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**INVENTORY OF THE CHURCH ARCHIVES
OF TENNESSEE**



**TENNESSEE BAPTIST CONVENTION
NASHVILLE BAPTIST ASSOCIATION**

**THE TENNESSEE HISTORICAL RECORDS SURVEY PROJECT
WORK PROJECTS ADMINISTRATION**

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INVENTORY OF THE CHURCH ARCHIVES
OF TENNESSEE

Prepared by
The Tennessee Historical Records Survey Project
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TENNESSEE BAPTIST CONVENTION

NASHVILLE BAPTIST ASSOCIATION

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Nashville, Tennessee
The Tennessee Historical Records Survey Project
December 1939

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P R E F A C E

The Inventory of the Church Archives of Tennessee: Tennessee Baptist Convention, Nashville Baptist Association is one of a nationwide series of inventories of denominational archives being compiled and published by the Historical Records Survey Projects of the Work Projects Administration. These inventories are intended to serve as handbooks for the clergy and other religious leaders and to form a basis for study by students and research specialists in the field of church history and in sociological and genealogical investigations.

This volume was prepared by the workers of the Historical Records Survey Project in this state in accordance with the instructions from the Washington office of the Survey; detailed editorial comments and criticisms of the book have been made by Donald A. Thompson, Assistant Archivist in charge of the Church Archives Inventory.

The historical information contained in this book is based largely upon statements made by church officials in personal interviews. These sections were thoroughly checked and were supplemented by an examination of the manuscript minutes of the churches and by reference to available printed sources and public archives.

The work of the church records unit of the Historical Records Survey project in this state was begun under the supervision of William B. Haynie, and has been carried forward under the supervision of Robert Cassell, Church Archives Editor of the Survey. The material from the field assembled for inclusion in this book was checked and edited for revision by Milford R. Wheeler. The work of arranging the entries and indexes was done by Miss Maurine Cantrell, the checking and classifying of research material by Miss Ruby Randolph, and the typing of the final draft by Mrs. Helen Allen.

Dr. Eugene P. Alldredge, Director of the Department of Information and Statistics of the Southern Baptist Sunday School Board, gave valuable assistance and suggestions for locating material for research. Dr. John D. Freeman, Executive Secretary of the Tennessee Baptist Convention, gave access to materials in his possession. The assistance and cooperation of many other church officials who in varying measures, great and small, contributed to the compilation of this volume, are acknowledged.

T. Marshall Jones, State Supervisor
The Tennessee Historical Records Survey Project

Nashville, Tennessee
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EXPLANATORY NOTES

1. Gaps in the records listed for many churches are due either to the fact that the records were not kept, or were lost or misplaced. In a number of cases, records were destroyed by fire.
2. Citations to sources for the history of a church or institution are given before the listing of the records. All printed sources and records are underlined; those not underlined are manuscript.
3. The full names of persons mentioned in this Inventory are given wherever the information was available. The exact location of each church is given according to the latest available information. Similarly, membership and property valuation, where ascertainable, are the most recent given by church officials.
4. All addresses are in Nashville or Davidson County unless otherwise indicated.
5. In a few instances, churches and institutions with addresses outside of Davidson County have been included because of their connection with or relation to the Nashville Baptist Association.
6. The bibliography is arranged to show the location of sources and the symbols used are those of the Union Catalogue of the Library of Congress. It should be noted, however, that TNSBPH stands for the library of the Sunday School Board of the Southern Baptist Convention.
7. The individual entries for the Nashville Association are indicated by Arabic numerals, while the entries for the Baptist Bodies and Agencies are lettered.
8. The citation to deeds and conveyances of property has been omitted from this volume. In future volumes of the Inventory of the Church Archives of Tennessee this information will be added to the records when it is available.
9. See references are used to indicate additional or more detailed information.

THE BAPTISTS IN THE CUMBERLAND VALLEY

The pioneers who settled in the Cumberland Valley (1) emigrated chiefly from the eastern seaboard states of Virginia and North Carolina. Until 1790, most of the Cumberland Valley, as well as all of present-day Tennessee, was part of the state of North Carolina (2). The pioneers were chiefly of English extraction although such names as de la Hunté (later Dillahunty), McConnico, Menees, and Mooney can be found. The Baptists came, as did the other frontiersmen, urged by mixed motives of an opportunity to gain free lands, discontent with their life and status in the settled states, and the call of an adventurous spirit (3).

Though the Baptists were not the first settlers in the state, tradition has it that two Baptist churches were gathered in East Tennessee about 1765, one of which was located on the Clinch River, but they were broken up by the Indian wars about 1774 (4). After the Revolution, further settlements were made in East Tennessee, and by 1781 five or six churches had been established and the Holston Association formed in 1786 (5). Neither Baptist churches nor associations, however, were as numerous as in Kentucky (6).

There were forty families in the Donelson party which floated down the Tennessee River and up the Ohio and the Cumberland Rivers to found the town of Nashville, but it is not believed that there were any Baptists in the group (7). By 1786 there appears to have been two Baptist churches in the Cumberland section of Tennessee, one at Sulphur Fork with thirty-three members headed by John Grammar, and one at Red River with forty members (8).

1. The Cumberland Valley, drained by the Cumberland River, lies in North Central Tennessee and Southern Kentucky between the Cumberland Mountains on the east and the Tennessee River on the west where it divides the state (Report of the Joint Committee Investigating the Tennessee Valley Authority, 76 Cong., 1st ses., Sen. Doc. 56, chart 19, facing p. 232).

2. Laws of North Carolina, 1789, ch. 3, in State Records of North Carolina, XXV, 4-6.

3. Sweet, Religion on the American Frontier: The Baptists, 1783-1830, 27.

4. Benedict, A General History of the Baptist Denomination in America and Other Parts of the World, Vol. 2, 214.

5. Ibid., 215.

6. Cleveland, The Great Revival in the West, 1797-1805, 18-22.

7. Benedict op. cit., 218. A contrary view is presented by Newman, A History of the Baptist Churches in the United States, 337.

8. Asplund, The Annual Register of the Baptist Denomination in North America to the First of November, 1790, 40. Benedict, op. cit., 218, 219, and Bond, History of the Baptist Concord Association of Middle Tennessee and North Alabama, 7, 8, state that there was only one church, Grammar's, whose founders had emigrated from North Carolina or Virginia about 1783.

In 1791 a church at the mouth of Sulphur Fork was constituted with the aid of Elders Ambrose Dudley and John Taylor from the Elkhorn Association in Kentucky (9). This church was alone in the wilderness with no other church within a hundred miles of it until 1794 when a church on White's Creek in Davidson County was gathered about six miles north of Nashville (10). The church at the mouth of Sulphur Fork was evidently the one referred to as the "Church constituted in Tennessee County Cumberland settlement" by the Elkhorn Association of Kentucky when it received that church into the Association in 1791 (11). The church had twenty-one members with Richard Thomas and William Wilcox as its delegates to the Association, but it evidently did not thrive, for ministerial aid was sorely needed, it informed the Association in 1793. James Sutton, John Mason, John Sutton, and F. Adams agreed to assist the church, for which they were to be paid ten pounds, six shillings, and eight pence (12). There is no further mention of this church in the minutes, and it was finally dropped from the rolls of the Association after 1796.

A church at the head of Sulphur Fork was constituted in North Carolina in 1795 and emigrated to the Cumberland Valley with Joseph Dorris as pastor (13). This church was also known as Dorris' Church. The Middle Church on Sulphur Fork was constituted in 1796 partly of members who had belonged to the Head of Sulphur Fork Church. The same year one was constituted at Station Camp (14).

The year 1796 marked even greater achievement by the Cumberland Baptists, for in that year they founded their first association, the Mero District Association, its name taken from the judicial and military district in which all of the Tennessee Cumberland country lay (15). Leaders in organizing the Association were Joseph Dorris, Nathan Arnott, Patrick Mooney, Daniel Brown, and Joshua White. Two churches were admitted in 1797, Richland Creek and Mill Creek (16). The Richland Creek Church was gathered on the south side of the Cumberland River and was led by Rev.

9. Benedict, op. cit., 220; Bond, op. cit., 8; Cathcart, Baptist Encyclopedia, 1142. There is no mention, however, in selections from Taylor's History of Ten Baptist Churches, in Sweet, op. cit., 105-184, of constituting any church in Tennessee.

10. Benedict, op. cit., 220; Bond, op. cit., 8, 9.

11. Minutes of the Elkhorn Baptist Association, Kentucky, 1785-1805, 1791, in Sweet, op. cit., 442.

12. Ibid., 456.

13. Benedict, op. cit., 220; Bond, op. cit., 9.

14. Benedict, op. cit., 220.

15. Ibid., 219; Bond, op. cit., 8.

16. Bond, op. cit., 9. Benedict, op. cit., 220, 221, states that Head of Red River was also admitted but gives no further information on that church.

John Dillahunty (de la Hunté) who had emigrated from North Carolina (17). The Mill Creek Church was the second to be constituted on the south side of the Cumberland River (18). Rev. James Whitsitt was ordained as its pastor (19).

The Mero District Association continued on its prosperous way, and by 1801 it consisted of eighteen churches and about 1200 members (20). But a dangerous, and eventually fatal, rift had appeared. In 1800 White's Creek Church declared itself in non-association with Dorris and his church. Charges made against the personal morals of Dorris were investigated by the Association, resulting in his exoneration in 1802. Immediately White's Creek and Richland Creek Churches withdrew from the Association (21). A second trial of Dorris resulted in an impasse: he could not be convicted, but the members were unwilling to acquit him (22). The Association then resorted in 1803 to the novel step of dissolving itself and organizing the Cumberland Association, excluding Dorris' church and three small churches which sided with him (23). The latter continued to meet as the Mero Association, but by 1805 had only 200 members (24).

The Cumberland Association grew rapidly and by 1806 it had thirty-nine churches and about 1900 members. As a result, a new association, the Red River, was created to include the churches north of Red River Ridge. A further division occurred in 1809 when the Concord Association was set up east of a north-south line running from the Red River to the Tennessee River following the Lexington-Nashville Road (25). This Association covered the Nashville territory until 1900, when the Nashville Association was organized (26). The Cumberland Association was left with only ten churches, but in 1812, due to an extensive revival, 1081 members were added (27). In 1810 the Concord Association had twenty-one churches and 893 members, about eight or nine hundred members were added in 1812, and by 1813 it had 2067 members (28). It covered both sides of the Cumberland River and extended east from Nashville.

The typical Baptist minister of the early frontier came from the ranks of the people among whom he lived. He was a farmer, preaching on

17. Benedict, op. cit., 220; Bond, op. cit., 9; Sprague, Annals of the American Pulpit, 852.

18. See entry 2.

19. Mrs. Cheatham C. Paris, "Mill Creek Baptist Church"; Benedict, op. cit., 221; Bond, op. cit., 9.

20. Benedict, op. cit., 221.

21. Bond, op. cit., 10; Benedict, op. cit., 221.

22. Benedict, op. cit., 222.

23. Ibid., 223; Bond, op. cit., 11, 12.

24. Benedict, op. cit., 223.

25. Benedict, op. cit., 223, 224; Bond, op. cit., 12.

26. See entry 1.

27. Benedict, op. cit., 224.

28. Bond, op. cit., 13, 23; Benedict, op. cit., 224.

Sundays and frequently during the week. He had little education, both because there was little opportunity to secure one and because of the prejudice against educated and salaried preachers. Some support was given the early frontier Baptist minister, however, and small subscriptions of goods or money were sometimes raised to pay him (29). At the turn of the nineteenth century the Presbyterians were more numerous **than the** Baptists in Tennessee, due in part to the indifference, and even hostility, of the latter to education. But there were certain disadvantages facing all denominations in the West: it was impossible to supply the demand for ministers, church ordinances could not be administered regularly, and there were few meeting houses. Outlying settlements were rarely visited by regular ministers. The Baptist preacher, dependent on his own energy for support, was particularly limited to the churches immediately under his charge, while the Methodist itinerant with his wide circuit fared better (30).

Practically all the early frontier Baptist churches were located on streams and took their names from the creeks, valleys, and rivers (31). Services were frequently held in homes of members and the few church buildings used were rude structures erected by the joint labor of the settlers. Congregations were small, and the simple services were conducted by laymen in the absence of preachers (32). Associations generally were organized as soon as four or five little churches had grown up, since it was necessary for the frontier Baptist churches to meet their problems by some sort of inter-church organization (33). They were supposed to be merely advisory bodies, but they frequently exercised the authority to expel churches from the organization.

There was little doctrinal discord on the early frontier. The Baptists prior to 1801 had been divided chiefly on practices into Separates and Regulars. The Separates were particularly revivalistic and separated from the churches which did not support the revival. They and the Regulars (who did not separate) came together in 1801, took the name United Baptists, and adopted a confession combining Calvinistic and Armenian views (34).

Out of the Great Revival grew certain practices and doctrines which were destined to create wide schisms in the Baptist ranks. The Cumberland section at first was apathetic to the beginnings of the Great Revival (35). But by 1799 it, too, experienced great excitement. The revival be-

29. Sweet, op. cit., 36, 37; John Taylor, History of Ten Baptist Churches, in Sweet, op. cit., 155.

30. Cleveland, op. cit., 22, 23.

31. Sweet, op. cit., 46.

32. Cleveland, op. cit., 23.

33. Sweet, op. cit., 55, 59.

34. Sweet, op. cit., 9, 10, 44. The Calvinistic view held to limited atonement and limited grace, while the Armenian view held to general atonement and free grace.

35. Cleveland, op. cit., 41.

gan in Kentucky and was evident among the Baptists in 1799. It spread rapidly, and many Tennesseans took part in the great camp meeting at Cain Ridge, Kentucky, in 1801 (36). The Presbyterians seem to have been the first to spread the revival in Tennessee, but the Baptist and Methodist denominations were to be found at the same camp meetings with the Presbyterians. Both the Baptists and Presbyterians were reluctant to encourage camp meetings because of the excesses engendered by the meetings (37).

The excesses attending the Great Revival were characterized by such physical phenomena as the "falling exercises" in which the redeemed fell to the ground as if dead, the "jerks" which seized the body with spasmodic jerkings, "barking" like a dog, and voluntary dancing (38). Nevertheless, the Great Revival stimulated the religious life of the country and strengthened the Baptist and Methodist denominations in particular (39). In Tennessee, gains in membership as late as 1812 were attributed to the Revival (40).

The problems created by the Revival, however, were destined to provoke Baptist quarrels and sow dissension for the next three or four decades. The first quarter of the nineteenth century was a period of feverish missionary activity among Protestant churches (41). The missionary movement among the Baptists appears to date from the beginning of the century and missionary enterprise was given new life by the Great Revival (42).

Due chiefly to the labors of Luther Rice, the General Missionary Convention of the Baptist Denomination of the United States of America for Foreign Missions was organized in Philadelphia in 1814 (43). There were no delegates from Tennessee (44). When Rice first toured the West in 1815 he did not meet serious opposition to his missionary activities, and in Kentucky and Tennessee he received larger contributions than in any of the other states. Rice made several tours of Tennessee churches and organized a State Foreign Missionary Society, but the tide of anti-mission set in and by 1821 had become overwhelming (45). The anti-mission sentiment objected

36. Ibid., 62, 76. As many as 25,000 persons were in attendance, it was claimed, ibid., 75.

37. Ibid., 63, 79, 149.

38. An excellent discussion of these "exercises" is in Cleveland, op. cit., 87-127, and Benedict, op. cit., 251-256. These excesses are still basic among certain primitive denominations in Tennessee, such as the Church of God, in which "speaking in the unknown tongues" has replaced "barking."

39. Cleveland, op. cit., 147.

40. Benedict, op. cit., 226.

41. Sweet, op. cit., 58.

42. Cleveland, op. cit., 25, 151.

43. Vedder, A Short History of the Baptists, 332; Sweet, op. cit., 60.

44. Allen, The United States Baptist Annual Register, for 1832, 1.

45. Sweet, op. cit., 61, 63.

to the centralization of authority and opposed an educated and paid ministry. It was further argued that missionary societies and all other man-made organizations were contrary to the Scriptures. The anti-missionaries were led by John Taylor, Daniel Parker, and Alexander Campbell (46). Parker lived in Tennessee near the Kentucky line until his removal in 1817 to Illinois. Anti-mission sentiment was strongest on the frontier and by 1847 there were 10,186 anti-mission Baptists in Tennessee (47).

A proposed consolidation of the Cumberland and Concord Associations was unsuccessful in 1824 because the former objected to the Concord group's doctrines as too strongly Calvinistic (48). From this time until the late forties, the Concord Association suffered severe reverses because of doctrinal discord. One of the first and most serious divisions occurred in 1827. The Calvinistic group became Concord Association No. 1; the Armenian, Concord No. 2 (49). Further inroads were made and a new denomination created when Alexander Campbell and the "Reformers" as a result of Campbell's preaching against the associations and creeds organized the Christian Church (50). This movement was primarily an expression of anti-mission sentiment. The Concord Association which only five years before numbered forty-nine churches and 3399 members, now consisted of only eleven churches and 805 members (51). The Nashville Baptist Church, for example, was almost destroyed, only five members remaining to the Baptists, while the majority took control of the church house (52). The Nashville Church was reorganized with twenty-nine members and was able to renew its connection with the Association (53). As late as 1851, the Franklin Baptist Church, which had withdrawn from the Cumberland Association to join the Concord Association, lost all but four of its members to the Campbellite movement (54).

Another split on the missionary question occurred in the Concord Association in 1836. As early as 1812 the Cumberland Association had proposed to the Concord Association that arrangements be made for state-wide correspondence (55). The Concord Association, however, rejected the offer in 1814 when its members, 2146 strong, voted unanimously against the association becoming a member of the "Tennessee Baptist Meeting of Correspondence." A missionary society was formed in 1815, however, by individuals

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46. Sweet, op. cit., 69, et seq.
 47. Baptist Reporter, 1847, 341, 344, cited in Sweet, op. cit., 66.
 48. Bond, op. cit., 34, 35.
 49. Bond, op. cit., 38-40; Clayton, History of Davidson County, 318.
 50. Now known as the Churches of Christ and the Disciples of Christ (Sweet, op. cit., 66; The Christian Evangelist, Sept. 8, 1938; Carroll, The Religious Forces of the United States, 125).
 51. Bond, op. cit., 42.
 52. Ibid., 42; see entry 4.
 53. Bond, op. cit., 46; see entry 4.
 54. Williamson County News, Franklin, June 24, 1937; see entry 5.
 55. Bond, op. cit., 21. This appears to be the first mention on record of a suggestion for a state convention.

to serve as an auxiliary to the Baptist Board of Foreign Missions (56). The anti-mission sentiment was again stirred up in 1833 by the organization of the Tennessee Baptist Convention (57). Though the Tennessee Baptist Convention was gathered not by associations or churches, but by individual members of churches to assist ministers, the anti-mission churches withdrew in 1836 and formed the Stones River Baptist Association (Primitive) with eleven churches and 1198 members while the Concord Association retained only ten churches and 929 members (58). The remnant of the Concord Association continued to favor a general state convention even after the Tennessee State Convention had been divided into three bodies (59). In 1843 part of the old Concord Association No. 1 reunited with the remnant of the Association No. 2 and issued a compromise doctrine (60). The Association was able, in 1859, to reconstitute the dissenting portion of the Nashville Baptist Church into the Spring Street Church (61) when the former split over the trial of Elder James Robinson Graves (62).

Movements for emancipation and abolition were also encouraged by the Great Revival, and the slavery question was injected even into the dissension among Southern Baptists (63). Emancipation sentiment never gained a foothold in Tennessee as it did in Kentucky where the "Friends to Humanity" appeared (64), though it was observed in 1810 that "The Baptists are by no means uniform in their opinions of slavery" (65). An indication of the feeling can be found in the withdrawal of the Negroes from the Nashville Baptist Church in 1847 to form their own organization (66). On the national scene, the slavery agitation resulted in 1845 in the formation of the Southern Baptist Convention (67).

In spite of these setbacks and losses, the Baptists increased steadily in the Cumberland region. From 503 churches and 26,685 members in 1835 (68) the denomination had grown to 648 churches and 197,315 members

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56. Ibid., 24, 25.
 57. See entry B.
 58. The Baptist, Oct. 1836; Bond, op. cit., 56-58.
 59. Bond, op. cit., 64; see entry B.
 60. Bond, op. cit., 71-73; Clayton, op. cit., 318; Grime, History of Middle Tennessee Baptists with Special Reference to Salem, New Salem, Enon, and Wiseman Associations, 6, 7. The doctrines included the propositions of the belief in Jesus as the Saviour of all, and immersion as the only form of baptism.
 61. See entry 8.
 62. Trial of Elder J. R. Graves Before the First Baptist Church of Nashville, 107-111; Bond, op. cit., 101.
 63. Cleveland, op. cit., 156, 157.
 64. Sweet, op. cit., 81, et seq.; Benedict, op. cit., 245-249.
 65. Benedict, op. cit., 207.
 66. See entry 4.
 67. See entry A; Vedder, op. cit., 346, 347.
 68. Allen, The Triennial Baptist Register, No. 2 -1836, 227.

The Baptists in the Cumberland Valley

(First entry, p. 10)

by 1850 (69). Between 1810 and 1850 the center of population in the state hovered near Davidson County during the years in which the Baptists suffered their great schisms (70). The recovery made by the Baptists is attributable in great part to the work of two of their outstanding leaders, Rev. Robert Boyte Crawford Howell and Rev. James Robinson Graves. In 1860 there were seven Baptist churches with 3050 members in Davidson County, two in Cheatham with 400 members, eight in Dickson with 2050 members, nine in Rutherford with 3230 members, nine in Williamson with 4400 members and nineteen in Wilson with 9500 members (71). The different Baptist groups are not shown, but there were less than half as many Christian churches (72).

By 1926 the missionary Baptists were able to claim 11,669 members in Davidson County, twenty-five in Cheatham, 432 in Dickson, 286 in Williamson, and 4185 in Wilson (73). There were 1845 Missionary Baptist churches with 271,921 members throughout the state and thirty-one churches with 11,506 members in the Nashville Association (74). The Nashville Association in 1938 consisted of thirty-nine churches and 20,840 members (75).

69. J. D. B. DeBow, Statistical View of the United States ... Being a Compendium of the Seventh Census ..., 133, 136.

70. Twelfth Census, Population, Part I, 39, 40; Tennessee State Planning Commission, "Preliminary Population Report", maps 4-8, section 1-A.

71. Statistics of the United States ... in 1860 ... The Eighth Census ..., 465, 467, 468.

72. Ibid.

73. Religious Bodies, 1926, Vol. 1, 675.

74. Religious Bodies, 1926, Vol. 2, 122, 252, 253.

75. Minutes of the Thirty-eighth Annual Session, Nashville Baptist Association, Tennessee, 1938. This does not include Freeland's Church organized in 1939 with 100 members, see entries 1, 47.

BAPTIST BODIES AND AGENCIES

A. SOUTHERN BAPTIST CONVENTION, 1845--. Executive Committee,
161 Eighth Avenue, North, Nashville.

The General Missionary (Triennial) Convention of the Baptist Denomination in the United States of America for Foreign Missions served as the national convention of the missionary Baptist churches of America from 1814 to 1845. In spite of the gathering abolition storm, the question of slavery was successfully avoided by the Convention until 1844 when the Board of Managers of the Convention, contrary to instructions of the Convention, voted not to send as a foreign missionary any person who owned or held an interest in slaves. The Home Mission Society concurred in this view and urged that separate missionary organizations be formed in the South and the North. The protests of Southern groups, particularly the Alabama State Convention, resulted in a call by the Virginia Baptist Foreign Mission Society for a meeting at Augusta, Georgia.

In the meeting house of the First Baptist Church (now the Greene Street Church) of Augusta on May 8, 1845, a group of 321 messengers from Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia gathered and formed the Southern Baptist Convention. The Convention was organized "for the sake of peace and harmony, and in order to accomplish the greatest amount of good, and for the maintenance of those scriptural principles on which the General Missionary Convention of the Baptist Denomination in the United States was originally formed." The organization represented about 350,000 Baptists, including about 100,000 slaves.

Dr. William B. Johnson of South Carolina, parliamentary officer in the General Convention of America, was chosen president; Wilson Lumpkin, of Georgia, and Dr. James B. Taylor, of Virginia, were elected vice-presidents; and Rev. Jesse Hartwell and Rev. James C. Crane were made secretaries. Rev. Messrs. Johnson and Taylor, and Lumpkin together with Rev. Robert Boyte Crawford Howell, A. Dockery "and others, either their associates or successors", were the incorporators of the Convention by a special act of the Georgia General Assembly in 1845.

To accomplish its task more effectively than could be done through individual effort, the Convention found it necessary to maintain certain agencies and institutions, as an aid in carrying out its missionary, educational, and benevolent work. Thus eighteen agencies, committees, and institutions of the Convention were constituted: Foreign Mission Board, Richmond, Virginia; Home Mission Board, Atlanta, Georgia; Woman's Missionary Union Executive Committee, Birmingham, Alabama; Sunday School Board, Nashville; Relief and Annuity Board, Dallas, Texas; Executive Committee of the Baptist Brotherhood, Knoxville, Tennessee; Executive Committee of the Southern Baptist Convention, Nashville; Educational, Hospital, Social Service, and Negro Theological Seminary Commissions; Southern Baptist Theological Seminary, and Woman's Missionary Union Training School, Louisville, Kentucky; Southwestern Baptist Theological Seminary

Baptist Bodies and Agencies

(B)

and Training School, Seminary Hill, Texas; Baptist Bible Institute, New Orleans, Louisiana; American Baptist Theological Seminary, Nashville; Southern Baptist Tuberculosis Sanatorium, El Paso, Texas; and Southern Baptist Hospital, New Orleans, Louisiana.

The Convention acts in an advisory capacity in carrying out the entire program of Southern Baptists in cooperation with eighteen state conventions, having in 1938 a total constituency of 24,932 churches, 22,075 ministers, 4,770,185 members and 22,824 church houses. The combined church property is valued at \$210,446,338. Within the jurisdiction of the Southern Convention are twenty hospitals, with property valuation of \$11,974,183.01; eighteen orphanages, with property valuation of \$6,429,887.48; sixty-three educational institutions with property valuation of \$42,896,896, an endowment of \$26,425,027, and an enrollment of 33,795. A total of \$35,265,340 was contributed for all causes last year. The activities of the Convention embrace Alabama, Arizona, Arkansas, District of Columbia, Florida, Kentucky, Louisiana, Maryland, Mississippi, Missouri, New Mexico, North Carolina, Oklahoma, South Carolina, Southern Illinois, Tennessee, Texas, Virginia, and thirteen foreign countries.

The present officers of the Convention are: Dr. Lee Rutland Scarborough, President, Seminary Hill, Texas; Rupert F. Naney, First Vice-President, Oklahoma City, Oklahoma; Aquila Chamlee, Second Vice-President, Forsythe, Georgia; Dr. Austin Crouch, Secretary Executive Committee, Nashville; Dr. Hight C. Moore, Senior Recording Secretary, Nashville; J. Henry Burnett, Junior Recording Secretary, Hendersonville, North Carolina; Dr. Walter M. Gilmore, Treasurer, Nashville. The Executive Committee was incorporated in Nashville in 1928.

See: Eugene Perry Alldredge, Southern Baptist Handbook, 1939, 141,459; Alldredge, Southern Baptists in World Service, 75-77; Annual of the Southern Baptist Convention, 1846; Annual of the Southern Baptist Convention, 1895; Annual of the Southern Baptist Convention, 1938; Thomas Armitage, History of the Baptists, 836; William Cathcart, Baptist Encyclopedia, 1077; B. F. Riley, A History of the Baptists in the Southern States East of the Mississippi, 199-214; Henry C. Vedder, A Short History of the Baptists, 332,346,347.

Annual of the Southern Baptist Convention, 1845-1939, 18 vols., complete file in office of Executive Committee, 161 Eighth Avenue, North. (A more detailed account of the records of the Convention will be given in the forthcoming "Baptist Bodies" section of this Inventory),

B. TENNESSEE BAPTIST CONVENTION, 1833--. 149 Sixth Avenue, North, Nashville.

The first proposal for a state Baptist organization on record was made in 1812 when the Cumberland Association requested that the Concord Association meet in council with it to arrange for correspondence

Baptist Bodies and Agencies

(B)

throughout the State. The Concord Association unanimously rejected the offer in 1814 by refusing to become a member of the "Tennessee Baptist Meeting of Correspondence" (see p. 7 above).

In 1833 under the leadership of Garner McConnico, James Whitsitt, and Peter Gayle the Tennessee Baptist Convention was organized. The organization meeting was held at Mill Creek Church (see entry 2), but the first officers of the convention do not appear to have been elected until the following year when Rev. Robert Boyte Crawford Howell, who had only recently come to Nashville, was chosen the first president; Rev. Lemuel Burkett McConnico, corresponding secretary; and Rev. L. D. King, recording secretary.

Complying with sectional feeling in the state, three separate boards were appointed, one each for East, Middle, and West Tennessee. This compromise, however, was evidently insufficient to satisfy sectional demands, for within two years the State Convention had been split into three separate organizations by the withdrawal of members from East and West Tennessee. The Tennessee State Convention was not dissolved, however, until 1842.

The organization of the Tennessee Baptist Convention aroused the anti-mission elements in the denomination and many associations were dissolved. The Concord Association, for example, lost more than half of its membership (see p. 8 above). The Nashville Baptist, Rev. Mr. Howell's own church, suffered a schism over the question in 1838; and a Primitive Baptist Church was organized as a result (see entry 4).

In East Tennessee the former members of the state convention organized the General Association of East Tennessee. Under its patronage Carson College (now Carson-Newman) was chartered in 1850 and located in Jefferson County near Mossy Creek. A female college at Bristol and a private institution at Tazewell were also organized. The Baptist Beacon was published at Knoxville and supported chiefly by East Tennessee Baptists.

The Middle Tennessee Baptists organized as the General Association of Middle Tennessee, and later added North Alabama. In addition to its evangelistic work, the General Association, with the cooperation of the East and West Tennessee Associations, established Union University at Murfreesboro. After the War Between the States, the institution was reorganized, but was forced to suspend in 1873. In its stead the Tennessee State Convention organized the Southwestern Baptist University in 1874 (later Union University) at Jackson. The Mary Sharpe Female College was established by the Middle Tennessee Association at Winchester.

The West Tennessee Association was also established in 1835. The Brownsville Female College at Brownsville was placed under its jurisdiction.

Baptist Bodies and Agencies

(B)

In 1874 messengers met at Murfreesboro and revived the Tennessee State Convention. The following year, the three sectional associations merged with the Convention, though they had sent delegates to the 1874 meeting.

The Tennessee Baptist Convention is composed of delegates from Baptist churches, missionary associations (sixty-three in number) or conventions, and individuals. Its main purpose is to promote educational, missionary and Sunday school interests of Baptists in Tennessee. The Executive Board of the Convention was incorporated in 1923.

The Tennessee Convention in 1938 had 387,437 members, 2,088 churches, 1,950 church houses, 2,133 ministers, and a total property valuation amounting to \$14,287,797; three colleges and four academies, with an enrollment of 1,346 students, a property valuation of \$201,999.97, and an endowment of \$932,000; an orphanage at Brentwood, valued at \$500,000, caring for 235 children; and the Baptist Memorial Hospital at Memphis valued at \$1,350,000, with a capacity of 500 beds. The total amount of gifts by the Convention in 1938 amounted to \$2,410,063.31. The territory covered by the Convention is co-extensive with the state's boundaries.

The work of the Convention is divided into the following departments: Executive Board, R. Kelly White, President; Executive Board, John D. Freeman, Executive Secretary-Treasurer; Woman's Missionary Union, auxiliary to State Convention, Mary Northington, Corresponding Secretary; Baptist Training Union, Henry C. Rogers, Director; Sunday School and Brotherhood Department, Jesse Daniel, Superintendent; and Baptist and Reflector, Oury Wilburn Taylor, Editor.

Officers of the Convention are: J. H. Sharp, President, Murfreesboro; Fleetwood Ball, Recording Secretary, Lexington; John D. Freeman, Executive Secretary, 149 Sixth Avenue, North, Nashville; N. B. Fetzer, Statistical Secretary, 149 Sixth Avenue, North, Nashville.

See: I. M. Allen, The Triennial Baptist Register, No. 2 -1836, 219; Eugene Perry Alldredge, Southern Baptist Handbook, 1939, 162, 475, 476; American Baptist Register, 1852, 327; The Baptist, Sept.-Nov., 1835; The Baptist, Oct.-Nov., 1836; The Baptist, May 1, 1837; John Bond, History of the Baptist Concord Association of Middle Tennessee and North Alabama, 21, 24, 49-51, 56-58; William Cathcart, Baptist Encyclopedia, 1141, 1143; W. W. Clayton, History of Davidson County, Tennessee, with Illustrations and Biographical Sketches of its Prominent Men and Pioneers, 319; Charles E. Little, "History of the First Baptist Church for the First Hundred Years, 1820-1920", typed, in custody of Frank Cole, 137 Ninth Avenue, North; Minutes of The Tennessee Baptist Convention, 1874, 1938; Proceedings of the Sixth Annual Session of the Baptist State Convention, etc., of Tennessee, Held with the Baptist Church of Nashville, October 12-16, 1839.

Baptist Bodies and Agencies

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Minutes of the Tennessee Baptist Convention, 1874-1933, 7 vols., in vault of Baptist State Building, 149 Sixth Avenue, North; 1934-- , 5 vols., in custody of John D. Freeman, Executive Secretary, 149 Sixth Avenue, North. Baptist and Reflector, 1839-- , complete file in custody of editor, Rev. Oury Wilburn Taylor, 149 Sixth Avenue, North. Woman's Missionary Union Minutes, 1925-- , 3 vols., in office of Miss Mary Northington, Secretary, 149 Sixth Avenue, North (older records in Minutes of the Tennessee Baptist Convention).

- C. BAPTIST AND REFLECTOR (successor to The Baptist, 1835-39; 1844-46, 1868-89; The Tennessee Baptist, 1846-60) 1889-- , 149 Sixth Avenue, North, Nashville.

The Baptist and Reflector is a consolidation of several Baptist periodicals. The first Baptist newspaper published in the state was The Baptist, founded in 1835 by Rev. Robert Boyte Crawford Howell, pastor of the Nashville Baptist Church (see entry 4). The publication was discontinued in 1839, but in 1844 it was reestablished under the control of the Tennessee Baptist Educational Society with Rev. Mr. Howell and Rev. W. Carey Crane, of Virginia, as editors. The following year Rev. Mr. Howell became sole editor. Rev. James Robinson Graves came to Nashville in 1845 and became pastor of the Second Baptist Church (see entry 6), resigning a year later to become associate editor of The Baptist. In 1847, the name of the paper was changed to The Tennessee Baptist, and Rev. Messrs. Howell and Graves continued as editors. Rev. Mr. Graves became sole editor in 1848 and sole proprietor and publisher in 1854. The last number of The Tennessee Baptist before the War Between the States, was issued on April 7, 1860. After the war the paper was reorganized by Rev. Mr. Graves in Memphis about 1868, re-named The Baptist and later the Tennessee Baptist.

In 1875 Rev. O. C. Pope established the Baptist Reflector at Morristown to serve East Tennessee Baptists. Rev. W. D. Mayfield became joint editor and proprietor and the paper was moved to Nashville in 1876. Rev. Mr. Pope retired leaving Rev. Mr. Mayfield as sole editor until 1879, when Rev. J. B. Chevis, of Macon, Georgia, purchased the paper. In 1882 Rev. Mr. Chevis sold the paper to the American Baptist, published at Chattanooga and edited by Rev. J. M. Robertson. The paper became the Baptist Reflector, and in 1887 control was assumed by the Baptist Publishing Company at Chattanooga. Rev. Mr. Robertson retired in 1888 and in the same year Rev. Edgar Estes Folk of Brownsville, Tennessee, then at Albany, Georgia, bought out the Baptist Publishing Company, becoming editor and proprietor.

The Tennessee Baptist in the meantime, was consolidated in 1886 with the Baptist Gleaner, published at Fulton, Kentucky, by Rev. J. B. Moody, becoming again The Baptist. It continued to be published at Memphis, with Rev. Messrs. Graves and Moody as editors. On August 14, 1889, it was consolidated with the Baptist Reflector, given the name of Baptist and

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Reflector, with Rev. Messrs. Graves, Moody, and Edgar E. Folk as editors, and moved to Nashville where it has remained. Rev. Mr. Graves retired in the same year turning his interest over to his son-in-law, Rev. O. L. Hailey, of Knoxville. Later Rev. Mr. Folk became the sole editor and owner of the paper, until his death in 1917. Rev. M. R. Cooper bought the Baptist and Reflector and became the owner and publisher until 1921. The Baptist and Reflector was taken over by the Executive Committee of the Tennessee Baptist Convention on January 7, 1921, and since that time has been the official organ of the Convention.

See: Thomas Armitage, History of the Baptists, 884; Baptist and Reflector, Jan. 13, 1921; The Baptist, 1835; James J. Burnett, Sketches of Tennessee's Pioneer Baptist Preachers, 184-198, 246-252; W. H. Crew, History of Nashville, 352, 368; O. L. Hailey, J. R. Graves, Life, Times and Teachings, 22, 23; Albert Henry Newman, A Century of Baptist Achievement, 270-271.

The Baptist, 1835-39, in office of Eugene P. Alldredge, 161 Eighth Avenue, North. The Baptist, 1844-46, The Tennessee Baptist, 1847-1861, 17 vols.; The Baptist, 1867-1875, 7 vols., in the library, Southwestern Baptist Theological Seminary, Seminary Hill, Texas. Baptist and Reflector, 1889--, in custody of present editor, Rev. Oury Wilburn Taylor, 149 Sixth Avenue, North.

NASHVILLE ASSOCIATION OF TENNESSEE BAPTISTS

1. NASHVILLE BAPTIST ASSOCIATION, 1900--. 149 Sixth Avenue, North, Nashville.

Organized in Nashville in 1900 by a division of the Concord Association with the following objectives: (1) "To promote the general missionary, benevolent and educational work as carried on by the Tennessee Baptist State Convention and the Southern Baptist Convention; (2) To exercise special care for the region immediately around us; (3) To foster feelings of brotherly love and spiritual unity among our churches." The Nashville Association descends directly from the Mero District Association, the first association organized in Middle Tennessee, through the Cumberland and Concord Associations (see p. 4 above). The Association was incorporated in 1905.

There are forty active churches in the Association, thirty-five in Davidson County, two in Williamson County, and one each in Cheatham, Dickson, and Wilson Counties. Annual reports are made to the Association by the churches in letters giving details of their work and accomplishments.

The work of the Association is divided among the following departments: Associational Executive Committee; Associational Missionary; Associational Baptist Training Unions; Sunday School Association; and Associational Woman's Missionary Unions. Officers are elected annually by the Association.

The present moderator is Rev. William C. Creasman, 4600 Dakota Avenue; clerk, Julian F. McDaniel, 89 Carroll Street; and treasurer, Claude G. Sweeney, 161 Eighth Avenue, North.

See: Mrs. Cheatham C. Paris, "Mill Creek Baptist Church", typed, in custody of Mrs. Maggie Whitsitt Wright, 1420 Roberts Avenue; Minutes of the Thirty-Eighth Annual Session, Nashville Baptist Association, Tennessee, 1938.

Minutes (including: proceedings of annual meeting, departmental reports, and financial records), 1900--, 38 vols., in custody of Eugene P. Alldredge, 161 Eighth Avenue, North. Associational Missionary Records (monthly reports), 1937--, 2 file folders, in custody of Claude G. Sweeney, Treasurer, 161 Eighth Avenue, North.

2. MILL CREEK CHURCH, 1795-1915. 8 miles from Nashville on Glencliff Lane, Davidson County.

Organized about 1795 by the Menees and Whitsitt families who had emigrated from Henry County, Virginia, and settled on the east bank of

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Mill Creek at what is now Glencliff, near Nashville. James Menees II had received a grant of 640 acres of land on the east side of Mill Creek in Davidson County for services in the Continental Army at the battle of Guilford Courthouse. After a visit to Tennessee in 1782 he returned to Virginia and arranged to bring his family to his new property. They arrived in Davidson County in the fall of 1783.

James Menees II was among the first persons holding and teaching the Baptist faith to make a permanent settlement in Middle Tennessee. Although the Menees family had been Presbyterians, James embraced the Baptist faith in Virginia.

The Whitsitts soon followed the Menees family from Virginia to the Cumberland country. The Whitsitts had formerly been Episcopalians, but during the great revival in Virginia, 1785-92, young James Whitsitt, along with other members of the family, embraced the Baptist faith and joined a Baptist church at Beaver Creek, Virginia.

James Whitsitt joined his family on Mill Creek in 1790 and two years later on December 10, 1792, married Jane Menees, uniting the two families. The Mill Creek Church was organized about 1795 and services were held in homes of members until 1797. Rev. Mr. Whitsitt began preaching in 1794 and joined the Mill Creek Church by letter. On April 15, 1797, he was ordained and called as the first settled pastor of Mill Creek Church. His tenure lasted until about 1846 when he joined the Nashville Baptist Church (entry 4).

Mill Creek Church joined the Mero District Association in 1797 (see pp. 3, 4 above). A log meeting house was erected on the Menees land in 1797 and was used until 1810 when a brick building was erected. The bricks were burned on a hill immediately behind the church by slaves of the neighboring families. The building, sixty by forty feet, had four windows on each side and two front doors for entrance. There were three rows of pews, one in the center and one on each side up close to the pulpit, placed length-wise in the building, so that all might face the minister. There were four galleries, supported by eight large pillars, on each side of the church for Negro slaves.

The Baptist State Convention was first organized in this building in 1833 (see entry B). The building is believed to have been used as a hospital during the War Between the States and as a refugee home after the war.

The Mill Creek Church remained intact for many years after the war, but its membership rapidly declined after 1900, and in 1915 the building was torn down. The churchyard cemetery marks the site of the original church. Some of the bricks of the original church house were used in the construction of Grandview Church (entry 26).

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Several of the Baptist churches in Nashville and the surrounding district were off-shoots of the old Mill Creek Church, many due to the labors of Rev. Mr. Whitsitt. Among the more important are Antioch (see entry 3); First Church, Nashville (see entry 4); and Grandview (see entry 26), all in the Nashville Association; and Concord, Rock Springs, and Providence in the Concord Association (see forthcoming "Concord Association" section of this Inventory).

Among prominent members in this church were Robert and Ephraim Foster, leading political figures of the state; and Mrs. John Bell, wife of the Senator and Presidential candidate.

See: David Benedict, A General History of the Baptist Denomination in America, and Other Parts of the World, 1813, Vol. 2, 221; John Bond, History of the Baptist Concord Association of Middle Tennessee and North Alabama, 9; Joseph Borum, Biographical Sketches of Tennessee Baptist Ministers, 528-533; William Cathcart, Baptist Encyclopedia, 1239; "North Carolina Grants", No. 7, Book G, 1786-1803, entry 298, p. 153; Mrs. Cheatham C. Paris, "Mill Creek Baptist Church", typed, in custody of Mrs. Maggie Whitsitt Wright, 1420 Roberts Avenue; William B. Sprague, Annals of the American Pulpit, Vol. 6, 845-851.

The records of the original Mill Creek Church are not known to be in existence.

3. ANTIOCH CHURCH, 1814--. Antioch, 10 miles south of Nashville.

Organized in 1814. Rev. James Whitsitt served as stated supply for some time while he served old Mill Creek Church (see entry 2). The two-acre lot on which the church stands was donated to the church by Charles Hays in 1820. Some of Hays' relatives are still members of the church. The first building, of which there is a record, was a small brick structure erected on the present site in 1851. This building was destroyed by the Federal troops during the War Between the States, and a second brick church was erected in its place in 1866. A claim for \$200 was paid by the Government of the United States to the church for damages during the war.

The third building to be erected on this site is the present frame church which was constructed and dedicated in 1887, the old brick building being razed to make room for the new building. The parsonage, a frame dwelling, was added at that time, and is valued at \$1,800.

The present church is a rectangular frame building with art glass windows, bell and belfry. The bell was donated by Major John W. Thomas, former president of the Nashville, Chattanooga, and St. Louis Railway. The interior of the church is well appointed for services. There are three rows of oak pews, providing seats for approximately 200 persons, curtained-off spaces for four Sunday school classes; two stoves, a piano, rostrum, and pulpit.

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The present pastor is Rev. Clinton S. Wright, a student in Union University, Jackson. Membership, 170; Sunday school enrollment, 206; property valuation, \$4,800.

See: I. M. Allen, The United States Baptist Annual Register, for 1832, 174; Allen, The Triennial Baptist Register, No. 2 -1836, 219; American Baptist Register, 1852, 332; John Bond, History of the Baptist Concord Association of Middle Tennessee and North Alabama, 23; Proceedings of the Sixth Annual Session of the Baptist State Convention, etc., of Tennessee, Held with the Baptist Church of Nashville, 1839, 3.

Minutes (including: baptisms, deaths, financial records, and list of pastors), 1912-- , 3 vols., in custody of Lacey B. Shumate, Church Clerk, Antioch. Register (including: baptisms, members, deaths), 1912-- , in Minutes. Sunday School Records, 1935-- , 2 vols., in custody of John J. Nevils, Sunday School Superintendent, Antioch, kept at church. Financial Records, 1912-- , in Minutes. Woman's Missionary Union Records, 1938-- , 1 vol., in custody of Mrs. Susie Carper, Antioch.

4. FIRST CHURCH (Nashville Baptist Church), 1820-- . 611 Broad Street, Nashville.

Although the Baptists had constituted several churches near the town of Nashville, they were slow in establishing one in Nashville. Four churches near Nashville began holding meetings there and in the surrounding territory about 1810. A series of revival meetings was sponsored jointly by the Baptists in 1820 and continued over a period of several months. The evangelist was Rev. Jeremiah Vardeman, of Kentucky, who was aided by Rev. James Whitsitt.

As a result of these meetings the Nashville Baptist Church was organized in 1820. A substantial brick building was erected on Spring Street (now Church Street) about 1820. In this meeting house Sam Houston was inaugurated Governor of Tennessee in October 1827. The first settled pastor was Rev. Richard Dabbs, D. D., of Richmond, Virginia, who served the church from December 1822 to May 1825.

During the pastorate of Rev. Phillip S. Fall, 1825-28, the church was seriously disrupted and almost destroyed. The pastor and all the members except five, following the teachings of Alexander Campbell, formed the Christian Church of Nashville (now Vine Street Christian Church). The Baptists lost the building and for two years worshipped in the county courthouse and the Masonic Hall. New members, including many Negroes, were added to the church group during this period, however, and in 1830 they were able to reorganize the Nashville Baptist Church, adopting the constitution of the old church. Rev. James Whitsitt served as stated supply. Rev. Peter S. Gayle, of Giles County, Tennessee, and formerly of Virginia, was elected pastor in 1830.

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The second building was erected in 1831 on Sumner Street (now Fifth Avenue) and served the congregation until 1884 when it was sold to the Lutherans who now occupy it as the First Lutheran Church. Rev. Robert Boyte Crawford Howell became pastor of the church about 1835 serving until 1850, and from 1857-67. During his first pastorate Rev. Mr. Howell established The Baptist, the first Baptist publication south of the Ohio River and Forerunner of the Baptist and Reflector, (see entry C) which is now the organ of the Tennessee Baptist Convention. Rev. Mr. Howell was influential in promoting the Tennessee State Convention and was elected its first president (see entry B). The Sunday school was organized in 1834 with thirty members.

The missionary conflict produced another split in the Nashville Baptist Church. A few members withdrew in 1838 and organized a Primitive Baptist Church, in South Nashville (now the College Street Primitive Baptist Church). In 1847, with the consent of the church, 500 Negro members withdrew to hold separate services. A church was built for them on Spruce Street (now Eighth Avenue, North) where Spruce Street Church now stands. At the request of the congregation, Rev. S. A. Davidson, a young white preacher, was the stated supply in charge of the Negro church. The Nashville Church furnished the leadership for the colored congregation until Nelson G. Merry, former colored sexton under Pastor Howell, was ordained by the Nashville church and took charge of the Negro church in 1849.

Another serious split in the Nashville Church in 1858 over the trial of Elder James R. Graves for "unchristian" conduct toward Rev. Mr. Howell led to the establishment of the Spring Street Church (now Central Church, see entry 8) by adherents of Graves. The Concord Association recognized the Spring Street group and the orderly portion of the Nashville Church (see p. 8 above). The Nashville Church changed its name to First Baptist Church and was incorporated by that title in 1858.

The third and present building of the church was erected in 1884 at Seventh Avenue, South, and Broad Street. It is of Queen Anne Gothic architecture well appointed for services. The baptistry at the rear of the pulpit is of artistic design with a painting of the Jordan River Baptismal Scene in colors above the pool with lighting effects. The building was dedicated on March 14, 1886. During the interim, 1884-86, the congregation worshipped in the Vine Street Temple.

The present building was partially destroyed by fire in 1934, and for the next two years the congregation worshipped in the Princess Theater on Church Street while the building was being repaired. No change was made in the original design.

An education building adjoins the main edifice. This unit, which houses the training services and Sunday school, is a four-story brick and concrete structure, containing thirty-five rooms and costing \$120,000. It was completed in 1928.

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The First Baptist Church has been instrumental in establishing churches and missions in addition to those already mentioned: Cherry Street Church, 1844 (see entry 6); Edgefield, 1867 (see entry 11); Third Church, 1876 (see entry 13); Immanuel Church, 1887 (see entry 16); Park Avenue Church, 1888 (see entry 17); North End Baptist Church, 1929 (entry 41); First Baptist Mission (see entry 42).

The Woman's Missionary Union was organized in 1882, and has existed since that time. The Union is now composed of the Woman's Missionary Society, Young Women's Auxiliary, Girl's Auxiliary, Royal Ambassadors (boys) and Sunbeams (young children).

The present pastor is Rev. William Francis Powell, 2906 Oakland Avenue, 1921--. Present membership, 2,600; Sunday school enrollment, 2,200; property valuation, \$310,000.

See: I. M. Allen, The Triennial Baptist Register, No. 2 - 1836, 231; John Bond, History of the Baptist Concord Association of Middle Tennessee and North Alabama, 42; James John Burnett, Sketches of Tennessee's Pioneer Baptist Preachers, 166, 186-195, 246-252; William Cathcart, Baptist Encyclopedia, 466-468, 829; Mrs. Sophia Edwards, "The Sunday School, 1834-1924", typed, at the church; The Evangel, Nashville, June 12, 1936, at the church; Charles E. Little, "History of the First Baptist Church for the First Hundred Years, 1820-1920", typed, in custody of Frank Cole, 137 Ninth Avenue, North; Jane McKinney, "A Study of the Fidelis Sunday School Class of the First Baptist Church", typed, copy at library of George Peabody College for Teachers; William B. Sprague, Annals of the American Pulpit, 425, 845-851; Trial of Elder J. R. Graves Before the First Baptist Church of Nashville, 109-111, 118-127.

Minutes (monthly board meetings), 1820-- , 12 vols: 8 vols., 1820-1903, in custody of Frank Cole, kept in vault at Baptist Sunday School Board, 137 Ninth Avenue, North; 4 vols., 1904-- , in custody of Laura Marsh, Church Secretary, kept at church office, 611 Broad Street. Minutes, Watkins Grove Baptist Mission (now Immanuel Baptist Church), 1873-75, 1 vol., in custody of Laura Marsh, kept at church office. Registers (baptisms, membership, dismissals, deaths), 1820-95, 2 vols.; 1930-- , (card system of membership records), 2 file drawers, kept at church office. Memorial Book (containing newspaper clippings, obituaries, copies of letters, and a pamphlet commemorating the life and character of Deacon James Thomas, Sr.), 1887-97, 1 vol., kept at church. Financial Records (receipts, disbursements, and cash books), 1922-23, 1925, 1927-- , 20 vols., in custody of Thomas M. McIntyre, Treasurer, Valley Vista Road, kept at church. Sunday School Records: Minutes of officers and teachers meetings (including: enrollment and collections), 1881-1910, 4 vols., in custody of Frank Cole; 1911-- , 1 box, in custody of Dr. Ullin Leavell, General Superintendent, Golf Club Lane, kept at church. Missionary Society Records, 1869-77, 1893-1904, in custody of Frank Cole. Missionary Union Minutes, 1930-- , 1 vol., in custody of Mrs. Benjamin Byrd, Recording Secretary, Granny White Pike.

5. FRANKLIN CHURCH, 1830--. Franklin, Williamson County.

Organized about 1830. It is believed by old settlers that Rev. Lemuel Burkett McConnico was the first pastor of this group of Baptists, but the records are silent on this point. In 1836 Rev. E. Lee Compere became the settled pastor, serving until 1838. For fifteen years prior to moving to Franklin, Rev. Mr. Compere and his wife had been missionaries to the Creek Indians in Georgia and the surrounding territory under appointment of the Domestic Mission Board of the Baptists.

In 1838 the Franklin Church withdrew from the Cumberland Association and became affiliated with the Concord Association. During the years of strife over the mission question when many of the Baptist churches were losing half of their membership, the Franklin Church grew from 110 members in 1836 to about 440 in 1851. Disaster struck the church, however, for Alexander Campbell, who already had a following in Franklin, made a visit there about 1851 and all but four members of the church joined him. Two of the faithful four moved away leaving only Deacon John Coleman Wells and his daughter to continue the church, but by 1860 the membership of the church had grown to nearly 300.

It is not definitely known where the congregation worshipped for the first nineteen years of its history, but presumably they worshipped in homes of members or in public buildings loaned for the purpose. The first house of worship erected by the Franklin Baptists was built in 1849. The lot was purchased from John Marshall on June 1, 1849. The church was a large square brick building with cupola and bell. The windows were twice the ordinary size, covered with green shutters. The church was approached by a flight of ten stone steps and a platform six feet wide. There were separate entrances for the men and the women, and a partition separating the men from the women extended to the altar. Above the two entrances was a small balcony where the Negro slaves were seated. There were two rows of pews on each side of the auditorium. The pulpit was at the back of the meeting house, with an "Amen" corner on each side, the seats facing the preacher.

In front of the pulpit was an old fashioned mahogany melodian, which served as an organ. In front of the melodian and under the altar floor was the baptistry. At the end of each pew was an immense wooden spittoon filled with sawdust. Grease-wick lamps were used to light the building at first, but were later replaced by oil lamps on chandeliers. There was a full basement underneath to accommodate a day school conducted by the Sunday school. The day school grew so large that it was necessary to build additional rooms at the rear of the building. For the first year and a half after the building was completed, Dr. James Robinson Graves filled the pulpit.

During the War Between the States, Federal troops occupied the church building one entire winter. All the records of the church and its furnishings were destroyed by the soldiers, and in the last year of the

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war the building was burned, leaving only the charred brick walls standing.

For ten years after the war the small congregation which remained or returned from the war worshipped in homes of members of the church. About 1875 the old church was rebuilt. This structure served until about 1889 when it was destroyed by fire originating in a house next door to the church. The congregation rebuilt the church which was again ready for use in 1891.

In 1930 the congregation began a movement to remodel the church auditorium, to make extensive repairs, and to add Sunday school rooms at an estimated expenditure of \$19,000. The remodeled church was opened on June 20, 1937.

Present building is a substantial brick structure of modern design with an auditorium seating 400, twenty-two separate rooms for Sunday school, and is valued at \$25,000. Membership is 229; Sunday school enrollment, 191. The present pastor is Rev. Howard D. Burns, Franklin, 1938--.

See: I. M. Allen, The United States Baptist Annual Register, for 1832, 175; Allen, The Triennial Baptist Register, No. 2 -1836, 40, 41; Franklin Review Appeal, June 11, 1928; Williamson County News, June 24, July 1, 8, 1937.

Minutes (church business sessions, deacons' reports, membership, finances), 1906--, 2 vols., in custody of Guy E. Craddock, Church Clerk, kept at his home, Franklin. Register (membership), in Minutes. Financial Records, 1906--, in Minutes. Sunday School Records, 1925--, 1 vol., in custody of Guy E. Craddock, Superintendent, kept at the church. B. Y. P. U. Records, 1931--, 1 vol., in custody of Nellie Finchum, kept at her home, Franklin. Woman's Missionary Union Records, 1930--, 2 vols; 1 vol., 1930-37, in custody of Mrs. Andrew J. Casey, kept at her home, Rt. 2, Franklin; 1 vol., 1938--, in custody of Mrs. Franklin E. House, kept at her home, Franklin.

6. CHERRY STREET CHURCH (Second Church), 1844-70. Fourth Avenue, South, and Elm Street, Nashville.

The Second Baptist Church was organized in 1844 in a house owned by John Corbitt by members of the Nashville Baptist Church (see entry 4), who lived south of Broad Street. Rev. Thomas W. Haynes was the first pastor, 1844-45. In 1845 Rev. James Robinson Graves became pastor for one year. The name of the church was changed to Cherry Street Baptist Church in 1859.

The Cherry Street Church was absorbed by the Central Church (see entry 8) in 1870. It disbanded its organization and gave its property over to the Central Church on the condition that the Central Church assume

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and pay all indebtedness.

See: James John Burnett, Sketches of Tennessee's Pioneer Baptist Preachers, 186-195; William Cathcart, Baptist Encyclopedia, 466-468.

Minutes (including records from 1844-70), 1 vol., in custody of Samuel P. Whitsitt, Jr., kept at Central Baptist Church office.

7. ASHLAND CITY CHURCH, 1851--. Main Street, Ashland City, Cheatham County,

Records of the early history of this church have been lost. There are no records of previous buildings or places of worship. The church is believed to have been in existence in 1851. The present building, a frame structure with auditorium and four Sunday school rooms, was dedicated in 1906.

Present pastor, Rev. Noel Smith, Ashland City. Property valuation, \$2,500; membership, 51; Sunday school enrollment, 61.

Minutes (proceedings of church business sessions and deacons' reports), 1906--, 1 vol.; Register (membership, baptisms, deaths), 1936--, 2 vols.; Financial Records, 1936--, 2 vols.; Sunday School Records, 1936--, 1 vol. All records in custody of Mrs. John Keith, Church Clerk, Ashland City, kept at her home.

8. CENTRAL CHURCH (Spring Street Church), 1858--. Fourth Avenue, South, and Elm Street, Nashville.

The Central Baptist Church is in direct line of descent from the First Baptist Church of Nashville (see entry 4). The organization of the church took place in 1858 as a result of the withdrawal of fifty-six members from the mother church. The occasion of the withdrawal was the trial of Elder James Robinson Graves by the church for attacks on Rev. Robert Boyte Crawford Howell through The Baptist. For almost a year after its organization the church worshipped in Fire Hall No. 4 on Capitol Hill. The group built a substantial brick building on Spring (now Church Street) and Polk Streets (now Polk Avenue) in 1859, taking the name of Spring Street Baptist Church. Rev. Mr. Graves, was the first pastor, serving from 1859 to 1862. Rev. Mr. Graves was originally from Chester, Vermont, but came to Nashville in 1845 from Nicholasville, Kentucky, where he had been principal of Clear Creek Academy in Jessamine County. He received an honorary degree of Doctor of Divinity from Mercer University, Macon, Georgia. In 1867 the Central Church sold the property on Spring Street for \$13,000 and worshipped with the Cherry Street Church (entry 6).

In 1870 the Central Church took over the property, occupied the building, and assumed the debts of the Cherry Street Church (see entry 6).

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The Cherry Street Church disbanded and a majority of the members united with the Central Church.

In 1888 the Seventh Baptist Church (see entry 18) was organized as a result of a mission Sunday school conducted by the Central Church.

The present building was erected in 1859 by the Cherry Street Baptist Church and dedicated in 1882. It is a plain brick building with art glass windows. The auditorium seats 300 persons and there are three separate assembly rooms used for Sunday school classes.

Present pastor is Rev. Paul E. Lowe, 1008 Sixteenth Avenue, South. Present property valuation, \$3,000; membership, 100; Sunday school enrollment, 43.

See: John Bond, History of the Baptist Concord Association of Middle Tennessee and North Alabama, 99-104; Both Sides: A Full Investigation of the Charges Preferred against Elder J. R. Graves by R. B. C. Howell and Others; James John Burnett, Sketches of Tennessee's Pioneer Baptist Preachers, 186-195; William Cathcart, Baptist Encyclopedia, 466-468; W. H. Crew, History of Nashville, 483-485; Manual of the Central Baptist Church, 1889, 1898, 1912; Review of the Report of the Council Called by J. R. Graves; Trial of Elder J. R. Graves Before the First Baptist Church of Nashville.

Minutes, 1820-- , 3 vols., (Vol. 1, 1820-89, copied from original minutes, in custody of First Baptist Church, see entry 4); Registers (membership, baptisms, withdrawals), 1888-1930, 6 vols.; 1930-- , 1 file box; Financial Records (receipts and disbursements), 1896-- , in Minutes. All records in custody of Samuel P. Whitsitt, Jr., 1516 Eighth Avenue, South.

9. UNION HILL CHURCH, 1859-- . Union Hill Community (Post Office, Goodlettsville),

Organized by Rev. William Trenary in 1859 as an outgrowth of White's Creek Mission which had been conducted by visiting ministers and local Baptists for five or six years. Little is known of Rev. Mr. Trenary except that he was a pioneer preacher from Kentucky. He served this church from 1859 to 1894. The first building was a frame church which the small congregation occupied from 1859 to 1892. The church was rebuilt and enlarged in 1892 on the same site. The building, dedicated in 1892, has a two-gable roof, bell and belfry, an auditorium seating 300 persons, and three Sunday school rooms. It is valued at \$3,000.

Present pastor, Rev. C. Homer Robinson, Goodlettsville; membership, 241; Sunday school enrollment, 296.

Minutes (including financial records), 1894-- , 7 vols., kept by Miss Pauline Galbreath, Church Clerk, at her home, Union Hill.

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Registers (including: membership; finances, 1859-94; and history of the church from 1859 to 1894), 1859-- , 4 vols., kept at home of Miss Pauline Galbreath, Union Hill. Sunday School Records, 1917-- , 6 vols., kept at home of Miss Dorothy Wagner, Union Hill. B. Y. P. U. Records, 1928-- , 4 vols., in custody of Miss Pauline Galbreath, Secretary, kept at church.

10. MILL CREEK CHURCH (Gethsemane Hall; Gethsemane Church), 1863-- . 8 miles from Nashville on Antioch Pike, Davidson County.

Organized about 1863 during the War Between the States as Gethsemane Hall. The first building, a small frame structure, was located on Asylum Road about one mile southeast of the present location.

The first settled pastor was Rev. William Whitsitt. The church was active until about 1880, when due to its inconvenient location, it was disbanded, and the members affiliated with old Mill Creek (entry 2) and Antioch (entry 3) Churches.

There are no records of Gethsemane Hall known to be in existence.

In 1912 the church was reorganized as Gethsemane Baptist Church by some members of the old Mill Creek (entry 2), Antioch (entry 3), and Una (entry 21) Churches. The building now used by the present Mill Creek Church was erected on a lot deeded by William B. Baker to the old Gethsemane Hall. It is located on Antioch Pike three miles from the site of the old Mill Creek Church. The building is a substantial frame structure, with a tall spire on the front, four Sunday school rooms, theater seats, and an auditorium seating 250 persons. The Gethsemane Church lapsed into a state of inactivity for ten years, 1922-32, but was reorganized in 1932 and named Mill Creek in honor of the old church.

Present membership, 117; present property value, \$3,000; Sunday school enrollment, 125.

Rev. Marion E. Ward, 1502 Cedar Lane, Nashville, was installed as pastor of the present Mill Creek Church in 1932 and still holds that office. Rev. Mr. Ward was graduated from Southern Baptist Theological Seminary, Louisville, Kentucky.

See: "Historical Sketch of Mill Creek Church", in Minutes 1932-- , in custody of Mrs. Rex Wiggs.

Minutes (containing: proceedings of church business sessions and deacons' reports), 1932-- , 1 vol., in custody of Mrs. Rex Wiggs, Church Clerk, Antioch Pike. Register (containing: membership lists, baptisms, withdrawals and accessions, and deaths), 1932-- , 1 vol., in custody of Mrs. Rex Wiggs. Financial Records (receipts and disbursements), 1932-- , 1 vol., in custody of Theodore R. Kimbro, Antioch, Rt. 7. Sunday School Records (enrollments, attendance, and collections), 1932-- , 6 vols., in

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custody of Comer M. Fowler, 1807 Russell Street, Nashville.

11. EDGEFIELD CHURCH, 1867--. Seventh and Russell Streets, Nashville.

Organized April 14, 1867, by a colony of twenty members from the First Baptist Church (see entry 4), who met in Stubb's Hall on the corner of Fifth and Woodland Streets, East Nashville. Soon after organization, the church began worshipping in a school house on Russell Street and continued there until 1872. In that year the congregation moved into McClure's Hall on Woodland Street where it remained until 1875. The Masonic Hall was used from 1875 to 1879 as a meeting house.

The first building owned by the congregation was erected in 1879 on a lot at the corner of Fifth and Fatherland Streets, the property now occupied by Seventh Day Adventists (see forthcoming "Seventh Day Adventists" section of this Inventory).

Plans for a new and larger building were inaugurated in 1905 and the present building site was purchased. The structure was completed and dedicated in 1907. In 1919 two additional Sunday school rooms were added. The building now has thirty-two separate rooms and an auditorium seating 1,200 persons. The edifice is of brick construction, Gothic design, and has a central front tower and two lower towers. The interior is handsomely appointed with heavy oak pews, carpeted floors, a pipe organ, and a baptistry.

The Edgefield Baptist Church has extended its service with three missions which developed into churches - North Edgefield (entry 15), Lockeland (see entry 24), and Grace (entry 27). The first elected pastor was Rev. George W. Harris, April 1867 - September 1867. Rev. Mr. Harris was educated at Upperville, Virginia.

Rev. W. Henderson Barton, 818 Russell Street, is the present pastor. Value of church property, including the parsonage, \$55,000; membership, 786; Sunday school enrollment, 812.

See: Directory, Edgefield Baptist Church, 1925.

Minutes (church business sessions, reports of departments and officers of the church, membership records), 1880--, 12 vols., kept at home of Harry A. Earhart, Clerk, 1017 Petway Avenue. Registers (membership, baptisms, deaths), 1880--, in Minutes. Marriages, 1929--, 1 vol., kept at home of Rev. W. Henderson Barton, 818 Russell Street. Financial Records (receipts and disbursements), 1923--, 1 vol., kept at home of Foster B. Gaines, Treasurer, 2809 Acklen Avenue. Sunday School Records (enrollment, attendance, collections, and reports of officers and teachers), 1907-14, 1919--, 2 vols., in custody of Thomas W. Jarrell, Superintendent, 2015 Scott Avenue. Woman's Missionary Society Records, 1908--, 3 vols., in custody of Mrs. Fred Haynie, 1103 Fatherland Street.

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12. NEW HOPE CHURCH, 1870--. New Hope Road and Central Pike, Hermitage.

Organized January 11, 1870. A small frame building was erected on a two-acre tract given by the first settled pastor, Rev. George Hagar, 1871-76. The church was destroyed by fire in 1872, but was replaced by the present red brick building in the same year. The bricks were made and burned on the grounds where the church was erected.

The interior of the church is furnished in light oak, with plastered walls, and a choir loft containing a piano. The windows are of clear glass. In 1936 six Sunday school rooms were added to the main edifice. The auditorium will seat 200 persons. There is a cemetery on the church grounds.

Present pastor, Rev. Clarence D. Creasman, 4600 Dakota Avenue, Nashville; property valuation, \$6,000; membership, 268.

Minutes, 1871-84, 1936--, 2 vols.: 1 vol., 1871-84, kept at home of Mrs. Samuel Johnson, Hermitage, Rt. 1; 1 vol., 1936--, in custody of John E. Burris, Church Clerk, 322 Elberta Avenue, Nashville. Register (membership, baptisms, withdrawals), 1871--, 1 vol., in custody of John E. Burris. Financial Records (receipts and disbursements), 1930--, 1 vol., in custody of Kelly Gleaves, Donelson. Woman's Missionary Society Records (minutes), 1924--, 1 vol., in custody of Mrs. Hilton Peeke, Hermitage.

13. THIRD CHURCH, 1876--. Tenth Avenue, North, and Monroe Street, Nashville.

Organized May 2, 1876, as an outgrowth of a mission Sunday school which had been conducted in the community for a number of years by members of the First Church (see entry 4). The first place of worship after organization of the church was a building at Tenth Avenue, North, and Jefferson Street. Seventy members brought letters from the First Baptist Church and united with the Third Baptist in 1878 and the cornerstone of the first building was laid on a lot at 500 Jefferson Street, which was purchased by the First Baptist and deeded to the new church. The building, two-story brick, was dedicated in 1882 and was used until 1903. Rev. Lemuel B. Fish was the first settled pastor, 1882-89.

In 1903 the present building was begun and it was dedicated in 1906 by Rev. Benajah H. Carroll of Texas. The building is a red brick structure of Gothic design. The auditorium and galleries seat 600 persons. There are eighteen separate rooms in the building.

Present pastor, Rev. Bunyan Smith, 906 Monroe Street. Present property compound, including parsonage at 906 Monroe Street, valued at \$25,000; membership, 705; Sunday school enrollment, 356.

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See: Harry Dunn, "Early History of Third Baptist Church", in custody of Mrs. A. C. S. Jackson, 702 Monroe Street.

Minutes, 1876-- , 7 vols. : 4 vols., 1876-1929, in custody of Rev. Bunyan Smith, 906 Monroe Street, kept at the church office; 1930-- , 3 vols., in custody of Russell M. Barth, Church Clerk, 1208 Fifth Avenue, North. Register (baptisms, membership, deaths), 1876-- , 6 vols., kept at home of Russell M. Barth. Marriage and Funeral Records (pastor's personal records), 1900-- , 2 vols., in custody of Rev. Bunyan Smith, kept at his study. Financial Records (receipts and disbursements), 1935-- , 1 vol., in custody of James E. Wells, Jr., Treasurer, 1717 Eleventh Avenue, North. Sunday School Records, 1928-- , 3 vols., in custody of Henry Horrell, 1033 Monroe Street.

14. BAKER'S GROVE CHURCH (Seven Points Church), 1884--. Baker's Grove Road near Stewart's Ferry Pike, Rt. 1, Hermitage.

Organized February 10, 1884, in Seven Points School house with twenty-five charter members and named Seven Points Church. Worshipped in the school building until June 1886 when the new building was dedicated on the present site. The building is a one-room wooden structure on three acres of ground donated by Francis Baker and family. The name was changed to Baker's Grove Baptist Church in 1886. The first regular pastor was Rev. John P. Gillem, 1885-88.

Present pastor is Rev. Grady Craddock, 1934-- , Donelson. Present membership is 113; Sunday school enrollment, 125; property valuation, \$3,000.

Minutes (business sessions, deacons' reports, membership, dismissals, baptisms, deaths), 1884-- , 4 vols., in custody of Mrs. Irene Pulley, Hermitage, Rt. 1. Register (membership) in Minutes. Woman's Missionary Union Records (including auxiliaries), 1934-- , 3 vols., in custody of Mrs. Earl Hooper, Hermitage, Rt. 1. Financial Records (receipts and disbursements), 1936-- , 2 vols., in custody of Mrs. Hugh McCullough, Treasurer, Donelson. Sunday School Records, 1937-- , 3 vols., in custody of Mrs. Earl Hooper.

15. NORTH EDGEFIELD CHURCH, 1886--. Meridian and Treutland Streets, Nashville.

Organized in 1886 with thirty-nine members in a residence on Treutland Street near Third Street. In April 1887, the congregation moved to another residence at 224 Treutland Street and remained there until the basement of the present building was ready for occupancy in September 1887. The first resident pastor was Rev. Thadius T. Thompson, 1886-89.

The auditorium of the present structure was completed and dedicated in 1892. The building is of classical design with red brick walls and a

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stone basement. The building contains an auditorium which seats 400 persons, a basement, and twenty-two separate rooms. There are two front entrances to the auditorium, and art glass memorial windows beautifully decorated bearing names of donors.

Present pastor, Rev. Oscar Franklin Huckaba, 236 Foster Street. Property valuation, \$30,000; membership, 921; Sunday school enrollment, 335.

See: Mrs. Fannie Walker and Mrs. Marjorie Williams, "Touching on the History of North Edgefield Baptist Church", copy at home of Mrs. Fannie Walker, 703 North Second Street.

Minutes (record books), 1886-- , 12 vols., in custody of Harry H. Graves, Church Clerk, 313 Arrington Street, kept at church. Register (baptisms, membership, and deaths), in Minutes. Marriages and Funerals (pastor's personal records), 1938-- , 2 vols., in pastor's study at church. Financial Records (Secretary's record book), 1900-- , 8 vols., in custody of Charles N. Lamons, Treasurer, 311 Grace Avenue. Sunday School Records (six-point system), 1925-- , 10 vols., in custody of J. Fern Taylor, 1224 Stockell Street.

16. IMMANUEL CHURCH (Watkins Grove Mission), 1887-- . 1701 West End Avenue, Nashville.

Immanuel Baptist Church is the outgrowth of a mission Sunday school which was begun in the summer of 1872 by workers from the First Baptist Church (see entry 4). This mission was first called Watkins Grove (Park) Mission in honor of Mrs. Samuel Watkins who had donated the use of the building. The building was a brick structure near the corner of Gay and West Park Streets in West Nashville. Captain Matthew B. Pilcher was the superintendent of this mission Sunday school for fifteen years, 1872-87.

In 1875 the mission was moved to an old frame building on Stonewall Street (now Fifteenth Avenue, North) near Church Street and the name changed to Immanuel Mission. This second building had been erected by the Federal Government during the War Between the States as a commissary, but had been used by several denominations as a temporary house of worship. The Baptists paid \$12 a month for rent. Rev. George W. Truett was missionary pastor for about a year, 1883-84.

The third location was also on Stonewall Street (now 120 Fifteenth Avenue, North), a brick chapel, later made into a residence, which still stands. In this building on the night of December 12, 1887, the Immanuel Baptist Church was organized with forty-four members. Until the construction of its new building in 1890, the congregation worshipped for a while in the Moore Memorial Presbyterian Church.

Rev. William H. Ryals was the first elected pastor and served for about four months in 1887. Rev. Mr. Ryals was educated at Richmond

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College, Richmond, Virginia, and the Southern Baptist Theological Seminary, Louisville, Kentucky.

Immediately after organization, the congregation began to plan for a new church at a more suitable location. A lot costing \$2,700 was purchased at the corner of Seventeenth Avenue, South, and Broad Street and a small but substantial brick church erected. It was dedicated on December 30, 1890. This was the beginning of a building program which has resulted in the present magnificent compound consisting of the main structure facing West End Avenue and an education building adjoining at the rear and extending to Broad Street. The education building was completed and dedicated in 1929.

The edifice, of Italian Renaissance style, is a replica of the chapel of Columbia University. The outside dimensions excluding the projection of the transepts are ninety-four feet long by fifty-six and one-half feet wide. The exterior of the church is brick and stone, with four stone pilasters and stone architraves around the three front entrances.

The central part of the interior is an octagon, covered by an almost flat roof. There is an unbroken line of galleries around three sides of the central octagon, and these connect with the second story of the rear portion of the church, including the choir gallery, which is on a lower level. The church and galleries have a seating capacity of about 700. The pulpit is elevated and flanked by two great arches, which, in their niches, set forth symbolically the meaning of Christian baptism and the Christian observance of the Lord's Supper. At the base of the arch which sets forth baptism stands a Botticino marble tomb rising nearly eight feet above the floor, patterned after the medieval tombs found in European cathedrals, the sarcophagus of which is the baptistry. In the upper part of the arch is an art glass window of the three women at the empty sepulchre listening to the words of the angel: "He is risen." The recess of the opposing arch contains the Lord's table, with seats for twelve, symbolical of the Twelve Apostles, and above a picture of "The Lord's Supper." The architects were Messrs. Russell E. Hart and Thomas W. Gardner, Nashville.

The present pastor is Rev. Charles S. Henderson, 3058 Byron Avenue. Present membership approximately 1,000; property valuation, \$225,000.

See: Manual of the Immanuel Baptist Church, compiled by Pastor's Aid Society, copy at church study. Adolph Burge Hill, History of Fifty Years, in Fiftieth Anniversary, 1887-1937, copy at church; The Formal Opening of the Immanuel Baptist Church, in custody of Adolph Burge Hill, 1719 Hayes Street; Nashville Tennessean, December 11, 1937.

Minutes, (1873-75, see entry 4), 1887-- (including: deacons' minutes, 1887-1915; financial records, 1887-1935), 6 vols., in custody of Jane Ryan, Church Secretary, kept in safe at church. Deacons' Minutes (including financial records, 1936--), 1915-- , 6 vols., in custody of

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Jane Ryan, kept at church office. Registers (membership, deaths, baptisms, and list of charter members), 1887-- , 3 file drawers, kept at church office. Sunday School Records (six-point system), 1928-- , 1 file, kept in office of Sunday School Secretary. Woman's Missionary Union Minutes, 1928-- , 2 vols., in custody of Mrs. Harvey C. Reese, Secretary, Tyne Lane, kept at church office. Financial Records, 1887-1935, in Minutes; 1936-- , in Deacons' Minutes.

17. PARK AVENUE CHURCH (Howell Memorial Church), 1888-- . Park Avenue at Forty-fourth Avenue, North, Nashville.

Organized January 8, 1888, as an outgrowth of a mission Sunday school which had been conducted by members of the First Baptist Church (see entry 4) in the Exchange Building at 4411 Charlotte Avenue for about a year. The first church was a small frame building erected in 1888 on a lot donated by the Nashville Land Improvement Company, and situated on the corner of Forty-seventh and Georgia Avenues. It was named Howell Memorial in honor of Rev. Robert Boyte Crawford Howell, former pastor of the First Baptist Church. The church was supplied by visiting ministers. The first settled pastor, Rev. Andrew D. Phillips, had been a missionary in Nigeria, Africa. He served as pastor from 1890 to 1892.

The second building was begun in 1909 when a lot on Park Avenue was purchased. The first unit, an education building, was completed in 1910. In 1926 the basement of the main structure was completed and entered for worship. The entire building was completed and entered in 1931. The education building and main structure are under one roof and comprise a three-story brick house of worship, amply providing for all departments. The architecture is of modern American church design, i. e., flat roof, rectangular shape, with concrete steps leading to the front entrance of the vestibule to the auditorium. There are three front door entrances.

Property valuation is \$55,000. The Park Avenue Church also owns a mortgage on the property now occupied by Richland Baptist Church (see entry 40), valued at \$5,000.

Present pastor is Rev. William C. Croasman, 4600 Dakota Avenue. Membership, 1154; Sunday school enrollment, 874.

See: Mrs. William B. Paul, "History of Park Avenue Baptist Church," typed, in custody of the author, 4302 Nebraska Avenue.

Minutes (including reports from all departments), 1903-- , 1 vol., in custody of Mrs. Sallie Stewart, Church Clerk, 4606 Nebraska Avenue. Copies of Associational Letters and Summary of Annual Reports, 1903-- , 1 loose-leaf binder, in custody of Mrs. Sallie Stewart. Register (members, baptisms, dismissals, and deaths), 1903-- , 1 vol., in custody of Mrs. Sallie Stewart, kept at church office. Sunday School Records (including: finances, reports of departments), 1910-31, in Minutes; 1932-- ,

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card index file (enrollment, attendance, six-point system), in custody of Henry C. Hill, Secretary, 4300 Delaware Avenue, kept at church. Financial Records (receipts and disbursements), 1910--, 3 vols., in custody of Henry C. Hill.

18. SEVENTH CHURCH, 1888--. 23 Carroll Street, Nashville.

Organized in 1888 in a residence on Hazel Street where a mission Sunday school had been conducted for several years by the Central Baptist Church (see entry 8). Immediately after organization a lot was purchased on Wharf Avenue, a building erected and used until 1911. The property at 23 Carroll Street was purchased in 1911 and the present building erected. The building was dedicated in 1919. Rev. Henry L. Brock was the first settled pastor, serving from 1888 to 1900.

The present building is a large brick and stone structure of classical design with square tower and central dome. The building contains twenty-four separate rooms and an auditorium seating 250 persons. There are memorial windows of art glass, a well arranged pulpit and rostrum, a baptistry and choir loft with pipe organ.

The property was deeded to the new organization by the Central Baptist Church (see entry 8). Present property compound is valued at \$30,000. Present pastor, Rev. Edgar W. Barnett, 915 Caroline Avenue, 1919--. Present membership, 553; Sunday school enrollment, 465.

Minutes, 1919--, 2 vols., in custody of Clarence Barnes, 50 University Street. Register (membership, deaths, and baptisms), 1919--, kept in Minutes. Sunday School Records, 1901--, 3 vols., (each department carries records) in custody of Edwin Turner, 1621 Ordway Place. Missionary Society Records, 1930--, 1 vol., in custody of Mrs. Otto Dickerson, 1818 Nassau Street. Financial Records (receipts and disbursements), 1925--, 2 vols., in custody of Thomas Bryant, Jr., 109 LaFayette Avenue.

19. FIRST CHURCH (Dickson Missionary Baptist Church), 1892--.
Church and College Streets, Dickson, Dickson County.

Organized in 1892 in the Union Presbyterian Church (defunct) on Church Street with seven charter members. The Baptists used the same building alternately with the Presbyterians until 1902. The first resident pastor was Rev. G. W. Bray, 1896-98. Rev. C. E. Gregory was instrumental in erecting the first building owned by the Baptist Church in Dickson. This was a frame building on the same site as the present brick veneer structure. Rev. Mr. Gregory was a Northerner and he departed as soon as the church was dedicated in 1902.

The present commodious brick veneer building was completed and entered in 1930 and the name changed to First Baptist Church. The building contains an auditorium seating 300 persons, choir loft, baptistry,

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basement, and twelve class rooms for Sunday school. It is well appointed and is of modern design.

Present pastor is Rev. James T. Barbee, Dickson, 1934--. Property valuation including the church and a frame parsonage, \$15,000; membership, 250; Sunday school enrollment, 151.

See: Mrs. Eva D. Banks, "History of Dickson Baptist Church", in custody of author, Dickson.

Minutes (including membership and finances), 1894--., 3 vols.: 2 vols., 1894-1922, 1934--., in custody of Rev. James T. Barbee, Dickson; 1 vol., 1922-34, in custody of Edward L. Burch, Clerk, Dickson. Sunday School Records, 1923--., 3 vols., kept at home of Miss Mildred Scott, 730 College Street, Dickson. B. Y. P. U. Records, 1 vol., 1938--., kept at home of Miss Eva May Dickinson, 205 Charlotte Street, Dickson. Woman's Missionary Union Records, 1932--., 2 vols., kept at home of Mrs. Charles Crowell, 97 Murell Street, Dickson. B. T. U. Records, 1936--., 3 vols., kept at home of Miss Mary Mills, 208 Church Street, Dickson.

20. CENTENNIAL CHURCH, 1894--.; Eighth Avenue, South, and Central Avenue, Nashville.

Organized in 1894 after several years of mission Sunday school activities had been carried on by various Baptist groups. The first services were held in an old plow factory on Wood Street just west of Spruce (now Eighth) Street. The first settled pastor was Rev. Joseph P. Jacobs, 1894-95. Rev. Mr. Jacobs was graduated from Bethel College, Kentucky, and from the Southern Baptist Theological Seminary, Louisville, Kentucky.

The congregation purchased a lot at the present location in 1895 and constructed a brick building with a basement and one story superstructure containing the auditorium. The building was dedicated February 26, 1896. In 1902 extensive repairs were made and seventeen Sunday school rooms were added. Present seating capacity, 400. The auditorium contains memorial windows of art glass, a baptistry, and is well appointed for services.

Present pastor, Rev. Eli Wright, 1022 Villa Place. Present membership, 195; property valuation, \$12,000; Sunday school enrollment, 130.

See: Historical Sketch of Centennial Church and Directories for 1894-1902, 4 vols., in custody of Lawrence A. Gupton, 1800 West End Avenue.

Minutes (including church business sessions and deacons' reports), 1894--., 6 vols.: 5 vols., 1894-1932, kept at church; 1 vol., 1933--., kept at home of Mrs. Frank M. Foster, 1205 Eighth Avenue, South. Registers (membership, baptisms, dismissals, and statistics reported to

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Association), in Minutes. Financial Records, in Minutes. Sunday School Records, 1930--, 2 vols., kept at home of Miss Marie Tanner, 2203 Eighth Avenue, South.

21. UNA CHURCH, 1895--. Una (Post Office, Nashville).

Organized in 1895. A lot for the building was donated by Charles B. Harwood in 1894 and the building erected in 1895. The first building, a small frame structure, was destroyed by storm in 1917. The same year another building was erected on the lot. In 1937 new Sunday school rooms were added. The building now contains an auditorium seating 300 persons, two separate assembly rooms and space for ten Sunday school classes. It is a frame building with rock basement. The building has a belfry and bell. First settled pastor was Rev. Peyton W. Carney, 1895-97. He obtained his education in the city schools of Nashville.

Present pastor, Rev. James C. Miles, 1805 Russell Street. Property valuation, \$3,000; membership, 239; Sunday school enrollment, 167.

Minutes, 1896--, 1 vol., in custody of Benjamin B. Rice, Rt. 1. Financial Records (unified budget record, receipts and disbursements), 1896--, in Minutes. Register (baptisms, membership, and deaths), 1896--, in Minutes. Sunday School Records (finances and attendance), 1896--, in Minutes.

22. GREEN HILL CHURCH, 1900--. Mt. Juliet, Wilson County.

Organized in 1900 as an outgrowth of a Sunday school which was started in 1897. The first place of worship, a frame school house located near the present site, was used from 1900 to 1902. The first pastor was Rev. Watley Lamar, 1900-10. Rev. Mr. Lamar was a graduate of the Baptist Theological Seminary, Louisville, Kentucky.

The present building, a one-room frame structure, was erected and dedicated in 1902. The interior of the church is well appointed for services. There are oak pews, providing seats for approximately 300 persons; a stove, piano, rostrum, and pulpit.

The present pastor is Rev. Fred Morgan, Norone; membership, 97; Sunday school enrollment, 30; property valuation, \$2,500.

Minutes (including minutes of monthly board meetings and financial records), 1900--, 1 vol., kept at home of Oma A. Young, Church Clerk, Mt. Juliet, Rt. 1. Register (including: baptisms, members, deaths), 1900--, 1 vol., kept at home of Oma A. Young. Sunday School Records, 1897--, 3 vols., kept at home of Kenneth Smith, Secretary, Mt. Juliet, Rt. 1. Financial Records, 1900--, in Minutes. B. Y. P. U. Records, 1933--,

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6 vols., kept at home of Miss Lloyd Smith, Secretary, Mt. Juliet, Rt. 1. Woman's Missionary Union Records, 1935-- , 4 vols., kept at home of Mrs. Oscar Macon, Secretary, Mt. Juliet, Rt. 1.

23. GOODLETTSVILLE CHURCH, 1903--. McClure Street, Goodlettsville.

Organized in 1903. Some of the furniture and furnishings of the old Hebron Baptist Church (defunct), four miles from Goodlettsville, were used in the Goodlettsville Church when it was erected. The building is a small frame structure of simple design with an auditorium and one classroom. The church has a bell and belfry. The first pastor was Rev. William C. Golden, 1903-04.

The present pastor is Rev. C. Homer Robinson, Goodlettsville; membership, 135; Sunday school enrollment, 150.

Minutes (monthly board meetings), 1934-- , 1 vol., in custody of Glenn Garrett, Goodlettsville. Register (baptisms, membership, and deaths), 1932-- , 1 vol., in custody of Glenn Garrett. Financial Records, 1918-- , 1 vol., kept in office at bank by J. Claude Garrett, Goodlettsville. Sunday School Records, 1927-- , 13 vols., in custody of Byron Sanders, Goodlettsville. B. Y. P. U. Records, 1932-- , 3 vols., in custody of Mrs. William Harcastle, Goodlettsville. Woman's Missionary Union Records, 1919-- , 5 vols., in custody of Mrs. William Harcastle.

24. LOCKELAND CHURCH, 1903--. 1601 Holly Street, Nashville.

Organized in 1903 by twenty-four members from Edgefield Church (see entry 11). First services were conducted in the basement of the present building and supported by the Tennessee Baptist Mission Board. The first pastor was Rev. A. M. Ross, 1904-06.

The first unit of the Sunday school building was completed in 1907, and the basement was then used as an auditorium. In 1920 the first two units were dedicated. A new auditorium was completed and entered in 1930.

The present building is composed of an education building and the auditorium, a total of fifty-two rooms. The structure is of red brick with six large concrete pillars in front. The interior is well appointed for services. There are stained glass windows. The baptismal pool is located behind the pulpit and over the rostrum is a painting entitled "The Dawn."

Present pastor is Rev. William McMurry, 1618 Shelby Avenue. Present property includes the church and grounds valued at \$70,000, and a pastor's home at 1618 Shelby Avenue, valued at \$4,000. Membership, 673; Sunday

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school enrollment, 658.

Minutes, 1920--, 1 vol., in custody of Theodore H. Darden, 713 Setliff Place, kept at church office. Register (including: membership, baptisms, deaths, and marriages), 1903--, 2 vols., in custody of Mrs. James Rutherford, Secretary, Rosebank Avenue, kept in pastor's study, 1601 Holly Street. Financial Records, 1920--, 1 vol., in custody of Joe Ballentine, Jr., 2001 Russell Street. Sunday School Records, 1920--, 1 vol., in custody of Theodore H. Darden, Superintendent, kept at church office.

25. CALVARY CHURCH, 1906--. 602 Twenty-eighth Avenue, North, Nashville.

Organized in 1906 as a Sunday school. A church organization was effected in the same year. Services were held in the home of John W. Nance, Twenty-eighth Avenue, North, and Felicia Street, until the church building was completed in 1908.

The first building on the present site burned in 1908 and a second building which is still in use was erected immediately. Additional Sunday school rooms were added in 1912, and the building dedicated in 1917. Rev. Wilson Woodcock, a Vanderbilt student, was the first pastor, 1907-12.

The present building is of gray concrete blocks, with stained glass windows, pointed roof, steeple and bell. There are four departmental assembly rooms and sixteen partitioned classrooms of frame structure.

Rev. William H. Vaughan, 1507 Ferguson Street, is the present pastor, 1922--. Property valuation, \$15,000; membership, 372; Sunday school enrollment, 181.

Minutes (including: business meetings, reports of church activities, and membership roll), 1907--, 2 vols., in custody of Roy Burklow, 315 Thirty-seventh Avenue, North. Register (including: baptisms, members, deaths), 1907--, kept in Minutes. Financial Records (including receipts and disbursements), 1918--, 20 vols., kept by Robert Keeling Kimmons, Treasurer, at his home, 3304 Charlotte Road. Sunday School Records, 1934--, enrollment cards, in custody of Griffin Drumright, Secretary, 603 Twenty-eighth Avenue, North.

26. GRANDVIEW CHURCH, 1908--. 2635 Nolensville Road, Nashville.

Organized in 1908 as an outgrowth of a mission conducted by old Mill Creek Baptist Church (see entry 2) by nine members who lived in the Woodbine community on the Nolensville Road. A brick veneer building was erected on the present site that same year. The first building was

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destroyed by fire on the night of January 26, 1927."

Immediately after the fire of 1927 the congregation made plans for a new building which was partially completed in 1928 and entered while still under construction. Present value, \$25,000; when completed \$56,000. The plans include a three-story education building (completed), which houses the Sunday school and training services, and an auditorium (unfinished). The basement of the education building is now used for services and twenty-four rooms are used for the Sunday school. The first settled pastor was Rev. Samuel Carson Reid, who served from 1908 to 1910.

In 1924 sixty-two members withdrew and formed the Radnor Church (see entry 38).

Present pastor, Rev. Joseph R. Kysar, 3221 Kinross Avenue. Present membership, 563; Sunday school enrollment, 448.

Minutes (including: church business and deacons' meetings), 1908-- , 1 vol., in custody of James C. Dismukes, 2521 Caldwell Avenue. Register (deaths, baptisms, memberships), 1908-- , 1 vol., in custody of James C. Dismukes. Sunday School Records, 1908-- , 1 vol., in custody of Allen Raymond Baker, Secretary, 3113 Kinross Avenue. Membership Card File, 1908-- , at church office. Financial Records (receipts and disbursements), 1927-- , 1 vol., at home of Floyd McPherson, Treasurer, 515 Morton Street.

27. GRACE CHURCH, 1910-- . Stainback Avenue at Childress Street, Nashville.

Organized in March 1910 as a result of tent meetings held in the community in 1908 and the subsequent labors of missionary pastors of the Nashville Baptist Association. A lot was donated by the Baptist State Mission Board, and a frame building was erected for the use of the congregation which was gathered from the community and augmented by fifty-three members from other churches. The organization was completed March 13, 1910, and the first resident pastor, Rev. Thomas H. Johnson, was called. Rev. Mr. Johnson had formerly been located at Woodlawn, Birmingham, Alabama. His tenure was from 1910 to 1911.

In 1916 a brick building was constructed on the original lot at Stainback Avenue and Childress Street. It is of Colonial architecture, beautifully appointed for services. A baptistry of artistic design is located behind the pulpit and rostrum. The auditorium will seat 450 persons. The pastor's home at 1011 North Fifth Street was purchased in 1920 and is valued at \$4,500. In 1925 a three-story brick education building was erected, adjoining the main structure at the rear. Total property now valued at \$82,903.

Ivy Chapel (see entry 43) was organized as an outgrowth of Grace Church. Grace Church also maintains First Street Mission (see entry 44).

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Present pastor is Rev. Leroy Smith Ewton, 1011 North Fifth Street. Present membership, 1,424; Sunday school enrollment, 1,275.

See: The Reminder, 1932--, 1 file, at church office. Year Book and Directory, 1930, kept at the church office.

Minutes (including: church business sessions and deacons' meetings), 1917--, 1 vol., in custody of James H. Woolfolk, Church Clerk, 1216 North Fifth Street. Register (card index file of active and inactive members, accession and withdrawal of each member), 1917--, in custody of James H. Woolfolk, kept at church. Financial Records (receipts and disbursements), 1921--, 1 vol., in custody of John H. Maddux, Treasurer, 1117 Stainback Avenue. Sunday School Records (card index files), 1930--, at church office, in custody of Herbert H. Weaver, Superintendent, 2507 Belmont Boulevard.

28. SHELBY AVENUE CHURCH (Rust Memorial Mission, Rust Memorial Baptist Church), 1910--. 1000 Shelby Avenue, Nashville.

Organized November 20, 1910, as Rust Memorial Baptist Church with forty-six charter members as an outgrowth of a mission Sunday school held in the home of Mrs. Alice Little Reynolds at 511 South Twelfth Street. Services of the mission were held there until the erection of a temporary building in 1910 on Twelfth Street which was used until 1920.

In August 1910 the City Mission Board secured the services of Rev. Clay I. Hudson as pastor of the mission which was given the name of the Rust Memorial Mission. Rev. Mr. Hudson continued as pastor until February 1, 1911. He was educated at Southern Baptist Seminary, Louisville, Kentucky.

On February 18, 1914, Rev. J. N. Poe came to the church as pastor, serving until September 16, 1917. During Rev. Mr. Poe's pastorate the last note on the present lot, purchased in 1916, was paid and the basement of the building was begun. The basement was ready for occupancy in 1920, and the temporary frame building was abandoned. The name of the church was changed in 1916 to Shelby Avenue Baptist Church.

The auditorium, of brick and stone, completed in 1927 has a seating capacity of 450. Additional Sunday school rooms were added in 1928. The present building contains an auditorium and thirty Sunday school rooms.

In October 1938, a brick building was purchased on Fatherland Street by the Shelby Avenue Church for \$1,100, and a mission begun. The mission (see entry 46) is sponsored by Shelby Avenue Church.

Rev. Paul Fred Langston, 1008 Shelby Avenue, is the present pastor, 1928--. Present membership, 792; Sunday school enrollment, 563.

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See: Mrs. A. B. Lawrence, Jr., "History of Shelby Avenue Baptist Church", in Church Bulletin, 1936, copy at church office.

Minutes, 1928-- , 4 vols., kept at home of Mrs. Grace Shepard, Church Clerk, 914 Fairwin Avenue. Register (baptisms, memberships, deaths), 1928-- , 1 vol., kept at the home of Mrs. Grace Shepard. Financial Records, 1928-- , 10 vols., in custody of Virgil McCool, Treasurer, Hydes Ferry Road. Sunday School Records: current records in custody of Ruth Fuqua, Secretary, 1106 Lenore Street, kept at church; permanent records in Minutes.

29. EASTLAND CHURCH, 1911-- . Gallatin Road and McKennie Avenue, Nashville.

Organized March 26, 1911, with seventeen members, in a small frame building on the corner of Greenwood Street and Chapel Avenue. Services were held in this building until 1925, when construction of the present building was begun. The first settled pastor was Rev. Matthew C. Dickson, 1911-12.

The auditorium was completed in 1926, and dedicated the same year. An adjoining Sunday school building was completed in 1931. The rear part of the Sunday school building was partially destroyed by fire in 1931, but was immediately rebuilt.

The structure is of Colonial style. The auditorium has a seating capacity of 1,200. The Sunday school building has fifty-six classrooms and seven assembly rooms.

Present pastor is Rev. Eugene Buford Crain, 1112 McKennie Avenue. Value of church and parsonage, \$155,500; present membership, 1,000; Sunday school enrollment, 738.

Minutes (all business and financial transactions), 1911-- , 1 vol., in custody of Frank M. Marker, 1301 McKennie Avenue, kept at church office. Register (containing deaths and marriages), 1911-- , 1 vol., kept at church office. Membership (card index), 1911-- , kept at church office. Sunday School Records (six-point system), 1911-- , 1 file box, kept at church office.

30. JUDSON MEMORIAL CHURCH, 1911-- . 2120 Eighth Avenue, South, and Glen Leven Street, Nashville.

Organized March 23, 1911, as a result of a meeting of Baptists held eleven days before in the home of William Gupton at 2007 White Avenue. Eighty-one members were gathered and began at once to plan for a building. A lot was purchased at the corner of Eighth Avenue, South, and Glen Leven Street, and a small auditorium erected. The corner stone of the original unit of the present church was laid June 11, 1911.

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Services at the dedication were conducted by Rev. Edward Judson of New York, son of Rev. Adoniram Judson, first American Baptist foreign missionary, in whose honor the church was named. The completed unit was dedicated by Rev. John W. Gillon on September 10, 1911.

Four additions have been made to the original structure and the auditorium enlarged during the period 1921-33. The building and Sunday school rooms comprise eighty-five rooms, valued at \$60,000. The auditorium is beautifully appointed for services and seats 600 persons. Galleries extend around the auditorium and an artistically designed baptistry is located back of the pulpit and rostrum. The architecture is of Grecian design outside and of Gothic emphasis inside. Materials are brick, stone, and concrete.

Rev. James Newton Booth, a graduate of Wake Forest College, Wake Forest, North Carolina, and the Southern Baptist Theological Seminary, Louisville, Kentucky, was the first settled pastor. His tenure was from 1911 to 1912.

Present pastor, Rev. Herbert Barclay Cross, 2007 White Avenue. Present membership, 810; Sunday school enrollment, 826.

See: "History of Judson Memorial Church" in Minute Book, I, pp. 1-20.

Minutes (church business sessions and deacons' reports), 1911-- , 5 vols., in custody of Rev. Herbert B. Cross, kept at pastor's study. Register (card file of members, showing method and date of accessions and withdrawals), 1931-- , kept at pastor's study. (Marriage and death records are kept by individual pastors, are not preserved in church records, and are not available). Sunday School Records, 1931-- , card file, in custody of James Morgan, Jr., Secretary, 1107 Halcyon Avenue. Woman's Missionary Society Records, 1931-- , 1 vol., in custody of Mrs. William Morrissey, 1201 Clayton Avenue. Financial Records (receipts and disbursements), 1937-- , 1 vol., in custody of Charles Edmondson, Treasurer, 2204 Eighth Avenue, South.

31. DONELSON CHURCH, 1912-- . Lebanon Pike, Donelson.

Organized July 28, 1912, in Elm Hill School house in Donelson with thirteen members. From September 1912 to May 1917 the congregation used a portable building furnished by the City Board of Missions of Nashville, which was placed on a lot purchased by the congregation and situated across the pike from the present location. In 1917 a lot was purchased and a stone building erected across the pike from the original site and adjoining the present location. The stone chapel was dedicated May 1, 1917, Rev. John W. Gillon preaching the sermon. The first regular pastor was Rev. William Bragg, 1913-15.

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By 1923 the congregation realized the need of a larger lot and a more suitable house of worship. The old house and lot were sold and the present site - a two acre plot - was purchased from Dr. William Crockett. The present serviceable and conveniently appointed brick building was erected on the new lot and entered February 1, 1924. Due to indebtedness on the property, the present building was not dedicated until October 30, 1938. The design is modern and serves all purposes of a community church program. There are thirteen rooms, including the auditorium which seats 400 persons.

Present pastor, Rev. Guard Green, Donelson, 1931--. Present membership, 343; Sunday school enrollment, 312; property valuation, \$20,000.

See; Nashville Banner, January 25, 1925; George L. Lannom, "History of Donelson Baptist Church", in custody of author, Donelson.

Minutes (including: church business sessions, membership, and deacons' reports), 1912--, 2 vols., in custody of James G. Warwick, Church Clerk, Donelson. Register (membership, deaths, baptisms, dismissals), 1912--, in Minutes. Sunday School Records (six-point system), 1933--, card file, in custody of Ivy P. Marcom, Superintendent, Lebanon Road, Nashville, kept at church office. Financial Records (receipts and disbursements), 1930--, 8 vols., in custody of William B. McMillan, Treasurer, Donelson.

32. JOELTON CHURCH, 1914--. Joelton (Old Springfield Pike), 12 miles north of Nashville.

Organized and built in 1914 by citizens of Joelton. The congregation has used the same building since its erection. Extensive repairs were made in 1922 and the church remodeled in 1930. Present church is composed of a large auditorium seating 250 persons, and eight classrooms for Sunday school. It is a wood structure bearing the name "Joelton Baptist Church" over the front door.

First pastor was Rev. Charles W. Knight, 1914--(?). Present pastor is Rev. Livingston T. Mays, Memorial Apartments, Nashville. Property valuation, \$6,000; membership, 179; Sunday school enrollment, 125.

Minutes (business sessions and deacons' reports, arranged quarterly), 1914--, 3 vols., in custody of Grace Sharer, Church Clerk, Joelton. Registers (membership, baptisms, dismissals, associational letters, list of pastors who have served the church, deaths, and one marriage record), 1914--, 2 vols., in custody of Grace Sharer, kept at church. Financial Records, 1914--, 3 vols., in custody of Harry Newlin, Goodlettsville.

33. BELMONT HEIGHTS CHURCH, 1920--. 2100 Belmont Boulevard, Nashville.

Organized in May 1920 in the auditorium of Ward Belmont College where services were held for one month. A tent was placed on the site of

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the present location and used until November 1920, when a tabernacle was erected and used until 1926. The basement of the present building was entered in 1926 and the auditorium and Sunday school rooms were completed in March 1927.

The present building is a brick structure of Colonial design consisting of the main auditorium with galleries, seating 750 persons, seven departmental assembly rooms and forty-eight classrooms. The auditorium contains a choir loft, pipe organ, a beautiful baptistry, and is decorated with stained glass windows. Behind the baptistry is a painting of the River Jordan, by Cornelius Hankins, of Nashville.

Rev. George L. Hale, D. D., was the first pastor, 1920-22. He was educated at William Jewell College, Liberty, Missouri.

Rev. R. Kelly White, 2909 Belmont Boulevard, is the present pastor, 1928--. Property valuation, \$166,857.87; present membership, 1,353; Sunday school enrollment, 1,340.

See: Directory, Belmont Heights Baptist Church, January 1938; Emmett Golden, Belmont Heights Baptist Church (weekly bulletin), 1937--.

Minutes (business sessions, deacons' reports, annual financial reports, membership, Sunday school, and Missionary Society reports), 1920--, 5 vols., in custody of Robert Johnson, Church Clerk, 1016 Caruthers Avenue, kept at church office. Registers (membership, baptisms, deaths, withdrawals), 1920--, in Minutes. Financial Records (receipts, disbursements, and annual audit), 1920--, in Minutes. Accounts Receivable (pledge cards, acme system), 1920--, 1 vol., in pastor's study. Visitor's Register, 1936--, 1 vol., in vestibule of church.

34. WOODIE BARTON GOODWILL CENTER, 1922--. 508 Thirty-first Avenue, North, Nashville.

Organized in 1922 by the Woman's Missionary Union of the Nashville Baptist Association as a community center for leisure time activities. The purpose is to work with the community in civic, social, educational, and religious activities. Much time is given by the resident workers in friendly visiting and studying the community so that they may enlist the cooperation of the people in building up their own community along the lines indicated. The Center serves approximately 3,500 persons annually. Major activities include: kindergarten, nursery class, girls' clubs, boys' clubs, business girls' clubs, women's clubs, league for civic improvement, classes in cooking, nutrition, sewing, handicraft, manual training, music and chorus work; directed playground work, clinic operated in cooperation with the City Health Department, community programs and dramatics. Religious activities are directed by the association and city missionaries of the Baptist churches. Daily services are held by Thomas Hagood, director of boys' work.

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Patrons gain access to the service by voluntary application and by recommendations of pastors of the churches. The Center is supported by the Baptist churches of the city and other organizations on a voluntary basis, and by the nominal fees charged for services and goods.

Miss Eva B. McCullough was the first head resident and served from 1922 to 1927. She was educated at the Baptist Woman's Missionary Union Training School, Louisville, Kentucky.

Memorial tablet on the building states, "Erected by Col. and Mrs. O. C. Barton in memory of their daughter, Woodie Barton Gibson". Col. Orin C. Barton donated \$11,000 to the Center which was used to purchase the site and to erect the two-story red brick structure, containing fifteen rooms. One thousand dollars was used to erect a fence around the building and construct sidewalks.

See: Mrs. Isaac J. Van Ness, "History of Woodie Barton Goodwill Center", kept at the Center.

Minutes (meetings of board of directors), 1922--, 1 vol., kept at home of Mrs. William Randolph, Secretary, 3166 Parthenon Street. Daily Activities Record, 1937--, 1 vol., kept at Resident's office, 508 Thirty-first Avenue, North. Gift Book, 1937--, 1 vol., kept at Resident's office. Enrollment Cards, 1922--, 4 file boxes, kept at Resident's office. Financial Records, 1922--, 1 vol., kept at home of Mrs. Fred Haynie, Treasurer, 1103 Fatherland Street.

35. FIRST (OLD HICKORY) CHURCH, 1924--. Eleventh and Hadley Streets, Old Hickory.

Organized in 1924 in an old farmhouse on Hadley Street in Old Hickory as a result of meetings held in the community by representatives of the State Mission Board. The church was constituted with twenty members and worshipped in the farmhouse for several years, and in a theatre for a short time. Rev. Winifred Davis was the first settled pastor, 1924-26. He was educated at Mercer University, Macon, Georgia.

Plans for a building were not completed until late in 1929, and construction was begun in 1930. Dedication services were held in November 1937. The church is now undergoing extensive repairs, and primary and intermediate departments are being added. The approximate value of the church is \$30,000. The building is of red brick with stained glass windows. There is an auditorium, balcony, and full basement for Sunday school rooms.

The property on which the church stands is leased to the church by the E. I. Du Pont de Nemours and Company for a period of ninety-nine years for the price of \$1. This land cannot be bought.

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Rev. Ray Dean, 804 Lawrence Avenue, Old Hickory, is the present pastor. Membership, 725; Sunday school enrollment, 737.

Minutes (containing: annual reports of general activities, and associational letters), 1924-- 2 vols., in custody of William Smith, Church Clerk, 803 Cleve Street, Old Hickory, kept at church office. Register (containing: baptisms, dismissals, membership, and deaths), 1924--, 1 vol., in custody of William Smith, Church Clerk, kept at church office. Financial Records (Treasurer's Reports), 1930--, 1 vol., in custody of Rhea Miller, Treasurer, Madison, kept at church office. Sunday School Records (financial and quarterly reports of activities), 1924--, in Minutes. Enrollment Cards (six-point system), 1924--, in custody of J. N. Croslin, Superintendent, Anqui (post office Madison), kept at church office.

36. INGLEWOOD CHURCH, 1924--. Gallatin Road and Oak Street, Nashville.

Organized March 9, 1924, in a residence, 3909 Gallatin Road, as a result of a Sunday school mission begun on November 11, 1923, in the home of Mrs. Robert Overall, at the corner of Shelton Avenue and Oxford Street. This residence (now the property of the church and occupied as a pastor's home) was used as a place of worship by the church until 1928 when the present building program was undertaken.

The first unit of construction, a stone basement, was completed and entered as a house of worship in 1928 and a separate frame building erected on the same lot for a Sunday school. The present two buildings provide an auditorium seating 300 persons and twenty-two separate classrooms for training services, Sunday school, and social activities. Plans provide for additional units to be built upon the present foundation.

The first settled pastor was Rev. Howard H. Estes, 1924-26. Present pastor, Rev. W. Rufus Beckett, 3909 Gallatin Road. Present property valuation (including the pastor's home), \$35,000; membership, 303.

Minutes (including: church business proceedings, deacons' reports, and membership), 1924--, 2 vols., in custody of Oda L. Patterson, Church Clerk, 1124 McChesney Avenue. Register (pastor's personal records, including: baptisms, marriages, members, deaths), 1929--, 3 vols., in custody of Rev. W. Rufus Beckett, 3909 Gallatin Road. Financial Records (receipts and disbursements), 1936--, 1 vol., in custody of Otis Warner, Financial Secretary, 1406 Franklin Avenue. Woman's Missionary Society Records, 1923--, 5 vols., kept at home of Mrs. Kirby Smith, 1205 Shelton Avenue.

37. WOODBINE CHURCH (Woodbine Community Church), 1924--. 2220 Fox Avenue, (Woodbine), Nashville.

Organized as a community church in 1924 and for eight years conducted as such. A lot was purchased in 1924 for \$350 and a substantial

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frame building erected on which there was a debt of \$1,000. Five hundred dollars of this indebtedness was paid off by Andrew C. Ferris who conducted services in the building for seven years, 1924-31. In 1932 the remaining indebtedness was paid by the Baptists and the church took the name of Woodbine Baptist Church. First settled pastor was Rev. Otto P. Brakefield, 1934-35.

The building is a neat frame church with concrete block foundation and basement. An annex was built in 1936. The structure is composed of an auditorium seating 500 persons, and sixteen separate rooms for Sunday school. Present pastor is Rev. William W. Miles, 336 Valeria Street. Property valuation, \$5,000; membership, 151; Sunday school enrollment, 224.

Minutes (including financial records), 1934--, 1 vol., in custody of A. Pruitt Chapman, 210 Oriol Street, Woodbine. Register (membership and baptisms), 1934--, 1 vol., in custody of A. Pruitt Chapman. Sunday School Records, 1934--, 3 vols., in custody of Miss Joe Dean Judkins, 105 Valeria Street, Woodbine. Financial Records, in Minutes.

38. RADNOR CHURCH, 1924--. Corner Nolensville and Antioch Pikes, Nashville.

Organized in December 1924 by sixty-two members who withdrew from Grandview Baptist Church (see entry 26), and held a meeting in the home of Mrs. Walter E. Harwood, 316 Elberta Street. Services were held in the old Cumberland Presbyterian House on Radnor Terrace opposite Antioch Pike until the building of a church in 1926.

A lot near Nolensville Pike on Antioch Pike was purchased for \$1,000, the money being raised by donations. The church was entered December 1926, and a basement and baptistry were added in 1935. The building is an attractive frame structure, painted white, with stone foundation, and frosted glass windows. The auditorium seats 250 persons. A full-sized basement is used for Sunday school purposes. Rev. Herman F. Burns was the first settled pastor, 1925-27. He was educated at Union University, Jackson.

The present pastor is Rev. Luther George Mosley, 303 McCall Street. Property valuation, \$6,700; present membership, 350; Sunday school enrollment, 305.

Minutes (including baptisms and members), 1924--, 3 vols., in custody of George T. Lane, Woodbine Station, Rt. 7. Financial Records, 1926--, 3 vols., in custody of Bert W. Davidson, 507 Morton Street. Sunday School Records, 1926--, card index, kept by Miss Sara E. Fly, at the church office. Missionary Society Records, 1926--, 2 note books, in custody of Mrs. Harry Brownlee, 3209 Kimrose Avenue.

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39. TENNESSEE HOME CHURCH, 1925--. Franklin, Williamson County.

Organized December 6, 1925, in the Tennessee Baptist Orphans' Home near Franklin. Services are held in the chapel of the administration building of the orphanage. The membership is composed of the children and workers of the Home.

Rev. W. Miller Wood, D. D., was the first pastor, 1925-33. He was educated at Southern Baptist Theological Seminary, Louisville, Kentucky.

Rev. Herbert B. Cross is the present pastor, 2007 White Avenue. Present membership, 232; Sunday school enrollment, 241.

Minutes (contains: baptisms, membership, and financial records), 1925--, 1 vol., in custody of Mrs. William J. Stewart, at the Home, Franklin. Sunday School Records, 1925--, original records not preserved, but information recorded in annual letter to Nashville Baptist Association, and in Minutes.

40. RICHLAND CHURCH, 1928--. Rt. 50, Charlotte Pike, Nashville.

Organized March 11, 1928, with thirty-three members as a mission of Park Avenue Baptist Church (entry 17).

Services are held in a plain frame building, with Sunday school rooms curtained off from the main auditorium. Seating capacity is 300. Park Avenue Church holds a mortgage on the property. The congregation anticipates paying off the mortgage within the next year. The first settled pastor was Rev. Samuel L. Jenkins, 1928-33. He was educated in the Nashville city schools.

Rev. Floyd W. Huckaba, 236 Forster Street, is the present pastor. Property valuation, \$6,000; present membership, 180; Sunday school enrollment, 201.

Minutes (including: Sunday school records and Treasurer's reports), 1928--, 2 vols., in custody of Mrs. Thomas E. Mackey, Knox Avenue. Register (membership records, and statistical reports to the Association), 1928--, 2 vols., in custody of Mrs. Thomas E. Mackey, kept at church office. Financial Records, 1928--, 1 vol., in custody of Webb Vaughan, Treasurer, Lenox Avenue, Rt. 50.

41. NORTH END CHURCH, 1929--. Twenty-third Avenue, North, and Buchanan Street, Nashville.

Organized September 29, 1929, as a result of a tent meeting conducted in that year on St. Louis Street. There were twelve charter

members. The lot on which the church now stands was donated by J. Frank Jarman, a deacon in the First Baptist Church (entry 4), and the congregation constructed a building consisting of an auditorium and four Sunday School rooms. This building served from 1929-34. In 1934 the building was greatly enlarged by the addition of a new auditorium and nine classrooms, making a total of twenty rooms in the building, including the auditorium and assembly rooms for departmental meetings.

The building is a wood structure of plain design, with basement. The interior is well appointed for services. There is a baptistry and a painting of the Jordan River at the rear of the auditorium, the painting being the work of an inmate of the State Penitentiary.

Rev. Lemuel H. Hatcher, 2313 St. Louis Street, has been pastor since the church was organized in 1929. Rev. Mr. Hatcher is a graduate of Peabody College, Nashville. Present membership, 427; Sunday school enrollment, 387; property valuation, \$20,000.

Minutes (including church business sessions and deacons' meetings), 1929--, 1 vol., in custody of Mrs. Lewis Dickens, Church Clerk, 2404 Rose Street. Register (including baptisms, membership lists, and deaths), 1929--, 1 vol., in custody of Mrs. Lewis Dickens. Financial Records (including receipts and disbursements), 1929--, 9 vols., in custody of Robert McNabb, 1703 Nassau Street. Sunday School Records (enrollment, attendance, collections), 1929--, 2 vols., in custody of Mrs. Ernest Jones, 1919 Cass Street. Woman's Missionary Society Minutes, 1929--, 4 vols., in custody of Mrs. Zula Gilliam, 1900 Twenty-fourth Avenue, North. B. Y. P. U. Records, 1929--, 2 vols., in custody of Mrs. Robert McNabb, 1703 Nassau Street.

42. FIRST BAPTIST MISSION (Northeast Mission), 1930--. 541 First Street, Nashville.

Begun as Northeast Mission in an old dwelling at 528 North Second Street, in 1930 through the efforts of Mrs. Cora Tibbs, a member of the First Baptist Church (entry 4). At the first meeting there were twenty-three small neglected boys from the poor homes of the community. At the second meeting there were forty-eight present, including the mothers of some of the boys. The attendance gradually increased until at present the average attendance is 100. From these meetings converts joined organized churches of the city. Financial support is given by First Baptist Church (see entry 4) which also supplies a preacher from the young ministers of the congregation.

In 1933 the Mission moved to a residence at 518 Joseph Avenue, where meetings were held until 1934 when the present small frame store building was rented. It is equipped with temporary seats and heater. The name was changed to First Baptist Mission in June 1938.

No permanent records are kept.

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43. IVY CHAPEL, 1937--. Dickerson Road and Queen Street, Nashville, Rt. 3.

Organized January 8, 1937, as the outgrowth of a mission from Grace Church (see entry 27) with the assistance of Rev. Gustavus E. Von Hagen, Associational Missionary; Mrs. Ivy Richards, and Mr. Harold D. Gregory (later ordained as a minister of the church). The mission had been conducted since 1934 in a rented store building at the corner of King Street and Dickerson Road. The church organized with forty-eight members and was named Ivy Chapel in honor of Mrs. Richards. As a mission and as a church the group used the rented store building for three years. Rev. Harold D. Gregory, 4309 Nevada Avenue, was elected pastor in 1937.

On November 12, 1937, the present building was entered as a house of worship. It is of "Breeko Block" construction, rectangular in outline, and valued at \$1,750. The auditorium will seat 300 persons. There are twenty-two separate rooms. Present membership, 100; Sunday school enrollment, 125.

Minutes (including: church business sessions, deacons' reports, and church membership), 1937--, 1 vol., in custody of Herschel L. Douglas, Church Clerk, 109 East Moreland Street. Register (records of membership, showing method of accession and withdrawal, deaths, and baptisms), 1937--, in Minutes.

44. FIRST STREET MISSION (Grace Baptist Mission), 1937--. 1102 First Street, North, Nashville.

Organized as a mission of Grace Baptist Church (see entry 27) in a small frame rectangular building, equipped with seats and a heater.

Rev. Grady C. Morris, Associational Missionary, has been largely responsible for the growth of the work of this mission. Grace Baptist Church supports the work and furnishes supply pastors for services. Converts are baptized into regular churches of their choice. The mission has an average attendance of sixty.

No permanent records are kept.

45. MADISON CHURCH (First Church), 1938--. Madison, Davidson County.

Started as a mission in 1937. Organized as a church May 5, 1938, with 102 charter members. The church occupies a seven-room frame building which is rented by the congregation.

The pastor is Rev. John D. Barbee, Madison, 1938--. Rev. Mr. Barbee was educated at Carson-Newman College, Jefferson City; Vanderbilt

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University, and Peabody College, Nashville.

Property valuation, \$4,500; present membership, 170; Sunday school enrollment, 208.

Minutes (including: financial records, membership, baptisms, and deaths), 1938--, 1 vol., in custody of James H. Watson, Church Clerk, Madison, Rt. 1. Register, 1938--, in Minutes. Financial Records, 1938--, in Minutes. Sunday School Records, 1937--, 2 vols., in custody of Mrs. Finis Hines, General Secretary, Old Hickory Boulevard, Madison. Baptist Training Union Records, 1938--, 1 vol., in custody of Mrs. John D. Singleton, General Secretary, Madison. Woman's Missionary Society Records, 1938--, 1 vol., in custody of Mrs. Joe Dibrell, Madison.

46. FATHERLAND STREET MISSION (Shelby Avenue Baptist Church Mission), 1938--. 222 Fatherland Street, Nashville.

Organized in 1938 as a mission of Shelby Avenue Baptist Church (see entry 28). The building, formerly an old brick double-tenement residence, has been remodeled, partitions taken out, and seats set up and painted. The mission has had a steady growth and the community will probably organize an independent church in a few months. The mission is partially supported by the residents of the community and receives some support from the Shelby Avenue Church. The building was purchased by the Shelby Avenue Church for \$1,100.

The supply pastors are furnished by the Shelby Avenue Church; reports are made to that church and incorporated in its minutes.

47. FREELANDS CHURCH, 1939--. Fifth and Garfield Streets, Nashville.

Organized March 5, 1939, out of a mission which had been conducted by the Third Baptist Church (entry 13) since 1931. The church is now constructing a building, but is worshipping in the meantime in Fehr School house, 1624 Fifth Avenue, North. There are now 100 members; property will be valued at \$2,500 when church is completed. Plans call for a frame structure with stone foundation.

Rev. Alstein W. Osbon, 1221 Eighth Avenue, North, is the pastor.

Minutes, 1939--, 1 vol. Register (membership), 1939--, 1 vol. All records in custody of Miss Susan Blackman, 3806 Gallatin Road.

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(1795-1886)

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<u>Date</u>	<u>Church or Institution</u>	<u>Location</u>	<u>Entry No.</u>
1795	Mill Creek Church	8 miles from Nashville on Glencliff Lane	2
1814	Antioch Church	Antioch	3
1820	First Church, Nashville	611 Broad Street	4
1830	Franklin Church	Franklin (Williamson County)	5
1833	Tennessee Baptist Convention	149 Sixth Avenue, North	B
1844	Cherry Street Church	Fourth Avenue, South, and Elm Street	6
1845	Southern Baptist Convention	161 Eighth Avenue, North	A
1851	Ashland City Church	Main Street, Ashland City (Cheatham County)	7
1858	Central Church	Fourth Avenue, South, and Elm Street	8
1859	Union Hill Church	Union Hill Community	9
1863	Mill Creek Church (Gethsemane)	8 miles from Nashville on Antioch Pike	10
1867	Edgefield Church	Seventh and Russell Streets	11
1870	New Hope Church	New Hope Road and Central Pike, Hermitage	12
1876	Third Church	Tenth Avenue, North, and Monroe Street	13
1884	Baker's Grove Church	Baker's Grove Road near Stewart's Ferry Pike, Rt. 1, Hermitage	14
1886	North Edgefield Church	Meridian and Treutland Streets	15

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1887	Immanuel Church	1701 West End Avenue	16
1888	Park Avenue Church	Park Avenue at Forty-fourth Avenue, North	17
1888	Seventh Church	23 Carroll Street	18
1889	<u>Baptist and Reflector</u>	149 Sixth Avenue, North	C
1892	First Church, Dickson	Church and College Streets, Dickson (Dickson County)	19
1894	Centennial Church	Eighth Avenue, South, and Central Avenue	20
1895	Una Church	Una	21
1900	Green Hill Church	Mt. Juliet (Wilson County)	22
1900	Nashville Baptist Association	149 Sixth Avenue, North	1
1903	Goodlettsville Church	McClure Street, Goodlettsville	23
1903	Lockeland Church	1601 Holly Street	24
1906	Calvary Church	602 Twenty-eighth Avenue, North	25
1908	Grandview Church	2635 Nolensville Road	26
1910	Grace Church	Stainback Avenue at Childress Street	27
1910	Shelby Avenue Church	1000 Shelby Avenue	28
1911	Eastland Church	Gallatin Road and McKennie Avenue	29
1911	Judson Memorial Church	2120 Eighth Avenue, South, and Glen Leven Street	30
1912	Donelson Church	Lebanon Pike, Donelson	31
1914	Joelton Church	Joelton	32
1920	Belmont Heights Church	2100 Belmont Boulevard	33
1922	Woodie Barton Goodwill Center	508 Thirty-first Avenue, North	34

Chronological Index

(1924-1939)

1924	First Church, Old Hickory	Eleventh and Hadley Streets, Old Hickory	35
1924	Inglewood Church	Gallatin Road and Oak Street	36
1924	Woodbine Church	2220 Fox Avenue	37
1924	Radnor Church	Corner Nolensville and Antioch Pikes	38
1925	Tennessee Home Church	Franklin (Williamson County)	39
1928	Richland Church	Rt. 50, Charlotte Pike	40
1929	North End Church	Twenty-third Avenue, North, and Buchanan Street	41
1930	First Baptist Mission	541 First Street	42
1937	Ivy Chapel	Dickerson Road and Queen Street, Rt. 3	43
1937	First Street Mission	1102 First Street, North	44
1938	Madison Church	Madison	45
1938	Fatherland Street Mission	222 Fatherland Street	46
1939	Freelands Church	Fifth and Garfield Streets	47

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<u>Baptist and Reflector</u>	149 Sixth Avenue, North	C
Belmont Heights Church,	2100 Belmont Boulevard	33
Calvary Church	602 Twenty-eighth Avenue, North	25
Centennial Church	Eighth Avenue, South, and Central Avenue	20
Central Church	Fourth Avenue, South, and Elm Street	8
Cherry Street Church	Fourth Avenue, South, and Elm Street	6
Donelson Church	Lebanon Pike, Donelson	31
Eastland Church	Gallatin Road and McKemie Avenue	29
Edgefield Church	Seventh and Russell Streets	11
Fatherland Street Mission	222 Fatherland Street	46
First Baptist Mission	541 First Street	42
First Church, Dickson	Church and College Streets, Dickson (Dickson County)	19
First Church, Nashville	611 Broad Street	4
First Church, Old Hickory	Eleventh and Hadley Streets, Old Hickory	35

Church Name Index		(Fir-Par)
First Street Mission	1102 First Street, North	44
Franklin Church	Franklin (Williamson County)	5
Freelands Church	Fifth and Garfield Streets	47
Goodlettsville Church	McClure Street, Goodlettsville	23
Grace Church	Stainback Avenue at Childress Street	27
Grandview Church	2635 Nolensville Road	26
Green Hill Church	Mt. Juliet (Wilson County)	22
Immanuel Church	1701 West End Avenue	16
Inglewood Church	Gallatin Road and Oak Street	36
Ivy Chapel	Dickerson Road and Queen Street, Rt. 3	43
Joelton Church	Joelton	32
Judson Memorial Church	2120 Eighth Avenue, South, and Glen Leven Street	30
Lockeland Church	1601 Holly Street	24
Madison Church	Madison	45
Mill Creek Church	8 miles from Nashville on Glencliff Lane	2
Mill Creek Church (Gethsemane)	8 miles from Nashville on Antioch Pike	10
Nashville Baptist Association	149 Sixth Avenue, North	1
New Hope Church	New Hope Road and Central Pike, Hermitage	12
North Edgefield Church	Meridian and Treutland Streets	15
North End Church	Twenty-third Avenue, North, and Buchanan Street	41
Park Avenue Church	Park Avenue at Forty-fourth Avenue, North	17

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Seventh Church	23 Carroll Street	18
Shelby Avenue Church	1000 Shelby Avenue	28
Southern Baptist Convention	161 Eighth Avenue, North	A
Tennessee Baptist Convention	149 Sixth Avenue, North	B
Tennessee Home Church	Franklin (Williamson County)	39
Third Church	Tenth Avenue, North, and Monroe Street	13
Una Church	Una	21
Union Hill Church	Union Hill Community	9
Woodbine Church	2220 Fox Avenue	37
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