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I. LITERARY.

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By REV. J. A. QUARLES, D. D., LL. D.

CHARLES CAMPBELL HERSMAN was born on a farm in the superb blue-grass section of Kentucky, in the neighborhood of Lexington, its equally superb city. This portion of the State is noted as having in it the very best blood of man and beast: short horn cattle, silken-haired racers and trotters, Clays, Breckinridges, Marshalls, Crittendens, Wickliffes, Shelys, Merrifee and Beck, Blackburns, Youngs.

Born in this most favored region, he was carried by his parents at an early age to Missouri, where they settled on a large farm in Monroe county. Here his father died when he was thirteen years of age, leaving ample means for the rearing and liberal education of his children. Charles was fond of books from early childhood, and availed himself of every opportunity which the neighborhood afforded of gratifying his love of reading. His primary education was conducted by the country school in the vicinity of the farm.

As his physical constitution was not robust, at the advice of the family physician, he remained at home on the farm until the spring of 1855, when he was sent to the Van Rensselaer Academy, an institution under the patronage of the Presbytery of Palmyra, and named for the philanthropic Cortlandt Van Rensselaer, a descendant of one of the Dutch patroons of New York. The academy at that time was managed by the Rev. J. P. Finley, D. D., afterwards a professor in Westminster College, one of the most godly of men. Here, in April, young Hersman began the study of Latin and Greek, and, by the close of the term in June, he had so far mastered the forms and the construction that he was able to read the "Life of Epaminondas," by Nepos, and "The Anabasis." Returning to the academy in the fall he continued his studies, but was compelled by his delicate health to return home the following April.

PRESBYTERIANISM IN TEXAS.

REV. J. S. MOORE, D. D.

The beginnings of all life are small. It was so with the origin of Presbyterian church life in Texas. In 1838, the Synod of Mississippi sent to Texas, Rev. Hugh Wilson as an evangelist. He found a small group of Presbyterians, near San Augustine, which he organized into a church, on June 2d, 1838. It was named Bethel, and elected two elders, H. G. Alexander and J. D. Sharp. Their first communion was on June 3d, 1838, and it was to them a great occasion, when they first beheld the face and heard the voice of a minister of their own church in a new country. Rev Hugh Wilson remained with them till October, 1838, and new members were received at every meeting. Thus the first page of Presbyterian history in Texas was a bright one, evangelistic labor bearing rich fruits.

By the year 1840, Presbyterianism had grown large enough to form a Presbytery, so Revs. Hugh Wilson, John McCullough and W. Y. Allen were formed into the Presbytery of Brazas, in connection with the Synod of Mississippi.

In Nov., 1840, Rev. John M. Becton came to San Augustine from Tennessee, he preached and taught school until 1844. The church was very prosperous under his ministry, and he organized many churches in East Texas.

In 1850 the Presbytery of Brazos had grown so much that it petitioned the Synod of Mississippi to divide it into three Presbyteries, East Texas, West Texas and Brazos, which was done. And the first meeting of East Texas Presbytery was held in Marshall, January 28th, 1850. Rev. P. W. Warriner, Jno. M. Becton and W. H. Singletery, with two elders, were present. Seven churches were under its care, one minister, Rev. M. W. Staples, was received at this meeting, and one licentiate, Rev. J. D. Sharp was ordained. He was one of the original members of San Augustine church, and an elder, and the first licentiate of the Presbyterian church in Texas. He was a true missionary in "journeyings oft" on horse-back, as there was not then a Rail Road or Telegraph in Texas, he staked his horse on the grass, slept on the ground, and carried his provisions with him, and often swam streams to reach his appointments. These fathers of the church displayed much

energy and the spirit of a true Presbyterianism. They urged the churches to co-operate in all the benevolent schemes of the Presbyterian church, and each minister was required to preach annually to his charge on the subject of benevolence. They seem to have been alive to all the interests of the church. They did a great deal to disseminate good literature by colportage, they considered the expediency of establishing a good religious paper, they urged the importance of Foreign Mission work, and of establishing the pastoral relation. They gave attention to christian education, and at an early day established a male academy in Rusk county. At the first meeting of old East Texas Presbytery, they appointed supplies for all the vacant churches, and invited Dr. Daniel Baker to labor within their bounds for six months, and travel throughout the destitute places, and organize churches wherever he might find it expedient. He made several evangelistic tours in this state, visiting some of the military posts, preaching with great zeal and eloquence, and winning many souls for Christ. One great work he did for the church and state was to establish Austin College, now located at Sherman, under the care of the Synod of Texas. After many struggles and trials it is doing a noble work for Presbyterianism. It has seven professors, one hundred and twenty three students, good buildings, fine library, and about seventy five thousand dollars endowment fund. Thirteen of its students are candidates for the ministry.

This same Presbytery in 1853, spoke in no uncertain sound on Sabbath desecration and other ungodly practices.

1st. "That all unnecessary visiting, feasting and traveling on the Lord's day are plainly contrary to the Scriptures.

2nd. "That the practice of attending balls or dancing parties or that of parents sending their children to dancing schools is inconsistent in the conduct of the professors of the religion of Jesus christ.

3rd. "That the sale and use of ardent spirits as a beverage has been, and is a great curse to our country and fellow men, and that every possible exertion should be used to arrest this evil."

These resolutions show that the fathers of Presbyterianism in Texas gave no uncertain testimony on great moral questions, and fought a good fight with the powers of darkness.

Rev. J. M. Fullenweider, Rev. J. W. Miller, D. D., Rev. R. H. Byers, D. D., and Rev. W. K. Marshall, D. D. were among

the early settlers in Texas. The two former have passed to their reward, the two latter are still preaching the everlasting gospel, though one is eighty-three years old, the other above seventy.

The growth of Presbyterianism, considering the meagerness in men and means employed has been remarkable. In 1840 three men and seven churches were constituted as the Presbytery of Brazos. In 1850 this little band had grown to be large enough to form three small Presbyteries. All this work was hindered during the war, but in 1871 the Presbyterian church had in Texas forty-eight ministers, eighty-eight churches, and two thousand six hundred and thirty-four members.

By 1879, the Synod had eighty ministers, one hundred and forty-nine churches, five thousand three hundred and eighty-eight members.

In 1878, the Synod constituted the Presbytery of Dallas with fourteen ministers and twenty-one churches.

In 1879, the Presbytery of Paris was constituted with eight ministers and sixteen churches. What was once East Texas Presbytery had in 1879 grown to forty-one ministers and eighty-one churches, five thousand two hundred and six members.

In 1891, the three ministers, and seven churches, and one hundred and fifty members have grown to one hundred and twenty-four ministers, two hundred and seventy-eight churches, and more than ten thousand communicants.

We have in fifty years more than thirty-five times as many churches and ministers, and more than sixty-five times as many members as in 1838. That one grand old man, Hugh Wilson, that invaded Texas with the "Sword of the Spirit" has more than one hundred to carry on the good work, with five licentiates, and thirty-five candidates rising up to take the places of the fathers who are falling at their posts of duty.

Within the past year or two the Presbyterians of Texas have caught the spirit of Evangelism, which is abroad in the church, and nearly all our Presbyteries have evangelists, and one has four. As accessory to the work of Presbyterianism in Texas, we have one college for young men at Sherman, and one for young ladies at Gainesville, both in a flourishing condition; also a Theological Seminary at Austin, where the able and revered Dr. Dabney is a teacher.

A wide and effectual door for our church is open in this state, with its broad acres and its inflowing population.

Dallas Presbytery is 600 miles wide and more than 300 miles long. It has 90 counties, and more than 300,000 population. Four counties in this Presbytery have 200,000 inhabitants. It is larger than Virginia, West Virginia and Maryland.

A grand opportunity is afforded us to lay our foundations, and build securely for the future. In the past ten years one Presbytery has increased 100 per cent, another 97, and another over 50. The old theory advanced by some that Presbyterianism was not adapted to the masses, has here, as elsewhere, proven false. The people hear our evangelist gladly, and many believe, and are saved by the preaching of the old gospel. A rich country, a growing population, rapid development, with society in a formative condition, and many perishing for lack of knowledge ; all call for active, consecrated men to come over and help us. "The harvest truly is great, and the laborers are few."

