
~ **THE CHURCH OF CHRIST IN TEXAS** ~

~ A secular look at the lives of some incredible men ~

~ abt.1800 --1950~

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~ foreword ~

The dialogue presented in this document is taken from a book; "History of Bath County, Kentucky" and from "The Handbook of Texas History, OnLine".

Two brilliant men; Alexander Campbell and Barton W. Stone, were 15 yrs apart in age but were together in their thinking. Both were ordained ministers in their denomination, and preached what the denomination required. They discovered a discrepancy between what the denominations taught and that which was written in the Bible. Intellectual and spiritual honesty required their separation from the denomination.

Barton Stone promoted a great meeting at Cane Ridge, Ky in 1804, see pg. 4. He issued the resolve to abandon sectarianism. It was estimated that fifteen to twenty thousand people attended this meeting. It became the first meeting of the Church of Christ in America.

Alexander Campbell and his father, Thomas, arrived in America during the year 1808. In 1823 Campbell published a monthly booklet designed to restore the ancient order in the Christian Kingdom. He hoped to emancipate the conscience from the domination of human authority and to lay the foundation for unification among all Christians. In short, he became an advocate of the gospel that Peter preached on the day of Pentecost.

Many converts were reached who joined in the great migration of people heading South and West.

Collin McKinney, a land surveyor moved to the state of Kentucky then to Tennessee and Arkansas. There he met Ben Milam, a land agent, who persuaded him to go to Texas. At that time Texas was part of Mexico. He helped draft the Texas Declaration of Independence and later assisted in writing the Constitution of Texas. He planned the physical layout of the City of McKinney. It was named in his honor. He also preached the gospel.

Hazel Lyons, a lady 95 yrs. young, attends Western Hills Church of Christ, Fort Worth, Tx. She is a relative of McKinney. She loves to read the Bible.

Mansell Matthews, born in Kentucky became a physician and traveled to Texas in the company of Davy Crockett and his men. He was at the battle of San Jacinto. Sam Houston was hit in the left ankle with a rifle ball that killed Houston's white horse. Matthews attended to the injury and sent Houston to New Orleans for an operation to repair the injured ankle. Houston recovered successfully and returned. Matthews was a descendent of Oliver Cromwell, English Protector.

Following the Civil War Matthews was caught up by a group of vigilantes in the Gainesville, Tx area. He was charged with being a Union sympathizer. Some 150 people were also charged. A fellow Mason, E.M. Daggett from Fort Worth rode his horse to Gainesville and plead with the Judge to release him, which he did. Subsequently forty individuals were hanged. It was referred to as; "The Great Gainesville Hanging."

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ALEXANDER CAMPBELL

Among the host of worthies who cooperated in this enterprise the name of **Alexander Campbell** stands preeminent. Others may have preceded him and no doubt did in repudiating human creeds and adopting the Bible as the only and all sufficient rule of faith and practice but as the master spirit in this movement he has no equal. On this subject the venerable Barton W. Stone in 1843, shortly before his death, remarked, "I will not say there are no faults in Brother Campbell, but that there are fewer perhaps in him, than any other man I know on earth, and over these few my love would draw a veil, and hide them from view forever, I am constrained and willingly constrained to acknowledge him the greatest promoter of this reformation of any man living."

ALEXANDER CAMPBELL was born about 1787 or 1788 in the County of Down in the north of Ireland, where he spent the first fourteen years of his life and then removed to Scotland to complete his education for the Presbyterian ministry. In 1808 he came to America with his father, Elder Thomas Campbell.

Being independent in his thought he soon became convinced that infant sprinkling is unscriptural and was forthwith baptized upon a profession of faith. Prosecuting his inquiries still further he soon discovered that he had imbibed many other doctrines unauthorized by the Scriptures and contrary to them. All such he relinquished without delay, having nobly resolved, that he would sacrifice everything for the truth, but the truth for nothing.

In allusion to this part of his life he remarks in his conclusion of the Christian Baptist:

"Having been educated as Presbyterian clergymen generally are, and looking forward to the ministry as both an honorable and useful calling, all my expectations and prospects in future life were, at the age of twenty-one, identified with the office of the ministry. But scarcely had I begun to make sermons when I discovered that the religion of the New Testament was one thing and that of any sect which I knew was another. I could not proceed. An unsuccessful effort by my father to reform the Presbytery and Synod to which we belonged, made me despair of reformation. I gave it up as a hopeless effort, but did not give up speaking in public assemblies upon the great articles of Christian faith and practice. In the

hope, the humble hope, of erecting a single congregation with which I could enjoy the social institutions, I labored. I had not the remotest idea of being able to do more than this and, therefore, betook myself to the occupation of a farmer, and for a number of years attended to that profession for a subsistence, and labored every Lord's day to separate the truth from the traditions of man, and to persuade men to give up their fables for the truth — but with little success I labored."

In 1816 he was urged by some of the most influential Baptists in New York and Philadelphia to settle in one of those cities — but he declined.

In August, 1823 he commenced the publication of the "Christian Baptist" a monthly pamphlet, the design of which was "to restore pure speech to the people of God — to restore the ancient order of things in the Christian kingdom — to emancipate the conscience from the domination of human authority in matters of religion — and to lay a foundation — an imperishable foundation, for the union of all Christians, and for their cooperation in spreading the glorious gospel throughout the world."

In his famous debate with McCalla, Mr. Campbell contended that "Baptism was a divine institution designed for putting the legitimate subject of it in the actual possession of the remission of his sins."

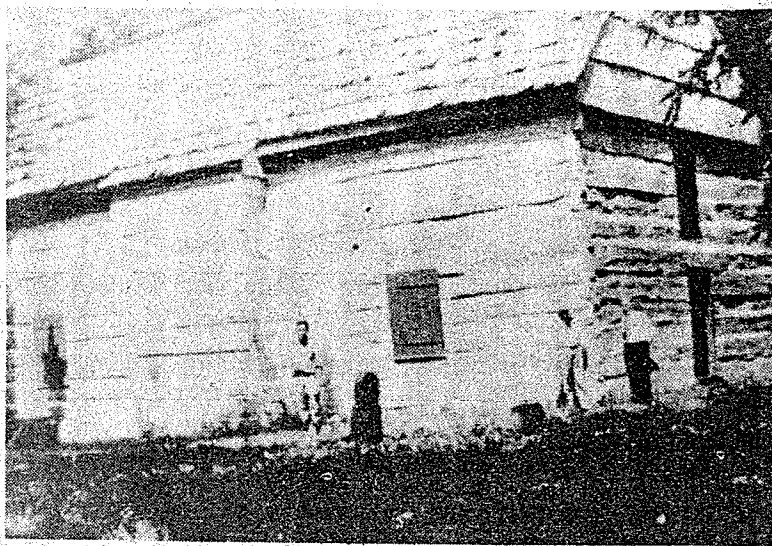
From the time of this debate baptism for the remission of sins seems to have been but little agitated if at all publicly until 1827. In that year Walter Scott and John Secrest began to preach in the bounds of the Mahoning Association, Ohio, the apostolic doctrine of remission. The effect was astonishing to the advocates of the worn out and powerless systems of human origin. During the last six months of the year Elder Secrest immersed with his own hands for the remission of sins "five hundred and thirty persons".

The Mahoning Association at their meeting of that year determined to employ Brother Scott for the whole of his time for the next twelve months, preaching and teaching in the bounds of the association. The result of this appointment, and the success of his pleadings for the ancient Gospel were everywhere triumphant. Soon a host of able advocates in various parts embraced the same views and began to spread them with zeal and success, especially in Ohio and Kentucky. The clergy became alarmed. The work of proscription then commenced and in a short while, the advocate of the same gospel that was preached by Peter on the day of the Pentecost, and by all the apostles, were driven out of the Baptist communion and reluctantly compelled to establish separate churches.

BARTON W. STONE

While Alexander Campbell was thus laboring in Virginia Barton W. Stone was shaking time honored religious institutions in the heart of Kentucky. He was born in Maryland on December 24th, 1772, his father dying when he was very young and his mother moved to Pottsylvania County, Virginia. Here he went to school four or five years to an Englishman. Being a pronounced scholar for his age he entered an academy at Guilford, North Carolina, designing to become a barrister. About a year later he became a member of the Presbyterian Church. At the close of his academic course he commenced the study of divinity and in April, 1796 he was licensed by the Orange Presbytery, North Carolina, and shortly thereafter directed his course westward settling at the close of that year within the bounds of the congregations of Cane Ridge and Concord, Bourbon County, Kentucky, and in 1798 he became their settled pastor and was later ordained as a regular minister by the Presbytery of Transylvania.

During that year he attended a Presbyterian camp meeting in Logan County and returned, filled with the spirit of the revival, he organized the "Great Cane Ridge Meeting" which continued for about a week and which it is estimated was attended by between fifteen and twenty thousand. He died in the triumphs of his faith on November 9th, 1844 and of whom a Methodist later remarked, "A lovelier man or a better Christian, in my judgment, never lived," and he occupies a high rank as a scholar, a gentleman and a Christian.



Cane Ridge Meeting-House in Kentucky

IN THE PICTURE ABOVE is the old Cane Ridge meetinghouse, in Bourbon County, Ky. Steeped in history of the pioneers of the Restoration Movement, these sturdy walls of handhewn logs were built in 1791, during the presidency of George Washington. It was the first meeting place of the Church of Christ in the U.S. Here it was that on June 28, 1804, Barton Stone and his band of Presbyterians resolved to abandon sectarianism. Others who have preached here include William Rogers, John Smith and the Campbells. On the tombstone of Rogers is carved he "united with the church of Christ at Cane Ridge in 1807." This was before the arrival of the Campbells in the U.S. Standing in front of the building is Austin Taylor, Foy Wallace, Jr., and a son of Brother Wallace.

THE CHURCH OF CHRIST IN TEXAS

CHURCH OF CHRIST. The Church of Christ in Texas developed as a part of the westward advance of an American religious movement growing out of the Second Great Awakening that became known as the Restoration Movement or the Reformation of the Nineteenth Century. The movement sought to restore first-century Christianity and used the Bible as the sole religious authority. From this effort two movements evolved, the "Christians" of Barton W. Stone of Kentucky and the "Reformers" or "Reforming Baptists" led by Alexander Campbell of Pennsylvania; the two merged in 1832. Sharing this heritage today, in addition to the Church of Christ, are two other fellowships in the movement: the Christian Church (Disciples of Christ)^{qv} and the Churches of Christ. (Members of the Church of Christ, because of the church's strict congregational autonomy, often refer to the aggregate of congregations as Churches of Christ.) In 1824 Collin McKinney,^{qv} a signer of the Texas Declaration of Independence,^{qv} became the first known member of the Church of Christ to settle in Texas. William P. DeFee, who established the Antioch Church of Christ near San Augustine in 1836, was the first minister of the church to preach in Texas. The first Church of Christ in Texas was a church on wheels begun by Mansell W. Matthews,^{qv} a surgeon in the revolutionary army^{qv} and a member of the First and Seventh congresses of the Republic of Texas.^{qv} Many early immigrants to Texas were from Kentucky, Tennessee, and northern Alabama, where Stone's influence was strongest. José María Jesús Carbajal,^{qv} the first native Texan to become a member, lived in Alexander Campbell's home in Bethany, Virginia, from 1827 to 1830, when he brought back to Texas all of Campbell's writings. Early Texas Churches of Christ sprang from converted Baptist congregations; Thomas Washington Cox,^{qv} a Baptist minister, is credited with several of these conversions.

During the republic the Church of Christ grew in Deep East Texas and South Texas, and expanded west beyond the Colorado River. After statehood, immigration swelled the membership, especially after midcentury. Although many unheeded appeals for missionaries were made, the churches increased in membership

chiefly through the efforts of men otherwise employed during the week who preached on weekends and during the summer months. The number of such ministers grew by 1860; more than 100 can be identified. Few churches had buildings of their own and often met in homes, schoolhouses, courthouses, union halls, or, during warm months, at camp-meeting grounds. The first permanent church was built by John Henry Moore,^{qv} an Indian fighter and founder of La Grange, Fayette County. By 1860 the church had 2,500 members in Texas, in fifty-three congregations scattered along the frontier in Montague, Parker, Erath, Burnet, and Gillespie counties and extending westward to Batesville in Zavala County. The Civil War^{qv} had little adverse affect on the churches, although many young men participated in the struggle. The churches continued to grow through vigorous evangelism.

By 1876 such itinerant preachers as W. H. Stewart, Silas Scarborough, and Thomas Nance began expansion on West Texas prairies and in the Panhandle.^{qv} Several churches were started in West Texas by colonization, notably at Abilene, San Angelo, Lockney, and Lubbock. Similar ventures in Mexico began in 1896, when Collin McKinney Wilmeth^{qv} led an "Exodus to Mexico" that ended with his untimely death. In the next two decades ministers led more successful American colonies in Mexico, which ended in 1916 as a result of Pancho (Francisco) Villa's^{qv} activities.

Because the Churches of Christ had no organizational structure above the local church, evangelism depended heavily on individual efforts of frontier preachers and camp meetings. Later, cooperative ventures were undertaken by churches and individuals regionally, and in 1872 a state cooperative effort began through the efforts of Carroll Kendrick.^{qv} In 1862 division in the Churches of Christ began on a national level when progressives and conservatives began differing over innovations in worship and clericalism. Texas churches were divided in San Marcos, Waco, Dallas, Waxahachie and other towns when organs, favored by the progressives, were introduced into the church service. A statewide division occurred at the state meeting in Austin in July 1886, when progressives established a Texas Christian Missionary Society to mimic the American Christian Missionary Society, founded in 1849. The conservatives believed that supracongregational organization and instrumental music had no scriptural basis. In 1906 the United States census officially divided the two groups into the Churches of Christ (conservatives) and the Disciples of Christ (progressives). While the Churches of Christ stressed the restoration principle, the

Disciples were more ecumenical. In the 1960s another separation occurred between the Disciples and the Churches of Christ due to heightened ecumenical emphasis by the Disciples. In 1886 the undivided body had approximately 30,000 members, about evenly split between progressives and conservatives. However, by 1906, signs of more rapid growth among Churches of Christ were becoming evident. The increase over the Disciples of Christ was due largely to the labors of itinerant preachers and the agrarian nature of the Texas population. In the small-town and rural areas the militantly autonomous Churches of Christ grew most rapidly. Pulpit-centered churches were led by an aggressive, often combatant, ministry. In 1906 the Church of Christ had 627 congregations and 34,006 members. By the mid-twentieth century Texas accounted for 35 percent of the 450,000 members in the United States. The number of Texas congregations, stable since midcentury, reached 2,215 in the 1990s, when the membership numbered 292,585. Decline in Texas rural population brought a concomitant decline in rural churches. City churches increased after World War II^{qv} until recent decades, when growth leveled off. The greatest growth of the church occurred in the Dallas-Fort Worth area. Significant growth in recent decades has been only in suburban areas, and much of this is due to the mobility of church members.

The first Texas religious periodical published by a member of the Church of Christ was the short-lived *Christian Philanthropist*, edited by Carroll Kendrick, which merged with the *Gospel Advocate* of Nashville, Tennessee. By 1860 the *Gospel Advocate*, with a Texas department edited by Kendrick, and another conservative paper, the *American Christian Review* of Cincinnati, Ohio, had become the most influential among Texas members. The principal periodicals published in Texas have been the *Christian Messenger* (later *Burnett's Budget*), published in Bonham and Dallas from 1875 to 1916 and edited by Thomas R. Burnett;^{qv} the *Christian Preacher*, which appeared in McKinney and Dallas from 1875 to 1895, edited by Collin M. Wilmeth; and the *Firm Foundation*, published in Austin from 1884 to 1983, edited by Austin McGary,^{qv} G. H. P. Showalter (1908-54), and Reuel G. Lemmons^{qv} (1955-83). Still being published are the *Christian Chronicle* (founded in Abilene in 1942, now published in Oklahoma City, Oklahoma) and *Restoration Quarterly* (1957-), published in Abilene. Several regional religious newspapers are published by members of the Church of Christ.

The earliest Church of Christ (or Disciples of Christ) school was

Mount Enterprise Male and Female College, established in 1851 in Rusk County; it closed in 1855. Joseph Addison Clark^{qv} conducted schools at Midway (Madison County) and Fort Worth before purchasing the school at Thorp Spring, Hood County, in 1873. With his sons he established Add-Ran College, which closed in 1890. At Tarrant, Hopkins County, Mary Fanning conducted a school for girls. Other ministers involved with schools were William C. McKinney and Peter Cartwright (Mantua Institute) and Carroll Kendrick (Salado). Schools established by the Churches of Christ include Burnetta College (Venus), 1896-1909; Carlton College (Bonham), 1865-1916; Carr-Burdette College (Sherman), 1893-1914; Clebarro College (Cleburne), 1909-17; Gunter Bible College (Gunter), 1903-28; Lampasas College (Lampasas), 1879-85; Lingleville Christian College (Lingleville), 1901-09; Lockney Christian College (Lockney), 1894-1918; Muse Academy (McKinney), 1857-87; Nazareth University (Dallas), 1886-90; Sabinal Christian College (Sabinal), 1907-17; Southland University (Denton), 1904-09; Terrell Bible College (Terrell), 1929-30; Thorp Spring Christian College (Thorp Spring), 1910-30; West Texas Normal and Business College (Cherokee), 1905-09; and Fort Worth Christian College. Current schools include Abilene Christian University (Abilene, founded in 1906); Lubbock Christian University (Lubbock, 1957); Southwestern Christian College (Terrell, 1948); and Amber University (Garland, 1971).

Belle Haven was the first home for orphans supported by the Churches of Christ in the West. Mrs. Jennie Clarke established this pioneer benevolent institution in her home at Luling in May 1898 and was the director until her death in 1929, after which the home was dissolved in July 1930, but not before fostering a home at Canadian (now Tipton Home, Tipton, Oklahoma) and Boles Home^{qv} at Quinlan. Current homes include Boles Home, Cherokee Children's Home (Cherokee), Gunter Home for the Aged (Gunter), the Christian Care Center (Mesquite), and Medina Children's Home (Medina).

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COLLIN McKINNEY

MCKINNEY, COLLIN (1766-1861). Collin McKinney, land surveyor, merchant, politician, and lay preacher, was born on April 17, 1766, in Hunterdon County, New Jersey, second of ten children of Daniel and Massie (Blatchley) McKinney (many variants of his mother's names occur in the sources). Early in the 1770s he migrated with his family to Virginia. In these early years the family was on the move, and later McKinney helped to provide for the family while his father was fighting the British in the Revolutionary War. Consequently he had no opportunity for formal schooling. After the war he and his family moved to an outpost established by a cousin in 1788 in what later became Lincoln County, Kentucky. In 1792 he married Annie (Amy) Moore, with whom he had four children. After her death he married Elizabeth Leek Coleman, in 1805, and had six children with her. From 1818 to 1821 McKinney managed the vast Tennessee estates of Senator George W. Campbell, who was serving as minister to Russia. While in Tennessee, McKinney operated a trading post, but he soon gave it up and returned to Kentucky, where he settled in Elkton, Todd County. Then he migrated with his family and many McKinney relatives to Hempstead County, Arkansas Territory, a few miles below Fulton. When this area became Fayette County, Arkansas, in 1827, he was elected justice of the peace.

In 1826 McKinney became a friend of Benjamin R. Milam,^{qv} agent for introducing settlers into Arthur G. Wavell's^{qv} Red River colony in Northeast Texas, a possession of Mexico also claimed by the United States as Miller County, Arkansas.^{qv} Impressed by the generous land grants offered to settlers in the Wavell colony and fully aware that it was in disputed territory, McKinney and most of his relatives had by 1830-31 signed contracts with Milam and located their new surveys. Until the beginning of the movement for Texas independence, the McKinney family, like other settlers, chafed under the authority of two opposed governments. They paid taxes, served on juries, and held county offices in Miller County, Arkansas, and in the same year petitioned the Mexican government at Nacogdoches for redress of grievances. McKinney was one of five delegates from Red River to the Convention of

1836^{qv} at Washington-on-the-Brazos. He was one of five appointed to the committee to draft the Texas Declaration of Independence,^{qv} and as the oldest member of the convention, at seventy, he was given the pen after the signing. He was also a member of the committee that produced the Constitution of the Republic of Texas,^{qv} and later he was elected a delegate from Red River County to the First, Second, and Fourth congresses of the republic. In 1840 he joined other family members who earlier had moved to that part of Fannin County which became Grayson and Collin counties. Collin County and McKinney, the county seat, were named in his honor. He is credited with insisting that as new counties were delineated in North Texas, the boundaries should be straight.

McKinney was associated with several frontier churches. First, he was a deacon in a Separate Baptist church near Crab Orchard, Kentucky, where his father moved in 1780. In 1817 McKinney united with Barton W. Stone's Christian movement, and although there is no mention of a church where he first lived in Texas, he frequently exhorted at religious meetings, and worship was conducted in his home. The church at Hickman's Prairie was organized in 1842 with McKinney and his son William C. as elders. McKinney was also a member of a church at Mantua, a congregation established by an immigrant preacher, J. B. Wilmeth, in 1846. Members of the Church of Christ consider McKinney a "Christian patriarch." During his lifetime he was a subject of six different governments: England, Virginia, the United States of America, the Republic of Mexico, the Republic of Texas, and the Confederate States of America. He died on September 9, 1861, at his home in Collin County and was buried at Van Alstyne.

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Lois Garver

MANSELL MATTHEWS

MATTHEWS, MANSELL WALTER (1806-1891). Mansell (Mansel, Mansil) W. Matthews, preacher, doctor, legislator, and soldier, was born in Kentucky on December 24, 1806, the son of Joseph and Penninah Matthews. He was raised and educated in Kentucky and Tennessee, then preached and taught in Tennessee and Alabama until 1835. He married Sarah Ann Gehagan in Kentucky and began a career as a physician and Disciples of Christ minister; the couple had ten children. In late 1835 Matthews and his family left Tennessee for Texas with a number of other families. According to one source, they were accompanied through the early part of their journey by David Crockett^{qv} and his men. Matthews was a large man who weighed about 275 pounds. He arrived in Red River County on January 17, 1836. After settling his family and winning the March 17 election as representative from Red River County to the First Texas Congress, he joined the Texas army and served as a surgeon until July 1836. He was at the battle of San Jacinto^{qv} and attended the wounded Gen. Sam Houston^{qv} when Houston's soldiers brought Gen. Antonio López de Santa Anna^{qv} to Houston as a captive. Matthews attended the first session of the Congress, which met from October 3 to December 22, 1836, but then resigned his seat, having been elected president of the Board of Land Commissioners of Red River County. He also represented Red River County in the House of the Seventh Congress (1842-43) and at the Convention of 1845.^{qv} In addition to other military activities, he served with Company F of the Texas Rifles during the Mexican War.^{qv}

Matthews was an influential preacher in Hopkins County from about 1844 to 1855. He bought and sold thousands of acres, witnessed the marriage of numerous couples, and was postmaster at White Oak from 1847 to 1850. By 1855 he had apparently moved to the Rockwall area, where he was invited to address the people on "the evils of intemperance" on November 13. By 1859 he was a resident of Cooke County, where he chaired a county Democratic convention on May 7. Before and after the Civil War^{qv} he was the leader of a large family that followed the grass with a large herd of cattle to North Texas in the summer and Central Texas in the

winter. Matthews preached all along the frontier from Cooke County to Burnet County. In 1864 he was arrested as a Union sympathizer by a vigilante committee, charged with treason against the Confederacy, and imprisoned and sentenced to hang in Gainesville, where many had been hanged by a vigilante court on the same charge (see GREAT HANGING AT GAINESVILLE). Capt. Ephraim M. Daggett,^{qv} a fellow Mason of Fort Worth, received word from Matthews and hurried to Gainesville, where he convinced the judge that no act of treason had been committed.

Matthews's first wife died at Thornton, Texas, in 1870, and in 1872 he married Margaret Spencer, with whom he had four children. During the last twenty years of his life he lived in Wise County, where he bought and sold land, preached, practiced medicine, and operated a drugstore in Paradise with his son. He lived in Paradise for ten years and died there on April 13, 1891. Through his grandfather, Walter Matthews, Mansell was a descendent of Oliver Cromwell. His cousins, Joseph W. and James E. Matthews, were governor and auditor of Mississippi, respectively. His son, J. J. Matthews, was judge of Somervell County. His family also married into the family of Collin McKinney,^{qv} when Elizabeth S. Matthews married John W. McKinney, Collin's son, and Margaret Helen Matthews married Collin M. Milan, Collin's grandson.

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Cecil Harper, Jr.

JOSE CARBAJAL

CARBAJAL, JOSÉ MARÍA JESÚS (?-1874). José Carbajal, son of José Antonio Carbajal Peña and María Gertrudis Sánchez Soto, was born in San Fernando de Béxar (San Antonio). In 1823 he went to Lexington, Kentucky, and worked two years as a tanner and saddle maker. Later he studied at Bethany, Virginia, under Alexander Campbell, renounced Catholicism, and became an ardent Protestant. Aided by Stephen F. Austin,^{qv} he returned to Texas as the official surveyor for Martín De León,^{qv} laid out the town of Victoria, and married De León's daughter, María del Refugio De León Garza, around 1830. They had two children. In January 1831 Carbajal accompanied José Francisco Madero^{qv} to survey and issue land titles in East Texas, was arrested by John Davis Bradburn,^{qv} but was soon released. He acted as ad interim secretary for the ayuntamiento^{qv} of Bexar and in February 1835 was elected deputy from Bexar to the legislature of Coahuila and Texas,^{qv} where he acted as secretary. In the spring of 1835 the legislature authorized him to publish the laws and decrees of the state in English and Spanish. The laws were published in Texas in 1839. Domingo de Ugartechea^{qv} ordered Carbajal arrested for attempting to stir up rebellion, and Carbajal left for New Orleans, where in November 1835 he joined Peter Kerr and Fernando De León^{qv} in chartering the *Hannah Elizabeth* to supply the Texas forces. The vessel was captured by Mexicans, and Carbajal was imprisoned at Brazos Santiago and then at Matamoros. While preparations were underway to transfer him to San Juan de Ulloa, he escaped and returned to Texas, where he or possibly his brother Mariano, who was with James W. Fannin^{qv} in 1835, signed the Goliad Declaration of Independence^{qv} on December 2, 1835. Carbajal was elected to the Convention of 1836^{qv} at Washington-on-the-Brazos but did not attend.

In 1839 Carbajal, in command of a group of American volunteers, defeated a Mexican Centralist army near Mier but was wounded in the engagement and lost the use of his left arm. As an advocate of an independent republic in northern Mexico, he commanded a division of the Mexican army against the United States in 1846. From 1850 to 1853 he led American merchants and filibusters in the

border engagements known as the Merchants War.^{qv} Although he was arrested twice by United States authorities, he was released both times. He was living in Piedras Negras in 1855, when his house was destroyed by the Callahan expedition.^{qv} In 1861 Carbajal was commander in chief of state troops of Tamaulipas and was defeated at Matamoros while supporting the *de jure* government of Jesús de la Serva. In 1862 Carbajal joined the Mexican liberal army to serve against the French. He was governor of the state of Tamaulipas and San Luis Potosí in 1865, when he was commissioned financial agent to negotiate a loan from the United States. Some time later he moved to Hidalgo County, Texas, and from there, in 1872, moved to Soto la Marina, Tamaulipas, where he died in 1874.

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THOMAS COX

COX, THOMAS WASHINGTON (1815-1852). Thomas Washington Cox, Baptist preacher and soldier, was born in Alabama in 1815 and immigrated to Texas in 1838 or 1839. In 1840 he was living in Fayette County, where he owned 300 acres of land, a gold pocketwatch, and one metal clock. He soon organized and was elected pastor of churches at La Grange, Travis, and Independence and was named the first moderator of the Baptist Union Association in the state. As moderator, he called for the first convention of Texas Baptists in June 1840. He became a follower of the teachings of Alexander Campbell, however, and, according to nineteenth century Baptist historian John B. Link,^{qv} "serious reports of bad conduct followed him from Alabama." In 1841, therefore, after confrontations with Z. N. Morrell,^{qv} he was excluded from the church in La Grange and retained the pulpit of the other two only by narrow margins. "He afterwards became more interested in horse-racing and gambling than in preaching," wrote Link.

Cox was elected justice of the peace for Fayette County on January 20, 1842, but soon thereafter was elected second lieutenant in Capt. William M. Eastland's^{qv} Company B of Brig. Gen. Alexander Somervell's^{qv} Army of the South West. Cox participated in the Somervell and Mier expeditions,^{qv} was captured at the battle of Mier, and took part in the escape attempt led by Ewen Cameron^{qv} at Salado on February 11, 1843. He was one of only four of Cameron's men to make his way back to Texas, the others being recaptured and subjected to decimation by firing squad after the notorious Black Bean Episode.^{qv}

On September 16, 1849, the anniversary of the release of the Mier prisoners, Cox introduced a motion to a meeting at La Grange to form a monument committee to raise funds for a memorial to the dead of the Mier expedition and the Dawson Massacre.^{qv} He also proposed that the remains of Nicholas M. Dawson's and William S. Fishers's^{qv} men be reinterred on Monument Hill (see MONUMENT HILL-KREISCHE BREWERY STATE HISTORICAL PARK). He was the only Mier man named to the Texas Monument Committee. On September 16, 1850, Cox, called "a man of great eloquence," met

with the Mier and Dawson survivors at a reunion at Monument Hill and delivered the main address of the observation.

When Robert S. Neighbors^{qv} returned from his reconnaissance into what is now New Mexico in 1850 and reported that area's intention of setting up an independent territorial government, the citizens of Fayette County appointed Cox to a committee to report on the "insurrectionary movements in the county of Santa Fe." Cox's committee considered New Mexico's actions "an outrage upon the State of Texas" and resolved to call upon the government of the United States to maintain Texas sovereignty there. Failing assistance from the national government, however, the members of the committee proposed to equip a "military force to put down the insurrection" and threatened secession from the Union if the state's boundaries of December 19, 1836, giving Texas all of New Mexico east of the Rio Grande, were not respected. Cox died in Bastrop County on February 6, 1852, of what the *Austin Texas State Gazette* called "congestion of the brain."

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Thomas W. Cutrer

CARROLL KENDRICK

KENDRICK, CARROLL (1815-1891). Carroll Kendrick, camp-meeting revivalist and journalist, son of Jesse and Mary (Parker) Kendrick, was born on December 29, 1815, in Maury County, Tennessee. He lived in Alabama, Kentucky, and Texas before moving to California. His mother was a sister of Daniel Parker,^{qv} noted predestinarian Baptist minister. Kendrick married Mary Wade Forbus near Stanford, Kentucky, in November 1841. Nine children were born to them. Kendrick was educated at Bacon College, Harrodsburg, Kentucky, and received an honorary M.A. from Franklin College of Nashville, Tennessee. He was a physician as well as a minister and editor in the Christian Church.^{qv} He moved to Texas in 1851 as a missionary and supported his family by farming, practicing medicine, and preaching. He was probably the leading evangelist of the Christian churches in Texas for about a quarter of a century. He claimed to have witnessed 10,000 conversions between 1851 and 1877. Kendrick was a prominent revivalist and was largely responsible for beginning the practice of holding camp meetings for Christian churches in Texas; he conducted meetings through East Texas and on the Western frontier. He lived at Palestine, Salado, Bryan, and Bastrop.

In 1872 at Bryan he began the Texas State Meeting, an annual cooperative meeting of representatives of many Texas Christian churches, in the interest of evangelism. Regional cooperative meetings had been held as early as 1845 in every section of Texas. Since the churches were autonomous in government, the meetings were for consultation, encouragement, and evangelism and were venues where congregations pledged support for one or more full-time evangelists. After Kendrick moved to California, the efforts of liberal preachers, viewed as "carpet-bag" Northern preachers by Texans, succeeded in organizing the 1886 state meeting at Austin into the Texas Christian Missionary Society, although it was opposed by Kendrick and a strong force. Kendrick returned to Texas from California to lend his support against the society.

He wrote for many Christian periodicals. He was editor of the *Ecclesiastic Reformer* in Kentucky before he moved to Texas. He

became the first Christian Church publisher of a religious periodical in Texas in 1855 when he published the *Christian Philanthropist*, which merged with the *Tennessee Gospel Advocate* in September 1856. The *Philanthropist* was reissued for several months beginning in August 1866 but was again merged with the *Advocate*, and Kendrick conducted the Texas department. He wrote a volume called *Live Religious Issues of the Day: Rules and Principles for Bible Study* (1890). Part of this work was reprinted as *Rules for Bible Study* in 1946. He died in 1891 at Downy City, California.

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THOMAS BURNETT

BURNETT, THOMAS R. (1842-1916). Thomas R. Burnett, author and newspaper publisher, was probably born in Tennessee; he was taken to Fannin County, Texas, by 1850, and attended Plum Grove Academy nearby. During the Civil War^{qv} he served for four years in the Confederate Army in Polignac's Brigade, Texas Cavalry. He wrote a collection of short stories and poems during the war called *The Confederate Rhymes*. He later gave every member of his brigade a copy of the book. After the war Burnett became a journalist and established the *Bonham News* and *Ladonia Enterprise*. He was also associated with the *Denton Monitor* and the *Paris Press*. As a master at repartee and sharp retort, he was known as a racy editor. After conversion to the Church of Christ in 1875, Burnett began the *Christian Messenger* in Bonham in 1876. From this date he traveled extensively in North and Central Texas in the interest of his paper, preaching, selling books, and occasionally debating. From September 1876 to September 1888 he kept a journal of numerous trips, during which he averaged three sermons a week. In 1888 he moved to Dallas and continued his paper until 1894, when it was merged with the *Gospel Advocate*, to which Burnett contributed a column called "Burnett's Budget" until 1898, when he began another publication in Dallas called *Burnett's Budget* and published until his death. Only a few issues of the *Budget* and the *Messenger* are extant. In his writings Burnett often combined controversy and good humor. Among his published works were a religious dialog and several volumes of religious poetry, including one collection titled *Doctrinal Poetry*. Burnett was married and had at least five children. He died on June 26, 1916, in Dallas, and was buried in Oak Cliff Cemetery.

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R. L. Roberts

REUEL LEMMONS

LEMMONS, REUEL G. (1912-1989). Reuel Lemmons, minister and editor, was born in Pocahontas, Arkansas, on July 12, 1912, the son of W. W. and Lucy Lemmons. He graduated with honors from Abilene Christian College (now Abilene Christian University) in 1935 and in 1969 was named outstanding alumnus of ACU, from which he received an honorary doctorate in 1974. He was a minister of the Church of Christ^{qv} for fifty-three years. After preaching for his home church in Tipton, Oklahoma, from 1935 to 1943 and for the Central Church of Christ in Cleburne, Texas, from 1943 to 1955, he was editor of the *Firm Foundation*, a leading religious periodical published in Austin, from 1955 to 1983. He also edited *Action*, a periodical published in the interest of world-wide Bible study, and for five years he edited *Image*. Lemmons preached on every continent and in seventy-nine countries; he was broadcast weekly for eight years over a powerful African radio station that reached an estimated 1,800,000 listeners. One of his principal interests was the expansion of the Church of Christ in Nigeria, South Africa, and Latin America. He also lectured often at Christian colleges and served on the boards of trustees of Abilene Christian University and Pepperdine University. He helped establish Southwestern Christian College in Terrell in 1948. His missionary interest prompted him to establish in 1962 the Pan American Lectures, which he directed for twenty years to encourage missions in Latin America. In 1976 he started a similar lectureship in Europe. His weekly editorial in the *Firm Foundation* was probably the most widely read single column among members of the Church of Christ. His books of sermons include *Abundant Living* (1950) and *The King and His Kingdom* (1968). He also edited the *New Smith's Bible Dictionary* (1966) for Doubleday. He and his wife, Imogene, had two sons. Lemmons died on January 25, 1989, in Austin.

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ABILENE CHRISTIAN UNIVERSITY

ABILENE CHRISTIAN UNIVERSITY. Abilene Christian University opened on September 11, 1906, with twenty-five students. The school was founded by A. B. Barrett and named Childers Classical Institute, after J. W. Childers, who sold the board five acres and a large house at a reduced rate for a campus. During the first six years the college had four presidents: Allen Booker Barret (1906-08), H. C. Darden (1908-09), R. L. Whiteside (1909-22), and Alonzo B. Cox^{qv} (1911-12). In 1912 Jesse Parker Sewell, an energetic young preacher who had originally come from Tennessee to West Texas because of tuberculosis, accepted the presidency. He served from 1912 to 1924 and solidified the school. Batsell B. Baxter was the next president, from 1924 to 1932. During his administration the college grew steadily. The institution was officially renamed Abilene Christian College on April 16, 1920, though from the beginning it had been known as the Christian College or the Abilene Christian College. In February 1976 the name of the institution was again officially changed, this time to Abilene Christian University.

The college was originally beside the railroad tracks in what was then the west part of Abilene. The 5½-acre campus became 6½ acres, and several good buildings were erected. By the 1920s the board of trustees saw that the growing institution would have to have additional land. They bought 680 acres of open ranchland on the northeast edge of Abilene and received some additional acreage by donation. They set aside a tract of land for a campus and subdivided the remainder of the property into residential and commercial lots. In 1928 and 1929 eight new buildings were erected, and in the fall of 1929 the twenty-fourth session opened on the new campus. To finance the move the trustees voted bonds totalling \$500,000. The crash of 1929 impeded sales of the bonds, and lots that had been sold were turned back to the college by buyers who were no longer able to pay for them. Abilene Christian College was faced with possible foreclosure. But in 1934 John G. Hardin^{qv} and his wife, benefactors from Burkburnett, gave the college good securities that retired the entire debt. This one act put the institution on a sound footing.

Since its founding, Abilene Christian University has been governed by a board of trustees composed of members of the Church of Christ.^{qv} Its principal support and the majority of its students have always come from that church. Many of its benefactors, however, have not been affiliated with the Church of Christ; the ACU student body includes members of many faiths.

In its earlier years the college was referred to as an ungraded educational institution; that is, classes were offered at all levels from elementary through junior college level. A student could enroll in one course at the high school level and another at the college level and receive credit for both. In 1912 the institution officially became a junior college. Senior college status was attained in 1919, and the graduate school was added in 1953.

In 1940 Donald H. Morris was elected president. He was the first alumnus of the school to assume that post. During his tenure of twenty-nine years a trio of long-time administrators headed the institution. Walter H. Adams was dean for thirty-seven years, and Lawrence L. Smith was business manager for forty-one years. Great growth came to the college after World War II.^{qv} Within a short time enrollment jumped from about 500 to 3,000. Great efforts had to be made to acquire a faculty and physical plant adequate to the students' needs.

For the first forty-five years the institution was unaccredited. Its graduates were admitted to outstanding graduate and professional schools, but frequently their admission was conditional. In 1951 full accreditation was granted by the Southern Association of Colleges and Schools.

The university has from its beginning been primarily a liberal arts institution with a strong emphasis on biblical studies. At the same time, it has been noted for its offerings in education and teacher training and for its programs in the sciences and preprofessional studies. In 1944 ACC became the first church-related college in the Southwest to open an agriculture department, which included a 225-acre experimental farm. In 1988, in addition to the graduate school, ACU comprised five colleges: liberal and fine arts, natural and applied sciences, professional studies, business administration, and biblical studies. Nursing education was provided through a dual degree program offered in conjunction with the Abilene School of Nursing.

In addition to membership in the Southern Association of Colleges and Schools, ACU is accredited by the National Council for Accreditation of Teacher Education, the American Chemical Society, the American Industrial Arts Association, the National Association of Schools of Music, the Council on Social Work Education, the Texas State Board of Nurse Examiners, and the National League for Nursing. Royce Money became the tenth president of ACU in 1991. In 1998 ACU had 4,643 students hailing from fifty states and forty foreign nations on its 208-acre campus.

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LOCKNEY CHRISTIAN COLLEGE

LOCKNEY CHRISTIAN COLLEGE. Lockney Christian College, in Lockney, was established by Charles Walker Smith^{qv} and St. Clair W. Smith, two evangelists of the Church of Christ,^{qv} who were preaching in Floyd County. The first school year began on October 2, 1894, in a frame building twenty-four by forty-eight feet, with Mr. and Mrs. J. D. Burleson as the first teachers. The school opened with sixteen students and had fifty students by the end of the year. Students from a local public school that closed in 1895 helped increase enrollment. George Henry Pryor Showalter became president in 1897 and erected a second frame building in 1898. He also raised funds to build a third building of stone in 1908. It was used until the school closed. Under Showalter the school was reorganized to specialize in teaching elementary students. In 1899 enrollment reached 425. Showalter resigned in 1902, spent a year in Bethel, New Mexico (near Portales), where he helped St. Clair W. Smith establish another school, and then returned to Lockney. In 1902 the school was purchased by W. O. Hines, Arthur S. Kennamer, and N. L. Clark, and the name was changed to Lockney College and Bible School. Evidently the school did not operate in the 1903-04 school year. In 1904, after Nimrod Lafayette Clark, who had succeeded Showalter, resigned to become president of Gunter Bible College, Showalter returned for a two-year tenure and restored the name Lockney Christian College. He left again in 1906 to become president of Sabinal Christian College. James A. Sisco subsequently became president and served a year and a half. He expanded the college to four years. James L. German, Jr., president from 1909 to 1911, improved the faculty, the primary and secondary departments, and the college. Enrollment increased from 129 in 1909 to 136 in 1911. John Cheatham was president in the 1911-12 school year, followed by T. W. Croom in 1913. William F. Ledlow, the school's last president, served from 1914 to 1918. Although he strengthened the school so that it ranked with the best junior colleges in the state, the small-town location and the attraction of other colleges that lured students away contributed to its closing in 1918.

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