

# STORIES OF SHILOH

## History of Shiloh Cumberland Presbyterian Church



*Compiled and edited for Homecoming  
June 21, 2009*

Up-to-date information will be posted at  
[www.shilohcp.org](http://www.shilohcp.org)

HISTORY ESSAY  
OF THE  
SHILOH CUMBERLAND PRESBYTERIAN CHURCH

1822 – 1937

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## HISTORY OF THE SHILOH CUMBERLAND PRESBYTERIAN CHURCH

Everyone who has studied history knows that the year of 1800 A. D. is known as “the great revival year.” For a number of years after 1800, through the work of itinerant preachers, the interest in religious revivals grew until our pioneer ancestors realized the need of a place to worship. They selected the “Dear Old Hill” with its gentle slopes, and under spreading trees they gathered to worship our Heavenly Father and they gave it the beautiful name “Shiloh” which means peace and rest. A more appropriate name could scarcely been found, for who can come here and worship God in spirit and in truth and not feel the abiding peace which only comes from above.

We do not have a record of the first time that the people met here to worship. Some of the fathers of our older members have told us that Shiloh was used as a preaching place as early as 1822 or 1823. There is a record of Rev. Richard Beard, one of our pioneer preachers, having preached at a point on Clear Creek in Carroll County, Tennessee during the year 1822. Since Shiloh is the only Cumberland Presbyterian Church on Clear Creek that we have any record of, we are made to believe that this “Sacred Old Hill” is where Rev. Beard preached long ago.

### Organization

We do have a record of a Shiloh Religious Society having been organized here. The record said:

We the undersigned do agree to form ourselves into a society to be known by the name of “Shiloh Religious Society” under the care of the Hopewell Presbytery of the Cumberland Presbyterian Church, and do submit ourselves to the government thereof. In testimony whereof we here set our names according to our respective characters.

This article of agreement bears no date but is signed by over one hundred names. Rev. John C. Smith was one of the founders of the Shiloh Cumberland Presbyterian congregation and he served as the first regular pastor for five years prior to his death on February 7, 1830. From this information, it seems that Shiloh Religious Society was organized sometime between 1824, at which time Hopewell

Presbytery was organized, and October, 1825 when the Presbytery met at Shiloh. Another quote from the old record:

The Shiloh Religious Society was one of the first to be established in the “Western District” as there has been no record kept, it is not recollected precisely in what year it was established. But it was regularly organized the 25th day of July 1830 A. D. when James Dinwiddie, Thomas Hamilton, Albert H. Latimer, Isaac S. Sparks were elected ruling elders in said society. James Dinwiddie and Thomas Hamilton having been previously ordained, the Rev. Baker (Robert) proceeded to ordain Albert H. Latimer and Isaac Sparks.

Tradition tells us that the organization took place under an old oak tree that stood in Thomas Hamilton’s yard, about a mile from this church. (The records do not indicate this.) A part of the Hamilton home still stands on the farm owned by Oscar McDonald. An ice storm in February, 1937, caused the tree to fall.

Hopewell Presbytery, which was organized in 1824, met at Thomas Hamilton’s home on October 11, 1825 but the next morning, October 12, the Presbytery met at Shiloh church. On May 18, 1830, James Dinwiddie was the first ruling elder to represent Hopewell Presbytery in the General Assembly, which was organized the year before.

### Pastors

According to the records, Rev. John C. Smith was the first pastor of Shiloh. He became pastor of Shiloh in the early part of 1825 and served until 1830. He died in February, 1830. He was succeeded by Rev. Robert Baker, who officiated at the organization of the church. He died March 16, 1845. Elder Abner Cooper preached Rev. Baker’s funeral. About six months after that, Cooper was taken under the care of Hopewell Presbytery, which met at Shiloh on September 22, 1845. He was licensed to preach in 1846 and ordained in 1847. Rev. Cooper (lovingly called “Uncle Abner”) followed Rev. Baker as pastor of Shiloh. He served from 1845 to 1891. During this time, there were men who helped “Uncle Abner” as supply or assistant. One of these must have been Rev. Reuben Burrow, D. D. Records state that he did so from 1858 to 1868. Older members said that Rev. Tommie Cannon preached at Shiloh and it is thought that he was also one of “Uncle Abner’s” supplies.

Rev. Cooper died in 1891 and T. F. Crawford became the pastor of Shiloh in November, 1891. He was called the “fireside preacher” as it was at the firesides that he seemed to delight in explaining the Word of God. He did so for the next eight years. Rev. Crawford died February 3, 1904.

Rev. Allen Foust became Shiloh’s pastor in December, 1899. Rev. Foust served as pastor until the latter part of 1909 when his health forced him to give up the pastorate. Rev. George Burroughs, at that time a Bethel College student, served as pastor of Shiloh from January 15, 1910, until October, 1910. Rev. L. E. McCoy, also a Bethel student and friend of George Burroughs, began his pastorate of Shiloh in October, 1910. He served as pastor of Shiloh for ten years, leaving in 1920.

From 1920 to 1924, Rev. R. P. (Jake) Bryant was Shiloh’s pastor. After Rev. Bryant, Rev. H. J. Burroughs, a Bethel student and brother of Rev. George W. Burroughs, preached here, from October, 1924 until April, 1925. Rev. J. M. Bryant, known to many as “Uncle John,” preached at Shiloh from May, 1925 until September, 1927. In October, 1927, Rev. R. H. Jackson became the pastor of Shiloh and continues as such today. Shiloh has been blessed with some great and noble men for her pastors.

#### Ministers from Shiloh

From this congregation, there have been four men and one lady who have answered the call to the ministry. They are: N. L. New, Tommie Allen, Ira Lankford, George William Sparks, and Mrs. Grady Snead.

#### Elders and Clerks

The following is a record of the men who have served our church as elders. James Dinwiddie served and was clerk of the session from 1833 to 1839. Marshall D. Hallum, who is the great grandson of him, serves Shiloh now as an elder. Thomas Hamilton served as an elder and as pastor. Elder Albert H. Latimer was elected clerk of the session on October 2, 1830 and served until October, 1833. Isaac Sparks was ordained with Albert H. Latimer on July 25, 1830. John M. Reid, was clerk

of the session from 1839 to 1842. Joel R. Smith was appointed clerk after John Reid and Andrew Dinwiddie was an elder.

According to the record book, it seems that the main purpose of the session meetings in those days was to receive members, to appoint someone as delegate to Presbytery or Synod, or to make arrangements for church trials to settle trouble among members.

There have been 56 men to serve this church as elders and of this number 9 have acted as clerks. Albert Latimer, Jas. Dinwiddie, John Reid, Joel Smith, David Bell, W. M. Carson, A. C. Gordon, J. H. Lankford, and L. T. Sparks. On June 19, 1937, L. C. Kemp was elected as assistant clerk in the king consideration of the ill health of the present clerk, L. T. Sparks.

From later records, the following list is of men who have served and are serving as elders.

<b>Name</b>	<b>Yr. Ordained</b>	<b>Ceased to Act as Elder at Shiloh</b>	<b>Died</b>	<b>No. of Years Served</b>
W. H. Carson	1853		1882	29
Ezekiel Thomas	1853		1873	20
M. C. Randle	1853	1878		25
L. D. Lindsay	1851	1872		21
Wm. A. Crawford	1868	1876		12
David Bell	1851	1872		21
G. H. Prince	1867		1879	12
W. M. Carson	1867	1889		22
S. P. LeFlore	1867		1916	49
Jas. H. Parsons	1867	1871		4
Wm. C. Dinwiddie	1871		1886	15
J. R. B. Dinwiddie	1871	1881		10
R. A. Bryant	1871	1876		5
Thomas A. Oliver	1871	1884		13
A. C. Gordon	1873	1906		33
N. L. (Gran) New	1873	1879		6
J. H. Lankford	1873		1919	46
M. B. Dinwiddie	1873	1888		15
J. L. Ridley	1873	1878		5
D. M. Lankford	1878		1897	19
M. T. Sparks	1878		1897	19
Jas. M. Lankford	1878	1894		16
R. E. Blaylock	1878		1929	51
B. S. Thomas	1878	1906		28
S. P. Finley	1878	1906		28

<b>Name</b>	<b>Yr. Ordained</b>	<b>Ceased to Act as Elder at Shiloh</b>	<b>Died</b>	<b>No. of Years Served</b>
B. F. Ridley	1889		1892	3
Thos. J. Lankford	1889 Returned to Shiloh— 1928	1909—Transferred to Huntingdon	1933	44
J. W. New	1889		1909	20
A. C. Surber	1896	1906		10
T. E. Thomas	1896			41
John H. Burrow	1896		1898	2
Jas. C. Hall	1903	1906		3
Thos. B. Dinwiddie	1903	1906		3
R. B. Thomas	1907		1936	29
J.B. Everett	1907		1920	13
Mace Snead, Sr.	1903	1911		3
Jas. Maxwell	1911 (elected)		1924	13
T. N. Reynolds	1917			20
J. W. Finley	1917			20
Grady Snead	1917			20
L. T. Sparks	1919			18
W. E. Allen	1921	1933		12
S. T. Sparks	1921	1927		6
W. M. Gaskins	1921			16
M. D. Hallum	1921			16
M. H. Frye	1922 (elected)	1925		3
L. C. Kemp	1930			7
Baker Snead	1930			7
Lester McClure	1934			3
Will Barksdale	1934			3

### Items of Interest

In 1842, there were 74 white people taken into the church at one time and one “colored” woman. During the revival from September 17 to September 25, 1870, there were 40 people received into the church by profession, three by letter, and one restored to full fellowship. Hopewell Presbytery has met at Shiloh the following years: 1825, 1836, 1838, 1845, 1925, and is scheduled to meet here September 30, and October 1, 1937.

In December, 1869, a committee reported that they had selected a spot for the “colored” people to build a place of worship for themselves. The spot is west of the house on a high point of

land lying south of the road leading to McKenzie from Macedonia. In August, 1870, the session ordered the “Article of Agreement or Lessee” which had been made trustees of Shiloh Cumberland Presbyterian Church to the “colored” people of said congregation to be spread upon the church record, and also the same registered upon the county record. The agreement is found in one of our session records. A little over an acre of land is to be used for church and school purposes only.

### Buildings

Older members have told us that there have been three buildings here. The first house was built of logs and stood thirty to fifty yards east of the present building. The second house was a frame building and stood just west of the present one. There was a shelter which stood for years a little northwest of the present building. According to tradition, there was once a school building somewhere north or northwest of the present building (perhaps across the road).

There is no written record of when the first two church houses of Shiloh were built, but our records show that on August 14, 1869, a committee was appointed to draft a plan for the present building and to ascertain the cost of the building. At the next meeting in September, 1869, the committee reported that the building would cost about \$4,000.00. A committee was appointed to solicit funds for the building. “The Board of Incorporators” was instructed to see about disposing of the old church house. In February, 1871, a committee was appointed to confer with some minister of our denomination to preach the dedication sermon. On April 15th, 1871, the committee reported that they had secured Rev. W. W. Hendrix to preach the dedication sermon and Rev. M. Liles to offer the dedicatory prayer. The service was to take place on the fifth Sunday in April, 1871.

### Writers’ Thoughts

Standing today by the roadside, as did the other two buildings, Shiloh is a witness that there is a God and that there are men and women who worship Him still. Gently, yet effectively, she is whispering to passers-by, God’s love message to the world. “For God so loved the world, that He



gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” (John 3: 16). As one of the prophets of old said, so say we, “Come thou with us and we will do thee good.”

As we turn the pages of our church history and read the record of the lives of our pioneer elders and preachers (and we would not forget to mention our loyal members), our hearts run over with joy with the privilege of being members of this great old church. Yet while we are lifting our heads in pride because we are a part of this “Historical Old Congregation,” there comes to us a “voice” which “stabs us wide awake” with these questions: Will the coming generation be proud of the history that Shiloh is making today? Can they look back on the pictures that are hanging on memory’s wall one hundred years from now and point with pride to the Christ-like service that we have rendered to mankind? Then may we as officers and members endeavor to “press toward the mark for the prize of the high calling of God in Christ Jesus.”

“Lives of great men all remind us  
We can make our lives sublime  
And, departing, leave behind us  
Footprints on the sands of time;

Footprints, that perhaps another,  
Sailing o’er Life’s solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.”

May the “God of Peace” help us to be comforted with the gentle admonition of Paul as he said,  
“Let us not be weary in well-doing, for in due season we shall reap if we faint not.”

Signed by the committee.

L. T. Sparks, Clerk  
Mrs. Grady Snead, Chairman  
Mrs. Ben Surber  
Mrs. Will Wright

HISTORY  
OF  
SHILOH CUMBERLAND PRESBYTERIAN CHURCH  
MCKENZIE, TENNESSEE

A combined version of the histories written (1975-1976)  
by Rev. J. C. Forester

Edited and combined by  
Vickie Summers and Susan Hill

## SHILOH CUMBERLAND PRESBYTERIAN CHURCH

Since the minutes of the session for the first 50 years are missing and the minutes of the next 25 years are “spotty,” it is somewhat difficult to pinpoint the exact time of Shiloh’s organization. Using earlier histories prepared by persons who evidently had the minutes available to them and several documents written by the people involved, it is generally thought and accepted that Shiloh was organized in 1825. Although it could be that Shiloh was organized in the summer of 1824. It is known that Hamilton represented Shiloh at presbytery and that Hopewell Presbytery met at Shiloh in October, 1825.

### First Five Pastors

During the first 85 years, Shiloh had only 5 pastors. The first pastor was John C. Smith. His pastorate was 1825 to 1830. Robert Baker followed him from 1830 to 1845. During his tenure, a second building was built. It is interesting to know that he married Thomas Hamilton’s daughter, Sarah, who was accomplished artist. It is thought that she painted the portraits of Thomas Hamilton and Robert Baker that hang in our basement. The third pastor was Abner Cooper (1845-1891). He was moderator of the General Assembly in 1861. During that time the General Assembly adopted a policy that made an effort to prevent division over the slavery question. Cooper traveled throughout the church during this time asking for unity. The Cumberland Presbyterian Church was one of the few major denominations that was not divided. The fourth pastor was T. F. Crawford who served from 1891 until 1899 and the fifth pastor was Allen Foust who served from 1899-1909. Shiloh continued to have long pastorates but has had some interim pastorates as well.

In the first 85 years, Shiloh was organized, built 3 houses of worship, sponsored camp meetings, survived the Civil War, Reconstruction (which included the organization of the Second Cumberland Presbyterian Church) and the problem of union with the Presbyterian Church. In 1910,

during the time of experiencing the union problem, the Presbyterian Church built across the road and Shiloh lost thirty to forty members to it.

### Camp Meetings

In the 1820's, Camp meetings were held at Shiloh. It is not known when the first meeting was held. However, in the writings of Thomas Hamilton, three camps being built in 1823 were mentioned. Some meetings were being held as early as 1822. In the summer of 1822, Richard Beard, a noted preacher, educator, and theologian, preached here. It is interesting to know that it is recorded that Davy Crockett often attended the Camp meetings at Shiloh.

In the early years, the custom was not to report the number of members—even to presbytery or the General Assembly. However, in the writings of Thomas Hamilton, he mentions numbers of 180 conversions in 1841, 140 conversions in 1842. In 1842, it is mentioned that 70 were added to the church roll following a camp meeting. Some of that 70 were black.

### Buildings

Besides camp meeting buildings, Shiloh has had four houses of worship. The first was in 1825. A few years later, the congregation outgrew that building and built a larger one with a balcony for black worshippers. In 1869, they voted to build another building and according to the minutes, it would cost \$4,000.00. It was built in 1871 and dedicated in April, 1872. The pews in this third building had a division down the middle. Men sat on one side and the women sat on the other. This building was used until it was replaced by the present building in 1954.

Since 1954, several improvements to the building and grounds have been made. In 1967, the parking lot was built and paved. In 1974, the steeple and the front porch were added. The side porch was added in 1975. The lawn sign was designed and built by members of the congregation in 1972 and dedicated to the memory of Mr. and Mrs. Will Barksdale.

### Civil War and Following Years

As previously mentioned, the denomination has adopted the policy to make the effort to keep the slavery question out of the church. For the most part, this effort was considered successful, but the Civil War years were very hard on the Cumberland Presbyterian Church with ministers and laymen in the services which left the church with little leadership. The Reconstruction years were hard as well. From the beginning of Shiloh, many African-Americans had been members. After the war, the “Colored Cumberland Presbyterian Church” was organized and African-American members of Shiloh desired their own church. In September 1869, the session named a committee to select a church site for their new church building. The site selected was across the road on the west side of the church.

### Shiloh School

As was the custom by churches in the early days, a school was established at Shiloh very early in its history. The school was continued until public education took over.

### Cemetery

As was the custom, a cemetery was established almost at the beginning. No one knows for sure when and where the first burial in Shiloh Cemetery took place. There are many monuments that date back to the late 1820s.

There is an interesting story that is dated back to 1820. A wagon train hauling pig-iron camped near the spring for the night. One of the drivers became ill and died. The next day, he was buried in what is now Shiloh Cemetery and a pig-iron was placed as a marker. The pig-iron remained there until it was stolen in 1968.

A stone was mistakenly brought to Shiloh from Jackson and was left lying near the entrance to the cemetery. Rather than send a wagon to get the stone, it was left. Rom McCadams, who helped in the care of the cemetery, had the stone reworked and inscribed:

“Unknown except to God  
First person buried in this cemetery, 1828.”

It seems that the 1828 date might be incorrect as it would be a long time to expect there would have been no deaths in families connected to the church.

The cemetery is now a perpetual-care cemetery administered by the Shiloh Cemetery Commission, Incorporated.

### Leadership

Shiloh has provided leadership for the establishment of at least three other churches—all named for Shiloh.

The first was the Black church in 1879. The second was the Shiloh Presbyterian Church across the road in 1910. The third was in Texas, near Clarksville, in 1833. Historians think this church was the first protestant church organized in Texas.

### Final Thoughts

Shiloh Church! Shiloh Cemetery! Shiloh: What a fitting name for a church with the kind of history which this one has. The name “Shiloh” is an interesting one and the many years of the history of the site has proven it to be a fitting one. The Hebrew word translated “Shiloh” means a “place of peace and rest.” It is not without interest that the several generations who have lived in the community have found peace on this hill, lived out their lives in a peaceful atmosphere, and finally were laid to rest on the same piece of land. Shiloh—a place of peace and rest.

## Shiloh From the Beginning

*Shiloh from the Hebrew is “a place of peace and rest”*

*A timeline of service to the Lord*

*Compiled in June 2009,*

*By Vickie Summers and Susan Hill*

*with much help from Jane Chandler, Gwen Holland, Doc L. Hill, and Willie Mae Forester*

*For the celebration of homecoming on the third Sunday in June*

*at Shiloh Cumberland Presbyterian Church:*

### ***“Stories of Shiloh”***

**1741-1758** “First Great Awakening” when the Presbyterian Church split between the old-side and the new-side. The divisions which led to the formation of the Cumberland Presbyterian Church can be traced back to the First Great Awakening. At that time, Presbyterians split between the *Old Side* (mainly congregations of Scottish and Scots-Irish extraction), who favored a doctrinally-oriented church with a highly-educated ministry; and a *New Side* (mainly of English extraction) who put greater emphasis on the revivalistic techniques championed by the Great Awakening. The formal split between the Old Side and New Side only lasted from 1741 to 1758, but the two orientations remained present in the reunified church and would come to the fore again during the Second Great Awakening.

**1760-1800**—Area east of the Tennessee River and Kentucky being settled.

**1780**—Richard Beard born in Sumner County, Tennessee

**1789**—Thomas Hamilton born in Sumner County, Tennessee on April 10, 1789

**1793**—Shiloh Presbyterian Church organized near present town of Gallatin in Sumner County. Their history lists Samuel King as a member who went on to help found the Cumberland Presbyterian Denomination. (*Since Thomas Hamilton lived in Sumner County, was Presbyterian, and documented knowing Rev. King, one could speculate that he may have been associated with this Shiloh church before moving to Carroll County.*)

**1800**—Revival of 1800—also called “Second Great Awakening”

Richard Beard and Thomas Hamilton were both converted in Revival of 1800.

Religious and moral conditions were at a low ebb following the Revolutionary War. Many were influenced by French infidelity due to their relationships with the French during the War. A group of ministers began an era of Evangelistic preaching. This was different from how the church had been thus far.

**1800**—There were several white families settled here, but there was dangerous threats from the Indians. The settlers had to take guns with them to church, many times having to fight the Indians along the way. Houses were built in clusters or forts for protection.

**1808**—Thomas Hamilton was ordained as an elder.

**1810**—There was opposition to the evangelical ministers from the Kentucky Synod and the Cumberland Presbytery. Most of the revival preachers were dissolved as the Synod dissolved the Cumberland Presbytery. After years of endeavor to be accepted by the Synod, Rev. Samuel McAdow,

Rev. Finis Ewing, and Rev. Samuel King met in the log cabin home of Rev. McAdow in Dixon County, Tennessee and reorganized the Cumberland Presbytery February 4, 1810. They gradually became a separate denomination to be eventually known as the Cumberland Presbyterian Church. The new denomination arose to minister to the spiritual needs of a pioneer people who turned from the doctrine of predestination as they interpreted it, to embrace the so-called “Whosoever Will” gospel of the new church. The Red River Meeting House in Logan County, Ky., marks the location of the revival meeting thought by some to have given rise to the first organized Cumberland Presbyterian congregation. The history, heritage, and practices in worship of the denomination are of paramount importance to many Cumberland Presbyterians. “Cumberland” came from the area’s name (the Cumberland River valley); “Presbyterian” described the form of government.

#### **1812—War of 1812**

Hamilton mentions in 1812 or so, Finis Ewing was preaching in camps they built on White Oak Creek and Big Richard Creek in Humphreys County.

**1813**—After rapid growth, Cumberland Presbytery became Cumberland Synod in 1813.

**1814**—In November of 1814 as the war continued and the British succeeded in reaching the South, Thomas Hamilton writes that he “left my little family (wife and one child) repaired to Nashville, where we were mustered into service. The regiment to which I belonged marched thence to Clarksville for the purpose of procuring boats, not steamboats, but flat bottom, and landed \_\_\_20 December, a few miles above New Orleans.” He describes his service and notes, “Some time in March we left for home, crossed the lake, then walked home and found all well.” He mentions a second child, Sally, who was then a month and a half old.

**1818-1819**—Treaties with the Cherokee Indians and the Jackson Purchase from the Chickasaw opened this area for settlement. Land was cleared. Settlers came in large numbers.

**1820**—A wagon train hauling ‘pig-iron’ camped near the spring for the night. One of the drivers became ill and died during the night. On the following day, his companions buried him on the crest of the hill to the rear of the church, and placed a ‘pig-iron’ as a marker. (The marker stood in place until about 1968 when it was stolen. After the original marker was stolen, a marker was delivered to the cemetery by mistake from Jackson, and rather than pick it up, the company left it there. Mr. Rom McCadams was on the cemetery commission at the time and had the marker reworded with the inscription: “Unknown except to God.” The earliest dated marker in the cemetery to be found after so many years is from 1828. One can speculate that most likely there were earlier burials that either weren’t marked, or the markers could have been wooden and not survived over time.)

**1820**—Nashville Presbytery sent John Dillard and James McDonald to the area west of the Tennessee River to preach the circuit.

**1821**—Richard Beard, noted preacher, educator, theologian, was sent to cover area west of Tennessee River and “ride the circuit” known as the “Forked Deer Circuit”. These early ministers usually traveled over a prescribed circuit covering fifty to one hundred or more miles, preaching in various homes along the way, and having a regular appointment on Sundays. The complete circuit would be covered in from one to three months, depending on its size.



**1822**—Within less than a dozen years the church had spread to at least eight states with membership of thousands.

**1822**—Thomas Hamilton moved to this area and settled close to a spring about 200 yards from the current Shiloh building. This is about the time the camp meetings started on this land and it is noted that Richard Beard preached on the “Shiloh” grounds. Hopewell Presbytery minutes and other written materials which come down to us from very early times established the earliest preaching date to as early as 1822. Later, Richard Beard went on to be Professor of Systematic Theology at Cumberland University. He authored a commentary on the **1814 Confession of Faith** entitled, “Why I Am a Cumberland Presbyterian.”

**1823**—Writings of Thomas Hamilton note “We built three camps at Shiloh in 1823.” A Fellowship called “Shiloh Society” was formed. An undated record stated, “We the undersigned do agree to form ourselves into a society to be known by the name of ‘Shiloh Religious Society’ under the care of the Hopewell Presbytery of the Cumberland Presbyterian Church, and do submit ourselves to the Government thereof. In testimony whereof we here set our names according to our respective characters.” This article of agreement bears no date, but is signed by over one hundred names, some of which have become so blurred and yellow with age that they can scarcely be read correctly. The names Thomas Hamilton, James Dinwiddie, Albert H. Latimer, Isaac Sparks, Jno. M. Reid, and Andrew Dinwiddie are found on the list of signers. From oral confirmation by Mrs. Beulah Marshall of McKenzie, TN, her grandfather, Rev. John C. Smith was one of the founders of the “Shiloh Cumberland Presbyterian Congregation” and he served as the first regular pastor of the congregation.

**1824**—Resolution of Cumberland Synod striking from Nashville all the area west of Tennessee River to form a new presbytery—Hopewell Presbytery.

#### **1824—Shiloh Church organized summer of 1824**

Tradition has it that the church was organized under a shade tree in Thomas Hamilton’s yard. This account seems to have credibility as the tree was pointed out as the organizational site until 1937 when it was destroyed by an ice storm.

***Original elders: James Dinwiddie, Thomas Hamilton, Albert Latimer, and Isaac Sparks***  
Descendents of James Dinwiddie, a son, a grandson, a great grandson, Marshall Hallum, and a great-great grandson, Bob Hallum have all served as elders at Shiloh.

There are still descendents of Isaac Sparks who are active in the congregation after 185 years of an unbroken chain, serving in every capacity of the church’s life and work. Descended from Isaac Sparks, Lonnie Sparks, father of the late Margaret Sparks Mebane, was an elder and clerk of the session for many years. His son, the late George W. Sparks, was a long time minister. Margaret’s daughter Sarah Brown is a regular part of our congregation today (2009).

According to the Thomas Hamilton family records, Albert Hamilton Latimer was the nephew of Thomas Hamilton, as Albert was the son of Jane “Jinny” Hamilton, sister of Thomas Hamilton, who married James Latimer.

The Reverend Robert Baker officiated at the organization of Shiloh Church, and was later its second pastor. He was the son in law of Thomas Hamilton.

**1825**—First Shiloh building erected. The first house was built of logs. Most likely this building served as a school as well.

“Presbytery met at the Bethel meeting house in Carroll County, Tennessee State, on the third Tuesday in April, 1825, and was opened by a sermon by William Barnett from Romans, 10:15. Members present: Revs. William Barnett, Samuel Harris, Richard Beard, and John C. Smith. Elders: Samuel Lambert, Thomas Hamilton, and William Moore. Representatives: James Duff, from Bethlehem and Mathew Bigham from Bethel Societies. (Note: The fact that Thomas Hamilton was listed as a member of the Presbytery makes it certain that his church, Shiloh had already been organized, while those listed as representatives were from societies or groups in the process of developing toward organization.) The presbytery adjourned that meeting to meet in Thomas Hamilton’s home in Carroll County, Tennessee State, on the Second Tuesday in October next.”

**1825**—Presbytery met in the home of Thomas Hamilton on October 11, 1825. The opening sermon was delivered by the Rev. Thomas Calhoun from the 126th Psalm, 6th verse. They recessed that evening to meet at the Shiloh Meeting House “on the morrow at half-past nine o’ clock.”

**1825-1830**—Reverend John C. Smith was pastor. He also served as Stated Clerk of the presbytery during this period. He was elected moderator of the second meeting of presbytery which was held at Shiloh. He is buried in the Shiloh Cemetery.

**1826**—Cumberland Presbyterians established Cumberland College in Princeton, Kentucky, in order to better train their candidates for the ministry. Although very much a frontier institution, under the presidency of Franceway Ranna Cossitt, Cumberland College was one of the first colleges in the United States to accept women as students. Two women were enrolled in the very first class.

**1829**—Cumberland Synod grew rapidly and became the Cumberland Presbyterian denomination in 1829 when the General Assembly of the Cumberland Presbyterian Church was established. Shiloh Elder James Dinwiddie was chosen by Hopewell Presbytery as its representative to the first meeting of the General Assembly at Princeton, Kentucky and played an active role in its organization. He was the first ruling elder ever to represent Hopewell Presbytery in the General Assembly. He was returned as a commissioner the following year, and on at least one other occasion.

**1830**—One record notes the “regular organization” was July 25th, 1830. This is when the first four elders were actually elected to rule the body. James Dinwiddie and Thomas Hamilton having been previously ordained, the Rev. Robert Baker proceeded to ordain Albert H. Latimer and Isaac Sparks.

**1830-1845**—Rev. Robert Baker served as pastor. Robert Baker was known as the walking preacher. Being very poor, much of the time he did not own a horse, but he too, “Went everywhere preaching the Word.” He also pastored the Bethel Church at McLemoresville, and commuted on foot. He was an outstanding camp-meeting preacher. Shiloh had the greatest growth during his ministry. Rev. Baker is noted to have been present at Princeton, Kentucky, in 1829, when the General Assembly was organized. It was perhaps during this time of Rev. Baker’s tenure that the second building was erected, and hundreds were added to the roll. It is speculated that the first building was used as a school after the second building was built for the church. All that is known of this second building is by way of tradition. It was a frame building described as “very large”. As was the custom of the time, it is said that there was also a gallery erected across one end of the building to accommodate the many black people who were members of the congregation.

Reverend Baker was married to Sarah Hamilton, daughter of Thomas Hamilton. Their home was located adjacent to the church. During Robert Baker's funeral, Mrs. Baker, perhaps ill herself, collapsed during the service, but was revived to attend the burial. When carried to her home, she collapsed and died in a few minutes. Thus she died two days after her husband's death and was laid to rest with him. She was an accomplished artist, and her portraits of her husband and father still hang in the church.

From McDonnald's **HISTORY OF THE CUMBERLAND PRESBYTERIAN CHURCH**, published in 1888, with reference to Shiloh, "...The name of Robert Baker is a household treasure in West Tennessee. Having known him well in my childhood, I think I could give an epitome of his biography in one sentence: He was noted for sweetness of character, holiness of life, and a loving earnestness in the pulpit which never failed to win the hearts of his hearers."

Rev. Baker was the great-great uncle of current elder Steve Baker (2009)

**1830**—Elder Albert H. Latimer, was elected clerk of session, Oct. 2, 1830, and served until Oct, 1933 when he was granted a letter of dismissal, and moved away. The records state that he was a very faithful member to his church during the three years that he served here at Shiloh.

**1831**—A wagon train left this community and headed westward. Elder Albert Latimer and Robert Hamilton, eldest son of Thomas Hamilton were in the train and settled near what is now Clarksville, Texas. They established a community there and by 1833 they organized a church and called it "Shiloh". That Shiloh was the first Cumberland Presbyterian Church, and historians think, the first Protestant Church ever organized in what is now the State of Texas. Albert Latimer, Robert Hamilton, and Richard Ellis, were its first elders.

**1833**—The record shows that "September 22, 1833 the session met and the following persons were received: Edith New by letter from Bethseda Church, Wilson County, Tennessee; also Doreas, a black woman, gave a relation of her experience and was received."

**1833-1839**—James Dinwiddie served as clerk of the session. His great-grandson, Marshall D. Hallum was also an elder and served as assistant clerk of the session. Marshall's son Robert (Bob), was later an elder and left the church his piano which is currently used in the fellowship hall.

**1836**—Arkansas was admitted to the union; Albert Latimer's father and Richard Ellis' son were members of the Arkansas Legislature. At the same time, Albert Latimer, Richard Ellis, and Robert Hamilton were members of the Texas Convention, which drafted and signed the Declaration of Texas Independence from Mexico. Richard Ellis was elected chairman of the convention and presided over it. This was close to the time that David Crockett died in the revolution gaining Texas Independence.

**1836**—Hopewell Presbytery met at Shiloh.

**1838**—Hopewell Presbytery met at Shiloh.

**1838**—These were turbulent days. There were many trials throughout the Presbytery of both men and women, white and black for fighting, swearing, contumacy, immorality and unchristian conduct. January of 1838 there was a trial by Shiloh session for fighting. In September of that year another trial. In July of the next year there was a trial of a brother for having a fight with his neighbor "in the mulberry grove."

**1839-1842**—John M. Reid was clerk of session from 1839 to 1842 when Joel R. Smith was appointed clerk.

**1841-1842**—Thomas Hamilton's writing notes "In 1841 and 1842 we enjoyed the most extensive and powerful revivals ever to bless this country. In 1841 there were one hundred and eighty conversions, and in 1842 there were one hundred and forty." The record notes more than 70 people received into the church at one time. The annual revival on the previous year seems to have been partly for the benefit of the black worshippers. The record reads in part: "September 4th, 1841, the session met in time of camp meeting and the following persons were received as members: Olive Fleming, Louise New, Betty Ann Smith, Also three Negroes belonging to J.M. Chandlers, Joe, Allen, and Nancy; two of M. S. Dinwiddies's, Albert and Levi...." In other records, black people listed as passed by the session in September of 1841 were Albert, Joseph, Allen, Levi, Antony, Landon, Preston, Nancy, Moranda, Malinda, Anderson, and James. (Apparently these were slaves of the white members who wanted to belong to the church. Slaves did not have last names until after the civil war. After this, they usually took the last name of their former owners).

**1842**—Bethel College was established in McMoresville, Tennessee as Bethel Seminary primarily for training young men for the ministry, but was open to other young men who were interested in higher learning. The college closed briefly during the Civil War and reopened in 1865.

**1845-1891**—Elder Abner Cooper conducted Rev. Baker's funeral at the request of Rev. Baker. At the time, although he had been preaching, especially in Camp-meetings for several years, he was not even a candidate for the ministry, but rather a strong lay leader of the church. In those days it was not uncommon for elders to conduct funerals and lead other services. At the urging of the session, he committed himself to the life of the ministry and was called to succeed Rev. Baker. He was received as a candidate for the ministry by the presbyterial meeting at Shiloh in October 1845, licensed to preach in 1846, and ordained in April 1847. He was installed as "permanent pastor" of the Shiloh Church the third Sunday in November 1868, about halfway through his tenure as pastor, with the installation sermon preached by Rev. J. W. Morrow, the charge delivered by Rev. M. Liles. He was pastor for 45 years until his death in 1891. He was buried in McMoresville, with the inscription on his monument reading as follows: "Rev. Abner E. Cooper, died Dec. 8, 1891, age 88 years, 1 month and 26 days. They that turn many righteousness shall shine as the stars forever and forever."

Mr. Cooper was a guiding light in the effort to hold the church together during the War Between the States. He traveled extensively over the church pleading persuasively for unity. He was elected Moderator of the General Assembly in 1861 meeting in St. Louis, which adopted the policy which prevented division over the slave question. The Cumberland Presbyterian Church was one of the few major denominations that was not divided by the upheaval. Mr. Cooper was one of the founders, and a member of the Board of Trustees of Bethel Seminary, at McMoresville, later to become Bethel College. According to his obituary printed in the Cumberland Presbyterian in January 1892, he served as president of the board with the exception of one year from its founding until his death.

During the tenure of Rev. Cooper, there were men who helped him as supply or assistant. One of these must have been Rev. Reuben Burrow, D.D. There is a memorial in a record book that states during 1853-1864, that one fourth of Rev. Burrow's time was given to Shiloh Church for the last ten years of his life from 1858 to 1868 when he died. His work was during the turbulent days, just before and after the Civil War. Dr. Burrow earned the degree of Doctorate of Divinity in 1853 or 1854. He was three times the Moderator of General Assembly. He served as Professor of Theology at Bethel College.

There is an online biography of Rev. Burrow that contains a story of his younger years on riding the circuit. It seems that at one place, others went to get their horses when the service was over and they accidentally let his out and it ran off. After unsuccessfully looking for it, he had to continue on foot carrying his saddle and saddlebags. His feet became very blistered and he was so sick and miserable from it when he finally found a place to stop, he couldn't eat. After more travel, he stayed with people that tended his feet, and loaned him a horse to continue on while they went back where he had been and found his horse. He essentially said, "Would that young preachers of 'today' would face such adversity to spread the word and do the work of the Lord."

Another supply pastor under Rev. Cooper was apparently Rev. Tommie Cannon.

**1846**—Filed in the Carroll County Tennessee records dated June 29, 1846 found in the courthouse in Huntingdon, there is a record of where Shiloh Church received a grant of land on which the church now stands: "STATE of TENNESSEE, Carroll County. Thomas Hamilton, Thomas C. Baker, Eduard Guin, Isaac Sparks, and William Bell, Elders of the Cumberland Presbyterian Church at Shiloh and their successors in office: Enter 50 acres of land by virtue of six dollars and twenty-five cents in hand paid, and in virtue of occupant entry No. 329, situated in said county in range 3, section 5, beginning one the north boundary line of entry No. 2095 for 50 acres in the name of John Dixon, and at the south-west corner of entry No. 457 for 30 acres in the name of the heirs of Robert Baker, running north with the same 34 poles, thence west 70 poles, thence south 112 poles, thence east 96 for compliment." This record ends with the following inscription: Thomas Hamilton.

**1845**—Hopewell Presbytery met at Shiloh.

**1862**—When the war broke out, spirituality sunk to a low level as is always the case when men fight other men. A report to Hopewell Presbytery on the state of religion in 1862 says: "Many of your congregations are deprived of the ministry of the Word and ordinances of the Lord from the fact that large numbers of your ministers are in the army, and a large number of your efficient men are there also, while discouragement and gloom have fallen heavily upon the residue at home. But that which is to be deplored most of all at this time of suffering is the manifest want of prayer and devout supplication to God." The report of this committee the next year says: "With the tide of war, intemperance and immorality have increased in a fearful manner. Sabbath schools, prayer meetings and church exercises are merely nominal. A fearful declension in religious services is manifest throughout your bounds. Scarcely an oasis is to be seen through all this barren land."

**1869**—From session minutes on August 14, 1869, "Upon motion of Elder Ezekial Thomas, a committee was appointed to draft a plan for a new building for the congregation and to ascertain the cost of said building." It was determined the building would cost \$4000.00 and a committee was named to solicit necessary funds. It took a year to raise the funds. (Ezekial Thomas was the great-great uncle of current member of Shiloh, Jane Thomas Chandler.)

**1869**—From the earliest times the records show that many black people were active members of the congregation. During about the time the third Shiloh building was being erected, the great body of black worshippers throughout the South began to feel the need for their own churches. Finally a new denomination, known for many years as the Colored Cumberland Presbyterian Church, was organized. In September 1869 the session named a committee to designate some spot of ground that the "colored" people might build a place of worship for themselves. In December of that year the committee reported that they had selected a spot west of the church on a high point of land. In August 1870, the session ordered the "Article of Agreement or Lease" which had been made to the trustees of

Shiloh Cumberland Presbyterian Church to the “colored” people of said congregation to be spread upon the church record, and also that the same be registered upon the county record. The session required that the church property be used only for religious and educational purposes. The black members were soon transferred to the new church. This building was erected at the same time that the third building on the primary site was being built. This church remained and held services until 1981.

**1869**—On his eightieth birthday, Thomas Hamilton wrote an autobiographical sketch noting, “I think this necessary for the reason that I know of no person living who could give them (his children) any information concerning my youthful days, those with whom I was raised as far as I know are all gone.” Toward the last of the essay, he says, “I would speak modestly about what I have done. While I have always given something, and perhaps liberally, yet I ought to have given more. I have always had enough to eat and wear, and now I am old yet I am not forsaken, neither have my children begged bread. Now I am 80 years old and I want to say here, no one will lose anything who gives liberally to God’s cause, because he loves a cheerful giver, and the liberal soul shall be made fat. I am serving as an elder in the Shiloh congregation, though not actively.”

He went on to say, I have been associated in Christian labor, more or less, with the following ministers and elders. Ministers: Samuel King, Finis Ewing, Richard Beard, Rueben Burrow, Robert Baker, W. A. Province, H. Bobbitt, S. G. Burney, W. W. Hendrix, W. C. Leonard, and for more than thirty years with A. E. Cooper, who is now and has been for over 30 years the able and efficient pastor of Shiloh Church. The following elders have been my associates in labor: James Dinwiddie, Sr., James Dinwiddie, Jr., Luke Thomas, B. Thomas, George Ridley, William Bell, Porter Baker, Thomas Baker, Andrew Dinwiddie, Isaac Sparks, Manton Randle, William Carson, Baker Dinwiddie, William Dinwiddie, George W. Prince.

**1871**—November 18th, 1871, the black worshippers were notified to procure them a burial ground for the use of the congregation. This is across the road from the original Shiloh cemetery.

**1871**—Third Shiloh building was erected, then dedicated on the fifth Sunday of April, 1872. Rev. W.W. Hendrix preached the dedication service and Rev. M. Liles the dedicatory prayer. The building was a frame structure, 60 x 100 feet in size, with extremely high ceiling. There were two doors, both front and back, with aisles running the full length of the building. There was a partition, pew height, down the center, running the full length of the nave. Ladies occupied one side, Men the other. In the oral tradition, member Jane Chandler remembers hearing her great uncles Nate and Tom Thomas talk about as young boys carrying the bricks from the pile to the men who were laying the brick driveways that were on either side of the church. She thinks the brick may have been fired in the kiln at Palmers Shelter Church and hauled in by wagon. She also remembers the “A-men and A-women” corners. She especially remembered “Momma Duncan” and Mrs. Ora Reynolds sitting together in the “A-women” corner and singing real loud together putting all they had into joyful praise. She also remembered Mr. Darnoell that sat in the “A-Men” corner. He was old and had a very long beard. His old fingers would be curled around the top of the stick that he held upright from the ground beside him. Every so often he would raise up with his “amen” as an affirmation of agreement.

**1872**—Due to being “missed” by the railroad, Bethel College was moved to McKenzie in 1872, since McKenzie was located at the intersection of two rail lines. At this time, the college began admitting women.

**1879**—E. B. Crisman edited and published a book entitled, “Our Living Old Men”. It gives a biography of seven of the older and more prominent leaders of the church then still living. One of the

two elders included was Thomas Hamilton. Included in the chapter were memoirs of Hamilton which he wrote on his eightieth birthday some ten years earlier. Thomas Hamilton died June 28, 1879. His body rests in our cemetery grounds with those of his kindred and many friends.

**1889**—Cumberland Presbyterians were the first body in the Presbyterian and Reformed tradition to ordain a woman as a minister, Louisa Maria Layman Woosley. It is interesting to note that a relatively conservative body, Nolin Presbytery, ordained Woosley while a relatively liberal body, Kentucky Synod, opposed her ordination and instructed the presbytery to remove her from the ministerial roll.

**1891**—Rev. Abner Cooper being almost blind with failing health in the early winter of 1891, preached here on the first Sunday in December and then requested of the session to relieve him of further duties. The session sorrowfully accepted his resignation, and set the third Sunday in December as a time when he would preach his farewell sermon, one of the few appointments he never kept for before the week was out he died at the age of eighty-eight.

**1891-1899**—Rev. T. F. Crawford was pastor until his death. He was often spoken of as the “fireside preacher” because of his gift in explaining the Bible as he visited homes. He was not strong physically, but he never tired of working for the “cause of God”.

**1899-1909**—Reverend Allan Foust served as pastor. It was during his tenure that the upheaval over the union with the Presbyterian Church occurred. He is noted to have been a stabilizing force in the church during the trying years. During the last part of his service, his pulpit was supplied by young ministerial students of Bethel College. He retired because of ill health in December and died a few weeks later in 1910.

**1900**—The Cumberland Presbyterian Church was the third largest Presbyterian or Reformed body in the United States and was rapidly growing. After making revisions to the Westminster Confession in 1903, Presbyterian Church (USA) (the so-called “Northern” denomination) proposed reunification with the Cumberland Presbyterian Church. The Cumberland Presbyterian General Assembly voted by a significant majority for the union in the 1906 meeting. As a result, a large number of Cumberland congregations re-entered the Presbyterian Church (USA) in 1906.

**1906**—The division of the church. The division was caused by an attempted but aborted union with the Presbyterian Church U.S.A. Those who remained in the Cumberland Presbyterian Church felt some antagonism with the Presbyterian Church (USA) for generations afterward. During that time, there was disagreement over which faction would retain Bethel College. Bethel College remained Cumberland Presbyterian. Over the years, the bitterness subsided but has never entirely been forgotten. It took place during the Shiloh pastorate of Rev. Foust and he is credited for keeping the large part of the congregation intact. General Assembly records of 1906 show there were 220 active members of Shiloh that year.

**1907**—In 1907, the General Assembly appointed a committee to make arrangements for setting up a temporary seminary at Bethel College. By 1908 the arrangements were made, and Rev. P. F. Johnson was elected Dean. (Rev. Johnson was the father of Grace Johnson Beasley who was active for many years in the Cumberland Presbyterian Church and an ardent supporter of Bethel College her entire long life. Her namesake cousin four generations down from her is Grace Victorine Holland, member at the time of this compilation, 2009, of Shiloh church).

**1909 or 1910**—Shiloh Presbyterian Church U.S.A. built across the road from Shiloh Cumberland Presbyterian Church. Rev. George L. Johnson was pastor of that church from 1910-1946. He provided a written history entitled “One Hundred Years of Shiloh” which covered the years 1830-1930.

**1910**—Shiloh Cumberland Presbyterian Church had 161 active members.

**1910**—Rev. George W. Burroughs, a student of Bethel College, served as pastor from January to October. He later was pastor of Arrington Street Cumberland Presbyterian Church of Nashville, TN, and was an instructor in Vanderbilt University.

**1910-1920**—Rev. L. E. McCoy served as pastor as a Bethel student. He was a devout friend of George Burroughs. He served for 10 years and then went to Whiteville, Tennessee and then on to Hubbard, Texas to preach.

**1920-1924**—Rev. R. P. (Jake) Bryant served as pastor. “To hear Jake was to love him, and to want to hear him again.” He went on to Auburn, Kentucky in 1924.

**1924-1925**—Rev. H. J. Burroughs served as pastor as a Bethel student. He was a brother to Rev. George Burroughs. He was preaching in the Elk Presbytery at Kelso, Tennessee in the late 1930’s. His son, Dr. Raymond Burroughs was later vice-president and academic dean of Bethel College.

**1925**—Hopewell Presbytery met at Shiloh.

**1925-1927**—Rev. J. M. Bryant served as pastor. He was known to many as “Uncle John”. He was a faithful and true disciple, a very earnest worker in the cause of Christ. The love of the congregation for him was deep and sincere. He later pastored Pilgrim’s Rest Church, Everett’s Chapel, and New Salem.

**1927-1938**—Rev. R. H. Jackson of Sharon, Tennessee served as pastor from the third Sunday in October 1927 to 1938. He was said to be a great preacher, a power in the pulpit, full of zeal for the cause of God; and was faithfully winning souls for Christ, as well as “feeding the sheep.” He was stated clerk of the Hopewell Presbytery for thirty years or more. It was noted, “When we hear him laugh, for he is bubbling over with a fine sense of humor, our hearts are made to rejoice that he is our ‘Bob’ for we love him.” One member who remembers him from his childhood remembers he would whistle through his teeth.

**193?** —In the mid 1930s, current member, Cynthia Jo Billingsley Kemp has memories of coming to Shiloh with her parents from Henry, Tennessee on the third Sunday in June for homecoming. She remembers playing with Leona and Jeff Thomas in the springs. They would go to the one by the church and stir the sand in it. Then they would go to the one by the black Shiloh church and stir the sand in it. Finally they would go across the road to the large spring at the bottom of the hill and stir it. Then, they would go back up to the first spring to witness that it had had time to run clear once again after they had made their round. They had great fun stirring the water and coming back to find it clear.

**1937**—Tree under which Shiloh was organized destroyed by a heavy coat of ice.



**1937**—June 19, 1937, L. C. Kemp was elected as assistant clerk in kind consideration of the ill health of clerk, L. T. Sparks.

**1937**—Hopewell Presbytery met at Shiloh on Sept 30-Oct 1, 1937.

**1938-1940**—Rev. Earnest C. Cross served as pastor. Those that recollect him say he was quiet and easy going, a good preacher who was well liked by the congregation.

**1940-1943**—Rev. Lon Brewer served as stated supply pastor. He was a seminary student from Arkansas who was a likeable good man.

**1943-1946**—Rev. J. C. Forester served twice as pastor for Shiloh. He preached while in school at Bethel. After leaving Shiloh, he served as pastor in churches in Kentucky, Arkansas, Bradford, Tennessee, and two churches in Texas. He also served as director of the Cumberland Presbyterian Children's Home in Denton, Texas.

**1944**—On April 16, 1944, Marshel D. Hallum and Loyd C. Kemp elected Shiloh Trustees. Elder Hallum served as trustee until July 1, 1979, and Elder Kemp served as trustee until November 20, 1971. Loyd C. Kemp elected clerk of the session on August 19, 1944 and served until November 20, 1971. Marshel Hallum served as treasurer from August 14, 1944 until January 1, 1961.

**1946**—From a McKenzie Banner article dated June 21, 1946, Harry Williamson wrote about his uncle, Abner Cooper who served as pastor of Shiloh for 45 years.

“Rev. John Smith first organized a “Religious Settlement” there (at Shiloh) in 1825. In 1830, a church was organized and Rev. Robert Baker became pastor and remained until 1845. The present pastor, Rev. J. C. Forester, preached an inspiring sermon and gave the “Whosoever Will” invitation to the Lord’s Supper that was given by Baker, Cooper, Campbell and Faust. Elders present: Tom Thomas, Will Finley, Will Barksdale, Tom Reynolds, Will Gaskins, John Gaskins, Otto Ridley, W. D. Hallum, Lloyd Kemp, Grady Snead, Baker Snead, Lester McClure. Visiting elders were Ben Surber and Bernard Kemp.”

Another article mentioned that Dr. Jose Fajardo was to speak at Shiloh on June 7. He was to return to South America to serve as an interpreter for Billy Graham crusade shortly afterward.

**1946-1947**—Rev. W. T. Ingram served as pastor also for two terms. The Rev. Dr. William T. Ingram was the first President of Memphis Theological Seminary, serving from June 1, 1964 to September 1, 1978. Prior to that, he was Dean of Cumberland Presbyterian Theological Seminary from 1962 to 1964 while the institution was located in McKenzie, Tennessee. He also served as Professor of Missions, Cumberland Presbyterian Theological Seminary, from 1946 to 1964, and as a professor at Bethel College, McKenzie, Tennessee, from 1935 to 1937. His long ministry to the Cumberland Presbyterian Church also includes pastorates for at least thirteen churches. During World War II, Ingram joined the United States Army and served as a chaplain from 1943 to 1946. He also served as a chaplain in the National Guard.

Bro. Ingram was a liberal theologian from a family with a strong tradition of Cumberland Presbyterian ministry. His father, William Thomas Ingram, Sr. had been a Cumberland Presbyterian minister before him and his brother, Joe Lynn Ingram, was also a minister.

Bro. Ingram’s publications include *A History of Memphis Theological Seminary of the Cumberland Presbyterian Church 1852-1990: With a Brief Survey of Theological Education in the*

*Cumberland Presbyterian Church from its Beginning in 1810*. Memphis, Tennessee: Memphis Theological Seminary Press, 1990.

**194?**—Shiloh Presbyterian Church (USA) merged with the McKenzie Presbyterian Church (USA). The former Shiloh Presbyterian Church (USA) building is now used by a Primitive Baptist Church.

**1947-1948**—Rev. John W. Stiles served as pastor. He is remembered as a portly redheaded Bethel student who served as stated supply. His father was a Bible teacher at Bethel.

**1949**—Rev. John Ellis served as supply pastor. He is remembered as a tall man that went to Bethel. He wasn't here long and it has been a very long time since. There is just no other recollection.

**1949-1964**—Rev. W. T. Ingram served as pastor again. Brother Bill was a soft spoken genteel southern gentleman. He was pleasant to the congregation and was well loved. He was married to Mrs. Virginia who was well loved, and served as organist and taught Sunday School. They had two sons, Tom and John. Bro. Bill and Mrs. Virginia gave the beautiful portrait of Christ to Shiloh. To begin with, it hung over the altar table. Then it was moved to the fellowship hall in the basement during the tenure of Dudley Condron when he had the Dossal installed. Later the portrait was moved to the Ingram-Forester Fellowship Hall where it hangs over the oval table that came from the old church building.

**1951**—Jane Thomas Chandler and Willie Mae Forester both have recollections of a Rev. Lydie Clemmons, a woman minister who preached some at Shiloh revivals, and was involved in the preaching of the funeral of Fred Thomas, father of Jane.

**1954**—Current Shiloh building erected. Building contractor was Joe Cunningham. In the oral tradition, Kenneth Chandler who is now eighty years old and resides in the nursing home, recalls that he and Loyd Kemp and Sam Baker hauled the bricks for the new church house. He said they got Mr. Sam's truck loaded and then it wouldn't start. Mr. Loyd had a fairly new truck but he didn't think it had enough power to pull the truck loaded with bricks. Kenneth had an old Ford that he hooked to Mr. Sam's truck to pull him off and start it. Also, Buddy Edwards remembers doing brick work on the building. He laid the cornerstone in place. He also remembers helping tear down the old building and reusing lumber in the building process. Buddy's daughter, Mary Anne Baker, remembers being at the church while he was working in the bricklaying process. She remembers rollerskating on the sidewalks and having lemonade and picnics with her parents while there.

**1955**—In February of 1955, the first service was held in the present building. Elder Susan Hill was baptized as an infant that day.

**1957**—On October 20, 1957, session minutes notes a \$600 note for air conditioner paid in full on August 11, 1957. Estimates for putting in restrooms in basement range from \$675-\$815. On motion, Mr. Campbell of Huntingdon (the lowest bidder) got the job to install 2 restrooms. Trustees instructed to borrow the necessary funds. Deacons instructed to "have charge of collecting funds for rest rooms." Offering for 1st Sun of Nov designated towards the cost. (Offering on 2nd Sunday in May of 1958 also noted to go to pay on the restrooms.)

**1958**—Picture of Rev. Abner Cooper was presented to the church. It was donated by the pastor, painted by Mrs. Reynolds. The minutes reflect the formation of a committee to make arrangements

for the third Sunday in June service for homecoming day at Shiloh. Rev. Bill Rowlin was evangelist for revival and there were 3 professions, 5 additions, and 1 rededication.

Additional driveway completed and graveled. Entire budget for 1959 was \$3120.

Mr. Ed Perkins joined Shiloh on December 7, 1958 by letter. He was ordained to preach on April 10, 1960.

**1959**—Rev. John S. Smith of Memphis, TN helped in revival. There were 4 professions, 5 additions.

The deed for addition to cemetery was recorded. The musical instrument committee appointed as of September of 1957 reported to the session with prices of different instruments. “On motion, we set a price of \$10 on our outside toilet of the church if Mr. Reynolds wants it for said price.” Plan for raising money for cemetery endowment of \$10,000 discussed. 1960 budget \$3347.50.

**1960s-1980s—Vacation Church School:** For many years happy voices and busy activities could be seen and heard coming from the church basement as Vacation Church School was in progress. There would be anticipation for weeks as the time would draw near for the whole week in the long hot summer where there would be daily fun at the church. There were a lot of kids ready to dive into various activities. They would all arrive in their best play clothes and gather to be sorted by age for the classes in the basement. There would be a devotional in the sanctuary. What a great honor to be picked to carry either the Christian flag or the American flag up the aisle as we officially opened each day. Brother Ingram or Brother Forester would pray and give words of encouragement. Then hymns would be sung before heading downstairs for lessons and crafts. Time was devoted each day to prepare for the final program when the kids would show the adults all the great things done and learned all week. Everybody had a part and it was exciting. It was great. At the close of each session the ladies of the church would provide wonderful cookies and kool-aid with sandwiches and potato chips. It was wonderful and we were blessed as we sang “Onward Christian Soldiers” as we were guided on our march forward through this world.

In later years when there were fewer children in the congregation, the children and some adult members joined with the First C. P. Church for this annual event. For at least two years some denominational leaders came to McKenzie to direct a Vacation Church School using these as models. Shiloh was involved in these and the older group of children were brought to Shiloh for their activities.

The last few years that Shiloh was able to have a Vacation Church School with an even smaller number of children, our church joined with the Liberty Methodist Church making use of both facilities.

**1960**—By called meeting of the session, an organ and piano are to be placed in the church on a trial basis with the understanding that we are ready to purchase if they are satisfactory, on 5-4-1960. On 5-15-1960 there was a decision to purchase the organ and piano, and to borrow enough to finish paying for them from Bank of McKenzie.

Rev. John Shivy preached for revival.

**1961**— On January 29, 1961, in observance of Youth Week in our church the young people had charge of the Sunday school and taught 6 of the classes, even the adult class. They also had charge of the morning worship service, except for the sermon, which was by our pastor.

Marshall D. Hallum retired from job of treasurer after serving from 8-19-1944 to 1-15-1961 because of the illness of his father. Robert Snead was elected to serve as treasurer. He served from January 15, 1961 until April 1, 1967.

The Rev. Hubert Morrow was Stated Supply while Rev. Ingram was in South America for the summer. Rev. Morrow served from June 11 to end of August, including the revival. The Rev. Jack Barker preached the revival services.

It was decided that Christian Education Day would be observed the 4th Sunday in September with Foreign Mission Day being observed at that night's service. Men and Mission Day was observed the first Sunday morning in October with the laymen having charge of the service except the sermon.

**1962**—A Mr. Budde of Jackson Seat Co. was present to show samples of pews. After figuring the number of pews needed, it was determined the cost would be around \$2300. (Total cost was actually \$2379.62.) The decision was made to purchase the pews from Budde & Wise. New pews were purchased and installed. The pews from the old building were retired. Members were able to buy the old pews for \$10 each. After that, the black CP church across the road was to be given all the pews they needed from what remained.

Memorial pews were given by various families for the price of \$100, the approximate cost of each pew. Plate inscriptions: (Left side front to back) J. H. Lankford Family, M. W. Donald Family, James Ely Brown Family Pew, George B. New Family Pew, In Memory of the Charlie King Family, In Memory of Georgia New Haynes and Louise Haynes Kemp, In Memory of W. A. Ridley, In Memory of Katie Donald King, In Memory of Thomas J. Lankford, In Memory of Mr. and Mrs. Roy Archer, In Memory of Marshall and Opal Hallum, and Marilee Hallum, In Memory of Romney and Mary McCadams, (Right Side front to back) Family of Mace and Emma Lou Snead, In Memory of Mr. and Mrs. Lee Mann, In Honor of parents of Mr. and Mrs. Baker Snead, Barksdale—James Monroe, Judith Ada, Janice Sue, In Memory of Charlie Fred Thomas, In Memory of Mr. and Mrs. W. D. Hallum, Jr., In Memory of Ethel Lankford Dinwiddie, In Memory of the W. W. Ridley Family, In Memory of Roy and Katie Ridley, In Memory of Mr. and Mrs. J. D. (Dud) Burrow, In Memory of Loyd C. Kemp.

A committee was appointed to buy carpet for the sanctuary as they saw fit. Plates were bought and affixed to the pictures in the basement naming who they were and dates of service and contribution to the church. There was discussion of the need for a heating and cooling system.

Rev. John Stiles, pastor of Dyer Church and former pastor of Shiloh preached the revival. There were 3 new members, 3 professions, and 1 baptism.

The budget of 1962 included \$60 for radio time.

**1963**—Dr. John Ed Gardner held the revival.

On motion, ladies of the church were to be considered in the nomination of Elders and Deacons for our church.

On motion, ladies of the church were to have charge of food for the meeting of Presbytery at Shiloh.

A Resolution was made and sent to the Carroll County Court against the issuance of a beer permit to Carroll Lake Golf Club.

The cemetery was extended on the north end.

Dr. Ingram announced that he would be unable to serve after June 1, 1964, as he would be assuming his new duties as President of Memphis Theological Seminary.

**1964**—The McKenzie Theological Seminary at Bethel College was moved to Memphis, Tennessee and its name was changed from *The Cumberland Presbyterian Seminary* to *Memphis Theological Seminary of the Cumberland Presbyterian Church*.

Rev. Robert Forester and then Rev. Larry Dailey served as supply pastors until Rev Dudley Condron began his work on August 9, 1964. Rev Robert Forester of McKenzie Church preached the revival. There were 4 additions and baptisms.

Dr. Ingram's last service was May 29, 1964. Rev. J. C. Forester helped with Vacation Bible School.

The session approved a hay ride for the young people of the church. The Deacons were to have charge of the church campus.

**1964-1966**—Rev. Dudley Condron served as pastor until on October 31, 1965 he stated that he had accepted work with the Board of Missions and Education at the center in Memphis effective January 1, 1966. He had a more modern style with forward thinking in leading the church. Dudley is still a part of West Tennessee Presbytery and currently lives in Memphis. He is a talented artist. He has been active in participating in the online discussion group, *The Cumberlist*.

**1965**—The church roll stood at 140, with 100 active, 34 inactive, and 6 dormant.

The session started a rotation system for the elders to serve as a ruling elder up to two terms and rotate off for at least one year before being to serve again. The Board of Deacons was dissolved on December 31, 1965. The session adopted a resolution on October 11, 1965, which stated, "Therefore be it resolved: that the congregation of the Shiloh Cumberland Presbyterian Church, McKenzie, Tennessee abolish the dual board system and elect a Church Session composed of twelve elders in accordance with the attached suggested standing rules."

Rev. Tommie Warmick led revival services, but due to the sickness and death of his father, he could not finish the week with us. Our pastor, (Dudley Condron) took over.

On motion, the session enabled Janice Ridley to take organ lessons.

By secret ballot, 12 men were named to serve as elders on a rotating system. They were Doc Hill, Marshal Hallum, Charlie King, Dr. J. A. Barksdale, Duell McDearmon, Duane Ridley, John Ples Burrow, Lee Quesenberry, Baker Snead, Robert Snead, Larry Ridley, and Loyd C. Kemp. All members of the church voted by secret ballot to determine which of the three classes the elders would belong in order to begin the rotation system.

**1966-1983**—Rev. J. C. Forester returned to serve as pastor again after serving in other callings of the church. He was installed July 3, 1966. Ministers in charge were Rev. Larry Dailey, Rev. Raymond Burrow, and Rev. Robert Forester.

Brother Forester was a good man who provided leadership with a kind and gentle soul, very much loved by the congregation until his death in 1983. He was very artistic and talented. He refinished the beautiful antique pulpit. He knew from the oral tradition that the pulpit had been originally brought to the church on an ox cart from East Tennessee. Also, the pulpit chairs reportedly came from Huntingdon from what is, in 2009, part of the Farm Bureau building which used to be the Presbyterian house. The choir chairs had been stored in Mr. Charlie King's barn in the transition from the old building to the new, until they were also refinished and brought back in use. Bro. Forester preached at Shiloh until his failing health made him too weak to continue. As he preached his last sermon at Shiloh, he was so weak, he had to hold to the pulpit. On that Sunday, March 27 1983, he received Elder Barry Summers into membership at Shiloh.

Brother Forester's wife Mrs. Willie Mae is still a part of the congregation today. She retired from teaching in the McKenzie School System. She contributed writing to the Cumberland Works. She has faithfully served as a ruling elder for many years. Her leadership was ever present in teaching Sunday School for the adult class. She represented Shiloh on a mission trip in 1987 to visit and give programs in churches in China and Japan. Her faithfulness in visitation of the sick has been a comfort

to many. She has been very active in the Cumberland Presbyterian Church at large, including the Cumberland Presbyterian Women, and has been a beautiful lead voice in the choir over the years. There are four sons from the Foresters union. Steve, the eldest, now serves as an elder on the session. Their second son Byron is now a Cumberland Presbyterian Minister in Germantown, Tennessee. Byron, David, and Mark all still visit when they can.

**1966**—Loyd and Williedeen Kemp named to keep and care for the communion set and to have it ready to use at the church when needed.

150 new hymnals were purchased and dedicated during morning worship service Dec. 18.

The choir and pulpit chairs were refurbished and the upholstery matched the Dassel that had been hung over the altar during Rev. Condron's tenure.

Rev. J. D. Phelps preached for our revival.

The Evans family made a gift in memory of Mrs. Nellie Mann, part to use for flowers for the church and the rest to be used at the discretion of the church. Altarware was purchased.

At the Christmas program, Dr. Barksdale showed slides and spoke of the scenery of the nativity.

**1967**—Parking lot was built and leveled. Charles Kemp was elected treasurer April 1, 1967. He served until January 19, 1975. Janice Ridley Beasley was secured to play the organ for services.

**1967**—On May 10, the church enjoyed a visit from about 30 children and staff from the Cumberland Presbyterian Children's Home in Denton, Texas. The group was touring some special places in Tennessee and enjoyed a visit and swim at Bethel College. The girls and staff members were housed at Bethel College and the boys camped out at the Foresters' home. Shiloh provided a picnic supper for them and they presented a brief program afterward.

In June, we purchased 60 chairs, 6 tables, and silverware for use in fellowship meals.

In July, the session sent flowers to First Church in McKenzie in honor of their 100th anniversary.

Revival services were held the week of August 13 with the Rev. Jimmy Knight of the Martin Church leading our services. His uplifting and inspirational messages were enjoyed by all.

Nancy Barksdale agreed to play the organ for the church.

**1968**—Parking lot was leveled and paved. The session agreed to allow a group from General Assembly to use our facilities during their meetings and to send a donation to help the Good Spring CPC, which had burned.

Revival services were performed by Rev. L.C. Waddle the week of August 18, 1968. It was decided to have only night services on the weekdays for revival, as many who work cannot be present for day services.

During the Christmas program, a new communion set, new linen tablecloth, and a table extension were presented to the church by Mr. and Mrs. Loyd C. Kemp in memory of Mr. and Mrs. Jenksey S. Kemp. These gifts were accepted by elder Doc L. Hill and dedicated by Rev. J. C. Forester and then used to serve the Lord's Supper.

**1969**—On January 26, 1969, Rip and Virginia Claire Edwards presented their infant son Vincent Howard Edwards to be baptized. Mrs. Edwards' other two sons, Benjamin and William wished to be baptized also. They were baptized by Rev. J. C. Forester with water from the Jordan River provided by Dr. and Mrs. J. A. Barksdale.

In 1969 there are noted plans for building an additional unit on to the church.

In June, a church supper was held, and then the congregation drove over to Bethel College to see the new buildings and other improvements.

Revival services were held the week of August 24 with the Rev. Tommy Warnick as our evangelist.

**1969**—In the fall of 1969, on the 5th of October, when McKenzie celebrated its centennial anniversary, the people from Shiloh dressed in their centennial clothes early on a Sunday morning and drove to the *Birthplace of the Church in Montgomery Bell Park*, where the cabin replica of Samuel McAdow's home stands. It was World Wide Communion Sunday so we observed the Lord's Supper as part of our worship service. Following the worship service in the chapel, the group spread their picnic lunch. The children enjoyed the recreational facilities of the park as well as viewing the historical places. Through the years, a group from Shiloh has gone to state parks and Camp Clark Williamson for outings to enjoy recreation, picnics and vesper services on Sunday afternoons.

**1969**—Christmas: When McKenzie celebrated its centennial anniversary in 1969, Shiloh enjoyed an old-fashioned Christmas fellowship on a Sunday night with a program and dinner in the fellowship hall which was in the basement of the church. The women dressed in their "centennial ankle-length" dresses and some of the men wore long-tailed coats. A Christmas tree decorated with old-fashioned home-made items was in one corner of the room. A fireplace, built by pastor J. C. Forester for the occasion, was centered at the other end of the room made of wood, the fireplace resembled brick with a wood mantle and imitation electric logs with a "sparkling flame" inviting people to walk up and warm themselves. Rocking chairs were placed beside the "burning logs" with Dr. and Mrs. Barksdale seated there. They told stories about Christmas traditions and customs of their earlier days. Nancy Thomas Barksdale (Smith) and Joe Ridley represented a younger generation and also related stories about celebrating Christmas in their childhood and teenage years. A small group of children sat on the carpet by the fire listening to the adults and were asked to participate. Angela Ridley read the poem "Twas the Night Before Christmas." The smaller children hung their stockings on the mantle. Nancy and Joe entertained us with music. Nancy gave interpretations of some carols before she played them and Joe lead in the singing of them. Joe spoke of family worship and read the Nativity story before a closing prayer and the congregation singing "Silent Night." Food for the fellowship meal consisted of dishes from earlier years—no casseroles, but "good ole down home" dishes such as fried chicken, chicken and dumplings, country ham, white beans with ham bone, turnip greens, green beans, sweet potatoes, corn, corn pone, and, of course, pies and cakes "made from scratch." (This story of Shiloh was submitted by Willie Mae Forester with an outline of the program, "Christmases of Long Ago" taken directly from Bro. J. C. Forester's file archive.)

**1970**—On invitation, Bro. L. E. McCoy returned to Shiloh to preach our homecoming services fifty years after his tenure as pastor. It was proclaimed "L. E. McCoy Day" and he was able to bring the message. The Lord's Supper was observed, there was a basket luncheon in the basement, and then another service afterwards. He later stated he was so well received by the congregation with a "royal reception," after having lost his second wife, he decided to stay in McKenzie for the summer. He took a room with meals in a Mrs. Stafford's home, and preached several times over the summer. It was interesting for the congregation to hear stories about happenings at Shiloh during his tenure as pastor.

Revival services were held the week of August 16, with the Rev. Dr. Virgil Todd bringing the message each night.

In December of 1970, the session voted to extend Loyd Kemp and Marshel Hallum's terms by six months so that they would serve 40 and 50 years, respectively.

**1971**—In January, the roll stood at 88 active members. The Rev. L.E. McCoy came and preached for us on July 25, 1971, which was the day after his 90th birthday. He was pastor at Shiloh from 1910 to 1920. A basket lunch was served and a big birthday cake was presented by Mr. and Mrs. Jimmy Kirk and their children. Several members of the McCoy family were present.

Our revival services were preached by the Rev. Dr. Robert Shelton during the week of August 2.

Our church began a study of the book *Hope for Modern Man*. The clerk was directed to order 100 copies, with one copy to be given to each family of the church. Also, a program of seminars on various topics, including estate planning, drug abuse, and foreign lands, began.

The plans for the brick sign were approved and construction began in December.

**1972**—The large brick sign with the cross on the front lawn was designed and built by members of the congregation and is dedicated to the memory of Mr. and Mrs. Will Barksdale, long time and faithful members of the church. Ed McNeil molded the cross for the sign from concrete. Current member (2009) Buddy Edwards remembers doing the brickwork on the sign, working with H. K. Smith. He remembers that the work was done with no labor charges to the church. The ladies of the church brought food and served it on the grounds to the workers.

There is a note that a family in the church agreed to finance a steeple for the church. A committee was formed for the purpose of investigating different styles.

The Rev. Robert Forester preached our revival services the week of August 13.

**1972**—Linda Quesenberry Kemp served as clerk of session from February 13, 1972 to January 19, 1975.

**1972**—A Christmas program that many still remember was a pageant depicting the nativity story, and the characters were all adults. Joan Hickman served as narrator. The chairs were removed from the choir loft and bales of hay placed there with Mary and Joseph (Pat and Larry Ridley) seated there and a doll in a crib representing the baby Jesus. The shepherds (as best remembered) were played by Rollin Ridley, Doc Hill and Marvin Milton. Dressed in appropriate costumes, they gathered around an authentic-looking fire of logs for discussion before a bright light and an angel appeared before they approached the stable. A large metal star controlled by a pulley came from the back of the sanctuary against the ceiling to shine over the manger. (Mark Forester remembers standing on a table at the back of the dark room and holding a large flashlight keeping the beam on the star as it moved with the wise men following it.) Playing the role of wise men (as best remembered) were: Lee Quesenberry, Marshall Hallum and Lloyd Kemp, dressed in their finery as kings. Miss Marilee Hallum was responsible for the costumes. The congregation joined in the production with the singing of hymns with Joe Ridley singing "O Holy Night" and specials by Suzanne Daugherty, a children's choir, and a men's choir. (submitted by Willie Mae Forester for 2009 compilation)

**1973**—There was a resolution made to allow elders to serve two 3 year terms on the session prior to sitting out.

Rev. Kermit Travis preached revival services.

**1974**—Thirty-foot steeple and a colonial porch were added to the front. It was decided the steeple would be placed on the church house roof rather than the porch. In 1975 a similar cover was added to the side.

Duane Ridley and Duell McDearmon were named trustees of the church on February 10, 1974.



**1975**—First women elders ordained and installed January 26, 1975: Rebecca New, Nancy Thomas Barksdale, and Susan Hill. Susan Hill named Clerk of Session January 26, 1975. She served until January 4, 2009.

October 14, 1975, Hopewell Presbytery met at Shiloh on the 150 years anniversary of the second meeting of Hopewell Presbytery that had been held in the same spot. This meeting was addressed by Rev. J. C. Forester with a presentation on the history of Shiloh Church. Brother Forester, in citing the spotty written records, personal anecdotes, earlier histories prepared by various persons, and early eye witness documents, asked the question, “But how does one take bits and pieces of records and other materials written by many different persons, sometimes conflicting, and arrive at anything like a true history?” (*A-men!*) He did go on to say the complete minutes of the Hopewell Presbytery were available.

**1975**—Duell McDearmon elected Treasurer on January 26, 1975 and served until January 1, 1990. Session minutes note some discussion about the old church bell. There is no known recollection of where it went.

Men from our church served as ushers for General Assembly.

The church paid for materials for furniture that Bro. Forester built for the chapel at the McKenzie Memorial Hospital.

Rev. John Gardner preached revival services.

**1976**—Rev. Blake Warren led the revival.

September 26, 1976, the Carroll County Historical Association met at Shiloh and was addressed by Rev. J. C. Forester with a presentation on the history of the Shiloh Church. He referenced the scripture from Acts 8:4, “Therefore, they that were scattered abroad went everywhere preaching the word.”

**1977**—Altar cover purchased to match pulpit cover with funds given in memory of Mace Snead.

Session minutes note a letter from Jimmy Evans. On motion, Mr. Evans would buy the collection plates and have them engraved to his satisfaction and bill the church (for engraving.) The plates read, In Memory of Mr. and Mrs. H. Lee Mann by grandchildren William Slaton Evans II, Jimmy Mann, Joan Evans Hartman, John Wesley Evans, M.D.

**1977**—Reverend Blake Warren led the revival.

Altar set was stolen in May of 1977.

On November 13, 1977 minutes note a third offering plate to be bought for choir, engraved “In Memory of Mr. and Mrs. Eli Brown.” (Mr. and Mrs. Brown were the great grandparents of current elder Steve Baker.)

**1978**—We were asked to serve as ushers for General Assembly to be held in June at Bethel College. Rev. Thach Shauf was evangelist for the revival.

**1979**—Session records were microfilmed and returned, with a copy made for our files. Also, our records in Memphis were microfilmed.

Rev. Charles Hughes preached revival services.

**1980**—The pews were covered with green upholstered cushions.

“Our stolen altar set was thrown into the river. Matter is pursued further for insurance purposes. Offering plates replaced. Discussion about replacing cross and candle holders.”  
Rev. D. K. Richardson preached the revival.

**1981**—Shiloh Second Cumberland Presbyterian Church merged with the Queen’s Temple congregation in McKenzie to become the Shiloh Temple Church.

A plaque was ordered in memory of Dr. Barksdale. Engraved, “In Memory of Dr. James A. Barksdale, 11-29-1904 to 10-10-1980, churchman, statesman, administrator, educator, historian, ‘If you can talk with crowds and keep your virtue, or walk with kings nor lose the common touch’—Kipling”

**1982**—New organ purchased and dedicated in memory of Elder Nancy Thomas Barksdale Smith, long time organist, lifetime member, one of three first women elders. The inscription plate reads, “In Memory of Our Beloved Organist, Nancy Thomas Smith for dedicated service to Shiloh church.

Altar cloth and pulpit scarf purchased from Barksdale Memorial Funds. Pews also refinished. Porch and outside steps carpeted.

Dr. James Gilbert preached the revival.

**1983**—Bro. Forester gave letter of resignation. Jim Hauer was to preach until a new pastor could be found. On June 1, the session offered the pastorship to Rev. Paul McReynolds, which he accepted.

**1983-1985**—Rev. Paul E. McReynolds served as pastor. Bro. Paul was known for his dedication and support of Camp Clark Williamson in West Tennessee Presbytery. While he was at Shiloh a number of Gold colored Good News Bibles were purchased for use in the Sunday school so everybody would have the same version for study. Bro. Paul enjoyed fresh vegetables from members who shared their bounty with him and he was always very appreciative of them. It is remembered that Mrs. Ruth brought beautiful fresh flowers to adorn the altar. She also taught Sunday school. Gwen Holland has a crocheted angel for the Christmas tree that was made by Mrs. Ruth. She made them as gifts for her Sunday school students.

**1983**—Mrs. Dathel Snead gave a generous gift to the session in memory of Mr. Baker Snead to be used to begin a fund to build a fellowship hall to be named the J. C. Forester Fellowship Hall.

Rev. Ronald Ferree preached revival services.

**1984**—*The Confession of Faith* was revised.

Rev. David Lancaster preached the revival.

**1985**—The old Shiloh Second Cumberland Presbyterian Church building that had been used by the black congregation, burned to the ground.

Rev. McReynolds resigned effective June 14, 1985.

Rev. James Westbrook preached revival services with Bro. Joe Ben Irby helping us, as we were without a pastor at the time.

**1985**—Dr. Joe Ben Irby served as supply pastor. Brother Irby was respected far and wide in the Cumberland Presbyterian Church. He was known for his vast knowledge and writings about our faith and for his abundant goodness. Even though his eyesight was very bad to the point he was considered blind and his health was failing, he stayed active in the church to the very end. He was especially

faithful in sending Christmas cards with hand written notes to members of our congregation until his death in 2007.

On December 1, 1985 a dinner was held to welcome the McGuires as well as show appreciation for Dr. Irby.

**1985-2005**—Rev. James D. McGuire agreed to accept a letter of call and served as pastor. He was installed at Shiloh on December 8<sup>th</sup> at 2:30 p.m. by a Presbyterian Commission composed of Rev. L. C. Waddle, Rev. Raymond Burroughs, Elder James Hudson, and Rev. Joe Ben Irby.

Bro. McGuire is educated and intellectual with much talent in teaching theology and the Word of God. He is mild mannered and sincere with genuine care for our congregation. He has traditionally been very attentive to those that were elderly and those that were sick. During his tenure, he procured a portable sacrament set in order to administer Holy Communion to those of the church that were unable to attend due to sickness or failing bodies.

Jim has had subtle positive influence on guiding us to do good things however small for the good of the world. In his younger years in Memphis, he actively supported the struggle for civil rights during the turbulent time of the civil rights movement. Jim has had a positive influence on the young people of the church through children's time incorporated into our worship service, development of a nursery, and study of the doctrine of the church. He was always encouraging of the young people to be involved in denominational programs and events. He encouraged our young people to take leadership roles. He was good at finding people's talents and watching them be used for goodness. He was very interactive in Sunday school, and very good at keeping the congregation involved in programs and activities of the denomination. He was a good steward of God's gift of natural resources. He started a recycling program of aluminum cans where members would collect their used cans and bring them to the church. The church would in turn sell them and use the money from the sale to support a child at the CP Children's home in Denton, Texas. Bro. Jim also started a system of sign up sheets for those who would contribute to the church by helping with the cleaning of the church.

During Jim's tenure, we started the Robert Snead Memorial Mission Fund, with a gift of money from Robert's wife, Sarah Frances Snead. When the fund was started, it was intended that the money should be constantly spent on missions to do good, and never be allowed to build up unused. In addition, the Bethel College Scholarship Fund was reinstated to financially help members of our church who were enrolled in Bethel College. Also acquired during this time were the altar banners that correlate with the church calendar through the seasons of the church, in memory of faithful Elder Rebecca New. We also added pew Bibles in memory of past elders, and new hymnals in memory of James and Ann Alexander with a gift from James to the church at his death.

Bro. Jim is known across the denomination for his extensive writing. He has served as editor for the *Encounter* series for adult Sunday school. He has been a contributor to *The Cumberland Presbyterian*, the denominational monthly magazine. He has taught religion and other classes as an adjunct professor at Bethel College. He has written much children's literature for use in Sunday school including the *Cumberland Works*. He has served on the Committee for the Uniform Series.

Bro. McGuire has served as the engrossing clerk for the West Tennessee Presbytery.

Jim's wife, Maribeth is the daughter and sister of Cumberland Presbyterian ministers. She served as a ruling elder for several years. She has a wonderful natural talent in music and her singing voice is remarkable. She was a regular lead voice in the choir, singing much special music for worship services, funerals, weddings, and special events. She lead the choir in special cantatas and musical presentations. She was an excellent Sunday school teacher for any age. When she and Jim came to McKenzie, she took a position as a professor of English at Bethel College. She later became

the Academic Dean and held the position until she retired from teaching. A very warm and intelligent woman, she is well loved by the congregation who always loves hearing her sing.

Maribeth has been active in many ways in the denomination through the years. She has most recently served on the board of *The Cumberland Presbyterian*.

Since retirement, the McGuires have been back to Shiloh several times to visit. Jim has been back several times to preach funerals of Shiloh members. When Jim preaches a funeral for one of our flock, it is always apparent that he has had love and affection for the people of Shiloh.

Jim and Maribeth have two children, Kathleen, who is married to Jeff Cheatham and living in Florida, and Tim, who is a lawyer and lives in Georgia. Kathleen has two children, Audrey and Jason.

During the years that Maribeth was at Shiloh, she directed Christmas cantatas presented by our choir and Vickie Summers, organist/pianist. Choir members included Susan Hill, Rebecca New, June Smith (Maribeth's mother), Becky Smith (Maribeth's niece), Beverly Glisson, Willie Mae Forester, Gwen Presson (Holland), Doc Hill, Duell McDearmon, and pastor Jim McGuire.

**1986**—Homecoming was celebrated on June 15, 1986 with a noon meal and historical displays.

Rev. John Stammer Smith, father of Maribeth McGuire preached the revival.

A ramp was added to make the church handicap accessible.

"9-14-1986, on motion, the Sunday school will send a \$25 contribution to the Board of Christian Education for teacher of the year in honor of Rebecca New from Shiloh."

"11-9-1986, on motion a scholarship fund was set up for \$100 per quarter for a Bethel Student from this church whose family is affiliated with Shiloh." A scholarship was given to Marsha Milton.

Small communion set was purchased so Holy Communion could be given when the pastor and elders would visit the shut-in. The session decided communion would be offered to the shut-in and sick beginning on Easter Sunday and after each communion service thereafter. On April 19, 1987, the mini communion set was dedicated. On Easter, four families were visited and communion administered.

**1987**—The handbell choir from Bethel College performed for us.

There was a policy decision to give a Bible from the church to each person from Shiloh graduating from high school or college.

Joint Vacation Bible School held with Liberty United Methodist church in July.

Church spent September 6, 1987 at Camp Clark Williamson, had services, fellowship meal, games, etc.

Rev. Jack Barker preached the revival.

Gwen Presson, a child of the church, expressed interest in collecting aluminum cans to make money for the church and approval was given from the session. Bro. Jim started the program of collecting the cans, and selling them to use the money for church benevolence.

Mrs. Nina Gaskins was named Teacher of the Year.

**1987-1988**—The congregation voted to build a new fellowship hall. The canvassing committee was Elders Joann Hickman, Robert Snead, and Susan Hill. The accepted bid was from Mike Connaly Construction Company for a bid of \$35,000 to include a heating and air conditioning system, cabinets with a hood for over the stove, and a new ceiling for the sanctuary. The building was started April 12, 1988. Kenneth Chandler was named contact person between the contractor and the church with assistance from Bro. McGuire. During the time of this building process, a dog was dropped on the grounds of the church. Kenneth Chandler took the dog home and named him "Shiloh" and the dog became a very good pet.

The dedication of the fellowship hall was October 2, 1988 at 2 p.m. All former pastors were invited and Rev. Robert Forester was invited to preach the dedication sermon. Elder Doc Hill spoke in appreciation of Dr. W. T. Ingram, Jr. and Joann Hickman spoke in appreciation of Rev. J. C. Forester. The hall was named the Ingram-Forester Hall. The corner stone of the hall says "Fellowship Hall 1988". The plaque commemorating the dedication of the hall reads, "Ingram-Forester Fellowship Hall, named in honor of W. T. Ingram, Jr., pastor 1946-1947 1949-1964 and in memory of J. C. Forester, pastor 1943-1946 1966-1983, Dedicated October 2, 1988."

The piano in the fellowship hall was received on October 16, 1988 from Bob Hallum's estate. A memorial plate to Bob was affixed to it.

Brother McGuire asked permission to order candles for the altar and wax savers and to burn the candles during each service. By consent, he could, and the children would light and extinguish the candles.

**1988**—Bro. Blakeburn was the evangelist for the revival. Doc Hill was elected *Teacher of the Year*.

On children's Sunday, June 12, 1988, the children of the church were involved in activities during the worship service.

Shiloh was invited to participate in a summer program called Marketplace, A.D. by the Methodist Church in McKenzie. It was an outdoor program, not like traditional church schools. The session voted that we participate in conjunction with Liberty Methodist Church.

Organization Meeting of West Tennessee Presbytery—took in Hopewell Presbytery plus parts of others.

**1989**—Rev. Robert Forester preached the revival.

Williedeen Kemp elected *Teacher of the Year*.

**1990**—Elder Joy Brashear was elected treasurer on January 1, 1990.

There was denominational discussion about possible union with Second Cumberland Presbyterian Church.

Dr. Robert D. Rush preached revival services.

Nellie Milton named "Leader of the Year" as she was not a teacher, but served as Sunday school secretary/treasurer. Certificate was presented in September.

R. B. Mays, a student preacher at the Zion church, requested to borrow our communion ware. There was discussion. We had a second set we no longer used. By consent, we gave that set to the Zion Church.

**1991**—Land where the black Shiloh Church had stood was sold in January 1991 with payment received in February 1991.

Homecoming was observed and 50 year members were recognized. They were: Shellie Anderson, Margaret Mebane, Rebecca New, George New, Leola Hill, Novacine Kirk, Dathel Snead, Ruth Arnold Forbes, Williedeen Kemp, and Nina Gaskins.

July 1991, Vacation Bible School was held at Shiloh with 8-10 children attending each night.

Bro. James Westbrook preached our revival.

December 15, 1991, the Christmas Play was written and directed by Elder Beverly Glisson, and was presented. It was titled, "What if Jesus Were Born in Our Time."

**1992**—Vacation Bible School was held at Shiloh.

Rev. Steve Mosley preached revival services.

For the September meeting of West Tennessee Presbytery there was a resolution presented to designate a minimum of \$5000 for rebuilding and restoration in Liberia. The resolution was adopted at Presbytery meeting in October.

November 15, 1992 no services were held at Shiloh due to our participation in the Bethel College Homecoming worship service.

December 20, 1992 the Christmas play, "The Little Stars of Bethlehem" was presented.

**1993**—A dogwood tree was donated by the New family and planted in the church yard during a ceremony as part of our worship service.

A men's fellowship breakfast was held.

The church recognized Heidi Schmidt, a foreign exchange student from Germany who had been living with Barry and Vickie Summers and attending Shiloh regularly. She graduated from Huntingdon High School and returned to Germany. On the Sunday that she was recognized for her achievement, her parents were visiting from Germany and attended the service.

This year's revival had a different speaker each night. Those who preached were: Dr. Mitzi Minor, Dr. L.C. Waddle, Rev. Robert Forester, and Rev. Steve Mosley.

Elder Willie Mae Forester was named *Teacher of the Year*.

In the fall, there were youth activities organized on Sunday afternoons with 4-8 attending.

The Christmas program was conducted by the youth. Participating were Edward and Jay Hubbard, Gwen Presson, Molly Summers, and Roger Baker.

**1994**—Revival services were held with a different speaker each night. Those who preached were: Rev. Robert Rush, Rev. William Jones, Rev. Oren Stover, and Rev. Robert Hull.

On August 8, 1994 Shiloh hosted Boyce and Beth Wallace, missionaries in Columbia, South America, at a fellowship meal with a missions program afterwards.

Joann Hickman was named *Teacher of the Year* with a certificate presented on the third Sunday in September.

On December 11, 1994 the Bethel Balladeers led our Christmas program.

**1995**— There was a decision to allow youth to observe a session meeting at some time in the future.

On May 21, 1995 there was a dinner held to honor high school graduates Jay Hubbard, Roger Baker, Esther Gray, and Amy Peters.

June 11, 1995 the session decided to purchase a pulpit Bible with a gift given in memory of Mrs. Nellie Mann. It was also decided to purchase pew Bibles in memory of deceased elders with funds in the benevolence fund. The pulpit Bible and the pew Bibles were dedicated October 22, 1995.

Rev. Kip Rush held revival services.

Margaret Mebane was named *Teacher of the Year*.

On December 17 the choir presented a Christmas cantata directed by Maribeth McGuire.

**1996**— The pews were renovated and refinished to match the pulpit with new cushions that matched new carpet that was installed.

Shiloh started conducting services at Oak Manor nursing home in McKenzie on Sunday afternoons every other month starting in 1996.

Rev. Roy Hall preached the revival.

The session decided to start sponsoring a child at the Cumberland Presbyterian Children's Home in Denton, Texas.

Kathryn Burrow was named *Teacher of the Year*.

There was a Christmas musical presented.

**1997**—Bethel College's Peace Players presented a program for us.

There was a dinner held to honor high school graduates, Gwen Presson, Felipe Medeiros, and Peter Strasky. Felipe was from Brazil and Peter was from Slovakia. They had spent the school year in the home of Gwen's Parents, Barry and Vickie Summers, as exchange students.

Rev. Pat Driskell preached the revival.

**1998**—The minutes of the session meeting of December 20, 1998 reflect a gift from Sara Frances Snead. The session voted to use a portion of it to start a mission fund that was named in memory of the husband of Sara Frances, Elder Robert Snead. The fund came to be called the Robert Snead Mission Fund on January 17, 1999, and has been used for many varied mission endeavors by and for multitudinous people.

Rev. Larry Dailey preached the revival.

Dr. and Mrs. W.T. Ingram were named *Teachers of the Year*.

**1999**—Declared the Year of the Bible. Plans were made for a program.

January 24, 1999 Shiloh held a commissioning service for Elder Barry Summers as our representative in the mission program to Columbia, South America as part of morning worship.

May 30, 1999 the Bethel College Summer Ministry Team gave a program.

Susan Hill was named *Teacher of the Year*.

Rev. Bill Middleton preached our revival.

**2000**—Rev. Mace Jett preached our revival

Vickie Summers was named *Teacher of the Year*.

**2001**—Rev. Terry Maynard preached our revival.

Dr. J. A. Barksdale named posthumously as *Teacher of the Year*.

Shiloh hosted Cecelia Spotted Bear, a Nazarene minister of Pine Ridge, South Dakota for a program and meal. Rev. Spotted Bear was on a tour of churches arranged in cooperation with Rev. John Lovelace. She was on a sort of relay tour and would be taken from church to church by members of the church. During her visit with Shiloh, she stayed in the home of Barry and Vickie Summers.

**2002**—Rev. Charles McCaskey preached the revival.

On September 29, 2002, Bro. McGuire baptized infant Grace Victorine Holland, daughter of Tim and Gwen Presson Holland. Bro. McGuire held Grace in his arms and baptized her and then he took her up the aisle of the church, stopped at each pew and introduced her to each member of the congregation present and told her of the good that would be in her life because of the promise her parents and the church were making to raise her in the fellowship and love of the church and Almighty God. There was a celebratory dinner in the fellowship hall following the service.

**2003**—Shiloh Church became incorporated. The *Certificate of Corporate Records* reads: We, the undersigned, being the original Board of Directors of SHILOH CUMBERLAND PRESBYTERIAN CHURCH, INC., do hereby certify that the following constitute the original corporate records and minute book of SHILOH CUMBERLAND PRESBYTERIAN CHURCH, INC. WITNESS our signatures this 7TH day of JANUARY, 2003. Signed: Susan Hill, Jimmy Brown, Steve Forester, Steve Baker, Joy Brashear, Doc L. Hill, J. Pratt Hubbard, Jr., Maribeth S. McGuire, Beverly Glisson The charter names the corporation as a public benefit corporation that shall be a religious

organization. The registered agent of the corporation at the office of the corporation on Shiloh Road, McKenzie, TN 38201, is J. Pratt Hubbard, Jr. The corporation is not for profit. The purpose of the corporation shall be to provide a house of worship for a congregation of the Cumberland Presbyterian Church and all other legal and charitable purposes as shall be determined by the Board of Directors from time to time. The corporation shall have 9 Directors. The initial directors were the signatures mentioned above. The Directors shall elect their successors as Directors, as well as the officers of the corporation, according to the By-Laws of the corporation.

The seasonal banners to hang above the altar in memory of Rebecca New, were bought in the fall of 2003. They were dedicated on December 14, 2003 when they were all hung inside the sanctuary at the same time.

Rev. Robert Rush preached our revival services.

Willie Mae Forester was named *Teacher of the Year*.

**2004**—On July 18, 2004, the session started the *Shiloh Bethel College Scholarship*.

Rev. Tony Janner preached the revival services.

New hymnals were dedicated November 7, 2004 in memory of James and Ann Alexander.

October 24, 2004, Margaret Sparks Mebane was named “Golden Patron of Christian Education” on her 87th birthday. Margaret was directly descended from Shiloh original elder, Isaac Sparks. Margaret taught in various ways and at various times through the years at Shiloh. She also served as pianist for many years. Margaret had a gentleness of spirit and a goodness of soul and was loved by all.

**2005-2006**—Rev. Zachary Nash served as interim supply. He served Shiloh as he was waiting to be accepted into the Air Force as a Chaplain. Zac was recently featured in *The Cumberland Presbyterian* in a special issue devoted to chaplains. He and his wife Laura, with their two little girls are stationed at Vance Air Force Base, OK. On May 28, 2006, services were cancelled at Shiloh so that the congregation could attend the commissioning of our interim pastor, Rev. Zachary Nash, into the military chaplaincy at the Milan Cumberland Presbyterian Church.

**2005**—Jim and Maribeth McGuire were selected as *Teachers of the Year*.

**2005 and 2006**—Rev. William Jones preached our revival.

**2006-to date**—Candidate Eric Corbin is serving as stated supply. Eric’s maternal grandfather was a Cumberland Presbyterian Minister, and his father is a Cumberland Presbyterian Minister. Eric is finishing his degree at Memphis Theological Seminary. He serves Shiloh by arrangement with West Tennessee Presbytery under the guidance of Rev. Anne Hames, named moderator of the session. Eric has published the first ever church directory for the Shiloh congregation. Under his leadership, we have installed a sound system to be able to use microphones during church services and meetings. We have also added rails around the colonial porch on the front of the building. Eric has expertise in technology tools and has made an internet website for the church with plans to fill it with information about the ministry and history of the church including this document.

Eric’s wife Kristi is a professor at Bethel College in the field of psychology. She helped establish a center to help autistic children, through Bethel College. She currently teaches children’s church. Kristi is an accomplished photographer with her photographs in many publications. Eric and Kristi have one daughter, Faith.



**2006-to date**—Rev. Anne Hames serves as Moderator of the Shiloh session in conjunction with the service of Candidate Eric Corbin. Anne is a Cumberland Presbyterian Minister who serves as the chaplain of Bethel College. Her influence on both the people of Shiloh and the Bethel College community of students, teachers, and staff is a testimony of the good that the love of God can do. Anne has an obvious passion for the Word of God with a great joy for sharing it. Shiloh is blessed indeed for the time of Christian interaction with the Rev. Anne Hames. Anne is married to Dr. Joseph Hames and they have three children. She and Dr. Hames make yearly missions to Belize to give medical care and share the love of God. Dr. Hames is an emergency room medical doctor, and he has been instrumental in starting and administering the program to train physician assistants at Bethel College.

**2007**—Shiloh elder, J. Pratt Hubbard was ordained as a Cumberland Presbyterian Minister at Shiloh. Bro. Peter Jeffrey (a ministerial candidate) preached a revival with special music by Renaissance of Bethel College each night.

**2008**—The confederate funeral of Mrs. Shellie Anderson at Shiloh.

Mrs. Shellie Anderson and her husband, Mr. John joined Shiloh shortly after they married. Mr. Utah New was a Shiloh member of advanced age. He decided to buy a car, but thought he was too old and infirm to drive. He told John he would buy the car if John would learn to drive it. John and Shellie moved close to Mr. Utah and from then they would go wherever he needed to be driven. As they were going to Shiloh with him, they joined in August of 1930.

Mrs. Shellie's father was a Confederate soldier. She had memories of coming to Shiloh in the wagon with her father to Confederate reunions after the war. Shiloh was a good place to meet. The hill where the church sits was large to accommodate all the wagons, the animals, and the camp. There was abundant cool, clear water from the springs. Mrs. Shellie remembered the large meals on the wooden tables under the big Oak tree down beside the church for the picnic.

Mrs. Shellie lived past 100 years old. There was a celebration in the Shiloh Ingram-Forester Fellowship Hall for her 100<sup>th</sup> birthday with many coming to help her celebrate on January 28, 2008.

Mrs. Shellie died the following August 25, 2008, after having been a member of Shiloh for 77 and a half years. To honor her being the last Confederate daughter in Tennessee, she was given a Confederate funeral at Shiloh. She was buried in a patriotic red dress with a Confederate flag placed over her casket. Ricky Revel, a well known civil war authority, organized the service and led a Confederate uniformed guard. As the mourners entered and exited the church, the guard made an arch with their rifles and swords for the mourners to pass under. There was a woman present dressed in the black mourning garb including a black veil from the period. "Amazing Grace" was sung during the funeral. The casket was walked to the gravesite in old style by the pallbearers with honorary pallbearer, Dr. Volker Winkler walking behind the casket in a position of honor. At the gravesite, Mr. Revel sang "Dixie", and there was a four gun salute before the bugler played the appropriate mournful "taps" on the antique bugle. Mrs. Shellie was a very small but lively woman who is remembered fondly by the people of Shiloh for her feisty spirit.

**2008**—Rev. Robert Rush preached our revival.

**2009**—Susan Hill left office of session clerk after 34 years of service. Vickie Summers was elected clerk of the session on January 4, 2009.

**2009**—Current active Ruling Elders: Steve Baker, Joy Brashear, Jimmy Brown, Steve Forester, Bobby Gaskins, Gwen Presson Holland, Duell McDearmon, Barry Summers, Vickie Summers.  
Current Trustees: Duane Ridley, Duell McDearmon  
Current Treasurer: Joy Brashear  
Current Session Clerk: Vickie Summers  
Current Corporate President: Gwen Holland  
Current Corporate Secretary-Treasurer: Joy Brashear

## 2009—STORIES OF SHILOH

In conjunction with an assignment for a class at the Memphis Theological Seminary, stated supply pastor, Eric Corbin, has lead the church in preparation for a project called, “Stories of Shiloh.” It is to be a homecoming celebration of the past with an eye forward for the life of the church into the future. It will be held on the June 21, 2009, the “third Sunday in June”, the traditional homecoming day at Shiloh.

The worship service is to be preached by retired pastor Jim McGuire. Maribeth McGuire will sing for us. Grace Holland will sing “Jesus Loves Me” for the baptism ceremony of her infant cousin, Ozzy Plez Lessenberry, born May 14, 2009. Ozzy will be baptized in the more than hundred years old baptismal gown of his great-great granddaddy, Fred Thomas, late elder of Shiloh church. Also being received on the church roll will be Ozzy’s parents, Molly Summers Lessenberry by baptism, and Jonathan O. Lessenberry by letter. “Whosoever Will” is to be sung by the congregation. Holy Communion will be observed.

After the worship service there will be a fellowship dinner for whosoever will come. The dinner is to be an abundant feast of the delicious fare that Shiloh has been known for through the years. We anticipate the fellowship to be as good as ever.

After our meal, the congregation will gather back in the sanctuary for a program of history presentations, insights on various facets of the church, and discussion of memories of the past.

### Areas of discussion

*Respect for the past*  
*Pastoral Nurture through the years*  
*Stewardship*  
of the house, grounds, and property of the church  
including worship furniture and physical memorials  
Importance of *Education* in our church  
*Christian Fellowship*  
*Hope for the future or “ripples in the water.”*

Discussion leaders will be Vickie Summers, Susan Hill, Jane Chandler, and Gwen Holland. Maribeth McGuire will sing “Precious Memories”. There will be a slide show of pictures and displays of artifacts and memorabilia related to the history of the church. The historical information will be in a booklet form to distribute to the crowd. The activities of the day will be recorded on DVD format to be distributed.

The historical committee is Susan Hill and Vickie Summers with help from Jane Chandler, Willie Mae Forester, Doc Hill, and Gwen Holland.

Mary Ann Baker will have the church decorated in the blue and gold colors of the church.

**To all that come we say welcome to Shiloh, place of peace and rest.  
God bless you all.**

## Mission Work of Shiloh Church

Through the years, Shiloh has always been involved in doing the work of God through missions, some local, some denominational, national, and international. We have always supported the Board of Missions and their programs at the denominational level. Over the years we have given special offerings, have given regularly to Our United Outreach, given our annual “love loaf” offering, and participated in various programs as we had opportunity.

Bro. Bill Ingram did mission work in South America. In the 1950s, there was a commissioning service for Mr. and Mrs. David Pierce as they devoted their lives to the mission field. Tom Forester (cousin of Bro. J. C. Forester) and his wife Fran, have visited at Shiloh in the past years. They served as missionaries to Japan for about 12 years or so. Bob Watkins, the current director of the CP Board of Missions has visited and related his mission work over the years. In 1946, a newspaper article notes Rev. Jose Fajardo was to speak at Shiloh on June 7. He was to return to South America to serve as interpreter for the *Billy Graham Crusade* shortly afterward.

John Lovelace was frequently in the congregation and preached some here during his years at Bethel College. John has spent his ministerial life in many mission fields all over the United States, including years spent on Indian reservations in Oklahoma and many summers in the Dakotas. He has done much work in South America, particularly in Colombia. He continues to devote most of his time to mission work as he is about 80. Whenever John sees a need, whether it is on the official denominational field, or post disaster, inner city, or helping the poor in lower Mississippi, he never tires of “organizing the troops” to give a helping hand. His skill at getting others involved and his organizational talent is unrivaled.

John’s wife, Joyce Lovelace, who now suffers with multiple health problems including cancer, has also been a faithful missionary all of her adult life, touching many lives in her travel and work.

Boyce and Beth Wallace who have served for many years as Cumberland Presbyterian Missionaries in Colombia, South America, have been to Shiloh on different occasions to share information about their lives as missionaries. They remain in Colombia today, well into their seventies, continuing their work well past “retirement.” Boyce is a kind and gentle soul that has helped countless numbers of souls in the spirit of positive Christian love. He has been very efficient in communicating with the denomination at large about the very important work of missions, making us knowledgeable about the people of other places, and giving us the realization of the power of prayer and the importance of doing it.

Around 2000 or 2001, we were visited by Cecilia Spotted Bear, a Lakota Indian minister from Wounded Knee, South Dakota. Her ministry has been helped and encouraged over the years by John Lovelace. On his encouragement, she made a tour of Cumberland Presbyterian churches across the United States. She stayed in the homes of members of the various churches she visited, and traveled by relay where members of one church would meet members of another church at some midway point. During her traveling testimonials of her ministry on the reservation, she was richly blessed as were the people whose lives she touched.

Gaye Lynn Hickman Coleman is the daughter of Shiloh elders, Gaylon and Joann Arnold Hickman. Gaye grew up in the Shiloh church until she moved her membership to the McKenzie First Baptist Church with her husband Dale. Dale and Gaye answered a call to mission work early in their marriage and have spent many years in various places on the continent of Africa, working with people to improve their physical and spiritual lives. Dale has an agricultural background and has been instrumental in helping to teach the people to grow food. Dale and Gaye have learned French and African languages to be able to communicate in their work. They raised their children, Rebekah and Jacob, in Africa until they reached adulthood and came back to the states to go to college, marry, and start their own families.

In 1987, Mrs. Willie Mae Forester represented us through a denominational trip to Japan and China where she and the group she traveled with visited several churches and gave programs.

Shiloh elder Barry Summers has for a long time been interested and active in mission work. In the late 1990s, he was present at Shiloh for a presentation on mission work by Boyce and Beth Wallace. He talked extensively with Boyce and told him he had been thinking about mission work for a long time. He told of John and Joyce Lovelace living in an upstairs apartment in his parents' home while they were attending Bethel College right before Barry's birth in the mid-nineteen-fifties. Through the years, John and Joyce would stop by and visit with the Summers family and tell of the places they had gone and the work they were doing. Boyce suggested that Barry attend a meeting at the Milan CP church to hear missionary Dan Gross, who had done mission work in Cali, Colombia. Barry and his wife Vickie attended the presentation in Milan and he talked with Dan afterwards. Dan encouraged him to get in touch with John Lovelace to learn more. Jim McGuire helped Barry contact John.

In 1998, Barry, Vickie, and their daughter Molly made their first mission trip with John Lovelace's group to the Lakota Reservation in South Dakota. By the first of the next year, Barry traveled with John to Colombia, South America for the first time. By summer of that year, Barry, Vickie, and Molly went to South Dakota again. Barry continued to make trips with John for several years until John named Sam Suddath to take over the foreign mission portion of John's work due to the health problems of John's wife, Joyce. Sam started "the Grace Team," a group of mission-minded Christians from all denominations as in the tradition of John's work groups. (Sam has this week-June 2009- been elected Moderator of the General Assembly in Memphis, Tennessee.) Barry has made several trips to South America with Sam.

In all, starting in 1998, Barry has made 5 or 6 trips to South Dakota, 13 or so trips to Colombia, South America, one trip to El Salvador, a trip to Michigan, two trips to North Carolina, and one trip to Jackson, Mississippi, with his most recent trip at this writing being in January of this year, 2009.

While on his mission trips, Barry has represented our congregation in spirit and has been enabled to travel and do work with help from Shiloh. The session and congregation has always been willing to give financial help on travel expenses and has helped in sending needed supplies. The missions have included Bible schools, devotionals, and church visitations in addition to the various building and repair work that the teams have done. There has been provision of food and clothing for those with those needs. They have built outhouses, wheel chair ramps, buildings needed for various communities, and repaired homes, schools, and churches. A major project that has been worked on for several years by hundreds of volunteers is the building of Hogar Samaria, a home for elderly people in the Andes Mountains. Barry has worked on that project on at least five trips. He has especially enjoyed the people he has encountered from all walks of life and has always been eager to bring his experiences home to share with Shiloh. He has been richly blessed to be able to share in worship and Holy Communion in the different places he has been. He treasures the special friendships he has with the Wallaces, the Lovelaces, and the Suddaths, as well as all the other Christian brethren friends with whom he has traveled and worked through the years.

Elder Vickie Summers represented Shiloh in 2007 on a medical mission trip with Sam Suddath and The Grace Team to work on setting up a clinic and doing health screening at an orphanage in Guatemala. On return to Shiloh, she presented a slide show of pictures and gave a report of the trip and the work they had done.

The Rev. Anne Hames, chaplain of Bethel College and current moderator of the Shiloh session, and her husband, Dr. Joseph Hames make yearly trips to Belize to do medical missions.

Over time, the mission work of Shiloh has been deep and wide. Most recently in the summer of 2009, the congregation has gathered supplies and personal items for military personnel to send to

our former interim supply pastor, Captain Zachary Nash, who is serving as a chaplain in the U. S. Air Force. He will distribute these items to those that need them.

Shiloh has supported food banks, clothes closets, and shepherd's funds. Shiloh has regularly supported Bethel College and the Cumberland Presbyterian Children's Home. We continue to sponsor children in that mission of the church.

After the death of elder Robert Snead, his wife Sarah Frances gave a donation to the church in his memory. The session, in recognizing Robert's interest in the mission work of the church through the years, decided to use the donation to start the Robert Snead Mission Fund with the intention that the fund be constantly spent on missions to do good and spread an awareness of God's love, while never allowing the balance to build up unused. Countless memorials have gone into this fund.

Collectively we have been richly blessed through the mission outreach of the church, both individually and as a congregation. **Thanks be to God!**

## Physical Memorials of Shiloh

A very large portion of the physical things used in the life of Shiloh have been given to honor and memorialize many ministers, elders, teachers, and members of the congregation through the years. Some things have been in use for a very long time and it is not known where they came from or if they were given in memory. All are seen as holy pieces that remind us of the good people that have lived through Shiloh.

Through the oral tradition, we know that the pulpit was brought from East Tennessee on an ox cart over what would have been very primitive roads. It was lovingly refinished by Bro. J. C. Forester. The pulpit chairs were given to Shiloh from the Farm Bureau of Huntingdon, when they acquired the old Cumberland Presbyterian church building for use as office space. The choir chairs came from the old Shiloh church house (3rd) building and were stored in Mr. Charlie King's barn for a time after the new building was built. Bro. Forester refinished them and brought them back for use by the choir. We think the altar table bearing the words, "In Remembrance of Me" was acquired when the current building was new. The wooden cross and candle holders on the altar table were built by Mr. J. H. Bryant in the early 1950's. There have been altar and pulpit covers presented in memory of Elder Mace Snead in 1977, some given in 1982 in memory of the Barksdales, and the Buddy Edwards family has given pulpit covers in memory of Annie Lee Lankford Smith and Elizabeth Lankford Steele. The set of banners depicting the different seasons of the church that hang behind the altar table as seasonally appropriate were bought in memory of Elder Rebecca New with a gift from her estate. The Christian and American flags were a gift to the church from Elder Doc Hill. The matching pair of brass offering plates were given in memory and are engraved, "In Memory of Mr. and Mrs. H. Lee Mann by grandchildren William Slaton Evans II, Jimmy Mann, Joan Evans Hartman, John Wesley Evans, M.D." The brass choir offering plate is engraved, "In Memory of Mr. and Mrs. Eli Brown." The current organ was purchased in 1982, and the affixed plate reads, "In Memory of Our Beloved Organist, Nancy Thomas Smith for dedicated service to Shiloh Church." The sanctuary piano was purchased by the church in 1960 along with the original electric organ. The antique lights in the sanctuary were brought from the old building. The Baptismal Font was given by the Forester family and the affixed plate reads, "In loving memory of Rev. J. C. Forester for 20 years of service." The large altar Bible was given by Roy and Gail Mann and the Huzzie family in memory of Mrs. Nellie Mann. The pew Bibles were placed in memory of deceased elders. The Hymnals are in memory of James and Ann Alexander and were bought with a gift from their estate. The large wooden plaque engraved with *The Lord's Prayer* was given by the congregation to hang in the sanctuary in honor of the service of Jim McGuire as pastor on his retirement.

Memorial pews were given by various families. Plate inscriptions: (Left side front to back) J. H. Lankford Family, M. W. Donald Family, James Ely Brown Family Pew, George B. New Family Pew, In Memory of the Charlie King Family, In Memory of Georgia New Haynes and Louise Haynes Kemp, In Memory of W. A. Ridley, In Memory of Katie Donald King, In Memory of Thomas J. Lankford, In Memory of Mr. and Mrs. Roy Archer, In Memory of Marshall and Opal Hallum, and Marilee Hallum, In Memory of Romney and Mary McCadams, (Right Side front to back) Family of Mace and Emma Lou Snead, In Memory of Mr. and Mrs. Lee Mann, In Honor of parents of Mr. and Mrs. Baker Snead, Barksdale—James Monroe, Judith Ada, Janice Sue, In Memory of Charlie Fred Thomas, In Memory of Mr. and Mrs. W. D. Hallum, Jr., In Memory of Ethel Lankford Dinwiddie, In Memory of the W. W. Ridley Family, In Memory of Roy and Katie Ridley, In Memory of Mr. and Mrs. J. D. (Dud) Burrow, In Memory of Loyd C. Kemp.

The small table behind the pulpit that is used to hold the sound system, and has been used to hold the church Christmas tree was given by Steve and Mary Ann Baker and it had belonged to Steve's mother, Una Mae Murphy Baker.

The communion service, along with a linen tablecloth and an extension for the communion table, were presented by Mr. and Mrs. Loyd C. Kemp in Memory of Mr. and Mrs. Jenksey S. Kemp, accepted by Elder Doc L. Hill, and dedicated by Rev. J. C. Forester.

In the basement, there are a number of gold colored Good News Bibles that were given by Rev. Paul McReynolds for use in the Sunday school. On the walls of the main room in the basement hang pictures of Thomas Hamilton, founding elder, and Rev. Robert Baker, 2nd pastor of Shiloh church, both painted by Mr. Hamilton's daughter who was also the wife of Rev. Baker.

There is a painting of Rev. Cooper, the third pastor of the church that was painted by Mrs. Reynolds. There are also portraits of Rev. Foust and Rev. Crawford, the fourth and fifth pastors of the church.

The fellowship hall was built in 1988. The plaque that was hung during the dedication service reads, "Ingram-Forester Fellowship Hall, named in honor of W. T. Ingram, Jr., pastor 1946-1947 1949-1964 and in memory of J. C. Forester, pastor 1943-1946 1966-1983." The fellowship hall piano came from the estate of elder Bob Hallum in 1988, with an engraved plate that reads, "In Loving Memory of Robert C. Hallum." The oil painting of the old (3rd) church building was painted by Mrs. M. Reynolds. There is a memorial plaque in the fellowship hall that reads, "In Memory of Dr. James A. Barksdale, 11-29-1904 to 10-10-1980. Churchman, statesman, administrator, educator, historian. 'If you can talk with crowds and keep your virtue, or walk with kings nor lose the common touch', Kipling."

The oval wooden table in the fellowship hall must have come from the old church building. On examination of pictures taken of the inside of the old building, it appears this table was sitting directly in front of the pulpit. The cross on the table in that picture is most likely the wooden cross that is now in the Sunday school room downstairs closest to the broom closet. The large portrait of Christ in the large gold frame was a gift to the church from Bro. Bill and Mrs. Virginia Ingram, and now hangs over the antique oval table in the fellowship hall. It once hung over the altar table in the sanctuary and then later in the basement fellowship hall that was also used traditionally for Sunday school. The antique large Bible on the oval table in the fellowship hall belonged to Tom Thomas, great-uncle of Jane Thomas Chandler. The front page that was hand inscribed is torn apart and hard to read, but appears to indicate that the Bible was given to him by the church in 1940, apparently for service as an elder from ordination in 1896. Tucked inside the front cover is a small card with a handwritten order of service, "opening words, Hymn 96, Scripture & Prayer, Hymn No. 192, Sermon, Hymn No. 193."

There are two pictures in the fellowship hall that were placed there during Jim McGuire's tenure as pastor, one being of the Birthplace of the Cumberland Presbyterian Church, the Samuel

McAdow home in Dickson, TN, artist unknown. The other is of the first meeting of Cumberland Presbytery in Dickson County, Tennessee on February 4, 1810. The sketch is by John and Maritza Sparks, and the 5 men in it are Young Ewing, Ephraim McLean, Finis Ewing, Samuel King, and Samuel McAdow. The small ceramic angel that hangs above the double door main entrance into the hall was brought from New Orleans by the Summers family, Barry, Vickie, Gwen, Caleb, and Molly from their vacation in 1988 to place in the then new hall.

There are several dogwood trees in the yard of the church that were given. One was given by the New family, and one was given by Tim and Gwen Holland after their marriage at Shiloh.

## **Camp Meetin' at Shiloh**

They came in wagons, on horseback, on foot.  
Some had cows for milk, some had chickens for eggs.  
They brought what dishes and pots they could,  
to cook with over the fires.  
Some had vegetables, some had fruit,  
some could hunt.  
They brought straw to strew on the ground,  
On which they added blankets to make their bed.  
The men used one side of the woods,  
The women used the other.  
There were sounds and smells of the animals,  
Of children playing, and the activities of human life.  
They came to camp, to share, to shout,  
to eat, to sing, to pray,  
To save their souls and commune  
in the spirit of the Good Lord.  
They cut poles to make shelter for the service.

## **THEY HEARD THE WORD**

They came with great anticipation,  
They left filled with the spirit.  
It was a sacred time in a sacred place called Shiloh,  
Place of peace and rest.  
**Amen.**