

04 - 2021-09-28

PRAYER

BIBLE - 1 Chronicles 16:25-26 For the LORD is great and greatly to be praised; He is also to be feared above all gods. 26 For all the gods of the peoples are idols, But the LORD made the heavens.

QUIZ - LA PRUEBA

Q: True or False: DeLeon found the LaSalle colony of St. Louis, but not until after it already had been destroyed.

A: True

Q: In the year 1693, had any permanent Spanish settlements in Texas yet been established?

A: No

Q: In 1715, Spain was pursuing colonization in Texas, in reaction to the activities of what country?

A: France

Q: By what year was San Antonio established?

A: 1718

Q: What order of monks were the Roman Catholic missionaries in Texas in the 1700s---Dominicans, Franciscans, or Jesuits?

A: Franciscans

TIMELINE

1528 De Vaca lands at Galveston Island

1541 Coronado enters Texas panhandle from west

1542 De Soto expedition enters Texas from northeast

1685 La Salle lands at Matagorda Bay

1718 San Antonio mission, presidio, and villa are established

1803 Louisiana Purchase is made

ASSIGNMENT

Read chapter 8 in Yoakum

Review class notes and timeline for quiz

REVIEW

After the demise of the French colony of La Salle at St. Louis, the Spanish finally established a permanent colonial presence in Texas by 1715, with San Antonio established by 1718.

ROMAN CATHOLIC MISSIONARY WORK 1715-1816

Hisotry of Texas Baptists, B.F. Fuller, “As early as 1816 William Stephenson came to the Red river settlement and preached his first sermon at the house of Mr. Wright, on Red river, near the mouth of Pecan Bayou, now included in Red River county.”

So, as far as we know, until 1816, all missionary work in Texas was done by Roman Catholic priests.

We learned that successful Spanish settlements date from 1715, one hundred years prior to that.

So, this lesson will be about how the name of Jesus Christ was made known in Texas for those 100 years,

Orientation to This Time Period

America

American colonies develop rapidly; George Washington (1732-1799);

French and Indian War 1754-1763 (in Europe the “Seven Years’ War”

Declaration of Independence 1776; U.S. Constitution went into effect 1789; War of 1812-1815

First Great Awakening 1730s-1740s; preaching of Jonathan Edwards, George Whitefield, John Wesley
Baptist churches multiplied across American colonies; formed associations

Philadelphia Baptist Association printed 1689 confession 1741

Charleston Baptist Association printed 1689 confession 1812

Great Britain

John Newton (1725-1807) “Amazing Grace” published 1779

William Wilberforce (1759-1833); British slave trade ended by act of Parliament 1807

Methodist movement - George Whitefield; John and Charles Wesley

1792 Particular Baptist Society for the Propagation of the Gospel Amongst the Heathen (Baptist Missionary Society) - William Carey sent to India 1793

France

Losses of possessions in America

-east of Mississippi + Canada +Caribbean islands to Great Britain

-Louisiana and west of Mississippi to Spain

French Revolution 1789-1799

Napoleonic Wars 1803-1815

Spain

Lost Florida to Great Britain in 7-years’ war (1756-1763)

For the 100 years of 1715-1816, the name of Jesus Christ was made known exclusively through the Roman Catholic religion, and under the Spanish colonial policy.

Yoakum

thinly peopled by a strange and degraded race, who were utterly ignorant, not only of the moral code of elevated society, but even of the rights of property.

missionary operations in America, with the exception of the English colonies, were carried on by the Jesuits, Dominicans, and Franciscans, the three principal orders of preachers of the Roman catholic church.

This work was undertaken in Texas by the patient followers of St. Francis.

Franciscans . . . feet entirely bare; a coarse woolen frock, with a cord round the waist . . . prohibited them from holding either real or personal property.

As beggars, the Indians had nothing to give, and in this avocation far outstripped their ghostly instructors!

As preachers, they had almost insuperable difficulties to meet and overcome.

Indians could not be instructed if wandering; therefore they must farm instead of foraging
But they don't want to farm, so they have to be forced to do so.

The principal duty of the military was to repel the invasion of the wild Indians, and to suppress the rebellious spirit of the converts. . . they were compelled to perform certain religious ceremonies before they could understand anything of their meaning. Sundry rules were laid down for their every motion, a departure from which was severely punished. It was this tyranny over the minds and bodies of the Indians that enfeebled and wasted them.

Father Marest, a Franciscan missionary, although in Illinois, wrote in 1712

Early in the morning, we assemble the catechumens at the church, when they have prayers, they receive instruction, and chant some canticles. When they have retired, mass is said, at which all the Christians assist, the men placed on one side and the women on the other; then they have prayers, which are followed by giving them a homily, after which each goes to his labor.

In the afternoon, the catechizing is held, at which all are present, Christians and catechumens, men and children, young and old, and where each, without distinction of rank or age, answers the questions put by the missionary.

In the evening, all assemble again at the church, to listen to the instructions which are given, to have prayers, and to sing some hymns.

we need not be surprised that the neophytes sometimes fled from the missions. . . the troops at hand pursued them, and, if taken, they were compelled to return---when, in addition to a severe whipping, they were obliged to do penance.

Not content with the fruits of persuasion and kind treatment, they made forays upon the surrounding tribes. The soldiers performed this duty. The prisoners taken, especially the young, were trained alike in the mysteries of the Christian faith and of agriculture. . . they

were divided among the older and more deserving Indians of the mission, who held them in servitude until they were of an age suitable to marry. . . thus there grew up a race of domestic Indians around the missions.

To add to the strength of the missions and the number of the converts, reliable Indians of these establishments were sent out among their wild brethren to bring them in. This was sometimes done by persuasion, and sometimes by deception and force. However, they were brought to the missions, and incorporated among the learners and workment of the fold.

Fuller:

The Apache and Comanche Indians gathered about them in great numbers and were enrolled as converts, but scarcely a trace of all this priestly proselytism is at this day to be found among these people.

MORE FROM DEVACA (about 200 years prior)

Melchior Diaz told the interpreter to speak to the Indians in our name and say that he came in the name of God, Who is in heaven, and that we had travelled the world over for many years, telling all the people we met to believe in God and serve Him, for He was the Lord of everything upon earth, Who rewarded the good, whereas to the bad ones He meted out eternal punishment of fire. That when the good ones died He took them up to heaven, where all lived forever and there was neither hunger nor thirst, nor any other wants, only the greatest imaginable glory. But that those who would not believe in Him nor obey His commandments he thrust into a huge fire beneath the earth and into the company of demons, where the fire never went out, but tormented them forever. Moreover, he said that if they became Christians and served God in the manner we directed, the Christians would look upon them as brethren and treat them very well, while we would command that no harm should be done to them; neither should they be taken out of their country, and the Christians would become their great friends. If they refused to do so, then the Christians would ill treat them and carry them away into slavery. To this they replied through the interpreter that they would be very good Christians and serve God.

Upon being asked whom they worshipped and to whom they offered sacrifices, to whom they prayed for health and water for the fields, they said, to a man in Heaven. We asked what was his name, and they said Aguar, and that they believed he had created the world and everything in it.

We again asked how they came to know this, and they said their fathers and grandfathers had told them, and they had known it for a very long time; that water and all good things came from him.

We explained that this being of whom they spoke was the same we called God, and that thereafter they should give Him that name and worship and serve Him as we commanded, when they would fare very well.

So we bade them come out of the mountains and be at ease, peaceable, and settle the land again, rebuilding their houses. Among these houses they should rear one to God, placing at its entrance a cross like the one we had, and when Christians came, they should go out to receive them with crosses

in their hands, in place of bows and other weapons, and take the Christians to their homes, giving them to eat of what they had. If they did so, the Christians would do them no harm, but be their friends. They promised to do as we ordered, and the captain gave them blankets, treating them handsomely, and they went away, taking along the two captives that had acted as our messengers.

This took place in presence of a scribe (notary) and of a great many witnesses.

As soon as the Indians had left for their homes and the people of that province got news of what had taken place with us, they, being friends of the Christians, came to see us, bringing beads and feathers. We ordered them to build churches and put crosses in them, which until then they had not done. We also sent for the children of the chiefs to be baptized, and then the captain pledged himself before God not to make any raid, or allow any to be made, or slaves captured from the people and in the country we had set at peace again. This vow he promised to keep and fulfill so long until His Majesty and the Governor, Nuño de Guzman, or the Viceroy, in his name, would ordain something else better adapted to the service of God and of His Majesty.

After baptizing the children we left for the village of San Miguel, where, on our arrival, Indians came and told how many people were coming down from the mountains, settling on the plain, building churches and erecting crosses; in short, complying with what we had sent them word to do. Day after day we were getting news of how all was being done and completed.

Fifteen days after our arrival Alcaraz came in with the Christians who had been raiding, and they told the captain how the Indians had descended from the mountains and settled on the plains; also that villages formerly deserted were not well populated, and how the Indians had come out to receive them with crosses in their hands, had taken them to their houses, giving them of what they had, and how they slept the night there. Amazed at these changes and at the sayings of the Indians who said they felt secure, he ordered that no harm be done to them, and with this they departed. May God in his infinite mercy grant that in the days of Your Majesty and under your power and sway, these people become willingly and sincerely subjects of the true Lord Who created and redeemed them. We believe they will be, and that your Majesty is destined to bring it about, as it will not be at all difficult.