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MANUAL OF INSTRUCTIONS

ON

THE PREPARATION OF



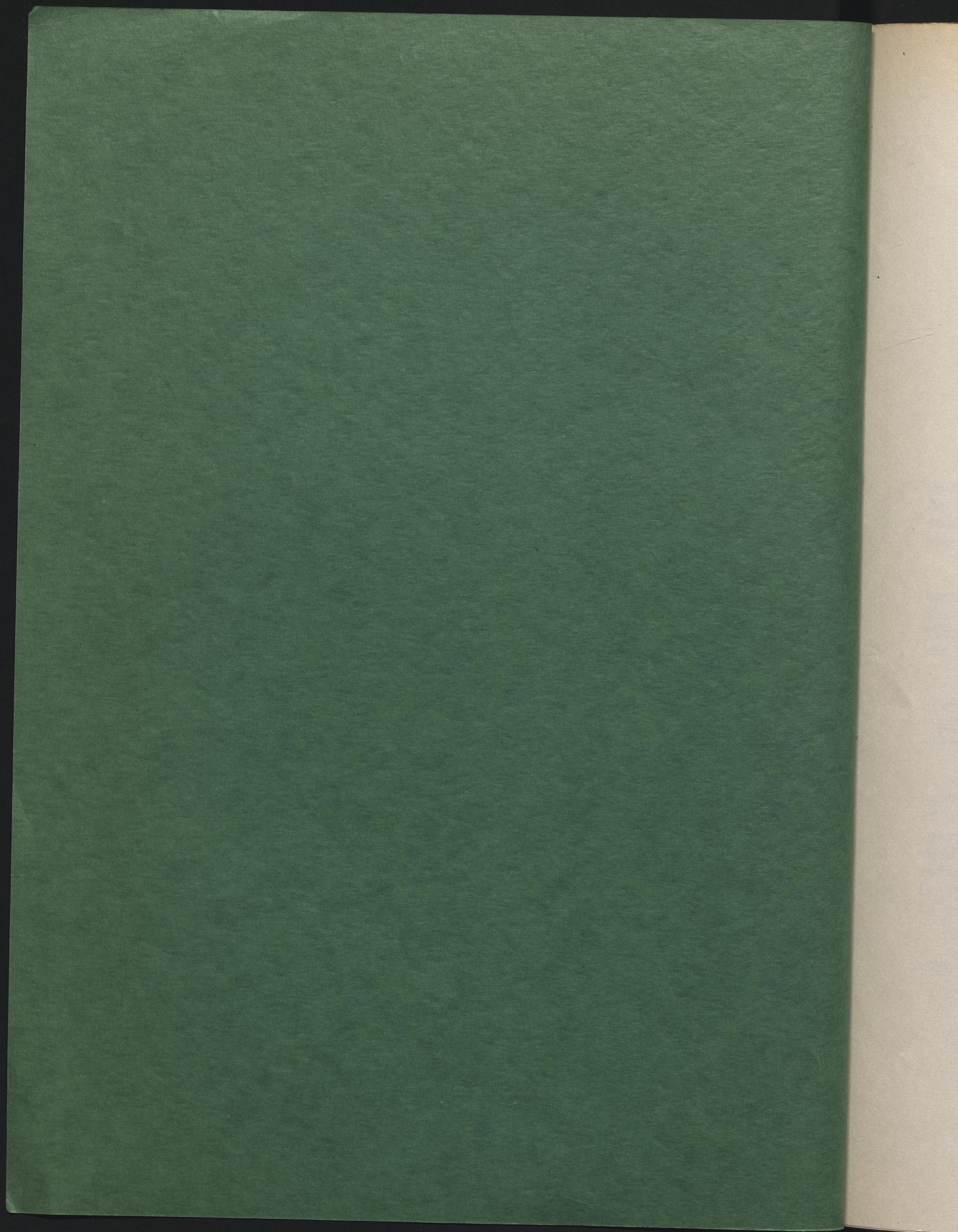
THE

INVENTORY OF THE CHURCH ARCHIVES

OF MISSOURI

HISTORICAL RECORDS SURVEY

ST. LOUIS, MISSOURI



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INVENTORY OF THE CHURCH ARCHIVES

OF MISSOURI

HISTORICAL RECORDS SURVEY

ST. LOUIS, MISSOURI



Historical Records Survey  
4136 Evans Avenue  
St. Louis, Missouri.

June 12, 1939.

In order that you may have a proper understanding of the manner in which this office desires to receive information on the Church Records Form 20HR, we are enclosing a complete set of instructions to be followed explicitly in the future, when you are preparing these forms for the State Office.

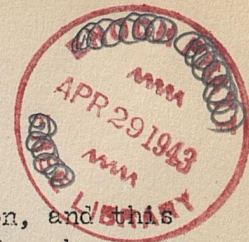
We realize that it is difficult for you, working single-handed, with no knowledge of the system used in editing your material at St. Louis headquarters, to know just what course to follow. These instructions are sent you to enable you to grasp in simplest form, the setup of the Church Records inventory.

The purpose of the inventory is to set forth a complete history of all the churches in Missouri, containing information concerning their origin, denomination, exact location, and early founders; with short stories, anecdotes or items of human interest.

You are required to prepare, at the earliest possible moment, a list, on which shall be shown the name, address and denomination of every church in the county in which you work. This list should include every active church, as well as every inactive or defunct church. It should be made in duplicate; you should send one copy to this office, and retain the other for your reference. This list of churches is to be sent in by you even though the survey of churches has been practically completed in your county.

In order that your list may be compiled with accuracy, we suggest that you consult the following sources of information:

1. County recorder of deeds. (We may have a list of ministers and ordained clergymen who are authorized to perform marriage ceremonies).
2. The county assessor. (Church property is



usually exempt from taxation, and this official may have a list of such properties).

3. All local ministerial associations and alliances.
4. Chancellors and secretaries of Roman Catholic and Episcopal Dioceses.
5. The Synods, Presbyterery, District Associations, (such as, Baptist) State Federations or other governing bodies of Protestant churches.
6. Church pastors, church secretaries, elders, deacons or superintendents of Sunday Schools.
7. Local libraries.
8. Local chapters of the Daughters of the American Revolution, and county historical societies.
9. Minutes of District Church Associations.
10. Newspaper files.
11. Local histories.
12. City directories and telephone directories.
13. Local church histories and year books.
14. Any other available sources of information you may locate.

We are certain that your list will be as accurate as it can possibly be made, if you will make an exhaustive search of each of the above mentioned sources.

Make every effort to obtain all information required for the 2OHR (Church Records) form, in your first interview. This will save you time and money and speed up production. A completely filled-in sample form showing just how entries should be made, is enclosed.

Workers should complete both the church form (2OHR) and the Building Form (1OHR) and historical sketch, before sending in either. They should be fastened together securely and sent in together. To do otherwise is to have the forms come in scattered and not properly identified. Be careful also to have your name, county and the date at the top on each separate form, history or additional sheets, as well as the name and location of the church. If a sheet becomes torn off or separated from its mate, and without the worker's name on it as identification, it is "lost" and you will of necessity be required to write another.

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Do not attach several reports on different churches together as one, as that is confusing to us. Make them up and send them in separate sets, in the same envelope if you like, but not all pinned together as one.

With reference to personal contacts, it should be remembered that the character of the Church Records Survey démands a dignified attitude and approach on the part of the worker.

If there are any further questions, pertaining to any part of the work, feel free to write us at any time. This department will be glad to help solve your difficulties if you will make them known to us.

Very truly yours,

*A. Loyd Collins*

A. LOYD COLLINS  
State Supervisor  
Historical Records Survey

*A. C. Schaefer*

By: A. C. Schaefer  
Unit Supervisor  
Church Records Department

ACS:AB

INSTRUCTIONS TO FIELD WORKERS  
(CHURCH RECORDS INVENTORY)

June 12, 1939.

The Church Records Forms must be closely examined and thoroughly understood before any effort is made to begin the inventory. For your convenience and information we have prepared the following instructions to help you to correctly fill in the forms you are to use.

Workers should bear in mind the necessity of filling out all headings on the Church Records Form in as complete detail as possible. Additional sheets of paper may be used when the space provided on the Form is not sufficient to include all necessary information. Abbreviations should not be used and all letters and numerals should be clear and distinct.

At the top of the Church Records Form is a line for the worker's full name and address. Be sure to enter your name and address, also date, on this line; if you do not enter this information, we will be unable to give you credit for your work.

The next line at the top of the form is for the name of the State in which you are working; namely, Missouri.

We now come to the body of the Church Records Form, and we caution the worker to be thorough and exact in filling out these entries:

LINE NO. 1 - COUNTY.

Enter on this line the county in which the church is located, such as Butler, Taney, Mercer or whichever it may be.

CITY OR TOWN.

Enter here the name of the City, Town or Village in which, or nearest which, the church is located.

LINE NO. 2 - NAME OF CHURCH.

Enter here the full name of the church. It should be given accurately and exactly. If, for example it is "First Baptist Church of Meadville" enter it as such. Not just "Baptist Church." Or if it is "First Church of Christ" it should be so written, and not "First Church" or some other term. If the legal name is different from the common name, give both.

The word "colored" should not be used in a title or name of a church unless it is actually a part of the name. Use the word "colored" in parenthesis immediately following the name, to designate colored churches.

STREET ADDRESS.

Enter here the exact street number if the church is in a city, town or village. If it is in the country, give the rural route number and from what town the rural route runs. Give also the address of a country church as, "On Federal Highway #\_\_\_\_," or "State Highway #\_\_\_\_," or so many \_\_\_\_\_ miles in a certain direction from the nearest town or prominent landmark. When giving R.F.D. Routes or highway numbers, enter also the legal name or popular name of the road. Your description of a church's location should be so accurate that even a stranger would locate it without stopping to make inquiry on the way.

LINE NO. 3 - DENOMINATION.

Enter here the full name of the denomination. The full name of the denomination may not always agree with the name of the church or church building. For example, a Baptist Church may be of the Northern Baptist Convention, or Southern Baptist Convention. Do not enter simply "Baptist." The example given is also true of other denominations. For instance, Methodist-Episcopal, Methodist-Protestant, Methodist-Episcopal South, African Methodist-Episcopal, etc.

DATE ORGANIZED.

Enter here the date church was first organized. This refers to date when a group of people of a certain denomination first gathered together to form a permanent body for the purpose of holding regular church services.

LINE NO. 4 - DATE OF LAPSES, IF NOW DEFUNCT.

Enter here whether church is active or defunct. An active church is one in which services are now held either regularly or part time. A defunct church is one that has gone out of existence or one which is now inactive, and the building may have long since been destroyed or removed.

When a church is listed as "defunct" give date and how it became so - by merger, vote of parish, action of higher body, expiration of charter or any other reason which caused it to become defunct. Defunct churches are to be found in practically every locality and it is the duty of the worker to locate them. The records of these churches are sometimes of considerable importance. If the church is defunct the forms must be filled out just as if the church were active. In the case of merged churches, the worker must submit forms for the new church and also submit forms for the previous histories of each church in the merger.

LINE NO. 5 - INFORMATION AS TO PREVIOUS BUILDINGS.

Enter here any information as to building or meeting places used by the church prior to the erection or acquisition of present building. If services were formerly held in private homes or



groves, give date and location and kind of building - log, frame, brick or stone.

LINE NO. 6. - DATE PRESENT BUILDING DEDICATED OR CONSECRATED.

Enter here date dedicated or consecrated.

DEDICATION generally means the services used in opening the church for worship. CONSECRATION refers to a solemn religious ceremony in which the building is blessed. In some denominations no services of consecration are held, the building being merely dedicated. And there are some denominations which do not even dedicate. In the latter case the date given may be the date of the opening or of the first service. If the church is dedicated but not consecrated, the word "Consecrated" should be crossed out.

REBUILT.

If the building has been destroyed by fire, tornado or any other cause, and has been rebuilt, give date when rebuilt. If an annex or addition has been made to building, give date when this was done, and materials out of which addition was constructed - wood, brick, etc.

LINE NO. 7 - ARCHITECTURE, BELLS, INSCRIPTIONS, SPECIAL FEATURES OF BUILDING.

Enter here the type of building - log, frame, brick or stone. Give a brief description and dimensions of the building. State whether the building is rectangular, square, T shaped, L shaped, etc. The majority of churches, especially in the rural districts, are generally of a simple hall or meeting house design. There should be reference to distinct architectural style only when the building was obviously designed to follow some definite architectural period, such as Gothic, Romanesque, Bysontine, Georgian, Colonial, etc.

Inscriptions may include Memorial Tablets as well as the customary inscriptions on corner stones, over doors or on Altars.

LINE NO. 8 - FIRST SETTLED CLERGYMAN.

Enter here the full name, if possible, of the first settled clergyman. For instance: - Rev. John Calhoun Smith, rather than Rev. J.C. Smith or Rev. John C. Smith. When full names of clergymen are not known, denominational hand books or lists of Ministers competent to perform the marriage ceremony, will often supply them.

By "the first settled clergyman" we mean, the first clergyman to be formally elected, called or appointed to serve the church constantly as a resident Pastor. This does not refer to occasional missionaries or circuit riders or part-time pastors. Include information about their work in church "history." See Line 17, Page 5. If first settled clergyman is unknown, enter name of earliest known clergyman and explain. Be sure to put the title "Reverend" before the name of every ordained clergyman, otherwise it is

impossible to distinguish between clergymen and others who sometimes act as preachers.

TENURE.

Enter here the length of service of the first settled clergyman, and the dates. EXAMPLE: - 10 years (1870-80).

EDUCATIONAL BACKGROUND.

Enter here the actual education of the first settled clergyman. An effort should be made by the worker to secure as definite information as possible. Do not merely state that a man had a common school or a college education, but give the name and address of the school or college, with degree of education obtained, and the dates. Do not say "highly educated" or "limited education" as these terms are of no value to the State Office.

LINE NO. 9 - MINUTE BOOKS.

Enter here the number of Minute Books by volume and by years. State whether bound or loose leaf. It is not sufficient to state records are kept. DATES, VOLUMES, LOCATION and NAME, ADDRESS, and TITLE of CUSTODIAN SHOULD BE SHOWN. If records are in other language than English, be sure to so state.

If records cannot be found, look in such places as Conferences, State Archives or Historical Societies. If records are missing for any period of time, state what happened to them, or if disposition is unknown, make some statement such as "Neither the church officers nor those of the Conference Associations, etc., can locate the records for (1849-59 - or whatever years are missing.)"

LINE NO. 10 - REGISTER BOOKS OF BAPTISM, CONFIRMATION, MARRIAGE, MEMBERS, DEATHS.

Enter here the type of register - Baptism, Marriage, etc. Not all churches have all the types of records mentioned. For example, one does not expect to find Confirmation Records in some Protestant churches. It should be remembered that some churches have no rites of baptism or confirmation, and some may not keep Marriage Records if they consider marriage as a purely civil ceremony. There are also evangelistic churches that do not keep lists of members. This subject of distinctions in records should be carefully studied by the worker, as it is of utmost importance. Do not fail to distinguish between the types of records kept by different denominations.

In some protestant churches, the information, or a part of it, called for in Line 10, is contained in the Minute Books (Line 9). In instances where this is true, it should be so stated in Line 10.

EXAMPLE OF ENTRY FOR THIS LINE:

Register of Baptisms - 3 volumes (1848-90)  
(1891-1910) (1911-1938).

Register of Marriages - 1 volume (1848-1938).

No records of deaths or confirmations kept.

Lists of members kept in Minute Books. These records are kept in parsonage adjoining church and are in the custody of the present Pastor, Rev. John Paul Brown.

LINE NO. 11 - RECORD BOOKS OF SUNDAY SCHOOL OR OTHER ORGANIZATIONS.

Enter here, by number of volumes and years, such records as of Sunday School, Christian Endeavor, The Ladies' Aid, The Missionary Society, The Young People's Fellowships, Training Unions (Baptist) Sodalities and Confraternities. Make these entries just the same as you did the entries on Lines Nos. 9 and 10. Remember it is not sufficient to state "records are kept," be sure to show DATES, VOLUMES, LOCATIONS and NAMES, ADDRESSES and TITLES of CUSTODIANS.

LINE NO. 12 - FINANCIAL RECORDS, (if separate).

Enter here the financial records by volume and date, and brief statement of what they contain. If financial records are kept in Minute Books or with any other record, so state. The worker should make it clear to the church that we are not prying into the financial affairs of the church. If a clergyman should state that no financial records are kept, he might mean that none of importance are kept. However, in every case the worker should make inquiry as to whether or not there are some records at least of payment of pastor's salary.

LINE NO. 13 - UNPUBLISHED HISTORICAL SKETCHES.

Enter here the titles of such items as: Anniversary sermons and addresses still in manuscript or any unpublished historical sketch. When you enter such items be sure to give the name of the author, the title, when written, where kept, and give a brief outline of article.

LINE NO. 14 - PUBLISHED HISTORIES OR HISTORICAL SKETCHES.

Enter here any published history or sketch of the church. This will include references to chapters in local church histories, or to articles in church year book and directories. The worker should look in Church Conferences, State Archives or Historical Societies for these sketches. Be sure to list the full name of the author, title, place of publication, publisher, date and number of volumes and pages. Also give a brief outline of contents.

LINE NO. 15 - OTHER RECORDS.

Enter here any other records or writings about the church. Usually from county papers, individual church surveys, etc. Local weekly newspapers frequently publish interesting articles concerning churches in their community and a search of the files of such papers will often disclose valuable data and historical information.

LINE NO. 16 - CONDITION OF RECORDS.

Enter here the condition of the church records: - Excellent, Good, Poor, or Very Poor. If the condition of the records is poor, it is advisable to state what the defects are.

LINE NO. 17 - OTHER INFORMATION.

Enter here the name, address, tenure and educational background of the present clergyman. Enter this information here just as you did for the first settled clergyman on Line No. 8. See instructions for Line No. 8.

Enter here also a brief history of the church, its origin, names of charter members or early members, short stories and anecdotes of human interest. Use additional sheets of paper for this. Be sure to give the SOURCE OF information which you use in writing your brief history. If your information is secured from early settlers or old church members, be sure to check it for accuracy and facts. Give name and address of such persons, and date and place of interviews. Also state whether information was obtained solely from memory of such persons or from data in their possession. If your history is taken from published or unpublished histories or sketches, be sure to give title, author, publisher, date and page number.

IMPORTANT - PAROCHIAL SCHOOLS and RELIGIOUS INSTITUTIONS of all kinds.

Parochial schools should be listed by name in the historical sketch of the church to which it is attached, including such information as date of founding, number of pupils, and by whom taught. **Example:** "St. Patrick's parochial school, found in 1902, has an attendance of 300 pupils and is conducted by the Ursuline Sisters." If separate records are kept by the school or by a school society, list same in their proper place on the Church Records Form, under Lines 9, 11 and 12.

Religious institutions sponsored by various faiths and denominations are to be found throughout the state. They include schools, colleges, seminaries, convents, monasteries, hospitals, orphan asylums, homes for the aged, etc., and will be listed in our inventory

under their respective denominations. Workers coming across any such religious institutions within the county, are requested to write this office for further instructions as to the inventory of such records. In some cases the State Office may secure the necessary information from official directories of the various religious bodies in the state. We suggest that when you compile the list of churches in your county for this office, you include also a list of all religious institutions within the county.

Very truly yours,

*A. Loyd Collins*

A. LOYD COLLINS  
State Supervisor  
Historical Records Survey

*A. C. Schaefer*

By: A. C. Schaefer  
Unit Supervisor  
Church Records Department

ACS:AB

October 2, 1941.

Charles L. Naper, 323 W. Mound St., Carthage, Mo.  
(Worker's full name)

WORK PROJECTS ADMINISTRATION  
SURVEY OF STATE AND LOCAL HISTORICAL RECORDS: 1940

MISSOURI Historical Records Survey  
(Name of State)

(Leave this space blank)

## CHURCH RECORDS FORM

1. County Jasper City or town Carthage
2. Name of church First Presbyterian Street address 111 W. Chestnut Street
3. Denomination Presbyterian, U.S.A. Date organized August 4, 1867
4. Date of lapse, if now defunct Still Active
5. Information as to previous buildings First met - August 4, 1867 - in Dunlap's Hall; then in Thomas Bldg. Moved in Jan. 1870, to Regan's Hall. First church building (frame) erected in 1870 and used until 1903, when church merged with Westminister Presby. using that church's quarters until 1916, when present modern brick and stone edifice was erected.
6. Date present building dedicated or consecrated 1916 Rebuilt Never
7. Architecture, bells, inscriptions, special features of building Modified Gothic Architecture; the bell which began service in the church's original structure, built in 1870, now hangs in their present modern edifice and is claimed to be flawless and of good tone; cornerstone, 18" x 24", set at southwest corner of building facing south is inscribed, "First Presbyterian Church, AD -- 1916". Other special features of this building enumerated on the attached page to which a cut of the building is pasted.
8. First settled clergyman Rev. John W. Pinkerton Tenure Sept. 1867 to Aug. 15, 1872.  
Educational background No information available
9. Minute books See answer to question #10 following.  
(By years, volumes, file boxes, etc.)
10. Register books of baptisms, confirmations, marriages, members, deaths All records of this church are combined in nine bound volumes titled "Sessions Of the Church 1867-1882, 1882-1897, 1897-1905, 1891-1903, 1903-1914, 1905-1918, 1914-1925, 1918-1930, 1930 up to and continuing on beyond present date. These books contain a record of the church finances, membership, baptisms, deaths, minutes of board meetings, a list of all officers, elders, deacons, trustees and pastors, past and present.

(See reverse side)

11. Record books of Sunday School or other organization Not separate except in temporary memorandum form; such information is permanently in books listed in item #10, over.

12. Financial records, if separate Not separate; this information contained in those books listed in answer to question #10, reverse side.

13. Unpublished historical sketches: (give author, title, date when written, and note if written in one of the record books) None discovered.

14. Published histories or historical sketches or directories, etc.: (give author, title, place and date of publication) A short historical sketch of the organization and growth of this church through its early years is to be found in "The History of Jasper County, Missouri" by Mills & Company, Des Moines, Iowa, 1883, beginning on page #278. A copy of that history is attached to and forms a part of the report herewith submitted.

15. Other records, miscellaneous manuscript material, etc. An old "Subscription Book" was discovered on a shelf in a second floor class room by the worker. This book recorded pledges made by members for the period 1889-1902. It is in a good state of preservation and the pastor, Rev. E. E. Mace, said he would retrieve and place the book with the other official records of the church in his study.

Volumes 1867-1882 and 1882-1897 Fair (X), others  
16. Indicate by check condition of records: Excellent ( ) Good ( X ) Poor ( )  
Very poor ( ).

17. Other information, particularly as to the origins, history, and previous names of the church, as well as name, address, tenure, and educational background of

present clergyman (as in #8). Use additional paper if necessary Fully covered on separate pages attached. Present Paster, Edwin Eugene Mace, address 110 E. 10th St., Carthage, Mo., which is the church manse; educational background, Senior High School, Springfield, Mo., B.A. from Drury College, Springfield, Mo., B.D. a three-year seminary course, from the Presbyterian Theological Seminary (formerly McCormick's) in Chicago, Ill.; post-graduate study in the University of Arkansas. Official connection with this church began April 9, 1937; no specified tenure of appointment. He will remain until called by some other church or until he chooses separation of his own accord.

Worker: Charles L. Napper  
323 W. Mound Street  
Carthage, Missouri

May 25, 1939

Subject; FIRST PRESBYTERIAN CHURCH  
N. E. Cor. Lyon & Chestnut Sts.,  
Carthage, Jasper County, Missouri

An account of the organization and early history of the above named church is contained in "The History of Jasper County, Missouri" by Mills and Company, Des Moines, Iowa, Page 278, published in 1883.

The First Presbyterian Church of Carthage, Missouri, was organized August 4, 1867 in what was known as Dunlap's Hall on the south side of the public square by a committee of the Presbytery of the southwest Missouri (now Ozark), consisting of Rev. Wm. R. Fulton and John McFarland, both of Greenfield, Missouri.

The following members constituted the church: Alma Foster, Mrs. Sarah Foster, Benjamin Beard, Mrs. M. O. Beard, Mrs. Sarah Lamb, Alfred C. Baldwin, Mrs. Isabel Mitchell, W. B. List, Mrs. L. L. Dunlap, W. P. Davis, eleven in all.

Mr. Benjamin Beard, a certified elder from Frankville, Iowa, was located and installed as ruling elder. The young church held its first services in various halls in the city for the first three years. After leaving Dunlap's Hall, in which the church was organized, the congregation worshipped in a room on the northeast corner of the public square, known as the Thomas Building. In the meantime measures were taken to erect a permanent house of worship and two well located lots on Grant Street, three blocks south of the public square, were purchased for that purpose. From January until Nov. 1870, services were held in Regan's Hall, from which they were transferred to the new building, then completed, and costing in the aggregate, for lots and building \$6500.

The following were the first board of trustees: I. N. Lamb, Edward W. Harper, W. P. Davis, Almon Foster and W. B. List. There have served up to the present writing under that board Messrs. Peter Meyers, George W. Lemley, A. J. Brown, J. L. Moore, Wm. McMillen, Louis Moore, C. Rivers, O. H. Pitcher, W. Allin, Joseph Wilson, Dr. W. H. Crothers, T. W. Bartlett and John H. Taylor. The present board are J. A. Mitchell, J. L. Moore, J. Burch, W. A. Wheatley and John N. Wilson.

By invitation of the church the Reverend John W. Pinkerton entered on his first labors as stated supply for half of his time on the last Sabbath of September, 1867. He was a man, concerning whom the uniform testimony is given, he was loved and respected by all who knew him. His ministry extended over a period of nearly five years, up to the time of his resignation, August 15, 1872. During his pastorate he had as his assistants in the session Messrs. Benjamin Beard, Dr. C. A. Shell, Richard C. Sukey, Richard Bulgin, George W. Lomly and J. D. Young. There were connected with the church in all during his ministry ninety-eight members, eighty by letter and eighteen by examinations. From the pastorate of this church Mr. Pinkerton went to Iola, Kansas, where he died February 12, 1875, aged 42.



Rev. Hiram Hill succeeded him, as stated supply, October 27, 1872. He labored faithfully for nearly a year, but owing to continued ill health was compelled to relinquish his work and seek the climate of California, where he was able to resume the ministry. During his ministry eleven were received by letter and one on examination.

Rev. T. O. Rice, of Des Moines, Iowa, began his ministry with the church on the last sabbath of October, 1873 and performed it with earnestness and ability. His labors continued until May 11, 1875, when on account of diseased eyes he felt compelled to resign. During his ministry there were installed into the office of the eldership Messrs. O. S. Pitcher, William McMillan, C. Rivers, and J. S. McLees. There were received into the membership of the church fourteen by letter and four on examinations, leaving after removals and deaths, a total membership of sixty-six.

By invitation of the church the present pastor, Rev. W. S. Knight, then pastor of the Presbyterian Church of Augusta, Illinois, visited the church May 11, 1875, and after spending two sabbaths with them was called to the pastorate on which he entered July 18th, following. From that time to the present writing the church has enjoyed a steady and substantial growth. A debt of \$3000 remaining on the building has been paid, and substantial improvements made on the church, including the purchase of a pipe organ. Messrs. John H. Taylor, Dr. R. L. Galbreath and Charles T. McElroy were added to the eldership and Arthur Wheeler and W. W. Calhoun were installed as deacons. Up to the present time, (1833) 202 have been received into the church since the beginning of his pastorate, 129 by letter and 73 on examinations. After removals by certificate and by death, the membership is 202.

The Sunday School of the church has always been an important factor of its growth and influence, and at the present time enrolls a membership of 250, under Charles F. McElroy as superintendent and W. W. Calhoun, assistant superintendent. Several seasons of revival have marked the history of the church, and great harmony has characterized all its history, and its members have manifested a spirit of hearty co-operation with the Christian churches of the city in all Christian efforts and moral reform.

Historical Records Survey  
2031 Olive Street  
St. Louis, Missouri

March 25, 1940

Church Archives Inventory  
Supplementary Instructions No. 1.

Defunct Churches

Apparent difficulties experienced by some of our workers in obtaining information on defunct churches, prompts us to issue the following supplementary instructions on the subject.

We quote from the paragraph on Defunct Churches under Line 4, Page 2, of our revised instructions of June 12, 1939.

"Defunct churches are to be found in practically every locality and it is the duty of the worker to locate them. The records of these churches are sometimes of considerable importance. If the church is defunct, the forms must be filled out just as if the church were active. (Insofar as information is available.) In the case of merged churches the worker must submit forms for the new church and also for the previous history of each church in the merger."

Since many of the early churches became defunct so long ago that even the oldest surviving inhabitants remember little about them, the only reliable sources of information are old histories, newspaper files of that period, and the County Records; especially the records of the County Court and the Recorder of Deeds, where the titles and transfers of church property should be located. Records of the County Assessor may also list church property (exempt from taxes). If a church ever owned property, it should be recorded in one of the above named records. These records are generally indexed or contain an abstract of the information contained in the records. A thorough search of these indexes or of the abstracts of the records would, in our opinion, supply valuable information about these old churches. As an example of such information we quote below an entry from the records of Jasper County:

"Abstract of Original Entries, 1841-1873. 3 vols.  
Exact copies of all original land entries as recorded in Jasper County, showing legal description and location of land. Rate per acre, purchase price, name of purchaser, date of sale, receipts and purchase certificate numbers, by whom and the date patented, and volume and page where recorded."

The above mentioned sources may also prove valuable in obtaining data in regard to the early history of very old churches, still in existence.

We wish to refer also to the paragraph entitled: "Religious Institutions" (Page 6, Instructions of June 12, 1939). The above mentioned county records may also supply valuable data in regard to the early history of Religious Institutions sponsored by various faiths and denominations throughout the State. As mentioned in our instructions, the worker coming across any religious institutions within his county, is requested to write this office for further instructions before making any inventory of such records. However, we do want a list of all religious institutions that may be found within the county, included as a supplement, with the complete list of churches in each county, asked for in our Letter of Instructions (Page 1, Paragraph 4).

We urge all workers to thoroughly study and use the 14 sources of information outlined under this paragraph. We feel certain that valuable information can be secured from these old records, if our workers will take the time and trouble to look into them.

Very truly yours,

A. Loyd Collins,  
State Supervisor

A.C. Schaefer, Editor,  
Church Records Department.

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Historical Records Survey  
2031 Olive Street  
St. Louis, Missouri

Church Archives Inventory  
Supplementary Instructions #2

April 25, 1940.

Deeds Record Entries

The deeds record entry should be shown under line 15 of the church form (other records, etc.) or on a separate sheet if necessary. The essential information to be entered is shown on the attached filled in sample form.

This information can often be gotten from the pastor at the time of the interview. If he does not have this data or refuses to give it, you can obtain same from the Recorder of Deeds, as you probably know, in the book generally known as "Abstract of and Index to Deeds." This record shows the names of the parties to the deed, the date and nature of deed, the consideration paid, description and location of property, date of filing for record, and the page number, volume number or letter, and the title of the volume in which the deed is recorded. It is arranged alphabetically in front by name of the grantor or mortgagor, and in the back by the name of the grantee or mortgagee. The abstract will show the type of deed, (warranty, quitclaim, etc.) by which property was conveyed and will give the volume and page number of the warranty deed record or the quitclaim record in which a complete description of the deed will be given.

Since church properties were at times granted under peculiar conditions, it would be well from the standpoint of historical interest, to look up the description of each deed whenever possible and to note any unusual features of the same. Such information can be worked into the historical sketch when describing the organization of the church, and can be referred to paragraph 15. (Example: see Church Form paragraph 15 for deeds record) and vice versa can be referred from paragraph 15 to the sketch for details. (Example: see historical sketch for details). If the deed was written in a foreign language the fact should be mentioned and the language specified if possible. If it is definitely known that the deed was never recorded, report the deed as unrecorded and show where same is kept on file or for safe keeping.

Quantities of the attached "Deed Record Data" form will be supplied to field workers on request.

Very truly yours,

A. LOYD COLLINS  
State Supervisor

A. C. Schaefer, Editor,  
Church Records Department.

ACS:MJ

COUNTY \_\_\_\_\_

DATE \_\_\_\_\_

WORKER \_\_\_\_\_

DEED RECORD DATA

Name of Church -

Title of Record -

Volume No. -

Page No. -

Kind of Deed -

Date of Deed -

Date filed -

Name of Grantor(s) -

Name of Grantee(s) -

Legal Description of Property -

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Name of Church -

Title of Record -

Volume No. -

Page No. -

Kind of Deed -

Date of Deed -

Date filed -

Name of Grantor(s) -

Name of Grantee(s) -

Legal Description of Property -

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Historical Records Survey  
2031 Olive Street  
St. Louis, Missouri.

July 12, 1940.

Church Archives Inventory  
Supplementary Instructions No. 3

Incorporation Record Entries.

In the case of incorporated churches, religious institutions and organizations it will be necessary to secure the incorporation data of each.

The data should include the name or title of the corporation, its location, the names of the incorporators, the date on which the charter or certificate of incorporation was issued, and the page number, volume number and title of volume in which the record may be found.

This information is generally found in the office of the Recorder of Deeds in the miscellaneous Record, or in a special record of incorporations. The recorder's office, if properly approached, will be able to give all necessary information in regard to these records.

In the case of early incorporations it may be necessary to consult the records of the circuit clerk or even of the county clerk. Since deed record data may take up most of line 15 on the church form, incorporation data, when necessary, can be shown on a separate sheet and attached to the church form. A suggested form is attached, and will be supplied in quantities to field workers upon request.

Very truly yours,

A. Loyd Collins,  
State Supervisor

A. C. Schaefer, Editor,  
Church Records Department.

COUNTY \_\_\_\_\_

DATE \_\_\_\_\_

WORKER \_\_\_\_\_

INCORPORATION DATA

Name of Church -

Title of Record -

Volume Number -

Page Number -

Name or Title of Corporation -

Location -

Date of Charter or Certificate -

Names of Incorporators -

---

Name of Church -

Title of Record -

Volume Number -

Page Number -

Name or Title of Corporation -

Location -

Date of Charter or Certificate -

Names of Incorporators -

---

Name of Church -

Title of Record -

Volume Number -

Page Number -

Name or Title of Corporation -

Location -

Date of Charter or Certificate -

Names of Incorporators -

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Historical Record Survey  
2031 Clive Street  
St. Louis, Missouri

March 26, 1941.

Supplementary Instructions No. 4  
Church Archives Inventory

Use of the Buildings Form in the Church Inventory.

The purpose of the Church Inventory is to list the type and quantity of records kept by churches and to show what provisions have been made for the proper recording and protection of these records.

In the Church Inventory the Buildings Form does not occupy the same importance that it does in County Archives. The purpose of the Buildings Form, when used in church work, is to describe the buildings and the rooms or vaults (including containers, equipment etc.) in buildings in which church records are kept.

However, if an adequate description of the church is given under line 7 of the Church Form and if proper description of each type of record is given under each heading the Buildings Form can be dispensed with in most cases. This description as specified in the church instructions should show type of architecture, dimensions of building, type of material of which constructed, seating capacity etc.

As requested under Paragraphs 9, 10, 11 and 12 of the church instructions the name and address of the custodian, and the location of the records should be shown, under the entry for each type of record on the church form, as well as a short but complete description of each record.

Most rural churches have very few and very simple records, and these in many cases are kept in a single volume in a desk drawer or in some other convenient place, hence the question of container, vault etc. is not generally involved.

When a large number or variety of records are kept, as in the case of large churches and religious institutions or organizations, the Buildings Form should be used to describe the records kept and the means provided for their proper housing and protection.

The Buildings Form when used should be used only in connection with buildings in which church or institutional records are kept. If no records are kept in the church building proper no Buildings form should be made out for it. In the past some workers have been using the Buildings Form (page 1) simply to give a short description and the dimensions of each church building. This is incorrect. However as no



### Use of the Buildings Form in the Church Inventory

specific instructions had been issued relative to the use of the Buildings Form in church work, we did not object to its general use in the past. In many cases we found that it contained important data which had been omitted on the (20 H.R.) Church Form.

When use of the Buildings Form is necessary, both pages 1 and 2, should be filled out. Page 1 is used to describe the building in which the records are kept. This may be the church proper, the rectory or the homes of clerks or custodians. Page 2 is used to describe the particular room or vault in the building in which the records are kept, including a description of the container, such as files, cabinets, safes, closets, shelves etc.

An additional page 2 should be used for each additional room or vault in any building in which records are kept. If records are kept in more than one building a separate set of forms should be made out for each building.

*A. Loyd Collins*  
A. LOYD COLLINS  
State Supervisor.

*A. C. Schaefer*  
A.C.SCHAEFER, Supervisor  
Church Archives Inventory.

### Archives of Churches

Services are held at infrequent intervals. The location of the first church in Henry County is marked by a small monument erected in 1920 by the Udolphia Miller Dorman Chapter, Daughters of the American Revolution.

See: National Historical Co., History of Henry and St. Clair Counties, p. 424. Emma K. Dorman, "Sardis Church" Clinton Daily Democrat, 1921. A. Loyd Collins, "Historical Scrapbook of the Tebo Baptist Association" 1937 (unpublished). Maple and Rider, Missouri Baptist Biography, Vol. 4, pp. 28 - 32. A. Loyd Collins, "A Century Old", Clinton Daily Democrat, May 30, 1938.

Minutes. None available, except the first volume, 1839 - 1850 (about) which is in possession of the Missouri State Historical Society at Columbia, Mo. Deeds records: Henry County, Recorder's office, Clinton, Deeds Record, Vol. G., p. 434.

#### 2. TEBO BAPTIST CHURCH, 1840--. Leesville, (Clinton R. R. #3) Leesville Township, Henry County.

Organized in 1840, through the efforts of Elder Daniel Briggs, Tebo Church is the oldest congregation within the present limits of Henry County. Charter members were: Daniel Briggs and wife, Caroline Butler, William Butler, John Anderson, Mary Putnam, Robert Briggs and Zachariah Fewell. The first building, a rude log cabin, was erected near Leesville, on Tebo Creek, from which the church derives its name. This building also served as a school house, and the first school in Leesville Township was taught here by Robert Briggs in 1851. A second building, of frame construction, was erected in 1855 on a site conveyed by Thomas Briggs on October 21, 1854. Tebo Church was of the Primitive Baptist faith, until 1863, when the congregation called Elder William A. Gray, a missionary Baptist, as pastor, and joined the Tebo Baptist Association as a missionary church. In 1876 a division arose in the church over the matter of secret orders. The pastor, Rev. Thomas Briggs was a member of the Masonic Lodge. His brother, James L. Briggs, was opposed to Masonry. The "anti-masons" withdrew from the church, formed their own congregation, with Rev. James Briggs as pastor, and built their own building about fifty yards from the other church. This church joined the Osage Baptist Association. In 1887, after the death of Rev. James Briggs, the two groups united, and consolidated the two buildings into the present church, a plain American rural type, "T" shaped one and one half story frame structure. First settled clergyman, Rev. Daniel Briggs, 1840-63. Common school education. Succeeding pastors were: Rev. William A. Gray, 1864-67; Rev. James L. Briggs, 1868-71; Rev. Thomas Briggs, 1872-94; Rev. Edward Russell, 1895-97; Rev. William Briggs, 1898; Rev. R. Jenkins, 1899-1906; Rev. J. K. Tinsley, 1907; Rev. T. F. Simmons, 1908-12; Rev. L. T. Barger, 1913-15; Rev. T. H. Phillips, 1916-18; Rev. J. A. Leonard, 1919-20; Rev. E. F. Hood, 1921; Wm. H. Briggs, 1922; Rev. A. M. Wynkoop, 1923-25; Rev. L. A. Brown, 1926-28; Rev. J. E. Turnage, 1930; Rev. Emmet Farrier,

Archives of Churches

1931-32; Rev. R. I. Clemings, 1933; Rev. J. I. Tate, 1934-37; Rev. Lee Penny, 1938; Rev. Nelson Engelbrecht, the last pastor, 1939, graduate of William Jewell College, Liberty, Mo.

From its origin in 1840 to the present time, Tebo Church has had among its membership a Briggs preacher. Daniel Briggs was succeeded by his sons James L. (see entry 2) and Thomas (see entries 2, 5, 7, 9, 10, 12, 13, 14, 15). William Briggs, (see entries 3, 17, 27, 28, 30) son of James L., was pastor of Tebo in 1898. In 1912, two of William's sons, William Henry (see entry 24) and James D. (see entries 3, 10, 21 and 30) were ordained by this church. Other ministers ordained by the church were: Rev. Lafe Renfro, Rev. Charles Thomas and Rev. Hugh Sperry. In the "burying ground" adjacent to the church are many old monuments of Henry County pioneers, whose names are household words in the annals of the early days of the county, such as: Briggs, Johnson, Wears, Chastain, Austin, Denny, Reaves and others. A number of Civil War veterans are buried in this cemetery.

See: National Historical Co. History of Henry and St. Clair Counties, pp. 472-475. James D. Briggs, History of the Tebo Baptist Association, p. 23. Tebo Baptist Association, Minutes, 1855--.

Minutes, (including baptisms, members, deaths) 1890--. 2 vols., 1890-92; 1906--. (Records prior to 1890 and 1893-1905 missing). Kept by Miss Elizabeth Belton, R. R. #2, Clinton, Mo. Sunday School records, 1911--. 9 vols., and Baptist Young People's Union records, 1922, 1 vol. (discontinued 1923). Both kept by Mr. R. I. Sheek, R. R. #2, Clinton, Mo. Financial records, 1907--. 1 vol. (Prior records lost). Kept by Mr. R. E. Huston, R. R. #2, Clinton, Mo. Deeds records: Henry County, Recorder's Office, Deeds Record, vol. F., p. 364.

3. MT. OLIVET BAPTIST CHURCH, 1844--. 14 Mi. E. of Clinton, R. R. #1, Springfield Township, Henry County.

Organized in 1844 under the leadership of Rev. William A. Gray, assisted by Elder W. P. C. Caldwell of Johnson County. Charter members of the church were: Rev. W. A. Gray and wife, Joseph Gray, Mr. and Mrs. George Rank, and Mr. & Mrs. Henry Bantaand. Rev. Gray interested the people of the community in a church building, and a log church was erected in 1844 about a mile and a half from the present site on Barker Creek. Lumber for the interior was cut out with a whip saw. This log building also served as a school for a number of years. A larger building of frame construction was erected in 1852 near the present site. The present building was erected in 1874 at a cost of \$2000. Rectangular frame structure, of the American rural type, without bell or belfry and heated by a large stove. First settled clergyman was Rev. William A. Gray, 1844-87. He was born in Christian County, Kentucky, October 16, 1815 and came to Henry County in the fall of 1836. After receiving his education he taught school for

