists. His success in this position, in which he was so ably seconded and supported by Dr. B. H. Carroll, president of the Board of Trustees, stamped him as a man of extraordinary power. These two men

within a comparatively short space of time raised the entire debt of over \$92,000, and thus succeeded in an achievement that at that time seemed impossible, and which, considered from any standpoint, was colossal. Later on Mr. Truett entered Baylor University as a student, from which institution he subsequently graduated with high honors.

Young Truett entered on the Baylor University work with great misgivings. While he had never saved a dollar in his life, he at once pledged \$500 to the payment of the Baylor debt, and this he paid out of the small salary that he received while engaged in the service of the University. This was characteristic of the man. He not only gives himself to every undertaking to which he turns his hand and heart, but he gives freely of his money. Once when a fraternal discussion of his salary was being held between two of his deacons in Dallas, one of them said to the other: "It does not make any difference how much salary we pay Bro. Truett. It all comes back to the Church. If we would pay him \$10,000 a year, he would give it all back to the objects represented by the Church." This has been characteristic of the man throughout, and there is no department of our denominational life that has not felt the impulse of his gifts.

As the population of Texas grew and its remoter parts came to be settled, it was evident that other schools than those already existing would have to be created to meet the growing demand. The schools founded at this time and in the years of the immediate future, with the exception of Simmons College, became auxiliary to the two central denominational colleges already existing. Through the liberality of Rev. J. B. Simmons, D.D., of New York, the college bearing the name of the founder was established at Abilene. While a charter was executed for Simmons College in 1890, the school was not prepared to open till 1892. Doctor Simmons, the liberal founder of the school, wisely and broadly planned for an institution that was destined to grow in proportions commensurate with the development of that empire region of which the beautiful town of Abilene is the center.

While the founding of Simmons College was due to the

beneficence of one great heart—that of Dr. J. B. Simmons, of New York—it is indebted more for its solidity and success to Rev. L. R. Scarborough, the beloved pastor at Abilene, than to any other human agency. Mr. Scarborough is one of the coming young men of Texas who has already come. A graduate of Baylor and Yale Universities, he prepared himself for the practice of the law, in which his distinguished uncle, Hon. John B. Scarborough, won such excellent success. But God had planned for the young man higher things, and called him to be a preacher of His word. He has had many tempting offers to leave Abilene, and thus give up his watchcare over Simmons College, but each time, after mature deliberation and agonizing prayer, he has decided for his western field of work. Evangelistic to the core, strong in intellect, gentle in heart, of strong and masterful executive ability, this young servant of the Lord has, even up to this time, wrought a work that renders him immortal.

During 1890 a charter was obtained for Howard Payne College at Brownwood, of which Rev. J. D. Robnett was the founder and first president. Dr. Robnett, who was a native of Missouri, gave to this institution the strong and effective labors of the best years of his life. Indeed, to those who know the facts, there is no doubt that he really laid his life upon its altar. After having founded the institution and given it that caste and standing that was at once the glory of its founder and the harbinger of its success, he accepted the call to the pastorate of the Washington Avenue Church at Dallas. He labored here, however, but a short time, and died during 1898, never having fully recovered from the strain incident to the establishment of this magnificent Baptist school. Prof. J. H. Grove is now the honored president of the institution, and of him and his connection therewith a more extended reference is made in another place in this record. It is proper to say in connection with Howard Payne College that in its establishment Rev. J. D. Robnett was ably seconded by his consecrated wife, Mrs. Dollie P. Robnett, who is now Mrs. Isaac Sellers, of Valley Mills, Texas. She is one of the most gifted and most useful of our Texas Baptist women.

The year 1890 closed with every indication of future prosperity to the denomination for the remaining years of the declining century. But for the discordant utterances of the *Texas Baptist and Herald* no situation could have been more tranquil. As it was, however, there were ominous signs of future trouble. Repeated efforts were made to still the distraction, but it was useless. During this year the Southern Baptist Convention met at Forth Worth. The handsome new house of worship, which had been built by Rev. J. Morgan Wells, furnished a meeting place for the convention. The cause in this rapidly-growing city was comparatively young, the First Church having been organized only seventeen years before, in 1873. After a checkered career of years, Doctor Wells was called from Mount Sterling, Kentucky, and new life came to the Baptist cause. The stone building in which the Southern Baptist Convention met in 1890 was the finest that had ever been built in the state. It was an occasion of serious regret that the gifted pastor was quite ill during the session of the convention, and could not be present excepting on one incidental occasion.

As usual, the Convention held in Texas was largely attended by people from every quarter of the state. The enthusiasm of the great gathering was imparted throughout the state, and some questions settled by that session had an important bearing on the future policy of the denomination in Texas.

CHAPTER XX.

RETROSPECTIVE AND PROSPECTIVE.

The changes wrought within little more than three score years by a single denomination of Christians within a region which had to be tamed from the raw conditions of a wilderness, are most interesting in their retrospect. Sixty-six years ago Freeman Smalley lifted his voice in the rude camp on Red river as perhaps the first of the Baptists to do so in these western wilds. Two generations have since come and gone. The tongues of the fathers have long been silent. They fought a good fight, they kept the faith, they finished their course, and have entered into the possession of their crowns. But their successors have been just as worthy. If the advantages of the successors were greater and their tasks easier of performance, they were equally onerous with those who went before by reason of the excess of accomplishment.

The years have waxed more strenuous as they have increased, and the multiplied advantages have brought commensurate results. For a long period, the pack-horse was the only means of transportation across the wide plains, over the broad face of which were here and there dotted the cabins of the settlers. In those days of primitive customs a scrawny pony bearing his peculiar western brand was considered a great luxury. It was a period of peril when the Baptist missionary, astride his jogging palfrey, with his stuffed saddle-bags thrown across, and equipped with his rifle and Bible, scoured the broad plains in search of widely-scattered settlements that he might bear to the isolated pioneer the Bread of Life. The lurking Indian savage and the treacherous Mexican were alike objects of constant apprehension to the man who found his way alone across the treeless plains.

But a better and brighter day was in store for the struggling men of the untamed prairies. The tramp of thousands from different and distant quarters was heard with increasing volume as the years crept by. The elements of civilization were finding their way across the Father of Waters into the boundless and unpeopled plains of the Far West, and anon roads were opened up, vehicles were brought slowly into use, the wagon and the stage-coach rumbled across the great plains, home life was improved, the comforts of clothing and shoes were once more enjoyed and, most of all, political independence and absolute religious freedom were accorded, and the land bounded forward on its onward march of advancement. The meeting house for sacred worship and the school house for educational training rose side by side, and these twin sisters of civilization began a work of progress upon which all else was to be buttressed. Villages began to cluster over the prairies; plains covered with coarse, wiry grass from times primeval were breaking out in the radiant bloom of cultivation, and the black soil, with its hidden treasures of wealth, yielded its luxuriant results. The hum of industry now filled the land, and the goddess of plenty poured from her cornucopia the elements of prosperity over a region where only a few years before the buffalo roamed unmolested and the wild herds grazed without fear. Then came a long and bloody Civil War, and activity came to a standstill, while the youth of the land found untimely graves on distant fields of battle, and the scene at home was changed to one of orphanage and widowhood. Scarcely less disastrous was the period which followed. Destruction and reconstruction were practical synonyms to the people of Texas. Prostration, stagnation, desolation, came like a triple nightmare to all pursuits. Fertile farms, once the domain of proud owners, became valueless only as the proprietors eked out a bare subsistence, as the gateways of commerce were closed, while the tyrant of reconstruction held sway. Men grappled with difficulty like giant wrestlers in the Olympian games. The heel of the tyrant was on the neck of Southern chivalry, the test of whose prowess had failed in honorable warfare.

But as winter toughens the fiber of the wood, even so

in the providential planning of the period, men were unconsciously becoming stronger for the new spheres which awaited them in the immediate future. When the tide did turn it found giants ready to grasp the situation with steady hand, and bear the fortunes of the state to a consummation



REV. JEFF D. RAY, PASTOR OF JAMES STREET, WACO, TEXAS.

(Born Victoria Co., Texas, Nov. 24, 1860; ancestors were pioneers, being citizens of the Republic of Texas; was converted at Lockhart, 1879; joined Bastrop Baptist church, and licensed to preach, 1880; graduated at Baylor University, 1882; married Josephine Ward, at Brenham, 1885; except two years as Supt. of Tex. S. S. work, has been pastor all his ministerial life; Louisville Seminary, 1895 to 1897; D. D., Baylor University, 1903; member Trustees Baylor Univ., Board B. G. C. of Tex., Mod. and Pres. Board Waco Assn., Pres. Tex. Pastors' Conference.)

undreamed of by the pioneers of other days. Providence always has its compensations. If darkness falls on life it is like the black thunder cloud in the bosom of which always sleeps the brightest lightning. From affluence to poverty the South was reduced, but the days of darkness were contributive to the stalwart equipment of men and

women to meet the returning tide of prosperity. If the old things of the South pass away, with the many delicate touches and civilities known only to the social life of the section, and if along with these went the misconceptions of what genuine life is, its people were schooled in adversity to seize with substantial and practical grip the elements of prosperity of a new era and turn them to ready account. The moral and intellectual fiber of the South was strained to its utmost, but it proved to be the training time of giants. Preserving that which was best in the traditions of the South, the people emerged from the thrall of gloom stronger and sturdier than before, without a stain of honor, but the rather, wearing the laurels of victory because of their marvelous endurance.

With the return of better and more buoyant days came a propulsion in all quarters of activity, and to wider and more effective spiritual endeavor. Churches and schools were rehabilitated, and though hindered, the cause grew. An apparent check was experienced in the division of honest sentiment in the ranks of the Baptist denomination. For the time all energies seemed ill-directed and the forces broken and scattered. Long and sore was the struggle, doubtful the issue; but God reigned, and from the dust of strife the churches emerged the better for the contest. The fruitful germ of Providence is in all seeming disaster, and no brighter illustration is found than in the cordial reunion of long-contending Baptist forces.

“God moves in a mysterious way,
His wonders to perform.”

When the Baptists of Texas entered the gateway of the final decade of the nineteenth century they were as serried as the panoplied ranks of an army of ancient Greece—and just as aggressive. From the past they had brought lessons of caution and wisdom, the present pulsed with stimulative energy, and the future was brightened with the flush of hope. That which had survived through a long period of darkness and of doubt, gave fresh nerve and kindling enthusiasm for the undertakings yet to come. From the outset of the career

of the denomination wisdom had been shown by a prompt seizure of the germs of prospective towns and cities, no matter what the cost of effort or of means, and while never neglecting the country districts, they did not commit the error of some of the older states of expending on the country all energy, to the disregard of the central seats of population.

The Baptists of Texas shared in the spirit of adventure and enterprise and kept pace with the advancing step of the commercial column in all the spheres of denominational activity. After the lapse of little more than sixty years, during much of which time they struggled for every inch of ground which they occupied, they had succeeded in planting strong churches from the gulf to the Panhandle, and from Louisiana to the plains of the west. In every city the Baptists had gotten a footing. Their church edifices were stately, their congregations large, their pastors strong. In all the spheres of activity, in commercial, social, judicial and political life, the Baptists were potent. From a single representative in a colonial camp on the river, little more than sixty years before, they had come to be a mighty host of 200,000. They were the pioneers of education in Texas; many of the most conspicuous leaders, alike on the field and in the forum, in the formative stages of the new empire were Baptists. Their institutions of learning were founded sufficiently in advance of the subsequent development of the state to enable the students from Baptist schools to become principal sharers in this work. From the schools of Baptists in Texas had gone those whose fame was already continental, and whose eloquence had thrilled some of the most cultured assemblages of the nation. Along with other things has been the preservation in this empire state of the most unadulterated loyalty to the form of sound doctrine. While Baptists are rigid in orthodoxy, just as rigid as the Bible prescribes and no more, they are as broadly conservative in tone as the preaching of the Son of God. Meanwhile they have been aggressively progressive, as they have widened the scope of their work in response to the demand of advancing eras. To be sure, heresies have anon crept in with forbidding front and discordant tone, but they were

never tolerated in the ranks of Baptist people. With patience and forbearance always, heresy has been dealt with, but it was duly expelled when the hour of necessity came. Denying to no one ever to hold what views he might, yet if he entertained and sought to promulgate views in the ranks of the denomination while under a hostile flag, this privilege was promptly denied. Preserving intact the mold of doctrine, Baptists of Texas have been scrupulously consistent throughout. If men must teach heresy they must do so outside the Baptist pale. The cause advocated by the people called Baptists in Texas may have been marred by seasons of divided sentiment of policy, but by heresy, never. The one could be cured by readjustment of conditions, but the other was vital and fundamental in its wreck and ruin. As one generation of Baptists has followed another, it has come into an atmosphere unclouded by distorted doctrine and free from the miasm of newfangled belief. The preaching of the gigantic men who grappled with the problems of pioneer civilization was lofty in spirit and apostolic in tone, and they were the men to set the pace of a denomination the power and influence of which was destined to be felt to the utmost confines of the globe. Through the years Baptists have sought to honor God by a strict adherence to the principles which He has given for human guidance and development, and in turn God has honored them.

A mighty force, the Baptists of Texas enter on the work of the years of a declining century. Other struggles await them in the not remote future, other and peculiar difficulties are yet to be met and other battles are to be fought before the field is cleared; but the grace of Christ had made them victors before, and it would do so again. Efforts at disruption will be made, discord the harshest will come, but they were too well seasoned in the kiln of adversity and too well drilled in the school of conflict to balk at the obstructions which selfish ambition might roll in the way in the years to come. They had met and overcome before, and could do so again. They were soon to be called on to face the most insidious and persistent difficulty yet encountered, but their ranks were now too solid to be seriously broken; their eyes were too steadfastly fixed on the urgent demands of a period big

with possibility, and their hearts too resolutely set on the accomplishment of great things for the Master to be turned aside, even by the most ingenious devices ever conceived in the hearts of men. They were not to be misled by sinister motive, nor made pliant to the demands of vaulting ambition. Among them were leaders who were seriously thoughtful, devoutly consecrated, conspicuous for greatness, and amply able to grapple with the sorest of problems and the most gigantic sordidness.

Notwithstanding the financial pressure of the time, the year 1891 opened auspiciously to the Baptists of Texas. The forces were never more active, and work was never done with more telling effect. Every available agency within reach was laid under tribute to the promotion of the cause. Barring the newspaper difficulty, every condition favored denominational advancement. Could a wise and consecrated organ at this time have led the way, it is impossible to calculate what the advantage would have been. The pulpits of the state were never so ably manned as at this time. Dr. B. H. Carroll, who had long been a prince among the Baptists, was the pastor of the church at Waco, and in the projection of vast plans of denominational endeavor was ably sanctioned by Rev. A. M. Simms, of Dallas; Rev. E. E. King, of San Antonio; Dr. J. H. Stribling, of Rockdale; Rev. C. D. Campbell, of Cleburne; Rev. R. B. Garrett, of Austin; Rev. M. V. Smith, of Belton; Rev. Jeff D. Ray, of Huntsville; Rev. J. B. Hardwicke, of Luling; Rev. T. S. Potts, of Dallas; Rev. A. E. Baten, of Fort Worth; Drs. J. L. Lloyd and F. M. Law, of Bryan; Rev. A. J. Fawcett, of Tyler; Revs. W. C. Friley and J. M. Carroll, of Taylor; Dr. A. T. Spalding, of Galveston, and hundreds of others.

The several institutions fostered by the Baptists of Texas were also ably equipped. President Burleson was presiding with the ripeness of years and with skilled ability over Baylor University, while Prof. P. H. Eager was directing with success the girls' school at Belton. Buckner Orphans' Home was expanding with each successive year under its affable and philanthropic founder, Dr. R. C. Buckner, who was rapidly reaching the hearts of thousands, and aside from the immediate work of rearing orphans and ot

fitting them for the rough encounters of the world, was aiding in a material way in the development of the beneficence of the denomination by eliciting its sympathy and aid for an institution which, because of its good work and the noted prominence to which it had attained, had come to be known far beyond the confines of the state. Rev. H. M. Burroughs was prosecuting with energy and with pathetic zeal the interests of the Ministers' Relief Board by rendering aid to the aged and infirm servants of Jesus Christ—men who had grown gray and infirm in building the great fabric of a denominational system, to the cause of which they were unable longer to devote their energies. Against a strong tide of financial hindrance, Rev. J. B. Cranfill was engineering the state mission work, which touched and affected most vitally every denominational interest in the state. He had infused into the work a marvelous spirit of enterprise, and under a splendid administrative ability was guiding its affairs with singular power. Not less conspicuous were the noble Baptist women of Texas, at the head of whom was Mrs. Fannie Breedlove Davis, of San Antonio, who with devoted coadjutors in different quarters of the state, was extending the organization of their forces in the centers, and penetrating, far and wide, the churches of the interior. The zeal of consecrated womanhood of the early days of Christianity was being reproduced in Texas.

From the beginning, Texas Baptists had been blessed by the possession of strong and wise laymen who gave immense reinforcement to the management of Baptist affairs, not alone in the local churches, but in the general movements of the denomination. Among many others of this period may be named Colonel W. L. Williams, of Dallas, long noted for his calm counsel and ripe wisdom; George B. Davis of San Antonio, who was second to none in business capability, and one on whom the Baptists of Texas had leaned for many years as one of their chief props in the management of their affairs; W. H. Jenkins, discreet and firm and most tenacious of purpose, whose services had many times proved valuable to the denomination; F. L. Carroll, as benevolent as he was firm, and as modest as he was pious; J. B. Scarborough, noted for his keen discrimination and legal acu-

men, whose service was in frequent demand and was always copious and liberal; L. L. Foster, whose skill as a presiding officer and whose judgment in the councils of the denomination were in frequent demand. These were a few of the men in the pew who were rendering valuable service at a time when the denomination was in need of just such devoted leaders. Others still were coming into prominence under the steady development of the churches by progressive



REV. W. T. McMULLEN, PASTOR HUNTINGTON, TEXAS.

(Has been preaching 26 years; all his active ministry has been in Angelina Co., where he was converted; he joined the church at Center, where he was a member 24 years, and pastor 20 years; has baptized 1,000 converts and has married 150 couples.)

pastors. Among these may be notably named C. C. Slaughter, W. B. Denson and George W. Carroll, all of whom were destined in the near future to hold conspicuous stations in the ranks of the denomination.

Besides these, still a number of young ministers was just coming into view, of whom we shall have occasion to hear in the subsequent pages of this narrative. George W. Truett, financial secretary of Baylor University, was called into the

service for a period by reason of his peculiar gifts and recognized ability to assist in relieving the financial stress of that institution. It was during this year that he first won distinction as a young man of ability, whose early efforts were prophetic of the power since shown. A. J. Harris, unique and eloquent as a preacher, was well to the front in the Baptist ministry of the state; J. B. Riddle, vivacious of spirit, ready of utterance and consecrated in purpose, was already being sought in the councils of the denomination, and J. M. P. Morrow, whom the people heard gladly—these were among the young ministers of the period toward whom and others the denomination was turning its eyes for the stations of the future.

A brief review of the history of the denomination has been summarized in the preceding pages and we now deal with the living present.

With the increasing ease of accessibility afforded by the railroads to every part of the state, and with the liberality shown to the active workers of the denomination, a fact which the Baptists of the state can never forget, as especially in times of financial stringency the railroads were found to be the readiest and most timely of assistants, the denomination was able to penetrate every part of Texas in the promotion of its work. Never before were churches in any part of the continent and, indeed, of the world more rapidly organized, or district associations more rapidly formed. Every one who had a mind to work seemed adjusted to his proper relations and was active in his sphere. For the period and the stage of progress reached by the denomination, the organization of the Baptist hosts could not be completer than it was in 1891, yet many churches were yet unreached by the vitality which had come of recent years to the denomination. Still there were difficulties, pregnant of evil, growing athwart the way of denominational progress. There was a lingering hope that these might be averted, yet the gathering storm gave but little hope of escape. With extraordinary patience the journalistic difficulty was borne, because the denomination was loath to be drawn into fresh friction for any reason whatsoever. Hopeful that some favorable turn might come in the current of affairs, wise

leaders were reluctant to take any decisive step to avert what seemed a disastrous difficulty toward which it was being rapidly borne. Every possible conciliatory effort was made to stem the tide of journalistic trouble, but up to this time these attempts had been unavailing. No way of relief was yet open. The conviction was becoming deeply rooted, however, that another paper would have to be established to offset the influence now prevailing. Men, wise and good, desirous of turning to advantage the vast facilities which Providence had placed within reach, looked toward the future not without ominous foreboding. Under the present stress progress could not be made equal to the advantages afforded. Every branch of denominational activity was suffering from partial paralysis, because of untimely journalistic utterances. Relief from a situation so distressful was not yet within sight of mortal vision.

According to appointment, the Convention for 1891 met at Waco on October 9. L. L. Foster was again chosen president, J. H. Stribling, R. C. Burleson and F. M. Law, vice presidents, and T. S. Potts and A. E. Baten, secretaries. The spirit of the convention found an appropriate voice in the introductory sermon of the occasion, preached by R. B. Garrett, of Austin, from the text: "Go forward." A number of distinguished visitors was present, among whom were W. H. Whitsitt of the Southern Baptist Theological Seminary, I. T. Tichenor of the Home Board, J. M. Frost of the Sunday-school Board, S. H. Ford of the *Christian Repository*, W. P. Harvey of *The Western Recorder*, E. E. Folk of *The Baptist and Reflector*, T. P. Bell of the Foreign Board, and W. D. Powell of Mexico.

Around the report of the corresponding secretary of the State Board was grouped the interest of the body. Difficulties of more than ordinary character had been encountered by Secretary Cranfill during the year, and there was some anxiety lest the work might fall short of its past record. The reading of the report was listened to with deep interest. A sense of relief came to the Convention as the comprehensive results of the year's work were unfolded. The statement in the outset that "in many respects it is the largest year's work ever done in the history of

Texas missions" brought relief, cheer and stimulation. Notwithstanding it was a period of severe financial depression, the achievements of the Board had been marvelous. Less than ever before outside help had been derived, yet 6,041 new members had been added to the churches during the year, almost two-thirds the number reported by the Home Board, operating in fourteen states, two territories and the island of Cuba.

It had been a year of phenomenal activity, in which one hundred and forty-three missionaries had been employed, who, among other important feats, had been instrumental in the organization of one hundred and seven new churches and two hundred and six Sunday-schools, while there had been collected for state missions an amount aggregating \$35,510.35, to which the Home Mission Board had added \$5,015.45. Co-operative work with the district associations had been broadened, and in five of the largest centers, the State Board had aided in city evangelization. The salaries of pastors in seventy-three towns and cities were supplemented, as the churches at those points were helped forward toward the point of self-maintenance. The work had been very prosperous in the western and Panhandle districts, where churches not organized eighteen months before, had sufficiently increased in numbers as to form one or more associations. In the case of the Llano Estacado Association every church had been organized within the last year and a half. Five associations, not organized one year ago, had been constituted and brought into active co-operation. Other and distinct branches of the work had similarly prospered. Work among the negroes, under the able leadership of one of their number, Rev. A. R. Griggs, the superintendent of the colored mission work, had thriven throughout the year, as had the work among the Germans, Mexicans and Scandinavians resident in Texas.

The convention showed its loyalty to the Southern Baptist Theological Seminary by responding to the appeal of Doctor Whitsitt in behalf of the students' fund with the sum of \$1,210. With equal readiness it pledged its continued support to the Foreign Mission Board with \$2,844.25 in response to appeals from Drs. Bell and Powell. Rev. H. M. Burroughs,

the corresponding secretary of the Ministers' Relief Fund, reported collections from all sources for that work to the amount of \$4,609.75. The increased growth of the schools was signal, as during the past session 678 students had been enrolled at Baylor University, and the present session had opened auspiciously. During the preceding year there were forty-seven ministerial students at Baylor University. For seven months, as has heretofore been noted, George W. Truett, the financial secretary, had lent signal aid by raising funds for the school. Dr. B. H. Carroll had been released by his church to take the field in the same interest. The past year had been one of an active campaign in behalf of denominational education, the claims of which had become more urgent because of the growth of advantage enjoyed by the institutions of the state. As a result of the campaign many friends were won to Christian education. For obvious reasons the convention aligned itself with the National Baptist Education Society, which had been organized to assist Baptist colleges throughout the country. For the cause represented by Dr. B. H. Carroll and Rev. George W. Truett the members of the Convention pledged \$6,345. Baylor Female College had enrolled during the past year 256 students, and the popularity of the school had so grown that additional buildings were necessary, and for this purpose \$25,000 or \$30,000 was needed. The custom then being to make an appeal for pledges for the state work for the year following, in order to have a nucleus for beginning the work, \$5,816 was the amount promised as the result of an appeal.

The work of J. M. Carroll, the statistical secretary of the Convention, proved to be in many respects fundamental, as it furnished a clew to many existing difficulties. Yet the statistics as reported by him were acknowledged to be partial and imperfect. There were in round numbers at this time, so far as could be ascertained through correspondence sent over the field, 125,000 white Baptists in Texas, 1,971 ministers, of whom only 889 were pastors. There were 2,221 churches, 376 of which were without pastors. The development still necessary and that which excited deeper interest in the State Board work, was that

1,318 churches contributed nothing to associational missions; 1,410 contributed nothing to foreign missions, and only 188 gave anything to Home Missions, while nearly one-half failed to contribute to any mission cause whatever. In view of the rapid growth of the denomination, to the churches of which there was a net gain of almost if not quite 9,000 during the past year, the work of welding these incoherent forces was a tremendous one. If, on the one hand, the denomination was inspired by the accomplishments of the past, it saw in the future of the work difficulties of immense proportions.

Buckner Orphans' Home had at this time 203 inmates, and during the year \$23,000 had been expended in maintaining the Home and in the erection of necessary buildings. The sum of \$1,061.16 was pledged for the work for the next year. At that time the Sunday-school Board of the Southern Baptist Convention was in its infancy. Up to the time of its creation, a year or two before, the field had been occupied by the American Baptist Publication Society. At this session the convention committed itself to the new Sunday-school Board by the adoption of the following as offered by B. H. Carroll:

"Resolved, That we earnestly approve of the creation by the Southern Baptist Convention of a Sunday-school Board, and pledge our sympathies, prayers and contributions in furtherance of the objects for which the Board was created.

"Resolved, That we earnestly recommend to the churches composing this convention the Sunday-school publications as in every way worthy of their patronage and support."

At this session of the body was given the first distinct recognition of the movement on the part of the organization of the Baptist Young People's Union in the state by a series of emphatic and cordial resolutions offered by R. T. Hanks. Prior to the meeting of the State Convention at this time, the young people had organized their own Convention in June at Fort Worth, of which T. S. Potts, of Bonham, became the first president, and A. E. Baten the corresponding secretary. The movement was destined to

exert an immense influence on the denomination in the state. During the same year, the first session of the National Convention of the young people was organized at Chicago, and Texas was honored with the position of the first vice-presidency of that body, to which position J. B. Cranfill was elected, and he was elected to the same position the following year.

As has before been said in these pages, there was a growing recognition of the creation of schools secondary



REV. WM. A. HAMLETT, PASTOR SECOND CHURCH, DALLAS, TEX.

to the chief schools for the sexes in the state. Two others of these schools, the North Texas Baptist College at Jacksboro, and the Northwest Texas Baptist College at Decatur, were incorporated in 1891. The creation of these schools was one of the signs of the progress, development and enlightenment abroad among the Baptists of the state at this time. The following year, 1892, was destined to bring many important changes. The first of these, which occurred near the beginning of the year, was that of the resignation of J. B. Cranfill as corresponding secretary and su-

perintendent of missions of the State Board. His resignation was to take effect in February of that year, but he yielded to the desire of the board to withhold action in the matter till the end of the first quarter.

In order to simplify the work, and in order, too, to greater compactness of organization, most of the State Board deemed it wise to consolidate the mission work in the state by dispensing with the representative agents of the two general boards, the Home and Foreign. Submitting the plan to the two boards, the action or desire of the State Board of Texas was acquiesced in. At the same time that J. B. Cranfill resigned from the secretaryship of the State Board, B. H. Carroll tendered his resignation as the president of the Board. J. M. Carroll was chosen to succeed J. B. Cranfill, and C. D. Campbell, of Cleburne, succeeded B. H. Carroll.

Coincident with the announcement of his retirement from the secretaryship of the State Mission Board, J. B. Cranfill became associated with M. V. Smith in the purchase of *The Western Baptist*. This purchase was effected in February, 1892. The proprietors of *The Western Baptist* were Rev. Lewis Holland and Rev. R. T. Hanks. M. V. Smith and J. B. Cranfill bought the paper from them, and took actual possession of it on March 1, 1892, changing the name from *The Western Baptist* to *The Texas Baptist Standard*. The paper continued to be published in Dallas until the following July, at which time it was removed to Waco and its publication begun under new conditions. When Smith and Cranfill bought *The Western Baptist* Dr. J. B. Gambrell, then of Mississippi, was assisting M. V. Smith in a meeting at Belton. He had been asked by Dr. Smith to come at that time, partly because of the contemplated purchase of the paper. He was asked to join Smith and Cranfill in the publication of the paper as joint editor and proprietor. He sympathetically considered the matter, and went so far as to write a few editorials for the paper under its new management, but after returning to his home in Mississippi he found that his engagements there were such that they could not be easily relinquished, and he there-

fore did not take up the work that Smith and Cranfill were so anxious for him to undertake with them.

Affairs had reached such a pitch in denominational journalism in the state that many wise brethren thought that a movement looking to the creation or publication of another paper was absolutely necessary to the welfare of the denomination. The sentiment in favor of such an enterprise was pronounced throughout the state, that a journal representative of the interests of the State Board and its work was indispensable to the continuance of that work. In this sentiment the best and wisest men of the denomination in the state concurred. It was most fortunate for the denomination that the two men who assumed the proprietorship of the paper were those who were in every way adapted to the undertaking. Rev. J. B. Cranfill was born to the pen. To natural aptitude was added that of a clearness of style that is unique, all of which is characterized by an undertone of humor that gives a delightful flavor to his productions. Deprived of scholastic advantages, he is favored with an acuteness of discrimination and a mental sensitiveness which enables him to detect the correctness of diction in a manner which usually costs great effort on the part of others. His vocabulary is that of the people, who follow his thought with ease, while its unconventional piquancy is delightful to the more scholarly. A manager of affairs of the higher order, he is able to give to his other qualities of editorship that which makes the superior man on the tripod. Rev. M. V. Smith was scholarly, yet simple and direct, forceful and persuasive. He was a man of broad and versatile culture, a universal favorite among those who knew him best, a gentleman of polished address and a safe and sane leader. This was the combination of editorial equipment with which the new enterprise was begun.

The beginning of a new paper seems to have been regarded as the hoist of a rival flag, if not of a hostile one, by the *Texas Baptist and Herald* and the clash of thought began afresh. The struggle in journalism began anew and was continued through the remaining years of the century, and even beyond. The *Texas Baptist and Herald* rose to

fierceness, and even to bitterness, and was the occasion of much distraction in the ranks of the denomination.

In this connection the following quotation is given from a tract prepared by Dr. J. B. Gambrell for general circulation entitled, "The Evolution of the Texas Situation":

"I had no disposition in the world to embark in a newspaper enterprise in Texas, but as the situation was opened up more and more, I became convinced that something like that would have to be done or else the work of unification so well begun would come to nothing. It was apparent that already Dr. Hayden had alienated large numbers of the most influential men of the state from him, and that he could not longer unify and lead the people. Dr. Hayden, finding by some of the ways known to himself, what was contemplated, came down to Belton and had an interview with me. He presented his claim to the state. He desired to go into all the troubles of the past, presenting a valise full of papers which I declined to read. I finally presented to him the condition of things as it appeared to my mind, as I had been made to see it by the brethren, and told him candidly that I believed that the conditions in Texas demanded that *The Western Baptist* be bought out and the location changed, so that the fight could cease. He then urged me to have nothing to do with it, admitting that that was, perhaps, the best thing that could be done, but alleging that his personal friendship for me led him to urge me to hands off, for said he: 'If you get into the paper, you'll get hurt.' And then he urged that I have nothing to do with it because I would give strength to the paper and would 'make it more difficult to destroy it.' I have never forgotten the keen, strong impression that bold statement made upon my mind."

The situation was gravely embarrassed, as the discussion went beyond the confines of the state and became a subject which excited no little interest elsewhere. The *Texas Baptist Standard* contented itself with a more calm and conservative tone, and while it parried the blows of the opposing journal, by its dignity won its way to the heart of the denomination at large. Its evident policy was to vindicate the work which was the subject of so much abuse at the

hands of the other paper. The State Board now had a mouthpiece through which it could reach the people, and its operations began with a greater feeling of security. Under such conditions the work of the board was begun with renewed zeal. Changes of a far-reaching character were made, and the policy of the Board was made conformable to the vastness of the work to which it had been brought under Secretary Cranfill. Among the changes which were found to be necessary was that of the appointment of a general missionary, the first to be appointed in the state. His mission was to visit the different parts of the vast field, ascertain the needs of each in detail, so as to give more intelligent direction to the general work, visit the missionaries themselves, and by the touch of mediation bring the workers directly into immediate relations with the Board. The real conditions of the fields which had long been beneficiaries of the Board needed to be known, while churches and localities needed to be stimulated, so as to come to rely on themselves rather than on the Board. Then the rapid growth of towns in the state demanded the presence of a representative of the Board to secure the bonus advantages which were customarily afforded new churches seeking sites.

One of the pleasing incidents of the closing days of J. B. Cranfill's work as Superintendent of Missions was the presentation to him of a beautiful gold-headed cane. This graceful tribute to the retiring secretary was given him while the Texas delegation were en route to the Southern Baptist Convention, which met that year in Atlanta, Ga. The presentation speech was made by Dr. J. Morgan Wells.

About the middle of the year 1892 two of the leading pastors of the state died, Dr. J. H. Stribling and Rev. C. D. Campbell, one dying on the 11th of August and the other on the 13th. Doctor Stribling was a representative of the generation next succeeding that of the pioneer ministers of the state. He was one of the connecting links between the two distinct periods of denominational history. When he died he was within one month of his seventieth birthday, and for full forty years had preached in Texas, honored and beloved by his brethren. He had passed through the tribulations from the beginning, and had been an ardent

sharer in the development of the denomination in the state. He was honored many times by the convention as a vice president, was pastor of some of the most important pastorates in the state, and at the time of his death was the pastor at Rockdale. He was a man of spotless life and a preacher of commanding influence. He died at Eureka Springs, Arkansas.

Rev. C. D. Campbell was a native of Georgia and the son of Rev. J. H. Campbell, D.D., a distinguished preacher and author. No man who ever came to the state enjoyed more the confidence and esteem of his brethren. Void of self-seeking, and wholly unaffected, he was a genial, companionable gentleman whose native dignity and superior culture fitted him for the highest circles of refinement. At the time of his death, Mr. Campbell was the pastor at Cleburne, and president of the Board of Directors of the Baptist General Convention of Texas. His remains were taken to his native state, where he sleeps beside his father till the resurrection morning. To each of these distinguished men of God a memorial page was devoted in the Convention Minutes for 1892.

The work of Rev. J. M. Carroll as secretary of the Board and superintendent of missions was attended with considerable hindrance and embarrassment. He had to assume the work at the close of the second quarter, and had to acquire a knowledge of the details while he had to prosecute it. Then the change in the policy of the work of the Board was attended at first with the difficulty of adjustment to the new conditions, and just after taking charge of the office the president of the Board died. These accumulated difficulties were not relieved by the opposition of the *Texas Baptist and Herald* and its continued criticisms.

The Baptist General Convention met in 1892 at Belton. The officers chosen were: R. C. Burleson, president; W. R. Maxwell, F. M. Law and A. J. Fawcett, vice presidents, and T. S. Potts and A. E. Baten, recording secretaries. The visitors present were J. M. Frost, I. T. Tichenor, E. C. Dargan and Benjamin Griffith, the secretary of the American Baptist Publication Society.

The annual report of the corresponding secretary and superintendent of missions covered only two quarters of the year, from April to September. There were in the employment of the Board one hundred and ten missionaries, thirty-eight of whom were laboring among the foreigners and the negroes of the state. Missionary work was carried on in eighty-four counties, and the missionaries had aided in the organization of sixty-five churches and one hundred and twenty Sunday-schools, had added to the churches 2,787 members by baptism and letter, and had collected from the field, \$19,355.94. The financial panic was at its height and money was exceedingly scarce. The combination of conditions forced the secretary to report an indebtedness of the Board. Secretary Carroll, who had but recently served as the agent of the Foreign Board in Texas, reported that more had been contributed to that cause during this most stringent year than during any preceding year in the history of the denomination in the state, the total amount for that cause being, in 1892, \$14,436.57. The spirit of missions was manifestly abroad among the Baptist churches of Texas. The printed page largely did the work. Large quantities of tracts and copies of the *Foreign Mission Journal* were distributed and read, and more sermons were preached on the subject of missions than ever before during a single year. As a result, contributions were multiplying and the numerous rills of minor gifts swelled the general current, while they left a fruitful soil in their wake. The result was so wholesome that the secretary announced it as his purpose to see to it that at least one sermon should be preached on missions in each of the 2,395 churches in the state during the approaching year. He recognized the necessity of a wider diffusion of the spirit of giving, as the contributions to all causes had been for a number of years from a given constituency. As the interests had grown and the demands had correspondingly increased, the contributions had, in some instances, become burdensome. As at present conducted, the means derived had been only to supply the demands of temporary emergencies, while the time was coming, if the interests continued to expand, when greater means would be needed, and the Board in sheer defense had to press the

matter of beneficence beyond anything which had hitherto been done. Then, too, the churches needed that beneficence be cultivated for their own sakes that they might be saved from dry-rot. With a commendable breadth of vision these things were easily detected by the plain business eye of the practical secretary, and to correct these and remedy the situation, was one of his purposes.

In recognition of the claims of the Southern Baptist Seminary the sum of \$1,032.35 was pledged to Professor Dargan for the students' fund of that institution. The retiring secretary of the Ministers' Relief Board, Rev. H. M. Burroughs, pressed the claims of that cause on the convention. He reported that at last a home had been provided for the infirm and disabled ministers of the denomination at Lampasas. It was made a veritable home with spacious grounds about it, large, airy rooms and outer galleries, all of which was surrounded by shades, while the grounds were ornamented with shrubbery. Around the home were all the conveniences of stock lots, patches and gardens, which afforded to the inmates recreation from monotony, as they cared for these interests. Despite the stringent year, Mr. Burroughs had been able to collect for this interest the sum of \$3,270.98.

The reports from the two denominational schools at Waco and Belton were both inspiring and discouraging. Inspiring because of the patronage, the character of the work done alike by the students and the faculty, and the tone of religious sentiment pervading the institutions; but discouraging because of a lack of facilities to meet the rapid growth of demand made on the institutions. Baylor University was still burdened with debt, notwithstanding Doctor Carroll and George W. Truett had raised during the year \$33,000 to meet the emergency. The growth of the denomination and the corresponding and necessary growth of the schools demanded an increase of facilities, a fact which the denomination was slowly coming to learn.

At this session Doctor Carroll proposed that on condition that \$25,000 could be raised by January, 1893, the National Baptist Education Society would give \$15,000, which would relieve the institution of all indebtedness and

enable the Board of Trustees of that institution to turn it over to the denomination with all its equipments, valued at \$200,000, absolutely free of all encumbrance and debt. Following his announcement pledges for \$3,118.50 were taken on the spot. It was an inspiration to learn that seven hundred students had been in attendance on the school during the year past. Baylor Female College was still flourishing.



REV. W. W. MORRIS, PASTOR, MT. VERNON, TEXAS.

(Born Butler Co., Ala., Dec. 19, 1868; came to Texas, 1880; ordained Sept., 1905; has always labored in Rehoboth Assn., where he has been pastor of churches and associational missionary; he is at present pastor at Mt. Vernon—the same church that he joined when he was converted; his work has been abundantly blessed.)

The standard of the school had been raised, the faculty enlarged, and the facilities increased. Its financial claims were held in reserve for the time in deference to the pressing question of the needs of Baylor University. Rev. T. J. Walne, of Mississippi, had been prospectively engaged as the financial agent of the school, and would soon enter on his duties.

Much was being said at this time about the centennial of

foreign missions in commemoration of the work undertaken by William Carey one hundred years before. It was entered on as a campaign of education in behalf of missions in foreign parts. The movement received some marked and enthusiastic attention at this session of the convention.

The usual plan of the time was adopted, of procuring pledges for the work of state missions for the following year, and pledges for \$4,155.20 were given for this cause. The report of Buckner Orphans' Home was an elaborate and instructive one, and in detail furnished an insight into the management of the Home and the character of its inmates. "The family," as the founder was pleased to call it, was every year increasing in numbers. Of the two hundred and twenty-five occupants of the Home there were representatives from Germany, Italy, Switzerland, Mexico, Greece, and many from the different states of the Union. These came from conditions as religiously diverse as they differed in nationality and sectionally. The children of infidels, of those of no faith, of Presbyterians, Disciples, Catholics, Episcopalians, Congregationalists, Adventists, and of the Salvation Army were housed together with the children of Baptists within the hospitable Home. While they were afforded educational advantages, they were at the same time trained in the useful arts of industry. Many had gone from the fostering Home and were useful men and women.

An effort had been made during the year to consolidate and harmonize the interests of the Sunday-school work in the state, so as to reduce it to some generally acceptable basis, as the work was being done in part by the Sunday-School Board of the Southern Convention and in part by the State Sunday-School Board; but the local managers thought it wise to continue as heretofore.

It was during the year 1892 that J. B. Cranfill became the nominee for the vice presidency of the National Prohibition Party. He made an active canvass of the entire country, and on one occasion, at Wesson, Mississippi, in August, 1892, occurred an incident which illustrated his keen appreciation of the ridiculous and the ignorance and blindness of partisanism. Inasmuch as the town had no hall of sufficient dimensions to accommodate a large audience, it was agreed

that Doctor Cranfill should address the people in front of the town tavern. It was a wonderfully bright moonlight night, and an immense audience was gathered. Mr. B. T. Hobbs, a well known Prohibitionist of Mississippi, introduced the speaker, who proceeded in one of his characteristic arraignments of the liquor traffic and of all political parties who are in coalition with the liquor forces. At the conclusion of Doctor Cranfill's address, as though by a preconcerted plan, some of the anti-prohibitionists began to call for a lawyer whose name, for the purposes of this incident, will for the moment be called Smith.

The crowd yelled, "Smith! Smith! Smith!" and the lawyer, with a show of reluctance, appeared on the platform to reply to the speech of Cranfill. Smith's speech ran the crowd mad with excitement, as it was felt that Cranfill had been demolished. Of course it was manifestly improper for a candidate for the vice presidency to engage in debate with a local lawyer, but at the conclusion of Smith's speech Mr. Hobbs arose and said that, while Doctor Cranfill could not afford to engage in a discussion with any other than with one of his peers (and here the crowd jeered as though it was thought that Smith had paralyzed Cranfill and that he was not able to reply), still, continued Mr. Hobbs, after the demonstration had ceased, he thought that, in view of the speech just made, Doctor Cranfill should be allowed a few minutes to respond. Finally, and apparently with great reluctance, Doctor Cranfill again took the platform and, after highly complimenting Mr. Smith's speech, said:

"Fellow citizens, you will recall that I said in my address this evening that the voters of the South were simply following the jingle of an old party name. I do not believe, as a matter of fact, that you endorse your own platform. Although many of you are good Democrats, I do not believe that you stand by the money plank in the Democratic platform. My contention is that we are confronting new issues, and that the greatest single issue in America is the annihilation of the liquor traffic. I will now read to you the money plank, and let us see if you endorse it."

Doctor Cranfill opened the political text-book of that year and read what purported to be the money plank in the

Democratic platform. After finishing it, and slowly laying the book down, he asked: "Now, fellow citizens, every Democrat present who endorses the plank which I have just read will please rise to his feet." There was a tremendous scramble, and hundreds of men stood up, as if to emphasize in the most marked way possible his approval of the plank. Mr. Smith, who had made the spread-eagle speech in defense of the Democratic party, scrambled up on a chair and stood like Casabianca on the burning deck, "as born to rule the storm." After the excitement incident to the vote had subsided, Doctor Cranfill resumed:

"Now, fellow citizens, we have had a great demonstration of the truth of that which I before said—that you beloved Democrats of the South, instead of voting for principle, are following the jingle of an old party name. I have just read you what you supposed to be the money plank of the Democratic platform, when, in truth, I read the plank of the Republican platform, and every mother's son of you endorsed it. Even my distinguished friend, Mr. Smith, who stood on his chair in endorsement of it, and——"

Doctor Cranfill could proceed no further. The ridiculousness of the situation was such that further speech was out of the question. The demonstration which followed is beyond description. Everybody roared—Populists, Republicans and Prohibitionists—and even the Democrats, with an appropriate appreciation of the easy entrapment, joined in the hilarity.

The meeting closed, but in the meantime, after having shriveled up till he was hardly discernible, Smith quietly slipped away. This ended his career in the community of Wesson. So great was his discomfiture that he soon after closed his law office and shook the dust of Wesson from his feet forever.

The next morning all the great dailies of America published the story, which survives as one of the most humorous incidents of American political campaigns.

CHAPTER XXI.

MINGLED DARKNESS AND LIGHT.

The Baptists of Texas were now fast making history. There was the stir of energy, the formation of future plans, the consummation of results. Undismayed by hindrances—and they were many and grave—Baptists were invincible in their onward strides. True, the problems, both present and prospective, were serious; but there was no halt in the march, no hesitation even to meet them with unblanched front. Conditions springing from the management of a vast cosmopolitan people, who had rapidly accumulated within the borders of the state, from the first had been problematical all along; but the denomination had stiffened and strengthened under these influences, and it faced in the right direction. Difficulties had toughened the fiber of the denomination, and the grapple with stern problems had strengthened its wisdom. Under the guise of New Testament liberty, there were not wanting those who were masquerading as leaders of reform while they were seeking to serve only selfish ends, and who, in the promotion of which, would stab the denomination to its vitals, as the measures now in vogue would indicate: and yet the great body moved right on. A marvelous stock of endurance and of patience was needed, but these were exercised without fret or chafe, in the indulgence of the hope that God would, in His own good time, lift them out of the way. Nothing steadied the denomination more than its faith in these times of ordeal. In the past, God had brought order out of disorder and harmony from chaos, and He would do so again. Nor were men in the watch-towers of the denomination a whit more zealous than were thousands who moved along the dead-level of human action. Distinguished pastors and officials in the highest functions vied with men, and women too, in the

obscure churches of the country districts in the perpetuation of principles which had made the Baptists a distinctively great people in the past, and with steadfast front they were persisting in the same course. The tremendous current of denominational sentiment was sweeping with increasing speed through the years. There were battles yet to be fought and victories to be achieved within the ranks of the denomination before the way would be cleared for a mighty movement to bring Texas to Christ.

A sad blow fell on the denomination early in 1893, when one of its quietest, but sanest and safest leaders fell. For many years Rev. M. V. Smith, now of Belton, had been of incalculable advantage to the promotion of the weal of the denomination. Constitutionally weak, he had been forced to husband his physical strength throughout life, and by this means rendered a service for which his amiable and gentle nature fitted him in the stormy periods through which he passed. Happily and wisely married, his efforts received a sanction and encouragement from the silent influence of his home, which gave immense momentum to his life-work. His gentleness was not of that character that softened into flabbiness the sterner elements of his manliness; for, while always modest, even to timidity oftentimes, the hardier elements of his character would assert themselves when necessary, and none was more heroic in the contention for principle in the sternest way, if such exercise were called for by the supreme hour. He fell in the maturity and ripeness of useful manhood, being just fifty-six when he died. He was an unique counselor and seemed ill-spared at this particular juncture of denominational history. Lovable in spirit, yet bold and firm; quiet and unobtrusive till occasion demanded, and then wisely pronounced and emphatic; scholarly and devout, he combined the qualities which made him a general favorite among men, and a special leader in seasons of turbulence. His piety mellowed under conditions which would have soured and embittered others. At the time of his death Mr. Smith was associated with J. B. Cranfill in the proprietorship of the *Texas Baptist Standard*, a position for which he was singularly fitted at this particular juncture, which

called for just such wisdom as he brought to the editorial chair.

The occasion of the death of M. V. Smith resulted in placing the entire proprietorship of the paper in the hands of J. B. Cranfill. The paper was continued at Waco, where



REV. M. F. WHEELER, MCKINNEY, TEXAS.

(Born Apr. 11, 1867, near Canton, Cherokee Co., Ga.; received his early education in Canton, Ga., later spent three years in Decatur Baptist College, Decatur, Texas, and several terms in Baylor Bible School; was converted at the age of 15 and joined Baptist Church at Canton, Ga.; went to preaching when 20; was ordained at 24; married at 21 to Miss Nannie Putnam, of Cherokee Mills, Ga.; has six children; served churches as pastor successfully in Wise and Denton counties for 10 years, when the Collin County Executive Board asked him to take the evangelistic work of their county; he is now serving his sixth year in that position; during his ministry thousands have been converted, hundreds added to churches and many churches organized, and new houses of worship built.)

it was fast becoming the chief factor of denominational progress. In the years which followed it became indispensable to the guidance and stimulance of the Baptists of Texas, and without which they could never have become disentangled from the meshes into which they had become en-

thrilled. In the passage of the denomination through the wilderness wanderings of the period, *The Standard* was the cloudy pillar by day, and the pillar of fire by night. If the principle of according honor to whom honor is due ever admits of application, it does in the particular instance of the *Texas Baptist Standard* under the proprietorship of J. B. Cranfill during a time when heroism was needed to be cool, and when endurance, in the extremity of that virtue, was unquailing. For more than a decade, no one underwent more, no one did more for the promotion of the denominational interests of Texas, and it cost no one more than it did J. B. Cranfill. The brightness of historic fact can never be dimmed by the mutations of time nor displaced by the outcry of disparagement. Facts may be obscured, as gold may be tarnished, but beneath all, the fact remains for all eternity, as fixed as the supernal throne. It was a juncture which called for pluck of a peculiar mold, not of the frothy sort, but stable and substantial in its practical embodiment, and when the call came to J. B. Cranfill to stand in the van in vindication of the progressive principles of a people who had made their way over dire difficulties and obstructions the roughest, and the progress of whom was now threatened by a daring barrier, that call was not merely in the vocative. In a juncture like this Cranfill was the man of the hour.

In 1893 came a periodical return to the country of a financial crash, during which period, money could scarcely be had. A general panic had seized the entire country, and business lay prostrated like vegetation before the untimely frost. It was a time alike of gloom and of alarm. The condition fell like a paralytic stroke on religious work everywhere. With brave heart and unimpaired zeal, Secretary Carroll breasted the storm. By timely encouragement he held the forces well in hand, and right nobly did they respond. It was a time that emphatically tried men's souls.

There was a combination of serious difficulties which, at this time, stood in the way of the progress of the work. One of these is that already named, when commercial energy was palsied by the financial condition of the country; another was the period of transition of the work of the Board from one plane of operation to that of another, and the

last was that of the barriers thrown in the way by one of the journals of the denomination. Even under more tranquil conditions, the situation would have been difficult enough to manipulate the affairs of the State Board; but when it was menaced by the union of so many adverse forces the situation was one of extreme embarrassment. A spirit less brave than that of J. M. Carroll would have succumbed. To lift a great system of denominational machinery from grooves in which it had moved with comparative ease and success to other and newer ones, where the friction of newness and the jostle of adjustment had to be overcome, was a peril, the threat of which was frowning from every quarter. There often comes a time in the history of a battle when fortune hangs in the balance, and when a single adverse stroke would turn the tide either way. That crisis had been reached by the State Board of Texas. Everything, humanly speaking, was now dependent on J. M. Carroll. How to engineer his bark among the rocks which studded the stream required the skill of statesmanship. As time went on, the difficulties, instead of decreasing, really thickened. Baylor University was in the field fighting for continued existence against an inexorable debt. How to respect this most deserving interest, and at the same time maintain the State Board, on which all else in the state was suspended, was that which taxed mightily the ingenuity of the state secretary. But, in addition to all these things, new difficulties arose by the resignation of Rev. W. C. Lattimore as the general missionary of the Board, and the removal from the state of the president of the Board, Rev. A. M. Simms. But there was no falter in the prosecution of the work. In the breach stood Secretary Carroll, and he saved the situation.

In the annual convention which met at Gainesville on October 6, 1893, J. M. Carroll appeared before the body with buoyant spirit to give an account in his official report of the struggles of the year, but sounding at the same time a note of encouragement. He reviewed the difficulties already detailed, concluding with the triumphant note: "But with all these things against us, our work this year has not been a failure." In the convention there was more of determination buttressed on faith than there was enthusiasm.

The condition was too serious a one for jubilation, and men were profoundly determined and resolute. Rufus C. Burleson was again chosen president, A. B. Miller, G. B. Rogers and J. B. Riddle, vice presidents, and A. E. Baten and J. H. Truett, recording secretaries. J. M. Carroll was retained as corresponding secretary, a portion of whose report has already been presented. Notwithstanding the terrible odds, the work on the field was remarkably successful. By wise management the new policy of the State Board was working with harmony. During the past year one hundred and five missionaries had been at work, mostly in the western and northwestern quarters of the state, into which the population was steadily flowing, and where there was a vast realm for evangelistic work. The results were amazingly large, as sixty-two churches and one hundred and sixty-nine Sunday-schools had been organized, while thirty-three new meeting houses had been built at a cost of \$19,539.90. There had been brought into the churches by the missionaries more than three thousand new members. It was a year of vigorous campaigning for missions, and for all the mission interests there had been collected on the field \$42,653.42. It was the initial year in Texas for large individual gifts to missions, due to the special desire of the secretary to cultivate this spirit. During the year A. F. Sellers, of Hico, gave \$5,000 to the cause of missions. More churches than ever before were contributing to the cause, and yet the fact was announced by the secretary that fully three-fourths of the Baptist churches of the state were making no contributions to the cause of missions. This was supplemented by the assuring fact that many of the churches which had been aided by the Board were now self-sustaining. For all the growth that had been attained by the denomination there was still much alarming destitution. There were at this time in the state 92 district associations, 2,400 churches and 2,300 preachers, with a total white membership, so far as it could be ascertained, of 140,000, while there were 90,000 colored Baptists with 32 associations, 900 preachers and 1,343 churches, and yet the fact remained that fully one-third of the state was devoid of preaching. Of the 246 counties in the

state, 72 of them were without a Baptist preacher, and yet some of them were populous. Of the remaining 174 counties not more than one-third could meet the demand for gospel work. The population was so rapid and fields were opening so fast that it seemed impossible to meet the demand. This lent an intensely interesting light to the situation in Texas for the closing months of 1893.

To the other encumbrances already named, which had hampered the State Board, was that of a debt inherited from the preceding year. This resulted in the year closing with a debt of about \$6,000 again.

More or less difficulty having arisen in connection with the Old Ministers' Relief Board, which difficulty arose, it would seem, not on account of a flagging of zeal on the part of the secretary, but from the inadequacy of means to meet the demand, action was taken at this session of the Convention to bring the interest under the care of the State Board. This was done after full consultation with Rev. H. M. Burroughs, who was to co-operate in effecting the necessary change. All recognized that Mr. Burroughs had accomplished a noble work.

Both schools were in excellent condition, so far as related to the government and patronage. To Baylor University there had been attached a Bible Department, which was the germ of the future Theological Seminary at Baylor. By action of the Board of Trustees this department had become an integral part of the University, with B. H. Carroll in the chair of exegesis and systematic theology; J. H. Luther, instructor in homiletics, while President Burleson gave instruction in pastoral duties. Extensive and valuable facilities had been added to the school for girls at Belton, to relieve the debt of which the Convention gave in pledges at this session \$12,672.05.

It having been reported that the buildings originally occupied by Baylor University at Independence had been taken possession of by a Catholic priest named F. M. Hugn and were being used without authority as an orphanage for negroes, condemnatory resolutions were offered by Rev. J. F. Duncan, in which resolutions was expressed concurrence in the action of the Union Association in bringing suit for

the recovery of the property. This action was endorsed by a collection of \$18 with which to aid in the prosecution.

With wider horizon and with increased facilities, the Baptists of Texas turned from the Gainesville convention, but they were embarrassed by two facts—the financial condition of the country and the unfavorable attitude to the interest of the work by the *Texas Baptist and Herald*. The position and utterances of that paper continued to be a serious hindrance, and kept the situation in an unsettled condition. Such agitation as was continued by the *Texas Baptist and Herald*, that when the cause was built up in one quarter, it would have a tendency to go to pieces in another.

In January, 1894, the office of the *Texas Baptist Standard* was destroyed by fire at Waco, but Editor Cranfill was prompt in again getting it afoot. In a time like this it was of immense importance to the work, that the paper continue its weekly visits to the homes of Baptist people. The new year opened with a fresh outburst of agitation, which was continued with severity throughout the year. On the 10th of January of that year, Doctor J. B. Link died at Austin, which was then his home. Had he lived till the 7th of the following May, he would have been seventy years old. He was buried in Glenwood cemetery, at Houston. His loss was universally mourned.

As has been said, the year was ushered in with a fresh expression of trouble. The *Texas Baptist and Herald* continued its criticism and complaint concerning the different interests of the Convention, and especially of the State Board. Doctor Hayden, the editor, being a member of the State Board, made certain complaints against the management of the Board, and sought a reduction of salaries of those connected with such management. The Board declined to take such action as was insisted on, for reasons which will hereafter appear. The occasion became one of serious and heated agitation, and the denomination was again in a ferment in consequence. The disturbance assumed such proportions of seriousness that it found its way into the State Convention in the autumn of 1894, when that body assembled at Marshall. The portent of the ap-

proaching trouble became a matter of grave concern throughout the state, and no one could predict the result. The general management and direction of affairs was a subject of weekly attack and criticism in the columns of the *Texas Baptist and Herald*, and the denomination was kept continually on the defensive in the prosecution of its work.

During the year, J. M. Carroll retired from the work of corresponding secretary of the Board, and Rev. M. D. Early was selected to succeed him. Mr. Carroll became the financial agent of Baylor Female College, the interests of which had been held in abeyance till Baylor University should be relieved of its debt. This having been done, the energies of the denomination were turned toward the college at Belton.

Meanwhile the discussion in the denominational papers continued with intensity, and words of fire flew like bullets in battle. Demoralization was the inevitable result throughout the state. The most serious charges and insinuations were made against Doctor J. B. Cranfill in the columns of the *Texas Baptist and Herald* concerning the inaccuracy of his accounts with the State Convention, during his incumbency of the office of corresponding secretary, to which was added the intimation that Cranfill had been instrumental in the destruction of the office and fixtures of *The Standard* office, early in the year, from sinister motives. Assuming to protect the denomination against the wrongs which were alleged by the *Texas Baptist and Herald*, its columns contained charges of divers sorts against several of the leading men in the state. These disturbances deeply affected the religious sentiment of the state, not only in the Baptist denomination, but in others as well. While the work was seriously crippled by this journalistic turbulence, it moved on. Only as it became necessary to repel attacks in protection of denominational integrity, was any attention given the assaults. Matters were drifting toward a crisis which must result either in wreckage or in the elimination of the source of the disturbance. The agitation which had its germ in the effort made by one newspaper to destroy another, sucked within its whirling waters the entire denomi-

nation, and threatened to engulf the whole system of work in one common maelstrom. The mouthpiece of the Convention was the *Texas Baptist Standard*, and it courageously met the onslaughts. Under such conditions, the denomination became a seething caldron, as the attacks continued unremittingly and bitterly.

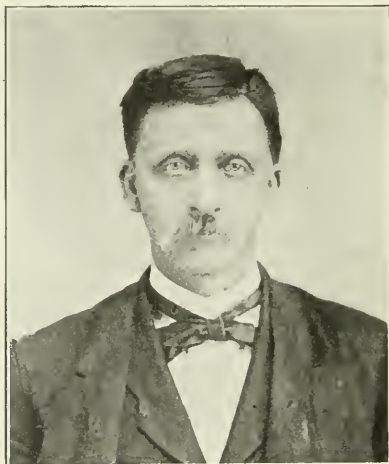
Such was the situation when the Convention held its session, at Marshall, in 1894. It was organized by the election of R. C. Buckner as president. Dr. R. C. Burluson was the opposing candidate, but having aligned himself with Dr. Hayden, he was defeated. The session is memorable in the annals of the denomination, as one of stormy agitation. It was the beginning of a long and fearful conflict. Doctor S. A. Hayden pressed on the body the views which he had so industriously and vehemently voiced through the columns of his paper, but the Convention declined to adopt them. The echoes of this Convention continued to be heard through years.

During the session of this Convention, Doctor Hayden at one time spoke for six hours. Despite the agitation of the year, it had been one of signal success. The debt of the preceding year was canceled, and the Board came to the Convention free of encumbrance and the sum of almost \$42,000 had been raised on the field for missions. One hundred and fifteen missionaries and workers had been in the employment of the Board, and among other results was that of the baptism of 1,554 persons. During the year there had been a net gain to the denomination of 12,260 members. Including all races and colors, the denomination was now estimated to number, in Texas, 300,000 members.

It was most unfortunate that so serious a barrier lay in the way of the Baptists at this time. The time was most propitious for an advancement, such as the denomination had never before known. Confidence in the markets was steadily returning, the outlook was brighter than it had been for years, the schools were flourishing, the limits of the denomination were widening, and its churches were growing stronger. Possibilities were vast, and never had a people greater occasion to thank God and take courage. But the bane of distraction was continued without cessation, the

effect of which was of the widest possible reach. Beyond the limits of the state went its effects, and so serious did the disturbance become that denominational papers, in other parts of the country, seemed to regard Texas as a scene of battle.

It was with much sadness that the hundreds left Mar-



REV. S. H. BLAIR, HOUSTON, TEXAS.

(Was reared in Ala.; went to Ark.; was ordained to gospel ministry in 1875; served as pastor of the church at Paris, Ark., until 1883, when he came to Texas and became pastor at Martindale; has also been pastor at Holland, Mt. Vernon and Heidenheimer; went to West Texas in 1886 and was pastor at Merkel; was missionary of Sweetwater Assn. and State Board during administration of Drs. A. J. Holt, J. B. Cranfill and J. M. Carroll; went to South Texas in 1897, where he has served as missionary pastor at Rosenberg, Guy, Arcola and Missouri City; he is in sympathy with all the good work of the State Board; is moderator of the Workers' Institute, to which position he was recently elected for life.)

shall. The dignity of a great denomination was wounded by the scenes enacted on the floor of the convention which had just met there. Men were humiliated and distressed, and the indications of an unlimited struggle gave graver concern.

Among those who had died during the year was Sena-

tor S. B. Maxey, a United States senator and an humble Baptist deacon. He had rendered signal service alike in the Mexican War and in the war between the states. He was a general in the Confederate army, and after the close of the war, became a senator from Texas. His sage counsel was in frequent demand by the denomination, and his service was as signal in the sphere of his denomination as it had been on the field of battle, or in the councils of the nation. Hon. Charles Stewart, of Houston, had also died during the year. He was a courageous Confederate soldier, whose peculiar boast was that he was always a private, though in political circles he was known as "Colonel Stewart." He was for many years the mainstay of the Baptist cause in the city of Houston, in the First Baptist Church of which he was, for many years, an influential deacon. Rev. J. B. Hardwicke, D.D., whom we have met several times in the current of this narrative, was also among the dead for the year.

The year 1895 dawned as an eventful one to the Baptists of Texas. On February 1st was celebrated the fiftieth anniversary of Baylor Female College. The occasion was one of unusual interest, as every effort had been made to make it worthy of the school. Doctor E. M. Wells had succeeded President Eager as the head of the institution, and J. M. Carroll had succeeded G. B. Rogers as the financial manager. The school was burdened by the enormous debt of \$121,251.46. Of this amount such provision had been made for the liquidation of the debt as that the denomination was asked to contribute \$41,594.86. The brave town of Belton had assumed to raise, with the aid of the trustees, \$25,000 of the amount, and the denomination was inspired to the effort of raising the sum needed to cancel the burden of debt. The necessity for the maintenance of the State work on the field was imperative, as that was fundamental to all else. In view of these things, there never was a more unfortunate time for division and distraction, but they came nevertheless.

Rev. M. D. Early brought to the work of secretary of the Board an acquaintanceship with its management, as he had served as general missionary of the Board under Rev.

J. M. Carroll. The pressure of sentiment brought against the Board at this time was materially relieved by the issue of a little journal by the Board, known as the *Missionary Messenger*. The conditions of the assumption of the work of corresponding secretary at this time were peculiarly embarrassing. A new feature was added to the work at this time, and one which had been quite effective, especially in the northwestern part of the United States. That was the introduction of an evangelistic car, by the American Baptist Publication Society. This car, "Good Will," was assigned to the charge of Rev. E. S. Stucker, and the railroads of the State, with characteristic liberality, transported it from point to point over the State.

The year was one of immense activity. Under the State Board ninety-three missionaries were laboring, alike among the native and foreign populations. Never was a body of men more active in preaching, in the organization of new churches and Sunday schools, in visiting from house to house, in the promotion of means for the general good, in collecting funds, and in the distribution of Bibles and other literature.

In a previous chapter allusion was made to a heresy known as "Martinism," which had been the occasion of some damage in certain parts of the State. This year that freakish diversion from scriptural principles was revived at Gonzales, by an errant pastor, E. R. Carswell, who had removed from Georgia to Texas. Carswell was made of the stuff that would lead him to seek the position of imaginary martyrdom for the sake of a scriptural diversion on which he laid ready hand. Bold, wordy, peculiarly assertive, with the air of a polemic, and yet destitute of ability to maintain a cause, Carswell, evidently coveting the crown of martyrdom, entered the arena afresh in advocacy of a silly ism which had already died in childbirth. The flurry of the times was a quickening incentive to this heretical knight, and he entered the lists with a vociferation worthy of a better cause and of an abler advocate. The erratic tendencies of Mr. Carswell, and his well-known lack of poise of character, made the temporary infliction one easy of eradication. Nothing more accorded with his peculiar choice

than to be able to appear as a disputant on the floor of the Convention. He courted the verbal fray, and chafed for the clash of cheap verbosity, like Job's pawing war-horse in the valley. It was feared by some of the more unthoughtful that the introduction of this issue in the Convention would breed fresh trouble, but by others who knew the cause and the advocate, it was considered with a degree of pity.

The annual meeting of the Convention at Belton in October, 1895, was looked forward to with some degree of apprehension. It was known that the efforts made at Marshall during the preceding year would be undertaken again at Belton. And while there was no apprehension as to the finality of the result, the reintroduction of the trouble would mar the session, and complicate the otherwise calm situation. Precautions were taken in advance of the organization, and even in advance of any action on the part of the committee on enrollment, to adopt resolutions to recognize, as messengers or delegates, only those whose belief was in practical conformity with Baptist standards. It was not till after the Convention sermon had been preached by T. B. Pittman that an organization was had. R. C. Buckner became president; L. D. Lamkin, J. M. Robertson, and A. B. Miller, vice-presidents, and A. E. Baten and J. H. Truett secretaries. Among the visitors were R. J. Willingham, I. T. Tichenor, T. P. Bell, C. C. Bitting, F. H. Kerfoot, S. H. Ford, and W. P. Harvey.

The result of the year's work aggregated for the ninety-three missionaries the following: Seventy-seven new churches and seventy-one Sunday schools organized, and \$32,795.71 collected. The report of a committee relative to the eligibility of members was so direct that Carswell and the messengers from the Gonzales church promptly withdrew, and nothing more was heard of him in the Convention.

On the evening of the second day of the Convention, the proceedings were interrupted by the pleasant incident of the marriage of Rev. Z. C. Taylor, missionary to Brazil, and Miss Laura G. Barton, recently returned missionary from China. The ceremony was jointly performed by Doctor R.

J. Willingham, secretary of the Foreign Board, and Doctor R. C. Burlison.

In the light of subsequent events it is peculiar that, though the report on the eligibility of membership in the body was adopted by a rising vote, in which Doctor Hayden and his friends earnestly joined, they afterward utterly repudiated the principle which it embodied, and adopted and advocated one at total variance thereto.

An extract from that report reads as follows: "The Convention is composed of persons chosen by churches, associations and missionary societies as their messengers, and that when said persons are convened they, and not the churches, are the Convention."

Yet, in the years of the future we find the same men who joined in the rising vote in the adoption of such principles rejecting this sentiment and adopting an entirely different policy. Attention will be called to this fact as we proceed.

It had been shown to the denomination that closer combination of all its interests was working well, which combination afforded an opportunity to secure two ends—effectiveness in the direction of the work, and a growth of harmony. If the step to cohere the divers interests had not been effected prior to the injection of the elements which were now a source of irritation and embarrassment, it is impossible to say what might have been the result. Every possible point that could be assailed in denominational organization was subjected to attack, and every means for weakening its efficiency was used. Men stood appalled at the attempts made to check the progress of the work of a great denomination. But the work, while stunned, made its way successfully on.

Among other changes made at this session was that of the abolishment of the Home for aged and infirm ministers at Lampasas. This had proved in the minds of the brethren not to be the wisest and best means of caring for these aged servants.

A change in the pastorate of the First Church of Austin had resulted in the removal of Doctor J. A. French from Alabama, to assume the pastorate of that church. He

found an ample field for the exercise of his conciliatory gifts, as well as for those of the sterner type, and the church began a new career under his wise administration.

Among the losses sustained by the denomination during the year was that of the Rev. George Webb Slaughter, an active pioneer missionary in the western part of the State. He had accumulated a fortune in stock-raising on the western plains, and meanwhile had preached the gospel without compensation. Together with his son, C. C. Slaughter, he had made the cattle business exceedingly profitable, and yet had done immense missionary work. His record showed that he had baptized 2,509 persons. He died in the triumph of faith.

The progress of education was promoted during this year by the establishment of two other Baptist schools. These were the East Texas Baptist Institute, at Rusk, and Burleson College, at Greenville. Steps had been taken during the preceding year toward the establishment of these schools, but charters for them could not be had till 1895. The future development of the educational system of the Baptists of the State showed the wisdom of establishing these schools, as they afterward became auxiliaries of the leading Baptist institutions of the State. Of the Institute at Rusk Rev. C. F. Maxwell became the first president, and Rev. S. J. Anderson that of Burleson College.

Could the forces have been held intact by staving off the dissensions which were growing because of the course of the *Texas Baptist and Herald*, the denomination could now have bounded forward on a new and enthusiastic career. Conditions were riper for fresh conquests and the accomplishment of greater results.

CHAPTER XXII.

THE COMBAT DEEPENS.

A stormy period had now been reached. So far from growing better, the situation was growing worse. The Baptists of Texas were not unused to upheavals and stormy distractions, but nothing ever approximated the turbulence of the present. The situation was so thoroughly at variance with the general conception of Christianity that onlookers from without the denomination were amazed. Much damage was being done, but it was not altogether an unmixed evil. Forced to dire junctures, the denomination was in position to take its bearings, and to guard with deep scrupulousness each point. Had the crisis found the denomination lax in method, and wanting in the means of defense, which means were derived from a close adherence to biblical principles, ruin would have been inevitable. The present crisis served to knit the loyal forces together, and to put them on their guard against any possible invasion of their strongholds. The session of the Convention held at Belton marks an epoch in the history of that body. It was then that the Baptist General Convention of Texas formally and forever interpreted its constitution. A foundation principle was there settled which must abide with the future existence of the body for all time. The occasion was a memorial stone, set up on the highway of denominational progress, on which was inscribed: "*The Convention is composed of persons chosen by churches, associations, and missionary societies, as their messengers, and when such persons are convened, they, and not the churches, are the Convention.*" This declaration forever sealed all lips against the possibility of supplanting that organization. The Convention was as deeply rooted into that principle as the hills into the globe.

In the light of the future it seems strangely enough that

Doctor S. A. Hayden and his followers should have so stoutly defended this principle at Belton, and stood in voting for the principle as an indication of emphasis, and then, in after years, assaulted it without limit, and sought to establish a rival body on a basis diametrically opposed thereto. This is the basis of the history of this period with its unequalled disturbance in the Baptist denomination in Texas. If that principle of membership was true then, it is true now, and will be forever true. If untrue, then was the time to resist the principle, and not support it. That standing vote, following a vigorous defense of the principle by those who afterward resisted its validity, and went further and sought to build a rival organization on declarations precisely the opposite, would seem to raise a barrier which the bombardment of centuries could not affect.

But Doctor Hayden could not brook journalistic opposition. According to Doctor J. B. Gambrell, the language of Doctor Hayden was: "The cause of our troubles is newspaper competition." Doctor Gambrell goes further and says: "This is his own declaration, and upon that declaration there is on all sides and everywhere agreement." ("The Evolution of the Texas Situation," page 5.) It would seem that Doctor Hayden was desirous of making his paper the exponent of the denomination. The possibility of such an event had passed, when he hit on the policy of vehemence to compel such a termination. More than any other, Doctor Hayden is himself responsible for the existence of *The Baptist Standard*. It was born of a necessitous condition, recognized by the Baptists of Texas, that they must have a medium of expression congenial to their sentiments and principles.

Whatever the policy needed to effect the end desired by Doctor Hayden, certain it was that the one adopted was that which was most destructive of that end. The boundary of human reason is so limited, and so liable to admixture with much else that may relate to self, though it may be with the utmost unconsciousness that in the settlement of all great and momentous questions mutual concession of expediency has always been found necessary. There is no apology for com-

promise of principle, but compromise of policy between contestants is universally recognized as a nearer approach to the settlement of debatable questions than any other course. If the purpose of Doctor Hayden was to reverse the existing order of things by the policy adopted in his paper, then his judgment was sadly at fault; for while others might



REV. G. J. CHRISTIAN, LINDALE, TEXAS.

(Born in Elbert Co., Ga., where he spent the greater part of his life; joined the Baptist church in his fourteenth year, and was ordained to the ministry on May 9, 1886; received his education at the high schools and Mercer Univ.; his work as pastor in his native state will long remain as monuments to his labors; came to Texas and took charge of the Central Baptist Church of Lindale, Jan., 1903; it was his pleasure to see a splendid church building erected there; is in sympathy with all the good work of the State.)

have conferred with him, or with any other, on a question of expediency, it was at variance with all reason and experience for a course, such as he was pursuing, to turn the current up stream.

Leaving out of view all possible motive, which is not here challenged, the dictum of no man in his position, and with methods like his, could sway a great people. There were

other opinions to be considered, other and many interests to be consulted; and men were not to be convinced by harshness and ridicule. Then, too, it is a fact, and one forever of record, that Doctor Hayden did completely reverse his original position when he voluntarily voted one way at Belton, after advocating the measure which he then supported, and afterward advocated a diametrically opposite course.

Looked at through eyes totally unprejudiced and altogether without reason of partisanship or selfishness, after the the lapse of years, when facts stand in absolute bareness, one sees with sadness the rejected possibility which came to Doctor Hayden of boundless service and perpetual good to the denomination, and of his becoming second to no one in the annals of Texas Baptists. He was not without ability, nor was the opportunity once wanting. Indeed, it was an opportunity which comes but rarely to a man. There was a time when, if the strategic point of destiny could have been seized, if the proper and only reasonable path could have been fallen into, no man could have surpassed Doctor Hayden in denominational influence and leadership—no one could have excelled him in usefulness. Nothing is more apt, in this sad contemplation, than the language of the Quaker poet:

“For of all sad words of tongue or pen,
The saddest are these: ‘It might have been.’”

In addition to all else, the mistaken policy of Doctor Hayden reversed the friendship of thousands of good men and women, whose judgment and esteem, to say the least, was of some worth.

Under the conditions adopted by Doctor Hayden, the *Texas Baptist and Herald* fell short of meeting the denominational demand, and another paper was brought into being. There was a dogged reluctance on the part of the denomination to be forced into an attitude of apparent hostility, but sheer self-defense compelled a course of action against a paper which was sapping the foundations of a system built up through long years of toils and tears, of

prayers and strenuous effort. Reluctant, at first, to enter the arena of contest, of which there had been quite enough, the denomination gradually reached the conclusion, with a grim determination, to end the strife by some decisive action. Still, there was no desire to be precipitate in opposition, even to a policy which was spreading discord from end to end of the land. But it was evident that the most disastrous consequences must attend present conditions. The prolonged agitation among the churches and associations was not only engendering discontent, but inviting strife and disintegration. The mission spirit among the people was being dried up, and the attempts at efficient work on the part of the agents of the denomination were being everywhere thwarted.

A course so ruinous to a great cause could not go unchallenged. Not to resist it, not to overcome it, would have been recreant to the high claims to Christian manhood. Profoundly was the denomination coming to be possessed by this conviction. Following the Belton Convention the columns of the *Texas Baptist and Herald* were devoted to a renewal of the war on the integrity of the denomination in its organic existence. Matters which had been rigidly reviewed by the unbiased judgment of the Board of Directors, which Board was certainly as desirous of the preservation of the correctness of conduct of those in its employment as the *Texas Baptist and Herald* could possibly have been—such matters were dragged again into light, and commented on as though they had never claimed the attention of the Board. Yet as a matter of fact, financial and judicial acumen had been combined with religious loyalty to see that every jot and tittle of every disputed question was correct.

The report of the corresponding secretary of former years, or so much of it as related to the last six months of his incumbency of that office, was made a special object of notoriety, and the personal integrity of the former secretary was seriously challenged before the public. While all this had been gone over with scrupulous care, Doctor Cranfill asked that the whole matter be reopened and another investigation be had. In addition to all this, issues of a trivial nature were by Dr. Hayden lugged into the unseemly dis-

cussion, such as those relating to the purchase of a spittoon for the office of the corresponding secretary, and exaggerated importance was given to the purchase of towels and soap. Various issues were sprung in the columns of the *Texas Baptist and Herald*, and were reinforced by the editor whenever he appeared at an association. These strifeful and petty issues, to which was attached so much importance, transformed devotional bodies of men and women into confusion and rancor. Such was the condition which wrought such great denominational damage and which led up to the Convention which was held in Houston in 1896.

About all organizations and interests of worth there hovers a batch of malcontents whose grievances, whether real or supposed, are ready at all times to seek vent. Any occasion of opposition to such interest or organization is made the means of supposed rectification of all wroig. The present movement against the State Convention and its Board was no exception to this rule. Into this movement many were drawn—indeed, all who found any reason for complaint. Among these were good men, who, yielding to the spasm of the hour, when agitation was rife, were drawn into the seething current. With the gradual return of calmer times and calmer temper, there came many regrets, and in serene judgment, and in response to better promptings, many returned to the Convention and engaged as before in its good work.

Under disadvantages sore and severe, the work in all the departments of operation was as vigorously pushed through the months of 1896 as conditions would allow. At every point the agents and missionaries of the State Board were met by embarrassment and opposition. With the strenuosity of effort on the part of these men rose the desperation of the opposition. Patience was being rapidly pressed beyond the boundary of a virtue. There is a point beyond which human endurance cannot go, and that point was being rapidly reached. In order to avoid as far as possible the joining of issues, and still entertaining the faint hope that a turn might come in the current, the work was directed in accommodation to existing conditions. One of these features found expression in the reduction of the

number of missionaries to sixty-six. The Baptists of the State were never before confronted by so serious a crisis.

The time for the meeting of the next Convention approached. It was contemplated with an unusual degree of apprehension. The State Board had resolved to meet the issue squarely. It was determined to strip the mask from the opposition and leave the people to do as they might. October 9, 1896, the time named for the annual session of the Convention, came. The ability of the denomination was present. It was an eventful gathering—a gathering of thoughtful, serious men bent on serious business. The past year had been one of storm, and the opposition was as determined as ever to push its troubles into the Convention. During the past year the powers of the ablest had been taxed to stem the inroad of disturbance. To the Board of Directors belonged many of the choicest and wisest spirits in the ranks of the Baptists of the State, who were in Houston to face the grave juncture into which they had been brought. To this Board belonged such men as B. H. Carroll, F. L. Carroll, W. H. Jenkins, A. B. Miller, D. I. Smyth, J. B. Scarborough, George W. Truett, L. L. Foster, A. J. Fawcett, E. E. King, W. C. Lattimore, J. B. Riddle, W. L. Skinner, J. C. Gentry and others—men true and tried, and worthy of the confidence of any body of Christians beneath the sun. Under the mature auspices of such men, a report had been prepared which was, in due time, to be submitted to the Convention.

The body was organized by making R. C. Buckner, president; L. M. Mays, G. W. Smith, and J. F. Patterson, vice-presidents, and A. E. Baton and J. H. Truett, recording secretaries. There were present about 500 messengers from every quarter of the State. From the outset there was a tension of excitement. The low hum of groups and knots of men gathered here and there, betokened the coming storm which was destined to burst over the Convention. Every precaution was taken in advance to hold the proceedings within the bounds of propriety. Men long used to the rough encounters of the world feared the worst. Among the numerous visitors present was Doctor J. B. Gambrell, then of Atlanta, Georgia, who came as associate

editor of the *Texas Baptist Standard* and on the urgent solicitation of Doctor Cranfill, editor of *The Standard*. He was destined in after years to be conspicuous in the scenes which he witnessed on this eventful occasion.

It was apprehended that the forthcoming report of the Board of Directors would evoke much violence of speech, and it was resolved in advance that speeches should be limited to one hour, and that no one should be permitted to speak more than once, till all who desired to be heard had spoken. The report of the Board was read under conditions of the most intense interest and attention. It was able and exhaustive, direct and frank throughout, and a full hour or more was consumed in reading it. Reciting the fundamental principles underlying the Board, its province and its scope of authority as created by the Convention, its policy as expressed in its history, especially during the last ten years since the mergence of the two bodies, were all ably set forth. The prudence and wisdom which had sought to be exercised in each step taken; the changes of the policy of the Board as authorized by the Convention; the necessity of the changes in the employment of additional agents, in the promotion of the work as it rapidly progressed—all these grounds were carefully gone over in a masterly way.

It was clear to all that the report was designed to answer the numerous charges, attacks and criticisms which had found place in the columns of the *Texas Baptist and Herald*, which had been so conducive to much misunderstanding, distraction and downright opposition to the general work as done through the Board. The report resolved itself into a defense of the action of the Convention in forecasting the course pursued by the Board, then followed a statement of the work of the Board during the past year, the comparative smallness of which was attributed, in part, to the disastrous drought of the past seasons, and partly to the disturbance produced by the agitation. The members of the Board had stood horrified at the hostility shown, which was as unnecessary as it was unnatural. A storm was abroad, the results of which no one could foresee, so phenomenal were the conditions and so uncalled-for the occasion.

The character of the criticism offered against the Board with respect to its expenditures was set over against that of the deliberate judgment of men unbiased, and after according due weight to the criticism, the question was raised: "Who shall determine the amount of salary and expense?" Then the principle of individual and biased judgment was calmly considered in connection with that of a great de-



REV. OTIS E. CARTER, AUSTIN, TEXAS.

(Born in Cherokee Co., Tex., near Alto, April 1, 1873; after receiving a common school education, he entered newspaper work, which he pursued for several years; was converted in 1896 at Abilene, Texas; not long after he entered the ministry, being licensed by the Abilene church; he served two and a half years at Hempstead, Texas, from where he went to Louisville, Ky., in 1900; after three years' study in the S. B. T. S., he accepted the call to Second Street church, Austin, Texas, taking charge of the work in July, 1903; his four years' pastorate in the Capitol city has been divinely blessed; the Second Street church has grown from a small membership and obscurity to a large and healthy community; the church now ranks among the most important in the Southwest section of the State; it has a membership of more than 300, has undertaken a movement to build one of the most expensive houses of worship in the city, and maintains a mission Sunday school on the prospective site for the new church.)

liberative body under the authority of which the Board was acting. It was further insisted that the organization must protect itself and its officers from open contempt of its authority, or else itself become contemptible.

Brushing aside supposed plausible reasons which might have been urged as to the scantiness of success, the report proceeds boldly and unequivocally to the charge that the agent who had been "undermining the mission work" and "sowing down our once fertile fields with salt;" who had "persistently, ruthlessly and openly in public print attacked this Board, its methods and work," with divers charges of "wanton extravagance and reckless waste of public funds," was S. A. Hayden. The arraignment continues:

"Through an unwitting instrument, unconscious of what he was led by him to sign, he has published virtual charges of embezzlement against the secretary and by fair implication against the Board itself."

Many other charges of as serious a character were made, accompanied by the statement that the Board had borne all in silent patience, but the opinion was firmly expressed in the report that the Convention must decide between S. A. Hayden and "the transcendent interests of Christ's kingdom." The demand was made direct that S. A. Hayden "no longer be allowed a seat in this body," and then with solemn earnestness insisted that "we, with full understanding of the responsibilities involved, now solemnly, prayerfully, and earnestly do so recommend." The elaborate report concluded with three recommendations to be taken up separately, thus:

1. The endorsement or disapproval of our work this year.
2. The adoption or rejection of our recommendation concerning S. A. Hayden.
3. Shall the documents concerning the last six months of J. B. Cranfill's work be examined by a committee and an itemized report ordered printed in the Minutes?

A certain "protest" was filed against certain portions of the report, and in the light of subsequent events, two of the signers became special recipients of severe arraignments at the hands of Doctor Hayden. These were J. M. Robert-

son and L. D. Lanekin. The "protest" was as follows:

"To the above report, both in detail and as a whole, except the annual report of the superintendent of missions, we, the undersigned members of the Board of Directors enter our most earnest protest. Believing that it is not competent for the Board of Directors under the Constitution of the Convention to consider as a Board many of the things incorporated in the above report, or to arraign any person or persons for trial before this Convention, we ask that this, our protest, be inseparably attached to the report, and be printed in the Minutes of the Convention." This was signed by J. M. Robertson, L. D. Lanekin, H. B. Pender, G. W. Pickett, A. B. Miller and L. W. Duke.

Other routine business followed the reading of the report and during the interval the convention sermon was preached by A. H. Mitchell, but the report and its possible consequences was still the profoundly absorbing thought of the members. The situation was not a little complicated by the protest, as it conveyed the idea that the Convention was divided in its sentiment of sustaining the Board. The items already named, on which the Convention was asked to pass, were taken up in due order. The first was passed, and the work of the Board was endorsed. The more serious matter, namely: "That S. A. Hayden no longer be allowed a seat in this body" coming up, charges were presented against S. A. Hayden by J. B. Scarborough and B. H. Carroll. In rebuttal, S. A. Hayden offered testimony. The Convention was thus turned into a court in which witnesses were duly examined and their testimony taken down.

The close of the week found the trial uncompleted. After the intervention of Sunday with the pulpits of the city occupied by members of the body, the trial was resumed on Monday. It excited immense interest throughout the city, and many were the remarks made about the warring elements of Baptists. Doctor Hayden suggested the presence of a policeman, which he afterward explained to be due to the fact that in one of the city papers the statement had been made that a policeman had to be called in to keep Doctor Hayden in order. He explained that while no policeman had been present, he was willing to show that he was not

reluctant for one to be present, that whatever restraint was necessary to be imposed on him by the presence of such an officer might be imposed. But since his purpose had been misunderstood, he regretted such suggestion on his part, and would withdraw it. Documentary and personal evidence was presented throughout all Monday afternoon, when the rebuttal closed.

At this juncture O. S. Lattimore offered the following, which was adopted:

“Whereas, The protracted discussions growing out of the attitude of Doctor S. A. Hayden, editor of the *Texas Baptist and Herald*, toward the Board of Directors and the organized work of the Convention for years past;

“And, Whereas, it is believed that the official acts of our Mission Board have been unjustly criticised by Doctor S. A. Hayden through his paper;

“And Whereas, the continued criticisms have greatly retarded and paralyzed our work by creating contention among brethren, by creating opposition to our work, and by weakening the financial support of the Convention;

“And, Whereas, It is the sense of this Convention that the agencies which led to this unpleasant condition, should not be allowed to go further without an earnest protest and rebuke;

“And, Whereas, It is not clear to some good brethren as to the expediency of unseating Doctor Hayden from this Convention, but is clear that effort should be made to right the wrong; now, therefore, be it

“Resolved, (1) That the motion now pending, which is a motion to adopt the recommendation of the Board of Directors, ‘that S. A. Hayden no longer be allowed a seat in this body,’ be amended by striking out the words, ‘That S. A. Hayden no longer be allowed a seat in this body,’ and by inserting therein the words, ‘That the Baptists of Texas, in Convention assembled, at Houston, now here, do upon evidence heard by the Convention, express their strong disapproval and condemnation of the course of said Hayden, as editor and publisher of a Baptist paper, in persistently attacking through the columns of said paper, editorially and otherwise, the Board of Directors of this

Convention, both as individuals, and as the servants of this Convention, in matters entrusted to them by this Convention.

“And, further, That this body in its Convention capacity, and as a body entitled to command and receive the respect and consideration of every individual Baptist of Texas, and for the sake of the cause of our Lord and Master, shall, and the same does hereby request and demand of said Hayden that he refrain and desist, in the future, from such attacks upon said Board of Directors as a board, or upon its members as such, and that editorially and otherwise he refrain and desist from the use of the columns of his said paper in making such attacks, as before referred to.

“(3) And, further, That in the future we demand, as the authors and creators of the Board of Directors, that any complaints or charges personal to the Board of Directors, or any other board created by this body, be made in this Convention and to this Convention, as the only proper place and authority, where and to whom such charges and complaints should be made.”

This conciliatory action was resisted, but was nevertheless overwhelmingly adopted. Later, during the session, Rev. W. T. Tardy offered a series of resolutions signed by twenty-eight brethren and two sisters, protesting against the action taken against Dr. S. A. Hayden, which resolutions did much toward neutralizing the action taken in disapproval of the course of Doctor Hayden, and really served to widen the breach already existing. This protest was as follows:

“We, the undersigned members of the Baptist General Convention of Texas, hereby present this protest against the action of the body, in the matter of the Board against S. A. Hayden:

“1. We protest against the action of the body because S. A. Hayden was arraigned on a recommendation of a majority of the Board as on the indictment of a grand jury, and after said Board, through its members, appeared as prosecutors or witnesses and the testimony was all taken, the resolution of censure was passed, showing that the prosecution had broken down while said resolution was a

clear verdict of 'not guilty, as charged in the indictment; nevertheless, the tendency was to fix the odium of guilt upon Brother Hayden, while he was not permitted to make any comments on his proof, or any defense as to the resolutions of censure.

"2. We protest further, That the arraignment of an individual, apart from the church from which he was an accredited messenger, is in direct conflict with the Constitution of this body, and the usages of Baptists the world over.

"3. We further protest against the action of the body in demanding of the editor of an independent Baptist paper to pursue a certain line of policy, as being wholly un-Baptistic, and in accord with those ecclesiastical bodies which claim the right to muzzle their organs and to direct them in accordance with their own wishes.

"4. Lastly, we protest against such action, as ignoring the real issue involved and covering it up by an unconstitutional arraignment and trial of one who represents the sentiments of a large part of our denomination."

This was signed by R. C. Burleson, S. J. Anderson, J. J. Felder, J. W. A. Seale, W. T. Sanders, J. F. Head, W. H. Wynn, G. W. Pickett, William T. Tardy, S. H. Slaughter, F. W. Fox, H. Y. Lively, Mrs. J. J. Felder, W. W. Aulick, Mrs. W. W. Aulick, B. B. Youngblood, J. W. Edmondson, W. E. Dear, J. B. Worley, R. C. Wright, W. T. Compere, Walter E. Tynes, H. B. Pender, S. L. Morris, W. W. Coney, E. J. McFarland, John Overall, Joel Townsend, James F. Duncan, E. B. Hardie, Oswald Garrett, E. A. Puthuff and L. S. Knight.

It is clear that the introduction of such a document was the addition of fuel to the flame, while it shows the ferment in which the Convention was. Lines were thus drawn which became more those of decided demarcation in the future. Attention was called by Dr. B. H. Carroll to the fact that the ten years appointed by the Convention for retaining the system of co-education in Baylor University had expired, and he bore a recommendation to the Convention from the Board of Trustees that the system be made permanent. The recommendations suggest that inasmuch as cer-

tain parents prefer the separate instruction of the sexes, Baylor College, at Belton, be encouraged and promoted, but in deference to the wishes of those who favor the co-educational idea, the system be maintained at Baylor University. The recommendations of the Board of Trustees were complied with.

There were present at this session of the Convention a number of new pastors, who had come from other states, and were accretions of strength to the ranks of the denomination. Among such were B. R. Womack, J. A. French, W. M. Harris, G. S. Tunlin and W. S. Splawn.

M. D. Early declined to be considered in connection with the secretaryship of the Board of Directors, but he was elected, at any rate, by acclamation.

Work among the negroes was discontinued, as an integral part of this Convention, because of dissatisfaction among themselves, concerning the work, and it was deemed wise to leave them alone until their differences could be settled. Altogether, the Convention, at Houston, was a most unfortunate occasion to the Baptists of Texas. It left in its wake a most unsavory odor, and the impression of the Baptist Convention as a host of turbulence, abode in that quarter of the state for years together. There is no question that conditions in the denomination were never worse than at this time. The disturbance which marked the proceedings at Houston, the utterances which characterized some of the speeches, and the divided sentiment left the denomination in a humiliating light before the public. The violence which spent its force at Houston seems to have been somewhat exhaustive. For a short while there was comparative quietude, when the attacks were renewed with vigor. The severe rebuke administered to Doctor Hayden by the convention had its sting extracted largely by the counter resolution offered by W. T. Tardy, and signed by himself and twenty-eight others, and there was sufficient encouragement to renew the disturbance. Notwithstanding the report of Doctor Cranfill underwent another searching investigation, and he was again exonerated, and the items of the period about which there was so much ado, published in the minutes, this was the occasion of renewed

attack, and the matter was again threshed out before the public. At Houston, the original report was accessible to Doctor Hayden, and the subject to his personal investigation; the report was presented to the body, and so impressed was Dr. S. J. Anderson, one of the closest friends of Doctor Hayden, with its correctness, that he moved the adoption of the report, yet it was again brought into prominence and made the occasion of much bitterness in the columns of Doctor Hayden's paper. Denominational sentiment was again torn into tatters, the work was seriously hindered, and havoc was wrought in many directions. Instead of commanding the respect of which so great a body of Christians was worthy, the denomination became a hiss and byword, in some quarters, and an object of derision to many who knew nothing of the facts, and saw only the outer side of the situation. This was keenly felt by many, but an explanation was discounted. Many came to see that it was an error not to have taken final action respecting the severance of Doctor Hayden, at Houston, and his bearing during the next year convinced many who were doubtful of the course at Houston that preservation lay in separating from him as early as practicable.

The State Board was removed from Waco to Dallas, which place henceforth became the center of denominational activity. During the following year, M. D. Early retired from the secretaryship of the Board, and for a period of months it was without a secretary. A meeting of the Board was called to elect such an officer, and the matter was approached with great caution and profound seriousness. That a serious crisis had been reached, every one saw; that the utmost care should be exercised was recognized on all hands; that no one was within view competent to occupy so difficult a position in a time of extreme peril, awoke grave concern. It was a time of devout dependence on God. Every member of the Board felt thus as the body came together. None were willing to offer the position to any one, unless God should guide. It was a season of serious wrestling and prayer. Throughout most of the night, prayer deep and fervent was engaged in for light and guidance. It was the most eventful occasion in the

history of the Board. No nomination was made, and, at last, the members voted—voted silently, solemnly. The result was the unanimous election of J. B. Gambrell, of Georgia. He was in Atlanta, Ga., devising other plans, and looking in other directions; but when the call came, he accepted. Another important change took place about this time, that of the retirement of Dr. R. C. Burleson from the presidency of Baylor University. His advanced age and



REV. W. S. LACKEY, CALDWELL, TEXAS.

increasing infirmity, and the growing importance of the school, led to his retirement. He was honored with the position of president emeritus of the institution, and given a salary for life of \$2,000 a year.

These events furnished new occasion for detraction and distraction in the columns of the *Texas Baptist and Herald*. Unworthy motives were attributed to Dr. B. H. Carroll, as the cause of the retirement of Doctor Burleson, and as occasion would offer, this was combined with other causes as a ground of complaint, and disseminated far and wide over the country. Says Dr. J. B. Gambrell, in a pamphlet

already quoted, entitled, "The Evolution of the Texas Situation," in referring to this particular period: "There began also in the fall leading up to the San Antonio Convention a distinct effort, inaugurated at the Navarro County Association, to pack the Convention with an instructed delegation, committed in advance to Doctor Hayden. There were ceaseless assaults in the associations, on every part of the work, and on every prominent worker in the field. It soon became evident that a great convention would be called out by the efforts of Doctor Hayden to pack it."*

There was an unexpected difficulty encountered in the early fall of 1897. The invitation of the church at Weatherford to hold the next session in that town had been accepted, but when it was discovered that the Convention would be an unusually large one, the Weatherford saints notified the Board that they felt unequal to entertain so large a body as would prospectively gather at that time, and the Board properly excused the church from such an undertaking, and Temple was next selected. But the yellow fever had appeared in the southern part of the state, and a suspicious epidemic called dengue fever had broken out at Temple, and the risk was not a safe one to incur. This was denounced in the columns of Doctor Hayden's paper as a scheme on the part of Dr. B. H. Carroll to spirit the Convention away to some remote quarter in order to prevent a logical expression of the supporters of Doctor Hayden by making it impossible for them to attend. But the town council of Temple interposed, and expressed officially the opinion that it would be unsafe for a body so large to assemble there, and so that point as a place of meeting had to be surrendered. This was again attributed by Doctor Hayden to the interference of the officials of the Board.

Thus went on the ugly and unseemly charges. The readers of the *Texas Baptist and Herald* were every week regaled with charges of trickery and scheming, as though they were politicians of the worst type.† At that juncture

*Page 11.

†Ib., page 12.

San Antonio invited the Convention to meet in that city, the only place from which an invitation came, and it was agreed to accept it. Two reasons only led the Convention to San Antonio—one of which was, it was the only city left open in which to meet in an emergency like this, and the other was because San Antonio invited it.

No situation could have been more harassing than the one which now confronted the denomination. Charges were repeated week after week by Doctor Hayden, and every possible effort was made to defeat the work of the State Board on the field. Notwithstanding this, there was loyalty in thousands of hearts, and there was a sufficient amount and more of money to meet the obligations of the State Board. Affairs were reaching a crisis such as had to be met, and met promptly and effectively. A partial concession had been made at Houston the year before, a scathing rebuke had been administered to Doctor Hayden, the Convention had spoken in no uncertain terms, and yet his course had been such as to justify no belief that it would grow better. Many who had deplored his course formerly and were disposed to favor him as much as possible, were now pronounced in their determination to check his course if another opportunity should present itself. The fear felt at Houston by some that possible injustice would be done him if a seat were denied him, and who conservatively and in the interest of peace sought to avert the proposed action against him, were no longer his friends. Even the most pronounced of his opponents hoped that the serious rebuke and timely warning would be sufficient to check his reckless charges, and for that reason, and not because they failed to establish the facts there charged, he was not expelled from the body at that time. Some who were favorable to him at Houston felt that a blunder had been committed, and stood ready to carry into effect a similar movement if made again.

The memory of the Houston Convention abode in the recollections of many as one recalls a horrible nightmare. The approaching convention at San Antonio was looked forward to with much misgiving and foreboding. The gates of Heaven were daily besieged that the wrath of

man might be turned to divine glory. The desperate means employed during the year to thwart every worthy movement, the aspersions cast on the worthiest of characters, and the attempted alignment of every force that would make against the causes fostered by the State Convention, brought sadness to the hearts of thousands. The Convention had fallen on evil times. No one could pierce the thicket of difficulty and see the light beyond. What could be done under difficulties so phenomenal was not even dimly visible. The future was banked with impenetrable gloom.

From every part of the state the messengers began to arrive in San Antonio. They came by hundreds, by thousands. Every incoming train was loaded, and the city was taxed to care for the Baptist hosts. There was not the usual smile that accompanied the fraternal hand-grasp. Men wise and good felt that a calamity was impending. So far as there was any singleness of purpose, it was that the Convention would hold itself rigidly to the work in hand. There was occasion for grave concern.

A perplexity arose from the apprehension attendant on the spirit of the forthcoming body. What would be the sentiment of the Convention? How would the forces, now numbering many hundreds in the city, line up? It was estimated that probably three thousand would be in attendance on the Convention at San Antonio. Many had been drawn thither through sheer curiosity, and with anxiety to see the result of what was generally anticipated to be a coming storm. The question was here and there raised, What shall we do when we meet? Impromptu conferences were held, but no line of action was agreed on. Opinions were as diverse as faces. The general opinion was to enter on the work ordinarily pursued by the body, and meet the difficulties as they might come. There was much said later about a conspiracy formed against Doctor Hayden, but in truth there was not sufficient unity of opinion to reach any definite conclusion on the part of any given number. The report of the conspiracy was founded in the fact that there was an informal conference at the Menger Hotel, where, in his kindly anxiety to regulate affairs, Colonel C. C. Slaughter, who was not then accustomed to attend on

sessions of the Convention, invited some messengers to meet in order to talk over the deplorable situation. It was a promiscuous party, seated in a room with the doors and windows opening into the building and fully on the street, and one into which men came and went at will. Yet in the subsequent months this was made the basis of a lawsuit on the charge of being a conspiracy, and on it was founded a suit which was shocking to the moral sense of the entire state. The Convention met later in the year than usual and began on November 5. In the initial stages of the meeting news of the extreme illness of Mrs. B. H. Carroll was received, to which attention was called by Doctor Jarrell, who was requested to offer prayer for the afflicted. This was followed by a telegram of sympathy from the Convention to Doctor Carroll. Later in the day, Judge Jenkins stated that he had a dispatch from Doctor Carroll, saying: "Wife is dying." Nothing was done during the first day save the presentation of the claims of some general interests and the delivery of the annual sermon by Rev. W. L. Skinner. The second day came and the devotional exercises were conducted by Dr. A. W. McGaha, who had recently come to Texas from Alabama to take charge of the First Church of Fort Worth. Meanwhile a committee on credentials was engaged in perfecting its report. In due time the report was submitted by J. M. Robertson, which report was divided into four parts:

1. A list of names of messengers against whom there was no protest.

2. A list of names of persons against which protests were filed on doctrinal grounds.

3. The name of one person representing an association, against whose right to a seat in the body a protest had been filed by a messenger from another association.

4. Two different sets of messengers, each claiming to represent the same church.

This portended trouble, and the air quivered with excitement. There was an unusually large attendance, many of whom had never before seen a Convention, and the body was unwieldy because of its rawness. President Buckner was at his best, and the confidence

in his ability was supreme. The first class named in the report was adopted without hesitation, and the remainder of the report was recommitted with instructions to report recommendations of procedure respecting the others. Pending the report the body was organized by electing R. C. Buckner, president; J. M. Robertson, W. R. Maxwell and W. B. Denson, vice presidents, and A. E. Baten and J. H. Truett, recording secretaries. In addition to local troubles was that of the assumed defection of Dr. W. H. Whitsitt, president of the Southern Baptist Theological Seminary. President Whitsitt had expressed certain views relative to the beginning of the practice of immersion among English Baptists, which sentiments had created a profound and serious division of sentiment among Southern Baptists. This matter was, at this time, engaging the attention of Baptist bodies, local and general, throughout the South, and in the prevailing sentiment the Baptists of Texas shared. This lent additional friction to the hosts assembled at San Antonio. The majority of the Convention was pronounced against Doctor Whitsitt, and expression was given to their views in a series of resolutions. The matter of challenges of messengers was one of absorbing interest and monopolized much of the first period of the body.

In the opinion of many the time had come for positive and decisive action. The error of a year ago at Houston was not to be committed over again. To temporize further with a condition which must wreck the Convention unless opportunely met, would be recreancy to the highest claims of duty. At its best the present situation must result in mortification to the Convention, and not to rise to the height of the demand would be a base lack of even ordinary courage and a mistaken interpretation of Christian forbearance. For themselves noble men were willing to face any consequences; but for a sacred cause of which they were the temporary guardians, and the care of which imposed a burden of responsibility, they were not the men tamely to submit to a condition which demanded the surrender of such a trust. A crisis was upon them and there was nothing left but to meet it. They stopped not to measure personal consequences; to these they were, in a measure, indif-

ferent, but the present cause, a cause dearer than life, inspired them to the full height of a strenuous demand, and they were ready to face the issue as philosophers, as martyrs, as Christian men.

In that same city sixty years before, in an old citadel, now renowned in historic annals, a body of men had perished, and from the soil of their fertile ashes had sprung an empire which was born under the inspiring notes of the battle cry of freedom. This heroic event of the massacre of the Alamo would be a lingering note of stimulation to all the generations of Texans who should come after. Not otherwise were these men, whose hearts were burdened by a sacred cause, impelled by a desire to preserve and to perpetuate it to the future as it had been bequeathed to them by the past. The scene in the Baptist General Convention at this time was not so spectacular as was that of the Alamo, but its results were vast in their reach, and eternal in their duration. On a single issue turned the situation, as Doctor Gambrell says in his "Evolution of the Texas Situation," and it was the one named by Doctor Hayden, who himself said: "The cause of our troubles is newspaper competition." By a combination of conditions forces had been marshaled under no higher pretext than that to hinder and divert a great evangelical agency, the history of which had been phenomenal, and the future of which was fraught with results, and the wholesomeness of which defied computation. The pettiness of the contention, on the one hand, and the profound sacredness of it on the other, made even the weak strong in the face of a frowning menace.

The issue was fairly joined when Deacon L. M. Mays, formerly a vice president of the Convention, and now a messenger from the Austin Association, arose and openly challenged the right of S. A. Hayden to a seat in the body. Mr. Mays presented a series of charges in which was alleged that Doctor Hayden had repeatedly violated the constitution of the Convention "by a ceaseless and hurtful war upon the plans, policies, work and workers of this Convention, thus misusing his privilege as a member, and instead of harmony, producing discord, contention, strife and animosities, which has resulted in serious and permanent injury to

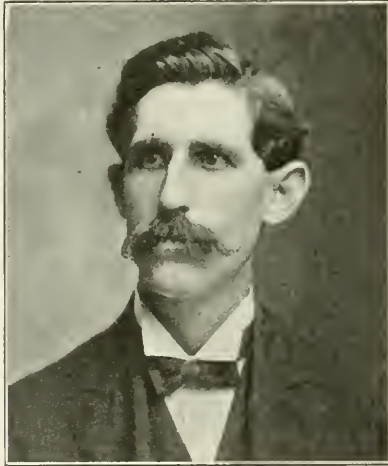
the work undertaken by the Convention, and which has rendered him utterly unworthy of membership in this Convention." Hayden was further charged with open and notorious opposition to the Convention and its mandates. The charges still continued to assert that he had disregarded the censure and condemnation of his course in the preceding Convention. He had ceaselessly attacked a former secretary of the Convention on the basis of the inaccuracy of the report of the ex-secretary, notwithstanding that the report had been audited by the Board and passed on by the Convention. Still Mr. Mays alleged that Hayden had falsely accused the secretary of missions and the Board of Directors by charging them with a misuse of the funds entrusted to their care. He had bred strife and dissension among the brethren and associations, all of which proved him to be an incorrigible foe to the whole organization and work of the Convention.* This was followed by a stormy scene, in which Doctor Hayden defended his course and asserted his right to criticise as he had occasion. He was responded to by Judge W. H. Jenkins, who carefully reviewed the whole situation, after which a vote was taken on the question of allowing Hayden a seat in the Convention, which resulted in 104 favoring it and 582 against it.

A challenge was presented by Rev. D. S. Snodgrass against the seating of Dr. J. B. Cranfill, but the evidence presented was of a purely personal character and did not in any way affect the right of Cranfill to a seat in the body. These obstructions being out of the way, and once in the current of routine business, the Convention proceeded with its usual work. While the difficulties of the past year had been serious and numerous, the work had prospered, and by the fidelity shown, indicated its ability to go onward with increased assurance and in spite of obstruction. More than the ordinary amount of work had been done by sixty-six missionaries during the year just closed, their salaries had been duly paid, and there was a balance in the treasury. The schools at Waco and Belton had enjoyed successful sessions,

*Proceedings or Minutes of the Baptist General Convention of Texas for the year 1897.

the Orphans' Home was growing, the missionary spirit was deepening and widening among the churches, and the outlook of the cause generally was promising.

A new era had come to the educational life of the denomination. Colonel C. C. Slaughter had conceived the idea of the confederation of the Baptist schools in Texas,



REV. D. R. PEVOTO, HOUSTON, TEXAS.

and this was the knife that cut the gordian knot of difficulty in the effort to utilize all the educational forces of the state. Certain of the schools were involved in debt and were destined to remain so unless help were afforded and by bringing these schools under the fostering care of the denomination as a whole, relieving them of debt and directing them under a common body, they could be made supplemental each to the other and contributory to the two great schools for the sexes. To give impulse to this movement Colonel Slaughter gave \$25,000, which was followed by gifts from others, and led to the establishment of the Baptist Education Commission.

An effort was made to inject fresh trouble into the Convention at San Antonio by seeking to set aside the action of the Board of Trustees of Baylor University relative to the retirement of Doctor Burleson from the presidency of that school, but the Convention approved the action of the Board in making him president emeritus with a salary of \$2,000 annually. The occasion was signalized by the venerable educator publicly accepting the result of the decision of the Board, and of the Convention, and by promising to live in peace with them to the end of his life. It was an affecting scene when Doctor Burleson embraced Doctor Buckner, and both wept before the body. It was a rapturous hour to the body when this occurred, and largely atoned for the unseemly disorder which had come to the Convention from another source.

Among the dead of the year was the venerable G. W. Pickett, who had preached for fifty years, was one of the pioneer missionaries of Texas, and was about seventy years old when he died. He is buried at Richmond, Texas. Dr. J. Morgan Wells, the pastor of the First Church of Fort Worth also, was numbered this year among the dead. He had done a phenomenal work at Fort Worth, building a magnificent house of worship, and establishing the Baptist cause in that city on a lasting basis. His church buried him under the walls of the magnificent structure which he had reared, and placed a memorial window bearing his portrait in one of the windows above his grave.

With the Convention held at San Antonio the hour of destiny had struck for the Baptists of Texas. The Convention was another landing-place on the stairway of progress. Among the epochs of the Baptist history of Texas this was the most marked. That toward which the Baptists of Texas had been moving through the eventful years of the past had been reached. The hosts were now serried. The furnace of affliction and the repeated blows had welded them into invincible compactness. They were now ready to take up a fresh line of march, and were strong with united front to meet the shocks of the future, whatever they might be. The shock of disorder which they had met failed of its purpose, and had rather turned out to the glory of God.

The cohorts of God's people had been fused into marvelous unity, while the discontented elements would be shaken off by the agitation, each going its own way. It were infinitely better that the incoherent elements slough off and leave the great body to move on the even tenor of its way. Henceforth it would be more difficult to introduce trouble into the Baptist General Convention of Texas. Men had become wiser under the stress of agitation. Consolidated into formidableness, with wisdom ripened by painful experience, there was born a sturdy and resistless resolve to rescue the denomination from the disrepute into which it had been dragged against its will.

The horizon of the future was brightened as men and women turned their faces homeward from the memorable Convention which had just been held in the historic city of San Antonio.

CHAPTER XXIII.

COURTS AND CHURCHES.

Enlarged plans were at once projected by the Baptists of the State. The convention at San Antonio had revealed the power of the people called Baptists, and they were determined to seize on the opportunity afforded by Providence for a new start in the history of denominational progress. Never was there such a demand for a wise, careful and conservative leadership. Never had a denomination a more excellent opportunity for accomplishing great things for God. Never were men more impressed by favorable conditions.

When the Board of Directors met at Dallas it was a profoundly thoughtful and devotional meeting. No boasts were heard, no threats indulged in, great as the provocation had been, and still was, but rather it was a meeting of unctuous devotion and of humble thankfulness to God. Men were scarred with the conflicts which they could not avoid, but they thanked God and took courage. They were children in dependence for wisdom and guidance, but men in consecrated stoutness and bravery. With spiritual vision they read the signs of the times. It was not a meeting of perfunctory haste, but one of solemn deliberation. Men were much in prayer. The atmosphere of devotion encompassed them within and without. With solemn and deliberate wisdom they addressed themselves to the issues of the hour. A turning-point in the life of the denomination had come and they had the eyes to see it and the hearts to respond. Grave as the issues were, still graver and more complexing ones awaited them. In the strength of the Lord of hosts they arose from the bowed knee of prayer with a desire to know God's will, and with undaunted resolutions of performance.

It was a meeting of singular unanimity. Divergent views were expressed, but unity was reached, and such a unity as gave unanimous satisfaction. It was more like an old-fashioned prayer meeting than that of a deliberative body, met to do great business. Two great interests claimed their attention—missions and education. Under existing conditions, new plans had to be adjusted to new policies. Trouble still encompassed them, but experience had made them strong and wise. They felt that they had fenced themselves about with a cordon of protection against harassment, and were serene in faith and hopeful in heart.

Construction was the logical policy of the hour. To get the forces and resources well in hand, and moulded in form, was a tremendous undertaking; but Providence had sounded the note, and with exultant hearts they moved toward the future, seeking to keep step to the voice of God. The assaults of Doctor Hayden were renewed with intense violence, and responded to in the columns of *The Baptist Standard* with equal vigor. Unusual efforts were made by Doctor Hayden to extend the circulation of the *Texas Baptist and Herald*, which was equaled by a corresponding effort on the part of the *Texas Baptist Standard*. Representing the convention, Doctor Cranfill felt that the attacks made by the rival paper should be squarely met.

In this fierce contest, and in the years that followed, far beyond the boundary of the old century, Doctor Cranfill rendered a service to the Baptists of Texas second to none ever before rendered by any man. He stood in the breach with his facile pen, and while he parried the blows leveled at the heart of the denomination, he met the demand of the time by making *The Standard* one of the greatest of denominational organs. To unusual editorial ability were added facilities for gathering denominational news, and for a wide dissemination of the Baptist organ, without which the denomination could not have advanced. The man and the hour met when J. B. Cranfill was brought to the editorial management and direction of the paper. To him the denomination is under perpetual gratitude and obligation for the service rendered during a critical period, when the work done by him was indispensable.

The strength of *The Baptist Standard* was vastly enhanced when it was removed to Dallas, in 1898, and when Colonel C. C. Slaughter became associated with Doctor Cranfill in the proprietorship of the paper. In its new location it underwent a decided change. It was determined to withhold from the columns of *The Standard* any allusion to the opposing journal, or to the opponents themselves, as they were arrayed against the work of the Convention. This meant increased dignity and popularity to *The Standard*, which popularity was shown in other states, where its patrons were multiplied.

The year 1898 was an exceedingly active one. The work was pressed and stressed at every point. The Education Commission, which had been created in compliance with the necessities of the changed educational policy of the Convention, was laying vast plans for the development of that branch of activity. J. B. Gambrell was made the president of the Commission, and J. M. Carroll financial secretary. The policy was to rid the colleges of debt, and to make them centers of commanding influence in the regions of the state in which they were located. The country was prosperous, many Baptists had become comparatively wealthy, thousands were well-to-do, the institutions were in need of facilities, and thus a wide sphere was opened to the Education Commission. The chief agency of the Texas Baptists was being gradually strengthened for more comprehensive work, and was gaining its way rapidly to the hearts of the churches. Attacked though it was, and derided and otherwise obstructed, by the *Texas Baptist and Herald*, the Board pursued its way regardless of this, and by means of its vigor gave spirit and encouragement to all kindred interests. The policy was a pronounced one, and in the face of opposition continued to be pressed. The attacks so often made on the unwise expenditure of money did not deter the Board from the employment of such agencies as were needed to prosecute its work with success, but steadily held itself in the confidence of the denomination while thus engaged. As the Board was made the special object of the attack, the *Missionary Worker* was published by it, to give information relative to the

work within and without the Board, and to repel the gross misrepresentations made concerning this work.* Nor was this policy of repulsion without desired results.

From the beginning to the close of the conventional year of 1898, the work was one of solidification and unification. The Sunday School and Colportage Convention, which was still acting as an independent body, holding its meetings annually; the Women Workers, which had become a strong, organized force, and the Baptist Young Peoples' Union, which was steadily and solidly growing, were in thorough accord, and in unity of action with the State Board and its policy. The white heat of opposition was welding the forces into compact efficiency.

Not least among the favorable signs of the period was that of the activity of the churches in the rural regions. The hearts of pastors and the godly laymen were touched by the conviction and purpose of the men at the front of denominational affairs, and with commendable alacrity they fell into the advancing columns. Pastors of humble charges had come to see that they were an important part of the great work which was yet in its incipency.

The Bible School at Baylor University was coming to be a mighty force in solving the problem into which the denomination had been brought. From throughout the state pastors and churches, small and great, to the number of more than a hundred, would come together for a month at the University, and besides the information gained, and the instruction imparted, they derived vast advantage from contact with each other, and each returned to his field a stronger and more determined man.

While *The Baptist Standard* was training, developing and leading the way, as a great denominational organ, the *Missionary Worker*, published by the Board, unflinchingly parried the blows aimed at it, and gave a frank insight into its operations. One hundred and twenty-two missionaries, and missionary pastors, were in the employment of the Board during the year. These valuable allies, scat-

*Proceedings of the Baptist General Convention of Texas for 1898, p. 35.

tered throughout the state, and brought into constant connection with the Board, gave a vivifying effect to its operations. It was a season of general helpfulness, the weak assisted the strong where needed, with the spirit of cheerfulness and love. Most of the cities of Texas were Baptist strongholds, and indeed it was the exception when this was not the case. The points which needed reinforcement received it. Though southern Texas was first to be strongly occupied by the Baptists, it had, through the years, fallen behind the other parts of the state represented by the cardinal points of the compass. The diversified soils and timber districts of eastern Texas were an inducement to one class of population; the fertile lands of northern and central Texas, an inducement to another class; the cheap lands and equitableness of climate found in western Texas, enhanced that region in valuation, while southern Texas was regarded as depressed in altitude and unhealthful, while the lands were not regarded as particularly fertile. But now the population had turned southward. Houston was being called the "Chicago of the Southwest," and its numerous railway lines gave it vast advantage. Galveston was regarded the most cultured of Texas cities, and its superb harbor and other advantages made it, for many reasons, an attractive city. Then the advantage of soil and climate for fruit productiveness, and rice and sugar cane; its attractive coast line, for resorts for all seasons, and its fish and oyster trade—all these served to turn another class of population to the southern end of the state where industries, orchards, farms, villages and towns were becoming numerous. Hither much attention was directed by the State Board, and there was a revival in a long suspended interest in behalf of southern Texas. Neither in Houston nor in Galveston were the churches strong or active. The cities were growing, but the Baptist cause was at a standstill. To incite renewed energy in these populous centers, and to encourage city evangelization, was one of the purposes of the Board. This was especially proper now, since there was abroad a mistaken idea of missions, and since there was sought to be taught a perversion of the doctrine of church sovereignty.

Then, too, foreigners from Europe and from regions further east, were coming by thousands to Texas—Swedes, Germans, Italians, Bohemians, Syrians, Japanese and Chinese, while hundreds of thousands of Mexicans were seeking homes in Texas—these could not be disregarded by an agency such as the State Board is. To seize the urgent advantages was supremely important.

But obstructions continued. Some time subsequent to the San Antonio convention, Doctor S. A. Hayden brought suit in the Dallas courts against more than thirty members of the Convention, some of whom were present at San Antonio, and others of whom were not. The action came to be called by Doctor Hayden "The Conspiracy Trial." In his original bill of complaint there was affirmed the right of Doctor Hayden to a seat in the Convention which was denied him, and that he had been ejected. This affirmation was based on the fact that Doctor Hayden was sent to the San Antonio Convention by a body entitled, under the constitution, to send messengers. Doctor Hayden appealed to the Civil Court to correct the wrong which he alleged had been done him by the Convention. It is clear that the suit contemplated, with bold effort, to subject the Baptist General Convention of Texas, as to its membership, to the supervision of civil tribunals. The attempt to make the action of rejection by the Convention the result of a conspiracy, was a signal failure, and the suit was thenceforth based on the question of the right of the Convention to deny Doctor Hayden a seat.

Without any purpose to follow this painful and humiliating chapter in church history through its varying phases, which extended through several years, it should be stated that the adjudication of the case by the Supreme Court of Texas, relative to the matter of denying the right of Doctor Hayden to a seat in the Convention, was a correct one, and one that touches the vital existence of religious organizations in their relation to the civil courts of the country. The proposition of the learned judges was that the right of the Convention to regulate its own membership was inherent.

This protracted trial was exceedingly unfortunate in

its effect upon the public mind. If there ever was a time when such a suit could have been more unfavorable than another, this was the time. Peculiar conditions were prevailing in Texas. The growth of the population was not slow, not even steady—it was phenomenal. Had the populous growth been gradual, as it had been in most other states eastward, even under such conditions as were attendant on this unfortunate lawsuit, the dominant and settled sentiment might have mastered the situation, and held it subordinate. But the conditions were immensely other than these. The new elements of population pouring into Texas represented all shades and phases of thought, socially, politically, morally, religiously. Years would be necessary to settle the dominance of any one sentiment. There was constant collision in the sentiment of the public. All sorts of views were being published and promulgated in every sort of journal and book. It was a wilderness of thought, a seething caldron of sentiment. If ever religious forces were in need of coolness and wisdom, and the subordination of all things else to the one idea of the dominance of Christianity, the time was now. Even with this, the religion of Christians would be assailed and misrepresented by those who knew it not, because of a lack of spiritual discernment. As in the early days of Christianity, as it made headway among divers peoples, the utmost circumspection was needed—so now in Texas. Nor were the effects of this unfortunate suit confined solely to the denomination among the members of which it was, but it was hurtful to all who were called Christians. Nor was it confined, either, to the Christians of Texas, but its ill effects went far beyond. As far as could be done, it served to bring the cause of Christ into contempt, and to convert it into a hiss and byword in the estimation of thousands. The trial was more than unchristian in its essence; it was unnatural in its very absence of consistency. Would that it could be possible to forget it, but it necessarily becomes a matter of history. It was most unfortunate that Doctor Hayden seemed delighted to give widespread and detailed prominence to the unfortunate contention.

In May, 1898, when the Southern Baptist Convention

met at Norfolk, Virginia, many copies of the *Texas Baptist and Herald* containing assaults on leading Texas Baptists, were distributed among the members of the Convention, with no opportunity for those assailed in its columns to reply. But for the well-established reputations of the men so arraigned, they might have grievously suffered in the judgment of the representatives from other states. Through *The Baptist Standard*, the circulation of which had obtained in many states, there might have been presented the opposite view of the matter offered in the columns of the *Texas Baptist and Herald*, but its policy was to ignore all that it contained.

In 1898, Professor B. F. Giles, of Howard College, Alabama, was elected president of the Decatur Baptist College. This was what was originally known as the Northwest Baptist College. The school had lost prestige in many ways, and especially with those who had first contributed to its creation. Their financial losses had made the school unpopular. At the first meeting of the association to which the school belonged, after the assumption of the presidency by Professor Giles, Dr. A. W. McGaha made a vigorous plea in behalf of the school, and public confidence was expressed in a contribution of ten cents! The unpopularity of the school was such that President Giles had to go to the Northwest for students. From 146 students, the first session of the administration of the new president, the matriculation rose the second year to 164. President Giles remained but two years in the school, when he was recalled to Alabama as president of the Central College, Tuska-loosa; but during his stay at Decatur, the town erected a dormitory for boys, and on the retirement of President Giles the school was in good condition.

During the year 1898, Mrs. Hollie Harper Townsend died. The remarkable career of usefulness of this young Christian woman deserves a record in the annals of Texas Baptists. She was a woman of singular piety, and of quiet but aggressive devotion. Her peculiar gifts and gentleness of spirit, enabled her to perform a varied work in the ranks of the denomination. For several years before her death she was a recognized leader of the Baptist Woman's Mis-

sionary Union, in Texas. The station of being the pioneer Bible woman in Texas is to her freely accorded. Always active in every good word and work, she was most successful in the organization of Children's Bands in the different mission stations of the First Church of Dallas. She was also, for a long period, the editor of the Woman's Department in *The Baptist Standard*.

After her marriage to Rev. E. G. Townsend she traveled with him through Texas, and organized woman's mission societies and Children's Bands. She was popular at the sessions of the Southern Baptist Convention, by reason of her peculiar ability, and her unceasing love of the work for the Master. She died at Dallas on August 25, 1898.

On October 7, 1898, the Baptist General Convention of Texas, being its fiftieth annual session, met at Waco. The large assemblage of the year before, and the consequent extensive interest in matters which had become notorious, brought together an overwhelming number of people, not of messengers only, but of many others. The experience of the body at San Antonio, and the agitation which had prevailed during the year, suggested the precaution of a large and wise Committee on Credentials. On this important committee was placed Rev. A. B. Vaughn, a recent and valuable accession to the ranks of the Baptist ministry of Texas. He had been called to the pastorate of the church at Nacogdoches by reason of his pastoral reputation in his native state, Georgia. The Convention proceeded with the utmost care toward organization, so as to prevent complications. Rev. W. M. Harris, pastor of the First Church, Galveston, preached a timely and appropriate sermon from the text: "Think not that I am come to send peace on earth; I came not to send peace, but a sword." "On earth, peace."

It was not till the second day of the proceedings that the Committee on Credentials was prepared to report. A number of challenges was presented against churches, but the president ruled all out of order that did not relate to individuals, as the body was composed, not of churches, but of personal messengers. A motion prevailed to admit to seats, as a basis of organization, all unchallenged mes-

sengers, when the body was organized by the election of R. C. Buckner, president; J. M. Robertson, W. R. Maxwell, and A. J. Rose, vice presidents, and A. E. Baten and J. H. Truett, secretaries.

Immediately following this was a challenge made by Rev. O. P. Stark to the right of Dr. S. A. Hayden to a seat in the body. The challenge embraced a series of charges of a serious character, together with accompanying proof of each respective charge.*

In response to this, Doctor Hayden spoke at length during the afternoon session, in his defense, to which reply was made by J. M. Robertson, following which the Convention sustained the challenge, and proceeded forthwith to business. The reports from the different departments were encouraging, and served to remove the tension into which the Convention had been brought by the challenge of Doctor Hayden, and the speeches which followed.

The Education Commission had done well and had aroused enthusiasm by its result. J. M. Carroll, assisted by J. M. Robertson, had procured pledges aggregating \$53,200 for educational purposes. The chief interest centered in reading the report of the Board of Directors of the work of the year. Reviewing the situation of the year, the report showed that all interests nourished by the Convention were in the ascendant, and while the work was but fairly begun, the success of the past year was a guarantee of future victory. In addition to a statement of the results of the Board, in its diversified relations, the report was a denominational deliverance on the fundamental principles embodied in its policy. All branches of the work were in a healthy condition, and the Board was gaining most substantial headway.

The Convention at Waco, in 1898, marked a long denominational stride. The visible results were not so encouraging as those of which the Convention itself was a prophecy. There could be no mistake of the coming ground-swell. Everything indicated it. There was the rosy flush of pros-

*Proceedings of the Baptist General Convention of Texas for 1898, pp. 11-24.

perity on every interest and institution, and there was the assurance of their future and progressive maintenance. A strong ministry in the lead of a strong and loyal membership meant all that was necessary for future success on the human side. But when this great body of Christians was humbled, and more devout, because of what they had been able to do; when they were prayerful rather than boastful over the victory against wrong, the prospect was brightened as they faced it.

The unification of interests at this juncture of Baptist history in Texas was most fortunate. The rainbow was on the receding cloud, which had for several years together cast a pall over the cause in the state. But as winter hardens and toughens the fiber of the tree, so the afflictions of these years had made sturdier the characters of the men and women who were oppressed by an overweening desire to bring the lost thousands to Christ. The light was following the night, and already God was interpreting the dark providences to which His people had come in the years of the immediate past. Afflictions yet awaited them, but in the strength of God they set up their banners, and in the might of God they believed that they would prevail. More than ever before, the denomination was a substantial and not a nominal unit.

The following year was destined to bring its troubles, not a few, arising from the perplexing lawsuit against many of the file leaders of the denomination, but set over against these were compensations which vastly outweighed the affliction. So far from being deterred by carping criticism of motive and method, the managers of the varied interests were emboldened, rather. Affliction evoked prayer, and prayer provoked courage and confidence. There was no ease in the Baptist Zion. No sinecure positions were to be had in any Baptist station in Texas. It was a period of activity throughout every day of every month. Every man provoked every other to good works.

The State Board met a few weeks after the Convention at Waco, and hours were given to rapt devotion. Men had evidently come from their closets of prayer to the meeting. There was no exultation, no exaltation, save of God. The

utmost freedom prevailed. Members from the pew were as free of expression as preachers from the pulpit. To have happened incidentally into a business meeting of a body of men who had come from regions adjacent and remote, one would have thought that he was in a devotional meeting. Prayer was frequent, and in praying men spoke with a con-



DR. J. N. PRESTRIDGE, LOUISVILLE, KY.,
Editor Baptist Argus.

sciousness of being in the presence of Jehovah. Their prayers were face to face talks with God. It was a representative body—representative of every phase and feature of the denomination. Men who had grown hoary in the war and work of many years; young men with the dew of youth on their brows, and with a flash of enthusiasm in

their eyes; ministers of high station and of national renown; country preachers from the far interior; men alike from the cities and from the plain; lawyers, merchants, bankers, ministers, teachers, authors, editors, statesmen—all these were in the forty men who had come together impressed with the responsibility imposed to project a plan for another year's work for God.

Among the treasured prayers alluded to by the apocalyptic writer, were added those of this eventful gathering of a body of men grouped together in a meeting house at Dallas, Texas. The work was marred by no precipitate haste, by no waste of speech. Men spoke solemnly and deliberately. The fact was recognized that a tremendous element had come into the state work, one for which previous conditions had prepared the way. Education must henceforth have a large place in the denominational mind. Stepping forth on the platform of eternal promises, these devoted men ventured into the future with commendable confidence in God. Heretofore only three general missionaries had been employed. The demand was for four the next year. Increased work meant an increased appropriation, and therefore \$30,000 was named as the amount to be devoted to that work. None of it was yet visible, but that it would come, there was no doubt. Plans were methodical and elaborate. It was the result of a campaign wrought out in thought and adjusted to existing conditions. First, the frontier work of the state must have prompt and substantial attention. From the upper Panhandle down the western confines of the state to El Paso, thence along the Rio Grande, and along the southern coast, from Laredo on the west to Orange on the east, was the battle line of operation projected. Second, to rehabilitate neglected points in the interior of the state—points where once the cause flourished, and where it had been suffered to decline. Third, to lend relief to weak and struggling churches that demanded preaching of good quality, and which, if thus supplied, would respond accordingly. These churches were to be found alike in villages, in towns, and in the country. Fourth, a general work of staying the decline of influential churches, and of reuniting discordant churches, of developing larger churches,

and of seeking to lift all churches to a higher plane of missionary effort. In all these specific efforts, respect was to be had for the foreign elements in Texas. Doctor Gambrell, as the corresponding secretary for the State Board, devised this comprehensive plan, which was readily adopted by the Board as its basis of procedure. The two years of Doctor Gambrell's superintendency of the work had aroused such confidence in his ability that any measure proposed by him received the most cordial support.

The resumption of activity on the part of the State Board was confronted by the well-known opposition which was as violent as it was active. The motives of the Board were impugned, and the strongest allegations made against its officers and missionaries.*

This was promptly and heroically met in the columns of the *Missionary Worker*, which was edited by Secretary J. B. Gambrell. Every effort was made to bring the great plan, already indicated, into public contempt. This was allied with court proceedings, and, as far as possible, they were made mutually to aid and supplement each other. It was veritably a campaign of shame and humiliation.

Still, the work was prosecuted as planned by the Board. Hand in hand, it proceeded in alliance with the organized system of the Convention. Many pastors who had hitherto been content to confine themselves to their respective spheres, now became active in adjacent communities, and worked with spirit, in conjunction with the organized forces of the Board. It had become apparent that nothing short of living out of existence, by godly and widespread work, the opposition, was left to the friends of the Convention, and the organized methods of the Board. The situation was accepted with philosophic and Christian fortitude, and the work was pushed in every quarter. In the prosecution of its plans one hundred and forty-nine men were engaged in part, or all together for the year in localities embraced in the vast territory of Texas, while four general mission-

*Proceedings of the Baptist General Convention for 1899, pp. 19-20.

aries, in close touch with the Board, rendered special service. The campaign was one of vigor from the outset.

More than ever before, the gospel was preached by Baptists throughout the state. If the opposition was persistent in its measures to destroy, the Board was equally so in building, strengthening and rehabilitating. The people were aroused as never before. The energies of the denomination were elicited, and people were brought nearer the gospel conception of missionary effort, as the tide of effort and evangelization went on. Great meetings were held, thousands of souls were saved, vast sacrifices were made, and the treasury of the Board was replenished. The year 1899 was made memorable in the history of Texas Baptists. Doctor Gambrell led with splendid generalship the missionaries on the field, supported by as wise counsel as any man ever enjoyed. Doctor Cranfill, by manly utterance and wise management of the *Texas Baptist Standard*, rendered a brilliant and indispensable service in holding the forces together. Rev. J. M. Carroll was in his proper sphere as the financial agent of the Education Commission. Order and harmony were everywhere, save where the discordant voice of the opposition was raised. The line of cleavage was being sharply drawn by activity and concentration on the one hand, and opposition and resentment on the other. A just and calm public could not long hesitate in choosing between the two.

When the fifty-first annual State Convention was held in Dallas in November, 1899, it was a mighty gathering of the forces. Baptist sentiment was focused as never before. Never before were the Baptists of Texas more possessed of earnestness. Latent forces had been aroused and inert forces had become active. The Convention proceeded with commendable caution. There was reason for believing that the same spirit which had sought to supplant the organized work during the past year was here present, with what purpose was not known. To guard against errors in the beginning was deemed necessary. Such was the policy wisdom recommended, such the precaution, prudence suggested.

The first precaution was the appointment by the presi-

dent of a wise committee on credentials. The committee was composed of such men as D. Y. Bagby, G. W. Good, F. M. McConnell, J. H. Rowell, J. B. Carter, W. S. Splawn, A. J. Harris, E. S. Haynes and J. B. Riddle. A number of challenges was submitted to the committee, which, in due time, reported that its work was divided into two sections, the first being that of a large list of unchallenged messengers and a smaller list of those challenged. It was agreed to make the list of those who were unchallenged the basis of the organization of the body. Among those challenged were Drs. R. C. Buckner, J. B. Gambrell and B. H. Carroll. Parleying at once began on the floor of the Convention by the friends of the opposition. Among the challenges was the following:

“Dallas, Texas, November 10, 1899.

“To the Baptist General Convention of Texas, Greeting: I hereby challenge the rights to seats in this Convention of all messengers who are aiding and abetting in their efforts to destroy the peace of our Zion; those who stand convicted in the courts of ‘falsehood and malicious libel,’ to-wit: J. B. Gambrell, B. H. Carroll, R. C. Buckner and others.

“(Signed) GEO. T. TODD,

“Messenger from the First Baptist Church at Jefferson.”

Objections being raised against sustaining the challenges against Doctors Buckner, Carroll and Gambrell, the Convention sustained the objection. When objection was raised to sustaining the challenge against Doctor Hayden, he arose and expressed the wish that the challenge might be sustained. It was the afternoon of the second day before the Convention proceeded to permanent organization. R. C. Buckner was chosen president, J. M. Robertson, W. R. Maxwell and W. B. Denson, vice presidents, and A. E. Baten and J. H. Truett, secretaries. When the result was announced Doctor Buckner, as the general manager of the Buckner Orphans' Home, passed down the aisle at the head of a procession of two hundred orphans who were assigned to seats. Following this Rev. J. M. Gaddy, after

a most fortunate speech, took pledges and cash for the Home to the amount of \$4,000. When the committee of challenges reported adversely to seating S. A. Hayden as a messenger of the Convention it was agreed that he be allowed thirty minutes in which to speak in his own behalf, and that W. B. Denson be requested to reply in a speech of fifteen minutes. The speech on the part of Doctor Hayden was extremely violent and defiant. It was in marked contrast with that of Colonel W. B. Denson's reply, which, while it was cogent and conclusive, was at the same time conservative in its tone. This done, and the Convention was ready to vote on the report. On motion of S. H. Slaughter the vote was taken by ballot on the challenge of S. A. Hayden, resulting as follows: Five hundred and fifty-seven votes opposing it and eleven hundred and eighty-one in favor of denying him a seat. Obstructions were summarily removed and the Convention entered on its usual work.

During the speech of S. A. Hayden on this occasion, which, as stated, was violent in the extreme, and which was directed mainly against Dr. J. B. Cranfill, the latter sat within a few feet of the speaker, under absolute self-control and patient under what was believed by the members of the Convention to be as unjust an assault as any man ever suffered. To those who were aware of the temperament of Dr. Cranfill, who had been born and bred in the old time Texas school of high ideals of honor and of self-defense, his Christian bearing on this occasion stamped him as a man in whose veins coursed the blood of the hero. Let the facts of this incident stand out in resplendent colors as long as Texas Baptist history shall be preserved.

From every quarter and every department reports were inspiring. Signal blessings had crowned the work of the State Board, and more money had been raised in Texas for State, Home and Foreign Missions than ever before within a single year. The schools of the state were prospering, not only by an increased patronage, but in the elevation of the standards of instruction. The Education Commission was proving an inspiration to the cause, and confidence was becoming permanent. *The Baptist Standard,*

moving along a high plane of journalism, was flourishing, and was the chief instrument in fusing and strengthening the confidence of the denomination. Buckner Orphaus' Home was expanding in service and usefulness. The aged and retired ministers and their wives were cared for. Commanding ability adorned the pulpits of the state. Ministerial education was commanding the attention of our people. The boundaries of denominational power had been given expansion during the year; churches had been arrested in their decline and had been made strong; the gospel had been presented as never before so broadly from confine to confine of the immense commonwealth; woman's work had become a pronounced factor in the denomination; the Baptist Young People's Union was growing to great strength, and men of tremendous power from the secular stations of life were becoming potent in the denominational councils. Such was the condition of the cause at the close of the conventional year of 1899.

The outlook was one of inspiration. That which had been attempted as a hindrance to progress was turned to helpfulness. Strife had made of many, spiritual heroes, who else might never have been active. All things were conducive to good. Cohesiveness of the Baptist forces had come by a providence, outwardly harsh, but inwardly full of divine goodness and wisdom. Men felt, as never before, the strong prompting and propulsion to duty. The dawn of a new era had passed, and Texas Baptists stood in the broad sunlight of loyalty and devotion, made stronger by the past and more buoyant in prospect of the future.

CHAPTER XXIV.

DISASTER AND CONSECRATION.

We have come to the closing year of the century. For fully seventy-five years or more Baptists have been in Texas. The span of three-quarters of a century had witnessed a phenomenal change in a great empire state which was at first the home of the savage and the buffalo, when the initial Baptist sermon was preached in 1824 on the banks of the Red river. Could one at that time have seen from an eminence the vast extent of Texas, he would have swept his eye over an empire of fertile plains, with here and there a small settlement of Mexicans dotting them over, or an occasional Indian camp, the occupants of which relied on the abundant game swarming the forests and prairies for the maintenance of life. In the bosom of the wide domain lay the treasures of incalculable wealth awaiting the hand of industry and art.

Anon the Anglo-Saxon came, and before him retired into oblivion the thriftless denizens of the plains. Nature was gradually subdued, roads were opened, settlements established, villages were built and grew into towns, then into cities, the railway began to streak the plains and steadily grew into a sieve-work, and progress led the way for seventy-five years. Amidst the stroke of the resounding ax and the smoke of advancement, as the industrial arts multiplied, was a force, the inspiration of which was sent of heaven. With a sturdiness undaunted and a progress unstayed by difficulties, the great, intrepid men sought their way to the hearts of the coming multitude and infused the light of heaven into their lives and homes. Wherever the immigrants grouped themselves into communities the Bap-

tist pioneer preacher went, with his open Bible and his love for souls. With the transformation of the face of the empire wild, into a habitable commonwealth of peace and prosperity, was a transformation of character, which softened the asperities of a rude life on the plains, and gladdened the hearts of the coming thousands with a hope for the eternal Beyond. Alongside the homes, the stores, and the manufactories which came gradually into being, were churches erected and congregations of worshipers gathered. Parallel with the progress of the years in the domain of industrial art, was the advancement of gospel truth.

Seventy-five years of Baptist history in Texas yielded as one of the richest results a consecrated people, whose numbers ran into the hundred thousands. Had the people called Baptists the disposition to boast, there was an occasion for it at the close of this eventful period of seventy-five years, but the limit of this time found them still doing this same humble work of saving the multitudes and of endeavoring to raise humanity to heaven. Tremendous efficiency had come to them, and facilities had been multiplied a millionfold. A denomination of the people, they were laborers together for the people. Every facility was being stressed at this time, just as it was when the first preacher lifted his voice in the primeval wilds of Texas. The success of the years, growing with accumulating force, made boundless the hope of the Baptists as they turned into the closing year of the nineteenth century.

Never were forces more encouraged and emboldened for good than were those who turned away from the inspiring occasion of the Baptist General Convention at Dallas near the close of 1899. The same policy was prayerfully adopted by the Board. Plans were enlarged proportionately with the demands of the enlarged prospects. During the year one hundred and sixty-four workers were put into the field. It was resolved to expend \$40,000 in the prosecution of the work of the Convention. The work prospered and new accretions of strength came with enlarged opportunities. More sedulously than ever the multiplied interests of the denomination were cared for. Throughout, the

state was thrilled by the knowledge of the advancing strides of the denomination. The clamor of opposition had not hushed, but it was not heeded, as heretofore. The years had demonstrated the wisdom of the policy of the organized work, and the people had come to prize it. The shame of lawsuits continued to harass, but from the court-room men returned to duty, chastened in spirit, to be sure, but more encouraged to lean on God, and to seek anew to meet the issues of duty. The work moved as though there was no obstruction lying in the way. Impelled by the consciousness that no man is unsafe who tracks the path of duty, men, dogged by persecution, held on their way by trust unimpaired and spirit unswerved. The opposition had sloughed off, and had gone to its own. If its advocates found congeniality in segregation, those whom they resisted found congeniality and consecration. Around the policy and work of the Convention, the great denomination was forming.

Fresh and potent elements of strength were coming to the reinforcement of the work. The year resounded with activity, and the forces were inspired by the prosperity which attended their efforts. Texas Baptists stood in the gaze of the country, by reason of their astonishing achievements. In response to the demand of the situation in the state, interests varied and great, had come into being, and were vying, the one with the other, in their forward surges. The missionary was abroad as an enlightener and helper; the agents of education were infusing inspiration and energy, and leading to higher heights, and hundreds of pastors were widening their usefulness in local fields. Texas was veritably a hive of denominational activity.

Where it was possible, different interests were being crystallized under the general direction of the Convention, through its common Board. This year witnessed the dissolution of the Sunday School and Colportage Board, and the merging of its work into that of the State Board. Its history, running backwards through many years, had been one of vast usefulness to that important work. Conditions now favored a change from one sphere to another.

The Young Peoples' Union had grown into an organization of power which was being felt throughout the state. R. H. Coleman had been chosen as a leader of this movement, and he was wisely directing its growing energies. Woman's Work had attained to great proportions, and our consecrated women vied with the sterner sex in energy, interest and enthusiasm. Hundreds of our noble women were emulating the examples of the women of New Testament story in efficient labors. They were arteries of strength to their pastors on their local fields, and powerful in their reinforcement in the general work. Phenomenal was the spirit which had come to the host of Texas Baptists.

During these golden days of distinct advancement and enlargement, a new era had come to the Baptist work. The most notable growth and expansion was in the First Baptist Church of Dallas under the truly wonderful leadership of Pastor George W. Truett. This church, always strong and aggressive in the interest of the Texas Baptist work, speedily became the largest contributor among the Baptist churches of the state, which position it holds as these words are penned. More than \$10,000 a year is contributed by the First Baptist Church of Dallas to missions, and as the record for 1906, at which point this history closes, is set down, the membership is more earnestly aggressive than ever before. Though Pastor Truett has had many temptations to leave the work in Texas, he abides as one of the strongest factors in the great development that has come to the enterprises of the Texas Baptist denomination.

On September 8th, 1900, came the disastrous storm which swept the southern coast of Texas, and wrecked the fair city of Galveston. The disaster was so profound as to send a thrill of horror around the globe. Violent beyond description was the gale, and unspeakable in disaster, its consequences. Thousands were drowned in the maddened waters of the gulf. Millions of property was wrecked. At least twenty-seven Baptist meeting-houses were destroyed, among which were the First Churches of Galveston and Houston. B. F. Riley had just assumed the pastoral

care of the First Church at Houston, had occupied the pulpit one Sunday, and the following Saturday night the church was wrecked. The southern coast was practically depopulated and swept bare of towns, villages and farm houses. The retiring storm left in its wake a scene of desolation. To relieve the situation, the State Board turned its attention toward southern Texas. Steps were at once taken to rebuild the churches of Galveston and Houston. In the city of Galveston not only was the Second Baptist Church destroyed, but the organization was blotted out. One of the Galveston pastors and his family were swept away into the sea and drowned. It was an occasion for sympathy, and it came. The heart of the world was touched by the sense which makes the race akin.

In November of that year the Baptist State Convention met at Waco. It was an immense gathering. Men and women, once attracted to the annual meeting by curiosity, to witness scenes of disturbance, were here now from a vastly different motive. The enthusiasm of the body, once experienced was never forgotten. Consecration had given place to curiosity in the hearts of many hundreds who thronged on the gathering at Waco. Having successfully foiled all efforts to inject distraction into the body, the members were not strained by that degree of caution which they had previously exercised. The opposition had sustained a number of defeats in its effort to bring disorder and tumult into the assemblage. This opposition made its last stand at Waco, and as each effort had grown feebler, its last was the feeblest. Thousands of people thronged the great tabernacle in which the Convention met. It was a scene of inspiration and enthusiasm.

Among the preliminaries were brief speeches made while the Committee on Credentials was preparing its report. Dr. A. W. McGaha, who had recently become pastor of the First Church of Waco, made an address of welcome and was responded to by Dr. A. J. Harris, of San Antonio. B. F. Riley, who had recently come to the First Church of Houston; O. L. Hailey, pastor of the First Church of Texarkana, and Christopher Silene, Scandinavian missionary to Texas, all being recent importations, were introduced

and kindly greeted by the body. Professor A. T. Robertson, of the Southern Baptist Theological Seminary, addressed the Convention and was given pledges to the amount of \$1,900. Missionary Carlisle, of Cuba; W. B. Bagby, of Brazil, and L. W. Pierce, of China, each made thrilling speeches. At night, after devotional exercises, a pleasant incident occurred, when Rev. C. B. Hukill and Miss Jean Goff were married on the platform by President Buckner, in the presence of the immense audience. With characteristic liberality a collection was taken by the congregation for the bridal couple, amounting to \$62.79, and presented to them.

Rev. D. I. Smyth followed with the Convention sermon, after which Dr. J. M. Frost presented the claims of the **Sunday School Board**, and the proceedings of the first day were closed. It was the afternoon of the second day before the committee on credentials reported. The uncontested messengers were seated and formed the basis of an organization, and seven were named who were referred to a committee of five to consider their eligibility to seats. Among the challenges presented were those against J. B. Gambrell, J. B. Cranfill, G. W. Truett and W. L. Williams, of the First Church of Dallas. The Convention declined to consider the last challenges. On motion the challenge against S. A. Hayden was sustained, only two votes being cast against it, those of Doctor Hayden and his son.

On effecting a permanent organization R. C. Buckner became president by acclamation, and W. B. Denson, J. B. Cranfill and Oscar H. Cooper, vice presidents, and A. E. Baten and J. H. Truett were chosen secretaries—all by acclamation. Dr. O. H. Cooper had recently been elected president of Baylor University. The reading of the annual report of the Board of Directors had come to be an event of consuming interest to the convention. Rev. George W. Truett, the recording secretary of the Board, read the elaborate report in the midst of profound silence. The review of the year's work, which has already been substantially stated, raised the Convention to a pitch of enthusiasm and gave a degree of confidence never before experienced.

The meeting of the Baptist State Convention had come to be one of such interest that people would come hundreds of miles merely to witness its enthusiasm, and to catch its sacred afflatus. It was a fact that not a negative vote was cast during the entire session. Discussion was often animated, expression free, and views varied; but when a vote was reached it was unanimously affirmative. Nor was this an expression of subversion, or of cringing opinion, but it was simply an index of the oneness into which the Baptists had come.

The Convention showed its appreciation of the unique work done by the chapel car "Good Will," now under the management of G. B. Rogers, by subscribing \$510 for its repair. It was proving a valuable auxiliary to the work of evangelization, by going from town to town, where meetings were held by Mr. Rogers and his assistant. The car was so constructed as to be easily converted into a well-provided chapel. It was not until the fourth day of the Convention at Waco, in 1900, that the last of the obstructionists were refused seats. Doctor Hayden had been denied a seat as a messenger early in the session, and the eight who had challenged J. B. Cranfill, J. B. Gambrell, G. W. Truett and W. L. Williams, on the basis of "gravely offensive" charges, were denied seats, and further Conventional annoyance was at an end.

The vigor with which the suits in the court was being prosecuted against many of the leading members of the body elicited the following preamble and resolution:

"Whereas, Certain lawsuits have been filed against officers and members of this Convention, which have subjected them to great expense; and,

"Whereas, These suits are based on the action of this body when in convention assembled, and, therefore, in effect, against this Convention itself; and,

"Whereas, A few of our brethren should not be allowed personally to bear this burden of proceedings for which we are all equally responsible; be it, therefore,

"Resolved, That this Convention consider itself attacked by these suits, and that a committee be now appointed to take this matter in charge, and at once begin to receive

voluntary contributions toward meeting the expenses of the brethren incurred by reason of having been made defendants in said suits."

This was signed by M. M. Hitchcock, G. S. Tunlin and E. C. Everett. A. W. McGaha, R. F. Jenkins and John T. Wofford were appointed a committee to receive contributions for this cause. When the motion was made to elect J. B. Gambrell corresponding secretary of the Board, W. S. Splawn moved to fix his salary at \$2,000. An effort was made to raise it to \$2,500, which amount had been that of his predecessors, but Dr. Gambrell begged that it be not done, and his wish was respected. Judge W. H. Jenkins then told how Doctor Gambrell had been brought to Texas. He narrated how the members of the Board prayed with intensity and tears, for God to send them the man needed to meet the crisis which then existed, and how without nomination of any one, the secret ballot went unanimously for Doctor Gambrell. In response, Doctor Gambrell told how he had not wished to come to Texas. His plans lay in other directions; but in an upper room in Atlanta, Georgia, the assurance came to him, in the darkness of the night, while on his knees, that the presence of God would go with him. These years in Texas, he said, had been the happiest of his life. Not for one moment had there been a shadow on his soul. Only one question should control us all, and that is, What would the Master have us do? The scene was a most affecting one and served to cement closer the bonds of Texas Baptists.

The Education Commission reported through its secretary, J. M. Carroll, the excellent work done, and reported that it would be necessary in order to meet all the indebtedness with which the correlated schools are burdened to raise \$239,000. Of this amount \$139,436.79 had already been raised and appropriated.

Among those who had died during the year was Rev. W. R. Maxwell, a man greatly beloved and honored by the denomination. Through a long period of years the confidence of the denomination in this good man found expression in the high station of honor to which they repeatedly

called him. He died at Cuero on January 1, and was buried at Temple.

Failing in all things else in inflaming the public mind against the Convention and its chief workers through the columns of the *Texas Baptist and Herald*, and on the floor of the Convention, a relentless crusade of judicial procedure was continued by the opposition. But it was an occasion of common gratification that no further troubles could be injected into the councils of the Baptists. No other ground was now left the opposition than that of the courts. This was a source of continued perplexity, but it was restricted in its application, and its scenes were confined to the courtroom. As often as the lower court would pronounce against the defendants, the supreme court would reverse such action.

The new century opened auspiciously to the Baptists of Texas. They were rapidly growing in numbers, their annual contributions to all causes were every year increasing, the territory of their influence was expanding, their churches were multiplying, development of efficiency was progressing, the cherished objects of the denomination were in admirable shape.

The romance of Texas Baptist history was behind, and stern action was the rule of the hour. The vicissitudes through which their great and growing institutions had come had made them strong and had endowed them with everlasting perpetuation. The past at least was secure, and was prophetic of that which the future was to be. It was a period of universal felicitation. Through prayer and effort and struggle, through sacrifice and blood, these institutions had been reared and maintained, and only loyalty to God was needed to transmit them with tremendous power for good to the generations to come. That which had been done was an inspiration to effort commensurate with the additional advantages which other years would bring. The Baptists of Texas had come to the point when they would set no limit to future achievement. The future was inviting and thousands of hearts were responsive.

The State Board assembled as usual to forecast the work of the year. As usual, too, it was solemnly deliber-

ate. The members felt the responsibility of the hour. Hitherto had God led them and they were devoutly grateful and profoundly humble. The meeting of the Board was an occasion of buoyant joy, seasoned with a sense of burden. Men spoke with measured speech, as though in the presence of a visible Jehovah. The past did not cheer so much as the future allured, and the allurements made them serious. They were much in prayer. Their faith gave them courage and made them strong. It was no occasion for maudlin sentimentalism, but of stern reality. The destiny of thousands was suspended on their deliberation, the issue of causes that reached into eternity was imposed, and they felt it deeply. The Board meeting was always an open one. Numbers came and filled the seats of the First Baptist Church of Dallas to catch the solemn thrill. Hours of devotion, deep and devout, preceded the entrance on the work of the year.

During the year of 1901 came the first pronounced expression in organized form against the State Convention since its consolidation with all other bodies in the state. This was the direct outgrowth of the action of the Convention in declining seats in the body to certain members who were opposed to the State Convention. Doctor Hayden and his followers called a preliminary meeting at Lindale preparatory to another meeting which was held later in the year at Jack's Creek, where was formally organized the Missionary Baptist Association of Texas, and an independent work was undertaken. Among the leaders in this new movement were S. A. Hayden, S. J. Anderson, W. H. Parks, J. K. P. Williams, H. B. Pender, L. L. Sams, J. M. Newburn, A. P. Schofield and B. J. Albritton. S. A. Hayden called the friends of the Convention "The Board Party" and his own followers "The Church Party." The essential difference between the two was that the Convention was composed of messengers from the churches, which made it a body independent, while the Association was composed of churches, and not of members, as constituent units. The Missionary Association proposed to establish agencies to accomplish precisely the same things in all spheres which were undertaken by the State Conven-

tion, only under such different auspices as have been named. The result of this was confusion in some of the churches, in which some members favored one, while others favored the other. The Board of Missions of the Missionary Baptist Association was located at Ennis, with S. H. Slaughter as president and J. M. Newburn as corresponding secretary.

On March 21, 1901, Baylor University and the denomination in the state at large, suffered a serious loss in the death of Professor John Stevenson Tanner, who occupied the chair of Philosophy and Biblical Languages in the University. Endowed with splendid gifts; which had received the burnish of high scholastic culture, and pervaded by the enrichment of divine grace, Professor Tanner gave promise of vast usefulness. Even in his early years he had attained distinction as a scholar, and by his rare learning was already wielding a wide influence. He was universally loved, and was the idol of the student body at Baylor University. His suavity of disposition and simplicity of life, coupled with his rare qualities as an instructor, had won for him a popularity but seldom enjoyed. He died at the age of thirty-two.

On May 14, 1901, President R. C. Burleson, D.D., LL.D., died after a career of marvelous usefulness. His long, eventful life stretched through all the stirring scenes in Texas, from the days of its earliest struggles till death came to the old hero. Active, energetic, progressive and possessed of administrative power, he had done more, perhaps, for education in Texas than any other. His gifts were versatile and his energy invincible. He had enjoyed the friendship of the leading men of Texas during both the periods of its being a Republic and a state.

His brethren had honored him by sustaining him as president of their chief institution of learning for forty-seven years. For a number of years he was the presiding officer of the two general bodies of the denomination in the state. For full fifty years he stood in the front rank of Texas Baptists. He was president emeritus of Baylor University when he died. He died at the ripe age of seventy-eight and was buried at Waco.

The year was one of cheering development in eastern

Texas. Vast gains were made in that region of the state, in which country churches vied with those in the centers of population in beneficence.

The campaign of education left in its wake an excellent condition for the pressure of the claims of the objects which were to be presented, each in its turn. For the claims of Home and Foreign Missions came next, and the results were gratifying, as they had been in the pressure of the claims of the Commission. Unswerved by factious opposition, the advancing column of varied agencies marched aggressively abreast.

The State Board, in its first meeting after the Convention, had resolved on spending \$50,000 during the year on the field. This was necessary to command the service of the two hundred and three workers employed in this vast venture. The faith of God's people was tried, for there was a general failure in the crops over the entire state, but God honored their adventurous faith, as he always does. Faith measured up to the emergency, there was no faltering, and in due time, it was honored of God.

New church organizations came into being, the State Board establishing during the year as many as eighty-three. Two hundred and eighty-seven Sunday-schools were also organized. In the new centers springing up as by magic, the employees of the Board secured seventy-three church lots. Indeed, no interest fostered by the Baptists of Texas lagged. One of the favorable signs of the times was the demand for a strong, aggressive ministry. This was the immediate outgrowth of the aggressiveness and the progressiveness of the denomination. The sturdy people who had crowded the western frontier, the boundary of which was being steadily pressed still westward, called for men in the pulpit who were of the highest possible type. A weak preacher found no place among them. This work on the western frontier, undertaken years before in the wisdom of Dr. O. C. Pope, had been vigorously followed up by his successors and now vast results were seen. This demand for a strong ministry reacted on Baylor University, and helped to elevate and expand this growing institution.

Then, too, it was a year of church building. Excellent

houses of worship were rapidly taking the places of many which had not been a credit to the great people who worshipped within them. Of course, the disaster along the southern coast stimulated the work in that region, as the effort of rehabilitation had already begun, but it was not confined to southern Texas. During the year the church building fund ran up to \$59,082.05. The amount received for State Missions aggregated \$52,462.25. A neat balance was left in the treasury after all obligations had been met.

At the Waco Convention three large tents were given respectively by C. C. Slaughter, C. H. Briggs and Sid Williams for evangelistic purposes. These were transported here and there in populous communities with immense benefit. While these mighty movements were in progress, and vast results were being gained, the work was not pressed to exhaustion. Reserved power was left for strength in the future, and for a fresher and further bound forward when the next opportunity should come. While the visible results were vast, those unseen were unspeakable.

Among the active evangelists of the period was Rev. Sid Williams, whose services as an evangelist were not confined to Texas, but were sought far and wide in other states.

When the Convention met at Ft. Worth on November 8, 1901, it came together with its accustomed enthusiasm. It was warmly greeted by the Mayor, Hon. T. J. Powell, on behalf of the city and Dr. Luther A. Little on behalf of the Baptist churches. The response to these addresses of welcome was made by Rev. George W. McDaniel, who, among other young pastors in Texas, had but recently come into state-wide prominence. It was in this speech that he coined the phrase, "Enlistment, enlargement, enlightenment," which has become a part of the militant literature of Texas Baptists. His address was one of the most eloquent of its kind ever heard in the Baptist General Convention.

It was a notable gathering of Baptist tribes. No barriers as heretofore lay in the way of the prompt organization of the body. The officers were elected by acclamation: R. C. Buckner, president, W. J. Brown, W. D. Harris and Fred W. Freeman, vice presidents, and A. E. Baten and

F. M. McConnell, recording secretaries. Early in the session J. M. Gaddy announced that Dr. A. W. McGaha, pastor of the First Church of Waco, was seriously ill at Huntsville, Alabama, and moved that the secretaries telegraph him and his family a message of sympathy. The following message was accordingly sent:

“The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.” Ps. 41:3. Earnest prayer, heartfelt sympathy.”

It will be noted that at this session of the Convention, Rev. F. M. McConnell was elected as one of the secretaries instead of J. H. Truett, who for years had graced that responsible position. During the spring of 1901, Mr. Truett fell ill with a trouble that soon developed into tuberculosis, and the 1901 session of the Convention was the last that it was ever his privilege to attend. He is a man of unusual strength of character, gentleness of heart, and devotion to the Baptist cause. He is a brother to Rev. George W. Truett, and a son of Mr. C. L. Truett and wife of White-wright, Texas. At this latter point, J. H. Truett lingers as these words are penned in what he believes to be the shadows of his last days on earth. He has fought a good fight and has kept the faith, and in his brief but devoted life he has made a record of which any Christian soldier might well be proud.

The reading of the annual report of the Board of Directors, which had been prepared by Secretary J. B. Gambrell, was the occasion of intense attention. This report was read by the recording secretary of the Board, George W. Truett. He has read for the Convention the annual report of the Board for many years. The impressive manner in which this and other reports have been read to the body has been no small factor in their great impressiveness. Truett is all heart and love for the cause, and his great and consecrated life has been freely placed upon the altar of Texas Baptists. The review of the work of the year in all its phases, the innumerable blessings which had attended it, the expansion of the field of operation and the outlook—every item was one of inspiration to the dense audience.

The work of the Education Commission during the year

had been such that Dr. B. H. Carroll stated, after an address on the subject, that if \$25,000 could be raised at this session it would liquidate the last cent of indebtedness on all the schools. In response to an appeal from J. M. Carroll, the last cent was subscribed and the Convention arose and sang: "Praise God, from whom all blessings flow."

From statistical information gathered from J. M. Carroll, the statistical secretary of the Convention, the following facts were developed:

First. In Texas is more than one-eighth of the white district associations in the South.

Second. In Texas is one-seventh of the number of white Baptist churches of the South.

Third. In Texas is one-thirteenth of the total Baptist membership of America.

Fourth. In Texas is one-fifteenth of the total Baptist membership of the world.

Fifth. Texas sustains far more State Missionaries than any other state.

Sixth. Texas contributes far more to State Missions than any other state.

Seventh. Texas contributes more money to all missions than any other southern state, and possibly more than any other state.

Eighth. Texas contributes more money to benevolent objects than any other of the southern states.

Ninth. Texas is doing more than twice as much for orphan children as any other southern state.

The gifts of the year were signalized by the magnificent donations of F. L. Carroll and George W. Carroll, father and son, to Baylor University; F. L. Carroll giving a library building for Baylor University, costing \$60,000; and George W. Carroll, giving \$75,000 for a science hall. Nothing had ever before occurred in the history of the denomination that gave so great a stimulus to the general cause of benevolence, and to the special cause of education. Mr. F. L. Carroll subsequently added \$5,000 to his gift, for an organ to be placed in the immense chapel of the building which bears his honored name. Both these magnificent edifices adorn the campus of Baylor University.

The Convention at Ft. Worth closed with a glow of enthusiasm. The Baptists of Texas had made a fortunate discovery—that of their own strength. The results achieved during the past year became a marvelous propulsion toward the future. The joy was universal, as the contribution to the general result had been. Men had wrought mightily, and many had done their utmost. The aggregation of results made the occasion memorable. Immense success in the past inspired confidence for the future. As the thousands turned toward their homes, there was a sense of honest pride in being a Texas Baptist. Nor were the results of the year confined in their influence to Texas. The news was flashed over the wires throughout the country, and the press, both secular and denominational, gave it great prominence. Great examples inspired great effort. With the Baptists of Texas the effect was electrical. Possibilities multiplied with growing success.

During the year 1901 Doctor William Henry Newman became a member of the theological faculty of Baylor University. He came crowned with the distinction of being the leading church historian of the continent. His researches had been varied and profound, and his removal to Texas was regarded as one peculiarly fortunate to the denomination. He resigned the chair of Church History in McMaster University, Toronto, Canada, to accept a similar position at Baylor University.

In the spring of 1901 were laid with much ceremony the corner stones of the great Carroll buildings on the campus of Baylor University. Distinguished speakers were present and the occasion was one worthy of the institution and the princely donors.

CHAPTER XXV.

A PERIOD OF PROSPERITY.

During the last few years everything had been conspiring to the prosperity of the Baptist denomination in Texas. In God's providence everything had fallen out for their good. Obstructions had been overborne by the irresistible tide, and nothing could stand in the way of denominational progress. Talleyrand's trite but famous saying, "Nothing succeeds like success," was being illustrated by Texas Baptists. One achievement made possible another and greater. The most doubtful and the most indifferent had fallen into the line of march, and were now exultant sharers in the great accomplishments of the time. Others still joined now in the prosecution of enterprises which they once thought to be impossible. There were not wanting those who felt at the close of a given year that it would be impossible to repeat its record the next, but when the next would come with still greater results, they too would join the chorus of the advancing column.

Four chief causes had conspired to bring about the existing results—these were resistance, unity, organization and faith. The hostile demonstrations with which the Convention has been tormented for years called into exercise the deep moral resistance of every unbiased man and woman. It was resistance or ruin which confronted our people, and strong men and women were not disposed to sit idly by and in passive quietude see the work of many hard years go to pieces, to gratify selfish ambition. No mistaken notion of nonresistance possessed them when the call came for decisive action. The alternative was clear—loyalty to principle or surrender in shame. It is easy to see that the logical sequence of this would be unity. It set people to seeing and thinking one way. Thought, affec-

tion, devotion and loyalty were focused. This again would have availed nothing, had there not been present at this crisis the wisdom to utilize, direct and urge. God had raised up men for the juncture. Providence makes no mistakes. Emergencies call for men and they are always present. Fortunate for the Baptists of Texas, their leadership in its versatility exactly met the demands of the crisis. Then, too, they were men of faith, and their strong, bold faith, by its masterly example became contagious.

One cannot reflect on the scenes enacted in Texas during the few recent years without seeing how these four logical links were united—each productive of the other next succeeding—resistance, unity, organization and faith. As the all-pervasive principle of the individual life is faith, making possible and preserving the integrity of the other graces of the soul, so faith underlay all the other elements named here, and pervaded them through and through.

Such was the boundlessness of the enthusiasm of the time that when the next Board meeting was held, in order to forecast the work of the succeeding year, there were those present who felt that the denomination could multiply its achievements many times over during the following year. But Doctor Gambrell sounded the note of caution and by quaint humor and illustration suggested that the child must first crawl, then stand alone, then walk and run. To make haste slowly, to preserve the stitches so that not one be let drop, was the timely and philosophic suggestion to those who felt the impulse of precipitate action. In the same connection it was suggested that the Baptists of Texas could raise \$100,000 even for state missions during the next year, if they should will, and this was responded to by animated "amens;" but the voice of caution brought soberness by the suggestion that we must grow into greatness by degrees, as we had done. That vaster things awaited the Baptists of Texas was evident from the history of the past; but the due process of growth and development admits of application to the principle of evolution, whether of the plant, the brute, the child, the seasons, or the high unfolding of eternal plans. Possessed of this idea the work for the next year was projected. In the ascending scale of de-

velopment it had been just as easy to raise \$50,000 during the last year as it had been to raise half that amount a few years before.

The situation which confronted the Board of Directors at its first annual meeting after the Fort Worth Convention in 1901 was not without its embarrassments. It called for the coolest wisdom and the most penetrating sagacity. Up to this time the work had greatly prospered, and order had rapidly come out of disorder; but the wisdom of the statesman, combined with the devoutness of the saint, was needed to begin the year with such adjustment to conditions that no snags be left in the current for the future.

It would have seemed to a casual observer that the resources of the denomination were pretty thoroughly drained in the closing days of 1901, when the Board held its annual meeting in Dallas. The work of the Education Commission had been one of close and careful gleaning, and it seemed necessary. In its last strain to meet existing indebtedness it had received pledges to the amount of \$25,000 at Fort Worth. Then the Buckner Orphans' Home at the same session of the Convention had been pledged the handsome sum of \$12,600. Besides all this, the preceding year had been a disastrous one to the farming interests, and not only was money scarce, but there was no assurance of course that the following year would be one of harvest prosperity. All these matters were subjects of the most serious consideration at the hands of the Board, and before the prospective outlay was named all possible contingencies were considered.

At this juncture Rev. Isaac Sellers suggested that the signs and seasons indicated a prosperous incoming year, and he was anxious that advancement be made in absolute trustfulness. A man of wisdom and of broad and varied observation, and a brother whose judgment was worthy of consideration, the cheering words of Isaac Sellers availed much. The amount of \$50,000 had been appropriated the year before and \$65,000 was named and adopted for the succeeding year. Deacon John T. Wofford, of Cuero, who had come to the front as one of the most liberal and distinguished of the Baptist laymen, deemed the amount a

safe one and urged the adoption of the sum named. The leader of the host of laymen, Colonel C. C. Slaughter, who was the president of the Board, coincided with the others in the proposed advancement for the redemption of the state. Two days were spent in earnest and serious effort to appropriate the amount, so as to reach and affect every part of the state where need existed.

The year was attended by difficulties of an unusual character, but they were summarily met. Rev. George W. Baines, who had long been a conspicuous figure in the councils of the denomination, a man of great force with the churches everywhere, was compelled by conditions of health to retire from the work of general missionary, and re-enter the pastorate on the high plains of the west. Revs. W. M. Gaddy and J. M. P. Morrow, two other efficient general missionaries, were hindered by protracted illness. Rev. J. C. Gentry, a man of deep piety and lovable heart, and a most active general missionary, had died. Rev. J. M. Gaddy, whose adjustable efficiency was in great demand in the sphere of raising money, was retained by the Education Commission for most of his time, though it was contemplated that his services would be at the command of the State Board. Then, too, the seasons were again unfavorable and the crops failed. But the denomination was well organized and manned by as able and loyal body of pastors as any state ever had. Facilities were abundant for reaching the people both by word of mouth and the printing press. *The Baptist Standard* was at its best, and Editor Cranfill was rendering a service to the cause second to that of no other man. His paper was deservedly popular, and through his energy and management reached many thousands of homes and touched into activity much latent energy. That which found expression at the meeting of the Convention in 1902 was the policy of the denomination through its Board of Directors—enlightenment, enlistment, enlargement. It was a year of tremendous activity all along the line. There was no abatement of energy, no cessation of well directed effort. In no sphere of life was activity more strenuous than in the Baptist denomination of Texas. It was a year of denominational instruction. Literature

was freely used, and the people were enlightened. Great compactness of organization was secured, and as a result of the combined agencies of literature and effort, the multitudes were enlisted as never before. Notwithstanding the disadvantages, which were grave, the boundaries of the work were enlarged and the domain of usefulness in Baptist circles in Texas was vastly broadened. The outcome of the development which had ensued as a result of the phenomenal activity of the last few years, was the settled principle that the churches needed active pastors. No pastorate in Texas in the Baptist denomination was a sinecure. Nor would the churches engage pastors who were not capable leaders in missionary enterprise. No pastor could long remain in connection with the Baptist church who was a drone. Churches vied with each other in gifts and other good work. It was a distinguishing phase of denominational life that the churches themselves were active. Men and women alike, and the young of both sexes in their respective organizations, were vigorous and healthy in tone of spiritual life. The Baptist denomination of Texas throughout was a busy host.

So strong and formidable had the forces become as to call for closer and more complete organizations in detail. From every association there were active forces, but it was clear that these could become manifold multiplied with commensurate returns if others were reached as had been the comparative few. The associations themselves took up the work of more thorough organization in order to fuller co-operation. There was a mighty moving of the Spirit among the masses.

Thus the work went bravely and quietly on throughout the year. Where visible means of success were not in sight, faith supplied the want. Every department of work was pervaded by the spirit of evangelism. The numerous revivals with which the year was signalized were not suffered to be spent solely in religious fervor of praise and prayer, but coupled with these were exhibitions of beneficence that rounded out Christian character and life.

In the southern end of the state wonted activity was being resumed. In the drowned district the people were

zealously engaged in re-establishing themselves. Through aid derived from many sources the meeting-house of the First Baptist Church of Galveston was being reared, and throughout the district inundated in 1900, church buildings were being erected.

In this onward movement the Young People's work was proving to be a powerful factor. More than two hundred Unions were in existence, and the first Encampment was inviting programme and the novelty of a seaside convention, held at La Porte during the summer of this year. With the it was largely attended, and served to give powerful impetus to the work. The retirement of President O. H. Cooper from Baylor University and the acceptance by himself of the presidency of Simmons College resulted in the selection of Professor S. P. Brooks of the Baylor faculty as his successor.

Some estimate of the vastness of the work of the Convention during the year may be gathered from the fact that as many as two hundred and thirty-six workers were engaged throughout the State.

There was no region of the State left untouched. Allied to the work of the State Board was every other interest. Commensurate with the growth of State Missions were those of Home and Foreign. In regions where such claims were never before presented they were at this time urged. Thousands of Baptists had their visions enlarged during the year.

The denomination suffered the loss of two most valuable ministers during 1902, Rev. F. M. Law, D.D., died early in the year at Belton. For forty-three years he was a member of the Baptist ministry of the State. He was in many ways a very strong man, but in nothing stronger than in character. No one was more identified with the educational progress of the denomination in Texas. For a full quarter century he was president of the Board of Trustees of Baylor Female College. During all that period he was a conspicuous figure in the State Convention. His clear discrimination in business affairs, his poise of judgment and his keen conscientiousness made him a safe and valuable member of the body in its vicissitudes, in many of which he was a

prominent sharer. His death was a sad blow to the Convention. The judgment of no one was oftener sought. The denomination found delight in honoring so worthy and trustful a servant as F. M. Law.

Allusion has already been made in passing to the death of Rev. J. C. Gentry. He was the embodiment of consecration and worked often under physical pain. In his frail body was a soul on fire for the salvation of the people. Long a favorite general missionary of the Board, his death occasioned a serious gap when it seemed that he could ill be spared. As he came within sight of the glory which awaited him, the soul of the dying saint burst into song, and just before his eyes closed in death he sang: "I am a Child of the King."

The Missionary Baptist Association had its first year of activity in the field. The method of procedure took complexion from the atmosphere of the *Texas Baptist and Herald*. The interest fostered by the Convention was sought everywhere to be disparaged. The Association engaged forty workers for all or part of their time. The second annual session of the Missionary Baptist Association was held at Jacksonville, and began its sessions on August 5, 1902. There was a representation of three hundred and twelve churches. W. H. Parks was chosen president, J. K. P. Williams and H. B. Pender, vice-presidents; L. L. Sams, recording secretary, and J. M. Newburn, corresponding secretary. A collection in cash and pledges was taken by Secretary Newburn, resulting in \$3,000 in cash and pledges to liquidate the indebtedness of the Board. The report of the Board of Missions outlined the difficulties encountered in the prosecution of the work, and deplored the abuse of the confidence of the people and churches by those not cooperating with the Missionary Association. The policy of the Board was announced as one of economy, and gave as its purpose "to plant down the state with orthodox churches," and the Board insisted that it could not "aid them in wicked extravagance." The number of baptisms reported was 639. Twenty-two churches were organized and thirty-four Sunday schools. In an appeal for the pro-

motion for the work for next year a collection in cash and pledges was taken, amounting to \$2,064.

The Baptist General Convention met in annual session on November 7th at Waco. There was no delay in organizing by the election by acclamation of R. C. Buckner, president; Fred W. Freeman, Geo. W. Carroll, and W. B. Denson, vice-presidents, and A. E. Baten and F. M. McConnell, recording secretaries.

Rev. J. M. Carroll had recently resigned the pastorate of the First Church at Waco to accept the financial secretaryship of the Education Commission, charged with the special work of procuring an endowment for Baylor University. Provision was made early in the session for the presentation of this supreme claim.

Around the reading of the report of the Board of Directors, or really of the Superintendent of Missions, J. B. Gambrell, centered the interest of the body. The extensive work already indicated was reviewed in an elaborate and thrilling report. From all quarters of the State reports of the work had been gathered and the aggregate amount collected was \$64,238.15. But this represents only a part of the immense work accomplished. Every item of the work was passed in review. Adopting the phrase of the region of the ranch "the round up" of the year's work was especially and thrillingly commented on. Up to within three months of the meeting of the Convention, only about \$15,000 of the amount needed to be able to go to the Convention free of debt, had been received. Fifty thousand dollars more had to be collected within three months, and that in the face of a disastrous crop year. It is to the everlasting credit of the denomination that within that brief period the contributions exceeded \$50,000. Nor were there any considerable gifts. The amounts came in many instances in dribbles, but the many made the much.

It had really become a joy to Texas Baptists to give. In the afternoon of the first day of the Convention session, there was a demand for increased contribution to the church building fund, and J. M. Gaddy, a master of assemblies on an occasion like this, was asked to present that claim. In his inimitable way it was done, and within fifteen minutes

\$1,038.80 was taken. After the visitors had been received, pastors who had been settled in the State were in turn introduced, and were greeted by the body. These included, A. J. Holt of Nacogdoches, who had recently returned from Tennessee; Forrest Smith, of Sherman; Carroll Smith, of Navasota; W. B. McGarrity, of Hillsboro; E. A. Burton, of Rusk; J. H. Boyet, of Sulphur Springs; W. S. Walker, of Lampasas; E. D. Solomon, of Kaufman; C. E. King, of Wharton; C. W. Chadwick, of Honey Grove, and J. A. Howard, as a representative of *The Baptist Standard*.

The pastoral force and efficiency of the State had been greatly strengthened by these fresh accessions. Great was the faith of the large body when at the close of the first day, pledges were given to the amount of \$60,530 for Baylor University. The promptness and spontaneity with which the members gave was a matter of wonder to the distinguished visitors present, every one of whom declared that he had never seen people give like Texas Baptists.

The second morning of the session was saddened by the news of a brutal assault having been made on one of the pastors of the State. A brief letter was read as follows:

“Lewisville, Texas, Nov. 6, 1902.

“Rev. J. B. Cranfill, Waco Texas.

“My Dear Brother: With a sad heart I write you a few lines. On November 4, between 4 and 5 o'clock in the afternoon, I was attacked by a mob of saloon men in the street, and was beaten almost to death. My face is beaten almost to a jelly, and my nose broken, besides other serious bruises. My sufferings are great, but I count it all joy. Pray for me. May God give you the greatest Convention ever known.

Your brother,

“A. J. Wharton.”

At the same time news came of the serious illness of Rev. Geo. W. McDaniel. Prayer was offered for these two brethren, after which the Convention sermon was preached by Rev. J. D. Ray, from the text: “The redemption that is in Christ Jesus.” At the close of the thrilling sermon, the spiritual power which had been gathering from the beginning broke forth into exultant and triumphant praise.

One phase of the work of the denomination which has hitherto received only occasional notice in this narrative, had become in many ways one of the most fruitful sources of good, and that is, Woman's Work. During the year which closed at this time, their contributions amounted to \$14,271.68.

At the first meeting of the Board of Directors of the Convention, which meeting was attended by the usual devotional spirit, it was resolved to project the work of the ensuing year on a basis of \$75,000, a distinct advance on the amount appropriated the year before. The increase in these appropriations from year to year was a fair index to the expansion of the work. Not that the amount named was sufficient to meet the varied demands of the work, but it was an amount that could be raised with safety to the churches, and could be placed to the greatest good in the broadening sphere of the operations of the Board.

The usual routine of activity continued unbroken. Special attention was devoted to the eastern and western sides of the State. The conditions in each were quite different, and care was had to assign to employment, in these opposite regions, men exactly suited thereto. In eastern Texas was a staid population, the ancestors of which had been there from the beginning of Texas as a state, and some even before; but it was in need of evangelization to reach the unchurched masses, and to stimulate many churches which had long been at a standstill. Vast additions had been added to the population during the recent years, and it had become an inviting field to the evangelist. Much of the force of the Board was expended during 1903 in that region.

In western Texas the population was comparatively new. Over a vast area, and along an extensive region, a new population had settled. Homes were multiplying, new towns springing up, and those which had been previously established were rapidly growing. No field was more alluring to the preacher of the masses. It was represented by Kipling's well known verse, "The far-flung battle-line," which was used by Secretary Gambrell in description of it.

Then, too, southern Texas was assuming commanding

proportions. The wrecks of the flood and storm of 1900 were rapidly giving place to an animating scene. The value of land was increasing, orchards of fruit were being planted, sugar plantations were multiplying, truck farming expanding, and the production of rice was advancing annually. Galveston was emerging from wreck and ruin, and the plucky city beside the sea was becoming itself again. Three years had wrought a wondrous change in this once desolated region. No time was to be lost by the State Board in keeping pace with the fresh development of that section.

The new conventional year brought with it new difficulty. The boll weevil was at its worst, and the cotton crop was otherwise affected, while the cattle market was greatly depressed. On these two elements the State Board was reliant, through the churches, for its revenue. To raise \$10,000 more for State Missions than was ever before attempted, and that, too, in the face of the most un conjectured conditions, put any other than a pleasant aspect on affairs. But there was universal confidence, and no abatement of conventional operation. Men worked on as serenely as though the large amount was already within sight. In truth, the Baptists had become so accustomed to apparent reverses, that they felt ready to ply the oar with renewed vigor as the storm deepened. It was at such a time as this that *The Baptist Standard* did its best work. Its pages fairly beamed with radiant hopefulness and words of cheer. Editor Cranfill did the best work of his life in these repeated junctures into which the denomination was brought. With him at the head of the paper, and Doctor J. B. Gambrell leading the forces on the field, by timely suggestions and word of encouragement, reinforced by two such coadjutors as Geo. W. Truett and C. C. Slaughter, success always seemed inevitable.

One of the elements attending the successful work of the year was that of the free use of literature. The people sought information, and it came. It was by this means that the hopelessly antagonistic elements in the churches were eliminated. The theory of associational co-operation was rapidly assuming practical shape in a most satisfactory

manner. Associations capable of caring for their own local destitution were multiplying. Many of the district associations were doing colportage work, some with wagons, going from house to house, to dispense wholesome literature.

The demand for energetic work was one of the most hopeful signs of the times. Besides the local and general missionaries, men gifted in evangelism were employed, and the richest results ensued. In all, two hundred and fifty-nine men were engaged by the Board in different quarters of the State. As a result of this, a little less than ten thousand people were received into the Baptist churches of Texas during the year of 1903. During the same period, one hundred and fourteen churches, and four hundred and nineteen Sunday schools were organized in connection with the Board. Where there was a work so aggressive and wholesome, aid was frequently obtained with ease. In not a few instances the owners of saw mills would give sufficient lumber to build or repair churches, and a railroad would greatly reduce the rate of transportation. It was estimated by the Secretary of the State Board that the church lots secured, meeting houses repaired and built, in connection with the work of the Board, amounted to \$67,091.85.

In the early part of 1903 the two great educational buildings, which were the gifts of F. L. and Geo. W. Carroll, were appropriately dedicated. The occasion was one of the most notable ever held in the State. The ceremonies continued through several days, beginning with a sermon of dedication by Doctor B. H. Carroll on Sunday. Distinguished educators from Texas and other states were present, and delivered addresses. Among the visitors was president Wm. R. Harper, of Chicago University.

The thirteenth annual session of the Baptist Young People's Union was held again this year at La Porte. R. H. Coleman, who had been president for seven successive years, was again elected. A striking programme was executed through a period of two weeks, and representatives from every part of the State served to impart fresher mo-

mentum, which was gradually reaching all the churches of the State.

The Texas Baptist Missionary Association proceeded in its work on no stipulated financial basis, but relied on the revenue that might be derived from the field. The churches belonging to the body were generally poor, according to the report made this year by the Board of Missions, and were not prepared to make a large financial exhibit. It was clearly evident that working on a basis so restricted, both as to finances and to accessible territory, such an exhibit was impossible. In some instances, the field sought to be occupied by the Missionary Association and the State Convention overlapped, so as to bring the missionaries of each into contact, if not conflict, with the advantage invariably in favor of the representatives of the Convention. Each year witnessed the increased withdrawal of members from the Missionary Association, who returned to the Convention. This ratio of returning members increased with the years.

When the Missionary Association met in Dallas, in 1903, the meagerness of the report represented more appeals for aid than the report of work rendered. W. H. Parks was again made president, while H. Y. Lively and A. D. Brooks were elected vice-presidents, L. L. Sams and W. E. Tynes were made recording secretaries, and J. M. Newburn and S. J. Anderson corresponding secretaries. There was present at this session of the Missionary Association, A. J. Diaz, of Cuba, who for strong and sufficient reasons had been retired from the employment of the Home Mission Board of the Southern Convention, and who was now seeking to retain some hold on the work in Cuba. A malcontent, Diaz sought sympathy at the hands of the Missionary Association.

The report of the Board was that fifty missionaries had been employed and that thirty-eight churches and forty-four Sunday schools had been organized. There had been received, during the year, fifteen hundred and ninety-five by baptism and letter, and contributions for all purposes amounted to \$17,385.17. Somewhat like \$8,000 was pledged for the support of the Board for the following year.

Several thousand dollars was also pledged to the school at Jacksonville.

The spirit of the body may be seen from an extract of the report on State Missions read by S. J. Anderson: "The great amount of money reported as State Mission funds by the Corresponding Secretary of the general convention (Dr. Gambrell) is largely money paid out to line up churches, or to pay pastors to preach to the Board Party contingent of churches they have divided."

As many as five hundred churches were represented, not on a financial basis, but purely as representatives of churches.

Throughout the State, the work of the Convention was prospering. Every department was instinct with life. Two hundred and fifty-nine representatives of the Board were distributed throughout Texas.

Great meetings were being held in city and country alike. Along the frontiers, among the ranchmen and cowboys, and in the eastern region among the mills and lumbermen, great headway was being made, as well as among the farmers of the rural regions and the congregations of the city. More than nine thousand people were brought into the Baptist churches of the State during the year through the preaching of the workers of the Board. Nor does this include the large number who came in through meetings held in the organized churches.

Alongside this were other interests flourishing. J. M. Carroll, the financial secretary of the Education Commission, raised \$50,000 for endowment during the year. Valuable additions were made to the museums of the University, and everyone seemed to have a mind to work. Baylor University sustained the loss of Doctor R. N. Barrett, by death. He was a skilled educator, and a man of gentle spirit and pure heart. Doctor J. H. Luther had also died during the year. For a long period he was connected with the Baptist institutions of the State, and for many years was the honored and beloved president of Baylor Female College, both at Independence and at Belton. Rev. Doctor E. A. Cranfill, father of Doctor J. B. Cranfill and Doctor T. E. Cranfill, of Waco, died at Waco while the Convention was in session

at Dallas. Doctor Cranfill was for decades connected with the work on the frontier.

The Fifty-fifth annual session of the Convention was held at Dallas, in November, 1903. In organizing R. C. Buckner was again made president; D. I. Smyth, C. F. Greenwood, and K. K. Leggett, were chosen vice-presidents, and A. E. Baten and F. M. McConnell secretaries. There was timely reason for President R. C. Buckner to say among other things on assuming the gavel:

"We are not here to legislate for, or to dictate to, the churches. This body stands unflinchingly for the independence of the churches. This body has no ecclesiastical power. By divine authority, that belongs exclusively to the churches of Jesus Christ, each church for itself, and this Convention is neither a church nor a conglomeration of churches. A Baptist church of a half dozen members, worshipping in a log school-house, at the cross-roads, is sovereign under Christ, and it can neither surrender its sovereignty, nor blend it with that of others. It can ordain preachers and administer ordinances, but this Convention cannot. The commission was given to the churches, not to any Association or Convention. * * * But the Convention can materially aid in opening up new fields, and in encouraging and supporting the preachers, that the churches themselves have ordained. * * * You are here, brethren, as a great educational and missionary society, composed, not of churches, but of messengers from the churches, and from their smaller missionary societies, such as are in harmony and in co-operation with its plans and purposes."

The annual report of the Texas Baptist Education Commission deplored the failure of many first-class subscriptions to the endowment to materialize, but from all sources, the Commission had received during the year \$60,000. The matter of pressing the endowment to \$125,000 in order to secure the conditional amount of \$35,000 from John D. Rockefeller, was urged.

The review of the year's work by Doctor Gambrell in the annual report of the Board of Directors was a blast of great enthusiasm. As the substance of that work has al-

ready been commented on, it will not be repeated here. Great stress was laid on the fact that Texas is an immense mission field on which the ends of the earth had met. The geographical location of the State gave it advantages for the future that were unspeakable.

Among the announcements made by the report of the president of Baylor University, was the fact that a bronze statue would soon be erected by the friends of the late Doctor Rufus C. Burleson, on the campus of that institution. The matter of the Baptist Sanitarium, to be located at Dallas, was introduced into the Convention, in a series of resolutions by Geo. W. Truett.

This great institution, which, as this chronicle is penned, is nearing a glorious completion, was first suggested by R. C. Buckner and J. B. Cranfill, in the order named. *The Baptist Standard*, while Dr. Cranfill was its editor, published a number of editorials in which the great need for a Baptist Sanitarium was vigorously voiced. Meantime, George W. Truett in his pastoral work in Dallas had reached the conclusion that an institution of this sort was absolutely needed if the Baptists of Texas would remain true to their trust. C. C. Slaughter seconded the motion in a most vigorous financial way by agreeing to give \$25,000 to the institution to be paid whenever as much as \$100,000 had been raised. It was thus that one of the most momentous movements in the history of Texas Baptists was inaugurated. George W. Truett, while one of the busiest pastors in the United States, and while burdened with many taxing cares and duties, has, under God, been the chief factor in the promotion of this enterprise. More than the blood of any other man has his blood been put into the Texas Baptist Memorial Sanitarium. C. C. Slaughter, as treasurer of the Board, and as financial mentor of the movement, has stood by the institution with unselfish devotion, while the other members of the Board of Trustees and the denomination at large have not been lacking in their interest concerning this important work.

Woman's Work was prosecuted with vigor as the Baptist women shared in all denominational work, and held

their meetings a day or two prior to the annual sessions of the Convention. Their contributions for 1903 amounted to \$23,955.06. Local organizations were being established throughout the State, and the work done was pervaded by the same enthusiasm with which the denomination was pervaded throughout.

CHAPTER XXVI.

THE PROSPECT BROADENS.

We are coming to the close of our narrative. Three years more of the record of deeds of Texas Baptists remain to be presented. The consecrated interests and energy of the Baptist hosts had been awakened throughout the state, and that which had been done had only revealed how much there was still to do. We have seen the marvelously eventful periods through which the denomination has come. The difficulties encountered were such as Christianity had wrestled with through the ages. Serious gaps and breaches had been made in the ranks, as giant soldiers had fallen, but others had risen up to take their places. Disturbances had shocked the columns at different times, but these had been followed by a wholesome sloughing away, thus leaving the denomination unburdened, or else those dissatisfied had manfully returned. But in any event, the movement had been a forward one. Occasionally ebbs have come with the flow, but like the evening tide along the strand, the ascent has been gradual and ever upward. All the elements that enter into the romantic and heroic in struggle, have attended the march of the Baptists in Texas to a higher ideal of denominational life. But little of the dainty and flamboyant has ever characterized Texas Baptists. Both the conditions of struggle, in a wide and growing domain, and the indisposition of the practical elements coming into their ranks, forbade these. The conditions of struggle had varied, as the cause has developed from the roughness and rawness of pioneer life; but it had been a struggle from the close of the first quarter of the nineteenth century till now.

The struggle in the beginning was with the harsher side of primitive conditions in a fresh region of country;

but this gave way to other struggles, varying with the shifting phases of a developing civilization. In these later years, the struggle has been one of dissatisfaction with existing conditions, so long as so much remained to be done. Great accomplishments have begotten a hunger and thirst for greater ones. It was in this condition that the year 1904 found the Baptists of Texas. Theirs is a stupendous system which represents all the elements that enter into religious endeavor. The backbone of the system is State Missions, while in its congenial correlation with every other branch of service both give help to each other, and each derives aid in return. The agency of man never devised a more harmonious system. The result is not so much centralization as it is generalization. The sap of life which penetrates the trunk reaches to the utmost boundary of root and twig and leaf. It required a long time for this condition to be attained, but when once harmonized and centered, it becomes just as difficult to undo it.

This gives a self-centered power to hundreds of thousands of Baptists in Texas. With the boundless possibilities before them, the immense material resources at command, the devout loyalty which sways them, and the varied ability at their disposal, no one can safely predict whereunto the denomination will attain. The astonishing ratio of increase, alike in numbers and facilities, puts utterly beyond the reach of calculation the possible achievements of the Baptists in this state in the years to come.

The year began well. The sum of \$80,000 was a tremendous one, relatively speaking, for a body of Christians to name for expenditure in any one state, for a period of twelve months. But the manner of the procedure in making the appropriation was just as remarkable. Not a dollar of this money had been collected; there was not the promise of a cent made; yet, with the coolness with which a military campaign would be projected, with the amplest means at command, was this work done. Reduced to cold business calculation, it would have been ridiculed by any body of promoters or capitalists in the world. The derivation of this vast sum was dependent on the free will offerings of a people scattered over an expansive face of coun-

try. For several years the seasons had been unpropitious, and the yield of the earth scant. Only the year before, unusual and unlooked-for disasters had attended the products on which this same body of Christians was dependent; and yet when the unerring finger of Providence pointed the way of action, by opening up inviting fields, the Board of Directors, acting in compliance with the principle which had been the buoy and hope of God's people in all ages past, went forward as though the voice of Jehovah had rung in audible accent from the heavens, commanding an advance. Faith in God was the sovereign principle which actuated and propelled this body of men setting out for the future. The faith of Abraham was theirs. Just as the patriarch of Uz of the Chaldees plucked up his tent poles, and started, not knowing whither he was going, but going because God said so, even did these consecrated men proceed under God, not seeing the end from the outset. The faith of the one was that of the other.

Men are employed, salaries named, fields indicated in which they are to operate, and yet there is not a dollar in the treasury. God was honored by a faith like this, and we shall come to see how God, in return, honored the faith of his people. Two hundred and sixty-seven persons were employed and set to work. In city and in country alike, on the plains of the broadening west among the ranchmen and cowboys; in the woods of the east, amidst the swishes of the lumber saws; along the railway lines of the interior, where the populations were gathering; among the people of strange tongues, who had spread themselves over the fertile plains, apart from native Americans; along the shores of the south, where polyglot peoples had come with little or no knowledge of the gospel—everywhere, men were sent charged with the duty of preaching, praying, visiting, distributing Bibles and other books, and meeting the demands of every peculiar locality.

The system was an enormous one, the undertaking tremendous, the labor onerous, the fatigue incalculable. But with joy and alacrity it was done. Soon conditions grew better over the whole face of the land. More churches, more individuals were contributing than ever before in

Texas. New Testament evangelism was revived, and was honored of God. Pastors were as arduous workers as were the revivalists in the most obscure country regions. Never had a state so loyal and harmonious a body of pastors. Cities in which the cause had long languished were aroused to fresh activity, the work of disintegration arrested, differences and difficulties overcome, and the cause saved. Nor was greater work ever wrought by the printing press. *The Baptist Standard* stood unfalteringly for the constructive work which was progressive. Maligned by its opponents and obstructed in every way possible, it held on its course serenely and dispassionately, and was the one cohesive element of the denomination throughout. *The Baptist*, issued by Editor Hanks, from Abilene, was in thorough accord, and was a beacon light on the high plains of the further west. The Young People's Union and the thousands of Sunday schools served their purposes well, and swelled the importance of the forward movement. Such conditions as these prevailed throughout the State in 1904. It distanced the preceding years in its results of deepening and expanding the cause of Jesus Christ.

In another and distinct sphere, and under entirely different conditions, was the Baptist Missionary Association operating. That it had in its ranks many good people, was true; but its organ, the *Texas Baptist and Herald*, was seasoned with the contention and bitterness of years, and was a sower of strife wherever it went. That those people had a right to segregate themselves, and to avow principles different from all others, cannot be questioned. If such were their views, they should have been allowed to work along lines of their own choice; but that their organ was a mouthpiece of hostility, was most unfortunate.

People may so busy themselves about theory as to overlook practice, and enunciate in repeated strain, principle, rather than emphasize work. Faith in a given course is excellent; but without work, it is but an empty shell. To claim the loyalty and co-operation of five hundred and sixty-three churches, and of thirty-four of the hundred associations of the state, as was done at the annual meeting of the Baptist Missionary Association, in its session of this year,

1904, did not argue so much, when the results were taken into account. To do just what others do not, to vary for the sake of variance, settles nothing, any more than individual belief makes a thing true. The Missionary Association had in its employment about seventy persons, including the two secretaries and all the clerical force. Their efforts were necessarily contracted, as their means were limited. They were unable to make any considerable headway, and to produce any great impression, and gradually valuable men and women, misled in the outset, were returning to the ranks of the Convention. Sober second thought, and growing enlightenment were not in the favor of the constituency of the Missionary Association. Many were growing tired of the artificial excitement which comes of opposition, and when light came to their sober hearts, they quietly quit the ranks of the much-vaunted discovery of error in the Convention, and quietly took their places again in the ranks of the constructive workers.

November 1, 1904, found the Missionary Association in annual session at Dallas. W. H. Parks was again chosen president of the body, and H. B. Pender and J. C. Loggins vice-presidents, while L. L. Sams was made recording secretary. One of the earliest questions pressed before the body was that of the establishment of a university to be operated under the Association. The matter had already received considerable attention in the early part of the year, but action was delayed until the general body should meet. Jacksonville College was already fostered by the Missionary Association, and for the needs of this school pledges were given at this session to the amount of \$2,055. The chief items in the report of the Mission Board were twelve hundred and sixty-seven baptisms during the year, eleven hundred and twenty-nine received by letter, the organization of fifty-four churches, and the establishment of sixty-three Sunday schools. The collections for State Missions aggregated \$16,039.70, while the expense account for all purposes was in excess of the receipts. A collection to meet the deficit amounted to \$2,974.20. Pledges to maintain the work for the next year were given to the amount of \$12,955.75.

It is worthy of note that Hon. George W. Carroll, one of the most distinguished of Baptist laymen in Texas, was this year honored with the nomination of the vice-presidency on the national ticket of the Prohibition Party. The honor was unsought, but none was ever more worthily bestowed.

Ten days following the meeting of the General Association, the Baptist General Convention met in Waco. On the first day there was an enrollment of fifteen hundred names of those who were messengers. The body was promptly organized by choosing by acclamation R. C. Buckner, president; R. H. Hicks, James Young, and J. M. Carroll, vice-presidents, and A. E. Baten and F. M. McConnell recording secretaries. The report of the Board of Directors, which showed the vast work done during the year, was the occasion of great rejoicing and fraternal handshaking. For a considerable time the great body abandoned itself to demonstrations of joy. That the Board was able to declare itself out of debt after an unprecedented expenditure of \$80,000 in local work, occasioned a satisfaction which thrilled the immense body. A part of the work of the Board of the Convention during the year, was represented by the reception into the churches, by letter and baptism, of eleven thousand six hundred and eighty-two members; while one hundred and twenty-eight churches and one hundred and sixty-eight Sunday schools had been organized. Funds for church lots, repairs and building, amounted to \$76,377.36. The progress made showed that Texas led the states of the South in State and Home Missions, while it was third in its contributions to Foreign Missions. For all missions combined, it was first. These items include the contributions of both the general bodies—the Missionary Association and the Convention.

When the matter of education came before the body for consideration, the fact was emphasized that Baylor University was in great need of endowment. The faculty of the school had suffered the loss of Doctor B. H. Dement, who had become the pastor of the First Church of Waco. Ministerial education was stressed as a matter of permanent and paramount importance. Both the summer school in

the University, and the Theological Training School, held during the summer, were mighty forces in the life of the denomination.

Baylor College for girls, at Belton, had been filled during the past season to overflowing, and was calling for more room with which to accommodate the growing demand. It had drawn to its faculty the best available teaching force, and all its departments were well equipped. The auxiliary schools were flourishing, and giving signs of healthy growth.

At this time, the entire country was interested in the approaching Baptist Pan-Congress which was to assemble the following summer in London. By appropriate resolutions this movement was sanctioned and applauded by the Convention; and sympathy was expressed in behalf of the English Baptists, and other non-conformists in their passive resistance to what was known as the Education Act. The Convention adopted by a rising vote a report endorsing the movement to found a Baptist Sanitarium at Dallas, which was to cost \$250,000. This was the first practical step taken in this direction, in founding in the Southwest, one of the best equipped hospitals in the world.

A characteristic statement was made by Doctor J. B. Gambrell, which embodies much history relating to the suit of S. A. Hayden against certain prominent members of the Convention, which suit had been dragging its harassing course through several years. From the statement will be derived both the nature and the results of a terrible ordeal undergone by these heroic men. Doctor Gambrell said: "There is a matter of deep concern to the brotherhood, and especially to a few brethren in Dallas. We have a lawsuit on hand, touching in its conditions the very life of the Convention. That suit has gone through the courts from the lowest to the supreme court of the State. That high tribunal has decided that this Convention has a right to determine its own membership. This decision is far-reaching in its effect on the peace and prosperity of our people. To win this suit has cost some of us living in Dallas much tribulation and thousands of dollars in money. I believe you would like to know the facts: Bro. Slaughter has paid more

than anyone else. He has paid into the thousands. Bro. Cranfill has paid the next largest amount, running into thousands. Bro. Truett and I have paid about even amounts, running into hundreds. We are now on paper running up to something like \$3,000, all past due. The short of it is, unless we get help, two little Baptist preachers will be mopped off the slate, financially. We will pay it, if we must; but we have thought maybe some of you might feel that you have a duty to perform. And if you do so feel, I leave you to do what seems good to you." In response to an appeal in behalf of these persecuted men, Doctor Jeff D. Ray procured an offering of \$3,551 with which to aid in meeting the expenses of the suit.

No Convention had given so great propulsion to the Baptist cause up to this time, as the one held in Waco in 1904. Within the Convention the harmony was ideal. The disturbance was all without, and arose from a single source which had afflicted the Baptists for years together.

Denominational evolution had now reached that stage where it was evident that no boundaries could safely be set to its prospect. The horizon of achievement had so widened with the years, that contentment with prevailing conditions had ceased to prevail, and the denomination saw no halting-place in the unending outlook. What had been accomplished had been done by dint of difficulty, but obstructions which once seemed large, had dwindled in the light of repeated success. Emboldened by the past, the State Board, for the next conventional year, indicated its proposed progress, by naming \$90,000 as the financial budget for the period extending to the next session of the body. It was realized that so large an amount would be difficult to raise, but the Board had never failed, and why should it falter? An advanced amount meant heroic progress. A rigid economy with respect to every cent spent had been one of the cardinal principles of the Board. Extravagance to the extent of even a dollar, was not to be indulged. Every cent must be made to tell.

There was a great moral lesson growing out of the naming of an amount so large—while it would enrich the kingdom of God in the outward reaches of the work, it would

develop, by its reaction, the characters of the givers. More than that, it was addressing itself to the stern business men of the churches, as meaning something. To dawdle with a paltry sum, and move in a contracted sphere year by year, deadens the force of the individual, of the church, the association, the convention. God is a God of progress. The providential hand is ever reaching into the darkness of the chaos of the future, and preparing the world for a higher plane of life. Revolutions and commotions have occurred, but they are the birththroes of progress. In the wake of successive wars have sprung the harvests of civilization. Progress is always costly.

By deriving \$90,000 from the denomination would be to leave it in better condition than ever before. Of course, there is a limit to human possibility, as there is to human responsibility; but not to reach that limit, day by day, means a failure of duty. Under the sanction of principles like these, while humbly leaning on God, the work of the new year began.

Two hundred and eighty-two missionaries were set to work on the wide field, an increase of fifteen over the year preceding. These were to preach, teach, exhort, organize churches, prayer-meetings, and Sunday schools, procure lots for new churches, and means for building them, distribute literature, supply pastorless stations, raise funds for all the interests fostered by the Convention, assist pastors, when needed, and any and all work that would contribute to the progress of the great cause.

At no time had conditions been so inspiring. The work was under wise management, and had the united support of a large force of able pastors, the Women's Societies, and the Young People's organization. The sentiment of one was the sentiment of all. Everyone felt that great things remained yet unachieved, great enterprises were yet in embryo. Where the greatness of such might have staggered some by their dimensions, they only stimulated the Baptist hosts of Texas. The Christianity of the time was keeping pace with the spirit which pulsed through the system of the Great West. As in the commercial sphere, the face of the country was being transformed by marvelous

achievement, and as the air was vibrant with the rush of action, so in the religious realm. Only there was this difference: There was a blend of the ancient and the modern, so far as it related to the Baptists. The year was distinguished by many outdoor meetings where, under the trees, large multitudes gathered from extensive areas and came together for simple worship. Pastors of city churches were not infrequently the conductors of such meetings. Pastoral evangelization was growing throughout the State.

There was a tendency to react on the disturbed condition into which the Baptist denomination had been brought by the policy of agitation of the *Texas Baptist and Herald*. Within the ranks of the Missionary Association many excellent people had grown weary of that which largely characterized that paper, and were calling for peace. Meanwhile, however, the Missionary Association was prosecuting its work on the field. The work was done in localities, and no general state movement was undertaken. The salaries of some pastors were supplemented, and detached missionary work was done in different quarters of the State. Besides this, colportage was conducted under the auspices of the Missionary Association.

That which was most noteworthy in the undertakings of the Missionary Association, was the establishment of a school at Oak Cliff, a suburb of Dallas, which school was named the Texas Baptist University. A Board of Trustees was selected and J. R. Pentuff, Ph.D., D.D., was chosen president. Their facilities were meager and they labored under great embarrassment. Debt incurred in the purchase of the property proved a great hindrance.

Both the general bodies met in Dallas in 1905—the Convention meeting first. The organization was effected within a few minutes after the devotional exercises were over, by electing by acclamation, R. C. Buckner president; Pat M. Neff, O. S. Lattimore and R. T. Hanks vice-presidents, and A. E. Baten and F. M. McConnell secretaries.

One of the first matters of importance coming before the Convention at this time, was that of the establishment of a Theological Seminary in the Southwest. The fact that more trained preachers were needed in Texas; that many

who needed aid, could not go to the Southern Baptist Theological Seminary at Louisville, but could attend on theological training at Baylor University, had led to the establishment of a Theological Seminary in connection with that institution. This had been growing for years, and, indeed, had a separate faculty, among whom were some of the leading theologians of the country. It had outgrown the proportions of a mere department, and the conditions seemed to call for a distinct seminary. This was favored by Doctor B. H. Carroll, who addressed the Convention on the subject, but it was thought by some, that the time had not come for a severance of the theological school from the University, and the matter had not been maturely considered by the people at large, and it was referred to a special committee with Doctor J. A. French as chairman. After careful consideration the following was adopted:

“Whereas, Texas and the Southwest are a great and growing field of operation. And,

“Whereas, It is manifest that one of our greatest needs is a training in the ministry. And,

“Whereas, It is further manifest that only a small per cent of our preachers do go, or are likely to go beyond our borders for theological training;

“Therefore, Resolved, 1. That this Convention notes with much interest, the very important step recently taken by Baylor University in the development of the Bible school of that institution.

“Resolved 2. That we believe it is a sound denominational policy, in the interest of every part of our work, to give to this movement a strong and steady support, and that it ought to be given in such way as to enable Doctor B. H. Carroll and his co-laborers, an opportunity to do their best without distraction. And it is very earnestly urged that the financial support of the Seminary be provided by the brotherhood, without requiring any of Doctor Carroll's time from his class-work.

“Resolved 3. That it is the sense of the Convention that this department of Baylor University should be developed prudently with regard to its interior growth and the general denominational condition.

"Resolved 4. That it is further the sense of this body that it is both unwise and impolitic, at this time, to agitate the question of the separation of this department from Baylor University."

Those favoring the establishment of a separate Theological Seminary for Texas and the Southwest, were willing to yield their convictions, for the time being, respecting the timeliness of creating such an institution, but were none the less steadfast in the conviction that it must inevitably and eventually be.

As Rev. J. L. Gross had just been settled as pastor of the First Church of Houston, he was presented to the Convention, and accorded a cordial greeting.

Great interest was shown in the report on the Baptist Memorial Sanitarium as presented by Doctor George W. Truett. The necessity, the urgency and the benefits of such an institution were presented in an elaborate report. Encouragement was given to the undertaking by a collection in cash and pledges of \$90,000. This was a guarantee of its success.

As usual, much interest centered about the report on State Missions. This reviewed elaborately and enthusiastically the tremendous work of the year, and it was evident that there was a deficit of about \$5,000. The deficiency was promptly raised on the spot, and the Convention broke into singing "How Firm a Foundation."

The announcement that J. M. Carroll had retired from the financial secretaryship of the Education Commission became a subject of general regret. President Brooks was chosen in his stead. He was to combine the work of raising an endowment fund with that of the presidency of Baylor University. During the past year, conditions had been unfavorable to the work of endowment. During the period of the year assigned to this branch of the work, it rained so incessantly that the work could not be done. Such was the condition of the correlated schools that the work of the endowment of Baylor was suspended for a time in order to give relief to these schools. Meanwhile two other schools had come into the correlated system—Goodnight Industrial Academy and Canadian Academy. Notwithstanding the

adverse conditions of the year, Secretary Carroll had raised \$27,945.75 for the endowment of Baylor University. Independent of this, between \$16,000 and \$20,000 had been raised for the theological department of that school. During the eight years of the Education Commission there had been raised, in debt-paying equipment and in endowment, about \$600,000. At this season of the Convention it was agreed by the representatives of the leading schools of the correlated system that the Education Commission undertake to raise \$125,000 during the following year, one-half of which should be applied to Baylor University and the balance to the other schools of the system. Among other educational items should be named the fact that the friends of Baylor College, at Belton, had raised \$13,000 for the erection of a new building. Another item was presented in the report of Baylor University for the year 1905, namely, that the bronze statue of President R. C. Burleson had been raised on the campus of the university. The unveiling of the monument had been one of the features of the preceding commencement of that institution.

It was not least among the signs of the times that the Convention, by special motion, telegraphed Christian greetings to the Northwest Texas Conference of the Methodist Episcopal Church, South, which was in session at Hillsboro. This was an expression of co-fraternity which was prevailing throughout the state.

Dr. J. B. Cranfill having disposed of *The Standard* the year before, of which paper Rev. J. H. Gambrell became the editor, he resorted for a period to other pursuits, but finally purchased *The Baptist*, of Abilene, *The Southern Baptist*, of San Antonio, and established another paper called *The Baptist Tribune*. He was hailed by many with delight on his return to editorial work, his friends recognizing his signal gifts with the editorial pen. Among the dead of the year were Doctor T. J. Walne and Revs. R. S. Coward and J. F. McLeod. Doctor Walne had been for years the representative of the American Baptist Publication Society in the state. There had followed him to Texas from his native State, Mississippi, a reputation for godliness and efficiency which he maintained to the close of his life. R. S. Coward

was noted as a vocalist and temperance worker, and, at one time, came well nigh losing his life as a result of a brutal assault of saloon men. J. F. McLeod had occupied pastorates in different parts of the State and was always beloved for his works' sake.

At the close of the Convention President Buckner stated in a brief address that he had presided over the body for twelve consecutive years. He assumed the gavel first in a storm, but that had long ago passed. It was a remarkable fact, as stated by him, that for the last six years there had not been cast in the body a negative vote on any subject. This, he argued, was not a subordination of individual opinion or liberty, for all had been free to act each for himself; but after discussion, free and fraternal, all had seen alike through the medium of unity and harmony and all had voted alike.

Following close on the heels of the meeting of the Convention came that of the Missionary Association, which met in the same place. J. C. Loggins was elected president, H. B. Pender and J. S. Wilson, vice presidents, and L. L. Sams recording secretary. An encouraging report on the Texas Baptist University was presented, in which it was shown that the Patton Seminary property had been purchased at Oak Cliff on favorable terms. On this property there was a debt of \$30,000, of which amount the citizens of Dallas had given assurance that they would substantially aid in the future. A collection followed for the Texas University amounting in cash and pledges to \$9,496.50.

The report of the Board of Missions showed that collections for all purposes amounted to \$35,594.02.

The year had been attended with difficulties, and numerous embarrassments had confronted them, arising from protracted rains and other causes. The spirituality of the churches acting in co-operation with the Board was not so favorable. Scores of churches were reported pastorless, and competent men were in great demand. From many quarters there was coming a call for peace. Following the presentation of this report was an overture from the Trinity River Association in behalf of peace among the common brotherhood of Texas Baptists. Among the statements of

the petition was that of the fact that "in some of our district associations the spirit of mission work is being retarded and the spirit of missions almost lost sight of in many of our churches, on account of so much strife among many of our people." The spirit of the memorial was excellent, and at its close it proposed a plan for the consummation of desired union of the Baptists of the state. Nothing could have been more timely and fraternal, and would that it had been heeded. During the session J. M. Newburn resigned as corresponding secretary, and L. L. Sams was chosen in his stead. By appropriate resolution the board was empowered to employ as many state evangelists as possible during the succeeding year.

The Missionary Association was seeking, according to its own policy, to cover the field as far as possible, and its branches of service were varied, and corresponded with those of the State Convention.

The Baptist work in Texas during the following year began under an inspiration. Great hopes were excited by that which had gone before. The times were unusually prosperous and the people buoyant in spirit. Every cause was ready for advancement. With the spirit which had impelled the State Board all along, its work for the new year was laid out on a basis of \$100,000. Its plan of operation was enlarged in proportion, and its work proceeded as heretofore. Secretary Gambrell found himself embarrassed by the retirement from service of his most indefatigable lieutenant, J. M. Gaddy. Greatly broken in health, largely the result of overwork, Mr. Gaddy was forced to retire from the service. He was a master of assemblies in raising funds for a worthy cause. Gifted with bright humor and keen repartee, it was a delight to an audience to listen to his appeal.

Even with so grave a loss from the work, it was vigorously pushed from the Dallas Convention onward. Three hundred and two laborers were assigned to work on the field, and the year resounded with the stroke of activity and advancement. Evangelism became more than ever a dominant note. Regard for permanency was had in the prosecution of all causes. All missionary and educational

interests touched by the work of the Convention received a fresh impulse, and along with the enlightenment came the solidification of the churches. Congregations and district associations which ten years before were inert, had risen into prominence as leaders in a great cause.

In many respects the year 1906 was the most eventful in the history of the Baptist denomination in Texas. During the preceding year Dr. J. B. Cranfill had ended the vexatious lawsuits so long pressed by Dr. S. A. Hayden. The history of the settlement of these cases is both unique and interesting. On April 28, 1905, Dr. Cranfill was visited in his office at Dallas by Dr. R. C. Buckner and Ben T. Seay, the latter a respected member of the First Baptist church at Dallas. On his own initiative Mr. Seay had interested himself in securing a proposal from Dr. Hayden's attorneys looking to a settlement of this litigation. The proposal was carefully gone over by Dr. Buckner and Mr. Seay, and they were of the opinion that it ought to be accepted. They sought Dr. Cranfill and urged him to accept the proposal, and thus forever end the most hurtful procedure known in Texas Baptist history. It was a coincidence that this visit to Dr. Cranfill was made on April 28, 1905, just seven years from the day that Dr. Hayden filed his first suit. Dr. Cranfill, having suffered perhaps more than any other in this litigation, both financially and otherwise, felt that it ought to be terminated, but he was well aware that there were those among the defendants who would be unwilling to any kind of settlement. The proposal from Dr. Hayden's attorneys was that Dr. Cranfill was to pay \$100 and costs in each case. There were three cases. The first of these, which Dr. Hayden filed for \$100,000 damages, was on account of the action of the San Antonio Convention in 1897. The second was for a like amount, but was based on the action of the 1898 session of the Convention. The third was a damage suit for \$25,000 against Dr. Cranfill personally. Only one of these cases—the first one—had ever been tried. In the first trial of the case Dr. Hayden secured judgment for \$30,000, which was sweepingly reversed by the Civil Court of Appeals, sitting at Dallas. There followed two mistrials of the case, which con-

sumed about eight weeks of time each. On the fourth trial of the case Dr. Hayden secured a judgment for \$15,000, which was subsequently affirmed by the Civil Court of Appeals, sitting at Dallas. This was taken up on appeal to the Supreme Court of the State, which sweepingly reversed it, and this was the status of the litigation when Dr. Hayden's attorneys sent the proposal to Dr. Cranfill. These trials, all told, had cost a large sum of money, the burden, of course, having borne very heavily on just a few defendants. The three who suffered most were J. B. Cranfill, J. B. Gambrell and George W. Truett. These men, together with the other defendants, had, all told, been held in the Dallas Court house eight months. They had been ruthlessly assailed, and had suffered grievously in many ways. The stenographer's fee alone in one of these trials amounted to \$1,400. It was paid by J. B. Cranfill. Part of the other stenographers' fees had been paid at the time the litigation was in progress, and part was still taxed in the costs. The proposal was that without either the plaintiff or defendants waiving any of their allegations or pleadings, all three of the suits were to be settled if Dr. Cranfill would pay \$100 and costs in each case. The total, therefore, under this agreement that was payable to Dr. Hayden was \$300, and for this amount Dr. Cranfill gave three checks for \$100 each. He also settled the costs in all the cases, which aggregated between five and six thousand dollars. No other defendant was consulted. Dr. Cranfill explained his course in the matter by the statement that he felt that the litigation had gone on long enough; that no possible good could come of it, but continuous harm; that in view of the fact the defendants did not waive any of their pleadings, no compromise whatever of any principle had been made; and that while he felt ill able to do so, he was willing to pay the costs and eliminate the hurtful litigation from the Texas Baptist arena.

It is a noteworthy fact that during all the litigation, the trial judge, Hon. Richard Morgan, favored the prosecution. His rulings were invariably adverse to the defendants. Himself a high church Episcopalian, he seemed to rejoice in the fact that he had Baptists in his court, and his con-

duct of the case, as many believed, was in itself a species of persecution of many of the best men that Texas Baptists ever knew. It was impossible under his rulings for the case to be fairly tried in the lower court; but every time it went up to the higher courts it was reversed and sent back.

The service that Dr. Cranfill rendered the denomination in the settlement of this litigation was noble and unselfish. He at the time regarded it, and still regards it, as the greatest single service he ever rendered the Texas Baptist people. While there were none that ever gave him a cent in helping him pay the burdensome costs incident to this settlement, he never complained at this, but rejoiced and still rejoices in the fact that he was able thus to serve Christ and the Baptist cause. Looking back at the ending of this litigation, even from this short distance, it seems marvelously strange that good men should have evinced the unrest and excitement that followed in some quarters on account of this adjudication of the Hayden lawsuits. It is a gracious fact that those who were disposed to criticise Dr. Cranfill soon saw the error, and that now, without an exception, so far as the writer of this record knows, the Baptists of Texas are of one mind that the settlement of the lawsuits was a consummation devoutly to be wished, and one that removed from Texas Baptist councils the greatest engine of evil which the enemies of the Baptist General Convention of Texas had ever been able to marshal in their service.

The Missionary Association, in the prosecution of its work, suffered serious difficulty. After the election of L. L. Sams as corresponding secretary, he remained silent for months, and finally declined. Dr. S. J. Anderson assumed charge of the work temporarily, but was eventually prostrated by sickness. Late in the Associational year Dr. S. H. Slaughter accepted the secretaryship, and at the close of the year he, too, was stricken down with sickness. Disaffection of various kinds invaded their ranks, and a number who had been conspicuous among them withdrew, some of whom returned to the Convention. Among these may be named Dr. Walter E. Tynes, who had for a number of years served in an official capacity in their ranks. Like all others who sought their way back into the Convention, he

found an open door of Christian welcome. Among the resignations of the year was that of Doctor Pentuff, the president of the Texas Baptist University. Still the Missionary Association pushed its way as best it could. Burdened by a debt of \$7,000 inherited from the preceding year, many of its former laborers were still unpaid, but later they were relieved. It was evident that the dominant sentiment in the denomination was against the Missionary Association. The time had passed when the denomination would be seduced by ill-timed detractions and distractions to swerve from a course of unprecedented progress, and heed a false war cry. The Baptists of Texas had entered on a highway of peace, and were deaf to the disturbances that might rage elsewhere. If it was the choice of a faction to foment animosity, the great body of Baptists would have nothing of it.

The Missionary Association met in Dallas on October 31, 1906. Corresponding Secretary Slaughter was on a bed of illness and could not be present. H. B. Pender was chosen president, H. Y. Lively and A. D. Brooks, vice presidents, and P. C. Scott and W. W. Scales, recording secretaries.

The temper of the body was indicated in the annual report of the Board of Missions. After recounting the difficulties which had been met during the year the report says: "The enemy assiduously circulated the report to the effect that the B. M. A. (meaning the Baptist Missionary Association) was bankrupted and that it could never meet its obligations." Later on the report says: "More than anything else we need more consecrated ministers of the word of God who cannot be purchased, deceived or led into heresy for the sake of position or companionship. Hundreds of our churches have been compelled to do without preaching, or take it from those who are quietly endorsing the heresies of conventional sovereignty."

It was difficult to persuade people generally of the consistency of such deliverances in the face of the fact that these leaders were for many years members of the Convention, endorsing its plans and policy, and were messengers to the Southern Baptist Convention, even to the latest session of that body. The report advised a change

of plan of work, and urged the body to devote more time to evangelistic and colportage operations. The total amount of receipts for all purposes for the year was \$21,635.93. The report of the Board of Trustees of the Texas Baptist University showed that there was a debt of \$35,000 on the institution, \$10,000 of which was due within a few days. In response to an appeal for contributions and pledges with which to meet this emergency, \$1,308.08 was raised. The pledges made for the State Board were liberal.

The Baptist General Convention for 1906 met at Waco on November 8. R. C. Buckner was chosen by acclamation, president; L. R. Scarborough, B. F. Riley and W. B. Denson, vice presidents, and A. E. Baten and F. M. McConnell, secretaries. After appropriate preliminaries Rev. J. Frank Norris preached the Convention sermon—one of great power. The annual report of the Board of Directors was comprehensive in detail, reviewing the vast work in its scope and in its minutest detail. It showed that the growth of beneficence within ten years had been five hundred per cent. That which had been undertaken by the Board during the year had been splendidly successful. More than a hundred thousand dollars had been raised in Texas for State missions alone, and had been expended in that work. The grand total of contributions for all causes amounted to \$296,603.03. As usual, the reading of the report sent a thrill through the immense assembly, which sought expression in joy and thanksgiving. The evening following there was a collection taken by L. R. Scarborough for the Buckner Orphans' Home, aggregating \$46,433.28. The debt of \$60,000 with which Baylor University was burdened had been reduced by \$10,000 as the result of a timely gift from F. L. Carroll before his death. Dr. B. H. Carroll presented the first report ever presented to the body from Baylor Theological Seminary. It had been created as one of the schools of Baylor University with the distinct understanding that it was to incur no debt. Its plan and policy was outlined by Dean Carroll, and the necessity of its maintenance emphasized. There had been raised for Baylor Theological Seminary during the year \$13,033.44. Other sums had been promised. In pathetic words, Doctor Carroll

pressed this as the crowning work of his life. On his heart lay the claim of a great seminary, which he regarded as an imperative necessity.

The work on the Baptist Memorial Sanitarium at Dallas had progressed rapidly toward completion. It embraced six large wards and 114 rooms. The structure had a front of one hundred and seventy-one feet by one hundred and thirty-four feet deep. This was an additional object brought under the fostering care of the Convention. The whole structure is fireproof, and the buildings and grounds cost \$250,000. Colonel C. C. Slaughter has from the beginning been a moving and ruling spirit in making the enterprise a surety. He has been a princely contributor to it, and cherishes it with peculiar pride.

During the year 1906 the Baptists had sustained serious losses by death. Among those who had fallen was Rev. G. B. Rogers, who had served important pastorates in the state, was once a financial secretary of Baylor Female College, and for a period of years was in charge of the famous chapel car "Good Will," which in its tours of unique evangelism had accomplished untold good. The name of G. B. Rogers had become a household word through the state. Deacon F. L. Carroll, the great Baptist benefactor, had also died. The magnificent edifice which graces the grounds of Baylor University is his chief monument. Not here alone was his expenditure of beneficence. In thousands of untold ways he had been a benediction to the race. With a character as firm and solid as the great building which bears his name, deliberate, judicious, pious, modest, his loss was a great one to his denomination and to the world.

Among the important events of the year was the departure of Dr. L. T. Mays to Cuba to superintend the missionary and educational interests fostered by the Home Mission Board on that island. Young, vigorous, learned and progressive, he took with him confident expectations of success from all who knew him. Another movement of importance was the establishment of a girls' school, known as Texas Baptist Woman's College, by Rev. Geo. B. Butler at Bryan, in a region where such an institution was

greatly needed. The enterprise was undertaken with vigor by Mr. Butler, who became the president of it, and a handsome building was in due time erected. Still another movement of wide-reaching importance was that of the establishment of the San Marcos Academy in the town of San Marcos by Dr. J. M. Carroll, who was chosen principal and financial secretary of the school. It is an institution that is prophetic of great things in the southwestern portion of the State of Texas.

Soon after the adjournment of the Convention at Waco Rev. J. M. Gaddy was accidentally killed by a train south of Austin. He was on his way to San Antonio to receive medical treatment. It is presumed that he left his berth in the sleeper in an unconscious condition and, stepping off while the train was moving, was killed. No more valuable man belonged to the denomination. Deprived of early advantages, the deficiency was largely supplied by unusual native gifts which never failed to command the admiration of any audience. He died in the prime of his years.

CHAPTER XXVII.

CLOSING WORDS.

Now that our task is done, we are able to stop and glance over the broad field, after coming through stirring and eventful scenes of many years, to review the elements which have contributed to the growth and success of a denomination, which, through eight decades of time, can now number perhaps two hundred and fifty thousand. From the beginning, it is easy to see that loyalty to principle has been dominant among the rapidly growing hosts of Baptists. This was as true of the grim and grizzly missionary in the primitive period of Texas history, as it is true today of the splendid army of men who man the Baptist pulpits of the state. There have been defections, and their wrecks are strewn along the years, as we look through the past, but there has been a loftiness of principle rarely equaled. The Bible was believed and taught by Baptists in the early twenties, just as it is in the Baptist pulpits in Texas in the early years of the twentieth century. No fear can come to the Baptists of Texas so long as adherence to principle is respected and observed. Backed by more than eighty years of history that have been marked by as rigid fixedness of principle as distinguished the early days of Christianity, it would be difficult to conceive of a situation that would favor the possibility of the introduction of heresy into the great body of Texas Baptists. Not a whit less loyal is the youngest of Baptist pastors today, to the doctrines of God's word, than were the pioneer veterans who laid the first stones in the foundation of the great denomination in Texas.

The world beyond has not infrequently misunderstood the varied conditions through which Texas Baptists have passed. They have been thought to be sometimes feverishly

contentious, living and thriving in disorder. Never was there a graver misapprehension of a great people. Where there was a question of principle involved, it incurred opposition, stout and resistful to the end; when the disturbing element disappeared, the denomination has been serenely active. It must be that offenses arise, and when the hour came to strike the blow, it was done with steady and sturdy nerve. This has been the secret of commanding growth and influence and power which has distinguished Texas Baptists through more than three-quarters of a century of their history. In no quarter of the globe has there been a more jealous guardianship of the principle which penetrates the New Testament, than in Texas. With the same fidelity in the future, it is impossible to foresee whereunto they will ultimately attain. Great spirits are theirs, not a few, alike in pulpit and in pew, of men and women, too, and the possibilities of achievements are multiplying with the years. If the same wisdom, the same unflinching courage, the same resistance to the invasion of error shall mark the periods to come, Texas Baptists are destined to achieve a work that will place them most conspicuously in the eye of the world.

There are dangers not a few, which are apt to menace their individual and church life. The growth of wealth with its snares is one of these. The insidious injection of the claims of so-called society, which would disparage robust discipleship, and stealthily sap the good order of individual and church life, is another. Arrogance, on the one hand, and pride and vain-glory on the other, are inconsistent with the simple principles of the people called Baptists. The Baptists of Texas have occasion for more apprehension from within than from without. But so long as the mighty men who now control the destiny of the denomination; so long as an army of pastors, like those who now occupy Baptist pulpits, shall lead the people, just so long will there be the result which have come to the denomination up to the present.

CHAPTER XXVIII.

SOME PROMINENT TEXAS BAPTIST LAYMEN.

In the sacred records, distinguished eminence is given to some who were not called to the exercise of the high office of the gospel ministry, but whose aid was most timely, if not indispensable, in rooting the new religion in the East. The Aquilas, Lazaruses, Simons and Stephens were just as indispensable as were the Johns, Peters, Jameses and Pauls. In all times, God has raised up men, apart from the sacred ministry, whose interest and devotion were not a whit less than that of those whose office was sacredly official—men whose devotion and sacrifice have been substantial supplements to the work of the pulpit.

From the beginning of Texas Baptist history, the missionary and pastor have not been without cordial co-workers in the private ranks of the churches. Every period of the advancing history of the denomination has developed men who have been as profound in their interest in the promotion of the cause of the Master, as have been the most ardent of preachers. In the maintenance of cherished enterprises, in practical counsel, in the projection of plans for the expansion of denominational usefulness, in the prompt rescue with which they have rallied to the organizations fostered, and in the vindication of the reliance with which they could be leaned on as the underpropping agents in the mammoth undertakings of our people, the denomination of no state has been more fortunate in possessing men of great hearts and liberal purses, than have been the Baptists of Texas. They have fertilized the denomination by the copiousness of timely counsel, as well as by timely gifts to different causes, as occasion has demanded. Touching elbows with the ministry, they have been able to do that which the pulpit could not do, and without such assistants,

the work could never have been brought to so high a degree of efficiency. On a number of occasions the gifts of some of these men have been so munificent as to send a thrill throughout the ranks of the denomination.

Meed of praise is due many, but only a few can be named within the compass of a brief chapter like this. Among the stalwart benefactors of the present period of living laymen, among Texas Baptists, may be named:

COLONEL CHRISTOPHER C. SLAUGHTER,

who is a native of Texas, and enjoys the distinction of being the first male child born of a marriage contracted under the Republic of Texas. His education was at home, and quite limited. His youthful days were spent on the plains of the West, where his father, Rev. George Webb Slaughter, divided his time between the ranch and the pulpit. The son inherited the robust physical build of the father, as well as his sterling qualities of character. From sire to son was transmitted that transparent frankness and openness of expression which resolves itself into the undisguised honesty which many seek to veil and evade by subtlety of speech and mock modesty. When Colonel Slaughter speaks, no one fails to understand his meaning. This gives him an unique position among men, and while innocent of the diplomacy of thousands similarly circumstanced, he has always commanded the honor due him for his sterling honesty.

At the early age of twenty, with scant knowledge of books, but possessed of a native wisdom which the schools cannot give, he began life in the cattle business, on the slender capital of \$500. The flush of youth was still on his brow when the country was plunged into war. He was among the first to enlist, and was among the first to be chosen as a military leader. First, as captain of a company in the famous Texas Rangers, he rose to a brevetted colonelcy in the army of the Confederacy. In the opening days of the Civil War, when the forts and arsenals were falling into the hands of the young Confederacy, Colonel Slaughter led his command against Fort Griffin, on the Brazos, sur-

rounded it, and compelled its capitulation with a garrison of six hundred Federal troops and valuable stores. He served throughout the war, and after its close, was the pioneer in the resumption of the cattle business. The Indians becoming troublesome, Colonel Slaughter was called on again to lead the volunteer forces against them, and won distinction as an Indian fighter.

In his chosen vocation he was distinguished as "the cattle king of Texas," having raised and marketed the largest number of cattle among American ranchmen. Besides, he became one of the largest land owners in the Union, having come into possession of 5,000,000 acres. Prudent management and sagacity in business have made him wealthy, and to him wealth is a blessing. He has been a munificent benefactor, and into his gifts to the cause of the Master he has taken the same unvarnished honesty and wisdom which have characterized him in the management of his business affairs.

Colonel Slaughter was the first to conceive of the correlated system of Baptist schools in Texas, and gave to the enterprise of the correlation \$25,000. Himself deprived of early advantages, he finds delight in aiding others of worth and promise. At different times he has been a princely giver, and, indeed, it is not known to the public the extent of his aid to the cause of Christ in Texas. In the later years of our denominational history, no man has done more, if so much as he, in the promotion of the cause. His wisdom, ripened in the varied school of experience, his rare poise of character, his consecrated heart, and his sagacity, made the more penetrating by his manipulation of large business interests, make him one of the most valuable of counselors in the conduct of the vast affairs of the denomination. His judgment on any question is promptly honored. He is the close and confidential friend of his pastor, as well as of all the denominational leaders in the Baptist enterprises of the state. There is no project of value concerning which his wisdom is not consulted, and his advice greatly respected.

Beneath all the robust virtues of Colonel Slaughter is a heart of sympathetic tenderness, which lends a softened haze to his great character. His is genuine nature tempered by divine grace, without the adulteration of meaningless

conventionality, to which he is stranger, and destitute of a studious diplomacy, which a soul like his would spurn. The apparent consciousness of his superior power is but Nature's assertion, unrestrained by conventional skill, above which a character like his rises like the mountain from the plain.

His many-sided business capabilities have called him into stations of honor, in financial and commercial spheres, among which positions may be named the vice presidency of such institutions as the City Bank of Dallas, the City National Bank, and the American National Bank, which last-named institution he organized. He also organized the Cattle Raisers' Association, now the largest cattle organization in the world. His administrative qualities have led to his election to the vice presidency of the Southern Baptist Convention, and of the Baptist General Convention of Texas. For eight consecutive years he has been the president of the Board of Directors of the Baptist General Convention of Texas, in which position he has rendered signal service to the denomination. At one time, and for a period of years, he was one of the proprietors of *The Baptist Standard*, and insisted on its adoption of a policy of peace, and its conduct on a basis free from personal aggression, no matter what the provocation be.

Colonel Slaughter is the founder of the great Baptist Sanitarium, of Dallas, into which he has put a large amount of money. It is an institution profoundly cherished by himself, and aptly equals his conception of what a great sanitary institution should be. Few men in the Baptist ranks of the South have equalled the varied benefactions and multiform services which he has rendered his denomination.

HON. GEORGE W. CARROLL.

Among the names destined to live in the Baptist annals of Texas, is that of George W. Carroll. His type of character is that which is chiefly adorned by gentleness and goodness. Possessed of a guilelessness which is unique, and a gentleness which approaches femininity, there is coupled with these an aggressiveness to vice and wrongdoing which, on occasion, is as pronounced as is his normal quietude. His

rule of life is more than abstinence from evil, it is in compliance with the scriptural injunction to abstain from the very appearance of evil. His character may be summarized in the laconic description of Barnabas, when the Spirit of God says of him: "He was a good man."

With a modesty bordering on timidity and self-distrustfulness, George W. Carroll would be a cipher in life, but for his inherent goodness of heart. By the assertion of this quality of his character, which brings in its train a mighty reinforcement of moral courage, the shrinking element of his nature, while voicing his goodness, becomes a potent force in his character, and rounds out a manhood of rare merit and of genuine value. The gentler side of his life imparts caution to that which is robust, and, in turn, the robust turns to practical service, the gentler. George did not inherit from his worthy father, the stern, but meritorious qualities possessed by the ancestor, but has blended in his nature the gentler traits of the mother, with just enough of the adamant elements of the father, to unite the better parts of each.

By virtue of his tranquil goodness, and responsiveness to the demand of need in the service of the community or of the commonwealth, George W. Carroll has come to occupy a deservedly commanding position among the Baptists of Texas, a conspicuous relation to civic virtue, a superior place in the citizenship of the community in which he lives, and, indeed, in the great state of Texas. His life in the home circle is gentle, and his relations to his fellow men smooth, save when the voice for stern assertiveness against evil or vice reaches him, when the lamb is transformed into the lion.

Providence has favored him with abundance which he uses, without stint, for good. Few men are prompted by a more generous spirit than he, and yet it is only when the meritorious appeal is heard, that he responds. He is as open-handed for the promotion of good as he is close-handed against the slightest encouragement, or even the semblance of wrong. A successful business man, a new installment of prosperity animates his brain and heart toward new projects for good. The Carroll Science Hall,

which adorns the campus of Baylor University, is one of his princely gifts. An expenditure of \$75,000 on a handsome edifice, devoted to science, projects his goodness into other years, far-reaching, and with an expansiveness for good, which comes not within the compass of human calculation.

Identified with all the great movements of the Baptist denomination, his quiet but liberal gifts swell the volume annually of the beneficence of the Baptists of Texas. For several years he has been one of the proprietors of *The Baptist Standard*, to maintain which he has given liberally of his means, and devoted much of his time. In recognition of his merits, the denomination has accorded to him, distinction of position, while in public life, as a pronounced Prohibitionist, he was won the high stations for nominee for governor of Texas, and of vice presidency on the Prohibition national ticket.

He lives for others, for the good of humanity, and for God, more than for himself.

COLONEL W. B. DENSON.

William Baldwin Denson is a native of Macon county, Alabama, but has been a resident of Texas since 1853. The next year after his location in the state, he became a student at Baylor University, and after a course of three years graduated, bearing away the first honors of his class. Choosing the bar for a profession he went to Tulane University, whence he graduated in 1859, and began the practice of his profession in Shreveport, Louisiana. He was among the first to enlist in the cause of the Confederacy in 1861, leaving as a private in the first company that went from Shreveport. Ability, merit, and courage led to his rapid promotion, and though leaving as a private, he returned at the close of the war, the Lieutenant Colonel of the Sixth Louisiana Cavalry, of which he was in command when hostilities closed. Since that time he has devoted himself to his profession, practicing at Cold Springs, Galveston and Gainesville, Texas.

Colonel Denson has been a Baptist since 1854. He became a member of the church at Independence, joining at

the same time that General Houston joined, and was baptized by President Burleson, on the same occasion on which Houston was. In 1876 Colonel Denson became a deacon in the First Baptist Church of Galveston, and has ever been an active member of his church, sharing heartily in all its efforts. A devoted Christian gentleman, he has been closely allied with the progressive work of his denomination since the period of his conversion. Favored with facility and felicity of speech, he has been brought into frequent requisition in denominational councils, and has, a number of times, been chosen vice president of the Baptist General Convention. He is a prompt presiding officer, and is a great favorite among his brethren. His judicial wisdom and ready utterance led to his unanimous choice to reply to Doctor Hayden, on the occasion of the defiant speech of the latter before the state convention, at Dallas, in 1898.

Colonel Denson holds an influential station among his brethren, and his services are in frequent demand. They are as freely accorded as they are eagerly sought. For a number of years he has been a conspicuous member of the Board of Directors of the state convention. Affable in manner, highly cultured, and devoted as a Christian, he is greatly prized among the members of the convention. As a lawyer, a citizen, and a Christian, he wields a commanding influence among his fellow citizens.

JUDGE W. H. JENKINS.

For many years Judge W. H. Jenkins has been before the Texas public as one of the worthiest citizens of the commonwealth. Unflinching in his convictions, his rigid views of right have often led to an inappreciation of his granite character. He belongs to that class of men who have to be intimately known to be properly prized. Firm as the hills, and absolutely scrupulous, his positions are sometimes adjudged extreme, but his supposed errancy has generally been in the right direction. He takes counsel of his own judgment and conscience, rather than those of others, and can generally be relied on in his estimate of men and principles. After doing what he conceives to be duty, he is as

unswerved by the popular current, as he is unaffected by adverse criticism. He takes his own time in reaching a conclusion, and when his mind is once settled in a conviction, Gibraltar is no more movable. Generally estimated as stern, he is really a man of great sensitiveness of character and tenderness of heart. His morbidness is that of right doing. He fears wrong vastly more than men, and with incisiveness seeks to keep clearly within the boundary of right. His sense of propriety and honor is as immutable as the code of morality. Intolerable of sham and pretense, and rigid in his exactions of a high standard of conduct, he has sometimes been thought inexorable; but no one can doubt his sincerity or question his honor. He exalts propriety above popularity, as he does virtue above vice.

Gifted with a rare degree of intellectuality, Judge Jenkins revels in that standard of thought which would strain most men to grasp and appreciate. Yet in his general bearing and ordinary intercourse, he is one of the plainest and simplest of men. Those who know him best, appreciate him most. The touch of his life is vital of good. He is entirely free from ostentation, and while living in an exalted orbit of right thinking and right doing, his bearing is that of humility. In his resistance of wrong he spurns the midway ground of compromise, and nothing short of the boundary of principle satisfies him. To him principle is the path of the highest expediency. While aware of the criticism which he often evokes, he conscientiously varies not the width of a hair, though all the world besides differs.

Among his neighbors and brethren he is highly esteemed, because he is a safe man. That which might be lost by over-caution is more than compensated for in the long run by seeking always to be conscientiously correct. Of Judge Jenkins it might be as veritably said, as it was of the patriarch of Uz: "He is perfect and upright, a man who fears God and eschews evil." His influence, conduct, and life point in the direction of perpendicularity of character. His sane judgment, judicial ability and incisive sense of right have won for him a peculiar position in the realm of denominational activity. He has been raised to different and difficult stations of responsibility and of confidence in his

denomination, serving for many years on the Board of Directors of the convention, and on the Board of Trustees of Baylor University. In the most trying ordeal of agitation into which the denomination was reluctantly forced, several years ago, his extreme sense of justice and right, coupled with his sensitiveness to wrong, made him one of the most formidable of the advocates of the convention. The transparency of his character was brought out under the light of this scorching ordeal, and that character bore with tremendous weight against the efforts made to wreck the system built up through long years of judicious and laborious effort and consecrated wisdom.

Judge Jenkins's rigidity is that of right, and his persistency is that of principle. He is just as broad as his conception of duty allows, and just as narrow as his estimate of principle permits. Acting always from lofty motive, none who know him ever question his integrity. Would that his type of character were more prevalent among the children of men!

JOHN T. WOFFORD.

In its original condition the diamond is often the rudest of stones in appearance, though the most valuable and costly of substances. Gathered from the bed of its native stream, the unskilled would never suspect the brilliant qualities slumbering within. This aptly represents the characters of a certain class of men. They have not the finical touch of the drawing-room, nor the perfunctory punctiliousness of the fashionable circle. Their qualities are too granitic and too masculine, and their characters too broad and many-sided for the finished touch of the niceties of the infinitesimal facets, from the narrow confines of which there may flash the light which captivates, and yet, after all, serves no other purpose than to glitter on the jeweled finger, or flash on the bosom of beauty.

The class of men already alluded to, are rather like the mountain lake with its broad bosom flashing back its amplitude of sunlight, while girdled within its frame-work of ragged rock and overhanging wild moss. On its surface float the freighted craft of good for humanity, and within

its placid body are the elements of vitality. To such a class belongs the subject of this short sketch. Made noble by nature, and sanctified by grace, John T. Wofford has just the parts that make him a superior man among his fellows. With a fortunate poise of character, an unerring judgment, a keen penetration in business, and a heart of tenderness, he combines, to a remarkable degree, the elements which excite the love of those who know him. Intensely practical in all things, his direct aim in life is to do the greatest good. Selfishness finds no place in the multitudinous qualities of good that obtain in his manly and robust character. Comprehensive in all things that enter into his great character, and small in nothing, he fills a spacious place in the ranks of his denomination. In his knowledge of men and affairs, he represents an important side of life in the deliberations and enterprises of the Baptists of Texas, and when the leading laymen of the state are recounted for consultation on any practical measure, John T. Wofford is among the first to be thought of. His unvarnished life is one of the indications of his inherent sincerity. He is as devoid of pretense as the rugged mountain is of sheen and polish, and through a practical eye, he sees only the worthy and meritorious, and his judgment is governed accordingly.

In all the great movements of his cherished denomination, within the last years of its history, John T. Wofford has conspicuously shared. His prodigiously practical brain gives him a value above estimate. So far from courting or seeking notoriety, he is most modest and retiring, and his services have to be sought in order to be commanded; but when given, it is done without requite, and solely from a loyal sense of duty. Big of heart, loyal in purpose, consecrated in life, and stalwart in devotion, his piety savors of the simplicity of childhood, and his career is redolent of that class of golden deeds in which the left hand knows not of what the right hand does.

COL. W. L. WILLIAMS.

The subject of this sketch—Col. W. L. Williams—was born in Anderson Co., Tenn., Dec. 25, 1834. His father,

Joseph Haskins Williams, was of sturdy, Welsh stock, born and reared in North Carolina, and his mother, Julia Ann Tower, of Pennsylvania, German stock, born and reared in Knox Co., Tennessee. They were of the rural element, both born and reared and ever afterward lived on a farm, so the subject of this sketch was a farmer boy and labored as other boys until he was 21 years of age. When he was 11 years old he moved, with his parents, to Lawrence Co., Mo., where his father purchased a plantation and continuously resided on it until he arrived at his maturity.

Col. Williams is what may be termed an educated man. He had the best possible advantages; in the annual session of the old time district schools, from early childhood until he was grown and then availed himself of four years' college training, closing his course in the University of Missouri in 1860. From that time until the summer of 1867 he put in all possible time in the study of law. He was admitted to the bar in 1867 by Judge Thos. Harrison of Waco. Since that time he has been a laborious and successful practicing lawyer at Dallas, Texas. Col. Williams gave himself to Christ in Lawrence Co., Mo., in May, 1851, and joined the Sinking Creek church and was baptized by the pastor, Elder Burrow Buckner, uncle of our beloved Dr. R. C. Buckner of Dallas, Texas. From that day until this he has held fast to his calling as a Christian; notwithstanding the temptations often in college life and the demoralizing conditions of a four years' civil war; he never for an hour forgot his duty as a Christian gentleman, nor once dishonored the name of Christ. Col. Williams joined the First Cavalry Company for the Southern army raised in his county in Missouri in the spring of 1861 and went immediately to the front with General Stirling Price, and shared the life of a soldier, and with him engaged in the numerous battles fought by that distinguished soldier until the second year of the war, when he was so severely wounded that he was forced to leave the ranks of the active army and do post duty.

Col. Williams was engaged to be married to Miss Loucinda Beckley in March, 1861, but the war was then in sight,

and they postponed their marriage and were soon separated by the warring parties in their country, and saw nothing more of each other, except by chance, from soon after the war began until the war was over. But, both true to each other, she at his request and arrangement came to Texas and they were married near Waco by Dr. Richard B. Burleson Feb. 13, 1866. They have reared a family of five boys and two girls.

Col. Williams settled in Dallas, Texas, in Nov., 1867. He found no Baptist Church and after some search, discovered three who had belonged to Baptist churches. By the summer of 1868 a few Baptists had moved into the city and Col. Williams and his wife set to work to establish a church and preparatory thereto invited several country preachers to hold a meeting, at the close of which a church of eleven members was constituted—eight women and three men. From that day until this, Col. Williams and his wife have been the leaders of the church known as the First Church. To write the history of this now great church with them and all they did left out, would be very imperfect. Col. Williams was ordained deacon of this great church about 37 years ago, and has nearly from the first enjoyed the distinction of being its senior deacon, and as such presided as chairman of the deacons' and pastors' meeting. He is a wise counselor, a choice presiding officer and a ready worker. He has for many years been chairman of the Mission Committee and has had much to do in establishing missions that have from time to time grown into all the other Baptist churches in the city and other missions not yet organized into churches.

Col. Williams is now, and has been for ten years, a member of the Board of Directors of the Baptist General Convention of Texas, and nearly that long Auditor of that great body as well as the Auditor of the Board and as such all the financial affairs of the board have passed under his careful and pains-taking labors. He is modest, has never sought place or prominence, but has simply worked where his brethren have placed him, both in his church and in the Convention.



HON. JOHN C. TOWNES, LL. D., AUSTIN, TEXAS.

JUDGE JOHN CHARLES TOWNES, LL.D.

In the current of this denominational story, more than once, allusion has been made to the ability of the Baptist denomination to furnish men for the higher ranks of public service. Every station of preeminence has, at different times, been occupied by Baptist representatives. It is most fortunate that, in the faculty of the State University, there are representatives of the denomination, the most eminent of which is Judge John C. Townes. Possessed of a rare combination of elements of character, he was providentially led through just such conditions of life as brought these elements to the fullest fruitage. A Baptist layman, of parts so conspicuous, is worthy of a place in this chapter of sketches.

Judge Townes is a descendant of a distinguished North Alabama family. In the upper part of Alabama, his grandfather, Rev. John L. Townes, himself a distinguished jurist and Baptist preacher, was eminent among the Baptists of that state, as a worthy colaborer of Rev. Doctor D. P. Bestor. The father of this sketch, Judge E. D. Townes, was chancellor of the northern district of Alabama, and later a member of the Texas legislature. The subject of the present sketch is a native of Alabama, having been born at Tusculumbia, in that state, January 30, 1852. In 1856, his father removed to the eastern part of Travis county, Texas, where he became active in denominational circles, and was, for a period of years, the moderator of the Austin Association. Though a man of wealth, like many another, as a result of the Civil War, Judge Townes left his family without means when he died, in 1864.

The close of the war left Charles, then a lad of only thirteen, to struggle for himself. At Parsons' Seminary, a country school of high grade, near Manor, Texas, he derived his earliest educational training. Later, for more than two years, he was a student at Waco (now Baylor) University, but lack of means forced his retirement to the farm left him by his father. Two years, from 1871 to 1873, he devoted his time to the preparation for the bar, to which he was admitted in 1873.

Practicing first in Travis county, and later in San Saba, he was, in 1882, elected judge of the thirty-third judicial district of the state. Resigning his judgeship in 1885, he resumed the practice of law at San Saba, but soon removed to Georgetown, where, in 1888, Governor Ross appointed him to the judgeship of the twenty-sixth judicial district, composed of Williamson and Travis counties.

Again resigning from the bench, Judge Townes entered into copartnership with Hon. S. R. Fisher, and entered again into the practice of the law. From this position he was elected to the professorship of law in the State University, which position he now occupies. In recognition of his ability, his Alma Mater, Baylor University, in 1898, conferred on him the degree of Doctor of Laws. Judge Townes has made several contributions to legal literature, viz.: "Texas Pleading," "American Elementary Law," and "General Principles of the Law of Torts."

During the eventful period through which Judge Townes has lived, he has been active in Christian work. The exactions of his professional duties have never suffered him to neglect his duty as a Christian. As teacher in the Sunday school, as superintendent, and as deacon in the churches of which he has been a member, in the circles of the State University, as chairman of the chapel service committee, and in various other relations his character as a pure man of God is conspicuous. In the circles of the University, the students, in admiration of his Christian virtues, call him "God Almighty's gentleman." No one who has ever occupied a position in the University of the state has wielded a more powerful influence for good, than has Judge Townes. Unlike many others whose identity is lost in the absorption of scholastic work, when similarly situated, Judge Townes is greatly concerned with the movements of the on-going world. He is an active citizen, sharing in all that pertains to the public good, a vigorous church member, and is always at his station of trust, while his work in the class is the best. More men of his type in our universities would simplify many complex conditions, and give largest hope for the future.

PRESIDENT OSCAR HENRY COOPER.

Conspicuous among the profound scholars of Texas, is President Oscar H. Cooper. He is a native Texan, and was born to scholarship. To his natural aptitude have been conformed his habits, all of which are peculiarly scholastic. He has crowded within a brief span of years much scholastic and educational work. Quietly studious, his power of acquisition has been enormous, and in all the schools of which he has been a student—Marshall and Yale Universities, in America, and Berlin University, abroad, he has won distinction.

Graduating from Yale, in 1872, he returned later to take a graduate course, and subsequently went to Berlin where he won the distinction of Doctor of Laws. On his return to Texas he was made state superintendent of education, and afterward became superintendent of public schools in the city of Galveston. In 1900 he became president of Baylor University, and at once the scholarship of that institution was elevated, and the faculty vastly improved.

Amidst the exactions of his busy educational life, Doctor Cooper has found time to make many valuable contributions to the cause of education. These have generally been in the form of papers read before learned associations, where he has been able to speak to the nation. Among those which won him special distinction was that on "The Contributions of Baptists to the Cause of Education," which was read before the National Educational Association, in 1900, at Charleston, South Carolina. This was the subject of much favorable comment throughout the country. President Cooper is the author of an important work the title of which is, "The History of Our Country." In recognition of his profound scholarship, he has been honored with membership in the American Philological Society, and the National Council of Edinburgh.

Since 1902, Doctor Cooper has been the president of Simmons College, at Abilene. His assumption of the position was the beginning of a new era in the history of that institution, the constituency of which embraces both the extensive regions of western and southwestern Texas. So

soon as President Cooper entered on his duties, at Simmons College, a strong faculty was at once chosen, and the standard of study raised. The school at once became one of the most thorough of the colleges of the country. This seems to have been promptly recognized, for during the second year of his presidency, the enrollment of students, at Simmons, was increased almost one hundred per cent.

Simmons College has just begun its career of usefulness. It has property valued at over two hundred thousand dollars, is free from debt, and, under the provisions of the charter, cannot incur indebtedness. On the high plains of western Texas, President Cooper has an educational realm all his own. The region of the location of Simmons College is rapidly increasing in population, which means much for the history of the school. Occupying the best sphere of usefulness in his career, Doctor Cooper is destined to give tone and complexion to the coming generations of the high and healthful table lands of western Texas.

PRESIDENT S. PALMER BROOKS.

Perhaps no one in the educational circles of Texas has had a more eventful career than President S. Palmer Brooks. His successful career in the face of the most stubborn and forbidding odds is an inspiration to any aspiring young man, no matter what his difficulties be. The son of a poor Baptist preacher whose anxiety to educate his children far exceeded his means, the subject of this sketch was, in early manhood, thrown on his own personal resources. His father, Rev. S. E. Brooks, was a gentleman of no mean attainments, having graduated from the Southwestern Baptist University, Jackson, Tennessee, in 1859.

From the pastorate of the First Church, of Milledgeville, Georgia, the father removed to Texas, with his family, in 1868, when conditions were at their worst in the Lone Star state. At that time, the public schools of Texas, under the Reconstruction regime, were of an indifferent sort. Palmer Brooks was enabled to get what he might from such sources, supplemented by such instruction as he was enabled to obtain from intelligent parents at home. In his

boyhood, he sustained the greatest loss that can come to any one—that of his mother, and being the eldest of the family of children, the care of the household fell on the lad and his sister, as the father was, for the most part, absent on missionary duty. With broken health, the father was forced to retire from his work, the family was scattered, and Palmer was compelled to seek work where he might. The only way open to him was that of obtaining employment, as a section hand, on the Santa Fe Railway, where with pick and shovel he eked out a bare subsistence. When the young man was twenty-two years old, his father's health had sufficiently recovered for him to be able to assume charge of a country school, near Cleburne. The son was induced to attend on the school of the father, bringing to the resumption of his scholastic work, at the age of twenty-two, a partial knowledge of the science of geography, a mastery of the multiplication table, a scant fund of information derived from miscellaneous reading, and an abundance of the knowledge of vice incident to association with the rough men of the rail.

The most important turning-point in the life of young Brooks came at this time. He was led to Christ, and was baptized by Rev. W. J. Brown. His wayward career was at once changed, and possessed of an inexorable will, he steadfastly set his face toward righteousness.

Brooks was now in the flush of young manhood. Many valuable years, years of the readiest receptivity of knowledge, had passed, but the young man was resolutely bent on the completion of his course. Counting the cost, he entered the race. Dividing his time between teaching and attendance on Baylor University, he, at last, was graduated from Baylor with the bachelor's degree. He was now thirty, and it need scarcely be said, was the oldest member of his class. The matured man among youths appeared the more grotesque, clad in a Prince Albert coat, which was "much the worse for wear"; but in order to atone for its age, and especially to hide the patches, it was treated to a fresh coat of dye, which gave it an unusual glisten.

The possessions of the man of thirty were the wardrobe which he wore, a diploma, and a debt of one hundred and

twenty-five dollars, which he had borrowed with which to prosecute his course. But labor in the open air on the railway track had toughened him for hardship, poverty had given him a strong will, and success now emboldened him. Believing in himself and in his success for the future, Mr. Brooks proceeded to encumber himself afresh with debt, by borrowing a sum sufficient to go to Yale University. With the same pluck with which he entered on his course at Waco, he went to work at Yale, and at the end of a year was able to bear away the bachelor's degree from that institution. Then began his career as a teacher. First in the McKinney Texas Collegiate Institute he taught, which was followed the next year by a position in the Preparatory Department of Baylor University. The year following this, he was chosen to take the newly created chair of History and Political Economy in Baylor University. During the year 1896 he traveled in Mexico, for a season, and in 1897, spent a summer at Chicago University. In 1901, Professor Brooks resigned his chair at Baylor in order to accept a fellowship in Yale University. His plans were completely changed by his being chosen the president of Baylor University, in 1902, to succeed Doctor O. H. Cooper.

ROBERT HENRY COLEMAN.

Robert H. Coleman is still a young man. The dew of youth is yet on his brow, and the elastic step of boyhood is still his. Without any direct instrumentality or personal effort, on his part, to challenge attention, young Coleman has been brought to the front of Baptist laymen in Texas, by reason of his peculiar gift of leadership, devoutness of spirit, keenness of judgment, responsiveness to the beck of duty, purpose and activity, suavity of disposition, and promptness of execution. In the hurried events of his life, he had been led along a path which has served to develop the qualities inherent in his character. Reared in a pious home, educated in a Christian college, that of Georgetown, Kentucky, drawn into business, where responsibility had to be met, trained in the exactness of duty which attaches to a bank, becoming an editor, aspiring to be a politician,

the hand of Providence interposed with defeat, and led to final success in other directions. Enlisted early in active church work, Coleman was gradually fitted for the spheres which awaited in after years. Lithe in business and supple in execution, it is not a matter of wonder that when he reached Dallas, he was summoned by Doctor Gambrell, to aid in the prosecution of his arduous work in state missions. Nor is it surprising that he was called from that station to become assistant pastor of the First Church of Dallas.



R. H. COLEMAN, DALLAS, TEXAS.

Coupled with these duties was the more important one of leading and directing the forces of the young people of this state. He met the juncture in the career of that cause, just when a leader was needed, and such a leader as he has proved to be. The young people of the state had felt the touch of spiritual vitality, and currents of fresh activity and of zealous enthusiasm were running like torrents from the hills through the characters of young men and women, and

they were awakening to the fact that they could do much for the Master. Yea, more, they recognized the fact that it was a matter of duty, and there was a spontaneous uprising of the youth, like that of the Scottish clans of old. This undercurrent of youthful sentiment marked an era in Baptist history—in the spiritual history of the world. With this upheaval of young Christian sentiment, in Texas, came a call for a leader, and R. H. Coleman was summoned to the fore. His trained eye saw at once the necessity of thorough organization, and organization under such conditions as would hold intact the forces of the young. While executing the routine of work in other responsible spheres, as we have seen, Coleman has projected and brought to full consummation plans for most effective results in the cause of the young people of the Baptist churches of Texas. There has been displayed genuine generalship in the mastery of superb planning, and what all this has had to do with the steady development of our churches, in many directions, is not a matter of mathematics, but more of logical reason, for certain it is, that a new day came to the Baptist churches of Texas with the activity of our young men and women.

The efficient organization of the young forces of the Baptist churches of the state, and the signal management of the annual seaside gatherings, the arrangement for attractive speakers, and for the comfort of the multitudes that throng on these occasions, bespeak an unusual grasp of administrative ability. Yet all this has been accomplished by Mr. Coleman, while his work in aiding in directing the forces of a great church has not in the least been neglected. To be able to girth so much within easy grasp, and to conduct it with consummate success without friction at any point, indicates remarkable power of management. Nor are these annual meetings of the young mere outings or picnic occasions. They are packed with electrical force which is borne back to the churches to give fresh propulsion and illumination. The addresses are not those which merely please with the pranks of rhetoric, they are the best blood of the best spiritual thought, which, while they kindle the fires afresh, set the wheels in motion. How many of the revivals

which have blessed the churches of the state, within the last few years, have had their source and spring in these gatherings beside the sea, cannot be known, but the spirituality of the state has been deepened certainly since so much prominence has been given them. More than to any other is the state indebted to R. H. Coleman for these results. To be sure, he has not been without efficient aids, but no one would withhold from him the palm of reward due him as the chief consummator of the success of the young people's movement in Texas.

The prominence which he has attained accords to him a worthy niche among the Baptist laymen of Texas. While not a preacher, the intimacy of touch which Coleman enjoys with the pastors of the state, and the equal intimacy with the private membership of the churches, afford an opportunity for unlimited service and immense good. It is certainly an opportunity rarely enjoyed, and one just as rarely improved with much consummate tact and power.

Mr. Coleman is an humble, devout man of God, and should his life be prolonged, his future service will be incalculable in its reach for good.

The views of the present writer are supported by those of others, among whom are Doctor J. B. Gambrell, who said in the *Missionary Worker*, concerning R. H. Coleman, on the occasion of his retirement from the state mission work: "This brother, so well known over the state, has been, for months, assistant in the mission rooms. No truer man lives, than he. It has been good to work with him. He retires from service with us, to be assistant to Pastor Truett, where we believe, he will prove himself a most effective helper in the ever-growing work of the First Church. It is generally known that Brother Coleman is only a deacon; but he is as nearly a New Testament deacon as we have ever known. We do not part with him, but work with him still in new relations. A blessing on him and his."

Rev. George W. Truett, D.D., in speaking of his fellow-laborer, says: "I have no words with which adequately to express my appreciation of R. H. Coleman. In all my relations with men, I have never met a nobler, truer, better, nor more useful man, than this man. Others may have been

more conspicuous than he, but none have been more truly useful and faithful. Prudent, courageous, sympathetic, zealous, optimistic, unselfish, faithful, his life is indeed most nobly endowed, both by nature and by grace. In the years of our intimate association, not once have I ever observed the slightest exhibition of selfishness in his life. Through these years, it has been an increasing joy to me, to have him as an intimate fellow-laborer in the Master's cause. I have not a doubt that his already wonderfully useful life is steadily to wax in strength and usefulness with the passing years. God grant that it may be so."

JOHN P. CROUCH.

One of the functions of the Holy Spirit is to instruct and develop. Men are called from obscure walks of life, where they would not be known beyond the boundary of their native horizons, but for the Spirit of God. Entering their hearts, He shows unto them the successive and ascending steps of usefulness and joy, and just in proportion as He is yielded to, just to that extent are men led and developed.

This is suggested by the character and career of the subject of this notice—John P. Crouch. Hailing from the mountain districts of East Tennessee, a region noted for its historic associations and the hardness of character which it produces, Mr. Crouch came to Texas in 1877, and began his career of business. In his early manhood, at the age of twenty, he passed into the kingdom of grace, and from that time forth, has grown alike in material and spiritual prosperity. He has been brought into such relations in life, as to make him valuable, alike as to his influence as a man of God, a strong force for Christianity in the commercial world, an official of many-sidedness in his denominational relations and a munificent contributor to the varied interests of the Master's kingdom.

The varied experiences in the life of Mr. Crouch have made him cautious, while the Spirit of God has made him conscientious. He is not a subject of sudden impulse, but reaches his conclusions with a commendable steadiness. Reared in a region long noted for its Republican proclivi-

ties, in his younger years, he was a disciple of that political school. But a subject of conscience rather than of blind political allegiance, he became allied with the forces which were resisting the inroads of vice through the saloon and brewery, and became an avowed Prohibitionist. Having the qualities of leadership, he was soon brought to the front in the moral contest against the sway of the saloon. The Prohibition party of Texas, in recognition of his sterling qualities of leadership, placed him on its ticket, in 1906, for the comptrollership.

Deacon Crouch is recognized in his home city of McKinney, as an ideal Christian citizen. His denomination regards him as one of its worthiest laymen, and has laid under tribute his superior gifts. The tendency of his nature is in the direction of aid to others, and this charitable disposition has led to his appointment as a trustee of the Buckner Orphans' Home, which position he has already held for twelve consecutive years. He finds delight in assisting meritorious young men and women, in their struggles to get afoot, by procuring educational advantages. In a quiet unostentatious way, he has been instrumental in aiding struggling youth to reach positions of self-help. His policy is not to squander a dime, nor to aid one beyond the limit of self-independence. In the help thus rendered, he does not so much furnish the fish, as he does the hook.

His broad usefulness led to his appointment on the first Baptist Education Commission, and he was among the first to be appointed on the Board of Directors of the Texas Baptist Memorial Sanitarium, to which interest, he was the first to pay \$5,000 for a ward. The home of Deacon Crouch is one of preëminent hospitality, in which his excellent wife joins to make the abode one of pleasure. It is emphatically the preacher's home.

In a former chapter allusion was made to the occasion when Doctor George W. Truett was first recognized as a force in the denomination. It was in the home of Deacon Crouch that Truett first met B. H. Carroll, to whom he was introduced by Deacon Crouch.

Awake to every interest for good, and with his face set toward God, Deacon Crouch is certain to become, with ex-

panding usefulness, a potent agent, at a time when laymen are rapidly coming to the front, in contributing to the promotion of the Messiah's kingdom. His growing prosperity means a commensurate growth of his continued gifts to the cause to which his life is devoted.

JUDGE T. B. BUTLER.

Life never becomes great without a profound conviction of personal duty. No human being rises to the heights of grandeur to whom there does not come a deep feeling of obligation to his fellowmen. Complete manhood is a fulness of powers, and a right disposition for the use of the powers.

These suggestions come in connection with the life and character of Judge T. B. Butler. Quiet and unobtrusive, gentle and yet solid, his character is worthy of study, and deserves permanent embalmment in the history of the denomination of which he is an honored member. In their combination, the qualities which enter into his character are exceptional. While a man of pronounced conviction, he is, at the same time, unusually conservative. Deliberate, he never hastens to a conclusion, but amply reviews every question in advance of an expression of judgment. After a thorough canvass of both sides of a given question, he settles into a conviction with the solidity of a mountain on its base. There is nothing more characteristic of him than the guard which he places on his utterances. Bacon says: "Discretion of speech is more than eloquence; and to speak agreeably to him with whom we deal, is more than to speak in good words, or in good order." This applies with remarkable aptness to the subject of this short sketch.

The daily life of Judge Butler is one of uniform consistency, his conduct carrying with it its own transparent explanation. After he has followed a course of conduct, and has reached a conclusion, no explanation is ever necessary. Quietly working out his thought to a logical conclusion, it is done in such a way as never to awaken a doubt of the sincerity of Judge Butler.

While thus quiet and sedate in his general bearing, which qualities lend gentleness to his tone of life, he is not want-

ing in aggressiveness, and yet his aggressiveness is tempered by such coolness and judicial deliberation, as always to awaken the respect of his opponents even, and when a given issue is ended, his course has been such as to leave no after-regrets.

Still, he is unconcessive in principle, and so coolly and pleasantly uncompromising, that he wins, without effort, the respect of all. It is not difficult to see that one with such poise of character, and with such an unusual combination of elements, would sway an uncommon influence. The touch of such a man is vital of good. The expression of an opinion from him would be equally acceptable to an opponent and a friend.

The weight of his potent character is thrown in the direction of right. Many unconsciously gauge their conduct by that of Judge Butler. The fact that he entertains a certain view, means much to many; the knowledge of his pursuit of a given course, is a satisfactory guarantee, to many, of its correctness. Thousands actuated by the same motive, as that which impels Judge Butler, and pursuing the identical course, and for the same reasons, would never draw others in the same direction. The subtlety of his quiet influence is gently but efficaciously powerful.

He is singularly undemonstrative in the expression of an opinion, and in his relations to others; and yet he is the impersonation of loyalty. In nothing does this find readier expression than in his devotion to his pastor. He may honestly differ from his pastor, and yet the possibility of the slightest strain of relationship is impossible. There is the innate respect for his pastor as a leader and a reverence for his station that impel Judge Butler to support him to the subordination of his own wishes. This, taken in connection with the fact that he never misses a deacons' meeting, make him an ideal pastoral co-worker. The other sides of the life of Judge Butler are equally as prominent as those already dwelt on. As a man, in the circles of business, he is superior, and as a judge of law, he is ranked among the best in the state. For a period of about eighteen months, he was the president and business manager of *The Baptist Standard*. His connection with the paper was eminently satisfactory,

and his retirement was voluntary, and for reasons purely personal. He returned to Tyler to resume the practice of law.

In the sacred precincts of the home there is the same unvarying tenor of life which prevails elsewhere. His domestic relations are ideal—his home, a model. Above all these things, his life is governed by an exalted piety which pervades his character throughout. Among his fellowmen he is a walking sermon. He is as good a man during the week, as he is on Sunday.

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