



*The
United
Methodist
Church
Caddo Mills, Texas
1880-1980*

ACKNOWLEDGEMENTS

We owe a great debt of gratitude to the many people who have been so helpful in compiling this history.

Four previous editions of the history of the Caddo Mills Methodist Church have been written. The first was compiled by the Rev. Neyland Hester in 1952, in preparation for the church's seventy-second birthday celebration and the formal opening of the new church building. The second history, written by the Rev. Kenneth B. McIntosh, chronicled the events between 1952 and 1955, and commemorated the dedication of the new building. The third history by the Rev. Charles R. Peters in 1960, celebrated the church's eightieth birthday. In 1978, Mrs. Frances Long, North Texas conference historian, coordinated a synopsis using the first three manuscripts. ~~district~~

Information concerning the early history of the church was obtained by an examination of many old documents of Texas Methodism which are preserved in the rare book room of Bridwell Library, Southern Methodist University, Dallas, Texas. Rev. Neyland Hester, who was pastor of the church from June, 1949, to June, 1953, made this research.

Additional information was supplied by the mother of Harry A. Royce, the late Mrs. H. F. Royce, Mrs. Leona Killian Shuler, Mrs. Julia Buchanan, Mrs. Beulah Jennings Bailey, Mrs. Bertha Jennings Bowman, and Mrs. Pearl Fagg Foster, all of whom lived in the community in the early part of the century. Mr. J. L. Boyle and Mr. Walter Clark were helpful in verifying certain land transactions and the location of the first church building.

In August, 1980, a treasure was found in the possession of Mrs. Raymond Asberry of Floyd, Texas. It is The Complete Quarterly Conference Record of the Floyd and the Clinton Circuits, embracing a period of four years, 1890 through 1894, and contains the complete minutes of sixteen quarterly conference sessions of the two circuits of which the Caddo Mills Church was a part.

Especial gratitude is due Mrs. Frances Long for her encouragement, advice and help.

The history of a small church is, to a large extent, the history of the pastorates of the ministers who served there. To the sixty pastors who, for one hundred years, have given dedicated ministry to the United Methodist Church of Caddo Mills, the congregation tenders it's warmest and most sincere appreciation.

IN PERSPECTIVE

1880

The war between the states had ended in 1865, and Texas which had been a part of the Confederacy, was readmitted into the Union in 1870. There were now thirty-eight states in the United States with a population of 50,155,783.

In 1880, James A. Garfield was elected President of the United States, with Texans again being able to vote in national elections.

The Missouri, Kansas and Texas railroad had pushed across Texas and through a small settlement on the banks of Caddo Creek, and a post office was opened with the name of Caddo Mills. The name came from the Caddo Indians who spent their winters here, and from Johnston's Mill which stood on the bank of the creek. Corn and wheat were ground there for the settlers' bread.

In the largely agricultural community in and around Caddo Mills, a few families had settled. In this early settlement there were no brick houses. Lumber was hauled by oxen or mule teams over dirt roads from Jefferson or from Clarksville, Texas, to build the early houses. If these houses were painted at all, they were always white. There were no telephones, few iron cookstoves, no screens on windows or doors, no indoor plumbing, and no gas or electricity. Water was a precious commodity, caught in cisterns or ponds when the rains came, and in seasons of prolonged drought, hauled in tanks from Caddo Creek or even as far away as Terrell, Texas.

The automobile had not been invented. Travel was by foot, by horseback, in a horse drawn buggy, or in a surrey with "fringe on the top", or in a wagon with a spring seat. There were few real roads, and those were dusty in the summer and wagon-hub deep in mud in the winter. This was blackland prairie, and in places where the land had never been plowed, the native prairie grasses were knee high. Away from the creek there were no trees until the settlers planted them.

Into such a setting, sometime in the year 1880 - - the exact month and day cannot be determined accurately from existing records - - it must have been in the summer time, since roads were passable and farmers were not so busy in the fields - - came a twenty-five year old circuit riding preacher named James A. Stafford from Farmersville, to meet with a few families to organize a "fellowship of Methodist believers" and establish a church.

THE HISTORY
OF
THE UNITED METHODIST CHURCH

Caddo Mills, Texas

The Methodist Episcopal Church South of Caddo Mills was organized as a mission station, and was one of several churches in a large circuit in Hunt County. In 1890 the circuit included Floyd, Caddo Mills, Concord, County Line, Massey (Clinton) and Hendrix, and was called the Floyd circuit. By 1893 the boundaries had been redrawn, and a new circuit called the Clinton circuit, included Clinton, Hendrix, Caddo Mills, Liberty, Meadowview, Bethel, and Etter Lake.

The Rev. James A. Stafford, who was the founder of all these churches, came from Farmersville. He was born in 1855, was converted in 1865, licensed to preach in 1875, and entered itineracy in 1880. At age twenty-five he began organizing congregations and served as Presiding Elder of the two circuits mentioned above. Mr. Stafford was a Methodist minister for forty-eight years. He was buried in Farmersville where he had lived most of his life.

Caddo Mills was in the Greenville District of the North Texas Conference. In 1880, Annual Conference was held in Dallas. In 1881, Annual Conference met in Greenville, Texas, and Bishop Kavanaugh presided. Surely some of the Caddo Mills people attended that session.

If the reader wonders why so many small congregations were established, remember that roads were not good, and that hours instead of minutes were required to get from one settlement to another, and when you arrived your horses had to be cared for.

The settlers in these small communities had come from the older states of Arkansas, Tennessee, Alabama, Missouri and Kentucky to live in the new state of Texas where there was plenty of cheap untilled land, and a chance to start over after a long and bitter war. They had few possessions and almost no money. The nation was in an economic depression called a "money panic", but these new Texans knew that they could survive with the help of God, and that in time most of them would prosper. They knew that the churches they built would be small and simple, but they would provide meeting places and a chance to start Sunday Schools. There would be a place for worship and for fellowship. Even though the people tithed of their money, contributions would be small because there was little cash in the country. Many times the preachers took part of their salary in farm produce.

Each summer, protracted meetings were held either under brush arbors or at Massey School house in Clinton, which was centrally located for all the churches in the two circuits. They were called protracted meetings because they had a designated date for beginning, but lasted as long as there seemed to be interest.

The record of the first Quarterly Conference for the year 1891 - 1892, Floyd charge, Greenville District, North Texas Conference, lists seven members present. Among them were E. W. Hearn and John Killian, stewards from Caddo Mills. Representatives from all the churches were expected to

attend these quarterly conferences. E. W. Hearn was elected secretary of this one. The report included the following from the conference year 1890 - 1891:

Asking for P. C. (pastor in charge).....	\$555.00
Paid P. C.....	495.89
Conference Claimants.....	32.00
For the Bishop.....	7.00
For the Presiding Elder.....	68.00
Foreign Missions.....	56.00
Domestic Missions.....	33.00
Church Extension.....	14.00
Total Raised.....	\$705.89

The above amount was for the six churches on the circuit.

In a supplement to this same report, signed by J. M. Peterson, P. C. (pastor in charge) was this concerned comment:

Dear Brethren,
We have no Sunday Schools in the bounds of this circuit, having no church houses, consequently no S. S. As to the instruction of children, we cannot say we have done our whole duty on that line, but am trying to keep the children interested in the subject of religion by talking to them in their homes. If we are ever to save the world, we are to do it by saving the children.

Resp. submitted,
J. M. Peterson P. C.

In the second quarterly conference of 1891 - 1892, a building committee was elected for Floyd: J. H. Paul, S. Shephard and J. M. McFarland. It was noted that:

We have our church here at Floyd nearly ready for occupancy. Then we expect, by the grace of God, to have a Methodist S. S. in it. We hope to see the day ere long when we will have our own church homes and gather our own children into our own Sunday Schools.

Respectfully submitted,
J. M. Peterson P. C.

On September 10, 1892, Pastor Peterson reported:

We have only one Sabbath School. We have had splendid revivals at each appointment, and we have had one hundred and fifty conversions during these meetings. Among the listed converts were Virgie Fagg, mother of Aileen Jenkins, and J. M. Coplin, relative of Jack Coplin.

In the Fourth Quarterly Conference which was conducted at Massey School House (Clinton), J. M. Killian was listed as trustee, C. F. Stevenson was added and C. L. Street was recording secretary. These men were among the founding members of the Caddo Mills Church.

Floyd trustees reported their church building completed "on one acre of land valued at \$1,300. Also a parsonage and one acre of land valued at \$800. One calf sold for \$5.00 and the money paid for paint to paint the house." These were the first buildings on church property within the circuit of six congregations.

At the Third Quarterly Conference, held at Caddo Mills July 22, 1893, Supplement C in the minutes of the recording secretary, C. L. Street:

The conference granted the privilege of building a church to Caddo Mills, and to Clinton, and the following were appointed committee men: E. W. Hearn, Frank Stevenson, John Killian, and I. A. Thomas Pastor for the Clinton Circuit.

By the Fourth Quarterly Conference, October 21, 1893, three churches on the circuit had Sunday Schools: Floyd, Clinton and County Line.

In the First Quarterly Conference January 20, 1894, there was a change in boundaries, and Caddo Mills was on the Clinton Circuit. J. A. Stafford remained the Presiding Elder. Liberty, Bethel, Meadowview, and Etter Lake were with Clinton, Caddo Mills and Hendrix. Rev. C. M. Keith, P. C. wrote sadly, "There is no Sunday School in this circuit. This due to the destitution of church houses, there being not one on this circuit."

At the end of the year 1894, Caddo Mills had a church building, a small, almost square structure facing north on the site of the present Choyce Houser home on Joshua Street, diagonally across the street from the present Hanchey Park. The building lot had been purchased from J. W. Boyle, grandfather of William Boyle, who now lives in Caddo Mills. The Rev. E. S. Williams was minister of the church during the building program and the year following.

The late Mrs. H. F. Royce, who was then Miss Laura Bass, was not a member of the new church, but she frequently served as organist, especially during revival services, until Miss Nona Hearn, later Mrs. Wade Thomas, was ready to play for worship services. Miss Bertha Jennings, later Mrs. Garnet Bowman, served as organist for five years.

In 1908, when the building was only fourteen years old, it was blown away by a tornado. The minister, Rev. C. W. Jacobs, went to work at once to lead the congregation in the construction of a new building. The ground on which the church had stood was sold to Mr. Walter Clark, and the money received started the new building fund. On June 1, 1909, bond of title was made transferring the lot on which our church now stands to the Methodist Episcopal Church South, to be used henceforth as a house of worship.

During the construction of the second church building in 1909, the congregation met in the school house which stood on the spot where the present high school building now stands. Worship services were held on even Sundays of the month, since Caddo Mills shared a minister with the Floyd Church, where the minister preached on odd Sundays of the month. Sunday School met every Sunday, and there was much singing of Gospel hymns. Rev. W. A. Clarke was minister, followed in 1910 by Rev. L. E. Conklin. The first Woman's Missionary Society for Caddo Mills was organized in 1909. We can be sure that Mrs. C. F. Stevenson was one of its officers.

The second church building was a one-room structure which was enlarged three times in the following forty years to keep pace with the needs of a growing congregation and community, and a broadening concept of Christian education.

In 1920, at the fifty-fourth session of the North Texas Annual Conference of the Methodist Episcopal Church South, Rev. C. B. Annis reported the following facts on our two churches: "The total membership is 340; there is one Woman's Society with thirteen members, two Sunday Schools with eighteen officers and teachers, with 180 enrolled in all departments".

During the pastorate of the Rev. C. B. Williams, the choir loft and chancel were rearranged to make a more worshipful sanctuary, and new space was added for the small children's classes. New class space was added to the south side largely through the devoted efforts of the late Mr. and Mrs. J. A. Harper. Folding doors divided the classroom space so that it might become a part of the sanctuary when needed.

In 1932 the east side of the building was enlarged and became a large classroom for the Bluebonnet Class. Twelve hundred dollars was spent on the remodeling. Six hundred dollars of this was raised by the efforts of the Woman's Society, and the remaining amount was borrowed from Mr. J. A. Harper. The Rev. Fred Adams was pastor when this work was begun.

The Rev. Bill Morgan Smith and his wife, Louise were the next occupants of the parsonage. They compiled the first church directory. Their tenure was notable for their keen interest in youth work.

Coming to serve their first parish in 1941 were the Rev. Durwood Fleming and his wife, Lurlyn. The church prospered during their stay. Their first child, a son named Jon Hugh, was born while they were in Caddo Mills. Dr. Jon Fleming is now president of Texas Wesleyan University in Fort Worth. Dr. L. Durwood Fleming became the organizing pastor of St. Lukes Methodist Church in Houston, and later president of Georgetown's Southwestern University. Both of these institutions are Methodist colleges.

In 1948 - 49, while the Rev. J. Taylor Wall was minister, the interior of the church was redecorated, wallpaper was replaced with fiberboard, and the church furniture was refinished.

The last addition to the church which had been built on 1909 was begun in September, 1949, while the Rev. Neyland Hester was in the first year of his pastorate in Caddo Mills. There was a serious need for more educational space, so an abandoned army barracks building was bought from Major's Field in Greenville. This field had been an aviation training center during World War II. The barracks building was moved to the east side of the church building. The new facility provided 2600 square feet of space for church school activities, a kitchen, two restrooms, and a fellowship hall. The church bulletin for November 20, 1949, carried the following:

Our new building will be ready in the next few weeks for use by the church and community. Mr. Bruce Newman and Mr. T. A. Vaughan who are the sub-committee on finance for the building program, report that \$1203 has been given by persons interested in the building, and that \$643.85 was received in God's dollar plan. The total income to date is \$1846.85.

The new educational building was to have been opened on December 11, 1949. Much of the work on it had been done by members of the congregation. Early in the morning on Monday, December 5, 1949, the church was destroyed by fire. The old building was completely destroyed, and the new educational building was left a blackened shell. Cause of the fire was never determined.

The disaster left the congregation stunned and saddened. Everything had seemed to be going so well. That Monday evening the official board of the congregation and a number of other persons met together to affirm the fact that the church is not the building, but rather the people who meet there for worship and praise to God. They would begin again to build.

Insurance of \$10,000 was the nucleus of a building fund. The shell of the educational building was cut into two parts and sold for approximately \$1200. During the planning and construction of the new building the congregation again used the school building for worship and study.

A called session of quarterly conference elected H. V. Jordan general chairman of the building committee. Thurman D. Bethea was chairman of the architectural committee; J. D. Coplin was chairman of finance; H. A. Royce was chairman of construction; Mrs. Lewis Simms was chairman of equipment; and W. L. Sanders was chairman of memorials.

Others on the building committee were T. A. Vaughan, T. B. Weatherley, Jr., Glen Graham, Rennell Royce, Mrs. M. D. Shuler, Harold Payne, Mrs. Odis Nesbitt, Guy Payne, Edgar Farr, Bob Pinegar, W. C. Dillon, Mrs. Coy Jenkins, Mrs. J. O. Cotner, Mrs. W. W. Bost, Paul Milam, Mrs. Manless Bearding, T. W. Griggs, and Bruce Newman. Lewis Simms was chairman of the official board.

James A. Russell of Alexander and Russell, Dallas, was secured as architect for the building. In late April, 1950, the building committee approved plans for the new structure and proceeded with the campaign to raise the necessary funds to finance the work. Among the means used was one that received publicity in the Dallas Morning News for April 23, 1950, and in the Christian Advocate for May 18, 1950. This was the picture of Glen M. Graham and his fat calf, the first of several to be dedicated when born, to be fed for a year and given to the church to be sold for the building fund.

On the morning of Sunday, July 16, 1950, eleven o'clock worship service was held under a big tent which had been erected on the church building site. The sermon topic was Achieving The Impossible. The text was Joshua 6:2-20. "All things are possible to him that believeth. Vision, courage, effort, confidence--these are the keys to unlock secret doors in our lives, in the church, and in the community." To the young minister who preached, and to the congregation who heard, this was a challenge to get on with the task at hand, and to build a church, to the glory of God.

That afternoon, the Rev. Earl R. Hoggard, Greenville District Superintendent, preached the sermon for ground breaking ceremonies. On that day, Paul Milam, Odis Nesbitt, and Bob Pinegar rededicated their lives.

On August 11, 1950, the first quarterly conference of the Caddo Mills-Salem Kinser charge authorized the board of trustees of the Caddo Mills Methodist Church to "borrow money not exceeding the sum of \$12,500 at an annual rate not exceeding 5% for the purpose of replacing a church building destroyed by fire, with the provision that said loan shall be repaid in a maximum of ten years."

The contractor for the new building was Mr. Ray Gautier of Grand Saline, Texas. The building committee had inspected some of the buildings he had constructed, and were pleased by the quality of his work.

Cost of new building – \$29,853 173 resident members, July 14, 1950

An eight-week stewardship campaign was begun with Paul Milam as general chairman. Fifteen sub-committees were formed involving fifty-eight people. The object of the stewardship campaign was to educate and involve the whole congregation in the process of constructing and furnishing a church, and the reasoning behind each choice of material, space, and placement of each piece of furniture.

The sanctuary was planned for worship, with a long center aisle between two rows of pews. When the worshipper entered, nothing was between him and the raised center altar table. The divided chancel contained a lectern to the left, and a pulpit to the right side, with seats for the choir behind them. Every pew in the sanctuary, including those in the choir, faced the altar directly, so that the altar would be the center of worship. This would be - not an auditorium where people came to sit and listen to a performance by choir and minister - - but a sanctuary, where God is the audience, and every person an active participant in worship.

The sanctuary furniture was made by Graham Manufacturing Company of Greenville. Much of it was purchased with money given as memorials.

The main building contained, in addition to the sanctuary, the minister's study, two restrooms, a nursery, a kitchen, two classrooms, seven storage closets, and a spacious activities room for recreation, fellowship meals, movies and other informal meetings. This large room, called Fellowship Hall, is open for community meetings upon request.

In April, 1951, a copy of Chimes, the church news letter, reported:

"There is not too much finishing work to be done inside our new building, so we expect to be in it soon. Our church will be a house of worship, set apart from common uses, and if we use it for daily prayer, it will be a sanctuary of comfort and strength."

At that date the official board was meeting at the parsonage. The church had gone from board of stewards, consisting of seven men, to the official board as the policy making body of the congregation. For the first time in the history of the Caddo Mills church, the decision making body of the church included women, this board included youth, and a cross section of the church membership, and was made up of about thirty people.

The Rev. George Harper preached for Holy Week services, where average attendance for nine worship services was eighty-one.

The new church building and its equipment were valued at approximately \$40,000 at completion. By 1960, the value had risen to \$51,000. Today it could not be replaced with \$250,000.

The first service was held in the new sanctuary in early May, 1951, and the building was formally opened for worship and study on July 29, 1951, when Bishop William C. Martin and Dr. William B. Slack, Greenville District Superintendent, led the congregation in consecration services in which the Rev. Neyland Hester, in his third year as a pastor, was ordained an elder in the Methodist ministry. This ordination in a local church, rather than at annual conference, was a rare happening.

In the North Texas Annual Conference in June, 1952, a certificate of award was given to the Caddo Mills Methodist Church for being the outstanding rural station church, and its minister, the Rev. Neyland Hester, was selected as the outstanding rural minister of a station church. In 1951, the church had become a full time parish and its ties with Salem Kinser church were ended.

In June 1953, Mr. Hester was assigned to First Methodist Church in Lancaster, Texas where there was need for a minister who could lead a congregation in a program to build a new sanctuary.

The Rev. Kenneth B. McIntosh came to Caddo Mills from his first charge in Chicota, Texas, where in 1953, he had received the award for being the outstanding pastor of a circuit for the North Texas annual conference.

On November 20, 1955, with the church indebtedness retired in five years instead of the allotted ten, the church was formally dedicated to the glory of God and the service of man, by Bishop William C. Martin. The church observed its seventy-fifth birthday with a Thanksgiving feast in Fellowship Hall.

During the ensuing five years three ministers, the Rev. Barrett Renfro, the Rev. Bill Weir, and the Rev. Kenneth Smith, kept alive the growing perception that the church must have more space for the religious education of its children and youth. In 1962, that dream of more space began to take shape with a gift from the estate of Mrs. J. A. Harper (Carrie) who never lost her feeling for her home church. A check for \$4000 came to the Rev. Charles R. Peters, and a building committee was formed to begin planning. Ground was broken as soon as there was \$10,000 in the bank to begin construction. The Rev. Sam Smith was pastor when the building was begun. Mrs. John Pemberton, Senior, who was chairman of the commission on education, turned the first shovel of earth at ground breaking ceremony. The rectangular structure is thirty-eight feet by forty-eight feet, and contains six classrooms. Six classes were able to move out of curtained sections of Fellowship Hall into their own class rooms.

This new building was named Harper Hall, in loving memory of the dedicated Christian woman whose love for her church lives on through her gift.

Harper Hall was free of indebtedness in mid-summer 1967, and on August 20, a note burning service was held on the church lawn, with the Rev. R. David Shawver the "pastor in charge." H. V. Jordan was chairman of the administrative board and John Pemberton, Sr. was vice-chairman.

The Rev. William Stephenson, District Superintendent of Dallas Northeast of which Caddo Mills was a member, preached the dedication sermon. For the pastor, the Rev. R. David Shawver and his wife Sandra, the occasion would be especially memorable, because on that day their new son, Casey D. Shawver, was baptized.

In 1978-79, the new building developed structural problems because of the nature of the soil on this blackland prairie during periods of prolonged drought. The main building also had problems and would require repairs. As the administrative board wondered where the money was to come from - - God moved once again in a visible and unexpected way. Roy Nunn, administrator of the estate of Mr. Clyde Clark, a resident of Arlington, Virginia, whose boyhood had been spent in Caddo Mills, and whose mother, Mrs. Beulah Nichols Clark, had once been a faithful member of the Methodist Church in Caddo Mills, came bringing a check for three thousand dollars left by Clyde in memory of his mother. The gift was undesignated, so the administrative board, in humble gratitude for the two Christian benefactors rechristened the educational building Harper-Clark Hall, and used the latest bequest to repair the building. Rev. Roy W. Bevan was minister at the time.

Since the 1940's the parsonage had been in poor condition. Refurbished in 1951 with fresh paint and wallpaper during the residence of the Neyland Hesters, it received a coat of beige exterior paint by the Rev. Charles R. Peters assisted by a few laymen. Charles laid a pretty curved brick walk and planter box. In 1965, the Rev. Fred McGee, who had a large family, added a room with his own lumber and labor.

In April, 1972, the Chimes carried the following item:

The Parsonage Fund was begun in October, 1967, with memorial gifts, and added to, first by \$50.00 per month paid for cleaning the church, and raised to \$60.00 per month in April, 1969. The volunteers who have, over a period of 55 months, done the church cleaning have added a sizable amount to the fund. Personal giving by members who wanted to see a parsonage built has added more. Broken down, the total is:

Cleaning (gift of the workers)	\$3307.00
Bluebonnet Class (toward cleaning).	412.50
Harper Class	110.00
Nursery Class (Mary and Sherry).	20.00
W.S.C.S.	100.00
Individuals and families.	3215.25
Memorials and accrued interest	1981.74
Total (as of April 23, 1972)	\$9146.49

When the administrative board met in May, 1972, the decision was made to begin building in early June, 1972. A building committee was elected with Maurice Clack as chairman and Curtis Karr, Manless Bearding, and Dusty Payne as members. Jodie Nesbitt and Carolyn Swafford were appointed to choose colors for the interior, select floor coverings and draperies, and purchase furnishings.

When the Leonard Tomlinson family moved during the last week in May, Maurice advertised the existing parsonage for sale to be moved from the lot. Within two weeks it was gone, sold for \$1,000, and Maurice and sons Jimmy and Gary set about clearing and levelling the ground, and building began. The new parsonage was ready for the new minister and his wife to move into it around Thanksgiving, 1972. During construction, the Rev. Fred Durham and Teresa had lived in the government housing project complex. Cost of parsonage \$21,000.

On December 16, 1973, an open house reception was held at the parsonage to welcome members and friends of the church to the new home. By this time the parsonage family had increased. Young Frederick Leighton Durham III, had arrived.

In September, 1974, the Rev. Fred Durham left Caddo Mills. He was followed by the Rev. Michael J. Flynn, who came from an associate pastorate in First Methodist Church, Rockwall. A high point in his ministry was the church's homecoming in 1975 when the town had its centennial week. The sanctuary overflowed with friends and former members who had come from far and near.

In 1977, the Rev. Roy W. Bevan came from Frist Methodist Church in Celina, and for the next two years worked diligently to get the church to plan a churchwide repair and refurbishing project. The first church directory since 1938, was completed. The maroon dossal hanging, the dossal hood, and the hanging cross over the altar table were installed in 1978.

In June, 1979, the Rev. Jack Meyer, his wife Ouidga, and three children, Christi, Katie, and Andy came to live in the parsonage. This was the first time in several years that there had been three children in the church's parsonage. It is a good experience. The church looks forward to another hundred years, with faith in God who has brought us to this day.

THE MEMBERSHIP

No record has been found which lists the charter members of the newly organized church. Existing records and rolls of the church were destroyed when the church building burned on December 5, 1949, but some can be traced in Bridwell Library at Southern Methodist University, Dallas. Probably not more than six or eight families were represented in the thirty-nine original members whose names were on the first church roll made by the Rev. J. A. Stafford.

The following families were known to have become members during the early years of the church's life: E. W. Hearn, Burl Killian, John Killian, W. M. Killian, Jim Jennings, George C. Street, A. B. Andrews, Ben Morrison, William Fagg, George L. VanCleave, and C. F. Stevenson.

From its 39 original members in 1880, the church has grown very slowly in numbers, but it has lived in the community as a force for good, always growing spiritually.

The present church membership as reported at Annual Conference in June, 1980, is 196. Church school membership is 154, and the average attendance at worship for the year 1979-1980 was 76.

THE UNITED METHODIST WOMEN

The Woman's Missionary Society was organized in the Caddo Mills M. E. Church South in 1909, with the completion of the second church building. From its beginning its attention was focused on the spiritual growth of its members, on the needs of the local church, and on its missional outreach, both "foreign and domestic".

In 1939 the Woman's Missionary Society of the Methodist Episcopal Church, South, became the Women's Society of Christian Service of the Methodist Church. This was after the Uniting Conference, when the northern and southern branches of the Methodist Church came together again.

In 1968, at General Conference, which met in Dallas that year, the Methodist Church merged with the Evangelical Church of the Brethren, and the name United Methodist Women was adopted by the women's organization.

The U.M.W. has four priorities: spiritual growth, supportive fellowship, local church needs, and missional emphasis. Always a strong force in the Caddo Mills Church, the U.M.W. sponsors Bible study and fellowship, and is the source of much of the church's giving to missions, local, national, and world-wide.

The U.M.W. has at present about forty members, of whom about twenty are active. Membership is open to any woman who wishes to become a part of the work and fellowship. Each year the women's group gives from one to four special memberships to people who have served the church. Money from these memberships goes to missions.

THE PARSONAGES

During the early years of the Caddo Mills Methodist Church it was on a circuit with Floyd Methodist Church, and the pastors lived in Floyd because there was no parsonage at Caddo Mills.

As soon as the second church was built, the members began a movement to purchase a parsonage, and on December 10, 1910, Dr. W. I. Day sold to the church the house and lot on which the present parsonage stands. For this property the church paid \$850. The Rev. L. E. Conklin was the first minister to occupy that parsonage. Several years later the house was badly in need of rebuilding, so the pastors again made their home in Floyd. A Mr. Claytor, who was the school superintendent, tore the old house down and rebuilt it on the same site. He occupied the house for a time until the coming of Rev. P. G. Hightower in 1929. The Hightower family moved into the parsonage which continued to be the home of our ministers until November, 1972, when our new parsonage was completed and the Rev. Fred Durham and his wife Teresa moved into it.

LAND TRANSACTIONS

The tract of land on which the United Methodist Church of Caddo Mills and the parsonage now stand is part of a section of land granted to Catherine Havins by Governor Sam Houston on November 11, 1857, and transferred by her to J. M. McCamant on November 13, 1857. Mr. McCamant transferred the land to W. A. Mattox on January 3, 1859.

J. A. Boyle bought the property and divided it into smaller tracts. The portion which is now the church property was sold to R. I. Purdue on January 20, 1868. Mr. Purdue's daughter, Isabell, became the wife of J. W. Boyle, and she and her husband purchased from her father's other heirs their share of the estate.

The block of land on which the church is located was sold to Joe R. Bass on October 25, 1883. On March 26, 1891, the sites of the present Lynn Drum, R. A. Carrell, and Ronald Rushing homes, as well as the church's present property, were bought from Mr. Bass by J. B. Briscoe.

On November 10, 1887, the parsonage lot was sold to Dr. W. C. Welch. Mr. Briscoe gave his lots to the children of his deceased daughter, Minnie Briscoe Stevenson. The church tract was transferred to the Methodist Episcopal Church, South by deed of trust from C. F. Stevenson on June 1, 1909, "for five dollars in hand."

His daughter, Miss Birdie Stevenson, (the late Birdie Stevenson Hill), and his sons, C. A. Stevenson and F. Briscoe Stevenson, made deed to their interest in the property on January 6, 1914, and January 31, 1916, also for the sum of "five dollars in hand."

MEMORIALS AND GIFTS TO THE NEW CHURCH

Much of the beauty and the atmosphere of worship in the sanctuary is due to the loving generosity of former members and friends of the church. As plans for rebuilding moved forward, the hearts of the minister and the congregation were strengthened and made glad by the many encouraging letters enclosing checks that would make possible the addition of some dreamed of portion of the plans.

The communion table is the gift of Mr. and Mrs. W. A. Moore, and the brass cross and candlesticks were given by the sons and daughters of the late Mr. and Mrs. E. W. Hearn. The matching brass communion service is a memorial purchased with a fund started by Mrs. A. R. Bass and her mother, Mrs. Beulah Nichols Clark, and added to by many small memorial gifts from other friends and members.

The pulpit and lectern are gifts from the children of the late Mr. and Mrs. C. F. Stevenson: Mrs. R. G. Hill, Mrs. Willard England, Mr. C. A. Stevenson, Mr. F. Briscoe Stevenson, and Mr. Homer Stevenson, and nephews, Floyd and Lavelle Harper.

The pulpit Bible and marker were given by the grandchildren of the late Mr. and Mrs. C.F. Stevenson.

The brass baptismal bowl came from the Woman's Society of Christian Service of Kavanaugh Methodist Church, Greenville, and maroon velvet kneelers at the chancel rail are a memorial gift made possible by a fund started by Mr. Clyde Clark and supplemented by gifts from Mr. and Mrs. T. A. Vaughan, Mr. and Mrs. Coy Jenkins, the Bearding family, Rev. and Mrs. K. B. McIntosh, the Payne family, Mr. and Mrs. H. V. Jordan, Mr. and Mrs. H. A. Royce, Mrs. R. E. Buchanan, and Mr. and Mrs. M. D. Shuler.

Mrs. J. A. Harper, Mrs. T.F. Apperson, and Mr. J. D. Coplin each gave a pew.

The piano in Fellowship Hall was given by the Woman's Society of Christian Service, and twenty-five copies of the Methodist Hymnal were the gift of Wesley Church, Greenville.

The small portable organ in Fellowship Hall is the gift of Mrs. Frankie Jean Hill Linn, granddaughter of the late Mr. C. F. Stevenson.

A hundred cane chairs used in Fellowship Hall were given by Kavanaugh Methodist Church in Greenville.

A Picture of the Good Shepherd was painted and given to the church by Mrs. Ruth Williams in memory of her brother.

The clock in the hall and a pulpit clock came from Mr. G. A. Pfaeffle and his mother, Mrs. Pfaeffle, of Greenville.

The desk in the minister's study is the gift of the Rev. and Mrs. Neyland Hester.

The audio-visual equipment was bought by the Methodist Men, organized and chartered in 1953.

The General Board of Church Extension gave \$1000, Lee Street Methodist Church in Greenville gave a generous check, and many other gifts of money from friends in Greenville and other places helped to make today's house of worship a reality.

The baptismal font in the chancel is a memorial to Eufaula Abell Bost given by her friends and family.

The oak memorial cabinet that contains our Book of Memories is the gift of the children of Mr. and Mrs. J. I. Killough in memory of their parents.

The oak registry lectern in the foyer was given in memory of Mrs. Julia Drake Buchanan by her daughter, Lorraine Jordan.

The dorsal hanging behind the altar table was purchased by a fund from the general memorial fund.

The dorsal hood and the hanging cross at the altar was given in memory of John Emmitt Pember-ton, Sr. by his relatives and friends.

The piano in the sanctuary is the gift of the late Doyle Forehand in memory of his mother and father, Mr. and Mrs. Avey Forehand.

The front door at the new parsonage was the gift of Paulyne and Thurman Bethea in memory of her mother, Mrs. Wolfe.

The new red altar paraments are a memorial to Mr. Neeley Bentley by his children, Ozell, Era, Buel and friends.

The live oak tree on the south church lawn, a memorial to Sam Primm by his sister, Ruth Farr.

A green parament set, in memory of Charlie Vaughan by the T. A. Vaughan family.

Lighting for the hanging altar cross in memory of Manless Bearding by relatives.

PASTORS OF THE CHURCH

1. 1880	J. A. Stafford	51. 1930	P. G. Hightower
2. 1881	J. F. Paul L. D.	52. 1931	P. G. Hightower
3. 1882	W. L. Clifton	53. 1932	C. B. Williams
4. 1883	T. O. Miller	54. 1933	C. B. Williams
5. 1884	J. B. Minnis	55. 1934	C. B. Williams
6. 1885	J. B. Minnis	56. 1935	P. G. Hightower
7. 1886	James McDougald	57. 1936	Frank Wilkinson
8. 1887	E. B. Thompson	58. 1937	Fred Adams
9. 1888	E. B. Thompson	59. 1938	Bill Morgan Smith
10. 1889	E. B. Thompson	60. 1939	Bill Morgan Smith
11. 1890	J. M. Peterson	61. 1940	Durwood Fleming
12. 1891	J. M. Peterson	62. 1941	Durwood Fleming
13. 1892	I. A. Thomas	63. 1942	Duke Barron
14. 1893	I. A. Thomas	64. 1943	Darris L. Egger
15. 1894	C. M. Keith	65. 1944	Darris L. Egger
16. 1895	E. S. Williams	66. 1945	Clyde Parsons
17. 1896	R. H. Fields	67. 1946	Clyde Parsons
18. 1897	C. W. Glanville	68. 1947	J. Taylor Wall
19. 1898	L. A. Hanson	69. 1948	J. Taylor Wall
20. 1899	L. A. Hanson	70. 1949	Neyland Hester
21. 1900	J. W. Beckham	71. 1950	Neyland Hester
22. 1901	J. W. Beckham	72. 1951	Neyland Hester
23. 1902	Charles W. Dennis	73. 1952	Neyland Hester
24. 1903	Charles W. Dennis	74. 1953	K. B. McIntosh
25. 1904	Hugh L. Hare	75. 1954	K. B. McIntosh
26. 1905	J. C. Moore	76. 1955	K. B. McIntosh
27. 1906	J. C. Moore	77. 1956	Barrett Renfro
28. 1907	B. H. Bounds	78. 1957	Bill Weir
29. 1908	Charles W. Jacobs	79. 1958	Kenneth G. Smith
30. 1909	W. A. Clarke	80. 1959	Kenneth G. Smith
31. 1910	L. C. Conklin	81. 1960	Charles R. Peters
32. 1911	R. N. Huckabee	82. 1961	Charles R. Peters
33. 1912	R. N. Huckabee	83. 1962	Sam Smith
34. 1913	E. F. Brown	84. 1963	Raymond Butts
35. 1914	C. C. Childress	85. 1964	Raymond Butts
36. 1915	J. V. Davis	86. 1965	Fred McGee
37. 1916	J. V. Davis	87. 1966	R. David Shawver
38. 1917	B. B. Hall	88. 1967	R. David Shawver
39. 1918	B. B. Hall	89. 1968	William Grisham
40. 1919	H. G. May	90. 1969	William Grisham
41. 1920	C. B. Annis	91. 1970	Leonard Tomlinson
42. 1921	M. P. Hines	92. 1971	Leonard Tomlinson
43. 1922	C. C. Armstrong	93. 1972	Fred L. Durham
44. 1923	E. F. Lancaster	94. 1973	Fred L. Durham
45. 1924	E. F. Lancaster	95. 1974	Michael J. Flynn
46. 1925	W. W. Carlton	96. 1975	Michael J. Flynn
47. 1926	R. S. Kerr	97. 1976	Michael J. Flynn
48. 1927	R. S. Kerr	98. 1977	Roy W. Bevan
49. 1928	R. S. Kerr	99. 1978	Roy W. Bevan
50. 1929	P. G. Hightower	100. 1979	Jack Meyers

LIVING FORMER MINISTERS
OF
CADDO MILLS UNITED METHODIST CHURCH

Dr. L. Durwood Fleming
Southwestern University
Georgetown, Texas

Rev. Fred Adams
6735 Mimosa Lane
Dallas, Texas 75230

Rev. Darris L. Egger
1909 River Oaks Road
Abilene, Texas

Rev. Clyde Parsons
Arkansas

Rev. J. Taylor Wall
Louisiana

Neyland Hester
University of Arkansas at L.R.
Little Rock, Arkansas

Dr. Kenneth B. McIntosh
3028 Fondren Drive
Dallas, Texas 75205

Rev. Barrett Renfro
Box 1045
Rockport, Texas

Rev. Bill Weir
Box 6
Midland, Texas 79702

Kenneth G. Smith

Charles R. Peters
4512 Stanhope
Dallas, Texas

Sam Smith
227 Hamilton St.
Farmersville, Texas

Rev. Raymond Butts
~~122 North Center~~
Grand Prairie, Texas ~~75050~~

Quirlan
Rev. Fred McGee
2509 Candleberry
Mesquite, Texas 75149

Rev. R. David Shawver
1615 Airport Freeway
W. Irving, Texas 75062

Rev. William E. Grisham
~~4317 McNeil~~
Wichita Falls, Texas 76308

Rev. Leonard Tomlinson
Box 17089
Dallas, Texas 75217

Rev. Fred L. Durham, II
301 Church Street
Winnsboro, Texas 75494

Rev. Michael J. Flynn
Dallas, Texas

Rev. Roy W. Bevan
1025 Pleasant Valley
Garland, Texas 75041

DECEASED FORMER MINISTERS

<u>MINISTER</u>	<u>BORN</u>	<u>DIED</u>	<u>WHERE BURIED</u>
J. C. Moore	1859	1910	Oak Cliff
W. L. Clifton	1836	1911	Commerce
C. W. Jacobs	1846	1911	Near Sherman
B. H. Bounds	1840	1911	Greenville
E. B. Thompson	1884	1917	Commerce
E. S. Williams	1824	1921	Bonham
J. A. Stafford	1855	1923	Farmersville
T. O. Miller	1853	1925	Bowie
I. A. Thomas	1849	1926	Terrell
L. A. Hanson	1862	1928	San Gabriel
James McDougald	1844	1935	New Boston
J. B. Minnis	1852	1936	Ben Franklin
J. W. Beckham	1853	1938	Paris
C. W. Dennis	1872	1939	McKinney
Frank Wilkinson	1881	1947	Dallas
J. B. Davis	1865	1947	Dallas
C. W. Glanville	1860	1957	Cooper
R. S. Kerr	1881	1960	Paris
C.C. Childress	1873	1960	Whitewright
E. Frank Lancaster	1880	1962	McKinney
Bert B. Hall	1874	1964	Bonham
H. Grady May	1890	1972	Irving
H. L. Hare			Dallas
W. L. Clifton	1836	1911	Commerce
P. G. Hightower	1886	1972	Winnsboro
Bill Morgan Smith	1911	1977	Dallas
C. B. Williams		1980	
Duke Barron			Van Alstyne
Clyde Parsons			Arkansas

LIVING WIDOWS OF DECEASED MINISTERS

Mrs. P. G. Hightower
2105 Cottonwood, Grand Prairie, Texas 75050

Mrs. H. G. May
550 Ann Arbor, Dallas, Texas 75216

Mrs. Bill Morgan Smith
Box 18242, Dallas, Texas 75218

Mrs. C. B. Williams
Mrs. Clyde Parsons

WHAT MAKES A CHURCH?

Revising and updating this history has been a labor of love. It is impossible to include all the things that are memorable. Each person sees the history through his own experiences here.

My memory goes back to the ministry of the Rev. Robert N. Huckabee in 1911-1912. His lovely wife, Ann, was a small girl's ideal. It was she who walked with me down the aisle of a big revival tent as I committed my life to Christ. It was he who baptized me on a warm summer afternoon in 1912.

More often than not it is small happenings rather than earth-shaking events that etch an indelible picture on the mind:

- . . . the small boy of about four years who at Christmas time asked to lay his Christmas birthday gift to Jesus on the altar table.
- . . . the bright shining Christmon tree initiated by Jean Grisham, that has become a yearly tradition in the church.
- . . . the impact on many people of our first lay witness mission.
- . . . the shining faith of Ruth Farr in terminal illness from cancer.
- . . . the strength of the Bill Turner family with five members, present or past Sunday School teachers.
- . . . the continuing quiet witness to faith as Marie Sullivan comes to the church for renewal and strength. . .

Through good times and not so good times, this church has remained a caring family — — a sanctuary reminding us of what we could be, of what we should be, and of what we are. Always there have been those who were second mile Christians, sensitive to the deep needs of others.

At the end of a hundred years during which the world around us has become unbelievably complex, the church with its teachings, its strengths, its caring ministry, looks — not backward, but forward to the future with the fine young Christians in the congregation. Tomorrow belongs to them under the guidance of God.

Lorraine Jordan