
THE CEDAR BAYOU METHODIST CHURCH: HIDDEN TRUTHS AND MYTHS

BY SARAH BURNETT, LEE COLLEGE

Discovering the Cedar Bayou Grace United Methodist Church.¹

Many men and women have left their invaluable imprint on the heart of the Alexander Chapel and Cedar Bayou Methodist Church over the last one hundred and seventy six years. This revelation of history, through an arrangement of individual accounts, shows their place in Texas history, as well as in the early history of Cedar Bayou United Methodist Church. The nucleus of a small town called Cedar Bayou was that of the Cedar Bayou Church, in the beginning years of the Republic of Texas. The church played an important role in the social, political, and religious history of Texas. Even though the chapel and church grounds are pristinely preserved, the known records of the Church are inconsistent due to a number of factors that include the sociopolitical climate in the early years of Texas as well as natural disaster. It is through research and preservation that the past can be revived to become a part of the present. If it is true that every story has a lesson, then the history of Cedar Bayou Methodist Church teaches that in order to appreciate and learn from history, one must discover how they arrived. The founding fathers of Texas and the church of Cedar Bayou earned the comfort, and freedoms Texas is able to provide. Those who helped write the early story of



THE ALEXANDER CHAPEL IN BAYTOWN, TEXAS, BUILT IN 1884, WITH THE NEW ADDITION AND BELFRY ADDED IN 1909. PHOTO COURTESY OF MEMORIES MADE BY LAURIE DE LEON.

the chapel included pastors, missionaries, elders for the Methodist religion, two Texas presidents, an Ambassador of Texas from the United States, a First Lady, a Texas Ranger, heroes from the San Jacinto Battle, political writers, a prominent judge, a slave turned statesman, and countless others. One of the most distinguishing and important moments in the history of the church has been covered for years. Through new discoveries, the church can be proud to say it is one of the oldest protestant churches in Texas, and played an important role in the history of the annexation of Texas.

The cornerstone church, known as Cedar Bayou United Methodist Church, began in what is now known as Baytown, Texas, home of Hance

Baker. According to church records, in April of 1844, those present at the establishment of the Cedar Bayou Church was a small group, which included, Hance's brother, Mosley Baker. The church quickly grew into a thriving establishment for worship, education, and community gatherings.

According to the church's historical committee, the first church building of Cedar Bayou Methodist was The Alexander Chapel, a log sanctuary. Trustees, Hance Baker, Gilbert Brooks, Harrison McLean, Columbus Wiseman, and Edward A. Stocking, purchased ten acres of land from John R. Rhea and wife Eleanor Rhea for forty dollars.² John R. Rhea³ acquired this land from his wife's father, Christian Smith, who originally acquired it from Stephen F. Austin's Colony near Galveston Bay and Cedar Bayou.⁴ Stephen F. Austin's father, Moses Austin, was among the early pioneers that received a contract of land from the Spanish government. After Moses' premature death in June of 1820, Stephen F. Austin assumed the contract through the Mexican government. The people who settled this land are now famously referred to as "Austin's Three-Hundred".⁵

As the Church membership grew, so did the Cedar Bayou Sabbath School. In 1857, due to the growing student population, the second Alexander Chapel was erected near the same site of the original log chapel. The parishioners built the second chapel with lumber, board siding, and hand-hewn shingles. Meeting minutes, from the Methodist Conference of 1871, reveal the school at Cedar Bayou grew to eighty students, thirteen teachers, and the church had ninety-nine members. The third Alexander Chapel was erected in 1884 to meet the needs of a growing number of parishioners.⁶ During this time, local citizens were experiencing poor economic conditions. Nevertheless, the church raised enough money to build their new chapel.⁷ In 1909, the

Alexander Chapel received an addition, almost doubling its size, and a belfry was added. This is the same Alexander Chapel that still stands today.⁸

Through the efforts of the church and community, the parishioners have created a standard for preservation of the chapel, as well as honoring those who have served the church. This has ensured the opportunity for future generations to become a part of church history and legacy. On July 9, 1944, approximately one-hundred years after the church began in Hance Baker's home, the Cedar Bayou Methodist Church held a "Day of Dedication." Thirty-four live oak trees were planted on this day, nine of which were planted in a circle to honor charter members, with one additional tree planted in the center to honor Doctor Robert Alexander.⁹ In addition, twenty-eight memorial stained glass windows were installed in Alexander Chapel featuring the names of the founding fathers.¹⁰

A Quest for Independence

To learn the history of the Church without also having obtained knowledge regarding the social and political agenda during the early 1800s would be like sleeping through a road trip; while you still reach your destination, you miss the

journey that makes the experience priceless. Many families immigrated to Texas with the incentive of receiving generous land grants from the Mexican Government. There is much said regarding the hardships of civil liberties that the earliest citizens of Texas faced. However, the citizens' desire for unabridged liberty was felt deeply throughout the



YEAR OF CONSTRUCTION IN THE WOOD FLOORING OF ALEXANDER CHAPEL, BAYTOWN, TEXAS. PHOTO COURTESY OF MEMORIES MADE BY LAURIE DE LEON.

Methodist conference. Because of the ears that would listen and the hearts that wanted to worship, the citizens brought Methodism to Texas. The Mexican Constitution of 1812 is clear; the United Mexican States (Mexico) intended to develop a

country entirely of Roman Catholic Apostolic citizens. Article four of the Constitutive Acts of the Mexican Federation in 1824 states: "The religion of the Mexican nation is and shall perpetually remain the Roman Catholic and Apostolic. The nation protects it by just and wise laws, and prohibits the exercise of every other."¹¹ Furthermore it goes on to say in Article thirteen, number five, the government has the legislative power, "To preserve the federal union of the states, definitely to adjust their limits, and terminate their difference."¹² In order to colonize during this time, the immigrants would swear an oath to the Mexican government and the established church. A mandatory national religion would certainly not be tolerated in the United States of America today. Even in the early 1800s, with the promise of land, it was not tolerated well. Many of the early immigrant citizens felt it was an undue hardship to give up their preferred worship practices, and to swear allegiance to the established church. Additionally, many newly married citizens felt it was necessary to be married by the Roman Catholic Church, for fear that their Protestant marriage would not be recognized, and potentially prevent their children from their inheritance. To make matters worse, when the citizens would ask for a Priest, the Mexican government either placed no priority on, or refused to provide Catholic leadership and guidance to the Texas citizens.¹³ Because of the Mexican government's failure to keep their word, the citizens began feeling deprived and frustrated; taking matters into their own hands, they began attending protestant camp meetings in private. During this early time in Texas, many letters of appeal were sent asking ministers to come to Texas. In 1835, William B. Travis, who later became a Texas commander at the Battle of the Alamo, sent a letter calling for Methodist presence in Texas to *The New York Christian Advocate* for publication.¹⁴

David Ayers, a Methodist layman, gives an account of fleeing for his life from the Mexican Army. On another occasion, in 1834, Ayers remembers Father Malloy ordering all of the Bibles and tracts that he had recently distributed to be gathered and burned in the public square.¹⁵ Once

returning home after ministering in Texas, Ayers sent a letter to be hand delivered to Bishop Elijah Hedding, who was the head of all foreign missions in the Methodist Conference. The Bishop received Ayers letter during an annual session and chose to read it aloud. The letter explained the hardships, dangers, and the need for ministers to the people in Texas. After hearing the recitation of the letter, a twenty-six year old man named Robert Alexander stood to his feet and volunteered to go. Replying to the Bishops' question, "When could you be ready to go?" Alexander stated, "I am ready now."¹⁶

One year later, Bishop Elijah Hedding appointed three very zealous ministers; Robert Alexander and Littleton Fowler received appointments as circuit riders. Martin Ruter was appointed to serve as superintendent for the mission to The Republic of Texas. Traveling on horseback, their primary purpose was to establish and organize churches, educate, and spread the Methodist faith throughout their assigned circuit. William C. Hardt, Archivist for the Methodist Commission, remarked in a personal correspondence: "... Most of the worship services were held in private homes. He [Circuit Rider] slept and ate with the families on the circuit and very rarely had to pay a bill at an inn."¹⁷ Their living conditions were troubled; most risked their lives, some gave their lives, but everyone gave their all for Texas.

Ultimately, the Mexican government failed to keep their word. The failure to provide religious instruction for the citizens led to the expansion of other religions in Texas- as they reached out for more ministers.¹⁸ On April 21, 1836, Texas gained independence following the Battle of San Jacinto; so began the Republic of Texas, "a free, sovereign, and independent republic..." The victory over Mexico brought many needed changes to Texas including, "safe guarantee for the life, liberty, and property of the citizen," as well as, "the right of worshiping the Almighty, according to the dictates of our own conscience..." Under the Declaration of Independence, by the delegates of the people of Texas, the citizens began a new quest.

Brothers of Fervor

The founding father of Cedar Bayou Methodist, Hance Baker, immigrated to Texas in 1834, along with his wife Anne and their two young daughters. New research has uncovered that Hance Baker was a prominent man within the community and an elected judge. He was a man known for his strong character that led the community both spiritually and politically. Baker and his family lived approximately two miles down Cedar Bayou from the church.¹⁹

As time passed, the members of Cedar Bayou Methodist outgrew the Alexander Chapel, once again. In 1953, the church broke ground near the Alexander Chapel to begin construction on a large red-brick church building that could also host a day school for children. During the ground breaking ceremony, Loa Lois McKinney, the great, great grand-daughter of Hance Baker, was the last to return the shovel on this day. Remarkably, McKinney shared one unique experience with her great, great, grandfather; Hance Baker was the first church member baptized in the 18th century at Cedar Bayou Methodist and Loa Lois McKinney was the first baptized in the 19th century, at the church. Most historical accounts of the Cedar Bayou Methodist Church only mention Hance Baker as the founder of the Cedar Bayou Church; they fail to mention Baker Road, located in Baytown, Texas. Baker Road is the name sake of Hance Baker. This road provides passage to major highways, Sterling High School, The San Jacinto Methodist Hospital, numerous homes, and businesses. Baker Road recently underwent an expansion to connect more homes to the busy community. The growth of Baker Road is a true testament to Hance Baker's legacy; that long after he is gone, what he began, will continue to grow.²⁰

Mosley Baker, brother of Hance Baker, spent his early years accomplishing remarkable achievements, however, fleeing a criminal charge is what brought him to Texas. Arriving first at



PHOTO OF THE HISTORICAL MARKER IN FRONT OF THE LARGE SANCTUARY, CEDAR BAYOU GRACE UNITED METHODIST CHURCH. PHOTOGRAPH COURTESY OF MEMORIES MADE BY LAURIE DE LEON.

San Felipe, Baker quickly made his way to settle in Liberty.²¹ He was an avid speaker, supporting Texas' Independence from Mexico, and joined the Army as a Private to fight in the Texas Revolution. "I was unanimously elected to command the company from that place [San Felipe] and was among the first to reach Gonzales." Baker was immediately promoted to Captain, and gained the command of the largest company at San Jacinto: the "San Felipe Company." Captain Baker's company prevented Santa Anna from crossing the Brazos at San Felipe for several days, and ultimately helped Texas win Independence from Mexico.²² In 1835, Captain Baker purchased a strip of land in De Zavala's colony on the eastern

shore of Galveston Bay, near the town of Goose Creek. Today, it is known as Baytown, Texas, located in Harris County. Baker built the home he and his family called "Evergreen," a name still used today. The Cedar Bayou Methodist Church registry shows that Baker played a significant role in establishing Cedar Bayou United Methodist Church; he was one of the nine charter members that gathered in Hance Baker's home. In 1842, Congress elected Baker Brigadier General, and he went on to become a Methodist preacher; he also fervently established a paper in Houston titled the "*True Evangelist*."²³

Dr. Alexander's Methodist Expansion

At twenty-six, Dr. Robert Alexander was one of the first three men appointed by Bishop Hedding as a circuit riding minister to reach the Republic of Texas. Bishop O. P. Fitzgerald remarked in the *Texas Methodist Historical Quarterly* on the well-chosen missionary:

"A man six feet six inches tall, straight as a Tennessee poplar, with reddish hair, kindly but keen blue (brown) eyes, a face with as many angles as a conch shell, thin lips, expressing indomitable purpose and a gait, easy, quick and strong, suited to one who loved to go and would go when and whither God called him."²⁴

Dr. Alexander traveled along the east Texas terrains stopping to minister to anyone who would listen. During his first camp meeting, Dr. Alexander organized the San Augustine Circuit. Because of the lack of Methodist preachers, he ordained men into the ministry during this camp meeting and many others. Dr. Alexander had a gift for speaking and people loved to listen. During his sermon at the first camp meeting in east Texas, rain began to fall on the uncovered congregation; despite the unhospitable environment, not one person left.²⁵

An account given by Mrs. Fannie Alexander-Campbell, of her father, Dr. Robert Alexander, when he stopped at Washington-on-the-Brazos, tells the story of a strong, passionate and determined man. When he arrived, Dr. Alexander

was informed that he would not want to preach in Hatsfield's Hall, the only meeting place for the town.²⁶ Since the hall was located above a Saloon, the people there would not listen and would stop him from speaking. Regardless of the deterrent, Dr. Alexander remained unmoved. He responded by saying he would be there on the following morning to preach. True to his word, when morning came, he walked in to Hatsfield's Hall boldly, and proudly laid his Bible down on the billiard table as he began to preach. Surprisingly, the men listened, and when he was done they showed their appreciation.²⁷

Dr. Robert Alexander devoted his life to the mission that began in 1837, eventually becoming the appointed Presiding Elder over the Galveston district, from 1841-1844,²⁸ and obtaining a doctorate. Cedar Bayou United Methodist Church history states that in April 1844, Dr. Alexander gathered everyone together in the home of Hance Baker to establish a Methodist Church and appointed Minister L.S. Friend as Pastor. Because of the lack of historical preservation, there are only five charter members known of the nine said to have been present: Mr. and Mrs. Hance Baker, Mr. and Mrs. Mosley Baker as well as Mr. Tenbrook Brown. The Cedar Bayou United Methodist Church remembers Dr. Alexander lovingly for the vital role he played in their formative years, and has preserved much of his legacy through their preservation of the Alexander Chapel of 1884.²⁹

Notably, Dr. Alexander later became President over the auxiliary to the General Board of the Methodist Church in Galveston on the 24th of October in 1866. After the close of the Civil War, he returned to Cedar Bayou with his family and settled on what later became known as Alexander Island in Harris County. The Island consisted of six hundred thirty-five acres located near the San Jacinto Bay on the west side of the Channel. Dr. Alexander continued to advance within the Methodist Conference; he was appointed to serve as Presiding Elder over the Lynchburg Circuit, as well as the Galveston District in February of 1870. He reported, "In the bounds of this work are two Sunday Schools, one on Cedar Bayou

has seven teachers, a Superintendent and forty scholars, small library.” Dr. Alexander stated, “This school promises much usefulness.”³⁰ Within one year, he established and pastored four churches, meanwhile pastoring The Cedar Bayou Methodist Church. Oddly, his biographies fail to mention the Alexander Chapel of Baytown, Texas. One may speculate that this oversight was due to inadequate record keeping, or the records may have been destroyed in September of 1875, when a terrible and frightening hurricane destroyed Alexander’s home, and nearly took the lives of the Alexander family.³¹

The Republic of Texas Meets Cedar Bayou United Methodist Church

The provocative question on everyone’s mind in Texas during the early 1840’s was whether or not to annex with the United States of America. After Texas spent nine years as an Independent Republic Nation, the United States offered an official proposal for the Annexation of Texas. Sam Houston and Andrew Jackson Donelson spent many months in discussion on the matter; it only makes sense they would attend a public discussion regarding Annexation. The Cedar Bayou Church hosted a Fourth of July celebration and barbecue. This day is regarded as one of the most famous public discussions regarding the annexation of Texas.³² Dr. Amelia Williams, co-author of *Following General Sam Houston*, gives a written account for the artistic depiction of ‘The fourth of July barbeque at the first church of Cedar Bayou.’ Dr. Williams, having intimate knowledge of Texas history, as well as Sam Houston’s writings, was careful not to state anything as a historical fact that could not be amply supported, either by Sam Houston’s own writings, or other reliable sources. The historical account entitled, *The Church at Cedar Bayou*, describes a log church settled adjacent to Goose Creek; an area where many early settlers established their farms, including President Sam Houston, Hance Baker, and Christian Smith. “The little log house that they built as a place of worship was one of the first Protestant churches to be erected in Texas.”³³

This day was not like Fourth of July celebrations that many Americans have grown accustomed to today. It was common for citizens to gather for a barbecue and hear public speeches, not just on holidays. Texas was still a new Republic, and independent of other government. The subject of annexation ignited debates with strong beliefs in either direction. President Houston was in favor of the annexation of Texas as demonstrated in his correspondence with Andrew Jackson Donelson.³⁴ Donelson, the adopted son of U.S. President Andrew Jackson, was a close friend to Sam Houston. The 4th of July discussion, held at the Cedar Bayou Methodist Church, was a special event as it was very likely the first time President Houston spoke publicly on the subject of Annexation, since the U.S. Congress rejected the Tyler Treaty.³⁵ Considering that the area was well populated, it is easy to imagine that Cedar Bayou Methodist Church would have been well-established and worthy to host such an event.

Ten miles from the town of Cedar Bayou, where the church is located, there is a point of land on Galveston Bay known as Cedar Point. Sam Houston purchased Cedar Point in 1841 and built a summer home on the property as close to the cool salt water breeze as possible. The Houston family often remarked that Cedar Point was the favorite of all their homes and spent much of their time there. Joshua Houston was a servant of President Houston’s, and the subject of *From Slave to Statesman: The Legacy of Joshua Houston*. He was regarded as a successful business man, and officeholder, among many other notable accomplishments. The author gives a historical account of President Houston’s life through the eyes of Joshua Houston, pulling information from his letters, and oral histories. Shortly following the birth of Sam Houston Jr., President Houston and Joshua Houston attended a special celebration on July 4, 1844. “Sam Houston and his guest Andrew Jackson Donelson were there to debate Texas’ annexation into the union. Houston, Mirabeau Lamar, and Donelson debated annexation and notables from all around were invited.”³⁶

Following General Sam Houston does not state



HEADSTONE OF JOHN R. RHEA, CEDAR BAYOU UNITED METHODIST CEMETERY, BAYTOWN, TEXAS. PHOTOGRAPH COURTESY OF MEMORIES MADE BY LAURIE DE LEON.

in what year the 4th of July barbecue occurred, however, it does state that Andrew Jackson Donelson was present to speak on the annexation of Texas, and was appointed two months later as Chargé d'Affaires, also referred to as The United States Minister to Texas. In September of 1844, Andrew Jackson Donelson received this appointment.³⁷ Both *Following General Sam Houston* and *From Slave to Statesman: The Legacy of Joshua Houston* place the Cedar Bayou Church, as well as the log cabin chapel in 1844, which predates the churches known history and confirms that it is one of the oldest Protestant churches in Texas.

The Cedar Bayou Methodist Church's application for their historical marker reveals interesting and contradicting details.³⁸ The file summary states, under the direction of Robert Alexander in 1844, founding members gathered to establish the church in the home of Hance Baker. Additionally, Minister L. S. Friend was appointed as the first pastor of the Cedar Bayou Methodist Church. However, the file for historical evidence fails to give an account of when the log chapel was

built; only stating it was sometime after the land was purchased from John and Eleanor Rhea, and after the Fourth of July barbecue. Unfortunately, there is no expressed reason, or a source referenced to explain why the church's historical committee believed the chapel was built three years after the barbecue on July 4th. Speculation suggests that there was very little research done towards the 4th of July barbecue because there was very little information available in reference to the church, as well as much confusion surrounding the date in relation to the church history.³⁹

With a young child at home, First Lady of Texas, Margaret L. Houston was often only able to talk to her husband President Sam Houston through letters, as he was a very busy, traveling man during the early 1840's. On August 8 1844, Mrs. Houston writes to her husband, "We had preaching in our little church yesterday by Mr. Friend, the Methodist."⁴⁰ Mrs. Houston's letter further brings into question the accuracy of the known history of the church. If both accounts are accurate, that would imply the Church was established only a month before Mrs. Houston wrote to President Houston. Mrs. Houston spoke to President Houston as if he had already made his acquaintance with Mr. Friend, the minister, and knew to whom she was referring. Church records indicate that Rev. L.S. Friend was the first pastor of Cedar Bayou Methodist Church.⁴¹

Research suggests the Cedar Bayou Methodist Church began prior to the churches known history. In fact, writer and historian, Chester P. Rodgers, author of *Baytown's History* stated, "Less than a year after the Battle of San Jacinto [21 April 1836]⁴² a group of citizens gathered in the area of Cedar Bayou. They established plans to start a Methodist Church. In 1840 the log cabin house of worship became a reality thus beginning the oldest church in the Baytown area."⁴³ The Church Register for the Methodist Episcopal Church South of 1916 further complicates church history. The Church Register reads "Four years later, in 1844, the church at Cedar Bayou was organized with nine members, 18 joining the next day, and was named 'Alexander Chapel'... The Methodist

Church, Alexander Chapel, is the oldest landmark of any note in this part of the country...the Church began its history 78 years ago."⁴⁴ The church register from 1916 referred to the gathering of people as The Church at Cedar Bayou, and states the history began seventy-eight years ago. The use of simple arithmetic would date the church back to 1838, which would make it approximately 176 years old, predating the known history, and naming the church as one of the oldest known Protestant churches in Texas.⁴⁵ There are a number of documented instances where research uncovered new developments in church history, or revealed new evidence that predates the church's perceived age. The account from Mister Rodgers, Mrs. Houston's letter, the Church Register of 1916, the books; *Following General Sam Houston*, and *From Slave to Statesman: The Legacy of Joshua Houston* converge to reveal the most important conclusion—when history is not preserved, the sacrifices made by all those who played a role in the history are taken for granted. As one can see through the history of the Cedar Bayou Church, it is a travesty when a part of the story has gone astray, because within a multitude, is where legitimacy is found, and a legacy is carried on.

Going to the Chapel...Going to Preserve History

There are so many different ways to preserve history, such as photographs, audio, video, writings, music, and more. It is imperative that as a well-established society, we maintain the history of yesterday and preserve the history of today, or there will be nothing for future generations to learn tomorrow. The beginning of a story is very often the most important part, ironically, it is also the most difficult to remember to record. Whether it is realized or not, society plays a role in history every single day, the differences, big or small, are significant to the overall story. Individual accounts that played a part in the story of Cedar Bayou Methodist Church may have been small. However, when they are pulled together, they converge like the tiles of a mosaic and tell a magnificent story. Each community must make every available effort to preserve their history and to honor the efforts

made by our founding fathers and mothers who helped: establish civil liberties, build houses of worship, develop thriving towns, write laws, found a democratic government, fight for Independence, and begin the great story of The Lone Star State



END NOTES

- 1 Elizabeth Summers, "Our History," *Cedar Bayou Grace: United Methodist Church*, accessed November 6, 2013, <http://www.cedarbayougrace.org/history>. Cedar Bayou United Methodist Church merged with Grace United Methodist Church and as a result the names merged as well. The paper will reference Cedar Bayou Methodist Church throughout.
- 2 Marie Garrett, *Cedar Bayou United Methodist Church* (Baytown: Cedar Bayou United Methodist Church, 1983), 2; Christopher Long, "OLD THREE HUNDRED," Handbook of Texas Online, accessed January 23, 2014, <http://www.tshaonline.org/handbook/online/articles/umo01>.
- 3 Sarah Burnett, "Gravestone of John R. Rhea at Cedar Bayou Cemetery," photograph (Baytown, Texas: 2013). ; John Riley Rhea was a member of the First Texas Rangers, he served in Capt. Hugh B. Johnston's company in 1827 at which time he helped quell the Fredonian Rebellion. Rhea served in the Texas Revolution in Col. Jesse Benton's Regime of Rangers in 1836. Rhea was laid to rest in 1864 at the Cedar Bayou Methodist Cemetery.
- 4 Christopher Long, "OLD THREE HUNDRED," Handbook of Texas Online, accessed January 23, 2014, <http://www.tshaonline.org/handbook/online/articles/umo01>.
- 5 Aldon S. Lang and Christopher Long, "LAND GRANTS," Handbook of Texas Online, accessed January 23, 2014, <http://www.tshaonline.org/handbook/online/articles/umo01>.

- tshaonline.org/handbook/online/articles/mpl01.
- 6 Laurie De Leon, "Year of Construction in the Wood Flooring of Alexander Chapel," photograph (Baytown, Texas).
 - 7 Louise Devereaux Travis and Sesquicentennial Historical Committee of Cedar Bayou United Methodist Church, *Cedar Bayou United Methodist Church: Sesquicentennial History, 1844-1994* (Houston: D. Armstrong Book Printing Co., Inc., 1996), 18.
 - 8 Laurie De Leon, "The Alexander Chapel, Built in 1884, with Addition and Belfry Added in 1909," photograph (Baytown, Texas: 2013).
 - 9 Travis, *Cedar Bayou United Methodist Church*, 34.
 - 10 Laurie De Leon, "Stained Glass Window in Alexander Chapel, Featuring the name of Dr. Robert Alexander," photograph (Baytown, Texas: 2013).
 - 11 Hans Peter Gammel and Mareus Neilsen, "Constitutive Acts of the Mexican Federation." *The Laws of Texas: 1822-1897* (Austin: The Gammel Book Company, 1898).
 - 12 Gammel and Neilsen, "Constitutive Acts of the Mexican Federation."
 - 13 William Stuart Red, "Father Muldoon and Others," *The Texas Colonist and Religion 1821-1836* (Austin: E. L. Shettles, 1924), 55.
 - 14 Anne Ayers Lide, "Robert Alexander and the Early Methodist Church in Texas" (M.A. Thesis, University of Texas, 1934) 9, 21-24; His name sake, William B. Travis Elementary is located in Baytown, Texas.
 - 15 *Texas Methodist Historical Quarterly*, vol. I, 40.
 - 16 Lide, Anne Ayers, "Robert Alexander and the Early Methodist Church in Texas." (M.A. Thesis, University of Texas, 1934) 25.
 - 17 William Hardt, email, November 12, 2013 (printed copy in possession of the interviewer, S. Burnett).
 - 18 Red, "Father Muldoon and Others," 38.
 - 19 Garrett, *Cedar Bayou United Methodist Church*, 5; Lide, "Robert Alexander and the Early Methodist Church in Texas," 10-15.
 - 20 "Cover Page," *Baytown Sun*, January 7, 1924.
 - 21 Louis W. Kemp, *Moseley Baker: The Biographical Kemp Sketch, 1930-1952*, 10.
 - 22 Kemp, *Moseley Baker*, 12.
 - 23 Garrett, *Cedar Bayou United Methodist Church*, 1.
 - 24 Lide, "Robert Alexander and the Early Methodist Church in Texas," 201.
 - 25 Ibid., 32.
 - 26 Ibid., 30. When the Santa Anna's Army invaded Texas the people feared Austin was in danger and moved the seat of government to Washington on the Brazos and repurposed Hatsfield's Hall for Congress.
 - 27 Ibid., 32. Alexander gave Mr. Secrest a biblical testament with the instruction, "Read this and save your soul." The Testament served that purpose in more than one way when it stopped an assassin's bullet and saved his life. Recollection of Mrs. Fannie Alexander-Campbell.
 - 28 Ibid., 94. Alexander also served Presiding Elder over the Huntsville District and the Galveston District again in 1866. Notably he was nominated for Bishop in 1866 but asked to be removed because he was a modest man and did not feel he was educated well enough to hold such an important position.
 - 29 Ibid., 94; Travis, *Cedar Bayou United Methodist Church*, 2.
 - 30 Lide, "Robert Alexander and the Early Methodist Church in Texas," 97.
 - 31 Ibid., 98-100.
 - 32 Amelia Williams, *Following General Sam Houston* (Austin: The Steck Co., 1935), 163.
 - 33 Chester P. Rodgers, *Texas History: It's Baytown* (Houston, Texas.: 1980), 146.
 - 34 Amelia W. Williams and Eugene C. Barker, *The Writings of Sam Houston: 1824-1857* (Austin: The University of Texas Press, 1941).
 - 35 C. T. Neu, "ANNEXATION," Handbook of Texas Online, accessed June 1, 2014, <http://www.tshaonline.org/handbook/online/articles/mga02>.
 - 36 Patricia S. Prather and Jane C. Monday, *From Slave to Statesman: The Legacy of*

- Joshua Houston, Servant to Sam Houston* (Denton, Texas: University of North Texas Press, 1993), University of North Texas Digital Libraries, accessed June 1, 2014, <http://digital.library.unt.edu/ark:/67531/metadc28330/>.
- 37 "Andrew Jackson Donelson", Office of the Historian, US Department of State, accessed December 6, 2013, <http://history.state.gov/departmenthistory/people/donelson-andrew-jackson>.
- 38 Burnett, Sarah, "Gravestone of John R. Rhea at Cedar Bayou Cemetery," Photograph.
- 39 "Application for Historical Marker No. 10628," Texas Historical Commission, Austin, Texas.
- 40 Madge Roberts, *The Personal Correspondence of Sam Houston* (Denton: University of North Texas Press, 1994), 313.
- 41 "Application for Historical Marker No. 10628," Texas Historical Commission.
- 42 Sam Houston Dixon, and Louis Wiltz Kemp, *The Heroes of San Jacinto* (Houston: The Anson Jones Press, 1932). XV.
- 43 Rodgers, *Texas History: It's Baytown*, 146.
- 44 "Church Register of the Cedar Bayou Methodist Church: 1844-1868," Methodist Episcopal Church South (Austin: Texas Historical Commission), 1.
- 45 Church Register of the Cedar Bayou Methodist Church: 1844-1868, 1-2.
- 46 "Methodist Church has history which pre-dates existence of Advance," *Dexter Daily Statesman*, <http://www.dailystatesman.com/story/1575461.html>; Morgan Lee, "Methodist Church's History Predates Its Current Structure" *Wilmington Morning Star*, July 18, 1998, 238 edition.