

R. A. WINDES: PIONEER BAPTIST
MISSIONARY IN ARIZONA

by
Earl S. Bell

A Thesis Submitted to the Faculty of the
DEPARTMENT OF HISTORY
In Partial Fulfillment of the Requirements
For the Degree of
MASTER OF ARTS
In the Graduate College
THE UNIVERSITY OF ARIZONA

1 9 6 6

STATEMENT BY AUTHOR

This thesis has been submitted in partial fulfillment of requirements for an advanced degree at The University of Arizona and is deposited in the University Library to be made available to borrowers under rules of the Library.

Brief quotations from this thesis are allowable without special permission, provided that accurate acknowledgment of source is made. Requests for permission for extended quotation from or reproduction of this manuscript in whole or in part may be granted by the head of the major department or the Dean of the Graduate College when in his judgment the proposed use of the material is in the interests of scholarship. In all other instances, however, permission must be obtained from the author.

SIGNED: Earl J. Bell

APPROVAL BY THESIS DIRECTOR

This thesis has been approved on the date shown below:

Harwood P. Hinton
HARWOOD P. HINTON

Assistant Professor of History

1/22/66
Date

ACKNOWLEDGMENTS

The stimulation to dig into the earliest days of Baptist beginnings in Arizona Territory had its source in Dr. John Carroll, who taught a course in History of the West in the Fall of 1961. His encouragement led to my active pursuit of the leading personality in the coming of Baptists into the Territory.

The following persons contributed to the total picture of Baptist beginnings even though their correspondence is not cited in the references: Dr. L. R. Elliott, Director of Libraries, Southwestern Baptist Theological Seminary, Fort Worth, Texas; Mr. John Gabrielson, Librarian, Methodist Conference, Southern California and Arizona Missions, Los Angeles, California; Dr. David Mearns, Manuscript Division, Library of Congress, Washington, D.C.; Mr. William B. Miller, Secretary, Presbyterian Historical Society, Philadelphia, Pennsylvania; Office of the Dean, University of Chicago, Chicago, Illinois; Mr. Edward C. Starr, Curator, American Baptist Historical Society, Rochester, New York; and Dr. Davis C. Wooley, Secretary, Baptist Historical Commission, Nashville, Tennessee.

The cooperation of the Arizona Pioneers' Historical Society and the Sharlot Hall Museum was essential in the

gathering of data. The assistance of the County Clerks of Yavapai, Maricopa and Gila counties was invaluable.

The major portion of the primary source materials came from the Windes family. Without their assistance the compilation of this biographical sketch would have been impossible.

The Baptist depositories of both the Conservative and Southern Baptist Conventions in Phoenix were made available.

Without the patience of Dr. Harwood P. Hinton, who gave guidance and understanding during a period of transition and extremely difficult circumstances, this project would never have been completed.

Mrs. L. R. Learned, typist, has been most beneficial in her assistance in preparing the manuscript. With a distance of two thousand miles between us, I have found it impossible to handle many details. Her excellent professional skill has been of paramount importance.

Finally, my gratitude to a patient and enduring wife and three children who have been deprived of husband and father for several months.

TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
II. THE FORMATIVE YEARS.	19
III. PRESCOTT AND GLOBE	35
IV. THE YEARS ON THE VERDE	57
V. DENOMINATIONAL LEADER AND PREACHER	69
BIBLIOGRAPHY	86

ABSTRACT

Romulus Adolphus Windes, 1849-1932, was the first Baptist Missionary in Arizona Territory. He established five Baptist churches and ten Sunday Schools from 1879 to 1900. Windes was born in Summitt County, Alabama, where he received his early schooling. In April of 1879, he was awarded both the University and Theological degrees by the University of Chicago. Windes married Miss Maggie Anne Reid in 1874 and from this union was born three sons and two daughters.

Windes lived over half a century within one hundred and fifty miles of his first home in the Territory, Prescott. His appointment as a missionary by the American Baptist Home Missionary Society enabled him to organize churches in Prescott, Phoenix, Globe, Cottonwood and Jerome. The establishment of Sunday Schools in the Verde Valley was a significant enterprise of the Reverend Windes. From 1900 until his death in 1932, Windes held no official denominational post. He operated a real estate and insurance business in Tempe.

Windes was the senior preacher and the first ordained Baptist minister in the Territory, and because of his seniority he influenced Baptist life in Arizona. He possessed a keen sense of historic perspective as it related to

maintaining doctrinal purity within the churches. His dogmatic assertions were colored by conservative concepts in theology. Independence, resourcefulness, fidelity and enthusiasm were distinguishing characteristics in his personality, and these found both response and rebuff among the rugged settlers.

Windes' major contributions to the Evangelical tradition in Arizona Territory were his loyalty to Baptist policy and doctrine, and his organic identification with a major protestant body.

CHAPTER I

INTRODUCTION

Viewing it from whatever vantage point one might desire, there is something indescribable about the steady and long march of civilization. The advance on our Western frontier was just a fragment of a panorama stretching across the corridors of time. Much has been written of the pathfinders, pioneers, prospectors, and preemptors who, with compass and cudgel, came to carve out a foundation for the coming civilization. But, as yet, scant justice or recognition has been given to the work, or memory, of those migrating Protestant missionaries and pioneer preachers who, unmindful of the glitter of gold, tenaciously held to their purpose of winning the West to Christ.

Marauding Indians, swarming prospectors and a primeval environment were entrenched enemies the pioneer preacher encountered in the 1870's in Arizona Territory. These forces both challenged and confused his ministry as he struggled to establish a beach head on the evangelical negeb. Faithfulness, fidelity and fervor were often the only tools which he possessed. The fibre of which he was constructed was both elastic and durable, and by the turn

of the twentieth century, Evangelical Christianity was firmly imprinted upon the cultural cloth of society in Arizona Territory. The telling of the story of one of these militant missionaries, Romulus Adolphus Windes, is the purpose of this thesis.

The twenty-one year ministry of Romulus Adolphus Windes in Central Arizona was remarkable in scope and influence. He entered the Prescott area in August of 1879, and, except for three months in California, resided within one hundred fifty miles of Prescott for the rest of his life. Windes was the first ordained Baptist minister to establish a Baptist congregation in the Territory, beginning his witness in 1880 under the auspices of the American Baptist Home Missionary Society. His chief responsibility was the constitution of Baptist churches and establishing Sunday Schools, and during his lifetime he organized five churches and ten Sunday Schools in Arizona. He also served as counsel in developing church and denominational programs in which he did not actively lead, and for nearly two decades, 1890-1900, he was the historian for the Baptists of the Territory. In spite of such obstacles as indifference, vice, Indian threats and religious controversy, Windes played no small part in firmly planting the Baptist witness in Arizona.

From every indication of his work in the churches and with the denomination, Windes could be characterized as fundamentalist in reference to scripture, conservative in theology, and orthodox in ecclesiology. His preaching style was simple without oratorical embellishments. The use of humor or illustrative material was foreign to his pulpit manner. His speech smacked of argumentation and of apologetics. One would be more aware of what he "was against," rather than of what his positive attitudes were. A courageous spirit and an indomitable faith were perhaps the strongest characteristics in his religious experience. Windes was an ardent, vigorous and tenacious personality who exuded dogmatism but not bigotry, who was outspoken but not opinionated. A man of less resolve, perhaps, could never have accomplished the seemingly impossible.

R. A. Windes was a man of firm will. Some would call it stubbornness. Once he determined which was the best course of action, he sought every means possible to gain his objective. This type of personality aroused opposition. He was not a master of diplomacy and on occasions defeated his own program by outbursts of temper. He was a man of deep convictions who asked no quarter and gave none. It was his sincere belief that the only way to build a Baptist church was to constitute the congregation with people who were Baptists. Every time there was a

compromise of this conviction, strife and schism ensued.

In the twenty year period preceding Windes' arrival in Arizona in the late 1870's, numerous mining and farming communities were established in Arizona Territory that became beach heads for the Evangelical witness. Particularly was this true in the central plateau region. The location of Fort Whipple in 1863 near newly discovered mining districts became the major focal point for settlement. But prior to the growth of settlements near Fort Whipple, the beginnings of an evangelical ministry had been made south of the Gila River.

Spearheading the advance were the Methodists. In April of 1859, the Tubac Weekly Arizonian noted that a Rev. Mr. Tuthill had preached in Tubac on the previous Sunday, and added that this was "probably the first gospel preached in the Territory by a protestant minister."¹ Tuthill was a missionary of the Methodist Episcopal Church, and the editor observed further that he had preached at Fort Buchanan, at Marshall's Ranch and Mr. Aike's Ranch on the Sonoita. All of these were located within a few miles of Tubac, which was the first American settlement in the Territory. In a religious column, the roving parson

1. The editor was probably unaware that Rev. Hiram W. Read accompanied the Texas Railway Survey party across Arizona in 1854.

declared his intention of dividing his preaching appointments for four Sundays among the charges at Tucson, Tubac, Calabasas and Fort Buchanan, but there is no indication from succeeding issues of the local newspaper that he carried out his plan. In fact, there is no further record of Tuthill in the history of the Arizona or California mission of the Methodist Church.

The first organized Methodist activity began with the arrival of Rev. J. L. Dyer, presiding Elder of the New Mexico District of the Colorado Conference. Some time prior to 1870, Dyer conducted the first Methodist service within Arizona Territory. The exact time and place are unknown, but it occurred at a military post.² From 1865 until 1870 there apparently was no chaplain attached to any fort in the Territory. The Prescott Arizona Miner in 1866 bemoaned the fact that there was neither church nor Sunday School in the entire region, and that even the military did not have the benefit of clergy.³

On December 7, 1870, however, Chaplain A. J. Gilmore was assigned to the garrison at Fort Whipple. Immediately

2. Wilbur Fisk, "History of the Arizona Mission of the Methodist Episcopal Church," 3. This is an unpublished, undated manuscript in the files of the Methodist Historical Society, Los Angeles, California. This undocumented work is the earliest record of the work of Methodists in Southern California and Arizona.

3. Arizona Miner, May 9, 1866.

upon beginning his work, Gilmore also conducted religious services in the town of Prescott for the local citizenry. In February of 1871, a Methodist Sunday School was organized, with Gilmore serving in the dual role of pastor and superintendent of the school. The Methodist chaplain did not restrict his activities just to the military at Fort Whipple or the local townspeople, but visited the adjacent mining communities and preached in the small settlements along the Hassayampa and in Lynx Creek diggings.⁴

Simultaneously with the arrival of Chaplain Gilmore in the central plateau, another Methodist minister, Charles H. Cook, entered the Salt River Valley. In 1868, Major A. J. Alexander, an Arizona resident, had written a letter to a member of the Ladies Union Mission School, New York, and it was published in the New York Evangelist. This letter stimulated Cook's interest in mission work among the Pima and Papago Indians. Cook had longed to become a missionary to China, but when the needs of the homeland were presented he applied to the Methodist Board of Missions for work in Arizona. The appointment was rejected on the grounds that there were no funds available for Indian missions. Even

4. Edward D. Jervey, A History of Methodism in Southern California and Arizona (Los Angeles: Methodist Book of Concern, 1960), 114-115. See also Jervey, "Methodism in Arizona: The First Seventy Years," Arizona and the West, III, No. 4 (Winter, 1961), 342.

though he had no appointment, Cook disposed of his personal properties and, purchasing what supplies he thought would be necessary for the journey, embarked for Arizona. He traveled by railroad, stagecoach, buckboard, freighter's wagon, mule-back and on foot, reaching Fort Bowie on September 4, 1869.⁵

In December of 1870, Cook established the first mission station among the Pimas on the Gila River, west of present day Phoenix. The following January he was appointed the government teacher on the reservation at a salary of \$600 per annum. Under President Grant's Peace Policy, the Pima tribe had been assigned to the Dutch Reform Church, but for his nine years among the Pimas Cook received no financial support from the Dutch Reform Church.⁶

In the spring of 1875, by enactment of the Presbyterian General Assembly, the Territory of Arizona was added to the Synod of Colorado.⁷ In September of 1879, Dr.

5. John M. Hamilton, "History of the Presbyterian Work Among the Pima and Papago Indians of Arizona" (Unpublished Master's thesis, Department of History, University of Arizona, 1948), 19. See also Leonard E. Brown, "The Arizona Apaches and Christianization: A Study of Lutheran Missionary Activity, 1893-1943" (Unpublished Master's thesis, Department of History, University of Arizona, 1963), 11. The first two chapters survey the general mission work among the Indians in New Mexico and Arizona, particularly focusing on the work among the Pima and Papago tribes.

6. "Charles C. Cook Papers," Arizona Pioneer's Historical Society, Tucson. Hereafter cited as APHS. This file contains personal accounts of Cook and his work among the Pima and Papagos.

7. Robert Laird Stewart, Sheldon Jackson (Chicago: Fleming H. Revell Co., 1908), 227. This is an extensive

Sheldon Jackson, Director of Missions for the Western United States, Presbyterian Church, U.S.A., visited Cook and offered to support him. Finally, in 1881, the Dutch Reform Church relinquished its Pima mission to the Presbyterians, and Cook became a member of the Presbyterian Church, reporting to Jackson, whose headquarters were in Denver, Colorado. The mission activity of Charles H. Cook was the first Protestant missionary endeavor among the Indians in Arizona Territory.

In September of 1872, Rev. G. A. Reeder, a member of the North Ohio Conference of the Methodist Episcopal Church, North, was sent to Arizona to superintend the newly created Arizona Mission. Bishop Matthew Simpson, Presiding Bishop of the New Mexico District, Santa Fe, had felt that the church was firmly enough entrenched that it warranted further organization. After making a tour of the Territory, Reeder reported to Simpson that there were 35,000 people in the area, with 20,000 of them being Indians. The report also stated that there was one saloon for every fifteen

biographical work on Jackson, who was the pathfinder and prospector of the missionary vanguard in the Rocky Mountains and Alaska. His missionary work spanned 42 years, 1958-1900, and at the time of his retirement he had supervised sixty-four presbyterys, 1401 pastors, and 1,839 churches, and had served as the chief administrative officer for the Presbyterian Church, which had within the area 125,000 members. The geographic area covered nine states and three territories.

white persons, and that the Apaches were in open revolt and the Roman Catholic Church was firmly established and none too cordial to any evangelical activity.⁸

By 1877, Methodism had gained sufficient strength to support two churches in Prescott. The Northern wing was represented by the Marina Street Methodist Church, while the Southern branch was called the Court House Church. The Arizona Miner regularly announced the services.⁹ The aftermath of the Civil War was still having its effect. The Northern Branch of the Methodist Church established its work in Prescott seven years prior to the starting of the Southern Branch, and by 1884 was the only Methodist Church in Prescott, the Methodist Episcopal Church, South, having disbanded.

In 1875, when Arizona was added to the Presbyterian Synod in Colorado, Sheldon Jackson saw his responsibilities extended to an area of 114,000 square miles, where, apart from military outposts, there still was not a single Protestant minister. Before making his inaugural journey into the "wilds of the desert wastelands," he sought permission to solicit funds from individual contributors to support the new mission stations, as there were no treasury

8. Fisk, "History of Arizona Methodism," 3.

9. Arizona Miner, January 4, 1877.

funds available. The task consisted not only of organizing churches among the Anglo population, but also establishing Indian schools.¹⁰

As early as April of 1876, Jackson was petitioned to come to Tucson to secure the "Presbyterian privileges" for the citizens. John P. Clum, Mr. and Mrs. C. H. Lord, E. D. Williams and E. J. Hughes were the petitioners who signed the letter of request. They further asked that Jackson procure certificates of membership from the churches to which they were presently affiliated. They pledged wholehearted support in establishing and building a Presbyterian Church. At Santa Fe, Jackson boarded a coach, and after six days and nights of travel, he arrived at Tucson. After a brief rest of three hours, he "got up, washed, had a good cup of tea and felt better." Jackson then prepared to hold services, which would represent the beginnings of the second Protestant Church in the Territory, the other having been the Methodist Church in Prescott.¹¹

10. Presbyterian Church in the U.S.A. 1802-1902. The Centennial of Home Missions in connection with the One-Hundred Fourteenth General Assembly held in Philadelphia, 1902. An unpublished collection of the minutes of the Assembly and program for the Centennial, which featured the work of Sheldon Jackson. Office of the General Assembly of the Presbyterian Church, U.S.A., Department of History, 520 Witherspoon Building, Philadelphia.

11. William R. Oden, "A History of the First Protestant Church in Arizona," 9-10. A typescript history written in 1961 upon the occasion of a special anniversary

This first Presbyterian service in Tucson was held on April 12 in the Court House, and approximately one hundred persons attended. John P. Clum, formerly an Elder in Santa Fe and the Indian Agent on the San Carlos Apache Reservation, was made the ruling Elder. Ex-Governor Richard C. McCormick offered lots upon which the church building could be erected, and Clum presented the group with a cabinet organ. The entire Protestant community in Tucson gave the proposed church a warm and sympathetic reception. At this time the capital was located in Tucson, and Governor A. P. K. Safford invited Jackson to be his dinner guest on the day of the first service.

On April 12, Jackson preached both in the morning and at a special evening service. The occasion was of such importance that the Arizona Star announced in advance:

The Word of the Lord will be preached tomorrow in the Court House at 10:30 a.m. We bespeak of a large attendance. These seasons of grace are rare at Tucson to the Protestant residents. The Rev. Mr. Jackson comes highly recommended. The ladies will certainly be there for they are always found in every good word and work. Let them suggest to their husbands and male friends for once to neglect the everlasting reckonings of profit and loss, or forgo the latest sensations, i.e., the problem of politics, the comic

service. This account draws from early newspaper accounts and church minutes kept in connection with the founding of the church. Stewart, Sheldon Jackson, 233.

weekly, the agile billiard ball, the seductive sevensup, or the Sunday afternoon nap and wind their way to the House of Worship.¹²

The following day, April 13, Jackson left Tucson. He stopped for a brief conference with Charles Cook at Sacaton, toured the Casa Grande ruins, and continued his journey to Prescott. There he spent three days looking over the field, and made preparations to start a new mission which ultimately would result in a regular congregation. Presbyterian prospects, however, were not too bright in Prescott.¹³

In late 1876, Rev. J. M. Merrill of San Francisco was selected by Jackson to serve as the first pastor and lead in the building of a Presbyterian congregation in Prescott. Merrill wrote in his first monthly report to Jackson that the cost of living was extremely high. Room and board for the first month for him and his wife was \$130, which was five dollars more than the allotment by the Mission Board.¹⁴ The Arizona Citizen, published in Florence, reported on January 4, 1877, that Merrill was assigned the responsibility of surveying the Salt River Valley for the

12. Arizona Daily Star, April 11, 1876.

13. Stewart, Sheldon Jackson, 235.

14. Ibid., 235-236.

purpose of selecting needy sites for Presbyterian churches. It was hoped that a Presbyterian Church would be built in Florence.¹⁵

Jackson also appointed Rev. J. E. Anderson as pastor of the congregation in Tucson. Even though an earlier service had been held in Tucson, a regular minister had not been secured. Anderson arrived in November of 1877, and organized the First Presbyterian Church. The city sold three lots on the western edge of the Court House plaza for three hundred dollars to the new congregation. The cornerstone for the church was laid in June of 1878, with Anderson delivering the appropriate message. Placed within the cornerstone were documents of the first organizational meeting with Jackson in 1876, and the first Board of Trustees, and an 1877 trades dollar, a handbook of Arizona and several Arizona newspapers of the day.¹⁶

The Baptist work also had early roots in Arizona history. As early as the spring of 1854, Hiram Walter Read had preached the first Protestant sermon, and the

15. The Arizona Citizen stated that Rev. J. M. Merrill was transferred from the California District to the jurisdiction of the Arizona Presbytery. In 1883 Merrill became the pastor of the Presbyterian Church in Phoenix, and assisted in the organization of a Presbyterian Church in Florence. He also recommended that a church be constituted in Globe.

16. Arizona Star, June 20, 1878.

first Baptist sermon, in what became Arizona. At that time he was accompanying the Texas Western Railway survey party, which was seeking the best possible route from Texas to California, and in May, at Yuma, preached to the townspeople and the military forces at Fort Yuma. At this time Read was a missionary serving as the western field director for the American Baptist Home Missionary Society. His reasons for the journey with the survey party are not mentioned in the account of his journey.¹⁷ Nearly ten years later, Read was again in Arizona, having been appointed on August 25, 1863, Postmaster for the new territory. He was originally scheduled to settle at Tucson, but his official residence was changed to Prescott on June 19, 1864.¹⁸

Read retained the title of Chaplain, and served in this capacity in addition to his duties as Postmaster in Prescott. He soon became prominent in the life of Prescott.

17. Hiram Walter Read, "Reminiscences," New Mexico Historical Review, Vol. 17, No. 2 (April, 1942). These sketches were secured from the files of the American Baptist Home Missionary Society, and provide much of the source material on Read's missionary work.

18. Byrd H. Granger (ed.), Will C. Barnes' Arizona Place Names, Revised and enlarged (Tucson: University of Arizona Press, 1960). Also the Carl E. Hayden File, APHS, contains a biographical sketch of Read, including government as well as religious activities.

Even though he was only at Fort Whipple and Prescott from January 22, 1864, to May 18, 1865, he was remembered by many of the local people when twenty years later he was invited to return and deliver the dedicatory address for the new Baptist Church.¹⁹ At that time the Prescott Miner stated that Read had preached the first sermon in Prescott, that he was an effective pulpiteer, and had served at Fort Whipple in 1864.²⁰

From 1865 until 1875 there was no organized Baptist activity in Arizona. On February 19, 1875, the Prescott Miner reported that Rev. C. W. Bradbury, a Baptist minister, was enroute from Yuma to Prescott, and would conduct religious services in the local court house on February 8. The following issue related that Bradbury had gotten lost and had returned to Yuma, but was expected to reach Prescott within the next few days. He would speak at the Methodist Church on Marina Street on February 21. The succeeding issue gave a brief statement which quoted the preacher as saying that he was connected with "no society, organization or church."²¹ Perhaps Bradbury served as an itinerant preacher who often followed settlements as they developed

19. Prescott Courier, June 17, 1881.

20. Arizona Miner, August 30, 1881.

21. Ibid., February 26, 1875.

along the various routes, preaching as opportunities arose. There is no further mention of Bradbury's religious activity in the Arizona Territory.

The first permanent Baptist witness in Arizona was that of James Clausson Bristow. Born in Indiana in February of 1835, he was the youngest of five children. In 1875, when a neighbor returned from a trip to Arizona and so depicted the opportunities there, Bristow, along with several other families, determined to settle in the virgin country. Bristow had long been fondly dreaming of a westward trek, and this inward yearning, coupled with hard times following the Civil War, was sufficient inducement for him to move his family of six children to Arizona. On August 18, 1875, a train of nine wagons carrying six families, including Bristow's, reached the Middle Verde. They began to farm and produce hay and other agricultural products for military consumption at the nearby fort. J. C. Bristow lived out his years in the Verde Valley.²²

Early in his life Bristow had fallen under the influence of itinerant, frontier Baptist lay preachers.

22. Stella M. Jordan, "How the Gospel Reached the Verde Valley," Arizona Baptist Bulletin (Phoenix: December, 1920). Miss Jordan is the granddaughter of Rev. J. C. Bristow and has written extensively concerning the work of her grandfather and early Baptist life in the Territory. Most of the material is in her own private collection, with other materials deposited at the Arizona Baptist Convention Building, Phoenix.

These early preachers frowned upon the more formalized approaches to religious services such as Sunday Schools, and were more impressed with "hell fire and damnation" oratory. They were imbued with the spirit of revivalism which centered in two or three week camp meetings. The families in the community would join together during the summer after the crops had been "laid by," and have a "protracted revival." There was little interest in a regular weekly schedule of services.²³

Families were large and many felt the necessity for a more systematized program of religious instruction for their children. Near Bristow's first home on the Verde, a brush arbor was constructed and a Bible School was begun.²⁴

23. William Warren Sweet, Religion in the Development of American Culture (New York: Scribner and Sons, 1952), 66ff. Sweet points out the impact of the camp meeting on frontier life. Revivalism characterized the religious service held on the edges of civilization. Fellowship, emotional releases and social interplay were by-products of the camp meetings. Formalized worship was foreign to the spirited religious service.

24. Personal Correspondence with Miss Stella Jordan, who resides in Cottonwood, Arizona, indicates that her grandfather organized the first Sunday School in the Valley. There is a conflict in the accounts by Windes, the first ordained Baptist minister in the Territory, and also in accounts of the failure by Bristow to cooperate with the other Baptist brethren in fostering church schools. Bristow's theology was strongly Calvinistic, and he believed that God would save those whom he selected and that His Will was sovereign and thus there was no need for a program of religious education. For the children a simple type of primer or catechism was given, but no organized school which would minister to the needs of an entire congregation.

These early preachers frowned upon the more formalized approaches to religious services such as Sunday Schools, and were more impressed with "hell fire and damnation" oratory. They were imbued with the spirit of revivalism which centered in two or three week camp meetings. The families in the community would join together during the summer after the crops had been "laid by," and have a "protracted revival." There was little interest in a regular weekly schedule of services.²³

Families were large and many felt the necessity for a more systematized program of religious instruction for their children. Near Bristow's first home on the Verde, a brush arbor was constructed and a Bible School was begun.²⁴

23. William Warren Sweet, Religion in the Development of American Culture (New York: Scribner and Sons, 1952), 66ff. Sweet points out the impact of the camp meeting on frontier life. Revivalism characterized the religious service held on the edges of civilization. Fellowship, emotional releases and social interplay were by-products of the camp meetings. Formalized worship was foreign to the spirited religious service.

24. Personal Correspondence with Miss Stella Jordan, who resides in Cottonwood, Arizona, indicates that her grandfather organized the first Sunday School in the Valley. There is a conflict in the accounts by Windes, the first ordained Baptist minister in the Territory, and also in accounts of the failure by Bristow to cooperate with the other Baptist brethren in fostering church schools. Bristow's theology was strongly Calvinistic, and he believed that God would save those whom he selected and that His Will was sovereign and thus there was no need for a program of religious education. For the children a simple type of primer or catechism was given, but no organized school which would minister to the needs of an entire congregation.

The Bible School was crude. Cottonwood logs were sawed and rough seats were made by sinking one end of the log in the sand, thus making one end smooth for a seat. An adjacent large cottonwood tree served as shade from the broiling sun, and it was under this cottonwood tree that the first Baptist sermon preached in the Verde Valley was delivered on October 3, 1875. The text, in typical evangelist tradition, was based on Romans 14:12: "So then everyone of us shall give account of himself unto God." A few neighbors, two cowboys, and several soldiers from nearby Camp Verde comprised the congregation.²⁵

By the end of the 1870's, Evangelical Christianity had gained a hold, even though it was very weak. In the two centers of population, Tucson and Prescott, there were Protestant churches with ministers actively engaged in parish work. Baptists, because of their church governmental structure, were represented by an untrained yet vigorous frontiersman. It remained for another, who possessed both the technical ability of churchmanship and identification with a major denominational body, to gain a permanent acceptance of the Baptist faith.

25. Stella M. Jordan, "How the Gospel Reached the Verde Valley." The writer allows her personal interest to color the historical value of the account. Bristow was possibly the first layman to preach a Baptist sermon in the Territory, but twenty-five years earlier Hiram W. Read had preached in Yuma.

CHAPTER II

THE FORMATIVE YEARS

Windes' early years were hard, for he had to struggle to achieve an education while at the same time assist his family through the devastating effects of the Civil War. But hard work coupled with initiative provided him with adequate resources for the achievement of his dreams, so that by 1879, when he made his trek west to Arizona, he had acquired both theological and University degrees and had been ordained into the ministry.

Romulus Adolphus Windes was born on September 10, 1849, in Morgan County, Alabama. He was one of twelve children which blessed the union of Enoch and Mary Ann Ryan Windes.¹ As a boy, Windes had early impressions that he would become a minister of the gospel, but he never mentioned this to anyone, despite the fact that he preached

1. Thomas Guilford Windes, "Biography of Romulus Adolphus Windes 1849-1932" (Unpublished typescript written by Judge T. G. Windes, oldest son of Enoch and Mary Ann Windes, and brother of R. A. Windes, January 8, 1890). A copy is in the Baptist Historical Depository, Grand Canyon College, Phoenix.

to his playmates as a child.² Windes' first schooling was by his parents, as the Civil War made formal schooling difficult. Later he completed his grammar school education by attending school near Huntsville, Alabama, where the family had moved. Convinced that in order to become an effective preacher he must have the best possible education, Windes even contemplated the possibility of attending one of the leading Universities in Europe. By the spring of 1867, with the Windeses reeling under debt in the aftermath of the Civil War, all the children were working diligently to rescue the family fortune. Even though he needed help, Enoch Windes encouraged Romulus to secure an education. He strongly advised his son against going into debt and added that it was not "wise to put yourself at anybody's mercy." Repeatedly, in his memoirs and other writings, Windes indicated "pangs of conscience" as a result of his leaving home.³

In May of 1867, Windes bid his parents farewell and began his educational pilgrimage, determined to "tramp until he found it." He walked thirty miles into Huntsville, and spent the first evening with the owner of a local store,

2. R. A. Windes, "Pioneer Baptist Missionary of Arizona," 4 (An unpublished autobiographical typescript. Dictated in 1907 and typed by Miss Alice Windes). A bound copy is in the Baptist folder, APHS.

3. Ibid., 6.

John Humphrey. Early the next morning he headed for Scottsboro, Alabama, where his brother Thomas, a teacher in the town school, resided. Thomas attempted to persuade his younger brother to postpone his quest for an education until things were more settled, but Romulus was determined to proceed with his plans. He boarded a train a few days later for Nashville, Tennessee, where another brother, Enoch, Jr., was pastoring a Baptist Church. Enoch, Jr. offered encouragement and took him to Murfreesboro, Tennessee, the site of Union University. A conference was held with Dr. Ralph Selph, President of the University, about Windes' course of study and means of financing the program. With forty dollars, which he had saved, and a theological scholarship which helped defray his expenses, Windes enrolled as a ministerial student.⁴

During the first two months at Union University, Windes applied himself to his studies. Occasionally he would be invited to preach in the adjacent counties in one of the small rural Baptist churches. In the latter part of October of 1867, he accepted an invitation to accompany the Rev. J. K. Womack, a member of the faculty at Union, to speak on behalf of the University. It was approximately

4. T. G. Windes, "Biography," 2; R. A. Windes, "Pioneer Baptist Missionary," 8.

thirty miles to the Smith's Fork Baptist Church, the place of the meeting. Years later Windes recalled: "Brother Womack sat in the pulpit behind me when I arose before a large congregation to speak. I had not said a dozen words until I saw that I was gone. My tongue and brain were paralyzed. I stood until I could stand no longer and I sat down saying 'Brother Womack, please preach.'" This so humiliated the neophyte preacher that he began to have serious doubts as to his actual fitness for the ministry.⁵

After he returned to the University, Windes had a conference with Dr. Selph, related his recent experience, and asked to be relieved of the obligation of his scholarship. For several days Selph attempted to convince the young man that all would be well if he would only persevere. But Windes had convinced himself that he was a failure. Finally, Selph informed Windes that he expected him to live up to his obligation, for it had been provided in good faith, and added that he could not honorably be dismissed. But young Windes packed his belongings and, without consulting or informing anyone of his intentions, caught a train for the home of his brother, Thomas, who lived in southeast Missouri. The decision was spontaneous without proper thought for the necessities of the trip, for on his person he had less than half the train fare.⁶

5. T. G. Windes, "Biography," 2.

6. R. A. Windes, "Pioneer Baptist Missionary," 10.

When less than twenty-four hours from Murfreesboro, the train was derailed near Johnsville, Tennessee. The ensuing events produced a traumatic experience which made an indelible mark on the mind of the young man. The experience of a first hand witness to death and the cries of mangled children, coupled with hysterical mothers pleading for help, reminded him of a Biblical experience. "Right there at the height of the confusion it came to me out of somewhere, another Jonah," Windes recalled.⁷

With no money, his clothes destroyed and the horrors of the accident fresh in his mind, he sought work in the immediate vicinity. At a nearby town, Dresden, Tennessee, he was employed and worked for three months in the local sawmill; there he had time to re-evaluate his plans concerning his call to the ministry.⁸

In early February of 1868, Enoch Windes, Jr., arranged for Romulus to come and live with him near Nashville. The plan was for his brother to spend a part of his time farming, and resume his education. Settling with his brother at Mill Creek, Windes commuted to Nashville, six

7. Ibid.

8. R. A. Windes, "Rev. R. A. Windes - Tempe, Arizona" (An unpublished two-page typescript summary of his ministry. Written in 1906 upon the occasion of the 25th Anniversary of the organization of the first Baptist Association in the Territory). The original copy is in the Baptist Historical Depository.

miles away, and studied Greek and Hebrew under Dr. J. T. Skinner, pastor of the First Baptist Church. Although both Enoch and the townspeople thought it unnecessary, for several months Windes journeyed into Nashville for Sunday services at the First Baptist Church. Skinner soon approached the hard working young man with the proposition that he arrange for a grant to enable Windes to attend the Southern Baptist Seminary in Greenville, South Carolina. The First Baptist Church in Nashville also would assist him. However, Dr. Ralph Selph had recently become a member of the faculty of the Baptist Seminary in Greenville, and Windes feared that his previous departure from Union University might have disillusioned Selph against him. Therefore, he felt it would not be wise to attend the Seminary.⁹

In the meantime, his brother Enoch had corresponded with Dr. G. S. Bailey, Secretary of the Chicago Theological Seminary in Chicago, Illinois, and had learned that it was possible for a student to secure employment and attend school simultaneously. The philosophy of "standing on one's own two feet" appealed to Windes. So Enoch provided the train fare to Chicago, and on September 8, 1869, R. A.

9. R. A. Windes, "Pioneer Baptist Missionary," 15; T. G. Windes, "Biography," 2.

Windes arrived on the Seminary campus with four dollars and fifty cents. As his educational background was not sufficient for him to undertake the prescribed theological course of study, he enrolled in the preparatory school attached to the University, taking the course which was a prelude to the regular curriculum.¹⁰

Windes secured a job selling religious books. He had little success until he sought the names of Baptist families in the area and introduced himself as a ministerial student. However, at the end of the first term, when tuition was due, Windes did not have the funds to meet his bills. Hearing that a proposal to grant ministerial students free tuition was pending, he approached Dr. P. E. Burroughs, President of the University, and related his problem. Burroughs immediately questioned the professors and tutors concerning Windes' academic abilities. The report was satisfactory and Windes received one of the first ministerial scholarships granted at what became the University of Chicago Divinity School.¹¹

Windes constantly worried about his abilities to meet the rigors of the University's academic program. He

10. The University of Chicago Divinity School has no records dating back to the time Windes attended the University or the Divinity School.

11. R. A. Windes, "Pioneer Baptist Missionary," 20.

feared that he would be forced to spend an additional two years in the preparatory school before advancing to the University. But determined to master the problem, he spent all of his time, except when employed off campus, in his studies. Persistence, hard work and singleness of purpose paid dividends as his grades improved and his confidence was restored.

During the summer of 1871, Windes received his first opportunities to preach and test his pulpit skills. Since coming to Chicago, he had lacked confidence in his elocution abilities and thus had made few attempts at preaching. In the suburbs of Chicago, where he had been selling books, he soon began receiving invitations to preach. In time he filled the pulpits in Joliet, Canton, Malcomb and Galesburg. For the first time since his failure in the Smith's Fork Church, Windes gained assurance that he would become a preacher. Upon returning to the University in September of 1871, Windes was employed to direct the Sunday School Bible classes at the Fourth Baptist Church in Chicago. His major task was the selection of teachers and recruitment of pupils. In this capacity he gave evidence of personal magnetism and missionary zeal, and in a short period the Sunday School had more than doubled in attendance.¹²

12. R. A. Windes, "Windes - Tempe," 1; R. A. Windes, "Pioneer Baptist Missionary," 25.

In the early spring of 1872, Windes received word of the illness and subsequent death of his father. He returned to Alabama to aid in maintaining the farm, as two of his younger brothers, John Riley and William Harvey, were now in school. As he had completed the major portion of his University work, it was decided that he was the logical one to forego, temporarily, further training.¹³ During the interim, three important events took place. Windes discovered that the people in the neighboring mountains would respond more readily to a preacher who did not read his sermon. He had tried to discipline himself to memorize his sermon rather than depend upon "it to just come by itself," but had experienced difficulty in retaining the entire manuscript. So he had worked at committing to memory the outline. Windes also learned that preaching opportunities came to those who developed initiative and were willing to preach at any invitation. When Rev. M. A. Verser, missionary in the Muscle Shoals area in northern Alabama, invited Windes to become his associate, numerous preaching engagements ensued. The final event was his meeting and courtship of Magdalene Ann Reid of Courtland, Alabama. After their marriage on May 4, 1874, Windes

13. T. G. Windes, "Biography," 3.

continued his mission work in the Muscle Shoals region for two years.¹⁴ During this period he was ordained to the ministry, but the time and place of ordination is unknown.¹⁵

Windes had decided to remain in the hills of northern Alabama as a missionary, but at the urging of his wife and encouragement of his friends, he was persuaded to return to the Chicago Seminary. With his wife and an infant daughter, Stanley, Windes arrived on the Chicago campus in the fall of 1876. His first attempt to pursue an education had been fraught with problems, but the second attempt was infinitely more difficult. However, in the ensuing three years Windes performed an herculean task, and received both the University and Seminary diplomas simultaneously in May of 1879.¹⁶

The task was equally strenuous on Mrs. Windes. Operating the Turner's Hill Mission, which her husband had started in downtown Chicago, taking care of two small

14. The American Baptist Missionary Society has no record of missionary work in the South after 1850. The Home Mission Board of the Southern Baptist Convention, which had the responsibility for mission work in Alabama, indicates no denominational activity in this area during the 1870's. The lack of funds in the Southern churches following the Civil War prevented any missionary endeavor. The only work done was supported by Baptists in the immediate area. There are no records from the Alabama Baptist Convention covering this period.

15. R. A. Windes, "Pioneer Baptist Missionary," 27.

16. Ibid., 30.

children (another daughter, Alice, had been born), and assisting with secular jobs placed heavy responsibility on her shoulders. These duties, coupled with an extreme winter of 1878-1879, brought on bronchitis, and the Windeses were informed by their physician that the only hope of survival for the young mother was a move to an arid climate. Arizona Territory was recommended as the most suitable place.¹⁷

Windes immediately made preparations for the journey. He secured from Dr. F. W. Northrup, President of the Chicago Seminary, and Rev. A. P. Allison, minister of the North Star Baptist Church, Chicago, letters of recommendation to the Arizona Baptist Home Missionary Society, and requested that he be appointed a missionary to Arizona. The Society informed him that an investigation of the area would be needed before an appointment could be made, and advised that he reapply after establishing in Arizona.¹⁸

Armed with letters of introduction and identification as a Baptist minister, Windes packed his semi-invalid wife, now expecting a third child, and two daughters into a covered wagon, procured two small mules, Tom and Jerry, and left Morgan Park, Illinois, on May 15, 1879, bound for Arizona. Ahead lay a trek of over 2,000 miles. Proceeding

17. T. G. Windes, "Biography," 3.

18. R. A. Windes, "Pioneer Baptist Missionary," 36-37.

to Aurora, Illinois, they crossed the Rock River, and later at the confluence of the Rock and Illinois rivers, Windes pointed his wagon southwesterly to Hannibal, Missouri. Ferrying over the Mississippi, they plodded west to Fort Scott, Kansas, where they met and talked with a person who had recently been in Arizona. He persuaded Windes to go to Prescott in central Arizona, rather than to Tucson, which had been his original destination.¹⁹

The trip provided many moments of interest as well as anxiety. Mrs. Windes later recalled that Dodge City was the roughest town they passed through in the entire jaunt across the continent. The hot days of June found the small wagon train of two families--another party had joined them in Dodge City--on the plains of eastern Colorado. As they were reportedly entering Sioux country, Windes' traveling companions sought to persuade him, for safety's sake, to detour by Leadville, Colorado, but the caravan continued in a westerly direction. At La Junta, Colorado, they turned

19. Mrs. R. A. Windes, "Early Arizona Experiences" (An unpublished typescript written in 1929. This fifty-six page manuscript contains the record of the journey across the continent with the two small children. Much of the journey she lay in the wagon because of her weakened condition due to bronchial asthma. The manuscript also contains a section describing ten years of life in the desert, outside of Tempe, where they moved after their return from California). The original is the property of Judge Dudley Windes, youngest son, presently retired at Laveen, Arizona. A copy is in the Baptist Historical Depository.

southwest toward Santa Fe, New Mexico. At this point the travellers experienced a major tragedy--a wheel broke down. To return to La Junta would mean a delay of several days, plus leaving the family at the mercy of the desert, so Windes repaired the wheel as best he could and with caution and "much prayer" lumbered on to Trinidad, sixty miles ahead.²⁰

Occasionally there were episodes which broke the monotony and eased the mental and physical tensions. "One day," Mrs. Windes noted, "we met a woman on the trail astride a cow. Both she and the cow seemed contented. Her saddle was a gunny sack." Later they met a couple driving a hand-made ore wagon drawn by oxen. The wheels were sawed from logs with a hole bored in the middle and a pole axle protruding through. A crude box was perched atop forming a bed for the wagon. Although the wagon lunged and lurched precariously, the man and woman in the wagon seemed to be enjoying their ride.²¹ The color of the mountains, the quaintness of the towns and villages, the variety of wildlife provided stimulation and a fascination which served as welcome diversions.

20. Ibid., 4; R. A. Windes, "Pioneer Baptist Missionary," 51.

21. Mrs. R. A. Windes, "Early Arizona Experiences," 4-5.

The final stretch of six hundred miles, from Santa Fe to Prescott, seemed one continuous range of hills and mountains. It was during this concluding leg of the journey that they genuinely feared all would be lost, for several near-tragedies occurred. In mid-July, on reaching the Rio Grande, they found the river in flood. A sudden downpour had preceded them, and only by unloading some heavy items were they able to prevent the wagon from bogging down and being swept away in the rising current during their crossing. The toll of miles and steep inclines now began to tax the waning stamina of the small mules, so that they could only take ten to fifteen paces without halting. Often the wagon would barely creep up an incline less than one quarter of a mile long. Everyone walked, except baby Alice. To quench their thirst, the travellers chewed dried fruits which they had brought with them. With Jerry pulling his hardest and Tom, the oldest mule, being all but gone, both adults pushed the wagon through the sand traps and kept moving.²²

The trip through the Mogollon Mountains in Arizona proved too much for the battered wagon. It finally collapsed with a broken axle about five miles from Beaver's Head, a stage station some ten miles from Fort Verde in the

22. R. A. Windes, "Pioneer Baptist Missionary," 52.

Verde Valley. Fortunately a wagon train passed, and the Windeses' belongings were taken by them to Beaver Head.

Windes carried the broken axle astride a mule to Fort Verde for repairs, but upon returning found the axle would not fit. He abandoned the wagon, and returned to Fort Verde.²³ Early the next morning he placed his wife and children aboard the stage for Prescott, and they arrived at the capital on August 15.²⁴

The journey across the continent, under such adverse conditions, strengthened the fibre of E. A. Windes. Meeting overwhelming odds of climate and travel conditions bolstered his courage and served as a well from which he later drew strength in combating indifference, schism and vice. The health of Mrs. Windes was substantially improved as a

23. Ibid., 53-54.

24. The Prescott Arizona Miner, September 16, 1879, relates the arrival of Rev. E. A. Windes in August, and that he would speak next Sunday in the Methodist Church. In the accounts of both Rev. and Mrs. Windes, there is a conflict as to the actual day of arrival in Prescott. Rev. Windes relates: "After following on my mule, with his mate following me, I jogged to Prescott early in the morning and found Mrs. Windes and the babies asleep at the Williams' house, much better for a good night's sleep on an inner spring mattress, the first in three and one half months, or nearly so. That was the thirteenth day of August, 1879. We were weather beaten and time worn." Mrs. Windes stated: "We left Chicago on May 15, 1879, in a small covered wagon drawn by two small mules and arrived in Prescott August 15 of the same year; making the long hard trip in three months, the shortest time on record, it has been said for an over-land journey of such distance."

result of the trip. The family now numbered five with the eldest daughter, Stanley, only five years of age. Windes' earthly fortune consisted of two fifty-dollar bills sewed in the hem of his wife's skirt, and what personal household goods which had survived the protracted trip from Illinois. The trip west had been fraught with hardship, but Windes lost no time in establishing a home in Prescott and making plans to organize a Baptist congregation.

CHAPTER III

PRESCOTT AND GLOBE

Windes' failure to obtain an appointment from the American Baptist Home Missionary Society did not deter him from throwing his energies into building a local Baptist congregation in the town of Prescott. In seeking prospective members he found that Baptists were scarce. The first man he approached for advice was T. W. Otis, the local postmaster, who had been recommended as a man of reliability. Windes presented two letters of recommendation, and the immediate response was "good, good." Windes next visited the Methodist minister, Rev. D. B. Wright, and was invited to preach in the Methodist church the following Sunday night. The Prescott Arizona Miner on August 15 carried the simple announcement: "Rev. R. A. Windes, of the Baptist Theological Seminary, Chicago, Illinois, will fill the pulpit of Rev. D. B. Wright at the Marina Street Church this Sunday evening." Then, in September, word came that the Baptist Missionary Society had appointed him a missionary for the Territory. Windes' work in Arizona Territory had begun.¹

1. R. A. Windes, "Pioneer Baptist Missionary," 56-57.

Soon after settling in Prescott Windes met Moses H. Sherman, a Baptist who was principal of the local public schools, and served as the Territorial Superintendent of Public Instruction. In September, Sherman gave the Baptist minister a teaching position in the school located in Miller Valley, two miles west of Prescott, near the historic landmark Thumb Butte.²

In September, Windes also conducted the first Baptist service in the Prescott vicinity. The meeting was held on the S. C. Miller ranch in Miller Valley, in an abandoned schoolhouse, the only space available. Windes had sought to meet in town, but the cost of renting an old store building offered to him was eighty dollars per month, and he felt this amount to be prohibitive.³ The first service was a remarkable one. There was but one Bible and one hymn book, both having been brought overland from Chicago. In leading the singing Windes, who could not sing a note, later admitted:

Nobody could sing. I had never led a song in my life but I sailed right into it, and by

2. R. A. Windes, "Pioneer Baptist Work in Arizona," The Arizona Baptist, Phoenix, Arizona, June 24, 1926. This is the official denominational paper published by the Arizona Baptist Convention. Windes was requested by the Baptist State Secretary to write a brief history of Baptist beginnings for the publication. Windes was 77 years of age at the time of writing.

3. Ibid.

main strength and awkwardness we made a noise and an appearance of singing. The audience joined in from memory. We didn't lack anything but the tune. At the first service I asked an Arkansawer if there were any hymn books around, and he said, "I reckon they are purty skarse."⁴

Windes soon became known for his ability to raise funds. When word came that a new school was needed and that there were no Territorial funds for construction, he joined Sherman in seeking public support in an effort to raise money from among local citizens. Progress was slow and Sherman became discouraged and desired to drop the project. Windes then asked that he be given sole responsibility for raising the necessary funds. Before the first day of solicitations was over, everyone whom Windes had approached subscribed some amount, and within three weeks construction had begun on the school.⁵

The Arizona Miner considered the new preacher and his activities as newsworthy. Excerpts from some of his sermons were quoted occasionally by the local editor.⁶ In spite of the growing interest in the Baptist work, there

4. R. A. Windes, "Pioneer Baptist Missionary," 62.

5. Ibid.

6. Arizona Miner, January 9, 1880. "Mr. Windes represents the Baptist church and faith and we hear his lectures well spoken of by those who are in the habit of attending his church and lectures."

were many who were skeptical of its success. Windes indicated some of the problems he faced, especially with

Baptists:

If all that had claimed to be Baptists had stepped in and put their shoulders to the wheel, we could have taken as good a stand as any. But that they didn't do. I suppose if they should be asked their reasons, they would say that it was more congenial to be associated with others than with Baptists; or that they did not think that the Baptists would ever amount to anything in Arizona.⁷

Interest in a local Baptist congregation grew not only among Baptists, but among others in the community. Soon a new location was needed as the old school building on the Miller ranch became inadequate. Influential persons such as Sherman, Otis, and William Hazeltine, cashier of the Prescott Bank, attended Windes' services, and were soon working to locate a church in town. From H. M. Fluery, former personal secretary to Governor Richard McCormick, a lot was purchased in the western section of Prescott in the area now called Academy Hill. Moses Sherman, Elisha Givens and R. A. Windes were elected trustees to handle all the legal transactions.⁸

7. R. A. Windes, "Pioneer Baptist Missionary," 68.

8. Church Minutes of the Lone Star Baptist Church, Prescott, Arizona, August 11, 1880. This is the first Baptist Church organized in the Territory. The original minutes of the organizational meeting are preserved in the church archives on display in the church sanctuary. With

Prior to beginning construction, a Baptist Church was formally organized in January of 1880. The minutes of the organizational meeting read:

On January 25, 1880, the following brethren and sisters met together for the purpose of organizing themselves into a Baptist Church. Rev. and Mrs. R. A. Windes, T. P. Head, Mrs. Mary Joice, Mrs. Eliza Sterns, Mrs. Lucinda A. Pemberton. There being no other ordained Baptist minister in the Territory, the church decided to accept the council of R. A. Windes, a missionary of the American Baptist Home Missionary Society, who was chosen moderator. T. P. Head stated that his letter had been lost and that he had only temporarily belonged to the Methodist Church, under circumstances which all body considered excusable, the letters of all were duly examined by the above mentioned missionary and the church was organized as a Regular Baptist Church.⁹

The following June Sherman assumed the responsibility for payment of materials for the new building. A skilled carpenter was employed, with Windes giving assistance. "The hammers rang and the saws sang, criticisms stung, and the dirt was flung; yet on the promises of God we hung," recalled Windes.¹⁰ To offset the financial problems the young and

the exception of 1882, and 1924 through 1934, there is a complete set of records of each church business session, which provide authentic and vivid descriptions of the life and times of the congregation.

9. Church Minutes, January 25, 1880. This is the first entry in the ledger of the Lone Star Baptist Church.

10. R. A. Windes, "Pioneer Baptist Missionary," 72.

struggling congregation faced, the Baptist Missionary Society permitted Windes to spend half his time as a school-teacher. Windes donated his entire school paycheck to the building fund of the church.

By the middle of August of 1880, in spite of a busy schedule of teaching and preaching, Windes guided the construction of the church to completion. Not a single work day had been lost during the preceding three months. Windes' busy schedule included preaching twice on Sunday, teaching school Monday through Friday, and alternately visiting the prospective members and assisting with the carpentry work. In addition, he held a special "Protracted meeting" in the old Miller schoolhouse during this period. The cost of construction was nearly \$3,000, and upon completion there was an unpaid balance of \$1,800. Moses Sherman had obligated himself at the Clark and Adams Lumber Company, and to help relieve the benefactor Windes assigned to Sherman a \$1,000 life insurance policy he held. With \$800 left to be secured, Windes applied for another \$1,000 policy, but was refused because of poor health. To settle the debt the preacher agreed that his teacher's salary for the coming year would be turned over to Sherman.¹¹

11. Ibid., 73-74.

The Lone Star Baptist Church building was dedicated August 29, 1880.¹² The Arizona Miner gave front page coverage to this special event. Every minister in town participated in the historic occasion. In a subsequent issue the editor described the affair:

The dedication of the Baptist Church, on the mesa west of town yesterday, was quite an interesting occasion. Rev. Windes preached the dedication sermon in the forenoon and Rev. Warren, Minister of the Congregational Church, in the evening. Rev. Warren points out that man, in his history of building temples to God, each succeeding generation builds more imposing structures. God alone, before whose glory and power all intelligent beings should bow, knows the end from the beginning.¹³

Almost immediately, the newly housed congregation began to expand its program. An article appeared in the Arizona Miner entitled, "Look Out For The Baptist Church." An announcement in the same issue invited all those not already engaged in another Sunday School to visit the Baptist Church at 2:30 p.m. on Sunday. The intention was to organize a Sunday School and a Bible Class for those desiring "the proper interpretation of the scripture."¹⁴

12. R. A. Windes, "Pioneer Work," 3. The name Lone Star was suggested by Windes in honor of a great revival in the Lone Star Mission on the Telugus River in the country of India. "We named the church, Lone Star Baptist Church, which name it still bears (written January 24, 1926) and if Baptists of Prescott will honor my bones I wish it will always go by that name."

13. Arizona Miner, September 3, 1880.

14. Ibid., September 10, 1880.

Early in 1881 another opportunity for ministry came to R. A. Windes. J. C. Bristow, who had moved into the Verde Valley in 1875, had attempted to contact Windes as he passed through the Verde enroute to Prescott in 1879, and thereafter had made several attempts to induce Windes to relocate on the Verde and develop the Baptist work there. But Windes felt that the best interests of Baptist influence could be served from Prescott than from the Verde. However, correspondence between Windes and Bristow culminated in the Prescott pastor making a trip in late January of 1881 to the Verde, some forty-five miles east of Prescott.¹⁵ He found that even though Bristow had first preached on the Verde some six years previous, a Sunday School had never been organized. The local parson had been reared in a "hard shell" tradition, and did not believe in Sunday School classes for all ages. In the years following the sermon under the cottonwood tree on October 3, 1875, Bristow saw the work progress only slightly, and he now sought Windes' advice.

Windes agreed to give what help he could. For over two years he traveled monthly to the Verde, riding horseback

15. Undated newspaper, Jerome, Arizona. This is among the newspaper clippings in the Baptist History File in the archives of the Lone Star Baptist Church. It is in a news article written by Miss Stella M. Jordan, granddaughter of Rev. J. C. Bristow. There is no date on the file or any of the clippings from the newspapers.

on Friday nights in order to preach on Saturday night and Sunday morning at Middle Verde. Immediately following the Sunday service, he would head for Prescott arriving just in time to teach school on Monday morning. Lone Star Church authorized the pastor to give assistance to the Verde group, and voted its sympathetic support. Some time during 1882, Windes ordained J. C. Bristow to the full gospel ministry. As it was nearly three hundred miles to the closest regular Baptist minister, R. A. Windes examined the candidate and pronounced him "sound in the faith." A Baptist Church was then officially organized at Middle Verde, and Rev. Bristow was called as pastor. He held the pulpit until his retirement in August of 1905.¹⁶

Meanwhile, in Prescott the Baptist work proceeded slowly. The minutes of the church during 1880-1881 reflect some of the internal problems being encountered:

September 5, 1880: Brother H. Weinberg was reported as being guilty of conduct the Church could not fellowship. After information given by Brothers T. P. Head and R. A. Windes, the Church found Brother Weinberg guilty of falsehood, swearing and slandering the Baptist ministry and ignoring the church.

16. R. A. Windes, "Pioneer Work," 3; Church Minutes, June 15, 1881; Jordan, "How the Gospel Reached the Verde Valley." Miss Jordan tells of the monthly trip Windes made to the Verde to assist with the church tasks, and the decision to ordain J. C. Bristow so that the church functions could be administered without the assistance of Windes.

The Treasurer also called for funds to meet current expenses. Total collected \$3.00.

October 6, 1881: By motion it was voted to raise by subscription money to defray local expenses. The following list was taken: Windes, \$1.00; Bryant, \$1.00; P. J. Pemberton, \$1.00; S. Pemberton, \$1.00; Joice, \$1.00; Bowen, \$1.00; Givens, \$1.00. The male members voted to meet on the fourth Sunday of October and put up the new stove and pipe in the new church building.

April 6, 1881: A letter of dismissal to Brother T. P. Head and also he was issued a license to preach. The church voted to extend a branch of itself to the Verde Valley.

June 15, 1881: Brother H. Weinberg presented acknowledgments as to his wrong doing and they were received and he was restored to the fellowship of the church and also granted a letter of dismissal.¹⁷

By the fall of 1882, Windes was advised to move his wife from the altitude of the Central Plateau to the lower climate in the Salt River Valley. His wife's health had not improved as rapidly as the physicians had hoped, and it became necessary for her to take oxygen treatments. Abruptly, and without proper preparations, Windes carried his family down to Phoenix, expecting to return to Prescott later.¹⁸ In the church minutes the record stopped in June of 1882; Mrs. Windes had served as clerk up to this time. To Mrs. Windes Phoenix in 1882 left much to be desired:

It looked at a distance like a lot of giant dirt daubers nests spread out in the desert.

17. Church Minutes, 1880-1881.

18. R. A. Windes, "Pioneer Baptist Missionary," 76.

Most of the homes were built of adobe and in the back yard of each was an adobe hole from which the earth had been taken to get the material for the house. Many of the houses had no floors, and numbers of them were covered with brush and a thick layer of adobe plastered over the brush to keep out the sun and the rain. Most of the people who were homesteading lived in homes built of this construction.¹⁹

In organizing Baptist work in Phoenix, Windes found conditions entirely different from those in Prescott. From the beginning, he was in financial difficulty as he had spent most of his money in helping pay off the debt on the new church in Prescott, and his hurried departure for Phoenix gave him no time to secure letters of credit or to liquidate his Prescott holdings. He even had difficulty getting a check cashed in the local bank, as he did not have proper identification. Windes immediately wrote to the American Baptist Home Missionary Society in Boston, and explained his plight. He asked to be appointed a pastoral missionary for Phoenix.²⁰ Even though such an appointment was unnecessary for the organization or pastoring of a church, Windes felt it necessary to seek further identification with the

19. Mrs. Windes, "Early Experiences." Mrs. Windes has written two autobiographical sketches: one dealing with the journey west and her days in Prescott, Phoenix, Globe and the Verde; the second sketch deals with the years living in the desert near Tempe.

20. R. A. Windes, "Pioneer Baptist Missionary," 80-81.

denomination and he was assigned to the Phoenix area.

There was no scarcity of Baptists in the Salt River Valley, but they were divided both politically and religiously. Furthermore, a definite sectional line had been drawn between the people of the North and those of the South. Also there was a strong group of Baptists who had been influenced by the Campbellite revolt of 1825.²¹ Windes felt that it would be unwise to compromise any principles in the organization of the new church. He found that there were many who were willing to lower the standards and, regardless of doctrinal or denominational loyalties, unite to form a community church. The people from the North were skeptical of Windes because he was born in Alabama and had lived there during the Civil War; yet they felt a kinship because he had been educated in Chicago and was presently under appointment by an Eastern missionary board. Likewise the Southern element viewed him with mixed emotions.

On the first Sunday of November, 1882, Windes made his first attempt to organize. The meeting took place in the Presbyterian Chapel, located at the rear of the H. W. Ryder Lumber Company. Being a duly authorized representative of the American Baptist Home Missionary Society, Windes

21. Ibid., 82. Also Robert G. Torbert, History of Baptists (Chicago: Judson Press, 1950), 286. Dr. Torbert is recognized as the outstanding professional historian on Baptists in America.

felt it within his authority to call the meeting and to constitute a regular Baptist Church. But immediately after the group convened, a motion was made that another preside, and that Rev. Windes step aside. This motion prevailed, and "a good Campbellite brother" was elected as moderator. During the extended debate that followed, Windes decided that the circumstances were not favorable for establishing a Baptist Church in Phoenix at that time. A specific statement was made that Windes was not acceptable as the Baptist representative. The meeting adjourned with nothing having been accomplished. There was an obvious split, with the division being as much political as theological. Although frustrated in this attempt to launch a church, Windes kept the Baptist Missionary Society fully informed on the situation.²²

A local Methodist minister now encouraged Windes to continue his efforts, advising him to constitute a church with a pure element. Meetings were held in the Presbyterian chapel, but with little success. Windes noted his lack of progress:

Time wore on. Two or three times I had to close up house without holding a service. Sometimes I would hope for two or three. They would come in and look around and then

22. R. A. Windes, "Pioneer Baptist Missionary," 81-82; R. A. Windes, "Pioneer Work," 2.

adjourn to some other church. I would see a person peep in the window and then they would vanish.²³

Windes decided that to delay any longer would only further complicate the problem. In March of 1883 he made a proper announcement in the Salt River Herald, designating the Sunday on which the new congregation would be organized. When the meeting convened seven persons were enrolled as charter members of the First Baptist Church, Phoenix, and the New Hampshire Confession of Faith was adopted as the Articles of Faith.²⁴ This action spurred the opposition into action. Letters were written to the Baptist Missionary Society, critical of Windes and his methods, and the Board immediately notified Windes that they were withholding further support until a complete report could be made. Dr. Uriah Gregory, pastor of the Baptist Church in Tucson, was requested to come to Phoenix and study the problem and report his findings to Boston.

Dr. Gregory vindicated the actions of Windes. In particular he supported Windes' idea of not bringing into

23. R. A. Windes, "Pioneer Baptist Missionary," 93-94.

24. A declaration of faith strongly influenced by Calvinistic theology which was first formally adopted in 1830 by Baptists in New Hampshire, thus deriving its name. Basically, it is the same as the one drawn by the London Baptists on 1689, stating that the scripture shall be the sole authority in matters of faith and practice.

the new fellowship those who were not of the Baptist persuasion. It was decided to hold a revival meeting, hoping to bring about harmony and work at "perfecting an organization." During an eight-day period, services were held both in the evening and in the morning. When Gregory cautioned Windes against antagonizing anyone who wished to join the new church, Windes replied: "If I see anyone who is wrong coming in at one end I will go out the other. I would rather go out on a ranch and plow and shovel than do violence to a principle."²⁵ By the Sunday ending the revival, there were more than twenty members. A spirit of harmony was evident. The changed constituency and a reconstructed Board of Trustees obtained a new church site and proceeded to make plans for a permanent building. Windes made a motion that the church extend a call to Dr. Gregory to become the pastor of the First Baptist Church, Phoenix, and Gregory agreed to assume the leadership of the newly organized congregation.

In May of 1883, Windes received instructions from the Baptist Missionary Board to move to Globe and seek to establish a Baptist Church in the newly settled town. The conditions relative to the transfer to Globe were different from those when Windes moved to Phoenix, as his family was now in a much improved financial condition. Windes later

25. R. A. Windes, "Pioneer Baptist Missionary," 94-95.

made an interesting commentary on the power of money to influence:

The best thing in the world for you to do to make a good impression among strangers is to drop down spot cash for everything you get and if possible, put them to a great deal of trouble to change a large bill for you. They will dance attendance to you all the time and will be so accommodating. And when you want to further your enterprises they will be careful not to lay a straw in your way, in fact, they will chip in and help you. But begin to ask for credit, and try to borrow money, and you will get a black eye every time.²⁶

The trip to Globe was far from uneventful. Three wagons of furniture were driven by a hired freighter, William Sullivan, and his swamper, Pat Dolan. They took the route from Phoenix through Reno Pass, and by Fort McDowell, where they narrowly escaped being swept away by a spring rain that turned the Verde River into a raging torrent. Mrs. Windes recorded the experience:

The stream seemed full but we trusted our freightor's judgment and plunged in. Half way across we realized that the water was rising rapidly and that we must cross quickly or suffer more than just a good wetting. To add to our alarm the horses stopped and refused to go. Applying the whip and using words which would make a trooper blush, the horses recognizing this as the proper signal got down to business.

The descent down Reno Pass was equally harrowing, according to Mrs. Windes:

Our first move was to plunge down a precipitous incline, with the horses scrambling for a foothold and

26. Ibid., 97-98.

all three wagons lurching and lumbering along. Our light wagon pitched forward with such a violent lurch that some cups and saucers and the lunch box at our feet jumped over the dashboard and went sailing downward and dashed to pieces on the rocks below. It was all we could do to keep ourselves from following those things down the steep canyon sides.²⁷

No sooner had the wagon train stretched out into flat country than a rider hurried toward them, telling of renegade Apaches on the warpath. Some hostiles had fled the San Carlos reservation near Globe and were reported headed south. The Windes party was not sufficiently armed to stand off an attack, so it decided to make a run for the first homestead for protection. Their fears were soon alleviated, however, for they were informed that the Indians were racing for Mexico.²⁸

After a six day journey of hundred and thirty five miles, a tired, hungry party of four adults and three children reached Globe. They stopped at a local restaurant for a nourishing meal and were served by George W. P. Hunt, who later would be the first State Governor of Arizona. Hunt was also one of the local citizens who made a generous

27. Mrs. Windes, "Early Experiences," 15-17.

28. On November 9, 1871, an executive order established the White Mountain Reservation, formerly set aside by the War Department as a reservation for the Apaches. From this time until 1886 there were raids by renegade Apaches who refused to be contained on the reservation. The San Carlos Agency, located within the White Mountain Reservation, was less than fifty miles from Globe.

contribution to the little Baptist Church, later to be constructed.²⁹ As a rule, the Windes family found the townspeople congenial.

The Methodist minister, Rev. D. W. Caulfee, explained that the local house of worship had been built as a Community Church, and had been deeded to the Methodists as "an accommodation," with the understanding being that other preachers also had a right to its use. Within a week or two, Windes planned a Baptist service. The first problem he encountered regarding the use of the building for such a service was with the music director. The Baptist preacher was informed that any changes in the usual procedure in worship would need to be approved by Rev. Caulfee. Furthermore, the Methodist stewards had notified Caulfee that if he was to share his pulpit, he would only receive partial pay, and they refused the remainder of the salary to any other minister who might use the building.³⁰

Again Windes encountered the problem of forming a Baptist congregation with those who were not Baptists. Windes stated his convictions on this principle:

Speaking of union churches. You need not do so really, though some may claim success at times. It may be apparently successful for

29. Mrs. Windes, "Early Experiences," 17-18.

30. R. A. Windes, "Pioneer Baptist Missionary," 105-106.

a time, one year or possibly several. But I have lived long enough to see the best beginnings end in disastrous clashes. I don't believe that there ever was an actual union meeting, nor will there ever be one, only those who actually agree on the teachings of the Bible.³¹

Early in May, Windes rented the local schoolhouse and organized a Sunday School. Encouraged by an excellent attendance with genuine interest, he gathered a nucleus around which to organize a Baptist church. In July he invited Dr. Uriah Gregory to assist him in forming the congregation. Thirteen members comprised the first membership, three of whom came into the congregation as new converts.³²

The first great need was for a house of worship. Some of the local businessmen opposed the plan, suggesting that construction be deferred until the economic structure of the community was more secure. The instability of the mining industry, plus transportation problems to and from Globe, were causing general apprehension. True, a railroad to haul ore was being planned from Globe through the Tonto Basin to Flagstaff, to connect with the Santa Fe.³³ Windes moved quickly to capitalize upon the enthusiasm which had been generated for a building. A lot was purchased, and

31. Ibid., 107.

32. Ibid., 108-109.

33. Arizona Silver Belt, August 18, 1883.

at a subsequent meeting at the office of John Hise, Sr., President of the Globe Mercantile Company, Windes prevailed upon the gathering for permission to begin a building. The preacher gave assurance that the Baptist Church Extension Fund would grant them a loan to get the walls up and a roof on. With actual construction in progress. it was then assumed that subscriptions would complete the work. Local businessmen continued adamant in their decision to delay.

But Windes would not give in. To secure financing for the building, he even offered personally to assume the liability for all construction materials, for he was this confident of its success. The local lumber yard finally agreed, provided a lien was placed against the structure. By September of 1883, with two hundred dollars borrowed from the Church Extension Fund to complete the interior, the church building was finished.³⁴

Then, in 1884, a financial crisis struck Globe--and the copper market fell off. What the businessmen had expected now became a reality. With forty miles of railroad construction between Globe and Flagstaff completed, work on the railroad project halted.³⁵ The cost of hauling copper

34. R. A. Windes, "Pioneer Baptist Missionary," 110.

35. Notes on the Mineral Belt Railroad have been compiled by Miss Clara T. Woody. This file is in the office of Arizona and the West, University of Arizona. Also William B. Beatty, "The Tunnel: A Fragment of Railroad History in Arizona Territory," Arizona and the West, I (Spring, 1959).

ore by wagons over the mountains to Lordsburg, New Mexico, became prohibitive. This, coupled with a current national financial recession, led to the closing of one business after another in town. Only the Old Globe Smelter and Mine Company continued to operate. Within two years Globe looked like a deserted town. Times became even more difficult as one by one the townspeople left the area. By 1885, when the Windes family left Globe, only a few families comprised the local church.³⁶ During these lean years Windes taught school nearby. He also had purchased a small ranch and milked twenty to thirty cows daily, plus running a small cattle herd. But even with these enterprises, he could hardly make "ends meet." The problem of Apaches escaping off the San Carlos Reservation was a constant source of terror to Mrs. Windes and the children. Following a hurried flight to a neighbor's home late one evening, Windes decided to leave the area for one of greater safety.³⁷

The first seven years in Arizona had been difficult and frustrating. The religious unrest among Baptists as a result of political and ecclesiastical schism was a constant source of harassment to Windes' ministry, while economic

36. R. A. Windes, "Pioneer Baptist Missionary," 111.

37. Mrs. Windes, "Early Experiences," 17-18.

instability in the new communities placed undue heavy financial responsibilities on his newly formed congregations. But in spite of these major obstacles, Windes had played a vital role in the organization of three Baptist churches in central Arizona by 1886. From Globe he returned to the Verde Valley.

CHAPTER IV

THE YEARS ON THE VERDE

In September of 1887, Windes moved his family of six to the Verde Valley, where for most of thirteen years he would serve as a Baptist minister. During this span he organized two churches and established five Sunday Schools, in addition to conducting camp meetings. He was also called to return as pastor of the Lone Star Baptist Church, Prescott, but remained only eighteen months. The combined forces of denominational schism and finances plagued his efforts. The last congregation Windes organized--the one at Jerome--was the only one which did not survive. All of the other churches remained strong and thriving.

The move from Globe was necessitated by financial straits. Windes had invested all his available monies in a small ranch located five miles from Globe in Miami Flats, near the Wheatfields. A severe drought had destroyed both grazing land and water, forcing the decision to abandon his ministry in the area. Returning west to the Verde, Windes recalled that the "main difference in my financial condition now and a few years ago, when I rode over each month is that

now I am among friends, whereas back in '81 I didn't know a soul."¹ The Windes family settled at Middle Verde. From this point, with a circuit extending more than ten miles in each direction, he preached and organized Sunday Schools. During the years of 1887 and 1888, particularly, Windes traveled alternately to Upper Verde, Cherry Creek, Beaver Creek and Lower Verde. In addition, he taught school at Middle Verde in the Cottonwood vicinity.²

In the spring of 1888, the Lone Star Church at Prescott extended a call for him to become their minister again. The church minutes on March 11, 1888, recorded the official action. Learning that he also would be permitted to continue the work on the Verde, Windes returned to Prescott.³ Later in evaluating his last tenure as pastor in the capital city, he noted the waning Baptist strength there:

During the balance of 1888-1889 I served in that pastorate, there were marked signs of

1. R. A. Windes, "Pioneer Baptist Missionary," 113.

2. Stella M. Jordan, "The Baptist Work in the Verde" (An undated article drawn from the Jerome News, in the Baptist File, Sharlott Hall Museum, Prescott.

3. Church Minutes, March 11, 1888: "Rev. Windes' salary set at \$300.00 per year. The Home Mission Society will pay in addition \$45.00 per month. He is to give half time to work in the Verde and half time here."

God's blessing upon the work. A few baptisms and other increases by letter enabled me to leave the church in somewhat better condition than I found it, even though its condition was far from encouraging. It seemed that but little strength could be gotten and it only temporary. The membership seemed to be like a procession, coming and going constantly.⁴

His ministry was short. In September of 1889 Windes returned to the Verde, and resumed school teaching.

By the early 1890's, times became trying for Windes. The capital was moved to Phoenix, and a devastating fire almost destroyed Prescott.⁵ Financial discontent swept the Territory, affecting the Baptist churches. Windes cast about for a solution to the problem of his future as a pastor:

It seemed about this time that my work as a regular pastor in Arizona was becoming a thing of the past. There seemed to be no field open for us. In desperation I wrote to several parts of California with the idea of leaving my family in Arizona and going to California. But I could find nothing that would be feasible for a man with six children.⁶

Then during the fall of 1890, a great revival of religion swept through the Verde Valley, and the Christian witness was extended into the Upper Verde. Near Clarksdale he organized a small Baptist church, the Upper Verde Baptist

4. R. A. Windes, "Pioneer Baptist Missionary," 114.

5. Arizona Miner, July 14, 1890.

6. R. A. Windes, "Pioneer Baptist Missionary," 114-115.

Church. In 1892, Windes received the opportunity to teach in the Upper Verde area. Again the family moved. Mrs. Windes related the experience:

We found a small shack of three rooms. Two of the rooms had dirt floors. Out in the yard was an old wagon someone had left there and Mr. Windes knocked it apart and with it patched up the floor for the room in which the children were to sleep. When the question of the preacher's salary came up a quaint old man remarked, "Well, Brother Windes, we can't offer you much, but if the Lord will keep you humble we'll keep you poor."⁷

As had been the case in the Middle Verde, Windes taught school during the week, and sought preaching opportunities wherever possible. He also superintended a Sunday School at Peck's Lake. Although the work was small and unrewarding in terms of numerical strength, he faithfully carried on the duties. After nearly six years in the Verde Valley, Windes reported that it seemed the increase in church membership was offset by the deaths. In 1893, his Sunday Schools and attendance were no larger than when he began.⁸

But there were some who did not share Windes' sense of failure. In a Jerome newspaper at a later date, Stella M. Jordan, granddaughter of J. C. Bristow, published an article evaluating the influence of Rev. Windes in the

7. Mrs. Windes, "Early Experiences," 22.

8. Baptist Convention Minutes, 1893-1894, 8. The Sunday School reported only three additions by letter. Enrollment was 25 in the Cottonwood church.

Verde Valley:

Twas a happy day, my mother says, when Brother and Mrs. Windes entered the Upper Verde community. What a blessing they were to all the families, especially to our family with so many children. What a faithful soul Bro. Windes was. To this day I can remember the great Sunday School lessons he taught. Through all that time, he never missed a Sunday.⁹

Windes prided himself in never missing either a preaching or Sunday School appointment, unless thwarted by illness or bad weather.

For three years Windes lived on a small ranch near Peck's Lake, but was never able to establish any religious ministry in Jerome, which was only five miles away. In fact, there was no organized Christian work in the mining town. Both branches of the Methodist Episcopal Church had attempted to start congregations, but without success. Then in 1894, Rev. Windes was asked to officiate at the funeral of Mrs. Matilda Davis. Her final request had been that a Sunday School be started in Jerome for the children. This dying wish aroused interest, and Windes was able to organize a class. The first meeting was held in the schoolhouse on Main Street, opposite the old hospital.

The response was greater than he had anticipated, and the little group of interested persons agreed to pay Windes

9. Jordan, "The Baptist Work in the Verde."

two dollars and fifty cents if he would direct the Sunday School and preach on Sunday evening. A major problem was attendance. The three working shifts a day, even on Sunday, kept the men from participating, and many women had to stay home and prepare meals for their husbands. For several months, Rev. Windes and Miss Maggie Davis carried the total teaching responsibilities in the school; Miss Davis taught the children, and Windes the handful of adults. Windes also served as pastor of the Upper Verde Church, which had now become the Cottonwood Church. Located eight miles south of Jerome, this church provided strong encouragement to the Jerome congregation, and even pledged sixty dollars toward the cost of providing a Baptist witness in Jerome.¹⁰

By the spring of 1895, the desire for a church in Jerome was strong. But when Windes began making plans for the erection of a building, the question immediately arose as to which denomination would hold title to the property. The townspeople were divided as to denominational loyalties. Representatives from the Methodist, Congregational, Presbyterian and Baptist Mission Boards made surveys, and found that each group would be willing to support a church. Next, the entire town of Jerome was informed of a special meeting to decide the church issue. The community would determine

10. R. A. Windes, "Pioneer Baptist Missionary," 119.

whether to have a union church, or one sponsored by a particular denomination. Twenty-five persons voted, with twenty-three preferring a Baptist sponsorship. There was a feeling, however, among the people that it should be open to all persons regardless of belief. Windes now had misgivings because he had previously experienced the problems of a church composed of people who did not know or believe in Baptist doctrine or organization. He felt that people in the same church who have opposite views on baptism, communion and church officers produce confusion and conflict.

Windes threw all of his energies into raising money for the building. The pledge which each subscriber signed stated: "We agree to pay the amount written opposite our names to build a Christian house of worship." Windes admitted that he should have inserted the word "Baptist" in place of Christian. If Baptists were to sponsor and finance the building from their funds, Baptist policies would be followed.¹¹ But the desire to erect the new project overrode his fears, and sufficient monies were forthcoming. A great deal of help came from Rev. W. W. Tinker, Superintendent of Western Missions for the American Baptist Home Missionary Society, who was confident of success. He committed the Extension Loan Fund for five hundred dollars,

11. Ibid., 125-131.

and personally advanced the money, believing that he would be reimbursed by the Loan Fund upon completion of the building and delivery of the deed. In addition, Tinker donated from his own monthly salary the sum of twenty-five dollars to Windes for assuming leadership and responsibility in the enterprise.

With construction money assured, Windes approached W. A. Clark, who owned the United Verde Mine in Jerome, and secured the gift of the lot upon which a small abandoned schoolhouse sat. Windes asked for this site because it was located on the main street and in the heart of town.¹² Clark's act of charity proved to be an obstacle which helped defeat the Baptist work in Jerome. A restriction was placed in the deed which stated that in the event the site ceased to be used as a house of worship, it would revert to the original owner. The Church Extension Fund now refused to appropriate funds where a cloudy title was involved. Windes admitted his gross error in not examining the document: "If I had paid money for that lot," he said, "I would have examined the deed from a to izzard before I would have paid a cent. But as it came free, it would have been hard to question Mr. Clark about it."¹³ Windes also confessed

12. Copy of deed secured from Yavapai County Court House. Copy now on file at Baptist Historical Depository.

13. R. A. Windes, "Pioneer Baptist Missionary," 132-133.

negligence in the selection and purchase of materials. He had been engrossed in the solicitation of funds and had left to others the erection of the building.

When the structure was completed, costs had more than doubled over their projections. Windes recalled:

My eagerness and persistent push, my passionate fondness to see things move ahead, my keen mortification at the sight of a stand still, would inevitably lead me to move too fast or rather not see the possible mistakes. It is natural not to see possible dangers when you are afraid it will stop your work.¹⁴

News soon leaked out regarding the failure of the Baptist Missionary Society to fulfill the pledge made by Tinker. An attempt to persuade Clark to remove the deed restriction ended in failure. A rumor that the people had been tricked by the Baptists was circulated and the Baptist name was ridiculed. Baptist work in Jerome gradually deteriorated.

When the Methodist Episcopal Church South requested space for a monthly service, sharp contention arose over the division of the salary between Windes and the Methodist minister. Also, Tuesday night of each week was designated as choir rehearsal for the Methodists, and without notice the choir failed to appear on Sunday and they never returned for any other Baptist service. Fraternal lodges desiring to use the building exercised their donations as a leverage, and

14. Ibid., 134.

held gatherings that generally resulted in dances. This was vehemently opposed by Windes. Antagonism toward Windes became widespread discontent.

Finally, the pressure mounted against Windes to the point that the Baptist Missionary Society appointed Rev. John Cashman, of California, to replace Windes. But this did not salvage the Baptist name. The Jerome News reported on October 21, 1897, that Cashman had been "quietly given notice by members of the church to leave town at once, which he did without waiting for a second notice." Windes commented on the incident:

A scandal had been reported on him and he fled the town at night. Now the Baptist work was done indeed. All hopes of surviving the difficulties of the past were now completely blasted. After full investigations of the charges against Cashman had been brought to the light, only a few believed him to be guilty, but the damage had been done. Time had to intervene before anyone could hope we could start anew. How my heart did bleed.¹⁵

The doors of the church were closed. Only a destructive fire in the community caused the building to be opened, but this time as a hospital to care for the fire victims. Two years later the Congregational Church bought the property from Clark and organized a church which continued during the life time of Jerome.¹⁶

15. R. A. Windes, "Pioneer Baptist Missionary," 137.

16. Ibid., 138. Windes later speculated on his experience in Jerome: "Our work was lost, as it deserved, and

Until the fall of 1900, Windes continued to pastor the Cottonwood Church and maintain the Sunday School in the Middle Verde, while ranching at Peck's Lake. His desire to secure a single pastorate, as he was now no longer connected with the Baptist Missionary Society, prompted him to sell the ranch to the United Verde Mine for \$4,500. The mine placed their smelter on the site.¹⁷ Windes moved his family to California, but the climate was disastrous to the health of Mrs. Windes, and they returned to Arizona wiser but six hundred dollars poorer. Locating at Tempe, Windes entered the insurance and real estate business in 1901. He desired to continue preaching in the mining camps, and dreamed of a "gospel wagon" in which he would travel from camp to camp and conduct revival meetings. But this did not materialize because of the continuing illness of his wife and the necessity of providing for the education of his children.

I hope every work subjected to such confusion will meet the same fate. Baptists should always build with their own money. Rights and obligations that will lead aliens to claim priorities will always breed disaster. Some will lie, others propagate slander, many will magnify mistakes while others will quarrel. The remainder will cripple or throw the work into a bad light in any manner possible."

17. Interview with Judge Dudley M. Windes. He is the youngest of the four children. Judge Windes is a retired Superior Judge in Maricopa County.

For the remainder of his thirty-one years in Arizona he occasionally served in churches but only on an interim basis.¹⁸

The churches at Cottonwood and Middle Verde, as well as the Sunday Schools strategically placed in the Verde Valley, reflected Windes' faithfulness in service. The responsibilities of farming, educating his children, and caring for his ailing wife demanded stamina and skill. In spite of criticism and denominational jealousies, Windes plugged away at his duties, his eagerness often proving a vice rather than a virtue. By the turn of the twentieth century the Baptist faith had been firmly implanted in Arizona Territory--and R. A. Windes had played no small role in making this a reality.

18. T. G. Windes, "Biography," 4. Also R. A. Windes, "Windes - Tempe," 3. In 1910 R. A. Windes wrote this brief biographical sketch. He mentions his desire to preach in the camps. He also gives dates for the various pastorates he held: Prescott and Verde, 1879-1882; Phoenix, 1882-1883; Globe, 1883-1887; Middle Verde, 1887-1888; Prescott, 1888-1889; Upper Verde, 1891-1894; Jerome, 1894-1897; Upper Verde and Middle Verde, 1897-1900. He was in Tempe for occasional preaching, Sunday School work, but no pastorate from 1900-1910.

CHAPTER V

DENOMINATIONAL LEADER AND PREACHER

In 1881 Reverend Windes was the prime mover in the organization of the first Baptist Association in Arizona Territory. He was well aware that the second most important unit in Baptist polity was the Association, the first being the local Baptist church.¹ Some time during the summer he notified the offices of the Baptist Missionary Society that three churches in Arizona desired to form an Association.²

1. Torbett, History of the Baptists, 229. "For, as particular members are collected together and united in one body, which we call a particular Baptist Church, to answer those ends and purposes which could not be accomplished by any single member, so a collection or union of churches into one Association may easily be conceived capable of answering those still greater purposes which any particular church could not be equal to. And by the same reason a union of Associations will still further increase the body in weight and strength, and make it good in that a three fold cord is not easily broken."

2. R. A. Windes, "Early Convention History of Arizona Baptists." The first history was written in 1909, when Windes served as Convention Historian. The first meeting was held in 1881 and G. W. Ingalls, a member of the Lone Star Church, kept the minutes. But these records were lost during the 13 year interim when there was no meeting. Windes, being the only surviving member of the original group of pastors forming the Association, wrote from memory the proceedings of some twenty-seven years earlier. Hereafter referred to as Convention History.

These churches were located in Middle Verde, Tucson and Prescott. To add support to their case, G. W. Ingalls, a layman in the Lone Star Church, Prescott, petitioned the Society to recognize the Association as being valid and duly Baptist in its constitution.

The Association was organized in Prescott. From San Francisco came Dr. O. C. Wheeler, Superintendent of the Trans-Mississippi Division of the Baptist Missionary Society, to join Rev. H. W. Read, El Paso, representing the Baptist Publication Society, as official delegates of the Baptist Denomination for the occasion. Rev. Uriah Gregory, pastor of the Baptist church, Tucson, Rev. J. C. Bristow, licentiate minister from Middle Verde and Windes formed the clerical delegation. Laymen from the participating churches were also present. Bristow rode horseback from the Verde to attend the meeting; Gregory traveled by stage from Tucson via Wickenburg to Prescott. Wheeler made the trip from San Francisco to Yuma by steamer, then took the stage to the capital city.³

3. Ibid., 2. Wheeler was the first area missionary in charge of Trans-Mississippi division. At this time H. W. Read was employed by the American Baptist Publication Society, with headquarters in El Paso, Texas. He also had the Trans-Mississippi area for his territory. His work involved the sale of Baptist printed materials for use by the churches.

The new organization was named the Arizona Central Baptist Association. The first officers were Rev. Gregory, Moderator; and Mrs. R. A. Windes, Corresponding Secretary and Clerk. Dr. Wheeler delivered the inaugural address, while Rev. Read spoke on the value of a church to a community. During the three day conference, the remaining debt of \$1,800 on the Lone Star Baptist Church was subscribed by the townspeople of Prescott. Read, formerly a chaplain at Fort Whipple and a member of the Territorial Inauguration party in 1863, spoke from the porch of Judge H. M. Fluery's home to a community gathering on the night following the closing of the conference. Windes recalled the festive occasion: "A brass band was present. His speech was eloquent and there was a world of handshaking by everyone."⁴ Tentative plans were made to hold the meeting of the Association in Tucson the following year.

From the beginning, the Association faced difficulties. When the time for the 1882 annual meeting came, Windes was engrossed with financial problems and found it impossible to be away from Prescott. In 1883 he had moved to Globe but had not formed a new congregation; and Gregory, in Tucson, found it impossible to attend the meeting.

4. Ibid., 3. Windes stated that by this time the people in Prescott had begun to sit up and take notice of the Baptists.

Bristow dropped his affiliations with the Association. Problems seemed to plague both the ministers and their respective communities. In Globe, copper dropped in price, the Mineral Belt Railroad experienced difficulty and commercial life came to a virtual standstill.⁵ In Tucson, his wife's poor health forced Gregory, temporarily, to leave the Territory. It was not long until the Home Missionary Society became discouraged with progress in Arizona, and relieved Windes of his missionary appointment. The Arizona Central Baptist Association seemed destined to failure.

Despite these difficulties, there was a universal need felt among the brethren for an expansion of the Baptist witness in Arizona. In October of 1893, after a lapse of twelve years, the Arizona Central Baptist Association met for the second time. As the Moderator, Rev. Gregory, had moved from the Territory, it was decided to constitute a new organization. Three churches formed in the intervening years--in Mesa, Buckeye and Tempe--joined with those in

5. R. A. Windes, "Mining Town Troubles." This two page typescript was written in 1907. It was a reflection upon his work in Globe and Jerome. Windes remarked concerning the conditions in Globe, "Globe had taken a tumble and I could not leave for anything. The town soon came to look like a deserted camp." This manuscript is in the Baptist Historical Depository.

Tucson, Prescott and Middle Verde (the Verde church having returned to fellowship), and formed the Arizona Baptist Convention. Windes favored keeping the name "central" in the title, but he was unable to be present for this meeting to voice his desires.⁶ At this time he was living at Peck's Lake in the Upper Verde, farming and teaching school.

In time, Windes held only two elected positions in the Convention. He served a term as Treasurer in 1901, and held the office of Historian from 1907 to 1908, and again from 1920 to 1921. In 1901 he preached the major sermon for the Convention meeting, and in all denominational matters his counsel was sought. Recognized as the senior pastor, he was frequently called upon to review earlier experiences.⁷ Windes insisted that all business matters of the Convention be recorded, and was pleased to see the first Annual Minutes printed in 1894.⁸

Windes' major contribution was as a member of several important committees, and during 1894 he chaired three important ones: State of Religion, Sunday School and Public

6. Windes, "Convention History," 3. Windes reported that he was unable to attend this meeting.

7. "Arizona Baptist Convention Minutes," 1901, 4. Minutes of the Convention from 1893 through 1930 are in the Baptist Historical Depository. Hereafter known as Convention Minutes.

8. Convention Minutes, 1893-1894, 8-9. From 1893 through 1920 the minutes include two annual sessions in one volume.

Morals. On April 6-8, when the Convention met in Tempe, Windes reported in an optimistic vein on the general state of religion in the Territory. There were still saloons and crime, but more people were interested in electing honest officials to public office. "The Sunday School," he said, "was the chief arm of evangelism. The Sunday Schools must give strict attention to the type of materials used in Bible teaching." The statistical report of the Sunday Schools indicated a total of four hundred and sixty three pupils in the seven Baptist Sunday Schools in Arizona.⁹ In connection with the Convention, the first Sunday School Institute was conducted. The purpose was to provide teaching instruction and guidance in proper methods of promotion and teaching techniques, as well as better use of materials. Windes addressed the Institute on the subject, "How to Induce Men and Boys to Attend Sunday School." At this time he was pastor of the Cottonwood Church, which had twenty-five pupils enrolled in its Sunday classes.¹⁰

During the 1890's, Windes continued to serve as a self-appointed vigilante over the doctrine, orthodoxy, programs and morals of the Convention. At three successive Convention meetings, 1897-1900, he expounded in thirty

9. Convention Minutes, 1891-1894, 14.

10. Ibid., 1893-1894, 15.

minute devotionals on one of his favorite subjects--the menace of alcohol. Windes was an outspoken enemy of the saloons and the users of alcoholic beverages. He firmly believed that alcohol was a menace to the moral and intellectual well-being of society. The Temperance Committee, of which he was chairman in 1896, reported to the Convention:

The liquor traffic has reached alarming proportions in the Territory. \$4,056,000.00 of the Territory's wealth has been spent on liquor averaging \$345.75 per capita. Every Christian should use their influence to select men of moral strength to run for public office and then work to elect them.¹¹

Windes was equally zealous in promoting the use of Baptist literature throughout the Convention. The Sunday School report of 1897 listed the various schools and their enrollments. There was a strong word of commendation to those schools which used Baptist literature. A resolution was passed by the Convention which urged the use of Baptist literature, as it best presented the doctrines and principles of the Baptist Faith:

We feel the need of a more general introduction of the denominational papers among our people. There is a lamentable lack of familiarity among our people with Baptist work. We cannot do good work without knowing what is going on in our denomination. We urge our members to take, at least, one Baptist paper. We recommend the publications of the American Baptist Publication Society and especially urge the Sunday Schools

11. Ibid., 1897-1898, 12.

to use the literature furnished by the Society. Every Sunday School should subscribe to the Baptist Superintendent, for use by their superintendents.¹²

In 1897-1898, there was a general decline among the Baptist churches in Arizona. The reports on the State of Religion, Sunday Schools, Home Missions and Young People's work were all uninspiring. At the Convention held in Tucson on April 24, 1897, Windes announced that there had been little "fruitage" during the previous year. There had been only twenty-seven additions to all the churches by baptism, and only thirty-nine other members were received. For the seven churches in the Territory, this represented less than nine converts per church. Windes pointed out that in addition to the Anglo population in the Territory, there were several thousand Mexicans and Indians who had no Evangelical witness among them. There had been one new Sunday School organized. He concluded by saying that only \$887.09 had been given to all benevolent causes promoted through the churches in 1897.¹³

In December of 1900, after a ninety day sojourn in California, Windes settled in Tempe, where he joined the Tempe Baptist Church. Tempe was selected so that his children might take advantage of the Normal School. Stanley and Alice

12. Ibid., 1897-1898, 8.

13. Ibid., 10.

already were attending the school, and it was hoped that Peter would enter. But Peter became interested in mining, and opened a claim near Payson. In Tempe, Windes entered the insurance and real estate business and his family became active in the Baptist Church.¹⁴

Windes again was active in the life of the Denomination, but now as a layman. There were no pastoral or missionary responsibilities. He attended the various Convention meetings as a representative of the Tempe Baptist Church. His primary contribution throughout the remainder of his life was as a church historian, rather than ecclesiastic. It was during this period that he wrote down, from memory, the minutes of the first Associational meeting in 1881. He was requested by the Convention to compile as complete a history as possible of the early period of Baptist life in Arizona, and in 1907 he was asked to write a biography of Rev. N. M. Hitchcock, the first pastor of the Tempe Baptist Church and second Moderator of the Convention. In his role as Convention Historian, Windes wrote several biographical sketches of early preachers and lay persons, many of which were preserved in the annual Convention Minutes from 1900 to 1924.¹⁵

14. R. A. Windes, "Pioneer Baptist Missionary," 140-141.

15. Convention Minutes, 1907-1908; 1911-1912; 1924-1930.

By temperament and skills Windes was a missionary. Prior to his theological training and during his years in Divinity School, he seemed happiest in mission work. Even though after 1897 he had no official connection with the Baptist Missionary Society, this interest continued. One of the decisions reached in the first Associational meeting in 1881 was to plant additional churches in Arizona. The first minutes in 1893-1894, for which Windes was responsible, included a report on Home Missions. It was generally known that his congregation at Middle Verde contributed \$74.80 in support of the new church at Jerome.¹⁶ On every occasion when an opportunity arose, Windes would deliver a fiery oration in defense of missions in the Territory.

As elder statesman in the Convention, Rev. Windes always spoke with deep emotion concerning the liberal tendencies he felt existed within the Baptist churches. He gave credit to the "faithfulness to the Word of God, as the primary reason for the growth of congregations he pastored:

Our church was absolutely loyal to the Word of God in every particular. Such was the platform on which we built in Prescott in January of 1880, with five members. Also in Verde with six members, in Phoenix with twelve members, in Globe with six members and in Jerome with eight members. If God's chosen don't earnestly contend for the faith once delivered to the Saints; the whole truth and nothing but

16. Ibid., 1893-1894, 4.

the truth, then in one or two generations Jesus Christ will be considered no better than a Socrates or a Plato.¹⁷

Windes also was adamant in his convictions concerning the organization of a Baptist Church with persons who were not Baptists. He felt that every time there was a compromise of convictions of basic Baptist principles, there followed dissension and schism. The concept of a union church was based on the belief that doctrinal compatibility was not essential to church organization. But Windes regarded this as modernism, for it relegated the Biblical basis to a secondary position:

Our churches are filled with teachings and preaching that is contrary to the Word of God. The liberal trend in theology is taking the spiritual life from our pulpits and from the pews. Humanistic and social gospel preachers like Harry Emerson Fosdick must be condemned.¹⁸

Purity of doctrine and faithfulness in practice were inseparable in Windes' theological philosophy. He contended that if the churches had clung to the Apostolic faith as taught in the Bible, there would never have been reason to

17. R. A. Windes, "Convention History," 2.

18. Convention Minutes, 1930, 9. Windes also urged that Baptists have nothing to do with organic union with other religious bodies who had forsaken the fundamental path. The Convention passed a resolution requesting the American Baptist Convention not to permit Dr. Harry Emerson Fosdick to address the National Convention, as he was unacceptable due to his liberal beliefs.

fear "the multifarious forms of Unitarianism" which appeared in the various Christian denominations. In the sessions of the Convention he took a strong stand on liberalism:

One of the great needs for emphasizing early Baptist History is to counteract the stealthy encroachment of liberalism in our churches. It is nothing uncommon to hear our aged brothers complain of practices and beliefs now being practiced as being different from days of old. We repudiate the traditions of men of science as being authorities on religion. Also we reject philosophy as being authoritative in the realm of true religion. The Bible is our own guide for our faith and our practice and by it we stick, with it we preach and teach the right way of life.¹⁹

In 1930, Rev. F. W. Starring, State Secretary of the Arizona Baptist Convention, asked Windes to write his recollections for publication in the Convention Minutes. The preacher was eighty-one years of age, yet his memory was precise as to dates and events. He still retained his concern for spiritual fidelity of the churches, and he used this opportunity to prod the brethren: "Mark it down, that if the churches of late years have drifted into loose practices, they can never lay it at the door of the early work done in our churches."²⁰

As a preacher, Windes was evangelistic in delivery and dogmatic in personality. As he did not write out his

19. R. A. Windes, "Convention History," 2.

20. Convention Minutes, 1930, 4.

sermons, there are no manuscripts to analyze. The Prescott newspapers frequently commented on his services in the Baptist church, but apparently carried only a portion of one sermon. This was in 1882, when the new church building was completed. His son, Judge Dudley Windes, regarded his father's preaching as simple and fundamentalist:

I never saw him write out a sermon in my life and he couldn't memorize too well. He seemed at his best when he preached "off the cuff." He used scripture always to back up his arguments. I never saw him read much of anything, except the Bible. I guess he was afraid it might destroy his faith. He was quite simple in his preaching. He rejected and preached hard against Darwinism. He always preached like he believed there was somebody sitting out front who was going to hell and he was bent on heading them off.²¹

Miss Amy Poil, a charter member of the Tempe Baptist Church, lived adjacent to the Windes for several years. She recalled:

I was not impressed with his preaching as a young person. He seemed to stutter and was not fluent. He had difficulty with words. He had a peculiar mannerism in that in the middle of a sentence he would pause and look toward the ceiling, as if he had forgotten

21. Interview with Judge Windes, February 20, 1964, Laveen, Arizona. Born in Globe in 1886, Dudley attended Indiana Law School and was admitted to the Arizona Bar in 1915. He served as Superior Court Judge in Maricopa County, Arizona. Of the five children, only two remain: Charles Dudley and Alice Windes, Los Angeles. Peter Windes died in the Pioneers Home, Prescott, 1962. Romulus, the oldest boy, died in 1907. Mrs. Stanley Bemur, the oldest daughter, died in 1939.

something, then look at us and shout at the top of his lungs. I never knew what he would say.²²

The only surviving daughter, Miss Alice B. Windes, Los Angeles, California, spoke of her father's preaching as extemporaneous: "I have none of Father's sermons, for he never wrote them out. He studied the scripture and made copious notes and then seemed to preach more extemporaneously than any other way." She added: "He did not give attention to the organization of his sermon structure. He never really organized a sermon like Brother Wheeler or Brother Read. If he ever wrote any of his sermons down I have never seen any of them." Doctrine and dogmatism characterized his pulpit manner. Miss Windes recalled her impressions: "I know that he was a strong fundamentalist and his sermons all seemed to be doctrinal. He was so sure that he ought to do it that way and he had no use for preachers who were not strong doctrinal preachers. I remember Daddy's extraordinary

22. Interview with Miss Amy Poil, Tempe, Arizona. She was born in 1882, and became a neighbor of Windes in January, 1914, when she moved to Tempe. Miss Poil was a charter member of the Tempe Baptist Church. Her recollections of Windes are more personal, as Windes was in his late 50's and not active as a pastor. But she did recall hearing him deliver sermons on several special occasions: "He was a considerate, kind old man, especially of his 'Momma,' as he called Mrs. Windes. He would often say that 'Momma' must have the very best attention. I admired him very much. He had an insurance business but not too many of the church people gave him their business. I never could understand why. When we sold our farm, after Papa died, we turned our money over to him to invest for us and he never charged us a cent. He did this for a lot of people. He was an honest old man that would never take a penny from anybody."

faith and courage in God."²³

Windes evidently was not a powerful orator. Although he was considered the senior pastor in the Convention, it was not until 1901 that he was asked to deliver the principal address at the annual meeting of the Convention. Judge Windes remarked that his father became easily excited and would "holler" while preaching. While the family lived at Peck's Lake, revival services were held in the schoolhouse several hundred yards away from the house, and the children could hear with clarity their father as he preached.²⁴

Windes' style apparently was in the tradition of the evangelist. He exuded a strong spirit of dogmatism. He was fiery and vocal in delivery, but gave scant emphasis to homiletical structure. The liberal use of scriptural quotations served as the basis for authenticity and, thus, a note of authority.

23. Personal letters from Miss Alice Windes, 840 Flower Street, Los Angeles, California, dated July 6, 1963, and September 12, 1963. These letters are in the Baptist Historical Depository.

24. Interview with Judge Windes, March 11, 1964. He recalled the experiences at Peck's Lake: "We raised beans, corn, potatoes and alfalfa on the forty acre farm. The farm was irrigated by means of a tunnel from the lake. Mother would have to keep Dad from working us kids too hard. We would get up before dawn and work all day. It seemed that year round we were planting and harvesting something. We worked that little place until Dad sold it to the Mining Company. He was as hard on us out in the field as he was on the people when he preached from the pulpit."

The saga of Baptist beginnings in the Arizona Territory is vitally related to Romulus Adolphus Windes. His organic union with the Baptists of Arizona stretched into two decades, but his influence within the Convention spanned over half a century. His aggressive leadership resulted in the formation of five Baptist churches, and along the banks of the Verde River, he organized ten Sunday Schools. For eighteen years he was a missionary of the American Baptist Home Missionary Society. His loyalty to Baptist principles and programs was never doubted, though often criticized. His almost fanatical devotion to doctrinal compatibility in Baptist church organization was a constant irritation to non-Baptist groups in the community. Windes possessed a keen sense of historic perspective, not professionally, but theologically. He was zealous that the record show that the forebearers had earnestly contended for the "faith once delivered to the saints."

At his death on November 13, 1932, Windes did not leave a legacy as a powerful preacher. He was fundamentalist in theology and evangelistic. His sermons were basically scriptural exhortations which communicated the note of certainty. His contribution to Baptist history in Arizona was that of identification. He was officially a protege of a major evangelical body, thus his ministry was accepted. His lack of diplomacy deprived him of the role as an elected

spokesman, but his status as the senior minister within the Convention carried inherent prestige. To the total picture of the Christian religion in Arizona Territory, Windes provided a distinctive Baptist contribution, that of an independent local congregation, Biblically oriented.

BIBLIOGRAPHY

Primary Sources

Arizona Baptist Bulletin, Phoenix, Arizona, December 1920-June 1926. The monthly publication of the Arizona Baptist Convention.

Arizona Baptist Convention Minutes, 1893-1930. Phoenix, Arizona.

"Baptist Church File," Arizona Pioneers Historical Society, Tucson, Arizona. Newspaper clippings of church activities that appeared in the Territorial and Denominational publications.

"Carl E. Hayden File." A collection of biographical sketches of early Arizona pioneers in the Arizona Pioneers Historical Society, Tucson, Arizona.

"Charles C. Cook Papers," Arizona Pioneers Historical Society, Tucson, Arizona. The private papers of the first Protestant Missionary to the Pima Indians in Arizona.

"Church Minutes of the Lone Star Baptist Church," Prescott, Arizona. A complete set of minutes for the entire history of the church except for the years 1882-1886; 1924-1934.

Read, Hiram W. "Reminiscences," New Mexico Historical Review, Vol. 17, April 1942.

Windes, Mrs. Maggie Ann. "Early Arizona Experiences." A typescript of 56 pages written in 1924. The memoirs cover the trip overland from Chicago to Prescott, as well as impressions of life in Arizona. Baptist Historical Depository, Phoenix, Arizona.

Windes, R. A. "Early Convention History." Written by Windes in 1930 at the request of the Arizona Baptist Convention. The original minutes of this meeting were lost, and Windes was the sole surviving member of the original association. Baptist Historical Depository, Phoenix, Arizona.

- _____. "Mining Town Troubles." Hand written recollection of the problems faced in Globe and Jerome, 1907. Baptist Historical Depository, Phoenix, Arizona.
- _____. "Pioneer Baptist Missionary in Arizona." A typescript autobiographical manuscript of 141 pages written in 1907 in Tempe. Copies are in the Arizona Pioneers Historical Society, Tucson, and the Baptist Historical Depository, Phoenix, Arizona.
- _____. "Pioneer Work." A two page manuscript written in 1926, describing the organization of the Lone Star Baptist Church, Prescott, Arizona.
- _____. "Rev. R. A. Windes - Tempe." A brief monograph, biographical in nature, upon the occasion of the 25th Anniversary of Baptist organization in Arizona, 1906. Baptist Historical Depository, Phoenix, Arizona.
- Windes, Thomas G. "Biography of Romulus Adolphus Windes." A typescript by a brother in 1890. Copy in the Baptist Historical Depository, Phoenix, Arizona.

Secondary Sources

- Beatty, William B. "The Tunnel: A Fragment of Railroad History in Arizona Territory," Arizona and the West. Tucson: University of Arizona Press, I, Spring 1959.
- Brown, Leonard E. "The Arizona Apaches and Christianization: A Study of Lutheran Missionary Activity, 1893-1943. Unpublished Master's thesis, Department of History, University of Arizona, 1963.
- Fisk, Wilbur. "History of the Arizona Mission of the Methodist Episcopal Church." Unpublished manuscript in the Methodist Book of Concern, Los Angeles, California.
- Granger, Byrd H. (ed.). Will C. Barnes: Arizona Place Names. Tucson: University of Arizona Press, 1960.
- Hamilton, John M. "History of the Presbyterian Work Among the Pima and Papago Indians of Arizona. Unpublished Master's thesis, Department of History, University of Arizona, 1948.

- Oden, William R. "A History of the First Protestant Church in Arizona." Undated and on file at the Trinity Presbyterian Church, Tucson, Arizona.
- Jervey, Edward D. A History of Methodism in Southern California and Arizona. Los Angeles: Methodist Book of Concern, 1960.
- Presbyterian Church in the U.S.A., 1802-1902. Centennial Edition, Philadelphia: Presbyterian Historical Society.
- Stewart, Robert Laird. Sheldon Jackson. Chicago: Fleming H. Revell, 1908.
- Sweet, William Warren. Religion in the Development of American Culture. New York: Scribners, 1952.
- Torbert, Robert G. History of the Baptists. Chicago: Judson Press, 1959.

Newspapers

- Arizona Citizen, 1877.
- Arizona Miner, 1866-1890.
- Arizona Silver Belt, 1883.
- Arizona Star, 1878.
- Jerome News, 1897.
- Prescott Weekly Courier, 1881.
- Weekly Arizonian, 1859.

Personal Correspondence and Interviews

- Letter dated March 10, 1963, from Miss Stella M. Jordan, granddaughter of J. C. Bristow. In the winter Miss Jordan resides in Cottonwood, and in the summer in Flagstaff.

Interview in March of 1964 with Miss Amy Poil, Tempe, Arizona. A neighbor and close friend of the Windes family from 1914 until 1932.

Letters dated July 6, 1963, and September 12, 1963, from Miss Alice Windes, the only surviving daughter. Miss Windes presently resides in Los Angeles, California.

Interview in February of 1964 with Judge Charles Dudley Windes, youngest son. Judge Windes is a retired Maricopa Superior Court Judge, now residing in Laveen, Arizona.