

DEDICATION

TOWARD

A HISTORY

OF

**THE FIRST UNITED PRESBYTERIAN
CHURCH**

OF

CLARKSVILLE, TEXAS

ORGANIZED 1833 - 1834

**THE REV. RAYMOND JUDD, JR.
PASTOR**

JULY 1959 - DECEMBER 1964

TO THE MEMORY OF

**DR. SAMUEL MOORE TEMPLETON,
Pastor 1892-1914
Moderator of the Synod of Texas
and
Moderator of the General Assembly of the
Cumberland Presbyterian
Church**

AND

**THE REV. W. R. Grafton of Sherman
(who preached the Sermon at the
dedication of the new Clarksville
Church in 1901, and who was
grandfather of my wife,
Mary Jane Grafton Judd)**

PREFACE

I offer no apologies for this brief work, as it has been compiled during a busy pastorate, and during the last week before my departure from this church it has been brought together in form.

It seemed necessary when I came to this pastorate that something be done to perpetuate the work that Dr. S. M. Templeton began; Dr. Templeton is apparently the only pastor here who has written a history, found in his "Paper on Early Cumberland Presbyterian History in Texas" and read before the Synod of Texas in 1931.

Hopefully someone else will take up this task, preferably a scholar who has time and substance to do major research. I am convinced that the history of this congregation is strategic in the writing of any history of Presbyterianism in Texas.

The First United Presbyterian Church is a good church; the people are a good people. God forbid that the church should ever rest in its past glory.

Raymond Judd,
December, 1964

TOWARD A HISTORY OF THE FIRST UNITED PRESBYTERIAN CHURCH OF CLARKSVILLE, TEXAS

There are two problems which the historian encounters who attempts a history of the First United Presbyterian Church of Clarksville, Texas. On the one hand, at this late date we have the monumental task of distinguishing fact from tradition; what are the facts concerning our inception and our early growth? Much of our historic basis has been, to this point, traditional. Indeed, one cannot underestimate tradition and its value in historical research, but legitimate historians know that fact must be established in at all possible. How pleasant it is to prove that tradition is fact.

For example, it is assumed that this congregation is the oldest Protestant congregation in Texas with continuous service, and that it was organized in 1833 at Shiloh, some three or four miles northeast of Clarksville. Perhaps so! The nearest reference to the origin of the church that I have found, only recently, appears in the February 12, 1848, issue of The Texas Presbyterian, a family newspaper published for some three decades from Marshall and Houston. There we find the remarks that Sumner Bacon, surely the first Presbyterian Minister to enter the state, entering in Daniel

Boone fashion in the 1820's, organized the first Presbyterian church in 1836 in San Augustine County. The newspaper account goes on to say, however, that "it may be well to say here that a congregation had been organized prior to this in what is now Red River County, then Miller county, and under the jurisdiction of the state of Arkansas." Surely this is our church! We are in Texas by accident rather than by design; as any student of early day Texas well knows! "Prior to 1836", therefore, is our earliest record.

Further, we can say positively that the Latimers reached Texas on or shortly before December 3, 1833, (through a discovery in the Red River Land Commission board Record and substantiated in Rex Strickland's Ph.D. thesis "Anglo-American Activities in North East Texas"). It is highly improbable that the congregation was organized in 1833 because of the late arrival of the Latimer family in that year; however, I would like to believe that the church was here at the moment of their arrival with those other pioneering Tennessee immigrants (the Bagbys, the Moores, the Hamiltons, the Ellis', the Watkins, and many others), for truly these pioneers who left their Shiloh Cumberland Presbyterian Church in Tennessee brought the Church with them, in good Biblical fashion. It seems to me that we can say conclusively that the church was organized in 1833-34, until such further information sheds new light

on this tradition, which (can we say) has become fact.

(Let me here urge the reader to visit the old Shiloh site, upon which the State of Texas erected a magnificent marker in 1936, calling attention to the 1833 date and these early beginnings of Presbyterianism in Texas; many of the "original" Presbyterians are buried there, their graves still to be seen.)

Another tradition which we have definitely disproved is that the land upon which the present church stands was given by Isabella Gordon, early-day Clarksville Figure. We have the deed, which shows us that Albert Latimer, George Bagby, and Samuel A. Ritchey, Trustees of the church, bought the present property from James A. N. Murray for an amount of two hundred dollars on November 22, 1858. Certainly Mrs. Gordon could have given land for a Presbyterian church previous to this time. We know from minutes of the Red River Presbytery that on October 19, 1848, there was a resolution that "Shiloh and Hopewell congregations be united and known by the name of the Clarksville Congregation." Perhaps at that time Mrs. Gordon gave land for a church; or perhaps there was a small church already existing in Clarksville proper. "Fact from tradition" is perpetually one of the tasks of the historian.

Our second problem is to relate our local church's history to wider Church History. Whence did we come? Who were we? Those immigrants who came here in 1833 were American citizens involved in the great westward movement which had begun in 1790, caught up I think, in a task facing them as Presbyterians; the evangelization of the frontier. In the wake of this great westward movement there was a great awakening of spirit among the people in Kentucky, Carolina, and the area of Tennessee, and awakening commonly called the "second awakening." Fervent revivals began, along with the camp meetings; the revivals spread and the frontier spirit quickened. However, in the midst of the camp meetings and revival services there was a sharp division among the Presbyterians. What about the fatalistic clauses in the confession of Faith, thought the Presbyterians centering in the Cumberland region. Furthermore, if we Presbyterians have the task of evangelizing the Frontier, how will we provide enough educated ministers for a ministry in the frontier regions? With these thoughts primary in the minds of these determined Presbyterians, the Cumberland Presbyterian church was organized in 1810, a splinter group from the original Presbyterian Church in the United States of America. And, how fortunate for us that these Cumberland Presbyterians came into being for had it not been for them and their zeal, it is possible that few

Presbyterian churches would be found today in the West or South. Adopting the camp meeting and circuit system approach, along with "non-educated" Ministers, the Cumberland Presbyterians made great inroads into the new frontiers, including the region or providence of Texas.

It was, therefore, Cumberland Presbyterians who immigrated to Texas in 1833, bringing their church, their doctrines, and their systems with them. Those coming to this particular region and forming the Shiloh church were an off-shoot of the Shiloh Cumberland Presbyterian Church near McKenzie, Tennessee. We believe that here the Rev. Milton Estill was the organizing minister. In all probability the Rev. Estill travelled from Tennessee with the Latimers, Bagby, Moores, Hamiltons, and Watkins. We were, then organized in the time of the great Western movement and frontier expansion, Cumberland Presbyterian in organization and belief, the product of immigrants from Tennessee.

Another problem, outside the compass of this paper, but certainly related to the wider history, involves the further split among the Presbyterians in 1837-38 into the New School (or liberal) and Old School. The split in part was a result of the slavery issue. Clarksville had very early an Old School Presbyterian Church. The history of this church is most obscure, and some of the present members of

this congregation were formerly members of the “old school” church. (The present Lutheran Church building in Clarksville is the building which formerly housed the “old school” congregation).

I wish to view our history during these three periods:

- A. The beginnings in 1833-34 through the Civil War:**
- B. through 1906 and the union with the Presbyterian Church U.S.A.**
- C. from 1906 until the present.**

It is my purpose to give a few high points of our history in the hopes that more work and study will follow. Let me say at this point that it is not difficult to establish the history of the congregation after 1888, in that we have records of the Session complete from that date. Prior to 1888, however, we look at the slightest reference for new light. (The session records 1888-1915 were found in 1960 in the attic of present day members; who knows what attics will yield in a church history quest?)

A

As we have said, the church was organized in 1833-34 at Shiloh, north of what we now know as Madras (where a Cumberland Presbyterian Church still remains). Milton Estill was the

organizing pastor. The church there existed until 1848 when it united with a congregation at Hopewell (not the Hopewell which we know today in Red River County) to become the Clarksville congregation. In this union church the history beginning in 1833 is thus perpetuated. The new church erected a building on the present property in 1859-60, at the very beginning of the civil War. The Rev. Johnston Dysart was pastor at the time of construction.

It seems best to build the early history in this period around the great personalities so vitally linked to the life of the congregation. Fr instance, look at the charter elders. Among these elders were James Latimer and his son Albert H. Latimer, George H. Bagby, Finley Moore, and others. What an elder Albert H. Latimer must have been, a man so involved in the affairs of the world, yet a churchman of great stature. He was a charter elder of the church, served in the House of Representatives, the Senate, and the Supreme Court of Texas; Latimer was a district judge, on the founding committee of Trinity University and later served that institution as Trustee. Albert Latimer was one of the pioneer spirits of the State of Texas and serves today as an example of the early-day layman. Give us church men of his stature today!

George Hunt Bagby, another of the charter

elders, lived on a farm four miles north-west of Clarksville on the Bagby plantation. During the Civil War, Elder Bagby was a member of the Home Guard, a group of older men too old for actual service, yet pledging themselves to fight if it were absolutely necessary. Bagby heard that the confederate forces needed him in Arkansas; he made the trip by himself, discovering that he was not actually needed; soldiers; however, asked that he bring their payroll money home for the enjoyment of the Clarksville families. Bagby returned, and at a point near the present Texas-Arkansas line was killed by a group of wild Indians, who, of course, took the money. Here is the fascinating biography of another of the pioneer spirits of the First United Presbyterian Church.

The ministers, however, for me provide the most interesting biographies. One of the first Cumberland Presbyterian ministers in the area was James Sampson, at whose home, near Old Rowland, Samuel Corley, first preached. Sampson headed the Clarksville Academy when it began in 1841, and of which James Latimer, a charter elder, was a trustee. *The Texas Presbyterian* called Sampson a classic scholar and the Clarksville Academy one of the finest schools anywhere, under the patronage of the Red River Presbytery, the judicatory of which this congregation was a part. Sampson preached a sermon in December, 1842, at

the first meeting of the presbytery, at which Samuel Corley was clerk. (It is of interest to note at this meeting that the presiding officer asked for candidates for the ministry, at which time Gilbert Clark, brother of James Clark the founder of Clarksville, came forward! In 1851 Sampson left the Clarksville area and went to Marshall. He became President of LaGrange College.)

Samuel Corley is the giant of our early history. He is the unifying force in the congregation from its beginning until the Civil War, in which he met his death at the hands of the Northern troops. What a man he must have been! In a letter to the Editor of the *Northern Standard*, in July, 1843, Bob Short gives this powerful description of the pioneer minister involved in the heated political scene: Short reports that stump speaking began at 2:00 o'clock on Saturday afternoon on the head waters of the Delaware Creek. A Mr. Wright and an old Colonel were candidates for Senator. Short reports; after the old col. Took his seat, Parson Corley got up to speak, "I did not exactly know what he was going to say, but in the easy and pleasing manner which the parson has, he soon told us. He said that he had heard that someone had reported that he had said the old Col. was an infidel! This he pronounced to be false. Now I thought that was the cleverest thing I had seen in a good while, because if such had been

the case it would have played the devil with the Colonel's prospects for election. But Parson Corley always does the clean thing. I would rather that that man pray for me than all the rest of the parsons I ever saw, and I have desired him to remember me and the whole Short family in his prayers." Here in Short's remarks is great testimony to a pioneer preacher.

In 1847, the Synod of Texas, of which he was a vital part, recognizing his peculiar abilities, assigned him the task of traveling throughout the State of Texas establishing missionary societies. The editorial comment in the Texas Presbyterian was, " We cannot for a moment entertain a doubt of its being successful." He accepted the appointment as traveling agent of the Cumberland Presbyterian Church for the Synod of Texas in March, 1847. However, world events were to interfere. We quote this editorial from the June 12, 1847, issue of the Texas Presbyterian:

We mentioned some time since that the Rev. Samuel Corley had been appointed by the Texas Synod of the Cumberland Presbyterian Church to act as agent for the same, to travel throughout our state, and organize missionary societies, etc., on the plan adopted by the assembly, and published by us in a previous number. We were deeply mortified and doubtless many of our readers were, to learn a

short time ago, that he had volunteered his services as a soldier in the Mexican War. As the regiment to which our good brother was chaplain has been disbanded, we trust that he will immediately engage in his mission, taking it for granted that his impressions to engage in the war were not of diving origin.

Corley was chaplain to Col. Hays' Regiment from Texas. The letters which Corley wrote home from the war, from Santiago, Vera Cruz, etc., are magnificent epistles characterizing the war and his role as chaplain in it. He was reported to be extremely popular in the army. He returned to Texas in the Spring of 1848.

In 1851, Corley wrote a series of articles for the Texas Presbyterian on giving. The editor says, "No one can sit down and read the communications of this brother, and get up without feeling more determined to give more for the cause of God." Corley apparently was pastor, teacher, traveling evangelist, and organizer from 1848 until the time that he went to the Civil War, and ultimately to his death. For example, in 1854, Corley left Clarksville to go as a missionary to the Indians. His letter in 1854 to the Rev. Andrew McGown, editor of the Texas Presbyterian, gives evidence of the type of man we here encounter:

I have consented to itinerate half the time this year in the Choctaw nation. This I did reluctantly -

not because I do not wish to preach to the poor Indians, but because the field here is white to the harvest, and my people are willing to employ all my time and support me; and besides, it seemed to me poor policy to leave one fertile field to grow up in thorns and briars to cultivate another. But in all of this, I may be wrong and the Board right. I sometimes find myself involuntarily wishing in view of all and the much to be done, that I could turn myself into a thousand efficient men. But that is all wrong too. Brother McGown, before this world of ours is converted, we'll have to preach more and better, pray more and live holier. O for a more self-sacrificing spirit among our ministers and people. Then will the cause of Jesus assume a more triumphant form.

From that time he was in and around Clarksville. He did go to Fort Towson from which he entered into missionary contact with the Indians. He also taught here and lectured here, particularly in behalf of the Temperance Committee! In 1855, he went as far as Mississippi on a tour sponsored by the Board of Missions of the Church to gather information as to the mission enterprise. But when the war came, he went,

this “sweet singer of Israel”, and there met his death, dying as a Christian soldier.

Johnston Dysart, who died in 1885 at

Clarksville, was a tower of strength in the early days of the congregation. He led the congregation in the purchase of the present property in 1858 and in the erection of the first house of worship on the site. In his obituary, we read: “Brother Dysart was a very fine preacher. He was one of the most accurate speakers, one of the standard theologians of the Church and one of the best presbyters of the age”.

Amos Stone died in Clarksville in 1862. Before moving to Clarksville, he had served as President of the Cumberland Female College at McMinnville, Tennessee, from 1851-55. He came to Texas in 1855 upon persuasion of Corley, and preached in some of the Presbyterian Churches in the area until he removed temporarily to San Antonio, Texas, where he remained one year. He preached in the Clarksville church following his return in 1860; one of the priceless documents of the church's heritage is a sermon that he preached in 1861, on the eve of the Clarksville's boys departure for the Civil War. The entire sermon is reproduced on the front page of the *Northern Standard*, June 29, 1861. The remarkable fact of the sermon is that it is one of the very few pieces of “local news” printed in the *Northern Standard*, published at Clarksville by the fascinating Charles DeMorse, Father of Journalism in the Lone Star State. How well the sermon's sentiments must express the feelings of Clarksville and environs in 1860. When one considers the expressions over the Negro issue and slavery question found in that

sermon preached here in 1861, it is easy to conclude that we have come a long way since that time, just a hundred years ago.

One of the joys of this pastorate in Clarksville has been this writer's friendship with Mattie Corley Marable (who died in 1963), the granddaughter of Sam Corley; Alice Dysart, the daughter of Johnston Dysart; and Imogene Stone Moore, the great-granddaughter of Amos Stone. To say the least, this area has not experienced the mobility which most of the nation has known in the last several years.

I think that we can call this period in our church's history the "settling down" period, from the crude beginnings in 1833 to the building of an "elegant" building on the present site purchased in 1858. So crude were the beginnings that it is said that Sumner Bacon, "visiting the original church ... being desirous to observe the Communion of the Lord's Supper and having no wine, made a virtue of necessity and stained some water with poke berry and held an impressive service." The church was settling down; the site was fixed. The pioneering days were coming to a close.

B

The second great period in the life of the church is from the time after the Civil War through 1906 and the union with the Presbyterian Church U.S.A. These were, I think, the adolescent years of the

church, the formative period during which a certain "character" of the church begins to be discerned.

Most of the church organizations came into being. The Sunday School in the Presbyterian Church afforded educational opportunities for Baptists and Methodists. For many years the Sunday School operated separately, with independent budget and finances. Perhaps the most famous teacher was Miss Ida Dysart, daughter of the Rev. Dysart. Many present day members of the church came under the influence of Miss Ida, as she was affectionately known.

The Ladies Missionary Society was organized in 1888, enrolling the following officers and members: Mrs. Mary Latimer, President; Mrs. Newman, Asst. President; Mrs. L. H. Goldberg, Vice-President; Mrs. David Rainey, Treasurer; Miss Bonnie Patton, Secretary; and Mrs. Elica Cheatham, Mrs. M. Bagby, Mrs. George McCulloch, Mrs. T. A. Wilkins, Mrs. Engle, Mrs. M. Smith, Mrs. G. F. Whittow, Mrs. W. A. Taylor, Mrs. S. E. Hendrick, Mrs. W. B. Patton, Miss Ward Latimer, Miss Maggie Smith, and Rev. F. E. Lawler, minister. The first meeting was dismissed "with singing and prayer." (The original minutes are extant.)

Apparently there was a rich fellowship among the members, as evidenced by a photograph recently found, portraying a number of members of the

church along with the pastor, F. E. Lawler, on an outing to Eureka Springs, Arkansas, in 1890. One is amazed when transportation problems are considered; and, alas, it would be difficult to get as many present-day members as far as Paris, let alone the great distance to Eureka Springs!

A letter written by the pastor, J. H. Hendrick, in 1882, and recently found, is worth reproducing here, in that it portrays the condition of the congregation during this period.

Clarksville, Tex., Jan. 1, 1882

Dear Brother or Sister:

Another year of toil and prayer, of joy and sadness, has passed, and we now enter upon the duties of a new year; and let me say, God bless you and yours during the year 1882.

We have much to encourage us, but some things to sadden our hearts, as we look over the work and events of the past year. First of all, we are sad because we have not been more faithful. Three of our number have died, four have removed from our bounds. Some of our people never attend church, while some attend but seldom. These things sadden us, and we pray our Father in Heaven that all will be faithful in the future. Thirty-four have been added to the church during the year. Ten children have received baptism.

Your Pastor has received his salary.....	\$ 800.00
The Church has paid for Pastor's home.....	\$ 803.27
Given to the cause of Missions	\$ 60.00
Given to the cause of Education	\$ 160.00
Given to the cause of Old Ministers' Fund	\$ 7.80
Given to the cause of Sunday School	\$ 90.00
Given to the cause of Misc purposes	\$ 100.00
Total	\$2,021.07

We feel much encouraged by what we have done, and yet we are sure that with a united effort we could do much more. I most earnestly ask you to be punctual at church, Sunday School and Prayer Meeting during this year. With a faithful and united effort many more will be added to the church this year. And in conclusion, let me as your Pastor ask you not to lay this letter down until you have promised your Father in Heaven to be faithful to every duty. God helping me, I will try to serve you better. Pray for me that God may help in the discharge of all my duties.

J. H. Hendrick,
Pastor of C.P. Church

There were several ministers during this period, including James Young, S. H. Braly, J. H. Hendricks, G. B. Saunders, J. Wood Stone, F. E. Lawler, and S. M. Templeton. Miss Alice Dysart has told me the story

concerning Mr. Saunders. Saunders wrote a book entitled "X Plus Y Equals Z." He wrote it only in periods of strange "fits" which he had, and often wrote under the covers of his bed. At the end of the book (which Miss Dysart had at one time) he tells of some strange force leaving him, going out through the roof of the church. The point of this recollection is this: all of us have strange characters in our family trees, some of whom, I suppose, we are not overly proud!

Before we speak of Dr. Templeton, that giant of a man whom God sent to this place. I think that it is very important that I record here a very interesting handwritten document recently come to light. At the request of one of the young people of the church a number of years ago, John Goodman, Mrs. Wade Parks, a descendent of the Latimers and a long-time member of the church, was asked to write her memories of this period in the life of the church. I reproduce her words here:

“Seventy three years ago I began attending Sunday School and Church on this sacred spot. The building at that time was a very large wooden structure with a partition several feet high through the center. The men were seated on the left and the women on the right. Across the west end was a balcony in which Negro slaves were allowed to sit. Most of them were carriage drivers and nurses. Many were the muffled moans, ‘Praise the Lord’ and ‘Amens’ that came from those Negroes. My

father, Albert Latimer, was superintendent of the Sunday School from the time I can first remember until his death in 1877. He was succeeded by Mr. William Hamilton, father of our mayor, and was one of the most devout and Godly men I have ever known. For some years the Methodist, Baptist, and Presbyterians had a union Sunday School in the Presbyterian Church. Mrs. Dew, a Baptist, was my first Sunday School teacher.

“The first pastor I can remember was Rev. Johnston Dysart, a very stern, austere man who always preached on the second coming of Christ in a manner that brought terror to our childish hearts. After him came Rev. Johnathan Harris. The most outstanding thing about him to me was his wonderful memory. He could repeat entire chapters of the Bible and all of the Psalms. He read the Bible through every year. During these two pastorates we had several circuit riders - Mr. Ben Spencer and Mr. Bradley of Sherman, and Grandpa Travelstead of Paris. Mr. Travelstead was a power in the pulpit, and had a most piercing voice which could be heard from blocks away. He was not an educated man, but preached as if a coal from the altar had touched his lips. After the death of Mr. Harris, the church called a young man, James Young, just out of Trinity University, very devout and full of zeal. Many of the older people objected to him, because of his youth, thinking he would not

command the proper respect. The young people did not know there was such a thing as a young preacher. We had never seen one. However, Mr. Young served us very acceptably for several years.

“The bell which rings for us every Sabbath was installed in our old first church, built in my grandfather’s day. When this church was razed and a more modern church was built, this same bell was placed in the belfry. During a terrific electrical storm the building was struck by lightening and burned to the ground. The vibration caused by the terrific heat and the wind caused the bell to ring. It seemed to me as I stood in the pouring rain that it was calling in its agony for help; so it rang its own death knell until the belfry crashed to the ground. It was found afterward; the metal was not destroyed, so it was sent to the factory and recast, when it is still calling us today to worship the Lord of host.

“I wish I could have given this to you in a more acceptable way, John, but age has dimmed my mind and I am no longer able to express my self as I once did. This is a bit of church history that perhaps no one else knows.”

Your friend,
Mrs. Wade Parks

Thank God that there have been women like Mrs. Parks who have heard the church bells call them to worship of

the “Lord of hosts” and responded to the call, and thank God that there have been young people in our churches like this young man who wanted to know all he could about his church.

S. M. Templeton, one of the great figures in Texas Presbyterianism, was called to the Clarksville church in 1892 and served as pastor here for twenty-two years. One is deeply moved when consideration is given to his accomplishments. Dr. Templeton served as Stated Clerk of the Synod for forty-seven years; he was a Trustee of Trinity University, a Trustee of Reynolds Presbyterian Home, a Trustee of Lane Theological Seminary in Cincinnati, and a member of the Board of Managers of the Presbyterian Hospital in New Orleans. In 1896, Dr. Templeton served as Moderator of the Synod of Texas; in 1900 he was chairman of the Committee on Relocation of Trinity University. In 1902 while at Clarksville he was Moderator of the General Assembly of the Cumberland Presbyterian Church, elected in Springfield, Missouri. He made all of the principal motions and opened and closed all debates in the General Assembly on the question of the union of the Cumberland Church with the U.S.A. Church. It is said that his great speeches in 1904 at the General Assembly won enough votes to make union possible. After the re-union with the U.S.A. Church, Dr. Templeton served on the Judicial Committee of the General Assembly and later on its Executive committee and in other capacities in this highest judicatory of the Church.

One is absolutely overcome when attention is given to these facts of Dr. Templeton's service to the church at large while he was pastor at Clarksville. But his service to the local scene is as great. In 1899 he led the church in tearing down the old church build in the early 1860's. (An advertisement in the local newspaper at the time reads: "The building known as the Cumberland Presbyterian Church is offered for sale, as a new building will be erected on the old lot. The blocks, bell and furniture will not be sold. The building contains 50,000 feet of lumber more or less, and will be sold at a bargain. For particulars apply to R. H. Harris.) Following the demolition of the structure a new frame building was erected under his leadership; the building was destroyed by fire in 1904. In 1905, Dr. Templeton led the church in the erection of the present building, a brick structure which remains in remarkably good condition. In 1902, he led the congregation to build the manse, which still serves the church today.

The church can be thankful that God sent Samuel Moore Templeton as a pastor in these late years of the turbulent adolescence.

C

The history of the church from 1906 until the present can easily be reconstructed, in that all session minutes are extant and in good order. Could these years be called the "mature" years of the congregation's life?

Ministers serving the congregation have been Templeton, Jonathan C. Hollyman, R. W. Binkley, L. R. Hogan, L. P. Parker, Wilson Cole, Joe Everhart, Arthur Osborne, and Raymond Judd, Jr. It is obvious from the session records that each ministry has been distinctive in its own way, and that each minister has made his contribution to the continued ministry and witness of the church. God has richly blessed the church in every respect, and to Him be the glory.

It seems in many ways in the last few years that in this space age the church is plunging into another phase of its history. From this point forward could we not hope for a rebirth, a new reformation, a third awakening, a time of growth and depth in the realms of the Holy Spirit?

I would want to conclude this brief summary with this challenge. Let us not be satisfied with the status quo. Look at the pioneers of our congregation: James Sampson, brilliant educator; Samuel Corley, visionary minister; Albert Latimer, churchman, educator, and statesman; George Hunt Bagby, Christian farmer and community servant. Had these men been satisfied with the status quo we would not be here today. Let us always move on and forward in the knowledge and love of God, in the service of the Lord Jesus Christ in the community of Clarksville, and in the fellowship of the Holy Spirit.

And finally, it is interesting to note when the buildings were built by this congregation. In 1860, the first church building on this site was built on the eve of the worst war in history, the Civil War. The period of building from 1899 until 1905 was during a time of national religious unrest and international strife characterized by the end of the period of American isolationism. In the early 1920's, in the aftermath of the first world war, an addition was built for Sunday School purposes. And again in 1961-62, during a period of universal upheaval, the church took up its building task and added a handsome Christian Education Building. It is obvious that the building task has been taken up here in times of great war, crisis, fear, and anxiety. Does this not mean ultimately that it is at these times that the church realizes more strongly than ever that its message is the absolute imperative in life. If this is so, let us as a congregation commit ourselves all the more to the message upon which the Church is built, the Good News of the Lord Jesus Christ, the chief cornerstone.

**Raymond Judd, Jr.
Christmas Eve. December 1964**

SOME SELECTED ITEMS OF INTEREST FROM THE SESSION RECORDS

1847: Session sanctions “the use of all kinds of musical instruments by the church choir in the church services, the choir to be constituted as far as practicable of Christians and especially members of the Cumberland Presbyterian Church.”

1888: Unrest in the church, financial and other troubles. Capt. A. P. Corley resigns as elder and takes letters of his entire family from the church. J. Wood Stone resigns as pastor, by letter, stating that his ministry has not been received; that a minority is causing dissatisfaction in the church; that cordial support has not been given him; his resignation comes because his chief desire is to promote the “general peace, unity, and purity of the church.” F. E. Lawler of Jefferson called to pastorate at \$700 salary. Capt. A. P. Corley and family “rejoin” the church by letters accepted by the Session. Session members fined for not coming to session meetings.

1896: Session feels that the church should build a new and modern house of worship: “That this conviction is held in view of what is due from the present generation to the requirements of its work, and the heritage we desire to bequeath to the generation to follow after; while we cherish the memory of the devoted membership who a generation ago erected the present buildings, dear to us all by so many hallowed associations and to many by a life long worship within its walls; we believe it is within the ability and willingness to build a brick church (but a wooden one if congregation seems best) Later in the minutes we find this statement: “The short crop and general business depression of the present year make it impracticable to build the church.”

1899: T. J. Babb of Bonham builds the new church for \$5009.00

1902: New manse completed at a cost of \$1950.00

1903: : J. R. Kennedy was appointed by the moderator to wait upon the city council and request that an electric light be placed in the street at the S. E. Corner and also to call the council's attention to the unwholesome conditions of the pig pens in that community."

1904: On Sept. 21, 1904, church building destroyed by fire "in the midst of a blinding rain storm, caused by lighting." The session book was saved in its present condition. Church agrees to build a \$10,000 brick church; \$4500.00 realized from insurance. Trilling Opera House invites the church to worship there.

1905: Worship in Opera House; later the church decides to worship in the library. The session had to make this decision: "some of the marble panels having been broken since the church began use of the library building, but as we think from no fault of abuse by the church or Sunday School, but in order that the charge, if any should be made, be obviated, R. J. King, was appointed to have the mortar repaired at once at the expense of the church." Church bid accepted at \$10, 690. Art Glass bought from the Jacoby Art Glass Co. Of St. Louis.

1907: Session endorses David Henry Templeton as candidate for the Gospel Ministry.

1910: Plan to liquidate church debt "vigorously pushed."

1913: S. M. Templeton resigns after 22 years as pastor "Finding that I have not the cooperation essential to the welfare of the church....; Session says, "Whereas that our beloved Pastor deems it for the good of the church to make the request, nevertheless

wrings our hearts, more because of the fact that the strength of his manhood has been spent with this people, and that he has during all of those years been diligent about his master's work, and has been faithful to discharge all the duties of a pastor to his congregation, and has been careful to maintain a deportment in all respects becoming a minister of the gospel of Christ.... yet we accept his resignation."

1914: Rev. Jonathan Hollyman called from New York City (where he was a student) as pastor for \$1500.00 yearly.

1915: "A heated discussion upon the financial condition of the church was indulged in, it appearing that the finances were falling arrears." During the discussion of the finances the Rev. J. C. Hollyman retired from the room!

1917: The church during the period of the First World War was known as the American Presbyterian Church.

1919: Rev. R. W. Binkey (pastor) "desires spiritual interest of church be discussed and that whole church be enlisted for more effective service in the master's cause; the New Era Movement as promulgated by the General Assembly seemed to cover the whole scope of the church needs and was approved and adopted." Binkley died while pastor on Jan. 19, 1919, at the Sanitarium of Paris. Under L. R. Hogan's ministry that same year a class was organized to study stewardship, using a booklet "Money the Acid Test."

1922: Name changed to First Presbyterian Church of Clarksville. A congregational meeting was held, following which "light refreshments were served, then several recitations were given after which appropriate games were engaged in." Later in the year a motion prevailed that "this Session go on record as disapproving of modern dance and promiscuous playing of cards

for prizes.” This resolution later read in morning worship. J. R. McCulloch and P. J. Graves presented plans for a new addition for the building, using a blackboard diagram before the congregation.

1925: P. J. Graves as Supt. Of S. S. made a talk on the S. S. as the “nerve center of the church” and offered suggestions for improvements.

1926: Great discussion in the session as to what to do about the water leakage in the basement. “Considerable discussion was entered into as to the use of wind instruments in connection with the morning church music, and it became the general understanding that no more wind instruments would be used in the choir at morning service.”

1928: Permission given to the Worthwhile Class to add a toilet to the new addition. Elder J. E. Barry gave a talk on failure of members to attend the funerals of our members.

1931: considerable discussion concerning Mr. Parker’s garage which was falling into the Delaware Creek.

1932: Session took a recess at 9:10 to “tune in on the Democratic Convention.”

1934: Session wants the cow barn removed form the front of the church, in that it is a “menace to comfort and appearance of our church.”

A list of the ministers known to have served the congregation:

It is impossible to have a correct chronology for the early years; our records are not complete, and the circuit system employed in the early days complicates any chronological listing.

Milton Estill, apparently the organizing pastor in 1833-34

Samuel Corley, first full time pastor in church, resigned in 1842

James Samson, 1844

G. C. Hudeberg, 1848

Benjamin Spencer

C. J. Bradley

Johnston Dysart, minister in 1858 and through erection of first building

J. G. Harris

Amos Stone, preached in 1861

James Young, in the 1870's

H. H. Hendrick, have found letter he wrote as pastor in 1882

S. H. Braly, an ad in the Northern Standard of June 1, 1883, shows him to be pastor.

G. B. Saunders, (Miss Alice Dysart joined church while he was here).

J. Wood Stone, left in 1888

F. E. Lawler, 1888-1892

S. M. Templeton, 1892-1914

J. C. Hollyman, 1914-1917

R. W. Binkley, 1917, died 1919

L. R. Hogan, 1919-1925

L. P. Parker, 1926-1935

E. W. Cole, 1936-1942

Joe N. Everheart, 1941-1949