

**A HISTORY OF RELIGIOUS EDUCATION IN THE SIX
BAPTIST CHURCHES IN BETHEL ASSOCIATION
OF BAPTISTS, TODD COUNTY, KENTUCKY**

JAMES EARL RENNELL

To the Graduate Council:

We are submitting herewith a thesis written by James E. Rennell entitled, "A History of Religious Education in the Six Baptist Churches in Bethel Association of Baptists, Todd County, Kentucky." We recommend that it be accepted for six quarter hours credit in partial fulfillment of the requirements for the degree of Master of Arts in Education with a major in Administration and Supervision and a minor in History.

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June, 1965

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A HISTORY OF RELIGIOUS EDUCATION IN THE SIX
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OF BAPTISTS, TODD COUNTY, KENTUCKY

An Abstract of a Thesis
Presented to the
Graduate Council
Austin Peay State College

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Education

by
James Earl Rennell

June, 1965

ABSTRACT

Collecting data which cover a period of 135 years has resulted in a considerable portion of material concerning the religious education activities of the six churches in the study. Unfortunately, there was much duplication of information. This duplication, however, did serve to authenticate dates, places, people and events. Having gathered all relevant data, the writer feels that several important factors stand out readily as indicative of the development of religious education in the six churches.

First, the most obvious conclusion drawn from the study is that, even though there was a vast--even burdening at times--amount of material gathered, screened, and organized, there are many gaps in the histories of each church.

A second conclusion, which follows from the first, is that there are large discrepancies in the records that were kept.

Thirdly, the difficulty in trying to picture the religious education activities of the six churches over a 135 year period is compounded when it must be constructed piecemeal.

Concerning the study itself, the following summary can be given. The first religious education activities began in the churches about 1865-1867, with the advent of the Sunday school. The Guthrie, Trenton,

Mount Zion and Mount Gilead Churches share the honor of having Sunday schools at this early date. However, to the Elkton Church should go recognition for having a Sunday school dating back to 1845, even though it was an interdenominational service. Secondly, the Baptist Young People's Union was the second phase of the religious education activities to be added to the program of all churches in the study.

A major recommendation for further study along these lines is based upon the writer's desire to have the churches in the study discover the value of additional historical research. It is the writer's contention that, where there is knowledge and understanding of the past, there is power and incentive to overcome weaknesses and failures of present programs.

A final recommendation for study along the lines of deeper penetration into the religious education activities would be to seek sources of publication now out of print. At one time the Guthrie community had a daily paper. Efforts to collect copies would probably prove fruitful for the churches in the Guthrie area. Many of the minutes for the association were printed in Hopkinsville and Russellville, Kentucky, at printing companies now out of business. The effects or supplies of these concerns may have been stored rather than sold.

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Mr. Preston Hubbard, and
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A special word of thanks
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A Thesis

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Master of Arts in Education

to thank Mrs. Theda Howell who has typed

by

James Earl Rennell

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This historical study is limited to the following six churches in Bethel Association, Todd County, Kentucky: The Guthrie Baptist Church, The Tiny Town Baptist Church, The Trenton Baptist Church, The Mount Zion Baptist Church, The Elkton Baptist Church, and The Mount Gilead Baptist Church. This study is further limited to the religious education activities of the Sunday School, Baptist Training Union, and the Baptist Bible School of the six churches listed above for the years 1870-1900.

INTRODUCTION OF THE STUDY

The purpose of this study is to gather all available historical data about the history of the religious education activities of the six Baptist churches of Bethel Association of Kentucky which are located in Todd County, Kentucky; to evaluate that data critically; and to present the facts found in a succinctly readable form.

CHAPTER I

THE PROBLEM

The purpose of this study is to gather all available relevant data about the history of the religious education activities of the six Baptist churches of Bethel Association of Baptists which are located in Todd County, Kentucky; to evaluate that data critically, and to present the facts found in a scholarly, readable form.

PARAMETERS OF THE STUDY

This historical study is limited to the following six churches in Bethel Association, Todd County, Kentucky: The Guthrie Baptist Church, The Tiny Town Baptist Church, The Trenton Baptist Church, The Mount Zion Baptist Church, The Elkton Baptist Church, and The Mount Gilead Baptist Church. The study is further limited to the religious education activities--Sunday School, Baptist Training Union, and Vacation Bible School--of the six churches listed above for the years, 1825-1960.

IMPORTANCE OF THE STUDY

The writer feels that there is a definite need to understand past religious education activities of these churches

so that present and future generations of church leaders and laymen can see the precedents for many current programs in the field of religious education. It is thought that this study will be of benefit to the churches studied in this research. From this study, these churches, as well as others of similar circumstances, may compare the value of religious education in their particular church or association.

Southern Baptists are sometimes stubbornly grounded in the belief of "local autonomy" for each individual church. Doctrinally this is a sound belief. When in the name of local autonomy, however, the local church fails to recognize the benefits or failure of another church's program, local autonomy becomes a hindrance to the values of the church. Ideally, because of the geographic proximity of the six churches in this study, each could profit from reading the histories of the others. Such profit, of course, will be negated if there is an extreme emphasis on local autonomy. Through a study such as this the six churches may obtain a panoramic picture of 135 years of struggle and cooperation at the point of religious education.

It is also hoped that this study will open new avenues of research into this or other related fields of the church program. Such an effort might cause churches to begin to re-evaluate their present religious education activities in

the light of sound critical study. In addition, when a church begins to examine its past, it should realize the value of keeping accurate historical records in order that future generations can look back and see clearly what has happened.

BACKGROUND TO THE STUDY

A study of the history of religious activities of six of the Baptist Churches of Bethel Association must begin with the history of the association itself. The Bethel Association of Baptists in Kentucky, a phrase which seems somewhat tiring, is but one of several associations called "Bethel" in the Southern Baptist Convention. Bethel Association in Kentucky was organized as a result of a doctrinal split in the old Red River Association of Tennessee, at that time straddling the Tennessee and Kentucky border. In 1825, as a result of that split, the association was officially constituted at the Mount Gilead Baptist Meeting House, Kentucky, Allensville, Kentucky.¹ At that time, only one of the churches in this study--the Mount Gilead Church--was a charter member. The other five churches were received into

¹Frank M. Masters, A History of Baptists in Kentucky (Louisville: Kentucky Baptist Historical Society, 1953), pp. 235-238.

the association by letter or petition at a later date.² Since that first meeting in October of 1825, the minutes of the Bethel Baptist Association in Kentucky have been preserved and tell an interesting story of the churches in the study.

Three of the churches in the study have changed their names since the association was founded and since their acceptance into the association. The Trenton Baptist Church, Trenton, Kentucky, was first founded as the Lebanon Baptist Church on Saturday, May 31, 1823, at the old Lebanon Academy, now inexistent, near the present location of the city of Trenton, Kentucky.³ In October of 1861, when the Bethel Association met in the city of Trenton, Kentucky, the Lebanon Church was re-constituted as the Trenton Baptist Church and re-admitted into the Bethel Association.⁴

² Minutes of the Bethel Baptist Association in Kentucky, A report prepared annually for the churches of Bethel Association (Elkton, Kentucky: 1825-1962).

³ Mrs. W. F. Ware, Mrs. Joe T. Hyams, and Ottis Roberts, History of Trenton Baptist Church (Trenton, Kentucky: 1960), p. 9.

⁴ Minutes of the Bethel Baptist Association in Kentucky, 1861, p. 1.

The Guthrie Baptist Church was known as the Graysville Baptist Church, when it entered the Bethel Association on September 27, 1851.⁵ The name of the church however, goes back beyond its entry into Bethel Association since the old Graysville Church was first called the Drake's Pond Baptist Church and was then officially constituted as an arm of the Red River Baptist Church, Cumberland Association, Tennessee, on December 25, 1813.⁶ The Guthrie Baptist Church was admitted into the Bethel Association, according to the Bethel Minutes, on August 24, 1875.⁷

The last church in the association to change its name was the Hollings Chapel Baptist Church, now the Tiny Town Baptist Church. Hollings Chapel was first a mission of the Kirkwood Baptist Church, Cumberland Association, and was located in Tennessee, near the Kentucky border and United States Highway 41. In 1948, the Chapel became a constituted church in the Cumberland Association of Tennessee.⁸

early years were the dates and times of preaching services.

⁵ Ibid., 1851, p. 12.

⁶ Harry L. Winters, A Brief Summary of the Guthrie Baptist Church (An unpublished paper found in the records of the church), October 27, 1958, pp. 1-3.

⁷ Minutes of the Bethel Baptist Association in Kentucky, 1875, p. 18.

⁸ Minutes of the Cumberland Baptist Association in Tennessee, 1948. p. 74.

The early meeting place was in the old Hollings Community School. This building, however, was not suitably located with reference to its congregation. In 1962, the church voted to erect a new building near the junction of United States Highways 41 and 79 in Todd County, Kentucky.⁹ This relocation and erection of a new building enabled them to leave the Cumberland Association of Tennessee and join the Bethel Association of Kentucky in October of 1962.¹⁰

Three of the churches in the study joined the Bethel Association the day after it was constituted at Mount Gilead in October of 1825. The Elkton Baptist Church, the Mount Zion Baptist Church, and the Trenton (old Lebanon) Baptist Church joined the Bethel Association on October 29, 1825.¹¹

The Bethel Association in its beginning--as were the churches of the study--was without anything resembling the religious education activities of today. About the only events recorded in the minutes of the churches in those early years were the dates and times of preaching services, usually once a month. Often the pastor of one of the

⁹Minutes of the Tiny Town Baptist Church, 1959.

¹⁰Minutes of the Bethel Baptist Association in Kentucky, 1962, p. 22.

¹¹Ibid., 1825, pp. 1-3.

churches was also the pastor of another church in the same or a nearby association. For many years the pastor of the Trenton or Elkton Baptist Church was also the pastor of the Mount Gilead Baptist Church. (See Appendices III, V, and VI.) Price, Chapman, Tibes, and Carpenter in their book on Business meetings were usually held on the Saturday before "the Lord's Day" when the monthly preaching services were conducted. To illustrate the nature of these early business meetings, the following is quoted from the minutes of the Elkton Baptist Church for the business meeting of October 17, 1827: state that all religious and moral instruction out of the public school classrooms and put into the hands of the church. Now the After the Lord's Supper the doors of the first church were opened for new members. None being present the business of the church was considered. A committee of Brothers Boone, Walton, and Curey was appointed to fix the roof of the church. There being 12 no other business the meeting was adjourned.

The religious education activities of the Southern Baptist churches began with the advent of the Sunday school. The present day Sunday school is about 150 years old, dating from the early work of Robert Raikes in Gloucester, England, in 1780. He organized the school as an attempt to educate the children who lived in the area and worked in

¹² Minutes of the Elkton Baptist Church, 1827, book 1.

the factories and mines during the week. The school began about 9:00 a.m. and lasted until 5:00 p.m. Because the school met only on Sunday, it became known as a "Sunday school."¹³

Price, Chapman, Tibbs, and Carpenter in their book on history of the Sunday school movement, state that Raikes' school idea spread to all parts of England and even America.

And: unions for Juniors, ages nine through twelve,

Immediately following the Revolutionary War public sentiment came to be so crystallized on the subject of separation of church and state that all religious and moral instruction was taken out of the public school classrooms and put into the hands of the church. Now the church did not want the Sunday school at first, particularly on the account of its lay leadership. But it was in dire need of an organization to do the job which the public school was relinquishing. Furthermore, the church saw that the Sunday school was going to succeed in spite of opposition. . . . So the Sunday school became henceforth the religious educational agency of the church.¹⁴

When, by 1893, the Sunday school organization had become firmly entrenched into the program of the Baptist

_____ a part of the curriculum of the Southern Baptist

¹³ J. M. Price, James H. Chapman, A. E. Tibbs, and L. L. Carpenter, A Survey of Religious Education (New York: Thomas Nelsons and Sons, 1940), p. 180.

¹⁴ Ibid., pp. 180-181.

churches, an organization called the Baptist Young People's Union was created. "At first the B.Y.P.U., as it was called, was planned for only Young People of both sexes, seventeenth years of age and above. Then the Intermediate Union was added to take care of those from ages thirteen through by sixteen."¹⁵ By 1922, further expansion took place; in keeping with the grading system of the more experienced Sunday school, unions for Juniors, ages nine through twelve, were added. A little later the Adult Union was included into the program so that by 1932, the B.Y.P.U., consisting originally of only Young People, now included the entire family. In 1934, co-ordinating with Southern Baptists elsewhere in the Convention, the Bethel Association changed the name of the B.Y.P.U. organization to its present name of "The Baptist Training Union."¹⁶

The last religious education activity to be added to the church program, as a part of this study, was the Daily Vacation Bible School. Though in its beginnings it was not officially a part of the curriculum of the Southern Baptist

¹⁵ Ibid., p. 190.

¹⁶ Minutes of the Bethel Baptist Association in Kentucky, 1934, p. 9.

churches, it was in use as early as 1916.¹⁷ The movement actually began around the latter part of the nineteenth century. It was not, however, until September 1, 1924, with the election of Homer Lamar Grice to the position of secretary of the Daily Vacation Bible School Department by the Baptist Sunday School Board, that Southern Baptists officially entered into the work of the Vacation Bible Schools.¹⁸ The movement was rather slow in catching on in the churches of the Bethel Association. In fact it was not until 1935, that the first Daily Vacation Bible School made its appearance in one of the churches of the association.¹⁹

DEFINITIONS OF TERMS USED

To insure clarity in the treatment of this problem, particularly for non-Baptist readers, it may be advisable at this point to define certain terms which are used throughout the study.

1. A Baptist Church--A local body of baptized believers,

¹⁷Norman W. Cox, (ed), "Vacation Bible School," Encyclopedia of Southern Baptists, (Nashville: Broadman Press, 1958) Volume II, p. 1440.

¹⁸Ibid.

¹⁹Minutes of the Bethel Baptist Association in Kentucky, 1935, pp. 27-28.

independent of all and any ecclesiastical or hierarchy of authority.

2. Bethel Baptist Association--The specific group of churches with which this study dealt. An association, according to Baptist usage, is a number of churches united together for fellowship, co-operation, and religious education. An association has no authority over a local Baptist church or the entire group of its local Baptist churches.

3. The Southern Baptist Convention--A national body of State Baptist Conventions, with no authority over any state convention, local association or church, but rather an arm or agency for the benefit of each.

4. Sunday School--A term synonymous with Sabbath school and organized as a teaching agency operated by the members of the local church.

5. Baptist Training Union--A term synonymous with Baptist Young People's Union and organized to train workers and future leaders in the local church.

6. Vacation Bible School--A term synonymous with Daily Vacation Bible School and created to use summer vacation time for the benefit of the individual children and the local church for religious education purposes.

7. A Church Letter--The official instrument by which the local church reports vital statistics to the association

as a matter for record.

8. Associational Minutes--The written or printed record of meetings held by an association.

The remainder of this study will be concerned with the details of the religious education activities of the six churches in the study. Chapter II will discuss the "Methods and Procedures Used in Collection of the Data." Chapter III, the bulk of the study, will present in detail the religious education activities of each of the six churches. Chapter IV, "Summary, Conclusions, and Recommendations," will discuss the problems involved in collection of, editing, and recording the data, as well as a brief summary of the educational highlights of the six churches in the study, and further recommendations for future study concerning this and related topics.

(1) personal interviews with people having information pertinent to the study.

For instance, the researcher has attempted to seek primary source documents where possible. When a primary source document was located, it was evaluated externally

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CHAPTER II

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METHODS AND PROCEDURES USED IN COLLECTION OF DATA

One hundred and thirty-five years of data can be voluminous and many hours can be wasted searching through method used in the collection of the data, this researcher knows which are not relevant to the study. The researcher has used Chapter IV, "History and Historiography" of Carter V. Good's Introduction to Educational Research as a foundation for the collection of the data of this study.

The writer feels that a significant exhaustive attempt of each church. An excellent written record of the general has been made to search thoroughly all available written, pictorial, printed, or oral records relevant to the study. Minutes of the Bethel Association in Kentucky, to which all The data have been classified into three main groupings: (1) physical remains which include manuscripts, chronicles, association are in the rare book collection of the Library diaries, and recorded minutes; (2) printed books, newspapers, magazines, books, periodicals, and other printed or microfilm records; (3) personal interviews with people having information pertinent to the study.

In all instances the researcher has attempted to seek primary source documents where possible. When a primary piece of evidence was located, it was evaluated externally

¹Carter V. Good, Introduction to Educational Research (New York: Appleton-Century-Crofts, Inc., 1959), pp. 115-158.

as to its authenticity and internally as to its truth in relation to known or given facts about the data.

One hundred and thirty-five years of data can be voluminous and many hours can be wasted searching through minutia which are not relevant to the study. The researcher felt, therefore, that the first step in gathering information about the religious education activities of the six Baptist churches was to get a general view of the history of each church. An excellent written record of the general progress of each church is recorded in the Associational Minutes of the Bethel Association in Kentucky, to which all six of the churches in the study belong. The minutes of this association are in the rare book collection of the Library of the Southern Baptist Theological Seminary, Louisville, Kentucky. The minutes are in the original hand writing of the clerks of the Association from 1825 until 1859. The printed minutes of the Bethel Association (1825-1956) are on microfilm and three copies were found: one at the Library of the Southern Baptist Theological Seminary in Louisville, Kentucky; one with the Southern Baptist Historical Commission in Nashville, Tennessee; and the last with the associational records kept in the Elkton Bank and Trust Company, Elkton, Kentucky. For the sake of convenience, the microfilm records were read rather than the original which are in a difficult

style of cursive writing. When information was taken from the minutes on microfilm prior to 1859, the original records were checked to verify its accuracy.

In regard to the data of physical remains, only two of the churches in the study have a complete set of the minutes for business transactions in their church. These records do not include weekly, monthly or even yearly information about the religious education activities in the church. However, they do contain scatterings of enrollment records, officers and teachers in the various programs, and expenses for the programs of the church. The Elkton church has a complete record of its business records since its constitution in 1825. The Trenton Church has a complete set of records since it was constituted from the old Lebanon Church to the Trenton Baptist Church in 1860.

The Guthrie Baptist Church has minutes of its business transactions from 1877-1891 and from 1902 until the present. These minutes are somewhat detailed and give a fairly accurate report of portions of the church's religious education activities. Similarly, the Mount Zion Church has a portion of its recorded history. Although the church was constituted as early as 1825, written records are only available since 1875. However, the records which are available provide an excellent primary source of evidence about the Sunday School.

One of the churches in the study--the Tiny Town Baptist Church--has a short period of written history available as his primary source documents related to the field of religious education. The Tiny Town Baptist Church has only been found, constituted since 1948 and, therefore, has records for only twelve years.

Of all the churches in the study, the Mount Gilead Baptist Church has the fewest written records of value to this study. The minutes of the Mount Gilead Church date back only until 1953 when a split in the church's fellowship resulted in the records of the church being destroyed. The Vacation Bible School records are available since the church held its first such school in 1944. The researcher has attempted to supplement the lack of primary sources actually on hand by writing to all of the living pastors of that church requesting information about the religious education activities of the Mount Gilead Church during their pastorates at the church. The result has been that several copies of bulletins and relevant statistics regarding the Sunday schools, Training Unions, and Vacation Bible Schools have been received.

A second source of primary source documents has been found in the printed material of two newspapers and one Baptist State magazine. The Clarksville Leaf Chronicle has carried,

through the years, some items of news related to the churches in the study. The bulk of usable information relative to this study was found in the years 1940-1960. In years previous to this news articles for the churches' activities can be found, but are not directly related to the study. Issues of the Leaf Chronicle have been microfilmed and were studied in the Library at Austin Peay State College, Clarksville, Tennessee. A second newspaper source, not microfilmed, but found in bound form, was the Todd County Standard, published in the county seat town of Elkton, Todd County, Kentucky. Although these papers are bound for the years 1934-1960, some unbound issues, which are not chronologically arranged and are in very poor condition, date back as far as 1894. The Todd County Standard was the second best source for information relevant to the study. Of particular interest are figures concerning social events and other statistical information about the Sunday Schools, Training Unions, and Vacation Bible Schools of the various churches. The Kentucky Baptist state magazine, The Western Recorder, yielded much information about the religious education activities of the churches in the study. This periodical is in bound form for the years 1918-1960 and is found in the Library of the Southern Baptist Theological Seminary, Louisville, Kentucky.

A third source of primary documents is the library of rare books and manuscripts of the Southern Baptist Theological Seminary in Louisville, Kentucky. Although these documents do not provide material directly relevant to the study, they do substantiate and authenticate records and materials gathered at other places and sources. Of particular interest is a paper written and presented to the Kentucky Baptist Historical Society by a Mr. Francis Perkins. The subject of the paper was "The History of the Religious Education in Bethel Association for the years 1901-1902."² This paper presents the influence of Bethel (Male) College, Russellville, and Bethel (Female) College, Hopkinsville, on the churches of Bethel Association, pointing out how students from these schools served as pastors, teachers, music directors and musicians in the churches. This paper sheds some light on the subject of Sunday Schools.

There are several books written as histories which have information relevant to the study. One entitled The Contents of Todd and Christian County, Historical and Biographical, 1884, (out of print) by Perrin, reveals the

² Francis Perkins, "The History of the Religious Education in Bethel Association, for the Years 1901-1902," (A paper read at the Kentucky Baptist Historical Society meeting in Paducah, Kentucky, 1903).

conditions of the churches in the study up until the year 1884. Page 143, for example, lists the date of the organization of the Sunday School in the Elkton Baptist Church, its attendance and present officers for the year 1884.³ A second book helpful to the study is Frank M. Masters' A History of Baptists in Kentucky.⁴ This book was very helpful in providing information regarding the history of the Bethel Association and its foundings.

Because of the possibility that additional relevant materials might be in existence, the following libraries were investigated: Austin Peay State College, Clarksville, Tennessee; Bethel College Library, Hopkinsville, Kentucky; George Peabody Library, Nashville, Tennessee; and the Dargan-Carver Library at the Sunday School Board in Nashville, Tennessee.

The researcher has written a good deal of correspondence to individuals, institutions, and organizations. The results of this correspondence have been fruitful. From a letter of inquiry to the Kentucky Baptist Convention the researcher became acquainted with a certain George Raleigh Jewell,

³W. H. Perrin, The Contents of Todd and Christian County Historical and Biographical, 1884, (Chicago: F. A. Battey Publishing Co., 1884), p. 143.

⁴Masters, op. cit.

assistant editor of the Western Recorder. Mr. Jewell is familiar with the Bethel Association and its history. He referred me to the library at Southern Baptist Theological Seminary for the bound copies of the Western Recorder used in this study. He has done much to correct and validate portions of data. A letter to the Historical Commission in Nashville, Tennessee resulted in the discovery and location of the three copies of microfilm which were referred to earlier in this chapter.

When the information of a primary nature could not be found, the researcher sought personal interviews with leaders and related officials connected with the churches in the study. From these interviews, in which specific questions were asked concerning particular areas of the religious education activities for a particular church, careful attention was given to the amount of certainty and assurance with which the statements were given. In all cases, if there was doubt expressed on the part of the interviewee, the data were recorded, making a note of such doubt.

It is the belief of the researcher that at the time of the writing of this study, there was no further relevant evidence of significant importance.

CHAPTER III

HISTORY OF THE RELIGIOUS EDUCATION ACTIVITIES

OF THE SIX CHURCHES

The religious education activities of the six churches of this study begin with a few summarizing statements about the Sunday school movement in the Bethel Association. Records available indicate that none of the six churches had a non-denominational Sunday school prior to 1866.¹ The Elkton Baptist Church did have an inter-denominational Sunday school in 1845.² The records of the association indicate that a Sunday school movement began in the churches of the Bethel Association as early as 1848.³ It seems only fitting, therefore, that the place to begin a study of the religious education activities of the six churches would be to study the influence of the association on these churches.

While the Sunday school did not become an official instrument of teaching in the Southern Baptist Convention until 1863, the first activities in the field of Sunday

school work began in 1833 when seeds were sown by the Salem

¹Minutes of the Bethel Baptist Association in Kentucky, 1865, p. 11.

²The Todd County Standard, Volume 20, No. 22, January 12, 1940, p. 2.

³Minutes of the Bethel Baptist Association in Kentucky, 1848, p. 10.

Baptist Church, one of the churches in the association in Christian County, Kentucky.⁴ The minutes of the association for that year read:

Whereas, the church at Salem has called attention of this body to the subject of Sunday schools; and whereas, we view it as a subject involving deep interest to the rising generation; therefore, resolve that we recommend to the churches the encouraging of Sunday schools in the bounds of their respective congregations.⁵

There appears to have been considerable apathy toward this movement in its beginnings. This is evidenced by the following statement:

...and viewing the subject as we do, we very much regret the general apathy manifested by those who profess the religion of our Lord and Saviour, Jesus Christ, on the subject.⁶

Nevertheless, the movement continued steadily. In 1840, J. P. Campbell offered a resolution to the effect that all churches be encouraged to form a Bible class "affording thereby mutual instruction."⁷ Secondly, he recommended that

⁴Minutes of the Bethel Baptist Association in Kentucky, 1833, p. 5.

⁵Ibid.

⁶Ibid., 1848, p. 10.

⁷Ibid., 1840, p. 4.

Sunday schools be formed in order that their "children may be brought up in the nurture and admonition of the Lord."⁸

Since Southern Baptists did not have a Sunday school program, the churches of the Bethel Association had to turn to other sources for their Sunday school literature. In 1843, a motion was made recommending that the churches use the Sunday School Journal, published in Philadelphia and re-issued in Louisville at twenty-five cents a year.⁹ Since Southern Baptists did not publish their own literature, a resolution was passed to support a Brother Howell in the adoption and promotion of the American Baptist Publication and Sunday School Society by subscribing \$200.00 for a fund to be used in purchasing the literature.¹⁰

By 1848, the number of Sunday schools in the association was recorded at fifteen. The report of a committee on Sunday schools said that some of the fifteen schools were "flourishing, while others are languishing."¹¹ It was resolved, therefore, "that the ministers of this association

⁸Ibid., 1840, p. 4.

⁹Ibid., 1843, p. 7.

¹⁰Ibid.

¹¹Ibid., 1849, p. 10.

be, and are hereby earnestly requested to address their sent several congregations upon this very interesting subject."¹²

One should not, however, assume that the Sunday school movement was successful and complete, for in that same year a lengthy report was made which said in part: "and working

It is entirely unnecessary, at this day, to argue the utility and importance of Sabbath schools... The fears entertained, therefore, by many who are friendly to the institution, that schools cannot be long sustained in the country, are fast giving way, as the experiment made by one of our missionaries fully proves. There are about twenty schools in operation within the bounds of our association--most of them are the union principle--a majority of them in a healthful condition; some of them languishing for want of a few active friends."¹³

The Southern Baptist Convention did form its own Sunday school convention in 1853 at a meeting held in Memphis, Tennessee.¹⁴ In November of 1858, the Bethel Association resolved to create their own Baptist Sunday School Union, "as the only means of giving to our Sabbath schools a system of theology and literature which are strictly scriptural in their character."¹⁵ The Association looked on with favor at

¹² Ibid., 1847, p. 10.

¹³ Ibid., 1849, p. 11.

¹⁴ James L. Sullivan, "The Sunday School Board," (Nashville: Broadman Press, 1965), p. 3.

¹⁵ Minutes of the Bethel Baptist Association in Kentucky, 1858, p. 6.

the creation of the Convention's Sunday School Union and sent a copy of their preamble and resolution to the chairman of the Sunday School Convention in Memphis.¹⁶ By this time it appears that the Home Mission Board was sponsoring the Sunday school activities, for a Brother Milton W. Holland working in the Bethel Association, "delivered seventeen Sabbath school addresses; organized eleven Sabbath schools, with about 350 scholars; and sold \$877.51 worth of books."¹⁷

The churches of the association were asked to report in their Associational Letter for the year, 1860, if they had a Sabbath school, the number of scholars, teachers, and the name of the superintendent with his post office.¹⁸ Unfortunately, the Civil War must have caused the churches to delay reporting this information for it was not until 1866 that the Trenton, Mount Gilead, Mount Zion, and old Graysville churches reported that Sunday schools were in operation in their churches.¹⁹ From this date forward the minutes for Bethel Association give detailed information about the Sunday

¹⁶Ibid.

¹⁷Ibid., 1858, p. 12.

¹⁸Ibid., 1859, p. 9.

¹⁹Ibid., 1866, p. 7.

schools and other religious education activities of the six churches in the study up to the present day.

Unlike the Sunday school movement which had its beginnings first in the Bethel Association and then spread to the several churches, the B.Y.P.U. movement was already active and functioning when an Associational B.Y.P.U. was organized. The Western Recorder for 1920 reads:

The Junior and Senior B.Y.P.U.'s of Bethel Association met in Hopkinsville, Kentucky, Sunday afternoon, July 18, and organized an Associational B.Y.P.U. The following item of interest about the meeting has been sent by Mr. Gilmer B. Pursley, the Associational organizer for Bethel Association. . . of the ten senion unions in the Association only seven were present. . . The Association was divided into three districts, Christian, Logan, and Todd. . . Louis Boone, Elkton, Third Vice President.²⁰ (He was elected to represent the Logan District.)

Similarly, the Vacation Bible school movement began first in the local churches of the association and then spread into an associational organization. The associational minutes record that there were two Vacation Bible schools in the association in 1935.²¹ It was not until 1938, however,

²⁰ The Western Recorder, Volume (none), 95th year, No. 43, July 29, 1920, p. 6.

²¹ Minutes of the Bethel Baptist Association in Kentucky, 1935, pp. 27-28.

that the churches in the study held a Vacation Bible school in their churches.²²

The associational minutes of the Bethel Association indicate that the first Sunday school activity for the Guthrie Baptist Church began in 1866, when it was then the Graysville Church. In that year the superintendent was W. M. Grant. The enrollment in the Sunday school was fifty.²³ At the end of 1875, the minutes read that the Graysville Church had become the Guthrie Baptist Church. The enrollment dropped to thirty students in the Sunday school and W. M. Grant was the superintendent.²⁴

In 1893, the Guthrie Church's Sunday School, which had reported an enrollment of ninety-two the previous year, increased to 144 on the roll.²⁵ The associational minutes reported that only the Guthrie and Mount Galead Churches had Sunday schools in session twelve months instead of the usual six months.²⁶ Perhaps the length of the school's session was the main reason for the sharp increase in enrollment.

Minutes of the Annual Baptist Association in Kentucky.

²²Ibid., 1938, p. 4.

RELIGIOUS EDUCATION HISTORY OF THE
GUTHRIE BAPTIST CHURCH

The associational minutes of the Bethel Association indicate that the first Sunday school activity for the Guthrie Baptist Church began in 1866, when it was then the old Graysville Church. In that year the superintendent was J. B. Grant. The enrollment in the Sunday school was fifty.²³ By August of 1875, the minutes read that the Graysville Church had become the Guthrie Baptist Church. The enrollment dropped to thirty students in the Sunday school and E. Stillwell was the superintendent.²⁴

In 1890, the Guthrie Church's Sunday School, which had reached an enrollment of ninety-two the previous year, increased to 144 on the roll.²⁵ The associational minutes reveal that only the Guthrie and Mount Gilead Churches had Sunday schools in session twelve months instead of the usual six months.²⁶ Perhaps the length of the school's session was the main reason for the sharp increase in enrollment.

²³Minutes of the Bethel Baptist Association in Kentucky, 1866, p. 7.

²⁴Ibid., 1875, p. 16.

²⁵Ibid., 1890, pp. 21-23.

²⁶Ibid., 1887, pp. 21-23.

The remainder of the 1890s saw a decline in Sunday school membership.²⁷ By the turn of the century the enrollment had dropped to its 1883 level of fifty-five. One can not help but notice, however, that the greatest rise in membership came during three periods of leadership under Superintendent W. C. Balee. During the years 1890, 1895, and 1902, he successfully raised the membership: fifty-two, five, and forty-eight students respectively.²⁸ These years seem insignificant in comparison to Guthrie's record today. Membership by 1902 had almost doubled, but by 1960, it had increased five times its original enrollment.²⁹ Similarly, the six teachers and \$24.50 Sunday school offering for 1890 is dwarfed by the statistics of twenty-seven teachers and a Sunday school offering of \$26,681.00 for 1960.³⁰

It was not until 1918 that the Bethel Associational Minutes first mentioned a Baptist Young People's Union.³¹

²⁷Appendix I, Historical Table for the Guthrie Baptist Church.

²⁸Ibid.

²⁹Ibid.

³⁰Minutes of the Bethel Baptist Association in Kentucky, 1960, p. 48.

³¹Ibid., 1918, pp. 11-12.

The minutes of the Guthrie Baptist Church record in 1915 that:

Brother Barnes who was holding our B.Y.P.U. and Sunday School Institute, read the printed "Constitution of the Baptist Young People's Union" and on motion and second same was regularly adopted, Professor John R. Claypool was elected president of the B.Y.P.U. . . . Brothers J. M. Small and H. M. Child and Miss Marguerite Levy were appointed a nominating committee for the B.Y.P.U. officers.³²

The Guthrie Baptist Church's Sunday School and Young People's Union continued to grow and prosper as the main religious education activities of the church. In August of 1922, a letter from the pastor, A. W. Hill, to the editor of the Western Recorder said, "Our work is going fine in all departments. We have a fine B.Y.P.U. that promises great things for this fall."³³ By 1926, the B.Y.P.U. was identified in the associational minutes as being: One senior union of thirty members.³⁴ Guthrie's B.Y.P.U. hosted two other churches in the Bethel Association on April 15, 1928, for the formation of a new Associational B.Y.P.U.³⁵ By

³² Minutes of the Guthrie Baptist Church, December 8, 1915.

³³ The Western Recorder, Volume (none), No. 48, August 31, 1922, p. 3.

³⁴ Minutes of the Bethel Baptist Association in Kentucky, 1926, p. 25.

³⁵ The Western Recorder, Volume 102, No. 17, April 26, 1928, p. 26.

August of that year the newly formed Associational B.Y.P.U. had grown to at least five churches which attended 150 strong at a second meeting in the Guthrie Church.³⁶ A final note on the B.Y.P.U. at the Guthrie Church for the 1920s is found in the Western Recorder for May 1929. The note states that, Mrs. G. G. Graber, the pastor's wife, led the Associational B.Y.P.U. Choir.³⁷

The Guthrie Baptist Sunday School almost tripled its enrollment in the ten years from 1920 to 1930. The associational minutes indicate that, in 1929, Guthrie had the first Standard Sunday School in the Association. This means, in Baptist terminology, that the Sunday school was fully graded for all age groups and that it fulfilled all the requirements established by the Baptist Sunday School Board for the award.³⁸

Steadily through the 1930s the religious education activities of the Guthrie Church grew upward. According to the minutes of the association of the Sunday school enroll-

³⁶Ibid., Volume 102, No. 26, August 2, 1928, p. 26.

³⁷Ibid., Volume 103, No. 12, May 30, 1929, p. 23.

³⁸Minutes of the Bethel Baptist Association in Kentucky, 1929, p. 32.

ment grew from 225 to 275. The Training Union grew from only one senior union in 1926 to four unions in 1932, as well as doubling its membership.³⁹ The associational minutes state that Guthrie held its first Vacation Bible school in 1938. Although the enrollment was not recorded, the minutes indicate that on the following year the enrollment was forty.⁴⁰

Differences in the meeting times for the Guthrie Training Unions can be found in the church's advertisement found in the Todd County Standard for 1935. The advertisement states that the Junior Union met on Sundays at 4:30 p.m., and the Senior and Intermediate Unions met at 5:30 p.m.⁴¹ This practice of separate meeting times is unusual, especially in comparison with present day practices when all unions meet at the same time.

Again in 1941, Guthrie Baptist Church was awarded the achievement of having a Standard Sunday School. The Western Recorder for that year states, "The Guthrie Sunday School

³⁹Appendix I, Historical Table of the Guthrie Baptist Church.

⁴⁰Minutes of the Bethel Baptist Association in Kentucky, 1939, p. 37.

⁴¹The Todd County Standard, Volume 15, No. 47, February 21, 1935, p. 3.

has attained the Standard. Pastor, Douglas J. Harris and Superintendent W. H. Stidham are to be congratulated."⁴² The effectiveness of this combination of pastor and superintendent, along with the zeal of the Guthrie Church, can best be reported in a letter to the editor of the Western Recorder just two weeks later. It read, "We are making a definite drive this year to raise funds to begin construction of a new educational plant and hope that by 1942 to have enough to begin work."⁴³ The movement really began in 1938 with a motion that a committee be appointed to build new Sunday school rooms.⁴⁴ By January of 1939 the proposed cost of \$8,500.00 was reported and accepted.⁴⁵ In 1943 Harry L. Fisher became the pastor. He wrote a letter to the editor of the Western Recorder stating that: "Our only drawback is lack of room. Realizing this need, the church has authorized the construction of a new educational building. . . ."⁴⁶ After

⁴²The Western Recorder, Volume 115, No. 24, June 12, 1941, p. 14.

⁴³Ibid., Volume 115, No. 26, June 26, 1941, p. 23.

⁴⁴Minutes of the Guthrie Baptist Church, November 30, 1938.

⁴⁵Ibid., January 25, 1939.

⁴⁶The Western Recorder, Volume 118, No. 29, August 3, 1944, p. 19.

several years of toil and struggle the building was completed in 1945.⁴⁷

During the 1950s the Guthrie Baptist Sunday School increased its enrollment each year for nine consecutive years.⁴⁸ The greatest gain came in 1954, when Dean Morris, Jr., became superintendent. At that time the enrollment rose 213 members in the Sunday school.⁴⁹ This is the largest gain in membership for a church in the study during a one year period.⁵⁰

A final note in the Clarksville Leaf Chronicle tells of a Vacation Bible school which was held June 18-23, 1951. The school was held from 2:00 p.m. until 5:00 p.m. Reverend B. B. McPheeters was the principal. The school held classes for Intermediates, Juniors, Primaries, and Beginners.⁵¹ The enrollment for the school was eighty-seven.⁵²

⁴⁷ Minutes of the Guthrie Baptist Church, October 10, 1945.

⁴⁸ Appendix I, Historical Table for the Guthrie Baptist Church.

⁴⁹ Ibid.

⁵⁰ Appendices I-VI.

⁵¹ The Clarksville Leaf Chronicle, Volume XCLIII, No. 143, June 16, 1951, p. 8.

⁵² Appendix I, Historical Table for the Guthrie Baptist Church.

RELIGIOUS EDUCATION HISTORY OF THE TINY TOWN BAPTIST CHURCH

The minutes of the Cumberland Association of Tennessee indicate that the Hollings Chapel Baptist Church was organized one week before the associational meeting in 1948.⁵³ Organized first as a mission of the Kenwood Baptist Church, the Hollings Chapel met in the old school house in the Hollings Community. During the first year it officially became a Baptist Church, only a Sunday school was organized. At that time the Sunday school contained thirty-five members.⁵⁴ Even though it was a Baptist Church the emphasis in Sunday school was non-denominational, according to an interview with Mr. S. A. Campbell.⁵⁵

During the years which followed until the church relocated in Todd County, Kentucky, the church added two other phases to its religious education activities. A year after its acceptance into the Cumberland Association a Training

⁵³Minutes of the Cumberland Baptist Association in Tennessee, p. 72.

⁵⁴Mimeographed copy of the History of the Tiny Town Baptist Church, p. 4.

⁵⁵Statement by Mr. S. A. Campbell, personal interview.

Union was established with forty-four members.⁵⁶ The following year, 1951, the enrollment in the Training Union dropped to twenty-eight.⁵⁷

A note in the business meeting minutes for May 31, 1952, states that the church's Vacation Bible School was postponed until June 22, 1952.⁵⁸ When the School was held, the minutes record that the enrollment was thirty-six.⁵⁹ The minutes of the church are not chronologically arranged and often do not carry a date more than the month and day of the month.

Therefore, it is difficult to know exactly when a notice was recorded which read, "Voted to give Mrs. Ruby Meneese some luggage for playing in Vacation Bible School and Revival."⁶⁰ Minutes of the church indicate that the Vacation Bible School offering for 1956 was \$8.50 while the expenses were \$22.55.⁶¹ The associational minutes indicate that the enrollment in 1956 was fifty-nine.⁶²

⁵⁶Minutes of the Tiny Town Baptist Church, October 7, 1950.

⁵⁷Minutes of the Cumberland Baptist Association in Tennessee, 1951, p. 77.

⁵⁸Minutes of the Tiny Town Baptist Church, May 31, 1952.

⁵⁹Ibid., June 27, 1952.

⁶⁰Ibid., (No known date).

⁶¹Ibid., July 1, 1956.

⁶²Minutes of the Cumberland Baptist Association in Tennessee, 1956, p. 71.

It is interesting to note that although the Hollings Community was small in population and the church was located in an old school building, that the enrollment in all phases

of religious education activities increased regularly. On November 1, 1890, the Trenton Baptist Church was officially constituted from the Old Lebanon Baptist Church. Sunday school has been held regularly since 1948. The minutes of that year indicate that a Sunday school was Training Union began in 1950 and was dropped two years later until 1955, when it was resumed with an enrollment of twenty-five. The Vacation Bible School was added to the program of religious education in 1952, and has been held each year since that time.

It was not until the appointment of H. S. Lowry, in 1955, that the Sunday school enrollment rose above fifty. ⁶³ Appendix II, Historical Table for the Tiny Town Baptist Church.

⁶⁴ Ibid. the Sunday school enrollment almost tripled.

⁶⁵ Ibid. church membership only increased twelve members.

⁶⁶ Ibid. W. J. Dickinson was elected Sunday school superintendent. He served this position for thirty years. During this time the enrollment of the Sunday

Minutes of the Trenton Baptist Church, 1890.

1890.

Minutes of the Central Baptist Association in Kentucky.

Minutes of the Central Baptist Association in Kentucky.

RELIGIOUS EDUCATION HISTORY OF THE

TRENTON BAPTIST CHURCH

The Historical Table for the Trenton Baptist Church (Appendix III) also reveals that the

On November 4, 1860, the Trenton Baptist Church was officially constituted from the Old Lebanon Baptist Church.⁶⁷

The minutes of that year indicate that a Sunday school was also organized with M. G. Alexander as the superintendent.⁶⁸

Very little is known about the early schools until B. G. Holter became superintendent in 1866, and the associational minutes record that the enrollment was thirty-seven.⁶⁹

It was not until the appointment of H. S. Lowry, in only 1879, that the Sunday school enrollment rose above fifty. During the period that Mr. Lowry served as superintendent (1879-1886) the Sunday school enrollment almost tripled while the church membership only increased twelve members.⁷⁰

In 1893, W. J. Dickinson was selected Sunday school superintendent. He served this position for thirty years until 1922. During this time the enrollment of the Sunday

⁶⁷ Minutes of the Trenton Baptist Church, 1860.

⁶⁸ Ibid., 1860.

⁶⁹ Minutes of the Bethel Baptist Association in Kentucky, 1866, p. 9.

⁷⁰ Appendix III, Historical Table for the Trenton Baptist Church.

school rose from 104 to 218. The Historical Table for the Trenton Baptist Church (Appendix III) also reveals that the enrollment rose steadily.⁷¹ The efforts of Mr. Dickinson can be appreciated since the county paper records that the Trenton church was destroyed by fire in 1892.⁷²

The growth of the Trenton Sunday School after 1900 caused the church to decide to build an annex for educational purposes. Prior to this, the Sunday school meetings had been held in the basement of the church built in 1892.⁷³ The Sunday school meetings were held in a large room, heated only by one stove. According to a history of the church, "Sunday school classes had only assigned spots."⁷⁴

The History of Trenton Baptist Church also provides additional relevant information. For example, on June 5, 1910, the pastor, B. F. Hagan, preached a special sermon to raise money and necessary funds for a new educational building which was to be built at the rear of the church. The

⁷¹Ibid.

⁷²The Todd County Standard, Volume XIII, No. 43, April 27, 1933, p. 1.

⁷³W. F. Ware, op. cit., pp. 21-23.

⁷⁴Ibid., p. 23.

cost was estimated to be about \$4,000.00. On that day, \$3,179.00 was raised. The new educational wing was to be called the "Annex." This building was to be two stories high with the first floor used for assemblies. "Prayer meetings, B.Y.P.U. and other group meetings were usually held in this room."⁷⁵

In the History of the Trenton Baptist Church, a statement is made that, "It is observed that Mr. Joe Williams signed the B.Y.P.U. associational report for the year 1924. We conclude that he was interested locally and was possibly the first Director of the B.Y.P.U. in the Trenton Church."⁷⁶ When the Bethel Baptist Young People's Union was first organized in the First Baptist Church in Hopkinsville, Kentucky, on July 18, 1920, the young people of the Trenton Church were probably in attendance. This probability of attendance is supported by the fact that a senior group of students had been organized at Trenton, Kentucky, as early as 1919.⁷⁷

All throughout the 1930s, the Trenton Training Union continued to grow. Beginning from one union and thirty-two

⁷⁵ Ibid.

⁷⁶ Ibid., p. 24.

⁷⁷ The Western Recorder, Volume (none), No. 9, December 4, 1919, p. 11.

members, the B.T.U. grew to three unions and sixty members⁸² by 1936, and four unions by 1937.⁷⁸ The Western Recorder states in 1939, "We are delighted to report the following fully graded A-1 unions. . . . Bethel Association. . . . Trenton."⁷⁹

Trenton's number of religious education activities became complete in 1938, when the first Vacation Bible school⁸³ was conducted. Although the enrollment was only twenty-three, the statistics at this time show that this was an average enrollment.⁸⁰ In just two years, the enrollment rose to ninety-two in the Daily Vacation Bible School.⁸¹

The Sunday School of the Trenton Church, during the 1920s and 1930s, continued to linger around the 200 mark, for its enrollment. Although the enrollment did not increase greatly, the spirit and zeal of the church members were still present after the church burned and was destroyed a second time in the spring of 1933. By that fall, even during the darkness of the depression days, the church was rebuilt and

⁷⁸ Minutes of the Bethel Baptist Association in Kentucky, 1930-1937.

⁷⁹ The Western Recorder, Volume 113, No. 13, March 30, 1939, p. 18.

⁸⁰ Minutes of the Bethel Baptist Association in Kentucky, 1938, p. 21.

⁸¹ Ibid., 1940, p. 23.

reoccupied. A second educational annex was added in 1949.⁸²

The only information known about the Sunday School in the 1930s, since all the records were destroyed, is bits of news items found in the Todd County Standard. The King's Daughters class seems to have been the most active. They served a barbecue dinner on election day, November 2, 1933.⁸³ This same group made a quilt for the Kentucky Baptist Children's Home in Glendale, Kentucky.⁸⁴ In the 1938 associational minutes a note is made that the Trenton Baptist Church's Sunday School was fully graded.⁸⁵ Therefore, the religious activities of the Sunday school now reached every age group in the church. Each year until 1958 when it The Baptist Training Union of the church continued to prosper during these same years. In 1941, the enrollment rose from twenty-three, two years previously, to fifty-seven in that year.⁸⁶ Under the able leadership of John R. Christian the number of unions increased from two in 1939, to

⁸² W. F. Ware, op. cit., p. 24.

⁸³ The Todd County Standard, Volume XIII, No. 41, November 2, 1933, p. 7.

⁸⁴ Ibid., Volume 17, No. 15, April 8, 1937, p. 6.

⁸⁵ Minutes of the Bethel Baptist Association in Kentucky, 1938, p. 30.

⁸⁶ Ibid., 1941, p. 25.

five in 1941.⁸⁷ In August of 1941, the Mount Zion Church and the Trenton Church combined efforts for a Training Union study course.⁸⁸ By November of 1941, the Trenton B.T.U. of Director, John R. Christian, was elected to the position of . . . "Young People's leader for Southern Region."⁸⁹ (Southern Region at that time included: Allen, Barren River, Bethel, Edmonson, Freedom, Gasper River, Liberty, Logan County, Lymn, Simpson and Warren Associations.) During the next several years the enrollment of the Training Union dropped, reaching its lowest point in 1948 when only thirty students were enrolled.⁹⁰ Throughout the 1950s the enrollment made a small increase each year until 1958 when it reached a high of seventy-four.⁹¹ This figure was the highest enrollment recorded by the Training during the entire period of study.⁹²

⁸⁷Appendix III, Historical Table for the Trenton Baptist Church.

⁸⁸The Western Recorder, Volume 116, No. 35, August 27, 1942. p. 22.

⁸⁹Ibid., Volume 116, No. 45, November 5, 1942, p. 22.

⁹⁰Appendix III, Historical Table for the Trenton Baptist Church.

⁹¹Ibid.

⁹²Ibid.

The Sunday school and Vacation Bible school statistics for the decade of the 1950s followed a similar pattern. Both rose and increased steadily during the first years of the 1950s, leveled off during the middle of the decade, and dropped at the end of the study in 1960.⁹³ A note in the Todd County Standard states that Mrs. T. S. Vinson entertained her Sunday School class on April 25, 1957. Twenty were present from the enrollment of twenty-eight.⁹⁴ Two weeks later Mrs. Dorothy Payne treated her Junior class of girls to an Easter Sunday breakfast in her home. Twelve girls were present.⁹⁵

⁹³ Ibid.

⁹⁴ The Todd County Standard, Volume 65, No. 1, April 11, 1957, p. 3.

⁹⁵ Ibid., Volume 65, No. 3, April 25, 1957, p. 4.

RELIGIOUS EDUCATION HISTORY OF THE

MOUNT ZION BAPTIST CHURCH

The Mount Zion Baptist Church was organized in 1825. The church building was made of logs and stood on the Sunday Miller's Mill Road near the Mansfield place. In 1833, after a split in the church, a new building was erected on the Clarksville Road at a cost of about \$400.00. The church's membership was about sixty in that year.⁹⁶

Religious education activities were first reported in the minutes of the association in 1866. At that time a Sunday school seems to be well established, having thirty members with E. Turnley as its superintendent.⁹⁷ The minutes of the church contained a manuscript of a speech written and delivered by a Mr. W. S. Dickinson. On page four of the speech a statement was made that, "Mr. James Perkins. . . organized the first Sunday school that met once a month at first--the day of preaching. Afterwards every Sunday."⁹⁸ Even though no date is given for this speech

⁹⁶W. H. Perrin, op. cit., p. 157.

⁹⁷Minutes of the Bethel Baptist Association in Kentucky, 1866, p. 7.

⁹⁸W. S. Dickinson, History of the Mount Zion Church, (an unpublished speech found with the minutes of the Mount Zion Church), p. 4.

or for the founding of a Sunday school, the importance of the Sunday school to the Zion Community can be seen in the minutes of the association. The minutes for 1866 indicate that the Mount Zion Church was an early leader in the Sunday school movement since only seventeen churches in Bethel Association out of fifty-seven churches had a Sunday school as early as the Mount Zion Church.⁹⁹

Beginning in 1860, and continuing for seven years, the church struggled with the problem of an inadequate church building. The church minutes in 1860 state that a committee reported the need for a new building and a motion passed to put up "said building."¹⁰⁰ In December of 1860, the dimensions and finish for the new house were agreed upon and the cost was not to exceed \$2,300.00.¹⁰¹ It was not until April of 1861, however, that a contract was signed with a Mr. Umberhouse to erect the building for \$2,400.00.¹⁰² The building was never started because of insufficient funds and the contract was broken. On May 23, 1864, a second committee was

⁹⁹ Minutes of the Bethel Baptist Association in Kentucky, 1866, p. 7.

¹⁰⁰ Minutes of the Mount Zion Baptist Church, January, 1860.

¹⁰¹ Ibid., December 22, 1860.

¹⁰² Ibid., April 27, 1861.

appointed to raise funds for the new building. E. Turnley, the future superintendent of the Sunday school, was appointed chairman of the committee. A contract was signed for

\$5,150.00.¹⁰³ Again lack of finances stopped the building.

A third attempt to put up a new building was successful, for the minutes indicate on July 6, 1867, that the old church was sold for \$275.00 and the new building was paid for at a cost of \$4,437.00.¹⁰⁴

The new building proved to be a blessing to the church.

The Sunday school was able to expand, and by 1869, even though the church itself had the smallest number of church

members, eighty-eight on its roll, of any church in this study, it had the largest Sunday school enrollment with

seventy-six.¹⁰⁵ Apparently 1869 was a banner year, for the Sunday school reached its peak in enrollment for that century and would not exceed seventy-six until 1935, when the enrollment reached eighty.

By 1875 the church elected all of the Sunday School officers. Those elected for that year were: J. F. Smith,

¹⁰³Ibid., May 23, 1864.

¹⁰⁴Ibid., July 6, 1867.

¹⁰⁵Minutes of the Bethel Baptist Association in Kentucky, 1869, p. 13.

superintendent, A. J. Crutchfield, assistant superintendent, J. M. Waller, secretary, and J. S. McQuery, treasurer.¹⁰⁷

In that same year the church requested that "Bro. A. F. Williams be invited in connection with Brother Dickie to address the Sunday school at this place, 5th Sunday in present month."¹⁰⁸

On January 27, 1877, the minutes of the Mount Zion Church show that the church invited the Bethel Sunday School Convention to meet with them on Saturday before the fourth Sunday in March. The Church appointed the following committees: Ross Dickenson, J. F. Smith, and Robert Carver on Order and Ushers; J. B. Smith, W. E. Smith, and J. S. McQuery on Transfer; and C. A. Barnes, M. M. Crutchfield, S. P. Smith, and J. R. Dickinson on Music.¹⁰⁹

Mr. E. O. Watts became superintendent of the Sunday school in 1892.¹¹⁰ Except for a brief period of four years

¹⁰⁷Minutes of the Mount Zion Baptist Church, February 27, 1875.

¹⁰⁸Ibid., May 22, 1875.

¹⁰⁹Ibid., January 27, 1877.

¹¹⁰Appendix IV, Historical Table for the Mount Zion Baptist Church.

(1895-1898), the Watts family combination of father, E. O. Watts, and son, W. O. Watts, Sr., held an absolute family dynasty over the office of Sunday School Superintendent until the resignation of W. O. Watts, Sr., in 1964. During this time Mr. E. O. Watts served as superintendent for twenty years. Under his leadership the Sunday school only averaged thirty-five pupils, reaching its peak in enrollment in 1902, with sixty members.¹¹¹ The causes for the small membership during these years are not known. However, whatever they were, they must have been eliminated when his son, W. O. Watts, Sr., became superintendent in 1916. Serving for almost fifty-one years, Mr. W. O. Watts, Sr., brought about a steady rise in the Sunday school enrollment until, by 1960, when this study ended, the enrollment was 136. The peak in enrollment during the 1900s was reached in 1952, when the church enrolled 160 in the activities of the Sunday school.¹¹²

The Baptist Young People's Union became the second phase of the Mount Zion Baptist Church's religious education and activities as early as 1918, according to the associational minutes.¹¹³ Although nothing is recorded in the minutes of

¹¹¹ Ibid.

¹¹² Ibid.

¹¹³ Minutes of the Bethel Baptist Association in Kentucky, 1918, p. 15.

the church or the associational minutes for the next fifteen years as to the conditions for the Training Union, an interview with Mr. W. O. Watts, Jr., indicates that there was a Baptist Young People's Union functioning in those years.¹¹⁴ The minutes of the association do show that a number of unions were active and prosperous during this time. Perhaps the Mount Zion's B.Y.P.U. is included in the statistics even though it is not named. Official statistics as well as the name of the Training Union director do begin to appear with the report for 1934. In that year, W. O. Watts, Jr., was the director and the enrollment came from one union of sixteen members.¹¹⁵ During the next seven years, even though the enrollment increased, the number of unions remained at one.¹¹⁶ An interesting note is found in the county paper for the year 1935. It tells of a county-wide Baptist Training Union meeting in Elkton, Kentucky, on Sunday, March 31, 1935. Although the Elkton Church had the largest attendance, the Mount Zion Church won the banner for attendance.

¹¹⁴Statement by W. O. Watts, Jr., personal interview.

¹¹⁵Minutes of the Bethel Baptist Association in Kentucky, 1934, p. 21.

¹¹⁶Appendix IV, Historical Table for the Mount Zion Baptist Church.

ance because they had the largest percentage of their membership present.¹¹⁷ In 1941, the Training Union of the Mount Zion Church jumped from one union to five, and the enrollment increased from twenty-four to fifty-five.¹¹⁸ Certainly this is a substantial increase for a church of this size during that time.

It was during the period of the late 1930s that the Daily Vacation Bible school was added to the religious education activities of the Mount Zion Church.¹¹⁹ The first Bible school was as popular as the Training Union. Vacation Bible school in 1940 began on June 17, at 2:00 p.m., according to an announcement in the county paper.¹²⁰ Bible school reached a peak in enrollment in 1949 when 104 students were enrolled.¹²¹

The Mount Zion Sunday School held an unusual, but

¹¹⁷ The Todd County Standard, Volume XVIII, No. 1, April 4, 1935, p. 3.

¹¹⁸ Minutes of the Bethel Association in Kentucky, 1941, p. 29.

¹¹⁹ Ibid., 1938, p. 21.

¹²⁰ The Todd County Standard, Volume 20, No. 44, June 14, 1940, p. 1.

¹²¹ Appendix IV, Historical Table for the Mount Zion Baptist Church.

interesting service on Father's Day in 1951. According to the Clarksville paper, "The Mount Zion Sunday School will be conducted Sunday, Father's Day, by fathers. All classes will be taught by fathers."¹²² In 1960, the Sunday school was again featured in the news as it honored its superintendent, W. O. Watts, Sr., and his great-granddaughter, Vivian Hanley, with a birthday party.¹²³

Probably one of the highlights of the 1950s was the Training School held in the Guthrie Baptist Church nightly at 7:00 p.m., beginning January 30, and ending February 3. Sammie Lee Smith, from the Mount Zion Church, was chosen to be the dean of the school. His wife was selected to teach the Young People. Only two other communities were chosen to host such a Training School, and with leaders chosen from all the churches in the association, Mount Zion could be proud that their leadership was represented.¹²⁴

¹²² Minutes of the Elkton Baptist Church, October 15,
The Clarksville Leaf Chronicle, Volume CXLIII,
 No. 141, June 13, 1951, p. 8. Baptist Association in Kentucky,

¹²³ The Todd County Standard, Volume 68, No. 30,
 November 3, 1960, p. 7.

¹²⁴ Ibid., Volume 63, No. 42, January 26, 1956, p. 1.

RELIGIOUS EDUCATION HISTORY OF THE

ELKTON BAPTIST CHURCH

The Elkton Baptist Church was officially constituted on October 15, 1825.¹²⁴ Thirteen days later it was admitted to the Bethel Association on the second day of its meeting at the Mount Gilead Meeting House in Allensville, Kentucky.¹²⁵ The first meetings of the Elkton Baptist Church were held in the second story of the county courthouse.¹²⁶ It was not until 1826 that a house of worship was built.¹²⁷

In 1845, a Sunday School Union was held in Elkton with Willis L. Reeves as the superintendent. All denominations in the city attended this school. A short history of the church written in the county paper said, "In 1870 the Baptists, doubtless longing for their own teachings, withdrew from the Union and started their own Sunday school."¹²⁸ However, in

¹²⁴ Minutes of the Elkton Baptist Church, October 15, 1825.

¹²⁵ Minutes of the Bethel Baptist Association in Kentucky, 1825, p. 3.

¹²⁶ Perrin, op. cit., p. 143.

¹²⁷ A Historical Sketch of the Elkton Baptist Church, (published for the dedication of the new church built in 1964), July 12, 1964, p. 4.

¹²⁸ The Todd County Standard, Volume 20, No. 22, January 12, 1940, p. 2.

1867 the minutes of the association record that a Sunday school had been formed with an enrollment of twenty-five, and that Mr. J. W. Hughes was the superintendent.¹²⁹ Although it was slow starting Sunday school activities of a nondenominational nature, membership increased steadily until by the 1870s the Sunday school averaged nearly fifty enrolled.¹³⁰ churches in the city. They are as follows:¹³⁵

An interesting article in Perrin's History of Todd County, states that in 1873, a new church was erected at a cost of \$6,000.00 on Main Street and that the old building was sold to the colored Baptists as a house of worship.¹³¹ Perrin further adds that:

The regular church services are now held on the third Sunday in each month. A Sunday school was organized in connection with the church under the pastorate of Rev. R. A. Massey. It had an average attendance of about 40 persons. The present officers are: Superintendent: John M. Lewis; Librarian: Dr. E. B. Edwards; Treasurer: Dr. S. M. Lairy; Secretary: Thomas Pepper.¹³²

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- ¹²⁹ Minutes of the Bethel Association in Kentucky, 1867, p. 21.
- ¹³⁰ Appendix V, Historical Table for the Elkton Baptist Church.
- ¹³¹ Perrin, op. cit., p. 143.
- ¹³² Ibid.

The second church building continued to serve adequately for the members of the Sunday school until 1927. The Sunday school enrollment continued to rise throughout the remainder of the century.¹³³ The enrollment surpassed the 100 mark in 1907.¹³⁴ An article in the county paper in 1909, shows the enrollment of the Elkton Baptist Church in comparison with the five major churches in the city. They are as follows:¹³⁵

	<u>Enrollment</u>	<u>Number Present</u>	<u>Offering</u>
Baptist	128	63	\$2.82
Christian	110	107	3.38
Cumberland Presby.	6	4	0.20
Methodist	112	33	1.39
Presbyterian	15	(Did not meet)	

The minutes of the church report that in 1927 a committee was appointed to see if funds could be secured to finance new Sunday school rooms. Brother John N. Williams, a past Sunday school superintendent, was appointed chairman of the Finance Committee.¹³⁶ On August 10, 1927, the low

¹³³Appendix V, Historical Table for the Elkton Baptist Church.

¹³⁴Minutes of the Bethel Baptist Association in Kentucky, 1907, p. 25.

¹³⁵The Todd County Standard, Volume 17, No. 29, July 16, 1909, p. 3.

¹³⁶Minutes of the Elkton Baptist Church, April 13, 1927.

bid of \$13,297.00 by the V. L. Prince Lumber Company was accepted and the building was begun.¹³⁷ The addition of the new Sunday school rooms and enlargement of the sanctuary added many new members to the church roll and the Sunday school enrollment.¹³⁸

The Elkton Baptist Church Sunday School earned the honor of having the largest attendance of any church in the city on "Go to Church Sunday," sponsored by the local churches of the Elkton Community. "The Baptists led, having 168 present, the Methodists were a close second with 160, and the Christian Sunday School had 108."¹³⁹

The Baptist Young People's Union made itself known in 1927. The minutes of the church for that year indicate that the enrollment was twenty-five members in one union.¹⁴⁰ By 1933 the B.Y.P.U. had grown and developed until the county paper records, "Our young people won the Attendance Associational Rally, which met at the Auburn Church last Sunday."¹⁴¹

¹³⁷ Ibid., August 10, 1927.

¹³⁸ Minutes of the Bethel Baptist Association in Kentucky, 1928-1935.

¹³⁹ The Todd County Standard, Volume 14, No. 38, May 10, 1934, p. 7.

¹⁴⁰ Minutes of the Elkton Baptist Church, August 10, 1927.

¹⁴¹ The Todd County Standard, Volume XIII, No. 32, February 9, 1933, p. 4.

The following week another article indicated that the B.Y. P.U. held a Valentine Party in the annex of the Baptist Church on Monday night.¹⁴² Winning the attendance banner was apparently a usual affair for the Elkton B.Y.P.U. at this time. The Western Recorder states, "The Bethel Associational B.Y.P.U. met Sunday afternoon, April 29, 1934, at the Muddy River Church. Elkton won the attendance banner with thirty present."¹⁴³

In 1938 the Elkton Church added two new unions to the Baptist Training Union program. The county paper states, "A junior and intermediate group of Baptist Training Unions was organized at the Elkton Baptist Church Sunday night, and it is expected the senior group will be completed Sunday night."¹⁴⁴ Apparently, the senior group did not organize as quickly as planned, for the county paper for March the following year reads, "A Senior B.T.U. organized last Sunday night at the Baptist Church. The following officers were elected: Miss Lillian Young, president; Walter Chestnut, vice president; Gordon Rudd, secretary-treasurer; Miss Faye Canvanah, group captain; and Charlie Weatherford,

¹⁴²Ibid., Volume XIII, No. 33, February 16, 1933, p. 4.

¹⁴³The Western Recorder, Volume 108, No. 20, May 17, 1934, p. 22.

¹⁴⁴The Todd County Standard, Volume 19, No. 12, November 3, 1938, p. 4.

director. Seven were enrolled."¹⁴⁵

Vacation Bible school in the Elkton Church during the 1930s consisted of children and workers from the various denominations in the city. A notice in the city paper stated that the school would be held from 8:00 until 11:00 o'clock each day, June 13 through June 22. Representatives from each denomination would serve as teachers for children from ages four to fourteen.¹⁴⁶ Again in 1939 a notice stated that there would be an interdenominational Bible school sponsored by the local churches. After the worship hour the children were divided into three groups: one remaining in the Baptist Church, one going to the Christian Church and the third group going to the Methodist Church.¹⁴⁷

The Sunday school in the next two decades, 1940-1960, saw a doubling of the Sunday school enrollment.¹⁴⁸ By the end of the study the Sunday school enrollment had grown to 340.¹⁴⁹ A note in the Clarksville paper indicates that the

¹⁴⁵Ibid., Volume 19, No. 30, March 16, 1939, p. 4.

¹⁴⁶The Todd County Standard, Volume XVIII, No. 42, June 9, 1938, p. 1.

¹⁴⁷Ibid., Volume 19, No. 43, June 15, 1939, p. 1.

¹⁴⁸Appendix V, Historical Table for the Elkton Baptist Church.

¹⁴⁹Ibid.

City of Elkton held a special Sunday school attendance drive in May of 1949. The notice states that the "Baptist Church had 225 and led the other churches in the city."¹⁵⁰ The Sunday school had a part in a revival service in 1954. On Friday evening during the revival the Sunday school was honored and given special recognition.¹⁵¹

The Historical Table for the Elkton Church, reveals that the Training Union during the 1940s, and up until the end of the study, kept its membership steady. By the end of the study, the Training Union enrollment had reached ninety-six-- the highest number enrolled since its beginning in 1927.¹⁵² The table also indicates that a union was present in 1940, even though the minutes of the association and the minutes of the church do not indicate such. Two articles in the local paper stated, "The Junior B.Y.P.U. had a party," and "Training Union Officers were elected. . ."¹⁵³ The members

¹⁵⁰ The Clarksville Leaf Chronicle, Volume 62, No. 7, May 5, 1949, p. 1.

¹⁵¹ Ibid., Volume 62, No. 7, May 5, 1949, p. 1.

¹⁵² Appendix V, Historical Table for the Elkton Baptist Church.

¹⁵³ The Todd County Standard, Volume 48, No. 12, November 1, 1940, p. 4.

of the Intermediate, Junior, and Story Hour Departments presented a Christmas pageant entitled, "Journey to Bethlehem" on Sunday, December 19, 1954. The play was directed by Mrs. Elizabeth Russell. Twenty-seven students participated.¹⁵⁴ By 1960, and the end of the study, the Training Union had a hamburger fry and a hay ride social in which forty-two members and guests were present.¹⁵⁵

¹⁵⁴Ibid., Volume 48, No. 18, December 13, 1940, p. 5.

¹⁵⁵The Todd County Standard, Volume 68, No. 27, October 13, 1960, p. 4.

caused the community to resettle along the railroad. Then the Mount Gilead Baptist Church moved to its present location. The cost of the new church was about \$6,000.00.¹⁵⁸ Because the records of the Mount Gilead Baptist Church were destroyed when the church fellowship split in the 1950s, there is little that can be said about the church in its early years except what has been recovered from the minutes of the congregation. Pastors of the church in this century have been helpful in relating portions of the church's

¹⁵⁶Ibid., op. cit., p. 56.

¹⁵⁷Ibid., op. cit., p. 157.

¹⁵⁸Ibid., op. cit., p. 158.

RELIGIOUS EDUCATION HISTORY OF THE

MOUNT GILEAD BAPTIST CHURCH

The minutes of the association disclose that the first The Mount Gilead Baptist Church is the oldest of the churches in the study being founded in 1815.¹⁵⁶ The church was first located near the present junction of United States Highway 79 and Kentucky Highway 102.¹⁵⁷ This area was the early location of the Community of Allensville. Perrin,¹⁶⁰ in his book, states that when the Louisville and Nashville Railroad built a line south of Allensville Community connecting Bowling Green, Kentucky, and Guthrie, Kentucky, it caused the community to resettle along the railroad. Then in 1868 the Mount Gilead Baptist Church moved to its present location. The cost of the new church was about \$6,000.00.¹⁵⁸ Because the records of the Mount Gilead Baptist Church were destroyed when the church fellowship split in the 1950s,¹⁶² there is little that can be said about the church in its early years except what has been recovered from the minutes of the association. Pastors of the church in this century have been helpful in relating portions of the church's history.

¹⁵⁶ Masters, op. cit., p. 36.

¹⁵⁷ Perrin, op. cit., p. 157.

¹⁵⁸ Ibid., pp. 157-158.

religious education activities. ¹⁶³

The minutes of the association disclose that the first religious education activities to be reported took place in 1866. ¹⁵⁹ At this time, S. P. Forgy serving as pastor of the church, also served as the church's first Sunday school superintendent. The enrollment in the Sunday school was twenty, while the church membership was ninety-three. ¹⁶⁰

The characteristics of the Sunday school during these years and throughout the remainder of the century can best be reported by stating that the enrollment increased twelve times during the thirty-four years. However, the enrollment during this same period dropped fifteen times. The average enrollment for the period was fifty-three. ¹⁶¹ The Sunday school reached its peak in enrollment in 1896 at 100, and did not surpass this mark until 1957. ¹⁶² The office of Sunday school superintendent during this period was held an average of three years. The longest single period any one

¹⁵⁹ Minutes of the Bethel Baptist Association in Kentucky, 1866, p. 7.

¹⁶⁰ Ibid.

¹⁶¹ Appendix VI, Historical Table for the Mount Gilead Baptist Church. County Standard, Volume 11, No. 22, 1930, p. 5.

¹⁶² Ibid.

man held the office of superintendent was seven years.¹⁶³

For the next forty-two years, (1903-1944), the superintendency of the Sunday school was held by M. B. Gill and Frank J. Smith. Both men served a total of twenty-one years.¹⁶⁴ Again during this period, (1903-1944), like the history of the Sunday school in previous years, (1866-1900), the enrollment rose and fell continuously.¹⁶⁵ The number enrolled never rose above ninety-six or fell below thirty-two in the years since 1900.¹⁶⁶

The Allensville Community seems to have had an active social life outside of the church, according to the county papers for the 1930s. Only two social events were recorded which related to the activities of the church. In 1934 a picnic was held by the members of the Baptist Sunday school in Allensville on one Thursday afternoon from 2:30 p.m. until 6:30 p.m.¹⁶⁷ In 1937 the Sunday school superintendent,

¹⁶³ Ibid.

¹⁶⁴ Ibid., Volume XVII, No. 6, 1937, p. 7.

¹⁶⁵ Ibid., Minutes of the Bethel Baptist Association in Kentucky.

¹⁶⁶ Ibid.

¹⁶⁷ The Todd County Standard, Volume XIV, No. 22, September 6, 1934, p. 4.

Frank J. Smith and his wife, carried the Sunday school classes to Clarksville, Tennessee, to hear Reverend George W. Truett in a revival meeting.¹⁶⁸

There occurred, in at least three known periods during the forty-four years from 1900-1944, religious education activities other than the Sunday school. On two occasions the church established a Training Union as the second phase of her religious education. The associational minutes state that a union was organized in 1926; however, nothing is known about the size or the prosperity it enjoyed.¹⁶⁹ A second

union was established in 1939, lasting only the one year. Mrs. Catherine Breakfield was the director and the enrollment was recorded at twenty members.¹⁷⁰ A note in the county paper states that, "On Friday evening the B.Y.P.U. enjoyed a wiener roast at the home of Mr. and Mrs. Sam Mason. There were twenty young people present."¹⁷¹ A final note on the church's activity during the 1930s was found in the

¹⁶⁸Ibid., Volume XVII, No. 6, 1937, p. 7. the end of

¹⁶⁹Minutes of the Bethel Baptist Association in Kentucky, 1926, pp. 26-27.

¹⁷⁰Ibid., 1939, p. 19.

¹⁷¹The Todd County Standard, Volume 19, No. 46, July 6, 1939, p. 7.

Western Recorder for 1939, which published a letter from the pastor of the church saying:

During the past year the church doubled its preaching time. We rank fifth in the association in additions to the church. The Sunday school and morning attendance has definitely increased. On a recent Sunday we had eight additions, six of whom came for baptism.¹⁷²

A letter from Hankins F. Parker, who was pastor of the church from 1943-1945, states that in the summer of 1944, a Vacation Bible school was held in which the pastor's wife served as principal. The sum of twenty dollars was spent for materials for the Bible school. The enrollment was fifty-two.¹⁷³

A second letter from Reverend Daniel W. Cloer tells about the Vacation Bible school in 1948. At that time the project for the boys in the Bible school was to make song-book and communion glass racks for the backs of the pews in the church auditorium. They were first used in the Bible School Commencement that year, July 11, 1948.¹⁷⁴

The church in the period from 1944 until the end of this study appears to be increasing in prosperity in all

¹⁷²The Western Recorder, Volume 113, No. 42, October 19, 1939, p. 3.

¹⁷³Hankins F. Parker, "Letter to James E. Rennell," July 30, 1964.

¹⁷⁴Daniel W. Cloer, "Letter to James E. Rennell," July 17, 1964.

phases of its religious education work. A third attempt¹⁷⁵ at establishing a Training Union came in 1944 when five unions totaling thirty-nine members were founded. Richard E. Price served as its director.¹⁷⁵ The Vacation Bible school, which had been added in 1944, doubled its enrollment in 1945.¹⁷⁶ The activities of the Sunday school grew until, in 1946, it received the award and recognition of becoming the church's first Standard Sunday School. The Sunday school superintendent was Richard E. Price.¹⁷⁷

A note in the county paper tells of the Vacation Bible school in 1954. The church had just called its pastor, Reverend Chester Self, who served as principal of the school the week after he moved on the church field. The average attendance was forty-five.¹⁷⁸ The most significant contribution to the church's religious education activities during this decade of the 1950s came in 1957 when the church built six new Sunday school rooms. The new rooms were officially

¹⁷⁵ Minutes of the Bethel Baptist Association in Kentucky, 1944, p. 8.

¹⁷⁶ Ibid.

¹⁷⁷ The Western Recorder, Volume 120, No. 31, August 15, 1946, p. 16.

¹⁷⁸ The Clarksville Leaf Chronicle, Volume 67, No. 13, June 24, 1954, p. 6.

dedicated on January 31, 1957, in an all day meeting.¹⁷⁹

It was in this same year that the Sunday school attendance rose to 104, the largest in the history of the church.¹⁸⁰

¹⁷⁹ Ibid., Volume 64, No. 42, January 31, 1957, p. 7.

¹⁸⁰ Appendix VI, Historical Table for the Mount Gilead Baptist Church.

CHAPTER IV

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Collecting data which cover a period of 135 years has resulted in a considerable portion of material concerning the religious education activities of the six churches in the study. Unfortunately, there was much duplication of information. This duplication, however, did serve to authenticate dates, places, people and events. Having gathered all relevant data, the writer feels that several important factors stand out readily as indicative of the development of religious education in the six churches.

First, the most obvious conclusion drawn from the study is that, even though there was a vast--even burdening at times--amount of material gathered, screened, and organized, there are many gaps in the histories of each church. Several examples are: the lack of primary source documents for the Mount Gilead Baptist Church prior to 1953; the apparent failure of the clerks of the association to record accurately in the minutes of the churches the founding dates for Sunday schools, Training Unions, and Vacation Bible schools; and lastly, the failure of the individual churches to record an accurate picture of the religious education activities of their church.

A second conclusion, which follows from the first, is that there are large discrepancies in the records that were kept. An example is the record found in the minutes of the Trenton Baptist Church which states that the Sunday school superintendent for 1876 was H. F. McClure while the associational minutes recorded that the superintendent was H. F. McGuire. In this instance the church records were the primary source documents.

Thirdly, the difficulty in trying to picture the religious education activities of the six churches over a 135 year period is compounded when it must be constructed piecemeal. The writer feels that a total picture may never be available because so much of the evidence is piecemeal, while other evidence has been destroyed or lost.

Concerning the study itself, the following summary can be given. The first religious education activities began in the churches about 1865-1867, with the advent of the Sunday school. The Guthrie, Trenton, Mount Zion and Mount Gilead Churches share the honor of having Sunday schools at this early date. However, to the Elkton Church should go recognition for having a Sunday school dating back to 1845, even though it was an interdenominational service. Secondly, the Baptist Young People's Union was the second phase of the religious education activities to be added to the program of

all churches in the study. The Guthrie Church entered into this phase of the religious education activities in 1915. The other churches soon followed: Mount Zion in 1918, Trenton in 1921, Mount Gilead in 1926, and Elkton in 1927. The Tiny Town Church began a Training Union in 1950. The third religious education activity, the Vacation Bible school, was slow in starting in the churches of the study. The Mount Zion and Trenton Baptist Churches held a Vacation Bible School in 1939. However, this was four years after other churches in association had held schools. The Elkton Baptist Church held an inter-denominational Bible school in 1938. The Guthrie Church held its first school in 1939. The Mount Gilead Church followed with a Bible school in 1944. In 1952 the Tiny Town Baptist Church completed the third phase of the religious education activities when they added their first Bible school in that year.

In general all the churches in the study experienced periods of growth and decline in the enrollment and membership of the various religious education activities. In the majority of these instances, whether increase or decrease, the reason seems to be related in varying degrees to the leadership in the church. Examples of this were seen in the increase in membership in the Trenton Church Sunday School in 1892, just after the fire had destroyed its

building, and the long period of static membership in the Mount Gilead Sunday School which saw a sharp increase when the leadership changed in 1945.

Problems in collecting the data were compounded by the distances separating the sources of information. The microfilm in Elkton was easily accessible. However, the absence of a microfilm-reader closer than twenty-two miles precluded continuous study. The library which held the bound copies of the Western Recorder was located 175 miles from the geographical center of the study itself. A second difficulty in gathering the data was found in getting the records at the local church level. In general this required the approval of the pastor of the church to get the records from their place of storage, which in some cases were the Todd County Courthouse, the Planters Bank in Trenton, or, in the case of the Mount Zion Church, the home of the church historian. Therefore, the records could only be used for short periods of time--the hours the bank and courthouse were open or when it was convenient for the writer to visit in the home of the church historian. Many hours were spent traveling to the places where the records were located or stored. This proved to be a greater burden than editing or writing the history itself.

A major recommendation for further study along these lines is based upon the writer's desire to have the churches in the study discover the value of additional historical research. It is the writer's contention that, where there is knowledge and understanding of the past, there is power and incentive to overcome weaknesses and failures of present programs. Collect copies would probably prove fruitful

This study was concerned only with three phases of the churches' ministry: the Sunday school, the Training Union, and the Vacation Bible school. However, there are other phases which might help give a more complete picture of the churches' progress, growth, and achievements in fields other than religious education. One such phase of the church's life which would lend itself to a treatment similar to this one is the Women's Missionary Union. Such a study should to uncover membership numbers, finances spent, areas of service and accomplishment--all within each local church. A second area of study which might shed light on the churches' history and their religious education activities would be to probe deeper into the membership of the church, writing members who have moved from the community or interviewing members who have removed themselves for one reason or another from the fellowship of the church. This type of inquiry might best be handled locally within each individual church. Later

the evidence and data collected could be synthesized in a more comprehensive study.

A final recommendation for study along the lines of deeper penetration into the religious education activities would be to seek sources of publication now out of print. At one time the Guthrie community had a daily paper. Efforts to collect copies would probably prove fruitful for the churches in the Guthrie area. Many of the minutes for the association were printed in Hopkinsville and Russellville, Kentucky, at printing companies now out of business. The effects or supplies of these concerns may have been stored rather than sold.

Whatever the nature of specific future investigations may be, much can be said for the church leader who considers the history of his church to be of significant importance to preserve adequately the records of his church.

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The Minutes of the Tiny Town Baptist Church, 1948-1960.

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APPENDIX I
HISTORICAL TABLE FOR THE
GUTHRIE BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1860	M. G. Carney						
1861	M. G. Carney						
1862	M. G. Carney						
1863	M. G. Carney						
1864	S. A. Holland						
1865	S. A. Holland						
1866	S. A. Holland	James B. Grant	50				
1867	S. A. Holland	James B. Grant	50				
1868	S. A. Holland	James B. Grant	60				
1869	M. G. Carney	James B. Grant	35				
1870	L. J. Crutcher	James B. Grant	40				
1871	L. J. Crutcher	James B. Grant	45				
1872	L. J. Crutcher	Joe A. Tate	40				
1873	--	--	--				
1874	L. J. Crutcher	R. O. Manion	35				
1875	W. W. Gardner	E. Stillwell	30				
1876	W. W. Gardner	--	--				
1877	--	R. O. Manion	--				
1878	B. G. Carney	M. V. Hartman	20				
1879	B. G. Carney	M. V. Hartman	--				
1880	J. G. Kendall	M. V. Hartman	40				
1881	J. G. Kendall	A. P. Crutcher	40				
1882	J. G. Kendall	A. P. Crutcher	40				
1883	J. G. Kendall	W. M. Worley	25	John R. Claypool			
1884	W. H. Ryals	W. C. Balee	65				
1885	--	B. G. --	--				
1886	P. H. Lockett	B. G. --	39	Yes no name			
1887	P. H. Lockett	W. H. Salmon	40				
1888	P. H. Lockett	W. H. Salmon	40				
1889	P. H. Lockett	W. C. Balee	92				
1890	--	W. C. Balee	144				

APPENDIX I
HISTORICAL TABLE FOR THE
GUTHRIE BAPTIST CHURCH

Year	Pastor	S.S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1891	J. S. Cheek	James White	135				
1892	J. S. Cheek	James White	100				
1893	J. S. Cheek	James White	90				
1894	J. H. Burnett	H. B. Whitaker	80				
1895	P. I. Lipsey	W. C. Balee	85				
1896	A. M. Vardeman	A. F. Rogers	70				
1897	--	--	65				
1898	J. H. Burnett	A. F. Rogers	75				
1899	E. N. Dickenson	T. P. Norris	60				
1900	E. N. Dickenson	T. P. Norris	55				
1901	E. N. Dickenson	W. C. Balee	60				
1902	J. S. Cheek	W. C. Balee	108				
1903	C. H. Coleman	J. M. Small	110				
1904	C. H. Coleman	E. L. Buckley	107				
1905	--	E. L. Buckley	80				
1906	C. E. Hutchinson	E. L. Buckley	107				
1907	--	E. L. Buckley	105				
1908	J. E. Baird	E. L. Buckley	119				
1909	J. E. Baird	E. L. Buckley	125				
1910	J. E. Baird	E. L. Buckley	135				
1911	J. E. Baird	W. C. Balee	130				
1912	J. E. Baird	W. C. Balee	110				
1913	J. E. Baird	W. C. Balee	110				
1914	Wallace Wood	W. C. Balee	110				
1915	E. O. Cottrell	W. C. Balee	124	John R. Claypool			
1916	E. O. Cottrell	W. C. Balee	112				
1917	E. O. Cottrell	B. G. Fuqua	83				
1918	A. W. Hill	B. G. Fuqua	--	Yes no name			
1919	A. W. Hill	B. G. Fuqua	84	Earl Nelson			
1920	A. W. Hill	B. G. Fuqua	132	Earl Nelson			

APPENDIX I
HISTORICAL TABLE FOR THE
GUTHRIE BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1921	A. W. Hill	E. M. Mays	--				
1922	A. W. Hill	B. G. Fuqua	141	Yes no name			
1923	--	B. G. Fuqua	139				
1924	G. G. Graber	S. T. Quinn	--				
1925	G. G. Graber	S. T. Quinn	--				
1926	G. G. Graber	S. T. Quinn	223	Yes no name	30 = 1 Senior Union		
1927	G. G. Graber	S. T. Quinn	--				
1928	G. G. Graber	S. T. Quinn	--	Yes no name			
1929	G. G. Graber	S. T. Quinn	225	Yes no name			
1930	G. G. Graber	S. T. Quinn	--				
1931	G. G. Graber	S. T. Quinn	--				
1932	G. G. Graber	S. T. Quinn	232	Yes no name	44		
1933	G. G. Graber	S. T. Quinn	205	Yes no name	39		
1934	C. R. Barrow	S. T. Quinn	196	Yes no name	60		
1935	C. R. Barrow	S. T. Quinn	222	Yes no name	--		
1936	C. R. Barrow	O. S. Crutcher	256	Yes no name	20		
1937	L. G. Gatlin	S. S. Raynolds	199	---	--		
1938	L. G. Gatlin	S. S. Raynolds	223	L. G. Gatlin	51	Yes	--
1939	L. G. Gatlin	W. H. Stidham	275	W. H. Stidham	66	Yes	40
1940	L. G. Gatlin	W. H. Stidham	236	L. G. Gatlin	52	Yes	37
1941	Douglas J. Harris	W. H. Stidham	142	D. J. Harris	47	Yes	117
1942	--	W. H. Stidham	199	W. H. Stidham	37	Yes	31
1943	Harry L. Fisher	W. H. Stidham	158	---	--	---	--
1944	Harry L. Fisher	W. C. Hall	177	H. L. Fisher	50	Yes	--
1945	Harry L. Fisher	W. C. Hall	156	H. L. Fisher	54	---	--
1946	Harry L. Fisher	W. C. Hall	195	---	--	Yes	56
1947	Harry L. Fisher	W. C. Hall	172	---	--	Yes	82
1948	J. W. Cummins	W. C. Hall	177	Earl Nelson	52	Yes	91
1949	J. W. Cummins	W. C. Hall	195	Earl Nelson	77	Yes	91

APPENDIX I
HISTORICAL TABLE FOR THE
GUTHRIE BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1950	B. B. McPheeters	W. C. Hall	184	Eugene Morgan	38	Yes	90
1951	B. B. McPheeters	W. C. Hall	160	John Buisseau	37	Yes	87
1952	A. W. Porter	W. C. Hall	140	C.R. - Shown	41	Yes	80
1953	Harry L. Winters	W. C. Hall	197	J. L. Dunnigan	85	Yes	69
1954	Harry L. Winters	Dean Morris, Jr.	310	J. L. Dunnigan	101	---	--
1955	Harry L. Winters	Dean Morris, Jr.	290	Gene Morgan	103	Yes	82
1956	Harry L. Winters	Richard Covington	286	Wayne Chester	87	Yes	80
1957	Harry L. Winters	T. M. Paine	298	William Bellar	88	Yes	68
1958	Harry L. Winters	T. M. Paine	277	Howard Dorris	75	Yes	57
1959	Harry L. Winters	Dean Morris	278	Clarence C. Strange	77	Yes	82
1960	Harry L. Winters	Waldo Wolfe	289	Howard Dorris	102	Yes	76
		Ray Teague	102	Terry Taylor	50	Yes	70
		Ray Teague	110	Terry Taylor	50	Yes	70

APPENDIX II
HISTORICAL TABLE FOR THE
TINY TOWN BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1948	J. M. Rogers	L. E. Adkins	35	(organized prior to the Associational			
1949	J. M. Rogers	L. E. Adkins	41	meeting)			
1950	J. M. Rogers	L. E. Adkins	44	Walton Sayle	44		
1951	J. M. Rogers	Walton Sayle	30	Walton Sayle	28		
1952	J. E. Camp	Walton Sayle	50		--	Yes	36
1953	J. E. Camp	L. E. Adkins	51		--	Yes	38
1954	Floyd Sanders	L. E. Adkins	69		--	Yes	59
1955	C. A. Smith	L. E. Adkins	49	Aaron Poor	25	Yes	70
1956	C. A. Smith	L. E. Adkins	75	Bobby Clinard	31	Yes	80
1957	C. A. Smith	Roy Teague	75	Bobby Thompson	49	Yes	80
1958	C. A. Smith	Roy Teague	76	Terry Sayle	49	Yes	70
1959	C. A. Smith	Roy Teague	102	Terry Sayle	50	Yes	69
1960	Douglas Downing	Roy Teague	140	Terry Sayle	58	Yes	70
1961	P. H. Lockett	A. N. Moore	75				
1962	P. H. Lockett	A. N. Moore	40				
1963	P. H. Lockett	A. N. Moore	65				
1964	P. H. Lockett	A. N. Moore	40				
1965	P. H. Lockett	A. N. Moore	50				
1966	P. H. Lockett	A. N. Moore	40				
1967	P. H. Lockett	A. N. Moore	40				
1968	P. H. Lockett	A. N. Moore	40				
1969	P. H. Lockett	A. N. Moore	40				
1970	P. H. Lockett	A. N. Moore	40				
1971	P. H. Lockett	A. N. Moore	40				
1972	P. H. Lockett	A. N. Moore	42				
1973	P. H. Lockett	A. N. Moore	--				
1974	P. H. Lockett	A. N. Moore	62				
1975	P. H. Lockett	A. N. Moore	--				
1976	P. H. Lockett	A. N. Moore	82				
1977	P. H. Lockett	A. N. Moore	--				
1978	P. H. Lockett	A. N. Moore	75				
1979	P. H. Lockett	A. N. Moore	75				
1980	P. H. Lockett	A. N. Moore	75				

APPENDIX III
HISTORICAL TABLE FOR THE
TRENTON BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1860	S. P. Forgy	M. G. Alexander	100				
1861	S. P. Forgy	M. G. Alexander	104				
1862	S. P. Forgy	M. G. Alexander	75				
1863	S. P. Forgy	M. G. Alexander	60				
1864	S. P. Forgy	M. G. Alexander	—				
1865	S. P. Forgy	M. G. Alexander	120				
1866	S. P. Forgy	B. G. Holter	37				
1867	R. A. Massey	W. B. Cocke	92				
1868	R. A. Massey	J. C. Hancock	41				
1869	R. A. Massey	W. B. Cocke	—				
1870	R. A. Massey	J. C. Cocke	31				
1871	W. W. Gardner	T. L. Hundley	45				
1872	G. F. Bagby	S. F. Williams	—				
1873	G. F. Bagby	W. P. Arnold	75				
1874	G. F. Bagby	W. P. Arnold	40				
1875	G. F. Bagby	W. B. Cocke	65				
1876	G. F. Bagby	H. F. McClure	80				
1877	G. F. Bagby	H. F. McClure	50				
1878	G. F. Bagby	P. A. Pointer	50				
1879	W. W. Gardner	H. S. Lowry	30				
1880	W. W. Gardner	H. S. Lowry	30				
1881	A. F. Pearson	H. S. Lowry	50				
1882	A. F. Pearson	H. S. Lowry	42				
1883	P. H. Lockett	H. S. Lowry	—				
1884	P. H. Lockett	H. S. Lowry	62				
1885	P. H. Lockett	H. S. Lowry	—				
1886	P. H. Lockett	H. S. Lowry	82				
1887	P. H. Lockett	A. N. Moore	—				
1888	P. H. Lockett	A. N. Moore	75				
1889	P. H. Lockett	A. N. Moore	75				
1890	P. H. Lockett	A. N. Moore	75				

APPENDIX III
HISTORICAL TABLE FOR THE
TRENTON BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1891	J. H. Burnett	A. N. Moore	100				
1892	J. H. Burnett	A. N. Moore	104				
1893	W. J. Crouch	W. J. Dickinson	75				
1894	W. J. Crouch	W. J. Dickinson	60				
1895	W. J. Crouch	W. J. Dickinson	--				
1896	W. J. Crouch	W. J. Dickinson	120				
1897	W. M. Vardeman	W. J. Dickinson	120				
1898	J. M. Joiner	W. J. Dickinson	97				
1899	W. Miller Wood	W. J. Dickinson	88				
1900	W. Miller Wood	W. J. Dickinson	82				
1901	W. Miller Wood	W. J. Dickinson	94				
1902	J. S. Snyder	W. J. Dickinson	87				
1903	J. S. Snyder	W. J. Dickinson	145	Yes no name			
1904	J. S. Snyder	W. J. Dickinson	91	Yes			
1905	J. S. Snyder	W. J. Dickinson	84	Yes			
1906	Supply Pastors	W. J. Dickinson	106	Barrett, Wells			
1907	B. F. Hagan	W. J. Dickinson	101	Barrett, Wells			
1908	B. F. Hagan	W. J. Dickinson	107	A. H. Campbell			
1909	B. F. Hagan	W. J. Dickinson	100	Mrs. J. L. Culver			
1910	B. F. Hagan	W. J. Dickinson	106	Mrs. J. L. Culver			
1911	B. F. Hagan	W. J. Dickinson	160	Mrs. J. L. Culver			
1912	B. F. Hagan	W. J. Dickinson	225	John A. Christman			
1913	B. F. Hagan	W. J. Dickinson	230	L. Payne			
1914	B. F. Hagan	W. J. Dickinson	218	L. Payne			
1915	J. T. Lewis	W. J. Dickinson	202	L. Payne			
1916	J. T. Lewis	W. J. Dickinson	201	L. Payne			
1917	J. T. Lewis	W. J. Dickinson	184	Van Carter			
1918	J. T. Lewis	W. J. Dickinson	205	Bert Joiner			
1919	J. T. Lewis	W. J. Dickinson	185	Joe Hyams			
		Warren Clayton	218	Joe Hyams			

-APPENDIX III
HISTORICAL TABLE FOR THE
TRENTON BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1920	J. F. Daugherty	W. J. Dickinson	218				
1921	J. F. Daugherty	W. J. Dickinson	---	Joe Williams			
1922	E. S. Forrester	George W. Claytor	220				
1923	E. S. Forrester	George W. Claytor	204				
1924	R. A. Johns	George W. Claytor	---				
1925	R. A. Johns	George W. Claytor	---	Yes no name	32 = 1 Senior Union		
1926	R. A. Johns	George W. Claytor	200				
1927	J. F. Fuqua	George W. Claytor	165				
1928	J. H. Maddox	George W. Claytor	---				
1929	J. H. Maddox	George W. Claytor	---				
1930	J. H. Maddox	George W. Claytor	---				
1931	J. H. Maddox	George W. Claytor	---				
1932	J. H. Maddox	George W. Claytor	210	Yes no name	20		
1933	J. H. Maddox	George W. Claytor	200	Yes	14		
1934	Clyde R. Widick	George W. Claytor	121	Yes	--		
1935	Clyde R. Widick	George W. Claytor	162	Garrott Ryals	--		
1936	Clyde R. Widick	Steve Williams	257	Garrott Ryals	60		
1937	J. L. Culver	George W. Claytor	207	A. R. Campbell	60		
1938	J. L. Culver	George W. Claytor	226	Mrs. J. L. Culver	30	Yes	23
1939	J. L. Culver	Lucien Camp	219	Mrs. J. L. Culver	23	Yes	--
1940	J. L. Culver	Lucien Camp	173	Mrs. J. L. Culver	--	Yes	92
1941	R. B. Hooks	H. E. Camp	218	John R. Christian	57	Yes	57
1942	R. B. Hooks	H. E. Camp	220	L. Payne	--	---	--
1943	Frank E. Bowman	H. E. Camp	217	L. Payne	64	Yes	47
1944	John W. Outland	H. E. Camp	208	L. Payne	62	---	--
1945	John W. Outland	H. E. Camp	212	L. Payne	50	---	--
1946	John W. Outland	H. E. Camp	209	Van Carter	53	Yes	64
1947	John W. Outland	H. E. Camp	215	Bert Joiner	--	---	--
1948	O. L. Overlin	Warren Claytor	237	Joe Hyams	30	Yes	39
1949	O. L. Overlin	Warren Claytor	218	Joe Hyams	32	Yes	72

APPENDIX III
HISTORICAL TABLE FOR THE
TRENTON BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1950	O. L. Overlin	Warren Claytor	229	Joe Hyams	34	Yes	97
1951	O. L. Overlin	Warren Claytor	225	Paul Sanders, Sr.	36	Yes	100
1952	O. L. Overlin	Warren Claytor	230	Paul Sanders, Sr.	34	Yes	87
1953	O. L. Overlin	Warren Claytor	256	Mike Arvin	44	Yes	82
1954	O. L. Overlin	Warren Claytor	275	Mike Arvin	65	Yes	100
1955	Lester W. Levi	Warren Claytor	278	Ben Stahl	66	Yes	73
1956	Lester W. Levi	Ed Radford	278	Ben Stahl	62	Yes	72
1957	Lester W. Levi	Ed Radford	276	Ben Stahl	65	Yes	51
1958	Earl A. Northern	Ed Radford	257	Ben Stahl	74	Yes	60
1959	Earl A. Northern	Ed Radford	249	Ben Stahl	73	Yes	62
1960	Earl A. Northern	Ed Radford	245	Eugene Morgan	61	Yes	65
1961	W. H. Piaster	A. B. Carver	30				
1962	F. H. Piaster	J. F. Smith	33				
1963	F. H. Piaster	J. F. Smith	30				
1964	W. H. Piaster	A. J. Crutchfield	30				
1965	W. H. Piaster	A. J. Crutchfield	25				
1966	W. H. Piaster	J. A. Barnes	35				
1967	W. H. Piaster	J. A. Barnes	40				
1968	W. H. Piaster	Frank Watts	40				
1969	W. H. Piaster	C. A. Barnes	40				
1970	W. H. Piaster	C. A. Barnes	40				
1971	W. H. Piaster	J. Barnes	15				
1972	W. H. Piaster	S. B. Daily	56				
1973	W. H. Piaster	C. R. Clements	72				
1974	W. H. Piaster	C. R. Clements	30				
1975	W. H. Piaster	C. R. Clements	35				
1976	W. H. Piaster	James Hatcher	40				

APPENDIX IV
HISTORICAL TABLE FOR THE
MT. ZION BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1860	M. C. Wimpy	J. F. Smith	30				
1861	M. C. Wimpy	J. F. Smith	24				
1862	M. C. Wimpy	E. O. Watts	40				
1863	M. C. Wimpy	E. O. Watts	40				
1864	S. A. Holland	E. O. Watts	35				
1865	S. A. Holland	T. D. Smith	40				
1866	S. A. Holland	E. Turnley	30				
1867	S. A. Holland	E. Turnley	30				
1868	S. A. Holland	E. Turnley	52				
1869	S. A. Holland	E. Turnley	76				
1870	S. A. Holland	E. Turnley	54				
1871	S. A. Holland	E. Turnley	25				
1872	J. A. --	E. Turnley	30				
1873	F. C. Plaster	A. B. Carver	25				
1874	F. C. Plaster	J. F. Smith	37				
1875	F. C. Plaster	J. F. Smith	30				
1876	F. C. Plaster	A. J. Crutchfield	30				
1877	F. C. Plaster	A. J. Crutchfield	25				
1878	F. C. Plaster	C. A. Barnes	25				
1879	S. P. Forgy	C. A. Barnes	35				
1880	S. P. Forgy	Frank Watts	40				
1881	A. F. Pearson	C. A. Barnes	40				
1882	A. F. Pearson	C. A. Barnes	40				
1883	W. S. Adams	E. O. Watts	25				
1884	W. S. Adams	J. Barnes	15				
1885	W. S. Adams	S. B. Daily	56				
1886	W. S. Adams	C. R. Clements	72				
1887	E. N. Dicken	C. R. Clements	30				
1888	E. N. Dicken	C. R. Clements	35	No Name	20		
1889	E. N. Dicken	James Hatcher	40				

APPENDIX IV
HISTORICAL TABLE FOR THE
MT. ZION BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1890	--	J. F. Smith	30				
1891	--	J. F. Smith	34				
1892	S. P. Forgy	E. O. Watts	40				
1893	A. N. Crouch	E. O. Watts	40				
1894	A. N. Crouch	E. O. Watts	35				
1895	A. N. Crouch	T. D. Smith	40				
1896	J. S. Cheek	James Hatcher	30				
1897	E. Harrison	James Hatcher	33				
1898	J. M. Joiner	James Hatcher	40				
1899	J. M. Joiner	E. O. Watts	60				
1900	J. M. Joiner	E. O. Watts	30				
1901	J. M. Joiner	E. O. Watts	50				
1902	J. M. Joiner	E. O. Watts	60				
1903	J. M. Joiner	E. O. Watts	35				
1904	S. J. Cannon	E. O. Watts	52				
1905	--	E. O. Watts	--				
1906	--	E. O. Watts	20				
1907	W. M. Kuydendall	E. O. Watts	25				
1908	W. M. Kuydendall	E. O. Watts	30				
1909	W. M. Kuydendall	E. O. Watts	20				
1910	W. M. Kuydendall	E. O. Watts	20				
1911	W. M. Kuydendall	E. O. Watts	25				
1912	W. M. Kuydendall	E. O. Watts	25				
1913	W. M. Kuydendall	E. O. Watts	30				
1914	--	E. O. Watts	30				
1915	J. T. Lewis	E. O. Watts	30				
1916	J. T. Lewis	W. O. Watts	--				
1917	J. T. Lewis	W. O. Watts	35				
1918	J. T. Lewis	W. O. Watts	35	No Name	20		
1919	J. T. Lewis	W. O. Watts	30				

APPENDIX IV
HISTORICAL TABLE FOR THE
MT. ZION BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1920	W. H. Ryals	W. O. Watts	40				
1921	W. H. Ryals	W. O. Watts	--				
1922	W. H. Ryals	W. O. Watts	39				
1923	W. H. Ryals	W. O. Watts	40				
1924	W. H. Ryals	W. O. Watts	--	Bill Jones			
1925	W. H. Ryals	W. O. Watts	--	S. L. Smith			
1926	W. H. Ryals	W. O. Watts	50	Mrs. S. L. Smith			
1927	C. E. Hutchinson	W. O. Watts	--	Mrs. S. L. Smith			
1928	J. F. Price	W. O. Watts	--	V. C. Smith			
1929	J. F. Price	W. O. Watts	--	Edwell White			
1930	H. D. Mayer	W. O. Watts	--	Edward Jackson			
1931	H. D. Mayer	W. O. Watts	--				
1932	H. D. Mayer	W. O. Watts	65				
1933	J. H. Maddox	W. O. Watts	60				
1934	C. R. Widick	W. O. Watts	60	W. O. Watts, Jr.	16		
1935	C. R. Widick	W. O. Watts	80	W. O. Watts, Jr.	--		
1936	Reed Rushing	W. O. Watts	80	W. O. Watts, Jr.	--		
1937	Reed Rushing	W. O. Watts	82	W. O. Watts, Jr.	21		
1938	Reed Rushing	W. O. Watts	65	W. O. Watts, Jr.	28	Yes	59
1939	Reed Rushing	W. O. Watts	65	W. O. Watts, Jr.	22	Yes	33
1940	Reed Rushing	W. O. Watts	65	W. O. Watts, Jr.	24	Yes	35
1941	Reed Rushing	W. O. Watts	91	W. O. Watts, Jr.	55	Yes	46
1942	E. C. Woodall	W. O. Watts	72	W. O. Watts, Jr.	40	Yes	--
1943	E. C. Woodall	W. O. Watts	75	W. O. Watts, Jr.	45	--	--
1944	E. C. Woodall	W. O. Watts	65	Mrs. S. L. Smith	48	Yes	18
1945	E. C. Woodall	W. O. Watts	69	W. O. Watts, Jr.	44	--	--
1946	E. C. Woodall	W. O. Watts	75	S. L. Smith	37	Yes	30
1947	Grant Jones	W. O. Watts	75	--	--	Yes	37
1948	Grant Jones	W. O. Watts	75	M. E. Smith	55	Yes	77
1949	J. B. Jackson	W. O. Watts	90	Marion E. Smith	65	Yes	104

APPENDIX IV
HISTORICAL TABLE FOR THE
MT. ZION BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1950	--	W. O. Watts	90	Frank Watts, Jr.	47	Yes	88
1951	Wallace Denton	W. O. Watts	90	Bill Jones	64	Yes	72
1952	Wallace Denton	W. O. Watts	160	S. L. Smith	41	--	--
1953	Wallace Denton	W. O. Watts	75	V. C. Cobb	--	Yes	47
1954	Wallace Denton	W. O. Watts	157	Bill Jones	--	Yes	70
1955	Malcolm Rogers	W. O. Watts	141	S. L. Smith	68	Yes	70
1956	Malcolm Rogers	W. O. Watts	136	Mrs. Francis Camp	88	Yes	75
1957	Malcolm Rogers	W. O. Watts	71	Mrs. Francis Camp	62	Yes	80
1958	Malcolm Rogers	W. O. Watts	139	V. C. Cobb	73	Yes	75
1959	Harvey L. Holland	W. O. Watts	129	Euell White	33	Yes	29
1960	Harvey L. Holland	W. O. Watts	119	Edward Ragan	53	Yes	55
1961	J. W. Pugh	John W. Lewis	58				
1962	W. H. H. H. H.	John W. Lewis	51				
1963	W. H. H. H. H.	John W. Lewis	43				
1964	J. W. Kendall	John W. Lewis	41				
1965	J. W. Kendall	John W. Lewis	50				
1966	J. W. Kendall	John W. Lewis	50				
1967	J. W. Kendall	John W. Lewis	40				
1968	J. W. Kendall	John W. Lewis	--				
1969	J. W. Kendall	John W. Lewis	--				
1970	J. W. Kendall	John W. Lewis	37				
1971	J. W. Kendall	John W. Lewis	--				
1972	J. W. Kendall	John W. Lewis	--				
1973	C. W. Dicken	John W. Lewis	--				
1974	W. H. H. H.	John W. Lewis	45				
1975	J. W. H. H.	B. E. Boone	58				
1976	J. W. H. H.	O. W. Lewis	70				
1977	A. L. Boone	J. P. Downer	56				
1978	J. O. Jordan	B. E. Boone	50				
1979	W. E. Pierce	B. E. Boone	80				
1980	A. L. Boone	B. E. Boone	86				

APPENDIX V
HISTORICAL TABLE FOR THE
ELKTON BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1860							
1861							
1862							
1863							
1864	G. Hunt						
1865							
1866	R. A. Massey						
1867	R. A. Massey	James W. Hughes	25				
1868	R. A. Massey	Dr. S. T. Lowery	45				
1869		Dr. S. T. Lowery	30				
1870	J. M. Peay		--				
1871	J. M. Peay	John W. Lewis	54				
1872	William H. Jordan	John W. Lewis	55				
1873	William H. Jordan	John W. Lewis	45				
1874	J. G. Kindall	John W. Lewis	44				
1875	J. G. Kindall	John W. Lewis	50				
1876	J. G. Kindall	John W. Lewis	50				
1877	J. G. Kindall	John W. Lewis	40				
1878	J. G. Kindall	John W. Lewis	--				
1879	T. W. Bibb	John W. Lewis	--				
1880		John W. Lewis	37				
1881	C. W. Dicken	John W. Lewis	--				
1882	C. W. Dicken	John W. Lewis	--				
1883	C. W. Dicken	John W. Lewis	--				
1884	W. H. Ryals	John W. Lewis	45				
1885	S. Baker	B. E. Boone	58				
1886	A. U. Boone	G. W. Lewis	70				
1887	A. U. Boone	J. P. Downer	56				
1888	J. D. Jordan	B. E. Boone	50				
1889	W. C. Pierce	B. E. Boone	80				
1890	W. C. Pierce	B. E. Boone	86				

APPENDIX V
HISTORICAL TABLE FOR THE
ELKTON BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1891	S. P. Forgy	B. E. Boone	68				
1892	S. P. Forgy	B. E. Boone	86				
1893	W. L. Peyton	B. E. Boone	62				
1894	W. L. Peyton	B. E. Boone	80				
1895	W. L. Peyton	B. E. Boone	80				
1896	W. L. Peyton	Virgil Nuckols	60				
1897	W. C. Cleveland	Virgil Nuckols	80				
1898	J. H. Moore	Robert Ramsey	72	Yes no name	25		
1899	W. M. Wood	Robert Ramsey	85				
1900	W. M. Wood	H. L. Trimble	85				
1901	W. M. Wood	H. L. Trimble	90				
1902	J. M. Joiner	H. L. Trimble	72	Yes no name	25		
1903	J. M. Joiner	R. T. Ramsey	98	Yes no name	35		
1904	S. J. Cannon	J. C. McReynolds	93	Yes	40		
1905	S. J. Cannon	J. C. McReynolds	90	King Pruitt	29		
1906	S. J. Cannon	R. T. Ramsey	90	Yes --	40		
1907	S. M. McCarter	R. T. Ramsey	123	Yes	26	Yes	90
1908	--	R. T. Ramsey	95	--	--	Yes	90
1909	J. T. Hoskins	--	128	C. W. Weatherford	29	Yes	30
1910	W. R. McEwen	R. T. Ramsey	135	Yes	--	Yes	25
1911	C. E. Hutchenson	R. T. Ramsey	86	--	--	Yes	15
1912	C. E. Hutchenson	R. T. Ramsey	87	John N. Williams	37	Yes	32
1913	--	L. B. Boone	93	Yes	22	--	--
1914	--	--	94	Baynard P. Fox	48	Yes	60
1915	C. L. Hammack	L. B. Boone	107	Baynard P. Fox	53	Yes	76
1916	--	R. T. Ramsey	73	--	--	--	--
1917	T. V. Miller	J. H. Ramsey	105	A. G. Felts	84	Yes	84
1918	T. V. Miller	Dr. King Prewitt	97	Mrs. W. P. Hester	65	Yes	50
1919	T. V. Miller	Dr. King Prewitt	104	A. G. Felts	58	Yes	60

APPENDIX V
HISTORICAL TABLE FOR THE
ELKTON BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1920	T. V. Miller	John H. Williams	104				
1921	--	John H. Williams	--				
1922	B. V. Bolton	John H. Williams	132				
1923	B. V. Bolton	John H. Williams	127				
1924	B. V. Bolton	John H. Williams	--				
1925	J. F. Price	John H. Williams	--				
1926	J. F. Price	John H. Williams	161				
1927	J. F. Price	J. T. Lashbrook	165	Yes no name	25		
1928	J. F. Price	J. T. Lashbrook	--				
1929	L. E. Martin	A. W. Boone	160				
1930	W. E. Florer	A. W. Boone	--				
1931	W. E. Florer	V. B. Nuckols	--				
1932	W. E. Florer	V. B. Nuckols	147	Yes no name	25		
1933	W. E. Florer	Carlie Weatherford	189	Yes no name	35		
1934	W. E. Florer	Carlie Weatherford	205	Yes	40		
1935	W. E. Florer	L. G. Boone	158	King Pruitt	29		
1936	W. E. Florer	L. G. Boone	264	Yes --	40		
1937	W. E. Florer	J. B. Standard	170	Yes	26	Yes	90
1938	J. W. Southerland	A. G. Felts	175	--	--	Yes	90
1939	J. W. Southerland	A. G. Felts	212	C. W. Weatherford	29	Yes	30
1940	J. W. Southerland	A. G. Felts	204	Yes	--	Yes	25
1941	J. W. Southerland	Lewis Rutledge	163	--	--	Yes	15
1942	J. W. Southerland	S. R. Anderson	181	John N. Williams	37	Yes	32
1943	Baynard F. Fox	C. W. Weatherford	159	Yes	22	---	--
1944	Baynard F. Fox	C. W. Weatherford	192	Baynard F. Fox	48	Yes	66
1945	Baynard F. Fox	C. W. Weatherford	180	Baynard F. Fox	53	Yes	76
1946	A. J. Dickinson	C. W. Weatherford	205	--	--	---	--
1947	A. J. Dickinson	C. W. Weatherford	236	A. G. Felts	84	Yes	84
1948	A. J. Dickinson	Richard Birkhead	286	Mrs. W. P. Hester	65	Yes	50
1949	A. J. Dickinson	Richard Birkhead	275	A. G. Felts	58	Yes	60

APPENDIX V
HISTORICAL TABLE FOR THE
ELKTON BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1950	A. J. Dickinson	Richard Birkhead	274	Roland Markham	72	Yes	102
1951	A. J. Dickinson	Charlie Weatherford	267	A. G. Felts	93	Yes	82
1952	A. J. Dickinson	Charlie Weatherford	266	Frank Powell	84	Yes	92
1953	A. J. Dickinson	Charlie Weatherford	209	Lyllian Young	62	Yes	85
1954	A. J. Dickinson	Fred Alcock	300	Lyllian Young	56	Yes	80
1955	A. J. Dickinson	Fred Alcock	323	Lyllian Young	89	Yes	89
1956	A. J. Dickinson	Fred Alcock	341	Billy Vick Hall	87	Yes	100
1957	A. J. Dickinson	F. Alcott	318	Billy Vick Hall	78	Yes	93
1958	Victor Watts	F. Alcott	356	Paul Rager	72	Yes	118
1959	Victor Watts	Roland Marcham	340	Paul Rager	81	Yes	91
1960	W. D. Sharp	Paul Rager	340	Lullian Young	96	Yes	115
1961	B. F. Forgy	B. Winston	50				
1962	B. F. Forgy	B. Winston	55				
1963	B. F. Forgy	B. Winston	60				
1964	B. F. Forgy	B. Winston	45				
1965	B. F. Forgy	B. Winston	25				
1966	B. F. Forgy	B. Winston	20				
1967	W. V. Jarmon	I. N. Walton	50				
1968	W. H. Williams	I. N. Walton	50				
1969	C. W. Dickson	I. N. Walton	70				
1970	C. W. Dickson	I. N. Walton	60				
1971	C. W. Dickson	J. H. Johnson	75				
1972	C. W. Dickson	I. N. Walton	50				
1973	---	I. N. Walton	40				
1974	E. W. Bibb	---	37				
1975	E. W. Bibb	W. H. Mims	42				
1976	E. W. Bibb	W. H. Mims	36				
1977	E. W. Bibb	W. H. Mims	30				
1978	E. W. Bibb	---	30				
1979	John D. Jordan	W. B. Small	40				

APPENDIX VI
HISTORICAL TABLE FOR THE
MT. GILEAD BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1860	C. M. Lawry						
1861	--						
1862	--						
1863	--						
1864	S. P. Forgy						
1865	S. P. Forgy						
1866	S. P. Forgy	S. P. Forgy	20				
1867	S. P. Forgy	S. P. Forgy	20				
1868	S. P. Forgy	W. W. Frazier	25				
1869	S. P. Forgy	--	--				
1870	S. P. Forgy	B. Winston	75				
1871	S. P. Forgy	B. Winston	60				
1872	S. P. Forgy	B. Winston	55				
1873	S. P. Forgy	B. Winston	60				
1874	S. P. Forgy	B. Winston	45				
1875	S. P. Forgy	B. Winston	25				
1876	S. P. Forgy	B. Winston	20				
1877	W. W. Gardner	I. N. Walton	50				
1878	W. H. Williams	I. N. Walton	50				
1879	C. W. Dicken	I. N. Walton	70				
1880	C. W. Dicken	I. N. Walton	60				
1881	C. W. Dicken	J. H. Johnson	75				
1882	C. W. Dicken	I. N. Walton	50				
1883	--	I. N. Walton	40				
1884	T. W. Bibb	--	37				
1885	T. W. Bibb	W. H. Mims	42				
1886	T. W. Bibb	W. H. Mims	36				
1887	T. W. Bibb	W. H. Mims	30				
1888	T. W. Bibb	--	30				
1889	John D. Jordan	H. B. Small	40				

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HISTORICAL TABLE FOR THE
MT. GILEAD BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1890	B. A. Copas	I. N. Walton	30				
1891	B. A. Copas	I. N. Walton	50				
1892	J. W. Couch	I. N. Walton	50				
1893	W. L. Peyton	I. N. Walton	85				
1894	W. L. Peyton	Thomas Pepper	99				
1895	W. L. Peyton	Thomas Pepper	84				
1896	W. L. Peyton	Thomas Pepper	100				
1897	W. C. Cleveland	Thomas Pepper	100				
1898	Dr. Ryals	C. C. Reynolds	90				
1899	J. H. Moore	C. C. Reynolds	50				
1900	E. S. Alderman	C. C. Reynolds	50				
1901	E. S. Alderman	Thomas Pepper	88				
1902	J. S. Snyder	Thomas Pepper	75				
1903	J. S. Snyder	M. B. Gill	62				
1904	J. S. Snyder	M. B. Gill	65				
1905	J. S. Snyder	M. B. Gill	57				
1906	--	M. B. Gill	--				
1907	B. F. Hagan	M. B. Gill	72				
1908	B. F. Hagan	M. B. Gill	59				
1909	B. F. Hagan	M. B. Gill	40				
1910	R. B. Mahoney	M. B. Gill	50				
1911	R. B. Mahoney	M. B. Gill	50				
1912	R. B. Mahoney	M. B. Gill	50				
1913	J. H. Burnett	M. B. Gill	62				
1914	J. H. Burnett	M. B. Gill	35	Richard E. Price	39	Yes	62
1915	J. H. Burnett	M. B. Gill	60	Robert Blick	22	Yes	52
1916	J. H. Burnett	M. B. Gill	53	Robert Blick	19	Yes	52
1917	J. H. Burnett	M. B. Gill	65			Yes	60
1918	J. H. Burnett	M. B. Gill	65			Yes	56
1919	--	M. B. Gill	40			Yes	

APPENDIX VI
HISTORICAL TABLE FOR THE
MT. GILEAD BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1920	T. V. Miller	M. B. Gill	32				
1921	T. V. Miller	M. B. Gill	--				
1922	W. E. Florer	M. B. Gill	51				
1923	--	M. B. Gill	77				
1924	T. P. Simmons	Frank J. Smith	--				
1925	T. P. Simmons	Frank J. Smith	--				
1926	J. H. Maddox	Frank J. Smith		Yes no name given			
1927	J. H. Maddox	Frank J. Smith	--				
1928	Rex Brown	Frank J. Smith	--				
1929	--	Frank J. Smith	72				
1930	Kiedel Thomas	Frank J. Smith	--				
1931	W. B. Haynie	Frank J. Smith	--				
1932	W. B. Haynie	Frank J. Smith	52				
1933	W. B. Haynie	Frank J. Smith	40				
1934	--	Frank J. Smith	38				
1935	Walter E. Rogers	Frank J. Smith	64				
1936	Reed Rushing	Frank J. Smith	40				
1937	Reed Rushing	Frank J. Smith	46				
1938	Paul W. Travis	Frank J. Smith	65				
1939	Paul W. Travis	Frank J. Smith	66	Catherine Breakfield	12		
1940	Paul W. Travis	Frank J. Smith	46				
1941	Paul W. Travis	Frank J. Smith	70				
1942	J. W. Shaw	Frank J. Smith	75				
1943	Hankins Parker	Frank J. Smith	67				
1944	Hankins Parker	Frank J. Smith	96	Richard E. Price	39	Yes	24
1945	Hankins Parker	Richard E. Price	34	Robert Blick	22	Yes	52
1946	Daniel Cloer	Richard E. Price	82	Eobert Blick	19	Yes	62
1947	Daniel Cloer	Richard E. Price	88	--	--	Yes	60
1948	Daniel Cloer	Richard E. Price	90	--	--	Yes	56
1949	--	Richard E. Price	74	--	--	Yes	

APPENDIX VI
HISTORICAL TABLE FOR THE
MT. GILEAD BAPTIST CHURCH

Year	Pastor	S. S. Supt.	Enroll- ment	Training Union Director	Enroll- ment	V.B.S. Held	Enroll- ment
1950	E. C. Dockery	Richard E. Price	86	--	--	Yes	61
1952	E. C. Dockery	Harry D. Downing	78	--	--	Yes	54
1953	Delbert Hamilton	Harry D. Downing	75	--	--	Yes	67
1954	Chester Self	Harry D. Downing	80	--	--	Yes	47
1955	Chester Self	Harry D. Downing	93	--	--	Yes	47
1956	Chester Self	Harry D. Downing	96	--	--	Yes	72
1957	Charles O. Binkley	Harry D. Downing	104	None	None	Yes	69
1958	Charles O. Binkley	Woodrow Hadden	93	None	None	Yes	52
1959	Jesse Gann	Woodrow Hadden	93	None	None	Yes	75
1960	Jesse Gann	H. D. Downing	64	None	None	Yes	71