

**HISTORY OF MIDDLE  
TENNESSEE BAPTISTS**

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**J. H. GRIME**

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*Yours in the Faith,*  
**J. H. GRIME.**

# HISTORY OF MIDDLE TENNESSEE BAPTISTS

WITH

Special Reference to Salem, New  
Salem, Enon and Wiseman  
Associations



**C**ONTAINING Sketches of Associations,  
Churches, Deceased Ministers and Deacons,  
with Ministerial Directory; also Chapters  
on Separate Baptists, Christian Baptists,  
Feet Washing. ✦ ✦ Numerous Illustrations.

..BY..

**J. H. GRIME, Cave City, Ky.**

Author of "Hereditary Depravity," "Close Communion and Baptists;" also "History of Round Lick Church," in Manuscript

**Baptist and Reflector**

**Nashville, Tenn.**

**1902**



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TO THE Pioneer Heroes, who, through many trials and hardships, planted the standard of truth and unfurled the Baptist banner amid the vine-clad hills of the upper Cumberland Valley, this volume is affectionately dedicated.

THE AUTHOR.



## PREFACE.

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In the spring of 1899, the Ministers' and Deacons' meeting of New Salem Association, while in session at Cedar Creek Church, appointed a committee to memorialize Salem and New Salem Associations on the question of a History of the Baptists of this section. The committee, from sickness and other causes, failed to do so.

In the spring of 1900, at Grant (Buena Vista Church), another like committee, consisting of Elders T. J. Eastes, J. J. Carr, and J. H. Grime, was appointed. In the fall of 1900, the matter was presented to both bodies, and a joint committee appointed by the two Associations to get up a History and put it in permanent form. That committee, in connection with a mass meeting of brethren, held at Round Lick Church, in January, 1901, asked this author to prepare said History. This was concurred in by Enon and Wiseman Associations, and Deacon J. M. Williams was appointed to collect material for said work.

The task has been an arduous one, and the mind which compiled these pages and the hand which penned them have often grown weary, yet no pains, labor, or means have been spared to make this work what it should be. Every effort has been made to

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record things as they were. Accuracy has been the motto. Days, yes even weeks and months, have often been spent in unraveling one difficulty. And we wish to acknowledge our appreciation of all the assistance rendered us by the brethren and sisters and friends.

No one is more conscious of the imperfections of this work than the author; yet he believes that a fair degree of accuracy attaches to all its statements.

It has been a most cherished hope of this author to contribute something to the perpetuation of the names of the Baptist heroes who first planted the standard of truth among the vineclad hills of the upper Cumberland Valley.

No effort has been made at literary excellence, and those disposed to criticise will doubtless find a fruitful field. The great object has been to infuse into these pages the spirit of those gone before and give an accurate record of their labors and practices.

Hoping that these pages will inspire some one to nobler deeds and to more faithful service to the Master, this volume is sent forth on its mission of love.

J. H. GRIME.

*Cave City, Ky., April 7, 1902.*

## INTRODUCTION.

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FROM SALEM ASSOCIATION.

The statement of the origin and history of Salem Association is left entirely with the author of this volume. The preservation of our denominational history has been sadly neglected. Brother Grime, my yoke-fellow in Gospel Bonds, has rendered the Baptist denomination a valuable service in collecting and putting into book form the organization and history of an Association which contains denominational records and events which should not be lost. I know of no man better qualified for the work than he. Years of diligent search, while living in the territory, with an eye to the importance of preserving valuable denominational information, eminently fit him for the authorship of a book which will be read with thrilling interest. It will be read by the children, grandchildren, and great-grandchildren of a worthy ancestry—an ancestry which laid well the foundation stones of Baptist faith and practice in Middle Tennessee. The progeny of the present generation will scan its pages with profound admiration and tenderest emotion. The denominational historian in the far distant future will grace the pages of history with important and frequent quotations from “Grime’s History of Middle

Tennessee Baptists." The times, the men, the territory, the issues, the events, the incidents, and the principles, coming within the scope of the present volume, easily place it as a valuable addition to our denominational literature. As the memorial stones, carried from the midst of Jordan and pitched in Gilgal by Joshua, were to remind the future traveler who passed that way of the triumphant march of a favored people, so this batch of history, so kindly collected and bound in print by Brother Grime, will indicate to the future pilgrim who passes this way that he treads the old tenting ground of God's Saints who "fought a good fight and kept the faith."

I am glad to see in the present volume the faces of many brethren and the biographies of others who laid the foundation of Baptist faith and practice in the original territory of Salem Association. This part of the book will be read with tender emotion and will lead us back amid the hard fought battles of other years; and the origin and history of the old churches will acquaint us with pastors, deacons, clerks, and membership of God's obedient children who are on the other side. To me, the present volume is a voice from the dead. It is a joyful reminder of battle-scarred veterans. What a task of mingled joy and sorrow to turn the pages of this, to me, blessed book and look on the faces or read sketches of ministers with whom I have labored in word and doctrine, who are now on the other side of the silent river. What

blessed memories crowd into my soul as I read of those whose voices I have heard, whose hands I have grasped, and with whom I have sat in the pulpit in the years gone by. They are at rest. As I think of them, I remember the sainted Jas. Barrett, E. B. Haynie, John W. Bowen, Natty Hays, William Suite, Louis Dies, Richard Lyon, Zack Lyon, L. H. Bethel, J. J. Martin, J. M. D. Cates, J. C. Brien, Moses Allen, M. A. Cathcart, Henry Bass, Johnny Hearn, D. N. Jarrard, William Hunt, H. W. Pickett, A. J. McNabb, William Grimmet and Morgan Green. The above list of fallen ministers, with whom I have preached and prayed, sung and wept, exhorted and shouted, will grace the pages of any honored history recording the labors of men who wrought for the good of men and the glory of God. Some of them were unlettered, 'tis true, and some were men whose learning and information compare favorably with the foremost men in our Baptist Zion.

It is a pleasure to read the origin and history of the churches I have had the honor to serve as pastor and to learn who were my predecessors and successors and what is interesting to me along this line will be interesting to all pastors. And then, too, the members of these and all the other churches will be deeply interested in reading their own history in the calling of pastors, election of deacons, and other church work.

Another interesting feature of the book is, it gives

the *present work* of an Association organized eighty years ago. I look with a sacred love on the faces of living, active ministers and read of their work and churches. We will soon be with the Fathers. Our children and grandchildren will soon read of us as we now read of those who occupied before us. And a pleasing thought is, they will read from the same book.

Another interesting feature of the book is, the information it gives on the subject of divisions growing out of missions and methods, the significance of denominational names, the Baptists, the Missionary Baptists, who they are, the Primitive Baptists and who they are, etc.

I rejoice that the labors of a few good men and women eighty years ago in launching Salem Association are to be recorded and preserved. I am glad that their fidelity to Baptist faith and practice was uncompromising. I am happy to know that their loyalty to the faith was honored of God in building an Association which in the eighties was the largest in Tennessee. Four Associations now occupy the original bounds.

I am glad to have been born within the bounds of dear old Salem Association and to have been baptized into the fellowship of one of her churches thirty-four years ago. Since my ordination thirty-two years ago I have missed but two sessions of her meetings. Within her bounds I began the conflict and here I



expect to fight my last battle and lie down with the Fathers to sleep in hope of a Glorious Resurrection. Some day amid rustling wings and bursting tombs I expect to rise, and with Salem's redeemed meet the Lord in the skies.

May this book be read with interest and profit by the brotherhood. May its author live long upon the earth and be useful in his day and generation. May the pastors, churches, deacons, and clerks, with God's help, push the work committed to them by the Fathers. May Salem Association, whose history is faithfully written herein, be upon the earth when Jesus comes. May this little volume be found filling its mission a thousand years hence.

“Lord, when thou mak'st thy jewels up,  
And set'st thy starry crown;  
When all thy sparkling gems shall shine  
Proclaimed by thee thine own;  
May we, a little band of love,  
We sinners, saved by grace,  
From glory unto glory changed  
Behold thee face to face.”

JOHN T. OAKLEY.

*Henderson's X Roads, Tenn., March 10, 1902.*

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FROM NEW SALEM ASSOCIATION.

The preservation of the history of the churches of our Lord Jesus Christ, and of the Godly Ministers who founded them, is, or should be, a work dear to every Baptist heart.

The Baptists, standing as they do for a regenerated membership, the baptism of believers only, the Holy Scriptures the only authoritative rule of faith and practice, salvation wholly by the grace of God, the entire separation of Church and State, complete religious liberty, they, being responsible to a sovereign God, should be diligent to publish their principles to the world. It is certain none others will do so, except incidentally. In their opposition and persecution, they record the principles they oppose, and these principles so mutilated and corrupted as to frame an excuse for their conduct.

Some thirteen years ago New Salem Association was formed of churches that had been regularly dismissed from Salem Association, which had been in existence since 1822. Many have been the trials through which they have passed, but "Thus far the Lord hath led me (us) on," and "Here we raise our Ebenezer." "Thank God and take courage."

The Lord has raised up among us some mighty men of God whose lives were a benediction to the churches and the world. The histories of some of these were almost lost, but our brother, by his zeal, has rescued them from oblivion. He now brings them forth in a printed book that will preserve their memories for the encouragement and instruction of future generations.

Brother J. H. Grime, having been selected by Salem and New Salem Associations for this work, has done

it well and faithfully. He has labored with diligence and perseverance, sparing neither time nor expense to accomplish the work assigned him. He has thus brought the two Associations in particular, and the great Baptist brotherhood in general, under lasting obligations for the preservation of this valuable bit of the history of the Lord's people.

I bespeak for the work a hearty reception, that it will be read and preserved with a grateful pride, and that our minds and hearts will be stirred to emulate the glorious examples of self-sacrificing devotion furnished us by the Baptists of these Associations and those nearly related to us.

To Brother Grime a debt of gratitude is justly due. By this work he is entitled to be enshrined in our memories, and remembered with love and gratitude.

This history will be a monument to his devotion to the cause, and while perpetuating the memory of our fathers, the pioneers in the work in our beloved Tennessee will justly perpetuate the memory of him who has done so nobly in preserving history. The Lord bless the book and the author.

T. J. EASTES.

*Grant, Tenn., March, 1902.*

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FROM ENON ASSOCIATION.

I gladly give my feeble endorsement to this entire work, and more especially to so much of it as deals with the history of the Enon Association, its churches, ministers, and members.

Just such a work as this is needed, and no one is better qualified to write it than Brother Grime, and I am sure that most of its readers will be surprised at the great amount of information it contains. Coming generations will rise up and call him blessed who has bestowed so much painstaking care and labor to present in permanent form the daring deeds, the true moral courage, the works of love, the living working faith and Godly heroism of their fathers.

No people have accomplished more with so few opportunities and such unfavorable environments. Those noble men of God, in the face of untold difficulties, often seemingly insurmountable, plunged into the almost impenetrable forests, climbed the rugged hills, crossed the turbid, rushing streams in the face of their bitter enemies, and conquered the land for Christ. Most of them were what the world calls illiterate. Yet, with a heart all aglow with love to God and men, no danger could affright them, no difficulty hinder them, and no obstacle, however great, impede their onward march. They read God's Holy Word by a torch light, a flickering candle, or a grease lamp, digging deep for its precious treasures of truth, with the one grand purpose of giving it to their fellow men. Their souls set on fire by God's boundless grace, they unfurled the gospel banner to every passing breeze, and with the Sword of the Spirit in hand and grace in their hearts they led the advancing hosts to most glorious victories and left to us an inheritance richer

than all the gold and diamonds of earth. And now, God has raised up our dear brother to give to us in this permanent form brief sketches of their lives and labors. May their heroic deeds and faithful labors inspire us, who read this book, with greater courage, loftier aims, higher motives, and nobler ambitions. May God's richest blessings rest upon every one who reads these pages.

W. H. SMITH.

*Horse Cave, Ky., February 24, 1902.*

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#### FROM WISEMAN ASSOCIATION.

The study of the history, lives and testimony of those preceding us, who have been accounted faithful and true, is certainly praiseworthy, and of great advantage. Paul was ready to recount the faith, sufferings, and patience of the holy men and prophets, who lived before his day, to animate his brethren to greater valor. Surely then, with advantage, we can study the history of those who form such a conspicuous part of this work.

It is a matter which I feel to be of the highest importance, that Baptists and their children should be thoroughly conversant with the history of their own denomination. It is especially important that they should know of the conflicts and hardships through which noble men of God passed in other ages, and that they should be taught the grand principles for which these noble worthies earnestly contended and

were ready, many of them, to seal their testimony with their own life's blood.

There has been a time in the past when Baptists were not accorded the privilege of writing their own history, but were dependent upon their enemies to record their doctrines while their own bodies burned at the martyr's stake. We feel glad in our hearts to know that this is not true at present; for beneath the blazing sun of religious freedom Baptists can now write their own history and none dare intimidate or molest.

The author, in writing this book, has bestowed upon the Baptists of this Upper Cumberland Valley a lasting benediction for which those now living will ever be grateful. Their progeny also, in generations to come, will rise up and call him blessed. They, too, will read with interest how our ancestry, in the long ago, lifted the banner of King Immanuel and planted the truths of our blessed Savior, which are more lasting than the hills of earth, in these fertile plains of ours.

We bespeak for this work a wide circulation in the homes of our Baptist brotherhood.

WM. M. S. WILKS.

*Enon College, Tenn., March, 1902.*

# HISTORY OF MIDDLE TENNESSEE BAPTISTS

## CHAPTER I.

### GENERAL VIEW.

The coming of Baptists into this part of the State was from Virginia, North Carolina and South Carolina. Some, it is true, stopped first in Kentucky, afterward removing to Tennessee.

It is but natural that the reader will inquire from whence did they come into these States? Passing by the establishment of Baptist churches in the colony of Rhode Island, we come to the establishment of the first Baptist Church in the city of Boston, which occurred March 28, 1665, with five charter members who had been baptized in England. The names of these charter members were Richard Goodall, William Turner, Robert Lambert, Mary Goodall and Mary Newell. This church being thoroughly organized and equipped for business (see church records as recorded in Armitage Church History, 2 ed. page 319) soon began to extend her borders. On January 3, 1682, we find Humphrey Churchwood, one of the members, at Kittery, Maine, with a band of brethren gathered about him. These were organized into a regular Baptist Church September 25, 1682, with William Screven as pastor. He then made the trip all the way to Boston to be ordained by the church under whose authority they were constituted. Persecution, however, soon arose in Maine against the infant church, and to escape the rigors of religious intolerance they fled to South Carolina and "settled on the Cooper River, not

far from the present city of Charleston." Here they found some Baptists from England and, in 1685, they united and constituted a regular Baptist Church on the west bank of the Cooper River. This was the first Baptist Church organized in the South, and in 1693 they moved their place of meeting to Charleston. (See Armitage, p. 324.)

There is still another source of the Baptists of South Carolina about which I wish to speak. In June, 1701, in the counties of Pembroke and Carmarthen, Wales, sixteen Baptists were constituted into a regular Baptist Church with Thomas Griffith as pastor. They at once set sail from Milford in church capacity and landed at Philadelphia in the September following where the "church emigrant" went ashore on American soil. In 1703 they purchased 30,000 acres of land from Wm. Penn in New Castle County, Delaware, and gave this new purchase the title of Welsh Tract, and soon they were settled, giving their church a permanent home, from which it took the name of Welsh Tract Church.

"As early as 1736 this church dismissed forty-eight members to emigrate to South Carolina, where they made a settlement on the Peedee River, organized the Welsh Neck Church there, which during the next century became the center from which thirty-eight Baptist churches sprang in the immediate vicinity." Armitage, p. 333. From these two sources came the early Baptists of South Carolina, who founded the Charleston Association in 1751. This Association was constituted upon the old London Confession of Faith, which is a very strong Calvinistic document. It might be remarked just here that this is the original of the Philadelphia Confession of Faith and was adopted as



a statement of doctrine by all the early churches and Associations of America, with the exception of one small Association which soon became extinct.

This old Welsh Tract Church which emigrated from Wales became the nucleus around which or from which were formed a number of churches which were constituted into Philadelphia Association as early as 1707. It was missionaries from this Association, viz., Benjamin Miller, Peter Vanhorn and John Gano, who first planted the true Baptist standard in North Carolina. This was about the middle of the eighteenth century. It is true some Free Will Baptist churches had been planted in the State by Paul Palmer and his converts prior to the coming of these missionaries into the State. These Free Will or General Baptist churches were all reorganized and their irregular baptisms corrected. (See Burkitt & Reed's History Kehukee Association.) These missionaries were joined by Robert Williams, of South Carolina, and Shubael Stearnes, of Virginia, and together they laid the foundation for the establishment of the Kehukee Association in 1765 upon the regular London (Calvinistic) Confession of Faith.

The first Baptist churches in the State of Virginia were planted by missionaries from the churches of London, England, and the Philadelphia Association.

I have in detail given the origin of Baptists in these States, because from these sources have come the Baptists of Tennessee.

As to the origin of Welsh Baptists, they date back to the days of the apostles or to the age immediately following. No beginning for them, this side of that, can be successfully established. The most natural solution of this question is, that the apostle Paul and

#### 4. *History of Middle Tennessee Baptists*

his co-laborers first planted the Baptist standard on the British Isles. Clement, the fellow-laborer with Paul (Phil. 4: 3), in his epistle to the Corinthians, Chapter 5, has this to say: "Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the East and West, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the West, and suffered martyrdom under the prefects." (Ante Nicæan Fathers, Vol. I, p. 6.) In the above, Rome is taken as the center, and the extreme limit of the West would be Spain and the British Isles.

In addition to the above, Davis in his *History of the Welsh Baptists*, pp. 6-9, has this to say: "About fifty years before the birth of our Savior the Romans invaded the British Isle, in the reign of the Welsh King Cassibellan; but having failed, in consequence of other and more important wars, to conquer the Welsh nation, made peace and dwelt among them many years. During that period many of the Welsh soldiers joined the Roman army, and many families from Wales visited Rome, among whom there was a certain woman named Claudia, who was married to a man named Pudence. At the same time Paul was sent a prisoner to Rome and preached there in his own hired house for the space of two years, about the year of our Lord 63. Pudence and Claudia, his wife, who belonged to Caesar's household, under the blessings of God on Paul's preaching were brought to the knowledge of the truth as it is in Jesus and made a profession of the Christian religion. Acts 28: 30; 2 Tim. 4: 21. These together with other Welshmen,

among the Roman soldiers, who had tasted that the Lord was gracious, exhorted them in behalf of their countrymen in Wales, who were at that time vile idolaters. . . . The Welsh lady Claudia, and others, who were converted under Paul's ministry in Rome carried the precious seed with them, and scattered it on the hills and valleys of Wales; and since that time, many thousands have reaped a glorious harvest. . . . We have nothing of importance to communicate respecting the Welsh Baptists from this to the year 180, when two ministers by the name of Fagamus and Damicanus, who were born in Wales, but were born again in Rome, and became eminent ministers of the gospel, were sent from Rome to assist their brethren in Wales. . In the same year, Lucius, the Welsh King, and the first king in the world who embraced the Christian religion, was baptized. . . . About the year 300, the Welsh Baptists suffered the most terrible and bloody persecution, which was the tenth persecution under the reign of Dioclesian. Here as well as in many other places the blood of the martyrs proved to be the seed of the church." Baptist Perpetuity, pp. 367, 368.

The most natural conclusion drawn from the above facts is, that Paul, after his release from his first imprisonment went with these Welsh converts to their home land and thus, as Clement says, carried the gospel "to the extreme limit of the West." From this time on the mountain fastnesses of Wales, as well as the valleys of Piedmont, served as an asylum for persecuted Baptists. It was of these Baptists planted by the apostle Paul that the "Old Welsh Tract Church" was formed. And from it have sprung the Baptists of Tennessee.

## CHAPTER II.

### CONCORD ASSOCIATION.

The first Baptist Church in what is now known as Middle Tennessee was constituted on Sulphur Fork, one of the branches of Red River, in 1786 A. D., with John Gramar as pastor. This church was soon dissolved on account of the unsettled state of its members. However, about the year 1790, the following ministers began operations in this same section of country, viz.: Daniel Brown, Joshua White, Nathan Arnott and Patrick Moony. Through the labors of these brethren, assisted by occasional visits by ministers from Kentucky, in 1796 five churches had been gathered, to wit, Mouth Sulphur Fork, Head Sulphur Fork, Middle Fork, West Fork and Station Camp. These five churches were constituted into an Association known as Mero District Association, which is but another name for the territory now known as Middle Tennessee. This union was not destined to long life. Internal dissensions brought about a dissolution of this Association in 1803, and the Cumberland Association was constituted in that same year to take its place, with a constituency of fifteen churches. This Association still exists, and is a small anti-mission body lying principally in Williamson County. This is the mother of all the Associations in Middle Tennessee, and at one time included all the older churches in this entire territory.

During the first decade of the 19th century three

Associations were formed from the Cumberland, viz., Elk River, Red River and Concord. The two former of these are also anti-mission bodies, while the latter is a progressive missionary body, and is the oldest missionary Association in this division of the State. The division in Cumberland Association for the purpose of forming Concord took place in 1809 at Old Spring Creek Church, a few miles east of Lebanon, Wilson County, which was at that time known as Jones' Meeting House. At this meeting the line of division was agreed upon and designated, and in accordance with this arrangement the Concord Association was constituted September 25, 1810, in Smith's Fork Baptist Church, Statesville, Tenn., then known as Hodges' Meeting House, with a constituency of twenty-one churches reporting a membership of 893. The Articles of Faith upon which Concord Association was constituted is a strong Calvinistic document. (See Bond's History Concord Association, pp. 13, 14.)

## ABSTRACT OF PRINCIPLES OF CONCORD ASSOCIATION.

Article 1. We believe in one only true and living God, the Father, the Word, and the Holy Ghost.

Art. 2. That the Scriptures of the Old and New Testament are the Word of God, and the only rule of faith and practice.

Art. 3. We believe in the doctrine of Election, and that God chose his people in Christ before the foundation of the world.

Art. 4. We believe in the doctrine of original sin, and man's impotency to recover himself from the fallen state he is in by nature, by his own free will and ability.

Art. 5. We believe that sinners are justified in the sight of God, only by the righteousness of Christ imparted to them.

Art. 6. We believe that God's elect shall be called, converted, regenerated, and sanctified by the Holy Ghost.

Art. 7. We believe that the saints shall persevere in grace, and never finally fall away, and that good works are the fruits of faith, and follow after justification.

Art. 8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects, and that the only proper mode of Baptism is immersion.

Art. 9. We believe in the resurrection of the dead, and the general judgment, and that the punishment of the wicked and the joy of the righteous shall be eternal.

Art. 10. We believe that ministers have no right to administer the ordinances, only such as are regularly baptized and come under the imposition of hands by the presbytery.

This is the oldest Association in Middle Tennessee that practices missions. Her history is full of exciting and interesting events. Concord Association is an offspring of Cumberland Association, which became an anti-mission body in the division during the thirties, and still exists. Concord Association was constituted September 25, 1810, in Smith's Fork Baptist Church, Statesville, Tenn., known at that time as "Hodge's Meeting House." Thomas Durham, who was at that time pastor of Round Lick Church, acted as Moderator, and R. C. Foster, of Nashville, acted as Clerk.

Among the leading ministers of this body we note:

James Whitsitt, Moore Stevenson, Cantrel Bethel, Wm. Flowers, Thomas Durham, John Wiseman, Joshua Lester, with others too tedious to mention. Perhaps Tennessee has never known a body of more powerful ministers.

At the time of the organization this Association covered all the territory in this division of the State between Nashville and the Cumberland range of mountains.

It is not the purpose of this sketch to do more than refer to some leading events in the history of this body. When Alexander Campbell became prominent as a pulpit orator and advocate of reformation, his plea soon took hold on many in this Association, and ministers of some prominence took sides with his new-fangled notions, Elder Peyton Smith taking the lead. This state of affairs soon developed a strong Arminian element in the Association, and they began to wage war against the Articles of Faith on which the Association was constituted, as follows:

Article 3. We believe in the doctrine of election and that God chose his people in Christ before the foundation of the world.

Art. 4. We believe in the doctrine of original sin, and man's impotency to recover himself from the fallen state he is in by nature, of his own free will and ability.

Art. 6. We believe that God's elect shall be called, converted, regenerated and sanctified by the Holy Ghost.

It was against these Articles that the war was waged, and at last they succeeded in gaining sufficient strength to carry the Association by a vote of about three to one.

From a constituency of forty-nine members, twenty ordained ministers and 3,399 members, there were left only eleven churches, five ordained ministers and 805 members. The majority took the Articles of Faith and expunged every vestige of Calvinism, and then proceeded to form an Association of Separate Baptists, known as Concord No. 2. In a circular letter Elder Whitsitt describes the doctrine of this new departure as follows:

“(1) Christ died for every individual of the human race, for Pharaoh and Judas as much as for Abraham and Paul; that sinners wade through the blood of Christ to hell, and that, although he died for all alike, yet only some of the ransomed return and come to Zion. (2) That the Almighty by his Spirit operates on every individual, and perchance some become regenerated. Universalism in its premise, Calvinism in its conclusion.”

This division occurred in 1827, and it will be remembered that it was at this date that Campbellism took shape, and one need not be surprised that soon another should take place in this new Association and a good large slice should go off to Campbellism.

The small minority came and took up the old Constitution that had been so abused by this Arminian faction, and declared themselves in favor of limited atonement and unconditional election, and went on with the old organization to do the Master's business. For this, Elder James Whitsitt says, “We were again attacked. The doctrine of personal, particular and unconditional election was stated to be the doctrine of men and devils.” But, nothing daunted at these attacks from this new faction, this staid old body moved forward to preach the gospel of salvation by



grace. (For the above facts see Bond's History of Concord Association, pp. 34 to 42.)

Prosperity attended the above minority, and in 1834 they had fairly recovered from the shock of 1827; but it was not for them to enjoy this state of peace longer. This time, however, it was not a doctrinal difference which disturbed their peace, but that of methods practiced. In 1834, R. B. C. Howell came from Virginia and became pastor of the First Baptist Church, Nashville, and, being full of the mission spirit, he with other brethren, apart from any church or associational action, formed themselves into "a missionary body called the Tennessee Baptist Convention."

This was the signal for action, which terminated in the bitterest contest which has ever disrupted the Baptist hosts of Tennessee. The fight continued for two years in the Concord Association, when by a majority vote they dissolved the Constitution and then proceeded to form a new Association on anti-mission principles, and gave to it the name of Stone's River Association of Primitive Baptists. In this fight there was no doctrinal contention, as both parties stood firmly fixed on Calvinistic principles. The minority, which again was thrown out in the cold, returned to the old original constitution and began business as the old original Concord Association, and under the blessings of God have grown to a great host, while Concord No. 2 is no more and Stone's River is struggling for existence.

From the above it will be seen that Concord Association has been twice disbanded by a majority vote, and yet as often preserved by the minority, which is now largely in the majority.

It is now (1900) ninety years since Concord Association launched her bark and unfurled her sails to the breeze. During this time it has often seemed that she would founder and go down amid the breakers of error. Arminianism, with all the inveterate hate of genuine Ishmaelites, has planted the battery of *works* upon her citadel; Antimissionism has sought to strangle her zeal; but with a defiance born of him who said the gates of hell should not prevail against his church, she marshalled her depleted forces and with a shout of triumph cried, "On to victory." She has again and again sent away groups of churches to form other Associations and now she is a grand old body, numbering thirty-three churches with a membership of 4,604. In another place we give a sketch of some of her older churches.

## CHAPTER III.

### SALEM ASSOCIATION.

In August, 1822, A. D., Concord Association, while in session at West Station Camp Church, Sumner County, Tennessee, for the sake of convenience, agreed to divide. A number of churches on her eastern boundary were set apart to form a new Association. In October of the same year these churches met in Convention with Cedar Creek Church, which, at that time, stood a short distance south of Big Spring, Wilson County, Tennessee, and constituted Salem Association. This body at the constitution consisted of twenty-seven churches, as follows: Smith's Fork, Hickman's Creek, Salt Lick, Dixon's Creek, Salem, Round Lick, Bledsoe's Creek (now Hopewell), Hogan's Creek, Spring Creek (now Linwood), Peyton's Creek, Brush Creek, Cedar Grove, Knob Spring, Second Creek, Union, East Fork, Goose Creek, Philadelphia (now Bradley's Creek), New Hope, Cedar Creek, Lebanon, Goshen, Lancaster, Enon, Saunder's Fork (now Auburn), Falling Creek, Brawley's Fork (now Marion), and Testament. Three of the above churches are extinct, and two are anti-mission churches. The remainder, either the original organization or one in its stead, still exist, and most of them are in a thriving condition. These churches at that time aggregated a membership of 900. Now you could easily select three of the number that would aggregate more than 900 members.

Salem Association was constituted upon the following:

ABSTRACT OF PRINCIPLES.

Article 1. We believe in one true and living God—the Father, the Word, and the Holy Ghost.

Art. 2. That the Scriptures of the Old and New Testaments are the Word of God and the only rule of faith and practice.

Art. 3. We believe in the doctrine of Election, and that God chose his people in Christ before the foundation of the world.

Art. 4. We believe in the doctrine of original sin, and in man's impotency to recover himself from the fallen state he is in by nature, by his own free will and ability.

Art. 5. We sinners are justified in the sight of God, by the imputed righteousness of Jesus Christ.

Art. 6. We believe in God's own appointed time, and way, by means which he has ordained, the elect shall be called, converted, regenerated, and sanctified by the Holy Spirit.

Art. 7. We believe the saints shall persevere in grace, and never finally fall away; and that good works are the fruit of faith, and follow after justification.

Art. 8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects, and that the only proper mode of Baptism is by immersion.

Art. 9. We believe in the resurrection of the dead and general judgment, and that the punishment of the wicked and joy of the righteous will be eternal.

Art. 10. We believe that no minister has a right to administer the ordinances, only such as are regularly baptized, and come under the imposition of hands by a presbytery.

The ministers present at the formation of Salem Association were Joshua Lester, Miles West, John Wiseman, Elijah Maddox, Thomas Durham, Wm. Flowers, John Jones, Malcom Smith, John Bond, Hiram Casey, John Borum, Josiah Rucks, Presley Lester, John Fite, James Bond and Clark Hubbard. Perhaps a finer body of ministers never assembled on the soil of Tennessee. They were certainly masters of assemblies. They possessed that strong, rugged character, which pioneer life would impart, and that they were Baptists of the true type will be seen by reference to the Abstract of Principles.

The size of the present volume forbids an itemized account of all the meetings of this body, but the reader is invited to a running account of the leading events in a history of seventy-eight years. At the time of the organization of this body the heresy of Campbellism was just beginning to attract attention. As early as 1824 A. D. we find brethren asking advice of the Association how they should deal with preachers claiming to be Baptists and yet preaching the heresy of A. Campbell. The invariable advice given was that they should not be recognized as gospel ministers. But it is needless to say that this heresy was fast doing its work. In the rupture of 1827 A. D., formerly mentioned, which resulted in the establishment of the Separate Baptists this Association was not left undisturbed. Six of her ministers were caught in the meshes of this subtle doctrine, viz.: Calvin Curlee and Elisha Bell, of Brawley's Fork (now Marion); Clark Hubbard, pastor of Round Lick; John Whitlock, of Smith's Fork; Wm. J. Bomer, of New Hope, and James Barry, of Brush Creek. While some of

these were men of note, yet they had not sufficient prestige to create a rupture in the body, though they were able to gather a few small churches together, composed of disaffected members which they carried into Duck River Association of Separate Baptists. But having started on their Arminian career, they could not be satisfied with this result, and five out of the six now launched head long into Campbellism. John Whitlock remained true to his Separate Baptist affiliation. (See another chapter for account of Separate Baptists.) From that time on, this territory has been a battle ground between Baptists and Campbellites, but to-day, as then, the Baptists hold sway, and this section is often spoken of as "the Baptist kingdom."

The body moved smoothly till 1835 A. D., when the question of mission methods began to be agitated. This war raged with more or less severity till 1837, when the Association met with New Hope Church, two miles east of Alexandria, Smith County (now DeKalb County). At this meeting thirty-one churches were represented, and organized by electing Elder James Bond, Moderator, and Elder Joshua Lester, Clerk.

It seems that the question of missions had very much agitated the church at Salt Lick, of which Elder Miles West, Sr., was pastor. The majority had taken a firm stand against the existing mission methods. This had reached a point where the minority felt called upon to memorialize the Association, asking advice as to the best course to pursue. The consideration of this memorial letter was the signal for action in the Association. Perhaps the matter would be best told in the language recorded in the minutes for that year (1837) as follows:

“On motion the third item of the Committee of Arrangement, to whom was referred the letter from the majority, and a memorial from the minority of Salt Lick Church was taken up. After some debate it was agreed that the messengers, Miles West and Barnett T. Dillehay, be admitted to seats and their names enrolled.

“A good deal was said pro and con as to the best way of disposing of the memorial. At length it was proposed to appoint a committee of brethren to wait on the said church (Salt Lick) and labor to bring about a reconciliation between the conflicting parties, and on which Brother Miles West, pastor of the church, took the floor and in a highly inflammable speech, said in substance that it was unnecessary to send a committee—that it would effect no good, that the whole difficulty had proceeded from the Convention, that the church had taken her position against the Institution, which she never would abandon—that fellowship was broken, not only in that church, but throughout the Association, and that it would be better for all that they separate, and finally said: Brethren, I wish you all well, and as many as wish to follow old West come along—on which he abruptly moved off, followed by Sion Bass, pastor of Round Lick Church, and some eight or ten others, in quite a tumultuous manner. They collected in another part of the house and commenced singing and after regaling themselves in this way awhile they retired.

“During this commotion, the sound of the Moderator’s voice was lost in the confusion occasioned by this—and unchristian-like behavior. The Association was then called to order, and it was discovered that our ranks were but little thinned. They then pro-

ceeded to the business before them with much harmony, being freed from an incumbrance which had long paralyzed her energies.

"In conformity with a memorial from a minority of the members of Salt Lick Church,

*Resolved*, That a presbytery to consist of Elders John Wiseman, William C. Bransford, William Flowers, and Jonathan Wiseman, meet at the X Roads, on Defeated Creek, on Friday before the fifth Lord's day (inst., October, 1837), in order to constitute said brethren, and as many others as may wish to join them, into a church and report to next Association."

This marks the origin of Defeated Creek Church, which is now one of our very best churches.

The party led by Elder Miles West, of Salt Lick Church, retired to the grove a short distance away. They in council appointed a meeting, to convene with Cedar Creek Church on Friday before third Sunday in November, 1837, to organize a new Association. This meeting resulted in the organization of a new Association consisting of five churches, viz.: Salt Lick, Round Lick, Spring Creek, Mount Pleasant and Testament. They denominated this new venture as "Round Lick Association of Primitive Baptists."

The result of this division was the total loss of Mount Pleasant Church to Salem Association and the division of many more; in many of them a majority going into this new venture calling themselves "Primitive Baptists." In a few instances it became necessary to disband, but in the majority of cases the churches were not hindered. In fact, this seemed to mark an epoch of prosperity for Salem Association as a whole, and with rapid strides she moved on to possess the land. Suffice it to say that Round Lick Association,



which was weak to begin with, has barely held her own.

It might be remarked in passing that there was no doctrinal difference—it was solely a question of methods.

From this time forward the Association grew in churches, members and work. In 1843 they passed a resolution to continue in session four days each year.

In 1849 the Association convened with Bethel Church, four miles south of Lancaster, Smith County. The body had grown till it numbered forty-three churches; an increase of sixteen churches since the division, twelve years previous. The territory covered by these churches was so extensive it was deemed prudent to divide the Association for the sake of convenience. The Cumberland River served as a natural line, and it was mutually agreed that the churches on the south side of the river should retain the name and constitution, while those on the north side would form a new Association. This resulted in the constitution of Enon Association of which we shall speak more fully later on.

Of the forty-three churches, twenty-six remained in the old (Salem) organization and seventeen began housekeeping on the north side of the river.

Immediately following this division is the most remarkable period in the history of Salem Association. In no longer time than three years they had grown from twenty-six to thirty-eight churches; and in 1852 another division was effected. The line of division this time was the Caney Fork River, those on the west side retaining the name and constitution. The

churches on the east side of the river met in convention Saturday before the second Sunday in May, 1853, at Hutchin's Creek, three miles south of Cookeville, Putnam County, and constituted Johnson Association. This body was named in honor of Elder Jesse Johnson, to whom, more than any other man, this great work of the three past years was due. A more extended notice will be given of this man of God and this new Association in another place. That the reader may have some idea of the efficient mission work of this period, by reference to the report on the State of Religion for 1851, we learn that eight new churches came into the Association with a membership of 281. These churches were all located in destitute sections, and were gathered by missionaries of Salem Association.

From this time on the bounds of Salem Association were more circumscribed. But still there were many places within her bounds where churches could be established. She wisely occupied these, and, though more slowly, yet she continued to increase until 1888 when she numbered forty-five churches.

At her meeting in this year, when convened with Marion Church, near Readyville, Cannon County, a number of churches on the north boundary secured letters to constitute a new Association. The line in this new division, with few variations, was the Lebanon and Sparta Pike. The churches south of this retained the name and constitution, while those on the north met in convention at Buena Vista Church at Grant, Smith County, Tennessee, on October 30, 1888, and constituted New Salem Association. Out of the forty-five churches nineteen went into the new organization, and three others came at the second

meeting, making an equal division—though depleting the ministry of the old body.

No other material changes have occurred in the organization of this Association. The body is now composed of the following churches: Auburn, Barren Fork, Beech Grove, Cooper's Chapel, Dry Creek, Dowelltown, Fall Creek, Greenvale, Indian Creek, Mt. Pleasant, Mt. Zion, New Hope, New Home, New Union, Providence, Prosperity, Ramah, Salem, Smith's Fork, Smithville, Sycamore Fork, Snow's Hill, Union, Wharton Spring, Woodbury, and Wolf Creek.

A separate sketch of each church will be given in another chapter.

Salem Association from her very incipiency has been an active missionary body, as the following facts will attest: This body at its organization in 1822 A. D. consisted of twenty-seven churches with a membership of less than 2,000. Now the borders have been enlarged till they embrace five Associations which number 118 churches, with a membership of some 12,000. In addition to this they have constantly contributed to the support of heralds of the cross in foreign fields. While they have not done as much as they might, yet so well have they occupied their territory that it is known as the "Baptist Kingdom." All in all, we have a right to be proud of what the Lord has accomplished through his people in this section. There are, perhaps, twice as many Baptists in this section of country as all other denominations combined.

Perhaps the success of Baptists in this section is attributable to their unflinching fidelity to Baptist doctrine more than any other one thing. "The Bible and

the Bible alone" has been their slogan through all these years of conflict. A "thus saith the Lord" has been demanded at every point. They have stood a "peculiar people zealous of good works," and have ever refused to form any alliance with the advocates of error. They have been Landmark Baptists in the strictest sense of the term. A few quotations taken from the minutes from time to time will give an idea of the doctrinal cast of this people. In the minutes of 1850 we have the following:

*"Resolved*, That the churches be advised to receive none but those who have been BAPTIZED on a profession of their faith in Christ, by a legal administrator; and that we esteem legal only such as act under the authority of the regular Baptist Church, as organized after the model of the gospel."

In the minutes of 1844 A. D. we have the following:

*"WHEREAS*, The Freedom Association has proposed a correspondence with us; resolved, therefore, that we send a friendly letter and delegates to inform them that we are willing to correspond with them, provided they will correct the error of one of their churches, for receiving members into their fellowship who were immersed by unauthorized administrators."

It might be remarked for the benefit of those who would brand us as "Gravesites," that this record was made before J. R. Graves ever appeared before the public as editor. All honor to J. R. Graves; but he was simply a Baptist, such as he found when he came upon the stage.

In the minutes for 1854 we find the following record of a resolution presented by Brother P. Gold and unanimously endorsed by the Association:

*“Resolved*, That it is inconsistent for Baptists to recognize Pedo-baptist preachers, as gospel ministers, denying as we do the legality of their official acts, by inviting them to occupy our pulpits, or preaching with them.  
P. GOLD.”

Again in the minutes for 1855 we find the following entry:

*“Resolved*, That it is the opinion of this Association, that it is a violation of the usage of Baptist churches, and disorganizing in its tendency, for a minister to receive and baptize individuals in the presence of churches, or within their jurisdiction, without their authority; and we hereby enter our protest against such action.”

The above quotations demonstrate that this Association has stood, through her history, with a fixed purpose against alien-immersion and pulpit affiliation with preachers of error.

It might be remarked just here that these principles were never applied to either the “Primitive” or “Separate” Baptists. They were always regarded as sound Baptists, only differing in methods, while they agreed in doctrine. With reference to the attitude of this body toward the “Primitive Baptists” we find in the minutes for 1849 this entry.

*“Resolved*, That E. W. Haile, A. W. Meachem and N. Hays be appointed to write a letter to the Round Lick Association (of Primitive Baptists) and bear it to their next session for the purpose of laboring for a union between us, and to become one body.”

Again in the minutes for 1870 we find the following:

“Moved and seconded that a committee be appointed to meet with the Round Lick Association (Primitive Baptists) next fall, carried, and H. Bass, T. H. Gold, J. W. Bowen, H. T. Rucks, N. Smith and L. D. Smith, were appointed.”

Also in 1871 we find the following:

“By motion, Brother P. G. Magness, of Round Lick Association, was invited to a seat.”

In regard to the people known as Separate Baptists, in the minutes of 1842 we find this language:

“WHEREAS, That union so desirable among brethren of the same Christian family does not exist between the united Baptists, and those denominated the Separate Baptists, and as this Association think there is no good reason why all the relations of Christian fellowship should not exist between them and us; therefore,

“*Resolved*, That we open a correspondence with Mount Zion Association (of Separate Baptists) with the view of effecting a union of the two parties, which have so long stood aloof from each other; and for this purpose have appointed our brethren, Elders Elijah W. Haile, James Bond and Brother William Martin to attend their next Association, and confer with them on this subject, and report the result to our next Association.”

Also the following foot note is appended:

“The reason why a communication as above was not made to the Duck River Association (of Separate Baptists) was because our brethren of Concord, in union with us, are in correspondence with them and Concord 2nd (of Separate Baptists) on the same subject.”

The above is sufficient to show that they always re-

garded the Primitive and Separate Baptists as parts of the same family, and hence they always recognized their administration.

Salem Association has always been aggressive along educational lines. Her members have always stood in the front rank in building up schools in the community where they have chanced to live. In addition to this, Salem Association has owned and controlled several good schools, from whose walls numbers, of men and women, have gone out to bless the world. Among these we mention first Marion College, situated near Readyville, Cannon County, Tennessee. This institution of learning was established in 1850 A. D., and was ably manned for many years by that scholarly man, James A. Delk. This was the pride of Salem Association and the idol of the lamented J. M. D. Cates, near whose home it was located, and who was president of the Board of Trustees. Though long a thing of the past, its influence is still felt.

In 1851 she began the operation of Central Female Institute in the town of McMinnville, Warren County. This institution prospered for many years under the efficient tutorage of Elder John Powell, a man of fine accomplishments and sterling worth. This school was kept in successful operation for several years by the Association and was quite an impetus to the Baptist cause in this section.

In 1852 Salem and Enon Associations purchased property near Castalian Springs in Sumner County and began the operation of a school with the title of Enon College. This school had a prosperous career of a few years, but owing to some financial mistakes the institution was closed and the property sold.

Apart from her own schools, she for many years

kept a beneficiary in Union University at Murfreesboro.

Her ministry, in the main, has been a strong body of men—strong in intellect, many of whom possessed fine scholarly attainments, and a courage which laughed at difficulties and cried “it must be done.” The sacrificing energy of these men of God cries with thunder tones to the marshalled hosts of the King of Zion, urging them on to nobler deeds of chivalry in this holy war.

#### NAME.

Many people become confused in regard to the Baptist denomination because of prefixes attached to the name Baptist. Let me say once for all that in history they are known simply as Baptists. Sometimes we are spoken of as “Missionary” Baptists. In the sense that we practice missions this is correct, provided you use the prefix as an adjective and not as a title. In history we are known simply as Baptists. Different prefixes have been used at different times in consequence of peculiar surroundings; when the conditions cease to exist the prefixes are dropped. In the early part of the century in the States most all Baptists were spoken of as “United Baptists.” This grew out of the union of the General and Separate Baptists who afterwards were denominated United Baptists. This, however, by degrees, was being dropped off and the simple title of Baptist was again coming into use, when the Campbellites came on the stage and sought to propagate their doctrine, while they wore the name Baptist. This caused the Salem Association to pass the following resolution which we find recorded in the minutes for 1830:



“WHEREAS, There has grown up around us, various sects of professed Christians denominating themselves Baptists, and between whom and us there are such marked lines of distinction as to bar them from our union and communion. In order, therefore, to have a definite prefixed character for ourselves in this respect, and to prevent the confusion to which this state of things exposes us, in our official interview; be it

“*Resolved*, That in future, this body be known and distinguished by the name of the *Salem Association of United Baptists*; and so denominating in all its official acts, and that it be recommended to the churches of this Association, that they, in all their official acts, use this appellation as well in letters of dismissal to members to join other churches, as in letters to the Association,” etc.

This resolution was strictly observed till 1872 A. D. when the Association convened at Sycamore Fork Church. Up to this time all the minutes are headed “Salem Association of United Baptists.” At this meeting T. T. Eaton was present and suggested that the conditions no longer existed which made the prefix necessary. Then it was duly dropped from the minutes. From that time on, they have borne the title of Baptists.

Before closing this chapter we will append a tabulated statement of the meetings of Salem Association, as follows:

YEAR.	PLACE OF MEETING.	PREACHER.	MODERATOR.	CLERK.
1822	Cedar Creek	Thos. Durham	Cantriel Bethel	Geo. A. Lucas.
1823	Round Lick	Elijah Maddox	John Jones	Geo. A. Lucas.
1824	Second Creek	Cantriel Bethel	John Wiseman	Joshua Lester.
1825	Hogan's Creek	Joshua Lester	John Jones	Geo. A. Lucas.
1826	Smith's Fork	John Wiseman	Cantriel Bethel	Joshua Lester.
1827	Big Cedar Lick	Wm. Flowers	Joshua Rucks	Joshua Lester.
1828	Peyton's Creek	Presley Lester	Miles West	Joshua Lester.
1829	Brush Creek	H. W. Pickett	Thomas Hooker	Joshua Lester.
1830	Brawley's Fork	Levi A. Durham	John Wiseman	Joshua Lester.
1831	Round Lick	Joshua Lester	Levi A. Durham	Joshua Lester.
1832	Salt Lick	Joshua Lester	Wm. Flowers	Joshua Lester.
1833	Salem	Miles West	John Wiseman	Joshua Lester.
1834	Fall Creek	Daniel Smith	Daniel Smith	Joshua Lester.
1835	Spring Creek	H. W. Pickett	John Wiseman	Joshua Lester.
1836	Testament	Joshua Lester	James Bond	Joshua Lester.
1837	New Hope	Miles West	John Wiseman	Joshua Lester.
1838	Sander's Fork	Wm. C. Bransford	John Wiseman	Joshua Lester.
1839	Knob Spring	E. B. Haynie	Daniel Smith	Joshua Lester.
1840	East Fork Goose Creek	E. W. Haile	Elijah Maddox	James R. Lowry.
1841	Hogan's Creek	John Wiseman	James Bond	Joshua Lester.
1842	Prosperity	Jonathan Wiseman	Cantriel Bethel	Henry Fite.
1843	Round Lick	H. W. Pickett	E. W. Haile	Wm. Dale
1844	Bledsoe's Creek	E. B. Haynie	Daniel Smith	Henry Fite.
1845	Hickman's Creek	Levi Smithwick	E. B. Haynie	Henry Fite.
1846	Smith's Fork	Daniel Smith	Jonathan Wiseman	Henry Fite.
1847	Cedar Grove	E. W. Haile	E. W. Haile	Henry Fite.
1848	Dixon's Creek	E. B. Haynie	Daniel Smith	Henry Fite.
1849	Bethel	Daniel Smith	Jonathan Wiseman	Henry Fite.
1850	Brawley's Fork	A. W. Meacham	A. W. Meacham	Henry Fite.
1851	Plunkett's Creek	J. M. D. Cates	E. W. Haile	J. M. D. Cates.
1852	Wolf Creek	N. Hays	J. M. D. Cates	J. M. D. Cates.
1853	McMinnville	J. M. D. Cates	James A. Delk	Thomas Fisher.
1854	Brush Creek	John Powell	John Powell	Thomas Fisher.
1855	Macedonia	J. M. D. Cates	H. W. Pickett	Thomas Fisher.
1856	Fall Creek	J. W. Bowen	James Barrett	William Borum.

YEAR.	PLACE OF MEETING.	PREACHER.	MODERATOR.	CLERK.
1857	Salem	A. J. Brandon	J. M. D. Cates	William Borum.
1858	Woodbury	J. W. Bowen	J. W. Bowen	William Borum.
1859	Round Lick	L. H. Bethel	L. H. Bethel	William Borum.
1860	Athens	J. M. D. Cates	N. Hays	H. Y. Riddle.
1861	Hogan's Creek	G. W. Griffin	A. J. Brandon.	H. Y. Riddle.
1862	New Hope	No minutes printed		
1863	Smith's Fork	No minutes printed		
1864	Macedonia	No minutes printed		
1865	Mt. Zion	S. L. Summar	H. Bass	
1866	Hickman's Creek	J. M. D. Cates	J. M. D. Cates.	Thos. P. Jones.
1867	Prosperity	James Barrett	L. H. Bethel.	Thos. P. Jones.
1868	Cedar Grove	A. J. Brandon.	H. W. Pickett.	L. D. Smith.
1869	Spring Creek	J. M. Phillips	J. M. D. Cates.	L. D. Smith.
1870	Bethel	L. H. Bethel	James Barrett.	L. D. Smith.
1871	Providence	T. J. Eastes	L. H. Bethel	L. D. Smith.
1872	Sycamore Fork	J. M. D. Cates.	J. M. D. Cates	L. D. Smith.
1873	Smith's Fork	T. J. Eastes	H. Y. Riddle	L. D. Smith.
1874	Smithville	J. M. D. Cates	H. W. Pickett.	L. D. Smith.
1875	New Hope	J. J. Martin	J. W. Hunt	L. D. Smith.
1876	Auburn	T. J. Eastes	T. J. Eastes.	L. D. Smith.
1877	Brush Creek	J. J. Martin	J. J. Martin	L. D. Smith.
1878	Plunkett's Creek	J. T. Oakley	L. H. Bethel	L. D. Smith.
1879	Salern	J. M. D. Cates	T. J. Eastes	L. D. Smith.
1880	New Salem	T. J. Eastes	J. T. Oakley	L. D. Smith.
1881	Fall Creek	J. M. D. Cates	J. C. Brien	L. D. Smith.
1882	Woodbury	T. J. Eastes	D. B. Vance	L. D. Smith.
1883	Round Lick	D. B. Vance	J. M. D. Cates.	L. D. Smith.
1884	Buena Vista	J. M. D. Cates	J. J. Martin	D. B. Vance.
1885	Mt. Zion	J. H. Grime	J. T. Oakley	D. B. Vance.
1886	Prosperity	T. J. Eastes	T. J. Eastes	D. B. Vance.
1887	Hickman's Creek	J. H. Grime.	J. T. Oakley	J. R. Rushing.
1888	Marion	J. M. Stewart	J. F. McNabb	J. R. Rushing.
1889	Cooper's Chapel	J. T. Oakley	J. T. Oakley	Jno. C. New.
1890	Auburn	J. M. Stewart	J. J. Martin	Jno. C. New.
1891	Ramah	D. B. Vance	J. H. Williams	Jno. C. New.

YEAR.	PLACE OF MEETING.	PREACHER.	MODERATOR.	CLERK.
1892	Woodbury	J. T. Oakley.	W. P. Maury	Jno. C. New.
1893	Smithville	D. B. Vance	J. H. Williams	Jno. C. New.
1894	Smith's Fork	J. T. Oakley	C. B. Odum	Jno. C. New.
1895	Salem	J. H. Davis	J. H. Williams	W. A. Cathcart.
1896	Sycamore Fork	J. T. Oakley	M. H. Grimmett	W. A. Cathcart.
1897	Green Vale	A. C. Webb	J. H. Williams	W. A. Cathcart.
1898	Doweltown	D. B. Vance	J. T. Oakley	W. A. Cathcart.
1899	Dry Creek	J. M. Stewart	J. T. Oakley	J. T. Oakley.
1900	Auburn	D. B. Vance	J. H. Williams	J. T. Oakley.
1901	Mt. Zion	J. T. Oakley.	M. H. Grimmett.	J. T. Oakley.

## CHAPTER IV.

### NEW SALEM ASSOCIATION.

This body of Baptists is an offspring of Salem Association. In the minutes of Salem Association for 1888, when convened with the Marion Church, Cannon County, near Readyville, we find the following record:

“WHEREAS, In the providence of our Heavenly Father, Salem Association has grown to be a very large body, embracing a large territory, making it burdensome for some of the messengers to attend the meetings of the body:

“We, Round Lick, Shop Spring, Buena Vista, Macedonia, Hogan’s Creek and New Salem churches, all situated in the northern boundary of the Association, entertaining the most fraternal feeling for the Association, believing it to be for the glory of God and the advancement of the Redeemer’s kingdom to form a new Association, now ask letters from Salem Association, believing it to be for the glory of God, and while we entertain the most friendly feelings will work in harmony with our mother Association, using all endeavor to perpetuate our fraternal love and fellowship.

“Also we ask that the churches immediately surrounding this new organization be assured that if they desire to go into the new organization it will not be regarded a breach of good order, or a violation of the principles of courtesy for them to do so.”

In consummation of the purposes herein described a council was called to meet at Buena Vista Church, Grant, Smith County, Tennessee, on October 30, 1888, to form a new Association. In this council the following churches were represented:

Alexandria, Athens, Barton's Creek, Bethel, Buena Vista, Brush Creek, Carthage, Hickman's Creek, Hogan's Creek, Knob Spring, Liberty, Linwood, Macedonia, New Salem, Plunkett's Creek, Riddleton, Rome, Round Lick and Shop Spring.

Messengers from the above nineteen churches organized by the election of J. W. Bryan, Moderator, L. D. Smith, Clerk, and W. S. Neal, Treasurer.

They then proceeded to prepare a basis for future meetings by appointing committees to draw up a Constitution, Rules of Decorum, etc., to be presented at a future meeting. The churches represented here contained a membership of less than 2,000. They had among their members the following ministers: T. J. Eastes, J. B. Moody, J. H. Grime, L. D. Smith, John Harper, Henry Bass, Z. A. Lyon, M. W. Russell, J. D. Howell, L. L. Allen, J. F. McNabb, Wm. Wooten, S. B. Whitlock, T. B. Chapman, A. E. Johnson, A. J. Waller, N. R. Sanborn, and J. W. Bowen. This was a fine body of men and would compare favorably with the ministry of most any Association. Besides this they could boast of as noble brethren among the laymen as could be found anywhere. This Association in doctrine is of the same type as the old original Association. In the main her ministers are strong Calvinists, and are strictly Landmark Baptists.

In mission work she has even exceeded the mother Association, so far as contributions are concerned. Her work has been steady and progressive, with noth-

ing especial out of the usual line. The following ministers who helped to set her asail, and with a holy pride watched her infant steps, have gone to their reward: J. W. Bowen, T. B. Chapman, S. B. Whitlock, Z. A. Lyon, Henry Bass. These have crossed the mystic river and joined the great Association above. May we indulge the thought that they are watching the struggles of their fellow-laborers here below, and with a heavenly joy they mark every step of advancement?

In the twelve years of her existence she has increased from nineteen to twenty-seven churches, and they have a membership of some 2,700.

We append here a tabulated statement of her meetings:

YEAR.	PLACE OF MEETING.	PREACHER.	MODERATOR.	CLERK.
1888.	Buena Vista.	J. H. Anderson	J. W. Bryan.	L. D. Smith.
1889	Hogan's Creek.	J. B. Moody	W. D. Gold.	L. D. Smith.
1890	Shop Spring	N. R. Sanborn	H. M. Hale	L. D. Smith.
1891	Macedonia.	J. H. Grime	W. H. Smith	L. D. Smith.
1892	Carthage	T. J. Eastes	J. H. Grime	L. D. Smith.
1893	Alexandria.	J. P. Gilliam	L. D. Smith	J. H. Grime.
1894	Round Lick.	T. J. Eastes	J. P. Gilliam	J. B. Baird.
1895	Brush Creek	J. P. Gilliam	T. J. Eastes	J. B. Baird.
1896	Barton's Creek	T. J. Eastes	S. N. Fitzpatrick	J. W. Bryan.
1897	Raddleton	R. Brett	J. P. Gilliam	J. W. Bryan.
1898	Plunkett's Creek	M. W. Russell	R. Brett	J. W. Bryan.
1899	Cedar Grove	S. N. Fitzpatrick	M. W. Russell	J. W. Bryan.
1900	Lancaster.	T. J. Eastes	J. H. Anderson	J. W. Bryan.
1901	Hickman's Creek	J. J. Carr	T. J. Eastes	J. W. Bailey.



# 1415169

## CHAPTER V.

### CHURCH SKETCHES.

#### BIG CEDAR LICK—MT. OLIVET.

This old church is situated in the little railroad town of Leeville, eight miles west of Lebanon, Wilson County, Tennessee, and was constituted April 25, 1801, by a presbytery consisting of Elders Patrick Mooney, Moore Stevenson, Clifton Allen and Frank Weathered. These elders were members of West Station Camp Church, of Sumner County, and the church at Leeville, strictly speaking, is a branch of that church from which she drew a good per cent of her first members. The records are so soiled we cannot ascertain the number of constituent members.

This church is the fruit of the labors of that noble man of God, Elder Moore Stevenson, who first planted the Baptist Standard in Wilson County. The church was first called Cedar Lick after a creek, hard by, by that name. Not long after an arm of this church was extended to another point and denominated Little Cedar Lick, and from this time the mother church was known as Big Cedar Lick, till 1843, when it was changed to Mt. Olivet.

This church has affiliated with four Associations. In 1802 she united with Mero District Association when convened at Richland Creek (Dillahaunty's) Church. In 1803 she went into the constitution of Cumberland Association and remained with this body

till 1817, when she united with Concord Association at Hickman's Creek in Smith County. Then in 1823 she united with Salem Association at Round Lick, Watertown, Tenn. She remained with Salem till 1848 when she secured a letter, returning to Concord in 1849.

Since the above was written this church has held a centennial in which most all the living pastors participated. This event took place April 25, 1901, and was one of the happiest events this author ever witnessed.

PASTORS: Part of the records are lost, so that we cannot give dates in full, for pastors, etc. Elder Moore Stevenson became their first pastor and remained in that position till he fell on sleep March 18, 1818. A Brother Dew was then called, and the next pastor of whom we have any account is Elder E. W. Haile, who was called about 1840. Then follow Elder John Selvidge, Elder R. R. Barton, Elder R. W. January, Elder W. F. Luck, Elder A. J. Brandon, Elder J. P. Weaver, 1873; Elder S. G. Shepard, 1873-76; Elder J. T. Oakley, 1877-80; Elder J. S. Rice, 1880-82; Elder J. H. Anderson, 1883-85; Elder J. T. Oakley, 1885-87; Elder J. P. Gilliam, 1888-92; Elder J. H. Grime, 1893-95; Elder J. T. Oakley, 1895-96; Elder S. G. Shepard, 1896-99; Elder S. N. Fitzpatrick, 1900; Elder J. J. Carr is the present efficient pastor (1901).

CLERKS: John McFarland was first clerk and served till 1847; William Lanus, 1847-52; I. F. Davis, 1852-66; R. T. Davis, 1866-91; J. A. Sullivan has been clerk since January, 1892.

We are indebted to John McFarland and the present clerk for many valuable papers.

DEACONS: The first deacons were James Brinson, Richard Scott, and Newton Drew. The present deacons are W. P. Sullivan, J. W. Clemmons, G. W. Sullivan, J. L. Russell and C. R. Lanius.

This church has sent out the following new churches: Flat Rock, 1819; Bethesda, 1814; Barton's Creek, 1820; Rutland, 1822; Little Cedar Lick and Ridge Meeting House, 1825. These so depleted the old stock that it seemed for a time it would go under. But they rallied about 1848 and built a commodious stone church house and have long been a power for good. In doctrine this old church gave no uncertain sound. In a letter addressed to Concord Association, July 10, 1810, we find the following: "We are yet holding the doctrines of grace, which are in Christ Jesus (i. e.), the doctrine of original sin, particular election, the final perseverance of the saints in grace to glory."

Also in a letter of dismissal written by this church Saturday before the fourth Lord's day in August, 1822, A. D., we find the following words: "We, the Baptist Church of Christ at Big Cedar Lick, holding believers baptism by immersion, the final perseverance of all saints in grace to glory, particular and unconditional election." . . . This letter was given to Barney Eagin.

She sent out some preachers in the early part of her history.

This church contains some noble spirits. Present number in fellowship is 125. It might be stated that this was the first Baptist Church constituted in Wilson County, Tennessee. This has always been a missionary church, having never divided on the question.

## BRADLEY'S CREEK.

This church is situated near the village of Milton, twelve miles east of Murfreesboro, Rutherford County, Tennessee. The first Baptist preaching done in this community was by that consecrated servant of God, Elder Moore Stevenson, and this point was held as an arm of Big Cedar Lick Church (now Mt. Olivet), Leeville, Tenn., until May 17, 1806, when it was moved to Statesville, Wilson County, and constituted into an independent church now known as Smith's Fork. Some time afterward Smith's Fork Church extended an arm near the same point and became foster mother of the same interest. This church was constituted May 22, 1819, by Elders Joshua Lester, Gideon Rucker, John Warren, and David Gordon. The church was first called Philadelphia, which title she held till 1833, when a new house was constructed some distance north from the first, and the church moved and the name changed to Bradley's Creek. We have no means of knowing the number of members in the constitution of this church.

PASTORS: Elder Joshua Lester was employed as first pastor of this church and continued till 1829, when Elder Presley Lester moved into the community and took the oversight of the church. This position he held until he was called home, August 26, 1839. Elder John Selvidge, 1840-48; Elder W. H. Grimmet, 1849-51; Elder D. H. Selph, 1851-52; Elder J. J. Martin, 1852-67; Elder L. H. Bethel, 1867-69; Elder D. H. Selph, 1869-71; Elder Enoch Windes, 1871-78; Elder Morgan Green, 1878-80; Elder J. H. Jackson, 1880-81; Elder G. A. Ogle, the present pastor, has served since 1881, which marks a very prosperous

period in the church's history. In 1830 under Elder P. Lester's ministry a revival swept through the church and nearly one hundred converts were baptized in one year.

CLERKS: The clerks have served in the following order: Jordan Wiliford, 1819-22; James Mathis, 1822-31; Claiborn H. Rhodes, 1831-42; Thos. Wilson, 1842-47; R. H. Jarmon, 1847-56; W. B. Byrn, 1856-60; Nathan Harris, 1860-64; C. S. Dillon, the present clerk, has served since 1864, a period of thirty-seven years.

DEACONS: The following deacons have served this church, beginning with the date following their names: James Mathis, 1820; Bennet Rucker, 1826; Robert Jarmon, 1831; David Jones, 1839; Wm. Barton, 1831; John Putnam, 1839; C. S. Dillon, 1857; J. C. Hood, Sr., 1857; Askenas Williams, 1857; William Dillon, 1840; J. C. Hood, Jr., 1876; W. E. Dillon, 1876; Russell Jarmon, 1879; Joshua Dillon, 1879; Edgar Freas, 1879; A. P. McCullough, 1880; Green Leeman, 1883; Harrison Lester, 1893; Henry Rhodes, 1899; Daniel Harris, 1899.

The following ministers have been ordained by this church, viz.: Elder J. J. Martin, 1845; Elder W. H. Grimmet, 1848; Elder D. H. Selph, 1851; Theophilus D. Jones, 1856; I. D. Craddock, 1886. Besides these, others have been raised up in the bounds of this church who have made noted ministers. Two new churches have gone out from this church, viz.: Lascassas in 1884, Milton in 1898, both of which rival the mother church for honors. This church was first a member of Concord Association, uniting with that body in 1819, when convened with old Providence Church, a few miles east of Murfreesboro. In the

division of Concord to form Salem Association, she fell in the bounds of Salem and remained with her till 1833 when she took letter and cast her lot again with Concord, where she has remained to the present.

A division occurred in this church in 1838 over mission methods, when a new church was formed which cast her lot with Concord Association No. 2, of Separate Baptists. This Association and the mother Concord Association effected a consolidation in 1842, when convened at Rutland. This resulted in the two wings of this church coming together, from which time on they have pulled together as one body.

In 1885 they dedicated a neat new house. It is approximated that 1,772 persons have found a religious home in this grand old church since its organization. She now numbers 218. This is a noble band and with one mind is doing the Lord's work. Few men can boast of more pleasant surroundings than pastor Ogle.

Her Confession of Faith is a strong Calvinistic document emphasizing God's sovereign grace in election, and regular order in the ordinance of baptism.

#### ROUND LICK.

This church at present is situated near Watertown, twelve miles east of Lebanon, Wilson County, Tennessee. It was constituted in Smith County, near the village of Grant, July 2, 1803, by a presbytery consisting of Elders Moore Stevenson and Cantrel Bethel. Elder Stevenson was a member of Big Cedar Lick at Leeville, and Elder Bethel a member of Brush Creek. There were sixteen members in the constitution. They adopted a strong Calvinistic Confession of Faith, avowing man's impotency and the doctrine of Election, with a strict construction of the ordinances. The

church was given the name of Round Lick because of its location on a creek by that name. In June, 1820, they moved the church some ten miles up the creek into Wilson County, near where it now stands.

**PASTORS:** This church has enjoyed the services of the following pastors in the order mentioned: Elder James McCaleb, 1807-08; Elder Thomas Durham, 1808-23; Elder Clark Hubbard, 1824-27; Elder Levi A. Durham, 1827-35; Elder Sion Bass, 1835-37; Elder Joshua Lester, 1837-39; Elder John Wiseman, 1839-44; Elder Archamac Bass, 1844-45; Elder John Wiseman, 1845-46; Elder E. B. Haynie, 1846-58; Elder James Waters, 1859-60; Elder J. W. Bowen, 1860-61; Elder James Barrett, 1866-72; Elder R. A. Dillard, 1872-75; Elder J. M. Phillips, 1875-76; Elder W. B. Jones, 1877-78; Elder T. J. Eastes, 1878-85; Elder J. B. Moody, 1886-89; Elder D. B. Vance, 1890-92; Elder J. P. Gilliam, 1892-99. Elder J. H. Anderson, the present pastor, has been with the church since July, 1899, and is much esteemed by the church. It is but just to say that the church was supplied during the Civil War by Elder Henry Bass, and for a short time in 1899 by Elder E. S. Bryan.

**CLERKS:** The various clerks have served as follows: Henry Robinson, 1803-08; Jonas Bradley, 1808-11; John Gill, 1811-22; Archamac Bass, 1822-33; James Holmes, 1833-51; W. S. Phillips, 1851-53; L. D. Smith, 1853-71; John W. Bryan, 1871-72; W. N. Waters, 1872-74; Wm. Bass, 1874-82; S. B. Grandstaff, 1882-87; E. S. Priest, 1888-89. W. W. Young is the present clerk and has served since 1889.

**DEACONS:** The following deacons entered service at the dates following their names: Levi Rogers, 1803; Stephen Rogers, 1803; Harris Bradford, 1808;

John Gill (unknown); John Lash, 1839; Nicholas Smith (unknown); Henry Bass, 1843; W. J. Cragwall, 1845; W. T. Cartwright, 1845; David Grandstaff, 1851; Joseph Tippit, 1851; Wm. M. Bryan, 1855; C. C. Smith, 1859; Benjamin Berry, 1859; J. S. Womack, 1869; John Organ, 1869; David Young, 1869; L. D. Smith, 1869; C. B. Smith, 1871; J. D. Jones, 1878; A. J. Luck, 1878; Wilson Grandstaff, 1880; Thomas Young, 1885; Hiram Neal, 1885; Wm. Phillips, 1880; C. D. High, 1891; U. W. Neal, 1894; J. B. Bass, 1894; Willie T. Phillips, 1894; J. C. McAdoo, 1894; W. S. Henderson, 1898.

This church has been a member of four Associations. She joined Cumberland in 1804, Concord 1810, Salem 1822, and New Salem 1888, being a constituent member of the last three.

She has sent out the following new churches: Cedar Creek, 1820; Shop Spring, 1882; Poplar Hill, 1885; and Commerce, 1891. From these churches others have sprung.

The following ministers have been ordained by this church: (Probably) John Wiseman, about 1806; John Borum, 1810; Sion Bass, 1833; Archamac Bass, 1836; John Phillips, 1848; Henry Bass, 1856; James Waters, 1858; J. K. Womack, 1868; L. D. Smith, 1871; T. A. Hudson, 1871; I. W. Patton, 1875; Wm. Shelton, 1878. Besides the above, others have been raised up in the bounds of this church who have entered the ministry.

This church divided in 1837 on the mission question, a large majority falling on the anti-mission side, leaving only twenty-five members. Being in the minority they were turned out of house and home.



In 1839, they built a better house than the one they left, then in 1857 they built the one now occupied.

It would, perhaps, be safe to say 1,500 people have found a Christian home in this church. She now (1901) numbers 351. She has once entertained the General Association and six times the District Associations. In many particulars this church has done a great work. She has had some great meetings. In 1841, there were eighty-one additions. Some very eminent men have filled her pulpit. During the last few years she has grown in her benevolence.

#### CEDAR CREEK.

This old church was constituted July 21, 1820, by a presbytery consisting of Elders William Stevens, Josiah Rucks, John Jones, Elijah Maddox and Thomas Durham, with ten members. This church was situated about one mile south of Big Spring, Wilson County, Tennessee, and six miles east of Lebanon. Elder John Borum lived near where the church was located and for some time he and Elder Josiah Rucks had been keeping up an arm of Round Lick Church at that point. They both became constituent members of the new church, of which Jordan Johnson was made clerk. Elder John Borum was chosen as pastor, which place he filled till God called him home, May 30, 1844. His pastorate was indeed very prosperous. This church became distinguished as the place for the constitution of two Associations. It was here that Salem Association was constituted, October, 1822. And when the division on the mission question came in 1837, the anti-mission brethren constituted Round Lick Association of "Primitive Baptists" in this same house. Everything went well with this church till the troubles

came over the mission question, when she numbered more than 160 members. A division followed, which left only sixty-five of the number. By this time (1837) the pastor (Elder John Borum) was getting old and soon fell on sleep. Then her glory began to wane till the blighting influences of the Civil War swept over the land. From this the church never rallied. However, her old pastor was not permitted to sleep till he had seen her furnish her quota of members to constitute Athens Church in 1843, which was to hold the banner aloft when old Cedar Creek should be known no more. The anti-mission wing began to decline and moved this famous old house, in which both wings had worshiped till the coming up of the war, six miles north into Beasley's Bend on Cumberland River. In the meantime Athens, the daughter of Old Cedar Creek Church, prospered, till in 1885 she sent out a colony (the present Cedar Creek Church) to occupy her place in the old house which is made sacred by the memories of long ago. The line is a little broken, but it is only the daughter, or rather the granddaughter, occupying the old home-stead, since the re-establishment of

## CEDAR CREEK 2D.

A good church has been built up while the anti-mission brethren, who worship in the same house, can hardly breathe. This second constitution was effected January 25, 1885, by a presbytery consisting of Elders T. J. Eastes, H. Y. Tomlynson, and Z. A. Lyon, with thirty-one members.

PASTORS: The following pastors have officiated since the reorganization: Elder J. R. Hearn, 1885-87; Elder J. T. Oakley, 1887-88; Elder J. H. Grime,

1888-91; Elder W. H. Smith, 1891-94; Elder J. H. Grime, 1894-95; Elder W. H. Smith, 1895-96; Elder J. J. Carr, 1896-00.

CLERKS: THOS. JACKSON, 1885-88; J. C. McDonald, 1888-90; J. R. Puryear, 1891-92; J. N. White, 1892-96; R. S. Speck, 1896-99; W. E. Bingham, 1899 to the present.

DEACONS: J. W. Walker, T. J. Bingham, D. G. Jackson, and N. B. Andrews.

This church has ordained Elder M. J. Osborn to the ministry and licensed Brother J. F. Speck.

This has been a battle ground between the Baptists and Campbellites, this author having had two public discussions with leading Campbellites in this house.

There have been 125 baptized into the fellowship of this church since its reorganization. Truer brethren never lived. Death and other reverses have much weakened this church within the last five years.

#### KNOB SPRING.

This church is situated in Smith County, five miles west of Rome, near the Cumberland River. The church is located at the foot of the western slope of a very high knob and takes its name from a bold spring which bursts out from its foot. This church was constituted December 17, 1814, with fourteen members, by a presbytery consisting of Elders Thomas Durham, John Jones and John Borum.

This section was first occupied by Baptists at the hands of Elder Josiah Rucks, who came to Tennessee from Virginia in 1809, and cast his membership with (most probably) Round Lick Church. This church is very likely an offspring from Round Lick, which at that time stood near Grant, Smith County. These

conclusions are derived from the facts that it was the most convenient church to this point at that time, and three of the ministers, including its pastor, concerned in its constitution were members of this church.

PASTORS: Elder Josiah Rucks was installed as their first pastor, which position he held till 1830, when his hands became too feeble from age to longer hold the helm. He was succeeded by Elder Wm. Flowers, 1830-44; Elder E. W. Haile, 1844-50; Elder J. W. Bowen, 1850-51; Elder W. H. Haile, 1851-69; Elder J. K. Womack, 1869-70; Elder Richard Jones, 1870-79; Elder W. N. Suite, 1879-80; Elder J. C. Brien, 1880-81; Elder J. W. Patton, 1881-82; Elder G. A. Ogle, 1882-83; Elder J. H. Grime, 1884-85; Elder J. P. Gilliam, 1885-86; Elder J. C. Brien, 1886-87; Elder A. E. Johnson, 1887-88; Elder W. H. Smith, 1888-89; Elder J. W. Bailey, 1891-96; Elder S. N. Fitzpatrick, 1896-99. Elder W. M. S. Wilks is the present pastor.

CLERKS: Wm. Ferrell, 1830-36; Robert Burton, 1836-60; Wm. Haley, 1860-69; J. B. Hughs, 1869-73; G. M. Burton, 1873-84. J. R. Burton is the present clerk since 1884. He also represents the third generation of his family which has recorded the proceedings of this time-honored church.

DEACONS: The early deacons of this church were Howell T. Rucks and Wm. Ferrell, ordained 1834; Robert Burton, 1837; A. Spain, 1873; W. G. Snoddy, 1883; W. A. Martin, 1883; J. W. Hughs, 1898; John Martin, 1898.

This church has the honor of sending out one of the most distinguished ministers of this section, Elder E. W. Haile. He was ordained by this church in June, 1833.

This was once one of the most efficient churches in Salem Association. At one time this church, with Athens, New Hope and Wolf Creek stood in the front rank. Why their powers have been lessened I cannot tell. In 1835 this church numbered 193. They sent out a colony to constitute a church at Rome, December, 1854, and furnished their quota for Athens, July 8, 1843, and Big Spring, November, 1897.

This church was unaffected by any of the divisions which have affected our Zion. However, in 1828, she, with Hogan's Creek, withdrew from the Association, avowing that there was no Scriptural authority for Associations. It was suspected by many that Campbellism had something to do with this action; but they denied it positively, and returned to the Association in 1832.

This church has affiliated with three Associations, viz.: Concord, Salem and New Salem, uniting with Concord in 1814, and entering in the organization of the two latter. This church at present only has sixty members, but they are still a determined band, with an excellent pastor, and a unified membership. And the present indications are that the prosperity of other days will again be restored to them.

#### ATHENS.

This church is situated in Wilson County, Tennessee, nine miles east of Lebanon, near the village of Taylorsville; and was constituted July 8, 1843, by a presbytery consisting of Elders E. W. Haile and John Borum, with a membership of thirty-four.

The constituent membership of this church was taken mainly from Cedar Creek and Knob Spring churches. Few churches started out with brighter

prospects or progressed with more signal success in the Master's work for many years. This was once one of the leading churches in Salem Association, and marched in the front rank in both work and contributions. She has had to her ministry some of our very best preachers, as the following list will show :

PASTORS: Elders John Borum, 1843-44; Elder E. W. Haile, 1844-45; Elder S. L. Summar, 1845-46; Elder Richard Lyon, 1847-49; Elder E. W. Haile, 1849-53; Elder W. H. Haile, 1853-57; Elder James Barrett, 1857-60; Elder Richard Lyon, 1860-64; Elder J. C. Brien, 1864-65; Elder Richard Lyon, 1866-67; Elder E. L. Hale, 1867-69; Elder J. R. Taylor, 1869-70; Elder R. H. Jones, 1870-71; Elder R. A. Dillard, 1872-73; Elder Louis Dies, 1873-74; Elder J. T. Oakley, 1875-77; Elder J. S. Rice, 1878-79; Elder A. E. Johnson, 1879-83; Elder H. Y. Tomlynson, 1883-87; Elder A. E. Johnson, 1887-90; Elder John Harper, 1890-91; Elder H. Y. Tomlynson, 1891-93; Elder P. W. Carney, 1893-94; Elder J. J. Carr, 1899-01.

CLERKS: H. Snead, 1843-45; James Chambers, 1845-60; A. J. Lyon, 1860; B. T. Bell, 1860-64; Z. A. Lyon, 1864-72; Eli Simms, 1872-76; J. H. White, 1876-84; B. L. Swaffer, 1884-86; J. D. Clifford, 1886-88; W. F. Whited, 1888-90. R. H. Owen is the present clerk.

DEACONS: H. Snead and Lewis Chambers seem to have been deacons from the beginning: Lovic Dies, 1858; W. H. Mohen, 1858; Jonathan White, 1864; Alexander Chambers, 1864; David Jackson, 1864; Richard Badget, 1864; E. G. Dillard, 1883; Benjamin Swaffer, 1883; Joseph Dickens, 1883; Isham Jackson, 1883.

This church is the direct mother of the reorganization, or Cedar Creek the second, which was sent out in February, 1885, and which consisted of thirty-one members. She has also furnished members to other organizations. She has sent out the following ministers: Elder Louis Dies, ordained July, 1846; Elder Richard Lyon, November 2, 1846; Elder Z. A. Lyon, July 6, 1879; Elder H. W. Pickett, Jr., July 6, 1879; Elder H. Y. Tomlynson, May, 1883.

We are not able to ascertain the number of members which have been gathered into the church during her history, but they would aggregate many hundreds. In 1864 she had a revival in which there were ninety-nine conversions. The present number is seventy-eight.

The church united with Salem Association in which she remained till 1888, when she became one of the constituent members of New Salem Association. This church once included the Chambers and Gold families, the latter of which now reside around Gordonsville. It would be hard to speak too highly of the early history of this church. She has had much trouble, first and last, with whisky. The following incident is told of Deacon Lovic Dies, who would weigh more than two hundred pounds. On one of the revival occasions, at evening service, a rough fellow showed signs of drinking and was disposed to disturb those near him. When the deacon approached him and remonstrated, the fellow became insulting. The old deacon led him to the door, and, taking him by the nape of the neck with one hand and the seat of his trousers with the other pitched him head foremost into the church yard, and turned round joining in the song as though nothing unusual had occurred.

While she has some as good members as are to be found anywhere, yet with her Zion languishes. She has no pastor and her house is dilapidated. It makes one sad to see this historic old church in the background. We can but hope that better days are close at hand.

ROME.

This church is an offspring of the Knob Spring Church and was gathered through the ministry of that noble man of God, Elder W. N. Suite. It was constituted Saturday before the first Sunday in December, 1854, with ten members, Elders W. H. Haile, W. N. Suite and John Gold acting as presbytery.

This church has never gathered a large membership. Being situated in the village of Rome (Smith County), her environments are such that she has not a large field to draw from. Withal they have always had a good working force of invincible brethren. Taking their entire surroundings into consideration, this is one of the most heroic bands that ever asked admittance into either Salem or New Salem Associations.

PASTORS: Elder J. W. Bowen, 1855-58; Elder E. B. Haynie, 1858-60; Elder J. W. Bowen, 1860-61; Elder G. W. Griffin, 1861-62; Elder J. C. Brien, 1862-64; Elder W. N. Suite, 1865-67; Elder J. M. Phillips, 1867-69; Elder W. N. Suite, 1869-72; Elder J. M. Phillips, 1873-74; Elder J. T. Oakley, 1874-75; Elder W. N. Suite, 1876-80; Elder John Harper, 1880-82; Elder J. T. Oakley, 1882-83; Elder W. H. Smith, 1888-92; Elder T. J. Eastes, 1892-94; Elder J. B. Fletcher, 1894-96; Elder T. J. Eastes, 1898-00. It will be seen from the above list that there are few churches, though possessing their abundance of



wealth, that can boast of as strong a ministry in their pulpit as this little church.

CLERKS: W. F. Hughs, 1854-60; O. S. Ewing, 1860-67; W. F. Hughs, 1867-76; H. R. Hallum, 1876-77; D. M. Stinecipher, 1876-89. Robert McCall, the present clerk, has served since 1889, and has drawn up a brief of the church.

DEACONS: I have been unable to ascertain the date of the ordination of the deacons of this church. The earlier deacons were H. Y. Riddle, 1859; James M. Spain, 1855; W. W. Chambers, 1855. The later deacons are D. M. Stinecipher, John North and J. U. Haynie.

They have a neat brick building in which they meet regularly, though at present there is no regular pastor.

They are staunch Baptists of the strictest kind. They have been beset on every side by all manner of errors, yet they have never faltered. They are warriors of the Spartan type. They have affiliated in Salem and New Salem Associations. The present number is forty-two.

#### BRUSH CREEK.

This mother church is located in the railroad town by the same name in Smith County, Tennessee, four miles north of Alexandria. This is the oldest church in this section and is the center from which the Baptist history of this section must radiate.

The circumstances connected with the constitution of this church are peculiar and very interesting. About the closing of the eighteenth century there came a young man to the vicinity of Liberty, in DeKalb County, named Cantrel Bethel, who hailed from

the State of Maryland. The Lord touched his heart and he embraced a hope in the Crucified One. There being no regular Baptist Church or duly authorized minister to administer the ordinance of baptism, he was at sea to find a Christian home. In the meantime he learned of the labors of Elders John Hightower and Alexander Devin, who had emigrated from South Carolina as regular ordained ministers, and settled in Warren County, Kentucky. These brethren came there about 1795 and constituted Old Union Church on the west fork of Drake's Creek. It was to these men and to this section that young Bethel repaired to secure legal baptism and a Christian home in a regular Baptist Church. On his return the Lord laid his hand on him and he began to exercise his gifts and soon gathered a band of emigrant Baptists together at Brush Creek; and naturally enough Elders Hightower and Devin were imported to constitute them into a church.

This church was constituted May 29, 1802, by Elders John Hightower and Alexander Devin, with sixteen constituent members, ten males and six females. Elder Cantrel Bethel was one of the number. They were constituted on an abridged form of the Philadelphia Confession of Faith. The following Articles of this document will suffice to show the trend of it:

Art. 3. "We believe all God's elect are during this life effectually called by his grace, justified by the imputed righteousness of Christ, sanctified in a measure, and are so kept by the power of God through faith unto eternal salvation, and that the work of regeneration is only perfected by the Holy Spirit through means of which God hath ordained."

Art. 7. "We believe that baptism and the Lord's Supper are gospel ordinances, both belonging to the converted or true believers; and that the only Scriptural mode for baptism is immersion."

I take also the following extract from their Church Covenant:

"Without lawful excuse, to be ready to communicate to the defraying of the church expenses and for the support of the minister" (pastor).

Such were the principles upon which this old mother church was founded. She still retains the same Articles of Faith and Church Covenant.

The early records of this church have been lost, but fortunately we find other records which cover the time. (See Allen's Register for 1836, p. 229.)

PASTORS: Elder Cantrel Bethel was first pastor, serving till 1810; Elder William Flowers, 1810-11; Elder Thomas Durham, 1811-23; Elder Thomas Hooker, 1823-31 (the two last mentioned died while pastor); Elder Cantrel Bethel, 1831-37; Elder H. W. Pickett, 1837-38; Elder Sion Bass, 1838-39; Elder H. W. Pickett, 1839-43; Elder Archamac Bass, 1843-44; Elder H. W. Pickett, 1844-48; Elder E. W. Haile, 1848-49; Elder James Barrett, 1849-60; Elder N. Hays, 1860-62; Elder W. H. Grimmet, 1862-64; Elder N. Hays, 1864-69; Elder R. A. Dillard, 1869-74; Elder J. W. Saulman, 1874-77; Elder J. T. Oakley, 1877-79; Elder L. D. Smith, 1879-81; Elder J. C. Brien, 1881-82; Elder J. R. Hearn, 1882-87; Elder William Simpson, 1887-88; Elder M. W. Russell, 1888-94; Elder T. J. Eastes began in 1894 and is still the efficient pastor.

CLERKS: Moses Allen is the first clerk of which we have any record. He served till 1837; Samuel

Paschal, 1837-53; W. W. Washburn, 1853-54; James M. Washburn, 1854-56; N. W. Phillips, 1856-58; M. D. Allen, 1858-69; W. G. Davis, 1869-70; W. M. Allen, 1870-71; G. E. Courtney, 1871-78; J. M. Watts, 1878; J. E. Brown, 1878-80; E. N. Allen, 1880-89; George R. Allen, 1889-90; J. W. Atwood; 1890-91; George E. Courtney, 1891, and is still the efficient clerk.

DEACONS: Archibald Allen, Edward Turner; 1830; Samuel Walker, 1830; Willis Dowell, 1847; Moses Allen, 1847; Taliafero Turner, 1847; Ed. Atwood, 1868; John Saulman, 1868; M. D. Allen, 1871; J. M. Watts, 1871; S. B. Whitlock, 1874; A. A. Davis, 1886; J. Y. Phillips, 1886; James Paschal, 1897.

This church is evidently the mother of Round Lick. An arm was extended there in April, 1803, which resulted in the constitution of that church July 2, 1803. They extended an arm to Liberty, DeKalb County (then Smith County), in 1804, which resulted in the constitution of Salem Church in August, 1809. In 1805 they extended an arm to Hickman, which resulted in the constitution of Hickman's Creek Church in July, 1806. Besides these, they have furnished members in later organizations.

They have sent out the following ministers: Levi A. Durham and John P. Walker, ordained June, 1827, by Elders John Jones, Cantrel Bethel, Presley Lester, H. W. Pickett, Miles West and Thomas Hooker.

Also William Allen, ordained April, 1834, by Elders Wm. P. Hughs, William Dale, Cantrel Bethel, John Fite and James Evans.

J. W. Saulman, ordained January, 1874, by Elders R. A. Dillard, Henry Bass, J. K. Womack, L. D. Smith and J. T. Oakley.

G. A. Ogle, ordained second Sunday in October, 1875, by Elders L. D. Smith, T. J. Eastes, J. R. Hearn and J. W. Saulman.

S. B. Whitlock, ordained February, 1888, by Elders William Simpson, L. D. Smith and J. C. Brien.

L. L. Allen, ordained February 9, 1894, by Elders M. W. Russell, T. J. Eastes, John Washburn and A. B. Cabaniss.

This church has had rather a stormy career. When the division came in 1837, and the Primitive Baptists split off from the United Baptists and formed Round Lick Association of Primitive Baptists, this church took no action. However, there was an unsettled element in the church that leaned toward the Anti-mission party. In July, 1838, they so manipulated matters as to elect Elder Sion Bass pastor, who had gone with the Anti-mission party. Once on the inside, he began to sow the seeds of discord and succeeded in keeping the church from representing in Salem Association that year. Seeing something had to be done, forty-two of the members covenanted together and protested against the action of the church in calling and retaining as pastor a man who had withdrawn from the general body. This was the signal for action and in January, 1839, the church divided, each side retaining equal interest in the church property. Those protesting and retaining membership in Salem Association were greatly in minority. Out of 157 members represented in the Association for 1837, they were able to get to the Association in 1839 with only 38; thus leaving 119 to go with the Primitive Baptists. Our brethren, however, had the clerk (Samuel Paschal) and retained the records, giving to the other side a copy. They have worshiped agreeably together

in the same house, each party bearing their equal part of expense in keeping up the property, ever since the division until about 1898. Then they mutually dissolved partnership in the property, tearing away the old house and each building a neat, new house on adjacent lots. The minority has grown until it now numbers 158 members, while the majority has dwindled till only a remnant is left.

The early history of this church shows it to have been very prosperous. I notice they baptized in one year as many as 105 persons. Since 1827 about 700 persons have found a Christian home with this old church. I suppose it would be safe to say that 1,000 persons have been received into the fellowship of this old church since it was constituted. Of late years, under the pastoral care of Elder T. J. Eastes, this church has taken on new life; and with a new house of worship, in a flourishing railroad town, it would seem that the new century brings with it a new era of prosperity for this church. This church united with Cumberland Association in 1809, when in session at old Spring Creek Church, four miles east of Lebanon. It was a constituent member of Concord Association, 1810; of Salem, 1822, and of New Salem, 1888.

#### HICKMAN'S CREEK.

This old church is an offspring of Brush Creek Church, and is situated in the flourishing railroad town of Hickman, Smith County, Tennessee. Among the first ministers to occupy this point was Elder John Wiseman, who emigrated to this State in 1805. This church was constituted of members belonging to Brush Creek in the month of July, 1806. As to what ministers were present we are not informed, but feel

we would be safe in saying that Elders John Jones, Joshua Lester, Cantrel Bethel and John Wiseman were there. Elder John Wiseman became her first pastor and remained so probably till about 1810, when he was followed by Elder Thomas Durham, who had moved into that community from North Carolina and become a member of said church. He served till death released him in 1823. Other ministers served



DEACON JESSE H. BAIRD.

as pastor most probably in the following order, but for want of records we cannot give dates. Following Elder Thomas Durham, we have Elders William Flowers, Hiram Casey, Levi A. Durham, Archamac Bass, E. W. Haile and N. Hays. He was released from his labors with this church by death in the latter part of 1868. Soon after his death Elder T. J. Eastes

was called to the care of the church and served till June, 1881; Elder J. W. Patton, 1881-82; Elder M. W. Russell, 1882-83; Elder J. M. Stewart, 1883-86; Elder T. J. Eastes, 1886-88; Elder N. R. Sanborn, 1890-92; Elder M. W. Russell, 1892-96; Elder R. Brett, 1896-99; Elder M. W. Russell, 1899-1900. Elder W. J. Watson is the present pastor since December, 1900.

CLERKS: We have no means of ascertaining the early clerks. Brother J. B. Baird was elected January, 1876, and served till February, 1894, when H. C. Gwaltney was elected and still serves in that capacity.

DEACONS: We can only give of the later deacons, Jeremiah H. Baird, 1875; Josiah Baird, 1875; Bethel Eskew, 1875; W. C. Jones, 1890; T. F. Gwaltney, 1890; J. E. Gold, 1890; N. L. Gold, 1890; T. L. Winfrey, 1890; L. C. Smith, 1897; S. J. Thomas, 1897; H. C. Gwaltney, 1897. In addition to these we might mention Pleasant Gold, Nathan Word, and others, with our venerable Brother J. H. Baird, who still lives.

This church, too, has had a stormy voyage. In 1826 this church had nearly one hundred members in fellowship, but dissensions crept into the body, and it seemed impossible to advance farther than they were. So, in November, 1827, a council was called, consisting of Elders Cantrel Bethel, Thomas Hooker, Levi A. Durham and Daniel Blue. These brethren advised a dissolution of the church, giving, to such as coincided with them, letters of recommendation. (See Minutes of Salem Association for 1828). After matters had somewhat quieted, these brethren came together and reorganized, leaving the disturbing ele-



ment on the outside. This reduced their number to twenty-six. They returned to the Association in 1830. Whatever may be said on the propriety of the above methods, it was certainly an effective way of dispensing with a difficulty where the majority was on the other side. Matters went well till 1837, when they again numbered eighty-four, and the unfortunate division on the mission question came and again entered her ranks, and a second division occurred, with about equal numbers on either side. They agreed to mutually share the property and worshiped agreeably in the same house till about 1875, when, under the ministry of Elder T. J. Eastes, our brethren secured a compromise with the other side. Then the old house was divided and each built a commodious new house on different parts of the old original lot. This church now numbers 142, while those denominating themselves Primitive Baptists are not nearly so strong, yet have a fairly good church.

This church was first a member of Cumberland Association and was a constituent member of Concord in 1810, of Salem in 1822, and of New Salem in 1888. Concord Association convened with this church in 1817. At this meeting a resolution was passed on Saturday to take a collection for Foreign Missions on Sunday, which was done at the close of the sermon. (See Bond's History of Concord Association, p. 27.) This was twenty years before the name "Primitive Baptist" was ever heard of, or any division on the mission question ever took place.

As to ministers and churches sent out by this church, we can not determine in the absence of records. This author is quite sure that some ministers were raised up by this church, but as it is our object

to state only that which is authentic we will not venture an assertion.

## SALEM.

This old church has long been a noted landmark with the Baptists of this section. There is perhaps no church in Middle Tennessee which wields a greater influence in the section where it stands than this old church.

This church is an offspring of Brush Creek Church and was for some time an arm of said church. It was constituted into an independent body August, 1809, with thirty-one members, Elder Cantrel Bethel heading the list. The presbytery consisted of Elders Daniel Burford, John Wiseman and Thomas Durham. They adopted a strong Calvinistic Confession of Faith, which is but an abridgement of the Philadelphia Confession.

This church is located in the town of Liberty, DeKalb County, Tennessee, on Smith's Fork Creek, one of the most fertile sections in the State. This is said to be the first town located and named in the Upper Cumberland Valley. To write the history of this church would be to write a volume.

PASTORS: Elder Cantrel Bethel, 1809-37; Elder Wm. Dale supplied during this time for a period while Elder Bethel was engaged in a missionary tour; Elder Joshua Lester, 1837-46; Elder Henry Fite, 1846-47; Elder Nathaniel Hays, 1847-70; Elder L. H. Bethel, 1868-71; Elder J. W. Hunt, 1871-72; Elder J. R. Bowman, 1872-73; Elders J. W. Hunt and J. R. Bowman, 1873-75; Elder J. W. Hunt, 1875-76; Elder T. J. Eastes, 1876-83; Elder J. M. Stewart, 1883-86; Elder Wm. Simpson, 1886-87; Elder T. J. Eastes,

1887 to present, 1901. It has been twenty-five years since Elder T. J. Eastes was called to the care of this church. With a short intermission, he has served it ever since, and at present is preaching two Sundays in the month.

CLERKS: Adam Dale, 1809-16; Wm. Givan, 1816-20; Tilman Bethel, 1820-50; Seth Whaley, 1850-51; James Bratten, 1851-71; J. A. Fite, 1871-72; James Allen, 1872-78; I. N. Fite, 1878-79; L. J. Bratten is the present efficient clerk and has served since 1879, a term of twenty-two years.

DEACONS: John Horn, 1814; Nehemiah Garrison, 1814; Wm. Dale, 1810; James Evans, 1818; Edward Parsons, 1820; Joseph Hays, 1820; Moses Fite, 1822; Henry Fite, Sr., 1829; George Givan, 1845; Seth Whaley, 1845; Thomas Givan, 1851; James Hollandsworth, 1851; James Stark, 1871; Thomas Fite, 1871; I. N. Fite, 1878; Wm. Robinson, 1878; T. M. Givan, 1886; Jno. A. Bass, 1886; Henry Fite, Jr., 1886; F. M. Turner, 1889; J. C. Bass, 1889; H. M. Fite, 1891; J. D. Smith, 1891; T. G. Bratten, 1891; Horace Evans, 1897; James Stark, Jr., 1897.

From this church has sprung a family of churches. Those coming directly from this church, either wholly or in part, are New Hope, March 27, 1819; Enon, May 24, 1821, this church was located in the Masler settlement between Alexandria and Statesville; Goshen, July, 1821, this church was located on Dismal Creek, four miles north of Liberty; Short Mountain, January, 1824; Prosperity, 1837; Smithville, 1846; Indian Creek, 1848; Mount Zion, 1851; Sycamore Fork, 1871; Cooper's Chapel, 1880; Dry Creek, 1886; Dowelltown, 1894; while Alexandria, New Union, Mt. Pleasant and Snow's Hill are granddaughters.

This church can boast of sending out a long list of ministers, viz.: Elder John Fite, ordained August, 1815; Elder Nathaniel Hays, October, 1846; Elder J. L. Perryman, October, 1872; Elder Wm. Dale, August, 1815; Elder James Evans, August, 1825; Elder John Horn, October, 1819; Elder Richard Wilson, October, 1819; Elder Henry Fite, August 1837; Elder J. H. Vickers, February, 1881; Elder R. E. Smith, December, 1886. Elder L. H. Bethel was licensed by this church, October, 1833. Besides the above, quite a number were licensed as exhorters, a thing unknown to-day. Among these we note the following: Jonathan Hendrixson, John Haas, Lemuel G. Griffons, Wm. Gosset, Moses Fite and others.

This church has furnished a Christian home since 1809 for 1,423 persons, the majority of whom are in their happy home above.

The first house of worship this church built was a log structure twenty-five by thirty feet. They now worship in a modern frame building forty by seventy feet. This is a great place for the hosts of the Lord to gather. They maintained preaching two Sundays in the month.

Their cemetery is one of the most interesting features of this old church. Near by in a beautiful plot of ground, and made more beautiful by the touch of loving hands, there sleep some three-thousand of earth's departed ones. In this old graveyard rest some twelve of God's ministers. Among these we note Elders Cantrel Bethel, James Evans, Wm. Dale, Arhamac Bass, Nathaniel Hays, Henry Fite, John Fite, J. W. Hunt and others.

The church united with Cumberland Association in 1809, when it met with old Spring Creek Church, four

miles east of Lebanon. In 1810 she helped to constitute Concord Association at Smith's Fork Church; and in 1822 she helped to constitute Salem Association at Cedar Creek Church, near Big Spring, Wilson County. From that time to the present she has represented yearly in this body, a term of seventy-nine years. No stauncher Baptists can be found anywhere. They seem to be in the zenith of their glory with a membership of 321. This church, through her history, has practically stood as a unit in doctrine. The divisions which disturbed the Baptists during the last century had but little to do with this church.

#### NEW HOPE.

This church is situated three miles east of Alexandria, in DeKalb County, Tennessee. In 1817 Elder William Dale, who was a member of Salem Church at Liberty, DeKalb County, began preaching at the private residence of Thomas Findley, in this community; and in 1818 an arm from said church (Salem) was established there. The community then began the erection of a house of worship, which was completed and the first meeting was held in this house in October, 1818. This arm or branch of Salem Church consisted at first of eleven members. By the following spring they had increased to eighteen members, when they were constituted into an independent church on March 27, 1819. The following Presbytery officiated: Elders Cantrel Bethel, Joshua Lester, Presley Lester and Deacons J. Eaton and Barton Cook, Elder William Dale becoming one of the constituent members. In a sketch of this church written by Elder Dale we find this statement: "This church adopted the principles

and rules of the mother church, which are not foreign to those contained in the Philadelphia Confession of Faith."

Elder William Dale served this church both as pastor and clerk. He served as clerk as long as he was able, — to 1844. He served as pastor to 1835, and as joint pastor till 1844, dying in 1845.

PASTORS: Elder William Dale, 1818-35; Elder Wm. P. Hughes, 1835-38; Elder Archamac Bass, 1838-45; Elder Henry Fite, 1845-47; Elder N. Hays, 1847-69; Elder T. J. Eastes, 1869-76; Elder J. C. Brien, 1876-82; Elder J. R. Hearn, 1882-84; Elder J. C. Brien, 1884-85; Elder J. M. Stewart, 1885-87; Elder J. C. Brien, 1887-88; Elder Wm. Simpson, 1888-89; Elder A. C. Webb, 1889-94; Elder J. F. McNabb, 1894-98; Elder Stephen Robinson, 1898, is still the shepherd of the flock.

CLERKS: Elder William Dale, 1818-44; Caleb Preston, 1844-54; Wm. B. Grandstaff, 1854-60; J. C. Measles, 1860-62; J. H. Martin, 1862-73; W. C. Preston, 1873-87; G. E. Henley, 1887-88; E. J. Grandstaff, 1888-91; R. H. Sandlin, 1891-94; J. H. Akin, 1894-98; Samuel Malone, 1898-00; J. H. Akin, 1900, and still holds the records.

DEACONS: John Wauford, 1819; James McCormick, 1819; Caleb Preston, 1839; Andrew Williams, 1839; Levi Foutch, 1850; Yancy Malone, 1850; W. B. Grandstaff, 1857; J. C. Measles, 1857; John Chapman, 1874; J. H. Williams, 1874; W. M. Malone, 1874; W. C. Preston, 1874; J. H. Akin, 1890; Henry Foutch, 1890; Robert Sandlin, 1890; J. H. Foutch, 1899; I. N. Brown, 1899; Samuel Malone, 1899.

This church at one time had more members than any other church in the Association; and was in every

way one of the leading churches in the Association. It was the pride and joy of Brother Dale, who first sowed the seed in that community. But in 1827 Elder William J. Bomer led away after Campbellism and through the pretext of Separate Baptists drew off a number of members. He was ordained by this church, and at this time was assistant pastor, Elder Dale being prostrate with rheumatism. Elder Dale grew more and more feeble and, in July, 1839, they divided, the mass of the church going away with the so-called Primitive Baptists, leaving only sixteen to tell the tale of the wreck. But God blessed this little band, till in 1865 they headed the list of the Association with 298 members and were ready for every good work. I suppose it could properly be said that this was the leading church in the Association. After the "split" both parties worshiped in the same house for some time, when the Primitives moved to another point, changing the name of their church to Helton's Creek. They are few in number and can hardly exist. It was at this church that the division occurred in Salem Association in 1837, and those who withdrew went away and started the "Primitive Baptists" by organizing Round Lick Association. This church has sent out the following preachers: Wm. J. Bomer, ordained February, 1824; Benj. Tubb, ordained August, 1834; W. C. Stiles, ordained November, 1845, by Elders John and Henry Fite; H. Hardcastle, ordained April, 1857, by Elders N. Hays, H. Bass and H. Fite; J. C. Brien, ordained January, 1859, by Elders N. Hays, H. Fite and H. Bass.

This church first joined Concord Association in 1819, when it was convened at Providence Church, Rutherford County. It was a constituent member

of Salem Association in 1822, and has been represented in this body ever since.

This church has furnished more or less members for the following churches: Mt. Zion, New Union, Cooper's Chapel and Alexandria. This with other circumstances have very much depleted this church, till its power and influence have been much decreased. There are still some as noble spirits in this church as can be found anywhere. Though much reduced in financial strength they arose in their might a few years past and built a neat house of worship. They have at present eighty members. This author breathes a prayer that she may yet put on her strength, that her glory may again be seen.

#### PROSPERITY.

This church is situated in Wilson County, Tennessee, near the village of Cottage Home on the bank of Smith's Fork Creek. This is one of the finest farming sections to be found anywhere. This church is an offspring of Salem Church, and was gathered under the ministry of Elder John Fite, who himself became one of the constituent members. Most all the records of this church have been lost, but the best information we can gather indicates that this church was constituted about the first of July, 1837, with sixteen members. This church was constituted the year of the rupture on missions, and united with Salem Association at the session the division took place. Elder John Fite was their messenger. Elder John Fite became their first pastor and served, perhaps, as long as he was able. He was most probably succeeded by his son, Elder Henry Fite. Elder A. J. Brandon was their pastor during the sixties. After him came El-



ders A. J. McNabb, J. R. Hearn and L. H. Bethel. The latter was succeeded by Elder J. H. Grime, January, 1884, who remained till January, 1889, when he was succeeded by Elder J. T. Oakley, the present pastor.

CLERKS: The first clerk we have any account of is A. Hays in 1850. Jesse Paty resigned, September, 1885. W. A. Fite, 1885-87; J. A. Fite, 1887-94; Woods Thomas, 1894-96; J. W. Hays, 1896-99; Lof-ton Fite, 1899, is the present clerk.

DEACONS: Jas. T. Hays, H. M. Fite, 1845; J. M. Sneed, 1854; I. B. David, 1854; J. C. Ford, 1869; W. A. Groom, 1869; J. C. Johnson, 1876; Joseph Young, 1876; W. A. Fite, 1887; J. H. David, 1887; John A. Fite, 1894; A. D. Fite, 1894.

This church furnished a good per cent of the members in the constitution of the church at Sycamore Fork in 1871. They licensed W. H. Gimmett to preach in 1839. Besides this they have raised up and sent out Elder W. S. Patton and Elder Forest Smith, who is now located in North Carolina.

They constructed an elegant new house of worship in 1885, during the pastorate of J. H. Grime.

Nothing of an unusual character has occurred in the history of this church. This church is in a very prosperous condition under the administration of Elder J. T. Oakley. She is one of the strongest churches in this section every way. They number at present 345 members. To know this people is to love them.

#### SYCAMORE FORK.

This church is situated on the line between DeKalb and Cannon Counties, five miles south of Liberty on the waters of Clear Fork Creek. This church was

constituted of members belonging to Salem and Prosperity churches. The church was gathered through the ministry of Elder Henry Bass. A council was first called to consider the question August 30, 1871, and a day set and helps invited to constitute them into a church. This church was constituted September 14, 1871, by a Presbytery consisting of Elders A. J. McNabb, J. W. Hunt, Henry Bass and James Barrett. They adopted the New Hampshire Confession of Faith.

PASTORS: Elder Henry Bass, 1871-77; Elder L. H. Bethel, 1877-80; Elder J. R. Hearn, 1880-81; Elder L. H. Bethel, 1881-82; Elder Wm. Simpson, 1882-86; Elder J. H. Grime, 1886-90; Elder G. A. Ogle, 1890-93; Elder J. H. Grime, 1893-98; Elder Stephen Robinson, 1898-99; Elder W. J. Watson, 1899-01; Elder J. H. Grime is the present pastor.

CLERKS: James King, 1871-75; B. H. Givan, 1875-80; S. J. King, 1880-81; J. T. Hancock, 1881-86; J. L. Hale, 1886-01. A. J. Hancock is the present clerk.

DEACONS: John Hale, 1871; George Bratten, 1871; J. H. Dodd, 1871; J. B. Collins, 1871; J. T. Hancock, 1887; George Turney, 1887; Jordan King, 1895; Taylor Mulinax, 1895; Harrison Craddock, 1895; George Summar, 1898; William Rich, P. I. Turney, John Mathis, and Henry Herndon, dates of the four last not given.

This, in some respects, is the most remarkable church in this section. In a little more than a quarter of a century she has grown from thirty-three constituent members till she now numbers 411. There have probably been a thousand persons admitted into this church since her organization. This is the great-

est place for a gathering, in good weather, known to this author. Under the ministry of J. H. Grime, an elegant new house of worship was constructed in 1895. She has sent out one church since their organization, viz., Mt. Pleasant in 1875. One promising young minister was raised up in their bounds, J. T. Hancock. He was once called to the care of the church, but was called home before his first appointment fell due. Other young ministers have fallen under her foster care, viz.: A. C. Webb, William Summar, M. A. Cathcart and possibly others.

This church is in a fertile, yet very broken section of country. The people are generous and kind though not wealthy. They have an old-fashioned case of genuine religion, and the church is in a highly prosperous state, being the strongest numerically of any in the Association. Little did Father Bass know how wisely he built when he gathered that little band of thirty-three and constituted them into a church. May God help them to rise and put on their full strength.

#### COOPER'S CHAPEL.

This church is situated on Dismal Creek, four miles north of Liberty, in DeKalb County. This church was named in honor of Isaac Cooper, who, at the time of the constitution of this church was a Methodist. Yet he did more and struggled harder than any other person in the construction of the new and neat house of worship. (Let me say, that after all was complete and the church was comfortably housed, he and his wife, who had been Methodists for many years, were baptized into this church.)

The first account of Baptist interests on Dismal Creek dates back to the early part of the nineteenth

century, when Elder John Fite began preaching in this section. This culminated in the constitution of a church known as Goshen Church, a short distance below where this church now stands. Goshen Church was constituted July, 1821, by Elders Cantrel Bethel and John Fite, the latter being the only pastor they ever had. From some cause this interest did not prosper, and the church was dissolved on Saturday before the third Sunday in November, 1837. From this time on the Methodists seem to have controlled the religious sentiment of the community, till about 1879, when Elder J. C. Brien began preaching in the community. An interest was immediately awakened and Mount Zion Church extended an arm there, which resulted in the constitution of Cooper's Chapel Church on March 1, 1880, with nine constituent members. The Presbytery consisted of Elders J. C. Brien, J. R. Hearn and J. W. Sandlin.

PASTORS: Elder J. C. Brien was first pastor, serving till October, 1880. It might be said here that he served there ten months before organization. Elder J. H. Grime was pastor from 1880-81; Elder J. R. Hearn, 1882-83; Elder J. H. Grime, 1883-84; Elder J. H. Vickers, 1884-87; Elder William Simpson, 1887-89; Elder W. E. Raikes, 1889-92; Elder A. C. Webb, 1892-93; Elder J. F. McNabb, 1893-97; Elder J. A. McClusky, 1897-98; Elder Stephen Robinson, 1898, and is the present pastor.

CLERKS: H. A. Hill, 1880-82; R. W. Cooper, 1882-83; W. M. Hill, 1883-84; J. B. Henley, 1884-86; A. S. Malone, 1886-87; D. M. Hill, 1887; W. M. Hill, 1887-89; D. H. Hill, 1889-90; J. B. Henley, 1890-91; W. M. Hill, 1891-92; N. H. Grandstaff, 1892-94; E. Yeargin, 1894-95; Robert Cooper, 1895-

97; John F. Yeargin, 1897, and is still serving as clerk.

DEACONS: James Malone, 1880; William O'Neal, 1880; S. R. Sandlin, 1880; Isaac Cooper, 1885; J. S. Ayers, 1885; A. S. Malone, J. M. Henley, G. H. Atnip, N. H. Grandstaff, Wesley Crook. For the last five no dates are given.

This church has sent out one preacher, Elder Stephen Robinson, the present pastor. He was a Methodist minister and joined this church and was ordained by this church September, 1897, by a Presbytery consisting of Elders J. M. Stewart, J. H. Davis, J. A. McClusky and Deacons William Robinson and T. M. Givan.

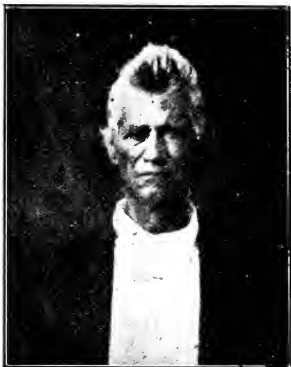
This church has had a total membership since the organization of 160 members. The present membership is 77.

This church had a very prosperous history for a few years after its constitution, but of late years many things have hindered its progress. It is in a place where its work is much needed and it contains some faithful spirits.

#### SMITH'S FORK.

This old church is situated near the little town of Statesville, Wilson County, Tenn., six miles south of Watertown, on the head waters of Smith's Fork Creek. This church is an offspring of Big Cedar Lick Church (now Mt. Olivet, at Leeville, Wilson County, Tenn.). In the very early part of the nineteenth century Elder Moore Stevenson, pastor of Big Cedar Lick Church, established an arm of said church on the head waters of Bradley's Creek, some five miles south of Statesville. This arm was fostered till the

coming from Virginia of Elder Joshua Lester in the fall of 1805. He settled near Statesville and took charge of this interest. On May 17, 1806, this arm was moved to the present location and constituted into an independent church by Elders Joshua Lester and John Jones, pastor of Spring Creek. This is the third church constituted in Wilson County, Big Cedar Lick and Spring Creek being older. Round Lick is older, but was constituted in Smith County. This



DEACON DAVID B. SMITH.

church when constituted numbered twenty-eight members.

This church when first constituted was known as Hodges Meeting House. This name was derived from a family by that name, which afterward removed to Henderson County, Tenn. The old man, Jesse Hodges, was a Revolutionary soldier, and has a

grandson, if still living, William J. Hodges, who is an eminent Baptist minister in Henderson County. This name was carried by this church till about 1812, from which time it has been known as Smith's Fork.

They adopted a strong Baptist Confession of Faith, from which we take the following: "Art. 9. We believe in like manner the elect shall not only be called, justified, but they shall be converted, born again, and changed by the effectual working of the Holy Spirit."

"Art. 16. We believe that no minister has a right to the administration of the ordinances, only such as are regularly called and come under the imposition of hands by the Presbytery."

PASTORS: Elder Joshua Lester, 1806-43; Elder H. W. Pickett, 1843-47; Elder John Bond, 1847-48; Elder H. W. Pickett, 1848-60; Elder J. M. D. Cates, 1860-79; Elder James H. Jackson, 1879-80; Elder John T. Oakley, 1880-85; Elder J. H. Grime, 1885-86; Elder S. T. Alsup, 1886-90; Elder G. A. Ogle, 1890, and is present pastor.

CLERKS: P. Collins, 1806-08; C. Word, 1808-1816; William McHaney, 1816-19; John A. Smith was clerk in 1835 and W. S. Bailey in 1840; Abner Witt, 1841-42; R. C. Jennings, 1842-52; J. L. Jennings, 1852-61; W. D. Jennings, 1861-71; J. S. Jennings, 1871-75; J. B. Johnson, 1875-79; B. C. Hale, 1879-84; W. W. Jones, 1884-90; A. J. Dunn, 1890-95; W. A. McMillen, 1895, and still continues at present.

DEACONS: James Cross, 1806; William Longmire, 1806; Peter Pool, 1806; P. Collins, 1808; Shadrack Smith, Sr., John Jennings, John Dillon and John Ward (dates not given); David Smith, 1842; Manson Lester, 1842; William King, 1845; R. C. Jennings, 1845; William Jones, 1852; J. R. Jennings,

1852; G. W. Jennings, 1852; James Jones, 1869; F. M. Persell, 1869; J. L. Jennings, 1869; D. F. Whitlock, 1871; Z. McMillen, 1871; J. H. Davis, 1875; W. A. McMillen, 1879; Dr. J. M. Turney, 1880; James McMillen, 1894; A. J. Jennings, 1894.

This church has sent out, in whole or in part, the following churches: Marion, Auburn, Bradley's Creek, Union (Hurricane), Falling Creek, Ramah, Green Vale, Prosperity and Enon.

MINISTERS SENT OUT: James Bond and John Bond were licensed by this church. The following have been ordained by this church, viz.: Presley Lester, ordained 1815; John Whitlock, Washington S. Bailey, H. W. Pickett, ordained August 14, 1824; John E. Sullivan, ordained 1856; J. M. Phillips, ordained November, 1865, by Elders L. H. Bethel, J. J. Martin, H. Bass, J. M. D. Cates and H. W. Pickett; W. E. Raikes, ordained November, 1878, by Elders J. M. D. Cates and J. J. Martin.

Since 1840, as far back as we have data, there have been about 900 members belonging to this church. As early as 1821 this church had 235 members, and this after sending out some churches. It would be safe to say that this church has furnished a Christian home since its constitution for some 1,500 persons. In 1812 fifty persons were baptized and 100 in 1819. The present membership is 170. This is still a good church with a noble membership, but has not the prosperity of which it could once boast. It might be of some interest to know that the same log wall, which was once called "Hodges Meeting House," and in which this church worshiped at the beginning, has been moved, and is still in use by Brother W. W. Jones as a part of his dwelling.



This church has had one of the most enviable records of any church in this section, and it is to be hoped that still greater usefulness awaits her in years to come.

I feel it would be an injustice not to make mention especially of Deacon David B. Smith. It was he that made much contained in these pages possible, by preserving a file of the minutes of Salem Association. He was born in Buckingham County, Virginia, September 24, 1804. He came to Tennessee and united with Smith's Fork Baptist Church November, 1819, and was made deacon of said church in 1842. He was treasurer of the Association thirty years; died April 8, 1879. He kept a file of associational minutes from 1820 (including part of Concord Association) till he died, after which the family kept it up. He rarely ever missed a session of the Association. Noble servant, may his name live on as he has preserved the names of others. It might be well to state that Elder John Whitlock led a division of this church in 1827, forming Pleasant Valley Church of Separate Baptists, some two miles down the creek below Statesville; but this church has never been troubled by the Anti-mission division of 1837. Elder Joshua Lester was pastor at that time and was able to hold his church to the old landmarks of the fathers.

Smith's Fork united with Cumberland Association in the fall of 1806, and remained in that body till 1810, when Concord Association was constituted, they being one of the constituent churches. We might say that Concord Association was constituted in Smith's Fork Church house, then known as "Hodges Meeting House." She remained in this body till

1822, when she went into the constitution of Salem Association, where she still belongs.

#### UNION.

This church is situated ten miles south of Lebanon, Wilson County, Tenn., on the waters of Hurricane Creek. Locally it has acquired the name of "Hurricane Church," and many perhaps do not know its real name.

This church had the misfortune to lose all their church records by fire some three years ago, hence we gather this imperfect sketch from other sources. For the early history of this church, the reader is referred to Allen's Register for 1836, page 231.

Union Baptist Church was constituted on Saturday before the fourth Sunday in August, 1815, with twenty-six members. This is an offspring of Smith's Fork Church, and was constituted for the convenience of her members living in that section, which was some twelve or fifteen miles distant from the church.

This church was constituted by Elders Joshua Lester and Edward Willis. James and John Bond were probably at that time licensed ministers of Smith's Fork Church and became constituent members of this new church. It might be well to state that they had worshiped as an arm of Smith's Fork Church at this place some time before they were constituted into a church. After the constitution Elder Joshua Lester became supply pastor till May, 1822, when Elder John Bond was called as pastor, having been ordained in 1820.

PASTORS: The following will approximately state the pastorates of this church: Elder Joshua Lester, 1815-22; Elder John Bond, 1822-61; Elder N. M.

Green, 1861-80; Elder S. G. Shepard, 1880-89; Elder J. W. Martin, 1889-93; Elder J. W. Patton, 1893-96; Elder C. S. Dillon, 1896-99; Elder S. G. Shepard, 1899 to the present.

CLERKS: John Bond was first clerk; Alex Simmons was clerk in 1835; since then the following clerks have served, but dates not known: J. P. Lenore, William Alsup, Sr., H. H. Simmons, William Nelson, J. W. Edwards, M. R. Cluck and W. B. Edwards.

DEACONS: The following were the early deacons of this church, viz.: Jacob Bennett, Linsey Martin, Alexander Simmons and John P. Spain. These constituted the deacons up to 1835. Since then the following have served in that capacity: William Nelson, D. R. Vaughter, J. W. Edwards, Wesley Martin, William Bennett, J. L. Cluck, — McRoberts, W. J. Knight, Jerry Cason, John Cason, W. T. Edwards, W. J. Baird, John Davis, J. P. Lenore, Lee Clemmons, James Castleman, C. L. Baird, W. H. Alsup, T. H. Vaughter, D. C. Vaughter, J. W. Bennett, A. B. Edwards and W. T. Williams.

The early history of this church shows a prosperous career. In the first twenty years of their history they had sent out a number of members to other churches and reached an aggregate of 169 members. It might also be stated that they had lost during this time thirty members in the Separate Baptist and Campbellite controversy. This church was not so fortunate in the mission controversy of 1837 as her mother, Smith's Fork, but just the status of the division we have no means of learning.

She has ordained the following ministers, viz.: Elders John Bond and James Bond, in 1820; Presby-

tery Elders Joshua Lester and David Gordon, Elder N. M. Green, 18—.

The following brethren have been licensed to preach: William Bennett, James K. Knight and Walter Nelson.

This church united with Concord Association in fall of 1815 and remained till 1822, when it went into the constitution of Salem Association. In 1830 she asked for dismissal to join Concord again, which she did in 1831, remaining there till 1882, when she returned again to Salem Association, where she continues to meet at present.

Three things this church has never varied from since their organization, viz.: To call her pastor for indefinite time, to set no stipulated salary, and to hold to the fourth Sunday as her meeting day. This church has had many difficulties to encounter, but has been victor in them all and to-day is one of our most prosperous churches, numbering 272 members. Large multitudes gather there to hear the word preached. I suppose not less than 1,200 persons, possibly more, have found a Christian home in "Old Hurricane" (Union) Church.

#### RAMAH.

This church is situated five miles south of Watertown, in Wilson County, Tenn., on the head waters of Smith's Fork Creek. This is a very broken but fertile section of the country. The citizenship is composed of staunch yeomanry, yet crude and unsophisticated. This section was first occupied religiously by the Methodists and Presbyterians. A few years since Elder S. T. Alsop began preaching in the church oc-

cupied by the Methodists, and this soon stirred up the resident Baptists to have a church of their own, and on October 26, 1879, a Baptist church was constituted to be known as Rocky Branch. However, at the suggestion of Elder S. T. Alsup, the name was changed in August, 1880, to Ramah. This church was constituted by Elder S. T. Alsup, and others, with fifteen members, coming out of Falling Creek and Smith's Fork Churches, mostly from the former. They were constituted in a free house occupied by the Methodists. They soon settled all troubles by receiving the Methodists into the Baptist Church and building a new and more commodious house of worship hard by, and turning the free house over for school purposes. This church will stand as a monument to Elder S. T. Alsup, who now stands near death's door.

PASTORS: Elder S. T. Alsup, 1879-90; Elder G. A. Ogle, 1890-91; Elder S. T. Alsup, 1891-92; Elder J. T. Oakley, 1892-93; Elder S. T. Alsup, 1893-95; Elder J. H. Grime, 1895, and is present pastor.

CLERKS: Daniel Harden, 1879-88; W. H. Leemon, 1888-95; W. A. Snyder, 1895-99; J. A. Tarpley, 1899, and is the present clerk.

DEACONS: W. C. Patterson, 1879; Purnel Lane, 1879; J. B. Tarpley, 1879; L. D. Phillips, 1881; W. H. Leemon, 1883; J. N. Johnson, 1883; W. N. Ricketts, 1886; W. C. Ashworth, 1886; J. A. Tarpley, 1894; J. C. Leemon, 1894; R. N. Hays, 1894.

It might be remarked that Brother L. F. Porterfield has been housekeeper for twenty years.

This church is noted for plain spiritual worship, without any effort at show or set forms. Nine out of the fifteen constituent members have gone to their

reward, but lived long enough to see the little vine grow into a flourishing church.

Since this church was constituted twenty-two years ago with fifteen members she has furnished a Christian home for 307 persons. She now numbers 156 members and is enjoying a fair degree of prosperity. She has always represented in Salem Association.

#### SHOP SPRING.

This church is situated near the village of Shop Spring, seven miles east of Lebanon, Wilson County, Tenn. Their house stands on the Lebanon and Sparta pike in one of the best sections of the County. This church was constituted in a school house January 28, 1882, by Elders Henry Bass and John T. Oakley, with thirty-eight members, mostly from Round Lick Church. It might be said, however, that the month following sixteen others from Spring Creek cast their lot with them.

The gathering of this church was due to the labors of Elder J. W. Patton, who became one of the constituent members, and their first pastor.

PASTORS: Elder J. W. Patton, 1882-83; Elder J. J. Porter, 1883-84; Elder T. J. Eastes, 1884-88; Elder J. W. Patton, 1888-89; Elder J. B. Moody, 1889-90; Elder J. H. Grime, 1890-91; Elder J. P. Gilliam, 1892-99; Elder J. H. Anderson, 1899, and is still pastor.

CLERKS: John Bryan, Jr., served as clerk in the organization in 1882 and has continued to serve in that capacity to the present time.

DEACONS: D. Young, 1882; William Bass, 1882; John W. Bryan, 1882; William M. Bryan, 1882; W. A. Rushing, 1896; W. P. Henderson, 1896; M. T. Bass, 1896; John Bryan, Jr., 1896.

This church has sent out two young ministers, viz.: Elder E. S. Bryan, ordained October 3, 1890, by Elders J. H. Grime, J. W. Bowen, E. E. Folk and T. J. Eastes. Elder R. A. Rushing was ordained August 5, 1894, by Elders J. P. Gilliam, E. S. Bryan, J. M. Knight, J. W. Patton, G. H. Butler and A. J. Holt.

This church has had in fellowship since the beginning 291 members, and now numbers 169. This is one of the most efficient churches in this section of country, considering the time it has existed. She possesses a good degree of property and is reasonably liberal in its distribution in the Lord's cause. Soon after the constitution she built a neat and commodious house of worship. Everything considered, few churches have such an opportunity to do work for the Lord.

This church united with Salem Association in the fall of 1882 and represented in this body annually till 1888. Then she became a constituent member of New Salem Association, in which body she has since represented.

#### COMMERCE.

This church is situated in the village of Commerce, four miles north of Watertown, Wilson County, Tenn. This community had been preoccupied religiously by the Cumberland Presbyterians, who had for many years sustained a prosperous church at this place.

The gathering of this church is due to the untiring labors of Elder L. D. Smith and wife. About forty years prior to the constitution of this church they moved into the village—a newly married couple. At that time they were the only Baptists in the village, but they talked the matter over and set their hearts

on having a Baptist church there. God heard their prayer and blessed their labors, till finally the time came for them to realize their long-cherished hopes.

This church was constituted September 28, 1891, by Elders T. J. Eastes, Henry Bass and J. F. McNabb, with twenty-six members, mostly from Round Lick Church. Elder L. D. Smith and wife headed the list, he becoming their under shepherd.

PASTORS: Elder L. D. Smith, 1891-93; Elder S. B. Whitlock, 1893, and died; Elder J. F. McNabb, 1893-94; Elder J. H. Grime, 1895, and continues at present

CLERKS: L. H. Smith has served this church as clerk during its entire history.

DEACONS: Anderson Williams, 1891; Hugh Midget, 1891; J. T. Wilkerson, 1891; J. T. Midget, 1897; S. D. Midget, 1897.

This church is poor in this world's goods, but liberal with what the Lord has committed to her trust. It was not until 1894 that she was able to purchase a house of worship. She now owns a comfortable house, most admirably situated, with a beautiful lot of some two acres. Though poor and not able to do much, yet she keeps all her accounts settled, with a balance in the treasury.

This church in the brief history of her existence has given the hand of fellowship to seventy-seven persons, and now numbers sixty members. They command good audiences, with a fair prospect for future usefulness. This church has always since her constitution represented in New Salem Association.



## ALEXANDRIA.

This church is located in the town of Alexandria, on the western boundary of DeKalb County, Tennessee. This is a town of about 1,000 inhabitants, situated in a fine section of country on the head waters of Hickman Creek. This town had for many years been mainly occupied by the Methodists and Campbellites, with a weak Cumberland Presbyterian interest more recently established. Elder T. J. Eastes had for years done some preaching in the town, looking forward to the time when a Baptist church should be established there. Everything looking in this direction was discouraged by both Methodists and Campbellites, while the Cumberland Presbyterian brethren held out their hand, and granted the use of their house of worship.

In the month of January, 1887, a public debate was arranged for this place between Elder J. B. Moody, editor of the *Baptist Gleaner*, and Dr. T. W. Brents, a leading light among the Campbellites, involving the differences between the Baptists and Campbellites. Vast audiences attended, and it is needless to say that Brother Moody carried everything before him. At the close of this discussion, the Baptists had grown so enthusiastic they decided to organize. So on January 22nd, 1887, twenty-four brethren and sisters belonging to different Baptist churches in the surrounding country met in the Cumberland Presbyterian church house and were constituted into a regular Baptist church by a Presbytery consisting of Elders J. B. Moody, T. J. Eastes, J. M. Stewart and W. C. Grace.

After they were constituted they began at once to build a house of worship, and prosecuted to comple-



BAPTIST CHURCH, ALEXANDRIA, TENN.

tion one of the neatest houses of worship in this entire section of country. The opening or dedication services were conducted by Elder J. B. Moody.

PASTORS: Elder J. B. Moody, 1887; Elder N. R. Sanborn, 1889-91; Elder W. H. Smith, 1891-93; Elder J. B. Fletcher, 1893-97; Elder Rutherford Brett, 1897-99; Elder T. J. Eastes, 1899, and still officiates as the present pastor.

CLERKS: J. A. Walker, 1887-92; J. M. Walker, 1892-95; C. E. Bailiff, 1895; C. B. Bailiff, 1895 to the present, 1901.

DEACONS: L. E. Jones, 1887; Isaac Cooper, 1887; Levi Foutch, 1887; J. H. Snoddy, 1890; H. H. Jones, 1890; A. P. Smith, 1890; G. A. Measle, 1892; Samuel McMillen, 1892; J. A. Walker, 1892; C. A. Bailiff, 1898; J. S. Rowland, 1897; James Stark, 1901.

This church is enjoying a good degree of prosperity. During her short history 178 persons have enjoyed her fellowship. She numbers at present 113. She has lost ten of her number by death, among whom was the lamented Elder J. H. Whitlock.

This church never united with an association till the fall of 1888, when she went into the constitution of New Salem Association, in which she has continued to represent to the present.

They now occupy a prominent place among the religious denominations of the town.

#### PROVIDENCE.

Providence Baptist Church is situated on the waters of Mountain Creek, in Warren County, Tennessee, midway between Smithville and McMinnville. The gathering of this church is mainly due to the labors

of Elder Henry Bass, assisted by Elders John Phillips and A. J. Brandon.

This church was constituted some time in the year 1856, possibly the latter part, as they did not attach themselves to the Association till 1857. The church was constituted by Elders A. J. Brandon, Henry Bass and John Phillips. She numbered but six members when she united with the Association. She built a neat house of worship, but because of a defective deed lost it, and had to rebuild, which made it exceedingly hard on the struggling little band.

PASTORS: Elder Henry Bass, 1856-58; Elder J. C. Brien, 1858-61; vacant during the war; Elder Henry Bass, 1866-69; Elder R. K. Keaton, 1869-70; Elder J. W. Hunt, 1870-74; Elder L. Brown, 1874-76; Elder William Simpson, 1876-78; Elder Eukey Garner, 1878-80; Elder J. F. McNabb, 1880-82; Elder J. C. Brien, 1882-84; Elder R. K. Keaton, 1884-89; Elder A. J. Brien, 1889-92; vacancy; Elder J. H. Davis, 1897-99; Elder William Simpson, 1899-00; Elder A. J. Brien, 1900, and still serves at present.

CLERKS: John O. Pope, 1856-66; John W. Sanders, 1866-74; Samuel Vanhooser, 1874-78; J. P. Hardcastle, 1878-90; J. T. Hardcastle, 1890, and is the present clerk.

DEACONS: J. O. Pope, 1856; J. P. Hardcastle, 1867; J. C. J. Kirby, 1867; J. W. Vanhooser, 1897; J. T. Hardcastle, 1897.

Elder R. K. Keaton was ordained by this church to the full work of the ministry in 1872. Two churches have been organized from the members of this church.

This church is surrounded by almost all the heresies of the country, and it has been a battle royal with

her during her entire history. At one time it seemed that the conflict would go against her. But the God of battles came to her rescue, and under the ministry of Elder A. I. Brien she is again coming to the front, having had twenty-five additions last year. She numbers at present about sixty members. If this church had not contained some of the salt of the earth she would long since have given over the struggle. May the Lord nerve the arm for the fight.

She has represented in Salem Association since 1859.

#### WHARTON SPRINGS.

This church is situated in DeKalb County, Tennessee, three miles south of the town of Smithville. A number of Baptists had moved into this community from different sections of the country, some from the churches of Salem Association, and others from the churches of Union Association. Being deprived of the privileges of God's house, they agreed to band themselves together for this purpose.

This church was constituted July 6, 1889, by Elders William Simpson, R. E. Smith, Edwin Kelly and J. D. Howell. This church was constituted in the private dwelling house of E. B. Allen, with twelve members. The name of Deacon William Tibbs heads the list. This is at least three lists he has headed to constitute new Baptist churches.

PASTORS: Elder William Simpson, 1889-91; Elder J. A. McClusky, 1891-93; Elder William Simpson, 1893-94; Elder J. H. Davis, 1894-96; Elder J. M. Stewart, 1896-98; Elder J. H. Davis, 1898-00; Elder J. T. Oakley, 1900, and is still acting as pastor.

CLERK: Brother B. M. Cantrell was appointed

clerk in the organization and has continued in that capacity to the present time.

DEACONS: William Tibbs, 1889; B. M. Cantrell, 1889; L. B. Givan, 1889; J. W. Lafaver, 1894; J. A. Barrett, 1895; B. F. Lowry, 1897; J. P. Vickers, 1897; G. O. Jacobs, 1897.

This church was constituted on the New Hampshire Confession of Faith. She has built a neat house of worship one-fourth of a mile from the famous Wharton Springs.

The success with which this church has been attended has proven the wisdom of its founders. Twelve years ago she launched her bark with twelve members. Since then she has counted, all told, 141 members, and she now has on roll seventy-nine members.

This church has ordained to the ministry Elder A. J. Brien, in October, 1890.

She has since her constitution represented annually in Salem Association.

#### SNOW S HILL.

This church is situated on the Lebanon and Sparta pike, some five miles west of the town of Smithville, DeKalb County, Tenn. The church house is near the descent of the famous Snow's Hill, from which the church takes her name. This church was constituted March 27, 1897, by Elders J. H. Davis, A. J. Waller and D. C. Taylor, with thirteen members. These constituent members came from different churches, mostly from Indian Creek and Dry Creek. This church was gathered under the faithful labors of Elder A. J. Waller, who became her first pastor and served through the struggles of her infancy.

PASTORS: Elder A. J. Waller, 1897-00; Elder Stephen Robinson, 1900, and is the present pastor.

CLERKS: H. H. Hendrixson, 1897-00; T. J. Hale, 1900, and is the present clerk.

DEACONS: Wiley Hendrixson, 1897; J. M. Tramel, 1897; T. J. Hale, 1897; D. H. Tramel, 1899; H. H. Hendrixson, 1899; W. C. Hendrixson, 1899.

This church occupies a place where a Baptist church has long been needed. Her members have not much of this world's goods, but they have big hearts, and divide liberally with the Lord's treasury. They have built a neat house of worship and entered it without debt.

They have but four years of history, and yet the thirteen with which they began have grown to forty-two and are pushing on toward the goal. They represent in Salem Association.

#### DOWELLTOWN.

This church is an offspring of Salem Baptist Church, of Liberty, Tenn., and is situated in the town of Dowelltown, on the Lebanon and Sparta pike, DeKalb County, Tennessee. Perhaps no richer section of land could be found in the State. This town had long been occupied by the Methodists, with only an occasional sermon by a passing Baptist preacher. About the year 1893, Elder J. M. Stewart began regular preaching at this place and soon succeeded in awakening an interest in a Baptist church at this place.

This church was constituted July 29, 1894, with ten members, by a Presbytery consisting of Elders J. M. Stewart and J. F. McNabb, with Deacon Isaac Cooper.

PASTORS: Elder J. M. Stewart, 1894-98; Elder J. H. Grime, 1898-99; Elder J. F. McNabb, 1899; Elder W. J. Watson, 1899-00; Elder J. H. Whitlock, 1900, when he died; Elder W. E. Wauford, 1900 to the present.

CLERK: L. A. Bass has served as clerk from the beginning to the present.

DEACONS: E. W. Bass, 1894; Henry Foutch, 1898; Wesley Crook, 1898; the two latter joining by letter.

This little church has constructed one of the best and most modern church houses to be found anywhere in this section. The means to build this house came largely through Deacon E. W. Bass, his sons and grandsons. While others have wrought nobly, yet it must be admitted that this church is largely due to Elder J. M. Stewart and Deacon E. W. Bass.

Dowelltown is a place of some 500 inhabitants, and forms an important field. It is a source of pleasure to know that this church bids fair to occupy this field for the cause we so much love. The church now numbers forty-seven, with bright prospects. They represent in Salem Association.

#### WOODBURY.

This church is situated in the town of Woodbury, the county site of Cannon County, Tennessee. The town is located in the bend of the east fork of Stone's River, in a very fertile section of country, and has perhaps 1,000 inhabitants.

In 1823 a church known as East Fork of Stone's River was constituted with seventeen members, but did not seem to prosper. In 1834 the church was dissolved, Elders Joshua Lester, Gideon Rucker and John P. Walker assisting in the proceedings. The



exact location of this church we do not know, or if it had anything to do with this church we are not informed. This church was gathered through the labors of Elders P. T. Henderson and J. M. D. Cates. Brother Cates was at that time a missionary of Liberty Association of Middle Tennessee and North Alabama, and had been ordained but seven days when this church was constituted.

This church was constituted October 20, 1844, by Elders J. M. D. Cates, P. T. Henderson, and Charles B. Walker, with Deacon J. R. Taylor. This church consisted of only seven members, two males and five females. This has ever been a difficult field, and this was indeed a small craft to set sail on such a vast ocean of opposition. But well and faithfully has it been manned, for the Lord's noblemen have stood at the helm.

PASTORS: Elder P. T. Henderson, 1844-48; Elder D. B. Hale, 1848-49; Elder C. B. Davis, 1849-50; Elder J. M. D. Cates, 1850-54; Elder Joseph H. Eaton, 1854-55; Elder J. M. D. Cates, 1855-57; Elder L. H. Bethel, 1857-68; Elder J. M. D. Cates, 1868-69; Elder L. H. Bethel, 1869-70; Elder J. M. D. Cates, 1870-72; Elder Enoch Windes, 1872-73; Elder J. G. Nash, 1873; Elder E. W. Hallback, 1873-75; Elder L. H. Bethel, 1875-77; Elder J. T. Oakley, 1877-79; Elder L. H. Bethel, 1879-80; Elder J. M. D. Cates, 1880-84; Elder L. H. Bethel, 1884-86; Elder S. G. Shepard, 1886-93; Elder D. B. Vance, 1893-00; Elder J. H. Anderson, 1901, and continues to serve at the present.

CLERKS: N. M. Taylor, 1844-61; A. D. Stephens, 1861-67; C. H. Bragg, 1867-72; R. K. Hodges, 1872-73; S. C. Wharton, 1873-79; J. R. Rushing, 1879-82;

W. A. Cathcart, 1882-1890; John C. New, 1891-95; T. B. Mears, 1896-00; John C. New, 1901, and serves at present.

DEACONS: John F. Wedon, 1844; N. F. Trogden, 1845; John Word, 1848; Abel Rushing, 1854; David Dodd, 1857; L. D. Stewart, 1857; Anderson Rucker, 1859; C. H. Bragg, 1865; Joseph Deadrick, 1876; J. W. Stewart, 1876; J. N. Kittrell, 1878; W. L. Sullivan, 1881; John R. Rushing, 1881; John C. New, 1888; G. S. Smith, 1888; T. B. Mears, 1894; W. W. Gray, 1894; H. B. Rushing, 1898; John H. Stewart, 1898.

This is one of the most active churches in this section. From the very small beginning she has grown to quite a good church. She has numbered since her organization altogether 577 members, and has on the roll now 159. Few churches are more liberal in their contributions. She has a good house of worship, well located.

This church has sent out one minister. Elder D. B. Vance was licensed January 2, 1875, and ordained March 5, 1876, by Elders J. M. D. Cates, J. J. Martin, L. H. Bethel and A. J. McNabb.

Probably under the influence of Elder P. T. Henderson, their pastor, who was a member of Liberty Association, and Elder J. M. D. Cates, who was at that time a member of and acting as missionary in the bounds of said Association, she first represented in Liberty Association of Southern Middle Tennessee and North Alabama. She continued to represent in this Association till 1850, when she united with Salem Association while in session at Brawley's Fork (now Marion) Church. Since that date she has represented annually in the sessions of Salem Association.

## NEW MACEDONIA.

This church is situated on the pike leading from Trousdale's Ferry to Chestnut Mound, in the eastern part of Smith County, Tennessee. For the date of her beginning we go back to April 17, 1847, when a Baptist church was constituted in Bellar's Hollow, near the Caney Fork River. This church was brought up under the ministerial labors of Elder William Goodwin. The church was given the name of Macedonia, but was known locally as "Club Springs." This church united with Union Association, which was commonly styled Separate Baptists.\* Elder Goodwin served this church as pastor for many years, and everything went well with both the church and Association till one Elder Jacob Stype came upon the stage of action. Up to this time Salem Association and Union Association, which were contiguous in territory, had gotten along on the most friendly terms. Their churches exchanged members between each other by letter, and even churches transferred their affiliation from one to the other. The church (McMinnville) which gave Elder J. M. D. Cates his credentials to preach was now a member of Union Association. And I might remark that the writer of these pages was then a minister in Union Association. But to my story. Elder Jacob Stype, of Union Association, in the early seventies began an objection to a friendly correspondence, by letter and messengers, between these two bodies at their annual meetings. Thus the matter grew, he agitating the question at every meeting. Being a man of some influence, he succeeded in collecting around him a party. At the

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\* See chapter on Separate Baptists.

meeting of this body in 1878, while in session at Hebron Church, eight miles east of McMinnville, in Warren County, Tennessee, Elder Stype and his party so manipulated matters as to elect him Moderator and Deacon A. Saylor (another one of his party) clerk of the Association. When they got in possession of the records of the Association they bolted the body, leaving a large majority behind them; yet utterly refusing to surrender the associational records. This engendered bad blood for a time, and non-fellowship was talked of, but calmer spirits prevailed and they agreed to live apart, yet live as brethren as they had done in former days, recognizing each other as Baptists. This rupture in the Association caused a rupture in some of the churches, the members being divided as to which side they would affiliate with. Such was the case with Macedonia Church, a large majority going with Elder Stype.

The minority, who protested against Elder Stype's procedure, called a council of ministers consisting of Elders James Moore, Patrick Moore and J. H. Grime to advise them what to do. This meeting was held in the fall of 1878. After consultation, it was agreed that they claim the old constitution and begin, or rather continue, business for the Lord at that place. This minority numbered nineteen, while those adhering to Stype's party numbered sixty-four. The minority called Elder J. H. Grime as pastor, while the opposite party secured the services of Elder W. S. Payne, who has since gone with the modern Holiness people. Both parties worshiped in the old house for a time, but the majority necessarily held the property, and the minority moved up on the pike, built them a neat house of worship and called it *NEW MACEDONIA*.

Since the division the following is the history:

PASTORS: Elder J. H. Grime, 1878-81; Elder T. J. Hudson, 1881-85; Elder R. P. Moore, 1885-87; Elder Edwin Kelley, 1887-88; Elder T. J. Hudson, 1888-90; Elder Edwin Kelley, 1890-92; Elder James Bellar, 1892-96; Elder S. N. Fitzpatrick, 1897-98; Elder J. W. Bailey, 1898-01; Elder M. W. Russell, 1901, and continues to serve.

CLERKS: N. H. Glover has served as clerk since the division in 1878 and possibly was clerk some time prior to this.

DEACONS: William Dillard, 1878; James Bellar, 1878.

Since the division she has had 126 names on the roll. She numbers at present sixty members. She has had many difficulties, but is overcoming all. She has ordained three ministers.

She continued to represent in Union Association till 1900, when by petition she was received into New Salem Association.

#### BIG SPRING.

There was once a flourishing Baptist Church in this community known as Cedar Creek, in which Salem Association was constituted. (See sketch on Cedar Creek.) Long prior to the present Constitution the Campbellites had dominated this community. A long while Baptists could not get a hearing. Some debates in adjoining communities between Baptists and Campbellites seemed to break the spell and a bush arbor was constructed under which Elder S. N. Fitzpatrick held services through the summer of 1897. An interest was awakened and a big hearted Campbellite proposed to give \$50 toward a Baptist Church

house, and half the ground for a lot on which to set it. This inspired the few Baptists, and a church was the result. This church is located one-half mile east of Big Spring on the Lebanon and Rome Pike, Wilson County, Tennessee. It was constituted October 11, 1897, by Elders J. H. Grime, S. N. Fitzpatrick and J. P. Gilliam, with Deacons J. H. Baird, W. A. Rushing, D. M. Stinecipher and Wm. Harris. There were nine members in the constitution, coming from different churches, mostly from Cedar Creek and Knob Spring. This church was constituted on the same Confession of Faith adopted by Salem Association in its Constitution with the seventh article of the New Hampshire Confession added, which is a very strong Calvinistic document. This church was constituted in the private dwelling occupied by Brother Spain, the toll gate keeper on the turn pike. They at once called Elder S. N. Fitzpatrick as pastor, and began the erection of a house of worship near where the church was constituted. The work was prosecuted to the completion of a neat house of worship situated in one of the finest sections of country to be found anywhere.

PASTORS: Elder S. N. Fitzpatrick, 1897-01; Elder J. F. Sanders, 1901, and is serving as the present pastor.

CLERKS: W. S. Haley has served as clerk from the organization to the present.

DEACONS: James Oldham, 1897; John Shannon, 1897; W. S. Haley, 1897; J. L. Phillips, 1899.

She has enrolled sixty-four members during her brief history, though she has been somewhat reduced in numbers by removals from the community. She is not wealthy but gives liberally of what she has to

the cause. She is pushing forward with vigor to occupy the important field in which she is placed. She represents in New Salem Association.

## BUENA VISTA.

This church is situated in the village of Grant, in one of the fertile valleys in the southern part of Smith County, Tennessee. The consensus of testimony which we have been able to gather (in the absence of early records) fixes the date of the organization of this church in the early part—most probably spring—of 1850. It is a well authenticated fact that the church was gathered through the ministry of Elders Louis Dies and James Barrett, assisted by Elder Jesse Johnson. Elder James Barrett was not baptized till April, 1848, and was ordained March, 1850. He did not begin to exercise in public till the latter part of 1849. Therefore the gathering of this church in which he seemed to be the leader must have been as late as the winter or spring of 1850. He became their pastor at their organization and perhaps was ordained to that end. That the church was constituted this early is evident from the fact that she united with Salem Association, September 14, 1850.

This church was constituted mainly from members from Wolf Creek and perhaps other churches. This church was constituted by Elders J. W. Bowen, Jesse Johnson, Louis Dies and James Barrett, if so be that he was ordained at the time of the constitution. There were twenty-four members in her first report to the Association, some of which were perhaps added after the organization.

This church was constituted in a "union" house of worship in which there was already a Methodist

organization. They compromised the house question by the Baptists receiving all the Methodist members into the Baptist Church and giving them Baptist baptism.

PASTORS: Elder James Barrett, 1850; Elder Louis Dies, —; Elder W. N. Suite, —; Elder D. N. Jarrard, 1867-69; Elder L. Dies, 1870-72; Elder D. N. Jarrard, 1872-73; Elder Louis Dies, 1873-75; Elder J. T. Oakley, 1875-77; Elder W. B. Wooten, 1877-79; Elder T. J. Eastes, 1881-98; Elder J. J. Carr, 1899-00; Elder W. E. Wauford is at present (1901) pastoral supply.

CLERKS: Samuel Paschal, 1850-60; Jas. B. Oakley, 1860-69; S. A. Johnson, 1869-71; J. A. Jarrard, 1871-75; Joseph Shepherd, 1875—; T. Mason, —83; T. A. Morris, 1883-94; W. A. Neal, 1894, to the present.

DEACONS: William Tibbs, 1850; George Dale, 1850; Joseph Shepherd, 1869; H. D. Highers, 1869; W. H. Gill, 1878; Thomas McClannahan, 1878; W. S. Neal, 1883; T. A. Morris, 1890; Elias Barbee, 1890.

The house in which this church was constituted stood perhaps one mile south of the village of Grant, and was rather inconveniently located. The church continued to worship here with a healthy increase till the latter part of the seventies when the house became dilapidated, and the church from various causes became depleted in her membership; and in this condition—pastorless and discouraged—she stood almost ready to surrender the field. In the month of April, 1881, Elder T. J. Eastes circulated an appointment and gathered together what he could of this scattered band. He preached to them the gospel, after which they called a conference. Brother Eastes propounded



this question: "If I will come to you, will you build a house of worship in the village, and discharge your duties by renewing your covenant and striving to live up to its requirements?" This question touched a responsive chord in their hearts; and with joy and surprise they accepted the proposition. Elder Eastes resigned a flourishing and remunerative charge and came to this little discouraged band as pastor, also casting his membership with them. This brought unforeseen strength from different sources. Within twelve months a neat and commodious house of worship was completed and the church started on a career of prosperity. Elder Eastes remained pastor of this church for seventeen years, during which time he had the joy of seeing a strong, active church built up—though in numbers not so great as some others.

This church has sent out the following ministers, viz.:

Whaley Cooksey. Do not know anything of this brother's history, or when he was ordained.

Elder John T. Oakley, ordained April 5, 1872, by Elders Henry Bass, W. N. Suite, T. A. Hudson, D. N. Jarrard and Louis Dies.

L. L. Allen and M. T. Atwood were licensed to preach in October, 1883. These brethren were not ordained by this church.

H. M. Eastes, the oldest son of Elder T. J. Eastes, was licensed to preach in January, 1901, and is now just beginning to exercise his gifts in public.

This church has had many difficulties to encounter, but the God of all grace has sustained her through them all and to-day finds her onward and upward. She has an actual membership of sixty-five. She represented in Salem Association till 1888, when New

Salem Association was constituted in her house of worship and of which she became a constituent member.

LINWOOD.

This church is a result from the consolidation of Spring Creek and Poplar Hill churches. First we shall notice the origin of

SPRING CREEK.

This is the second oldest church constituted in Wilson County; Big Cedar Lick (now Mt. Olivet), at Leeville, being the older. (Round Lick, which is probably older, was constituted in Smith County and moved to Wilson County in 1820.) We are not able to ascertain the exact date of the constitution of this old church. In the records of Round Lick we find that it was in working order March 2, 1805. Everything seems to indicate that it was constituted about A. D. 1804. This church was gathered by Elder John Jones, and for a long time it was known as "Jones' Meeting House." This church was situated on Spring Creek, some four miles east of Lebanon, Tenn. Elder John Jones became her first pastor and remained so till his death which occurred about 1835. Elder Jones was one of the leading ministers of his day and this church one of the leading churches of this section. John W. Nichols was clerk of this church in 1821. In 1809 Cumberland Association met with this church and while in session here agreed to divide and form Concord Association. This church sent out Lebanon Church in 1821; and ordained Elder Sion Bass to the ministry September, 1833.

The troubles which arose from the "split" of 1837 caused a break in this church of a few years. About

1857 the fragments were collected and re-organized. It is not possible to give a consecutive history. This church after the re-organization had a prosperous career for several years. Among the pastors who served during this period we note the following, viz.: Elders J. T. Oakley, J. R. Hearn and J. H. Vickers. She also sent out Elder S. F. Bingham.

In the meantime she had begun the erection of a large frame house of worship. Here we leave Spring Creek for the present and turn our attention to

#### POPLAR HILL.

This church was situated about four miles north of Watertown in Wilson County and was constituted in a school house September 14, 1885, by Elders Henry Bass, T. J. Eastes and L. D. Smith, with thirty-five members. This church was an offspring from Round Lick Church, and was gathered through the ministry of Elder Henry Bass. This church continued to worship in Poplar Hill schoolhouse till the latter part of 1886, when she effected a union with Spring Creek Church and located in the village of Linwood midway between the two churches and adopted the name of Linwood Baptist Church. This action was passed December, 1886. The unfinished house of Spring Creek was torn down and the lumber converted into a new house of worship in the village of Linwood. This church is situated six miles east of Lebanon in a fine section of country and is altogether a good church.

PASTORS: Elder J. F. McNabb, 1886-90; Elder J. T. Oakley, 1890-93; Elder W. H. Smith, 1893; Elder J. B. Fletcher, 1894-96; Elder S. G. Shepard, 1896, to the present.

CLERKS: T. W. Allen, 1885-87; A. A. McNabb, 1887-90; H. D. Beadle, 1890-99; Brooks Bass, 1899, to the present.

DEACONS: Joseph Tippit, 1885; W. B. Tippit, 1885; W. A. Rushing, 1887; D. W. Grandstaff, 1888; R. C. Bass, 1889; J. N. Bryan, 1889; T. W. Allen, 1889; S. F. Bingham, 1893; H. D. Beadle, 1899.

TREASURERS: Thos. Borum, 1885-89; R. C. Bass, 1889, to present.

The Spring Creek wing of this church has affiliated in four Associations, viz.: Cumberland, Concord, Salem and New Salem; while the Poplar Hill wing has been a member of Salem and New Salem. The church is now identified with New Salem Association and numbers sixty-nine members. They have a neat house of worship, and a staunch membership. They have much opposition to encounter, and theirs is an important field, but they may be relied upon to cultivate it.

#### LEBANON.

This church is situated in the town of Lebanon, the county seat of Wilson County. Lebanon is a town of some 2,000 inhabitants, thirty miles east of Nashville, Tenn. This church is a branch of Old Spring Creek Church, which at that time stood some four miles east on the waters of Spring Creek. This church was constituted Saturday, June 30, 1821, Spring Creek, Big Cedar Lick (now Mt. Olivet) and other churches participating in the constitution. It would be safe to say that among others the following ministers were present, viz.: Elders John Wiseman, Joshua Lester, John Jones, John Borum and most probably Elders James and John Bond.

This church was constituted with only nine members, in a town the sentiment of which was very hostile to Baptist principles. Prominent among these nine were brethren Thomas Edwards and Geo. A. Lucas, the latter of whom was clerk of Concord Association and afterwards became clerk of Salem Association. Who became her first pastor we have no means of knowing. For the first ten years it was a struggle for existence. By 1830 her number was reduced to five members, one male and four females. Thus reduced and discouraged she cried unto the Lord, and Elder John Wiseman, with his ability and untiring energy, came to her rescue. He became her pastor and remained probably about fourteen years, during which time they increased to eighty members, and had sent out one of their number, James R. Lowry, to preach the gospel.

In 1844, they secured the services, as pastor, of Elder Joseph A. Bullard, a graduate of Hamilton Theological Institute. He remained for two years, during which time the church was very prosperous, growing to near one hundred in number, and sending out W. Bailey and C. T. Johnson as preachers. On the resignation of Brother Bullard, Brother John Van Epps Covey, a graduate of Madison Theological University, was called to the pastorate. Brother Covey had not yet been ordained, but was ordained by this church March 7, 1847, by a presbytery, viz.: Elders John Wiseman, Jonathan Wiseman and R. B. C. Howell. Brother Covey remained but one year, during which time the church grew to 109 and Brother C. L. Johns was licensed to preach.

In 1849 the church secured the services of Elder A. W. Meachem, who still lingers on the confines of

life at his home in Kentucky, though more than eighty-four years of age. During his first year's pastorate with this church he baptized 183 and the church grew to 275 in number. Brother Meachem remained here till 1852, during which time the church grew to 308 members. Elder John Powell was then called and remained two years. In 1856 Elder Woodlief Thomas was called. The church hardly held her own after Brother Meachem left. In 1858 Elder William H. Bayliss became pastor. He baptized eighty the first year. In the year 1860 Elder G. W. Griffin became pastor, and the Civil War draws the curtain and plays sad havoc with the church. The next we learn of her is in 1867, when she reports only 100 members, with Elder J. W. Johnson as pastor. In 1868 Elder G. W. Griffin appears as pastor again, with the membership cut down to seventy-nine. From 1870 to 1872, Elder T. T. Eaton was pastor. The church began to grow again under his ministry. In 1874 Elder J. M. Phillips became pastor, and remained three years. The membership was doubled in those three years. Elder W. B. Jones was pastor from 1877 to 1880. Elder J. L. Lloyd pastor from 1880 to 1882. Following this, pastorates seem to run as follows: Elder J. J. Porter, 1882-83; Elder W. M. Kuykendall, 1885-87; Elder R. Brett, 1889-90; Elder W. J. Couch, 1890-92; Elder W. C. McPherson, 1893; Elder James Waters, 1894-95; Elder H. E. Truex, 1897-98; Elder B. T. Lannom, 1898-00; Elder J. T. Oakley, 1901, to the present.

CLERKS: The early clerks we know nothing of. The first of whom we have any records is E. S. Bryan, 1882; Y. B. Organ, 1882-85; William G. Seagraves,

1885-87; Andrew McGregor, 1887-91; David Seagraves, 1891-92; Y. B. Organ, 1892, to the present.

DEACONS: J. M. Anderson, 1874; J. S. Gribble, 1882; Thomas Jenkins, 1874; A. M. Witt, 1874; J. A. Seagraves, 1882; John A. Haynes, 1882; S. A. Parish, 1891; Jas. M. Stiles, 1891; Thos. Arington, 1891.

Brother R. Brett and probably others among the later pastors were ordained by this church.

This church has had many difficulties, both without and within, but she is struggling on, with a membership of 188.

This church has represented in two Associations. She joined Concord in 1821, and the next year went into the constitution of Salem Association, and remained with this body till 1873, when she took a letter and returned to Concord.

This church has a large commodious brick house of worship, centrally located. This house was built about 1849, during the ministry of Elder A. W. Meachem.

#### HOGAN'S CREEK.

This church is an offspring from Dixon's Creek Church. In the early part of the nineteenth century Elder Daniel Burford, a minister of Dixon's Creek Church, began preaching near where Caney Fork River empties into the Cumberland. The Lord blessed his labors and converts were the result. In order to accommodate the work at that point Dixon's Creek Church extended an arm there in June, 1806. Elder Daniel Burford was chosen as pastor and Benjamin Johnson as clerk, and they began to do business under the supervision of the mother church. In the fall of that same year they constructed "seats" in the town of Carthage, where they met regularly till 1808, when

they moved to a new meeting house on the south side of the river, near the mouth of Caney Fork. They worshiped here as an arm of Dixon's Creek till June 30, 1810. Then they were constituted into an independent church by a presbytery consisting of Elders Wm. Flowers, John Wiseman, John Jones, Daniel Burford and Joseph Allen. This church numbered forty-eight members and was given the name of Caney Fork. After the organization they continued to worship at this place under the pastoral care of Elder Wm. Flowers till 1818, when they moved some two miles south of Carthage, Smith County, Tennessee, on the waters of Hogan's Creek, where they now worship. A new house of worship was constructed and the name changed to Hogan's Creek. The first meeting was held in the new house in December, 1819. Still another new house was constructed in 1860, in which they now worship.

PASTORS: Elder Daniel Burford, 1806-08; Elder John Wiseman, 1808-10; Elder William Flowers, 1811-38; Elder E. B. Haynie, 1838-53; Elder Louis Dies, 1853-54; Elder J. W. Bowen, 1854-55; Elder E. W. Haile, 1855-56; Elder James Barrett, 1856; Elder A. J. Brandon, 1856-60; Elder E. B. Haynie, 1860-61; Elder J. C. Brien, 1861-62; Elder James Barrett, 1865-67; Elder D. N. Jarrard, 1867-69; Elder W. B. Wooten, 1869-70; Elder E. B. Haynie, 1872-76; Elder S. S. Hale, 1877-78; Elder W. N. Suite, 1880; Elder J. H. Grime, 1880-83; Elder J. T. Oakley, 1883-84; Elder J. R. Hearn, 1884-86; Elder T. J. Eastes, 1886—; Elder N. R. Sanborn, —; Elder J. W. Bailey, 1891-94; Elder R. B. Mahony, 1894; Elder R. Brett, 1895; Elder S. N. Fitzpatrick, 1896-99; Elder W. J. Watson, 1900, to the present.



CLERKS: Benjamin Johns, 1806-28; John Moore, 1828-35; William Robertson, 1835-41; Wesley James, 1841-43; William Pope, 1843-46; — Boulton, 1846-47; J. O. Paty, 1847-52; D. A. Tyree, 1852-99; J. A. Tyree, 1899, to the present.

DEACONS: Willis Hoges, 1808; Arthur Parker, 1813; Jonathan Eastes, 1840; C. S. Sampson, 1846; William Robertson, 1846; J. H. Smith, 1850; George Baker, 1852; George Waggoner, —; L. R. James, 1874; H. H. Stallings, —; N. B. Andrews, 1881; John P. Carter, 1882; J. B. Hubbard, —; J. J. Eastes, —; J. V. Taylor, —; John Gwaltney, 1898; D. B. Uhles, 1898.

This church has sent out the following new churches, viz.: Peyton's Creek, Saturday before the third Sunday in July, 1812; Plunkett's Creek, Saturday before fourth Sunday in August, 1837; Macedonia, April 13, 1839.

We do not know the number of ministers this church has sent out, but we have an account of the following, viz.: Elders John High and James W. Leach, ordained September, 1834, by Elders John Harper, E. B. Haynie, E. W. Haile and William Hughs. Elder T. J. Eastes was licensed November, 1867, and was ordained Friday before first Sunday in September, 1869, by Elders James Barrett, W. N. Suite and D. N. Jarrard.

One of the most noted events in the history of this church was her withdrawal from the Association in 1828. At this time Elder William Flowers was pastor of this church and also of Knob Spring. It was at this juncture that Alexander Campbell was so disturbing the peace of Zion and Elder Flowers became somewhat bewitched by his erratic views. He induced

both this church and Knob Spring to withdraw from the Association on the plea that there was no New Testament authority for Associations. They disclaimed Campbellism, but said they had more concern in living as "Christians than Baptists" and repudiated all confessions of faith but the Bible. It was not long, however, till they saw where they were drifting and returned to the Association in 1832. This church has had a checkered career. Sometimes they have stood on "Pisgah's heights" and numbered their members by the hundred. Then they have become few and despondent. In 1880, when Elder J. H. Grime took charge of the pastorate, they numbered less than half a hundred, and had very small audiences. Since then a healthy growth has been enjoyed under the succeeding pastors, till now they number 165, with a prospect of the return of her former glory. Perhaps not less than 1,000 persons have been received into her fellowship since the organization. This church has been a member of four Associations. They represented in the Cumberland Association, however, only as an arm of Dixon's Creek Church. They have been in the constitution of the following Associations: Concord in 1810; Salem in 1822; New Salem, 1888. This church was not affected by the anti-mission "split" of 1837. They continued a missionary body as before.

#### PLUNKETT'S CREEK.

This church is situated on the south side of Cumberland River, Smith County, Tennessee, on the road leading from Carthage to Rome. The church takes her name from Plunkett's Creek near which the house of worship stands. This church is an offspring of

Hogan's Creek Church and was constituted with thirty-three members August 26, 1837, by Elders E. W. Haile, William Flowers, William Ferrell and John Harper, Sr. Elder William Flowers, who had long been a member of Hogan's Creek, was one of the constituent members and presumably died a member of this church. This church was constituted and united with the Association the year of the "split" on missions.

PASTORS: Elder John Harper, Sr., 1837-42; Elder William Flowers, 1842-44; Elder Daniel Smith, 1844-46; Elder R. Lyon, 1846-55; Elder W. H. Haile, 1855-56; Elder W. N. Suite, 1856-58; Elder J. C. Brien, 1859-65; Elder R. Lyon, 1865-66; Elder D. N. Jarrard, 1866-70; Elder W. B. Wooten, 1870-71; Elder W. N. Suite, 1871-74; Elder W. B. Wooten, 1874-82; Elder John Harper, Jr., 1882; Elder J. T. Oakley, 1882-84; Elder John Harper, 1888—; Elder N. R. Sanborn, 1891—; Elder J. W. Bailey, 1893—; Elder T. J. Eastes, 1894-95; Elder W. J. Watson, 1896, to the present.

CLERKS: Lewelin Pope, 1860-82; A. Rigsby, 1882-86; T. W. Rigsby, 1886-87; James Mofield, 1887; T. W. Rigsby, 1887-00; H. J. Sampson, 1900, to the present.

DEACONS: (For the want of records we have no means of knowing the early deacons of this church.) A. Rigsby, 1860; James Mofield, 1879; H. J. Sampson, 1897; T. W. Rigsby, 1897; T. B. Flippin, 1897; T. W. Harper, 1897; Calvin Pope, —; W. G. Snoddy, 1899; J. V. Taylor, 1900.

This church has had quite a struggle, yet they have done a great deal of good. It is a great place for large congregations to assemble to hear the word

preached. They are in great need of a new and larger house of worship.

They have sent out the following ministers, viz.: Elder W. N. Suite, ordained 1850 by Elders Jesse Johnson, Joseph Payne and James Barrett. Elder W. B. Wooten, ordained April 23, 1869, by Elders James Barrett, W. N. Suite, H. Bass and D. N. Jarrard. Elder John Harper, Jr., ordained April, 1867, the presbytery not given.

This church was represented in Salem Association till 1888, when she became a constituent member of New Salem Association. They numbered 119 at last report. I was able to secure but few records of this church.

#### MACEDONIA.

This church is situated on the Trousdale Ferry turnpike at the village of New Middleton, some eight miles south of Carthage, Smith County, Tennessee. This church was constituted on Dyer's Branch, some two miles north of where it now stands, April 13, 1839, by Elders Wm. Flowers, John Borum, Archamac Bass, Joseph Payne, John Harper and Abel Gregory. This church is an offspring of Hogan's Creek. Elder John Harper, Sr., gathered an arm of said church at this place in 1830, which he supplied with preaching till it was constituted into an independent church on the above date. They continued to worship on Dyer's Branch with a good degree of prosperity till 1854. In the meantime James Barrett had made a profession, joined the church and been ordained to the ministry. In 1854 he was called to the care of the church and through his influence, and largely his means, the church moved to the present location and built a splendid new house of worship at a cost of

\$1,900. Everything went well till the war when, in 1864, the new house was laid in ashes. For two years they worshiped as best they could, entertaining the Association in 1864 in an old store house. In 1867 they erected another house at a cost of \$2,900, in which they still worship. Much of the money used in the erection of these houses was furnished by Elder Barrett, who served them as pastor without remuneration.

PASTORS: Elder John Harper, 1839-46; Elder Louis Dies, 1846-51; Elder R. Lyon, 1851-52; Elder James Barrett, 1852-53; Elder R. Lyon, 1853-54; Elder James Barrett, 1854-72; Elder A. J. McNabb, 1872-75; Elder Louis Dies, 1875-76; Elder T. J. Eastes, 1876-84; Elder J. R. Hearn, 1884-88; Elder T. J. Eastes, 1888-90; Elder W. H. Smith, 1890-91; Elder J. W. Bailey, 1891-92; Elder John Washburn, 1892-94; Elder M. W. Russell, 1894-00; Elder J. T. Oakley, 1901, and is the present pastor.

CLERKS: Thomas Snoddy, 1839-52; J. A. Ligon, 1852-84; J. A. Barrett, 1884-90; N. B. House, 1890-01; Kirgus Baker, 1901, is the present clerk.

DEACONS: Stephen Farmer, 1847; Leroy James, 1847; Edmon James, 1849; J. T. Farmer, 1850; W. S. Neal, 1868; James A. Barrett, 1869; W. V. Harrel, 1876; J. O. Stallings, 1878; John Webb, 1878; William Baker, 1878; J. H. Baird, 1896; J. B. Baird, 1896; James Barrett, Jr., 1896; W. F. Barrett, 1896; P. W. House, 1896; J. H. Parker, 1897.

This church sent out a colony in 1850 to constitute Buena Vista Church. They have sent out the following ministers, viz.:

Elder Elijah Bomer, ordained May 8, 1841, by Elders William Flowers, James Bond, Archamac Bass,

John Borum and John Harper; Elder James Barrett, ordained Saturday before third Sunday in March, 1850, by Elders Jesse Johnson, E. W. Haile, R. Lyon and Louis Dies; Elder Edward Patton, ordained May, 1871, by Elders J. W. Bowen, Henry Bass, T. J. Eastes, A. J. McNabb and James Barrett; Elder M. T. Ragan, ordained January, 1858; Elder J. T. Farmer, ordained June 3, 1876, by Elders L. Dies, T. J. Eastes, W. N. Suite and J. W. Saulman. Elder R. N. Barrett was licensed by this church January, 1888.

This church was constituted with twenty-three members and has furnished a home for 625 persons since her organization. The present number is 169.

We find where she engaged in washing feet in church capacity in 1840.

She represented in Salem Association till 1888, when she went into the constitution of New Salem Association.

#### MOUNT ZION.

This church is situated on Smith's Fork Creek, near the village of Temperance Hall, DeKalb County, Tenn. This church was constituted with fourteen members on June 30, 1851, by a Presbytery consisting of Elders Henry Fite, Nathaniel Hays and Joel J. James. They adopted the Articles of Faith of Salem Association.

This church was gathered through the labors of Elder Henry Fite, a member of Salem Church. Her constituent members were drawn from Round Lick, Salem and Bethel Churches.

The church was constituted in an old school house, and it was not till 1858 that she had a home of her own. Soon after the constitution, Deacon Nicholas Smith was received by letter, and largely through his means the present house of worship was built, in which

the first meeting was held June, 1858. This is a large, commodious house, but much out of repair at present. This is one of the finest sections of land to be found anywhere, and her membership is made up mainly of farmers.

PASTORS: Elder Henry Fite, 1851-60; Elder N. Hays, 1860-68; Elder J. C. Brien, 1869-73; Elder T. J. Eastes, 1873-75; Elder S. S. Hale, 1875-76; Elder William Simpson, 1876-77; Elder J. C. Brien, 1877-80; Elder J. M. Stewart, 1880-86; Elder William Simpson, 1886-87; Elder J. C. Brien, 1887-88; Elder J. M. Stewart, 1888-91; Elder A. C. Webb, 1891-94; Elder J. F. McNabb, 1894-95; Elder J. M. Stewart, 1895-00; Elder W. E. Wauford, 1900, and is the pastor at present.

CLERKS: Thos. P. Jones, 1851-71; W. M. Crowder, 1871-72; Z. P. Lee, 1872-75; R. W. Mason, 1875-77; A. P. Smith, 1877-79; W. A. Washer, 1879; H. A. Hill, 1879-80; S. M. Williams, 1880-86; E. L. Lawrence, 1886-92; T. D. Oakley, 1892-95; L. C. Martin, 1895 to the present.

DEACONS: N. Smith, 1851; J. W. Winfrey, 1851; Charley Williams, —; J. H. Williams, 1875; R. W. Mason, 1875; J. S. Rowland, —; Titus Sampson, 1888; E. L. Lawrence, 1888; J. W. Reynolds, 1891; W. A. Oakley, 1899; Jordan Hill, 1899.

This church sent out a colony which was constituted into Cooper's Chapel Church March 1, 1880. Elder William Simpson was ordained by this church, but we have not been able to ascertain the date or Presbytery.

This church in its early history enjoyed a fine degree of prosperity. Deacon Nicholas Smith, while he lived, was largely the soul of this church. He departed this

life February 14, 1877. At the time of his death he was perhaps the most prominent layman in the Association. He was held in great veneration by the brotherhood. His dust sleeps just outside the church, hard by the window where he was accustomed to sit in time of service. How he loved the house of the Lord. This church has furnished a home for 336 persons since her constitution. She now numbers ninety-seven. This is an important field. She has represented in Salem Association during her entire history.

#### AUBURN.

This church is situated in the village of Auburn, in the extreme northern part of Cannon County, Tennessee. This church is an offspring of Smith's Fork Church and was gathered through the ministerial labors of Elder John Fite. They were constituted with ninety-four members, A. D. 1822, by the following Presbytery, viz.: Elders Cantrel Bethel, William Dale, Presley Lester, John Whitlock and Joshua Lester. The church is older than the town and took the name of Sander's Fork, being located on a stream by that name, while it was locally called Poplar Stand.

PASTORS: Elder John Fite, 1822-30; Elder H. W. Pickett, 1830-38; Elder E. W. Haile, 1838-42; Elder John Harris, 1842-44; Elder S. C. Odum, 1844-50; Elder J. M. D. Cates, 1850-60; Elder A. J. Brandon, 1860-63; Elder J. J. Martin, 1863-70; Elder J. M. D. Cates, 1870-71; Elder J. J. Martin, 1871; Elder J. H. Jackson, about 1877; Elder D. B. Vance, 1878-84; Elder J. T. Oakley, 1884-92; Elder G. A. Ogle, 1892 to the present.

CLERKS: John Summar is the first clerk we have any account of, he served to 1842; W. C. Odum, 1842-



55; C. B. Odum, 1855-97; W. G. Willard, 1897 to the present.

DEACONS: The early deacons were John Ward, T. D. Summar, B. F. Odum, R. R. Bryson, C. B. Odum, 1855; J. H. Byrn, 1866; T. R. Summar, 1866; Tobias Tenpenny, —; R. R. Hancock, 1877; J. C. McAdoo, 1877; S. C. Odum, W. H. Duggin, J. R. Dougherty, Z. T. Summar, J. B. Collins, 1900; S. R. Roberson, J. B. Summar.

This church was seriously divided in 1827. The division, mentioned elsewhere, incident to the Campbellites and Separate Baptists, had caused them to divide into two bodies, each holding separate services. It was not long till the Campbellites and Separate Baptists who combined at the beginning divided, and Elder Clark Hubbard, with some others, went over to the Campbellites. The United Baptists (as the regular Baptists were then called) remained with Salem Association, while the Separates affiliated with Concord No. 2 of Separate Baptists. They continued as two parties, each keeping up their worship at the same place till 1842, when the two Concord Associations of United and Separate Baptists came to an agreement and again united as one body. When this was done, the two parties of this church united again and agreed to represent in Concord Association. At the meeting of Salem Association in 1842 they approved the action of this church in uniting with Concord Association, and gave to her a letter of dismissal. So this church's affiliation in the Association is as follows: in August, 1822, she first joined Concord Association at West Station Camp, Sumner County. The same fall she went into the constitution of Salem Association at Cedar Creek, Wilson County; in 1842 returned to Con-

cord, and in 1873 again returned to Salem Association, in which she still represents.

At their September meeting, 1869, they changed their name from Sander's Fork to Auburn.

They sent out a colony which was constituted into Shiloh Baptist Church, July 6, 1862. We have no means of ascertaining the number of members who have belonged to this church during her existence. She is at present one of our strongest churches. They number at present 270 members and are in a thriving condition.

This church has licensed to the ministry Brethren Frank Nevill and R. H. Duggin, and probably others, if the records were at hand.

This church was not affected by the anti-mission troubles of 1837. They are repairing their already commodious house of worship.

#### SHILOH.

This church is situated on Sander's Fork Creek, four miles south of Auburn, Cannon County, Tenn. This church is an offspring of Auburn Baptist Church and was gathered through the ministerial labors of Elder J. M. D. Cates. They were constituted with twenty-two members on July 6, 1862, by Elders J. M. D. Cates, L. H. Bethel and J. J. Martin.

PASTORS: Elder J. M. D. Cates, 1862-77; Elder A. J. McNabb, 1877-81; Elder J. F. McNabb, 1881-85; Elder William Simpson, 1885-87; Elder R. E. Smith, 1887-88; Elder D. B. Vance, 1888-93; Elder I. D. Craddock, 1893-94; Elder J. F. McNabb, 1894-97; Elder J. A. McClusky, 1897-99; Elder I. D. Craddock, 1899.

CLERKS: R. R. Bryson, 1862-83; L. C. Bryson,

1883-92; W. C. Davenport, 1892-95; A. H. Cooper, 1895, to the present.

DEACONS: R. R. Bryson, 1862; R. B. Brandon, 1880; Z. T. Summar, 1879; S. B. Bryson, 1879; James W. Odum, 1887; A. H. Davenport, 1887; E. D. Bryson, 1890.

This church was constituted in time of the Civil War, when the clash of arms could be heard on every side. The organization was effected in an old store house. Elder J. M. D. Cates held one meeting in that old store house which resulted in fifty-seven baptisms. They had no house of worship till 1878. At present they are in a disorganized state. It is an important field, and they have some noble brethren, and they very much need the services of a strong minister. The immortal trio who launched this interest forty years ago have gone to the better land. Have they no son in the gospel to hold up the standard at this place? They have a very good house of worship. The exact number of their membership cannot be determined. They represented in Salem Association till a few years ago, when some trouble arose, and since that time they have not represented in any association. The Lord inspire them with the old-time zeal.

#### GREEN VALE.

This church is situated in the village of Green Vale, in the southern part of Wilson County, Tennessee. They were constituted November 8, 1884, with thirty-two members, Elders T. J. Eastes and W. H. Grimmet acting as Presbytery. They organized in a little school house, but began at once the erection of a neat house of worship, which was prosecuted to completion.

PASTORS: Elder J. H. Grime, 1885-87; Elder J. M. Stewart, 1887-88; Elder J. F. McNabb, 1888-92; Elder D. B. Vance, 1892-01; Elder C. S. Dillon, 1901 to the present.

CLERKS: T. O. Bratten, 1884-86; J. N. Grimmet, 1886-00; J. R. McKee, 1900 to the present.

DEACONS: J. N. Grimmet, 1884; Erastus Jennings, 1884; J. P. Blankenship, 1887; T. F. Atwood, 1887; L. D. Phillips, 1887; P. B. Smith, 1897; J. C. Sloan, 1897; G. A. Patterson, 1897; W. F. Gentry, 1897; M. H. Grimmet, 1897.

This is a young church, but has grown rapidly; showing that her founders made no mistake. She has received into fellowship since her beginning, up to last report, 190 members. She now numbers 121 members. She seemingly has a bright future before her. She united with Salem Association in 1885 and has continued to represent in that body to the present.

It might be well to state that the constituent members were from various Baptist churches.

#### MARION.

This old historic church is situated in the little village of Cateston, on Brawley's Fork of Stone's River, in the western part of Cannon County, Tennessee. This church was for many years known as Brawley's Fork. This is an offspring of Smith's Fork Church, of Satesville, and was established as an arm of this church the fifth Sunday in July, 1808. Elder Joshua Lester and Deacons Peter Pool, James Cross, P. Collins and — Warren composed the Presbytery. This record is found in the minutes of Smith's Fork Church for July 16, 1808. This interest was fostered by Elder Joshua Lester, the pastor of Smith's Fork.

PASTORS: Elder Micajah Hollis, 1808-15; Elder —. Warren, 1815-21; Elder Richard Cunningham, 1821—; Elder Gideon Rucker, —42; Elder James Bond, 1842-44; Elder P. T. Henderson, 1844-46; Elder J. M. D. Cates, 1846-55; Elder A. J. Brandon, 1855-58; Elder A. T. Hollis, 1859-60; Elder J. J. Martin, 1860-62; Elder J. M. D. Cates, 1864-72; Elder R. S. Kimbro, 1872-73; Elder J. G. Nash, 1873; Elder J. M. D. Cates, 1873-75; Elder A. J. McNabb, 1876-78; Elder J. M. D. Cates, 1878-86; Elder J. H. Grime, 1886-87; Elder A. J. Brandon, 1887-89; Elder D. B. Vance, 1889-91; Elder W. E. Raikes, 1891-92; Elder A. J. Brandon, 1893-94; Elder J. T. Hancock, 1894; Elder Charlie McNabb, 1895-99; supplied by Elder J. W. Jamison.

CLERKS: The dates of the early clerks are not known. The first clerks were James Bell, Joshua Barton, J. T. Taylor to 1889; D. B. Yearwood, 1889; W. D. Cates, 1889-90; A. G. Brandon, 1890 to the present.

DEACONS: W. Hollis, 1808; J. R. Taylor, P. Dubois, R. M. Williams, A. G. Brandon, O. H. Ford, 1886; J. D. Prater, 1886; G. N. Becton, 1886.

This church sent out a colony in 1815 which was constituted into an independent church the second Sunday in September, 1817, known as McKee. This church became extinct. She has furnished members in other constitutions.

The following ministers have been sent out: Elder McKee, ordained September, 1817, by Elders Gideon Rucker and William Keel; Elder Calvin Curlee, time of his ordination not known; Elder P. T. Henderson, ordained October 14, 1844, by Elders R. W. January, W. F. Luck and Williamson Williams; Elder Elisha Bell, time of ordination not known; Elder A. J. Bran-

don, ordained November 3, 1852, by Elders Joseph H. Eaton and J. M. D. Cates; Elder A. T. Hollis, ordained June, 1856, by Elders E. Strode, Theophilus Jones, J. M. D. Cates and A. J. Brandon; Elder E. J. Hollis, ordained August, 1868, by Elders P. T. Henderson and J. M. D. Cates.

This church, like many others, had an unfortunate division in 1827. Two ministers belonging to this church became infatuated with the plea of Alexander Campbell. They succeeded in leading a large per cent of this church away and formed a Separate Baptist Church, which is known to-day as Hopewell, or "Wells." Elder Curlee soon divided this new church and he and his party went on to the Campbellites. Elder Bell remained true to this new church. This church stands south of Cateston, in the Bradyville community. (See Chap. on Separate Baptists.)

After this division the church languished till 1844, when the coming of Elders J. M. D. Cates and P. T. Henderson gave it new life.

In the latter part of the forties this church established a high school known as "Marion Collegiate Institute." It was presided over by Professor James A. Delk and flourished for a number of years, sending out some noble men and women. In 1853 the church changed her name from Brawley's Fork to Marion.

This church has represented in Cumberland, Concord and Salem Associations.

In 1878 she built a large and commodious house of worship. Not being wealthy, this required great sacrifice. On March 29, 1893, it was burned to the ground. She has never been able to rebuild and has no house of worship, but uses a school house. A few have pledged never to abandon the field, though they

are in a somewhat disorganized state. This is one of the most important fields known to this author. This is often referred to as Elder J. M. D. Cates' church. It was here where he spent most of his ministerial life, it was here he fell, it is here he sleeps, and it is here he will be resurrected.

## BARREN FORK.

This church is situated in Warren County, Tennessee, twelve miles west of McMinnville, on the waters of Barren Fork of Collins River. The Baptist interests of this section are among the very oldest of this section of the State. The exact date of their origin is not known to this author. We find reference to them in the records of Salem Church, which shows they were organized and in working order as early as A. D. 1809. This old church, too, was known as Barren Fork and stood a short distance down the creek from where the church now stands. They belonged no doubt to the old Elk River Association. In the division of Elk River Association in 1826, led by Elder William Keele, which resulted in the origin of the Separate Baptists (see Chap. on Separate Baptists), this church left the United Baptists, as they were then called, and went with the Separates. This church continued to grow till in 1850 (I give this date from memory) they mutually agreed to divide and form two organizations. These bodies were called, respectively, Shady Grove and Big Spring. Thus matters went till some of the brethren of Salem Association began preaching in the community and a band of brethren were gathered about them. On June 24, 1871, the present Barren Fork Church was constituted with eighteen members, Elders J. M. D. Cates and A. J. McNabb acting as

Presbytery. They have a good house of worship at Oak Grove almost complete. The Barren Fork and Big Spring churches both worship in it. They are one in faith and exchange letters in the transfer of members. (If a historian is allowed an opinion) I think they ought to consolidate.

PASTORS: Elder A. J. McNabb, 1871-78; Elder J. W. Saulman, 1878-79; Elder W. M. James, 1880-82; Elder H. A. Cunningham, 1884-88; Elder D. B. Vance, 1888-89; Elder H. A. Cunningham, 1891-95; Elder J. H. Davis, 1895-96; Elder A. C. Webb, 1897-98; Elder H. A. Cunningham, 1898, to the present.

CLERKS: E. J. Summers, 1871-79; S. R. M. Shockley, 1879-85; R. M. Tarpley, 1885-90; W. R. Davenport, 1890-92; A. J. Orrick, 1892-93; T. L. Robinson, 1893, to the present.

DEACONS: R. G. Hollis, 1872; J. H. Dodd, 1878; W. M. Wilson, 1879; J. S. Lance, 1890; J. R. Davenport, 1890; G. N. Becton, 1890; George Mitchell, 1900; D. McGowen, 1900.

They sent out a colony on Charles' Creek, which was constituted into a church, known as Pleasant Grove, December, 1878. This church, I believe, has since become extinct.

A. J. Orrick was licensed to preach April 25, 1896. This church is situated in a barren land which is fast developing into a leading section of country. They represent in Salem Association. They have had in their fellowship since their constitution 152 members. They number at present 67 members, and are fairly prosperous.

#### SMITHVILLE.

This church is situated in the town of Smithville, the county seat of DeKalb County, Tenn., and was



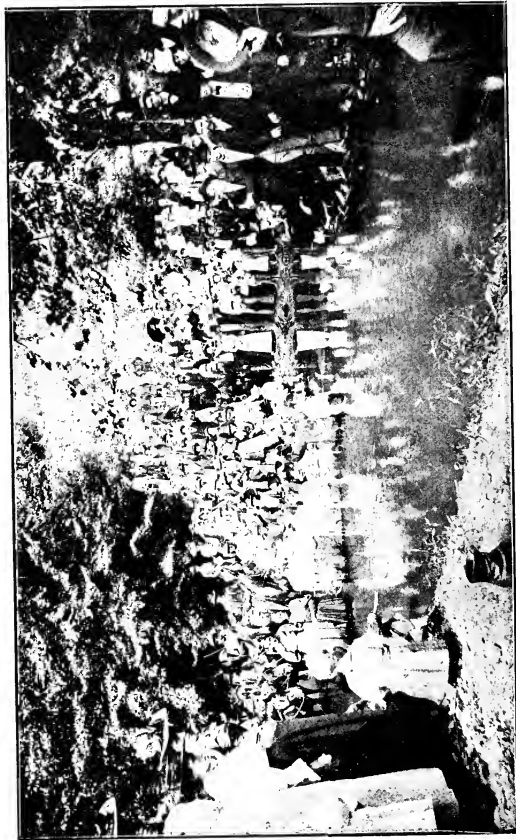
constituted August 25, 1844, with fourteen members, by a Presbytery consisting of Elders John Bond, Archamac Bass and Jesse Allen. The church was constituted in the Methodist house of worship and was denominated "The United Baptist Church in Smithville." The records do not inform us where the constituent members came from, but most likely from Salem.

PASTORS: Elder Jesse Allen, 1847-60; Elder L. H. Bethel, 1860-70; Elder J. C. Brien, 1870-73; Elder J. R. Bowman, 1873-75; Elder A. J. McNabb, 1875-76; Elder T. J. Eastes, 1876-78; Elder J. J. Martin, 1878—; since this date, Elder J. J. Porter, about 1880; Elder J. C. Brien, about 1881-85; Elder J. T. Oakley, about 1885-88; Elder N. R. Sanborn, 1889-90; Elder William Simpson, 1890-91; Elder W. H. Smith, 1891-92; Elder J. H. Grime, 1893-95; Elder J. T. Oakley, 1896 to the present.

CLERKS: J. L. Bond, 1847-51; Abner Witt, 1851-60; P. P. Johnson, 1860-74; J. A. Wilson, 1874-84; L. W. Beckwith, 1884 to the present.

DEACONS: Nicholas Chambers, 1860; Lemuel Given, 1861; P. P. Johnson, 1874; S. D. Lowry, 1874; J. J. Smith, Z. P. Lee, 1878; L. W. Beckwith, 1900; John D. Patton, 1900; F. R. Terry, 1900; F. Z. Webb, 1900. The records from which the above is drawn are very imperfect.

She has sent out the following ministers, viz.: Elder A. P. Moore, ordained by Elders D. B. Vance, T. T. Thompson, G. A. Ogle, J. T. Oakley and J. H. Grime; Elder J. D. Rives, ordained third Sunday in November, 1900, by Elder J. T. Oakley and deacons of Smithville church. J. R. Hays was licensed to preach in September, 1900.



BAPTISMAL SCENE BY ELDER J. H. GRIME, IN DRY CREEK, DEKALB COUNTY, TENN.,  
AUGUST, 1897.

She is arranging to build an elegant house of worship. This church has had quite a struggle, but her cry now is "onward and upward."

The church united with Salem Association in 1846 and has continued to represent in this body ever since. Her pastors were, for a number of years, paid by this body in the main. She numbered only twenty-two in 1872, but has furnished a Christian home since her organization for 167 persons. She now numbers eighty-two members.

Smithville has about 1,000 inhabitants, and this is an important field to the Baptists of this section.

#### DRY CREEK.

This church is situated on the bank of Dry Creek, DeKalb County, Tennessee, five miles west of the town of Smithville. The first Baptist preaching done in this community was by Elder William Simpson about the year 1879. This resulted in the organization of Round Hill Baptist Church, some three miles up the creek from where the church now stands. This church was constituted A. D. 1880, with thirteen members, mainly from Pistole's Baptist Church, in White County. Elder William Simpson was elected pastor and W. J. Vickers clerk. Elder Simpson served till 1886, when he was succeeded by Elder J. H. Vickers, who served only a few months, when the church dissolved. They had ordained the following deacons, viz.: W. J. Vickers, S. S. Craddock and J. H. Davis. They had also collected some lumber for the purpose of building a house of worship.

In the meantime Elder J. M. Stewart had awakened an interest some six miles lower down the creek, and on August 29, 1886, he, with the assistance of Elder

J. H. Vickers, constituted Dry Creek Baptist Church, near a straw stack in Dr. J. A. Fuson's lot. This church was an offspring of Salem Baptist Church, and consisted of twenty members. This brought about the situation of two homeless churches on the same creek. But by mutual agreement, in 1889, the Round Hill Church, which now numbered forty-nine members, dissolved and united with Dry Creek Church. They then selected a spot midway between the two for the erection of a house of worship, upon which now stands a neat church building. It would be an injustice to close this narrative without stating that the erection of this house, in a large measure, was due to some enterprising young men who were not members of any church.

PASTORS: Elder J. M. Stewart, 1886-90; Elder William Simpson, 1891-93; Elder J. H. Davis, 1893-95; Elder William Simpson, 1895-96; Elder J. H. Grime, 1896-1900; Elder Stephen Robinson, 1901 to the present.

CLERKS: J. D. Fite, 1886-90; W. J. Vickers, 1890 to the present.

DEACONS: W. J. Vickers, 1886; J. H. Davis, 1886; S. S. Craddock, 1886; J. A. Fuson, 1886; H. M. Fite, 1886; T. D. Vandergriff, 1886; W. C. Hendrixson, 1891; J. M. Bailiff, 1891; Wyley Hendrixson, 1895; H. R. Herndon, 1895; W. R. King, 1899; H. P. Crips, 1899.

Elder J. H. Davis was ordained to the ministry in August, 1892, by Elders William Simpson and J. A. McClusky.

This church sent out a colony which was constituted into Snow's Hill Baptist Church March 27, 1897.

During the short history of this church 250 persons

have found a home with her. She numbers at present 148 members. Perhaps no church ever did more for a community in the same length of time. She has represented in Salem Association since the time of her organization.

## CEDAR GROVE.

This old church is situated five miles north of Lebanon, near the Hunter's Point Pike, Wilson County, Tennessee. The church was constituted May 15, 1813, by Elders Josiah Rucks, John Wiseman, John Jones and Thomas Durham. The records fail to give further information concerning the origin of this church. But from the names which make up the above Presbytery we feel almost warranted in saying that this church was an offspring of old Spring Creek Baptist Church and was brought up under the fostering care of Elder John Jones.

PASTORS: Elder Elijah Maddox, 1815-41; Elder E. W. Haile, 1841-45; Elder William Barton, 1845-50; Elder Jonathan Wiseman, 1850-52; Elder D. W. Lee, 1852-54; Elder Richard Lyon, 1854-58; Elder John Johnson, 1858-60; Elder John S. Rice, 1860-70; Elder Richard Lyon, 1870-73; Elder John S. Rice, 1873-81; Elder T. B. Chapman, 1881-82; Elder G. A. Ogle, 1882-84; Elder J. H. Vickers, 1884-87; Elder Z. A. Lyon, 1887-88; Elder J. R. Hearn, 1888-89; Elder J. T. Oakley, 1889-90; Elder L. N. Brock, 1890-91; Elder J. H. Grime, 1891; Elder W. J. Couch, 1891-92; Elder J. F. McNabb, 1892-93; Elder J. J. Carr, 1893, and is still serving as pastor.

CLERKS: We are not informed as to who acted as clerk prior to 1832; James Arington, 1832-44; William H. Jackson, 1844-46; Isaac Hunter, 1846-

49; S. R. Shaw, 1849-50; John Chambers, 1850-55; James Arington, 1855-75; David Chambers, 1875-85; J. J. Carr, 1885-87; A. J. Lyon, 1887-90; J. M. Perkins, 1890-91; J. M. Mann, 1891-92; F. M. Rutledge, 1892-93; B. F. Tracy, 1893-94; R. M. Ledbetter, 1894-96; J. F. Jolly, 1896 to the present.

DEACONS: Carter Irby, 1816; Ransom King, 1817; Edward Trevillian, 1819; William Davis, 1826; John Murphy, 1830; Radford Walker, 1835; Littleton Moseley, 1835; Robert Sypert, 1844; Thomas Trevillian, 1844; Granvil Mansfield, 1849; Eli Corum, 1849; C. I. Cloar, 1861; E. N. Mitchener, 1861; Henry Corum, 1864; T. B. Chapman, 1867; Randolph Morris, 1867; John C. Jones, 1880; J. K. Brown, 1880; I. D. Corum, 1880.

This church is probably the mother of Corum's Hill and Mt. Olivet Churches, north of the Cumberland river, and Rice's Chapel, now extinct.

She has sent out the following preachers, viz.: Elder David Chambers, ordained March, 1878, by Elders John S. Rice, Richard Lyon and W. B. Jones; Elder T. B. Chapman, ordained October, 1879, by Elders J. S. Rice and David Chambers; Elder J. J. Carr, ordained October, 1893, by Elders J. F. McNabb, J. H. Grime and M. J. Osborn.

This church was not affected by the anti-mission "split" of 1837. While other churches were dividing and factions going off to form Primitive Baptist Churches, it seems that a revival spirit took hold on this church. The very next year twenty baptisms were reported.

She did not unite with the association till 1814, when she cast her lot with Concord Association while in session at Salem Church, Liberty, Tenn. They con-

tinued to represent in this body till 1822, when they went into the constitution of Salem Association. They represented in this body till 1889, when they lettered from Salem and attached themselves to New Salem Association.

We have no means of knowing just how many have belonged to this church since her constitution, but from what data we have we would suppose not less than 1,000 persons. They have at present 157 members. They have a new house of worship.

This has long been an old Baptist landmark, and in many particulars one of our best churches. Campbellites are striving to make inroads there now, but they find the ground contested at every point.

#### BARTON'S CREEK.

This church is situated three miles southwest of Lebanon, Wilson County, Tenn., on the waters of Barton's Creek, from which they derived the name. They were constituted with only four members (W. P. Wilburn, Mary Johnson, R. S. Wilburn and Nancy Wilburn) on April 21, 1849, by Elders Elijah Maddox, John Bond and a Brother Muse. They were organized in what was known as the Clemmon's School House. They worship now in a neat new house constructed in 1896, this being the third house they have built.

PASTORS: Elder Elijah Maddox served as their first moderator till they were started in business; Elder W. P. Wilburn, 1849-57; Elder N. M. Green, 1858-59; Elder John Phillips, 1859-67; Elder J. C. Brien, 1867-70; Elder J. S. Rice, 1870-72; Elder William Barton, 1872-73; Elder J. C. Brien, 1873-74; Elder Lewis Lindsley, 1874-76; Elder A. E. Johnson,

1876-79; Elder G. A. Ogle, 1879-82; Elder A. E. Johnson, 1882-85; Elder John S. Rice, 1885-91; Elder W. J. Couch, 1891-92; Elder W. P. D. Clark, 1892-01; Elder S. N. Fitzpatrick, 1901 to the present.

CLERKS: C. L. Johns, 1849; Mathias Johnson, 1849-56; L. W. Parham, 1856-59; E. J. T. Fields, 1859-60; J. E. Lain, 1860-67; J. M. Seat, 1867-72; J. M. Johnson, 1872-84; Isham Johnson, 1884-92; John Alexander, 1892-93; J. H. Johnson, 1893-94; B. H. Rogers, 1894-95; W. R. Davis, 1895-96; Doc L. Fields, 1896 to the present.

DEACONS: John W. Johnson, 1849; R. S. Wilburn, 1849; John Fields, 1852; James H. Lain, 1874; John Floyd, 1874; J. S. Floyd, 1879; Jos. W. Johnson, 1892; Edward Ligon, 1892; T. E. Watson, 1877; F. H. Palmer, 1877; G. W. Tomlin, 1896.

This church did not unite with the Association till 1850, when they cast their lot with Salem Association while in session at old Brawley's Fork Church (now Marion), Cannon County, Tennessee. The four members had increased at this time to fifty, and everything was prosperous. It was only a few years till a trouble arose which hindered the work for some time. They remained a member of Salem Association till 1888, when they went into the constitution of New Salem Association, in which they continue to represent. It might be stated just here that their name does not appear in the minutes of Salem Association from 1871 to 1883. The cause of their ceasing to represent is not known to this author. I have no means of ascertaining the number of members which have belonged to this church, but from what data we have I suppose 500 would be a safe estimate. They number at present 126 members.



They have sent out the following ministers, viz.:  
A. E. Johnson, and others.

Before closing this narrative let me state that there was an interest fostered in this section and a church constituted in the early part of the century by Elder Moore Stevenson. But it became extinct about 1842, and if it had any connection with this church we are not advised.

RIDDLETON.

This church is situated in Smith County, Tennessee, some eight miles west of Carthage on the pike leading from Carthage to Hartsville, and in the village of Riddleton. Baptist preaching was done in this community before the church was constituted by Elders M. B. Ramsey, W. M. Kuykendall and J. F. McNabb.

This church was constituted with forty-one members from various churches, mostly, however, from Peyton's Creek, on January 2, 1888, by the following Presbytery, viz.: Elders E. L. Smith and J. F. McNabb, with Deacons James Earps, W. C. Porter, Alexander Porter, J. C. Nixon and J. J. Chambers.

PASTORS: Elder J. F. McNabb, 1888-90; Elder A. J. Brien, 1890-91; Elder M. B. Ramsey, 1891-92; Elder Wiseman Drury, 1894-96; Elder S. N. Fitzpatrick, 1897-99; Elder T. T. Thompson, 1899-00; Elder R. B. Davis, 1900 to the present.

CLERKS: J. H. Brimm, 1888-89; C. D. High, 1889-91; J. H. Brimm, 1891 to the present.

DEACONS: James Piper, 1888; T. J. Maxey, 1888; C. D. High, 1888; A. H. Brimm, 1888; J. H. Brimm, 1898; R. J. Bowman, 1898; Obed High, 1898.

This church has had an existence for thirteen years, and, for so short a period, has encountered many diffi-

culties. But they are onward and upward. They have baptized on an average five persons every year since they were organized. They have had in their fellowship 152 members since their constitution and number at present ninety-five.

They became a constituent member of New Salem Association in 1888, and have represented in that body ever since. They have a neat house of worship centrally located in a prosperous village surrounded by a fertile section of country.

#### LANCASTER.

This church is situated in the railroad town of Lancaster, Smith County, Tenn., on the southern side of Caney Fork River.

The Baptist cause in this section dates back to the early part of the nineteenth century. Under whose ministry the cause was first established here, we have no means of knowing. They united with Concord Association in 1821, and in 1822 they went into the constitution of Salem Association. They remained in this body until about 1827, when from some cause they ceased to represent, and their history is lost.

This early church was composed largely of the Conger (or Congow) family; also among them are found the names of Thomas A. Lancaster and James Evans.

This church was probably an offspring of old Bethel Church, which at that time was known as Cove Hollow. Nothing more is known authentically; but a probable conjecture is that in 1827 they were led into the Separate Baptists by Elder William J. Bomer, and in after years resulted in the constitution of Macedonia or Club Spring Church, just across the Caney Fork River.

Here the history closes till a few years ago, when Elder J. M. Stewart began to preach in this section and gathered about him a small band of brethren, mostly members of old Bethel Church, which stood four miles south up Smith's Fork Creek. Some time in the year 1890 a church consisting of nine members was constituted by Elders J. M. Stewart and R. E. Smith. They were constituted in a school house some little distance from the village and worshiped there until 1899, when they completed a neat house of worship in the village, which is fast growing into a town of some importance.

PASTORS: We have been unable to gather dates, but the following pastors have served in the following order: Elder J. M. Stewart, 1890; Elder R. E. Smith. Elder T. J. Eastes, Elder M. W. Russell, Elder J. H. Agee, 1899 to the present.

CLERKS: J. L. Fisher, 1890-92; J. D. Fisher, 1892 to the present.

DEACONS: W. H. Lester, 1890; J. G. Pulliam, 1890; J. D. Bussell, 1893; J. D. Fisher, 1893; W. H. Nixon, 1896; T. Sampson, 1899; J. B. Fisher, 1899.

This church has had forty members in her fellowship since her constitution. She now numbers twenty-eight members. Isaac Robinson was licensed to preach by this church in 1890.

This church has represented in New Salem Association continuously since the organization.

This is a difficult but hopeful field.

#### BETHEL.

This church is what you might call extinct. There is perhaps yet a small remnant of the former membership, with some little property. This has long

been a Baptist landmark in this section and it seems sad that it should be blotted out.

This church is situated on Smith's Fork Creek a short distance below Temperance Hall, DeKalb County, Tenn. We are unable to gather the particulars concerning the early history of this church. They were constituted about 1814, and took the name of Cove Hollow Church. They united with Concord Association September 10, 1814, when convened with Salem Church, Liberty, Tenn. They represented in this body for a short time, when they transferred their membership to Caney Fork Association. They represented in this Association until 1828, when they brought a letter from said Association and united with Salem Association. They continued to represent in Salem Association till 1888, when they became a constituent member of New Salem Association.

This church at the beginning was situated at, or near, where the village of Temperance Hall now stands, and moved her place of worship to the present location about 1848, after which the church was sometimes known as New Bethel. The exact date when this church changed her name from Cove Hollow to Bethel is not known, but it was some where about 1830. The earliest direct records we have begin with 1848, and from that date to the present the officers are as follows:

PASTORS: Elder Samuel Odum, 1848-49; Elder E. W. Haile, 1849-60; Elder N. Hays, 1860-69; Elder R. A. Dillard, 1869-70; Elder J. R. Bowman, 1870-71; Elder T. J. Eastes, 1871-76; Elder William Simpson, 1876-79; Elder J. R. Hearn, 1879-81; Elder M. W. Russell, 1881-83; Elder J. H. Vickers, 1883-87;

Elder J. M. Stewart, 1888-89; Elder M. W. Russell, 1889-91, when the records close.

CLERKS: Thomas Fisher, 1848-59; G. W. Close, 1859-65; J. K. Hardcastle, 1865-69; J. W. Stevens, 1869-75; J. L. Fisher, 1875-84; W. H. Nixon, 1884 to the dissolution.

DEACONS: Thomas Fisher, Sr., 1848; Nicholas Smith, 1848; George Kelly, 1858; Thomas Fisher, Jr., 1866; J. K. Hardcastle, 1870; Samuel Christian, 1870; J. S. Rowland, 1875; J. B. Fisher, 1875; W. H. Nixon, 1888.

This church could properly be called the mother of Mount Zion and Lancaster, and probably others.

When this church had grown weak, they had the misfortune to have their house of worship wrecked by a storm, a shock from the effects of which they never rallied. This was once a leading church of this section and many sacred memories cluster about this old dilapidated temple of worship.

#### COOKEVILLE.

This church is located in the town of Cookeville. This town is a prosperous railroad town and the seat of government for Putnam County, Tennessee.

In the year 1873, Elder Patrick Moore, assisted by other ministers, held a series of meetings in the town, using the Methodist Episcopal Church, South, house of worship. At the close of the meeting, or soon after, a church was constituted with thirty-four members on September 26, 1873. Elder James Moore, an elder brother of Elder Patrick Moore, acted as moderator of the constituting Presbytery and Professor J. J. Finney as clerk. These ministers were members of Union Association, which was originally known as

“Separate Baptists.” They continued to worship in the Methodist house and the whole town and community were permeated with Baptist influence and could have been easily taken for the Baptist cause. But the Baptist ministers of ability lived quite a distance away and the interest was permitted to die out through sheer neglect.

PASTORS: Elder Patrick Moore was elected pastor November, 1873, and J. J. Finney clerk. In October, 1875, the church called as pastor Elder J. K. Stimpson, a strange young man who chanced to pass that way. He proved unworthy, ran away to avoid the clutches of the law and was excluded. In 1876 Elder T. R. Cooper was called to the care of the church and served only a short while, when Elder R. A. Dillard, a missionary of Salem Association, took charge of the work. In 1877 Elder A. L. Parker was called, and in 1878 Elder J. B. Fox was called. From this time to 1892 the church lay dormant. In November, 1892, Elder T. J. Eastes gathered the remnant together and reorganized them for work. A lot was secured and a neat, commodious house of worship was erected. From that time the following ministers have served as pastors in the following order, but dates not known: Elder T. J. Eastes, Elder J. M. Stewart, Elder R. Brett, Elder R. A. Rushing, Elder T. T. Thompson, Elder S. N. Fitzpatrick.

This church first united with Union Association, but after the reorganization they united with New Salem Association.

This is one of the most inviting fields known to this author and with the right man in the pulpit might soon be a Baptist stronghold.

## PISTOLE'S AND BOILING SPRING CHURCHES.

The above churches are so connected that their history must be written jointly.

Pistole's Church is situated in the northern part of White County, Tennessee, on Falling Water River, some three miles below Bunker Hill. This church was planted by the missionaries of Salem Association under the direction of Elder Jesse Johnson. This church is an offspring of Hudgen's Creek Church, another mission church, located three miles south of Cookeville.

This church was constituted in April, 1851, by Elders Jesse Johnson, Louis Dies and Joel J. James, missionaries of Salem Association. They united with Salem Association on September 20, 1851, when convened at Plunkett's Creek. They carried with them a constituency of thirty-eight members. They remained a member of this body till May, 1853, when they became a constituent member of Johnson Association. The growth of this church for the first ten years (to the opening of the Civil War) was phenomenal. They numbered at this time perhaps near three hundred members, besides sending out several new churches. During this time they had also ordained three ministers, viz.: Elders Elijah Hickey, Alonzo Bennett and James H. Nelson. (For the lack of records we cannot give dates.) Few churches have ever had a brighter record to begin with. If the curtain only could fall here; but alas!

When the hostilities between the States opened this church was situated in the center of guerilla warfare, which played sad havoc with this once prosperous body. The ministry was cut off from the church and

many of the members moved away to seek more peaceful quarters.

Taking advantage of the surroundings, Elders Thomas Stone and Thomas and Benjamin Clouse, "Christian Baptist" ministers, came in and took possession of the house of worship and proselyted a number of the members to the "Christian Baptist" persuasion. At the close of hostilities, when the scattered brotherhood reassembled, the "Christian Baptists" held the property by sheer force of possession. During the war their pastor had died (Alonzo Bennett) and in vain they tried to arouse an interest. In 1867 this scattered band built a house some two miles north in the edge of Putnam County on a two-acre lot donated by John Grime and moved their place of worship to this point and changed the name from Pistole's to Boiling Spring. From this time the church began to prosper, and this disheartened band saw their work again blessed, and was soon one of the most influential churches of that section. In the meantime a very influential and promising young minister by the name of Mansfield Howell had grown up among the "Christian Baptists" and proposed to unite with Boiling Spring Church, provided they would receive him on his baptism. Like King Saul, the temptation was too great for them and they yielded. The idea of securing such a trophy from the very people who had taken their church house from them was more than they could deny. There was an element in the church, however, who were opposed to receiving him unless he would be baptized, however personally he was loved by all. His reception caused quite a deal of confusion in Johnson Association, of which this church was a member.



In the meantime a few brethren decided to reclaim the old Pistole's Church property. So on August 14, 1874, a church was constituted there, with six members, by Elders J. C. Brien and T. R. Cooper. This new church stood opposed to reception of alien immersion. They began at once to prosper and the "Christian Baptists" abandoned the property and left it to their use.

At this time the author of these pages was clerk of Boiling Spring Church, but strongly opposed alien immersion. The discussion in Johnson Association grew more sharp from year to year till 1874, when they met with Caney Fork Baptist Church in the northern part of DeKalb County. At this meeting the climax was reached and this church was dropped from the roll. The Baptist cause owes much in this contest to Elder E. L. Smith, of Enon Association. J. H. Grime had resigned the clerkship of Boiling Spring Church, and feeling that he could not afford to be deprived of the fellowship of his brethren he, with nine others, withdrew from Boiling Spring Church in January, 1875, and united with the Pistole's Church, where they could have fellowship with the Baptist brotherhood. For this act the entire ten were arraigned before Boiling Spring Church and summarily excluded by wholesale in March, 1875. J. H. Grime begged for a hearing, but was refused, as he was regarded the chief offender. In 1876, when Salem Association met with the church at Auburn, Boiling Spring Church by petition gained admittance to that body. But the facts being fully made known, it was dropped from the roll the next session at Brush Creek. By this time many had left the church and as a last resort they affiliated with the "Christian Baptists" in

Association. Thus matters went till 1888. In the meantime J. H. Grime had been ordained to the ministry by Pistole's Church.

In November, 1888, Elder J. H. Grime by request went to Boiling Spring and preached for some days, when by vote, with only three dissenting, they agreed to rescind all illegal actions, correct all irregularities and have said J. H. Grime to baptize all who had been illegally baptized. This action was taken November 20, 1888, and when the church was in order for business ten whose baptism was irregular were received and baptized. Three days later several other "Christian Baptists" were received and baptized by said Grime, among them two preachers, Elders J. D. and Samuel Howell, brothers of the said Elder Mansfield Howell. Thus the same church which excluded J. H. Grime called him back to help them out of their difficulty.

PASTORS: Among the pastors of old Pistole's, which afterward became Boiling Spring, we find the following: Elder J. J. James, Elder Alonzo Bennett, Elder Elijah Hickey, Elder J. R. Bowman. After the reconstruction in 1888, they are as follows: Elder A. J. Waller, 1888-89; Elder J. D. Howell, 1889-90; Elder A. J. Waller, 1890-93; Elder J. D. Howell, 1893-94; Elder A. J. Waller, 1894-95; Elder O. T. Jones, 1895-96; Elders J. D. and Samuel Howell, 1897-01.

CLERKS: S. C. Pistole, John Grime and J. H. Grime before the rupture. Since the reconstruction: A. D. Jones, 1888-89; J. A. Jones, 1889-90; C. C. Roberts, 1890-91; J. D. Howell, 1891-92; W. J. Jones, 1892-96; G. W. Howell, 1896-01.

DEACONS: Among the early deacons were S. C. Pistole, John Grime, A. D. Jones and Albert Davis. Later we have W. J. Jones, William Massa, R. B. Waller, 1894; J. G. Jones, 1894; and others not known.

They have sent out the following preachers: Elders Alonzo Bennett, Elijah Hickey and J. H. Nelson, who were ordained in the early history of the church. Since the reconstruction they are as follows: Elder J. D. Howell, ordained November 23, 1888, by Elders J. H. Grime and A. J. Waller; Elder Samuel Howell, ordained November 23, 1888, by Elders J. H. Grime and A. J. Waller; A. D. Thomas was licensed June, 1890; Elders Louis Rice and Frank Judd have been ordained by this church within the past few years, but we cannot ascertain the particulars.

Since the reconstruction this church has affiliated with New Salem Association.

The present Pistole Church, as stated, was constituted August 14, 1874, by Elders J. C. Brien and T. R. Cooper on the Confession of Faith of Salem Association. They have had officers as follows:

PASTORS: Elder J. C. Brien, 1874-75; Elder T. R. Cooper, 1875-78; Elder A. L. Parker, 1878-79; Elder William White, 1879-82; Elder J. H. Grime, 1882-83; Elder Edwin Kelley, 1883-84; Elders T. R. Cooper, William Myers and J. B. Fox, 1884-85; Elder Edwin Kelley, 1885-89, when Elders J. D. and Samuel Howell were called as assistants till 1893; Elder Samuel Howell, 1893-95; Elder J. A. McClusky, 1895-97; Elder Riley Green, 1897 to the present.

CLERKS: W. J. Vickers, 1874-77; G. W. Cole, 1877-80; F. M. Williams, 1880; T. R. Cooper, 1880-84; T. J. Edwards, 1884-93; J. H. Pistole, 1893 to the present.

DEACONS: William Tibbs, 1874; S. C. Pistole, 1874; J. H. Grime, 1875; T. J. Edwards, 1875, Y. K. Brown, 1876; J. H. Vickers, 1876; W. R. Hutson, 1888; J. W. Lafever, 1888.

The following ministers have been sent out, viz: Elder P. H. Tibbs, ordained March 27, 1876, by Elders T. R. Cooper and J. W. Cunningham; Elder J. H. Grime, ordained March 27, 1876, by Elders J. W. Cunningham and T. R. Cooper; Elder Louis Howell, ordained July 29, 1891, by Elders S. N. Fitzpatrick, J. A. McClusky, J. D. Howell, Samuel Howell and Edwin Kelley; Elder Spencer Jernigan, ordained November, 1891, by Elders J. A. McClusky, E. Kelley, J. D. Howell, Samuel Howell and Louis Howell.

This church represents in Union Association.

#### BEECH GROVE.

This church is situated on Caney Fork River, at the mouth of Holmes' Creek, some nine miles north of Smithville, in DeKalb County, Tennessee.

This church was constituted in 1858, the exact time not known. They united with Salem Association at that date when convened at Woodbury. The circumstances of the origin of this church are peculiar and interesting. A man by the name of Bond lived in this community. He made no pretensions to Christianity and, so far as this author knows, died without making any public profession. He was an honorable citizen and possessed of a good degree of this world's goods. At that time the community was isolated and destitute of preaching or church privileges. So Mr. Bond built on his own land, at his own personal expense, what was regarded at that day as a splendid house of worship. When the house was complete he told the Bap-

tists if they would come and hold a meeting and constitute a church he would deed them the house and sufficient amount of land for their use. In compliance with this request, Elder Henry Bass and some other ministers held a meeting and constituted a Church of fifteen members. Most, if not all, of Mr. Bond's family sooner or later became members of this church, and, it is said, though not a Christian himself, that none enjoyed the meetings more than he. The following incident is told: During the first meeting there one of his daughters professed faith in Christ and was baptized. When the minister led her down into the sparkling waters of Caney Fork River, her father followed her and stood beside her and wept like a child as the man of God buried her with Christ in baptism, and with a loud voice he thanked God that his children were coming in. Were not these things the fruit of a new life? It is said he could not govern his temper and would indulge in profanity, but none lamented it more than he, and, at the risk of being criticised, I will say that I expect to see him in heaven. I see fruits which indicate a good tree.

Among the leading members we note the Lees, Fosters, Martins, Hales, Congers and Merritts; but for the want of records cannot give particulars.

PASTORS: Among the pastors we note the following, viz.: Elders H. Bass, Felix Patterson, J. C. Brien, J. R. Bowman, Elijah Hickey, J. M. Stewart, William Simpson, J. H. Vickers, David Taylor and J. H. Davis, A. J. Brien.

This church for many years was in a flourishing condition, but at the present is at a very low ebb. She is still identified with Salem Association. This church

is an offspring of Wolf Creek and has a present membership of fifty-four.

WOLF CREEK.

This church is situated on the waters of Wolf Creek just above Smutsville, or Laurel Hill, in DeKalb County, Tennessee.

This church was constituted in 1846 and united with Salem Association the same year, with a membership of nineteen. This church was constituted by missionaries of Salem Association, viz.: Elder Louis Dies and others, and the growth for some time was phenomenal. We have no direct records of this church and cannot give dates.

PASTORS: She has enjoyed the ministry of such men as Elders Louis Dies, D. M. Lee, Felix Patterson, J. C. Brien, J. R. Bowman, Elijah Hickey, J. M. Stewart, R. E. Smith, J. T. Farmer, J. A. McClusky, A. J. Waller, Samuel Howell and A. J. Brien.

This is a mother church and has sent out several other churches. She has sent out as ministers Elders D. M. Lee and Felix Patterson. For some time this was one of the leading churches of Salem Association. In 1853 they went into the constitution of Johnson Association and remained in this body until recently, when she returned to Salem. This church at present is very much run down and has but little preaching, although she has a good house of worship. This church has numbered among her members some of the staunchest Baptists in this section. Elder Louis Dies was a long time a member of this church. The present number is forty-five, and present deacons are E. A. Foster and W. R. Huddleston. J. D. Brown is the clerk.

## INDIAN CREEK.

This church is situated on the waters of Indian Creek, some eight miles north of Smithville, DeKalb County, Tenn. This church was gathered through the labors of Elders Nathaniel Hays and Archamac Bass, and is an offspring of Salem Baptist Church.

This church was constituted November, 1844, with seven members, and united the next year with Salem Association when convened with Hickman's Creek Church. They numbered at this time twenty members. They first took the name of Caney Fork Church and changed their name to Indian Creek in 1848.

This church has had a fair degree of success, but for the want of records we can give but little of the details.

PASTORS: The following, with perhaps others, have served this church as pastor: Elder Henry Fite, Elder J. C. Brien, 1881-83; Elder William Simpson, 1883-85; Elder J. C. Brien, 1885-88; Elder J. M. Stewart, 1888-91; Elder A. J. Brien, 1891-92; Elder William Simpson, 1892-93; Elder D. C. Taylor, 1893-96; Elder D. W. Taylor, 1896-97; Elder A. J. Waller, 1897-98; Elder J. M. Stewart, 1898-99; Elder D. C. Taylor, 1899-00; Elder D. W. Taylor, 1900-01; Elder W. E. Wauford, 1901.

DEACONS: J. C. Taylor and Jackson Hendrixson, 1844; O. D. Cantrel and James Pig, 1899.

In the latter part of the seventies a division occurred in the church, which resulted in a few members withdrawing and organizing a Freewill Baptist Church near by. This new fad seemed to prosper for a while under the leadership of one Elder Curtis, but we hear it has finally gone out.

She has sent out as ministers Elders D. C. Taylor and D. W. Taylor. This was once a strong church, but numbers at present only eighty-five members. She has a new house of worship.

She has always represented in Salem Association.

MT. PLEASANT.

This church is situated in the northern part of Cannon County, Tennessee, on the dividing ridge between Woodbury and Liberty. The first Baptist sermon ever preached in this community was preached by Elder J. K. Womack in the month of April, 1874. The work was then taken up by Elder Henry Bass, who at that time was pastor of Sycamore Fork Church, a short distance away. This work was fostered by the church at Sycamore Fork, of which this church is an offspring. The year following (1875) they were constituted into an independent body by Elders H. Bass, J. W. Hunt and A. J. McNabb. They came into the Association with a constituency of twenty-seven members.

PASTORS: Elder H. Bass, 1875-79; Elder W. E. Raikes, 1879-81; Elder James McElliot, 1881-83; Elder A. C. Webb, 1883-89; Elder W. E. Raikes, 1889-91; Elder A. C. Webb, 1891-96; Elder J. B. Tedder, 1896-97; Elder Stephen Robinson, 1897 to the present.

CLERKS: John Ward, 1875-76; W. J. King, 1876-79; James M. Womack, 1870-81; A. C. Webb, 1881-85; John Ward, 1885-86; J. B. Tedder, 1886-87; W. M. Ward, 1887-89; A. C. Webb, 1889-90; J. D. Bogle, 1890-97; J. B. Tedder, 1897 to the present.

DEACONS: The only deacons we could find from the records were G. C. Keeton and W. A. Wilson, ordained 1876; A. C. Webb, 1879.



This church has sent out the following ministers, viz.: Elder A. C. Webb, licensed June, 1882 (the date of his ordination we fail to get); Elder J. B. Tedder, ordained October 8, 1893, by Elders A. J. Brien, A. C. Webb and W. F. Osborn.

This has never been a strong church, but has contained some noble spirits and accomplished a great deal of good. They have always since their constitution represented in Salem Association. They number at present sixty-one members.

This was a very wicked community, but had been preoccupied by the Campbellites. The persecution against the Baptists at the beginning was very fierce, as the following incident will illustrate. Elder Bass was an old man of unquestioned piety. Soon after he began preaching there, one Saturday on arriving at the school house where he was to preach, near by he discovered a gallows erected, with a notice in writing that if he did not leave the community and cease to preach his Baptist doctrine he would be hanged upon it. He went into the house and preached. At the close of the service he announced his hanging, stating that they would find him about the Master's business. It was believed that some of the parties who had erected the gallows were present listening. Suffice it to say, that while they kept up their secret persecutions, they never undertook another "bluff" on Elder Bass.

#### PATMOS, OR NEW UNION.

This church is situated in DeKalb County, some twelve miles southeast of Smithville, and near Frank's Ferry.

The date of the constitution of this church is not known, the records having been lost. They were ad-

mitted into Salem Association in 1860. This church was constituted by a Presbytery consisting of Elders Felix Patterson and J. J. James. The circumstances surrounding the organization of this church are somewhat peculiar. These ministers conducted a meeting in a Methodist house of worship, but were refused the privilege of organizing in it; so they retired to an island in Caney Fork River, near the mouth of Sink Creek, where the church was constituted, after which converts were received and baptized. The fact that the church was constituted on an island most probably suggested the name "Patmos," by which it was a long time known.

This church was known as Patmos until about 1885, when a new house was built and the name changed to New Union.

PASTORS: She has enjoyed the pastoral services of Elders Felix Patterson, J. C. Brien and R. K. Keaton, with perhaps others. Elder Keaton has served this church as pastor since 1874.

DEACONS: A. T. Fisher, John Fisher and N. T. Wall; the two latter are serving at present.

CLERKS: James Wright was for many years clerk; S. T. Wall is present clerk and has served since 1885. This church at present numbers thirty-six and is not in a very thriving condition. This is one of the most inviting fields known to this author. A band of faithful souls compose this little flock and with an active leader would soon become a strong church. Elder Keaton is old and feeble and must soon cease to visit them.

#### FALLING CREEK.

This church is situated in the southern part of Wilson County, Tennessee, on the waters of Falling Creek.

This church is an offspring of Smith's Fork Church, also drawing some of her constituent members from Union or Hurricane Church. This church was constituted with twenty-one members, the first Saturday in May, 1822, by a Presbytery consisting of Elders John Jones, Joshua Lester and James Bond. They were constituted in what was known as Copeland's Meeting House and in their early history were frequently known by that name. This house stood about one mile east of Henderson's Cross Roads. The church worshiped here until 1880, when a new and commodious house of worship was built near said cross roads and the place of worship changed.

PASTORS: Elder James Bond, September, 1822, to his death, September, 1852; Elder John Phillips, June, 1854, to his death, April 15, 1862; Elder Morgan Green, 1862-68; Elder J. M. Phillips, 1868-71; Elder Enoch Windes, 1871-77; Elder J. M. D. Cates, 1877-78; Elder J. T. Oakley, 1878-97; Elder Enoch Windes, 1897-98; Elder P. W. Carney, 1898 to the present. It would be but justice to state that Elder Williamson Williams, during his entire ministerial life, beginning with 1833, and continuing till his death, served as assistant pastor and did a great deal of the preaching and most of the baptizing.

DEACONS: Following is a list of the deacons: Wm. Warren, Samuel Copeland, Preston Henderson, Richard Mount, Wm. Arbuckle, J. A. Blankenship, S. T. Clemmons, Edwin Berry, J. A. Williams, L. D. Phillips, Benjamin Cluck, J. H. Williams, S. B. Clemmons, O. W. Phillips, G. P. Clemmons, W. P. Phillips, T. F. Atwood. The date of ordination I have failed to secure.

CLERKS: The following have acted as clerks but dates are not known: Williamson Williams, William Arbuckle, H. B. Williams, H. S. Henderson, S. B. Clemmons, J. A. Williams, Sr., J. H. Williams, W. T. Clemmons, G. M. Robinson and J. M. Williams.

This is one of the best churches in this section. They went into the constitution of Salem Association in 1822 as a new church and have represented in this body ever since. They have since their organization furnished a home for, perhaps, not less than 1,500 persons. I have obtained the following concerning the number baptized by part of the pastors: Elder James Bond baptized 334, Elder John Phillips baptized 82, Elder Morgan Green baptized 63, Elder J. T. Oakley baptized 207, Elder P. W. Carney has baptized to the present 30. The statistics for the remainder of the pastorates I have failed to secure. The present number is 279.

We have no means of knowing the number of ministers sent out by this church. They ordained Elder Williamson Williams in 1833. James Henry Oakley, son of Elder J. T. Oakley, has just been licensed to preach and preached his first sermon the fifth Sunday in June, 1901. J. M. Knight and W. E. Raikes were also licensed by this church. They have furnished members in part for several new churches; among them we note Ramah, Shop Spring and Green Vale. This church was never troubled with the divisions which rent asunder so many of our older churches. They have abridged their name and are now known as "Fall" Creek. This is a great place for the meeting of our Baptist Israel. Our fathers little knew how wisely they built when that little band met in old Copeland's Meeting House and covenanted to keep

house for the Lord. It might be well to say that this work was begun and fostered by Elder James Bond, who is often spoken of as the father of this church.

## CARTHAGE.

This church is situated in the town of Carthage, the county seat of Smith County, Tennessee. They were gathered through the ministry of Elder A. D. Phillips and were constituted an independent church July 16, 1881, by Elders J. W. Bowen and A. D. Phillips. They numbered at the constitution seventeen members, including the name of Elder E. B. Haynie. They adopted the Confession of Faith and Church Covenant common to the Baptists of this section.

PASTORS: Elder W. M. Kuykendall, 1881-85; Elder William Shelton, 1885-86; Elder W. H. Smith, 1886-88; Elder N. R. Sanborn, 1889-92; Elder R. B. Mahony, 1892-95; Elder Rutherford Brett, 1895-99; Elder T. T. Thompson, 1899-00; Elder G. W. Sherman, 1900-01.

CLERKS: W. D. Gold, 1881-83; L. A. Ligon, 1883, to the present.

DEACONS: James Piper, 1881; T. J. Fisher, Sr., 1881; H. M. Hale, 1893; W. D. Gold, 1893; W. V. Lee, 1893; L. A. Ligon, 1893.

This is one of the most efficient churches in this section in point of work. They number at present seventy-nine, and embrace many of the leading citizens of the town, including seven of the leading lawyers and judges. They have a neat house of worship centrally located. They were admitted into the fellowship of Salem Association in September, 1881, when convened with the Falling Creek Church. They repre-

sented in that body until 1888, when they became a constituent member of New Salem Association, in which body they continue to represent.

#### NEW HOME.

The history of this church, properly speaking, dates back to a beginning more than half a century ago. It is the fruit of the missionary enterprise conducted by the venerable Elder Jesse Johnson. In 1849 a church was gathered and legally constituted by Elders Jesse Johnson and Louis Dies in a schoolhouse known as the "Fodder House." The church was called Mine Lick after a creek by that name on the head waters of which this church was located. This church was situated some eight miles west of Cookeville in Putnam County on the table lands of Cumberland Mountain. She united with Salem Association in 1849, when convened with Bethel Church, representing a constituency of twenty members. She represented in this body till 1852, when she became a constituent member of Johnson Association.

PASTORS of this old church were as follows: Elders Louis Dies, D. M. Lee, Joel J. James, Lon Bennett, Jas. H. Nelson, Elijah Hickey, Jesse Brown, J. M. Stewart and Phineas Bozarth. The dates of their service are not known.

CLERKS: Thomas Cate, D. C. Crawford, Harrison Stewart and B. Thomas.

DEACONS: Thomas Cooper, William Crawford, Caleb Richardson, Humphries J. Allison, W. A. Brown and R. D. Brown.

This church ordained Elder J. M. Stewart to the full work of the gospel ministry August 7, 1871.

This church kept up regular meeting until about 1887, when they ceased to meet at the old meeting place. In May, 1873, a church was constituted out of eight of her members some four miles west of the old location, and given the name of

## HOPEWELL.

This church was constituted by Elders Jesse Brown and J. M. Stewart and Deacon Caleb Richardson.

PASTORS: Elder J. M. Stewart, 1873-83; Elder Edwin Kelley, 1883-89; Elder J. D. Howell, 1889-92; Elder Edwin Kelley, 1892-94; Elder Samuel Howell, 1894-98; Elder Riley Green, 1898-99; Elder R. A. Sutton, 1899-01; Elder Edwin Kelley, 1901 to the present.

CLERKS: W. B. Wells, 1873-78; E. L. Thompson, 1878 to the present.

DEACONS: Moses Whitehead, 1873; W. B. Wells, and E. L. Thompson.

This church, at present, has a membership of 71.

In 1871 a church was constituted by Elders Elijah Hickey and J. M. Stewart on the waters of Big Indian Creek out of members drawn from the old Mine Lick Church. This church was first known as Indian Creek, but was afterward changed to

## PHILADELPHIA.

PASTORS: Elders J. M. Stewart, P. Bozarth and A. J. Waller. O. Butler served as church clerk and William Hoggard as deacon.

This church also ceased to meet regularly, and in July, 1898, Elder J. M. Stewart held a series of meetings in the town of Boma, a station on a new railroad. This was midway between the old mother, Mine Lick

Church, and Philadelphia. The members of these two churches were brought together and constituted into a church known as

NEW HOME,

with seventeen members, by Elders J. M. Stewart and R. A. Sutton. Elder J. M. Stewart was chosen pastor and B. H. Brown clerk, which positions they still hold. W. A. Brown, F. P. Whitehead and R. D. Brown came into the organization as deacons.

This church has had a prosperous history so far. They have seventy-one members and have erected a neat house of worship and are moving forward in every good work. They connected themselves with Salem Association in 1898, where they still represent.

CANEY FORK SEMINARY.

This church is situated in Smith County, Tennessee, on the north side of Caney Fork River, a short distance below Trousdale's Ferry.

The church was constituted in the seventies by Elders James Barrett, J. W. Bowen, T. A. Hudson and D. N. Jarrard. She united with Salem Association as a newly constituted church in 1879, with twenty-six members. This church is an offspring of New Salem Church, which stands a few miles north on Snow Creek. They were gathered through the ministry of Elders James Barrett and D. N. Jarrard. They existed a while and kept up regular services as an arm of the mother church. As such Elder D. N. Jarrard served them, becoming their first pastor.

PASTORS: Elder D. N. Jarrard, 1875-79; Elder Z. A. Lyon, 1879-81; Elder T. A. Hudson, 1882-84; Elder G. M. Hunt, 1884-85; Elder W. B. Wooten,



1885-86; Elder Z. A. Lyon, 1887-90; Elder S. B. Whitlock, 1890-91; Elder James Bellar, 1891-94; Elder M. W. Russell, 1894-97; Elder S. F. Hallum, 1897-98; Elder M. W. Russell, 1898, to the present, 1901.

CLERKS: John Luck, 1875-78; James Welch, 1879-85; A. J. Armistead, 1885-97; P. L. Vaden, 1891-95; T. W. Cooper, 1895-97; P. L. Vaden, 1897-00; R. A. Vanderpool, 1900-01.

DEACONS: William Vaden, 1875; Patrick Hubbard, 1875; John Luck, 1875; T. W. Cooper, 1881; James Welch, 1881; F. G. Perkins, 1881; John Gibbs, 1885; P. L. Vaden, 1885; A. J. Armistead, 1885.

This church has occupied an important field and done a good work, though they have never become a strong church. They number at present sixty-eight members. For some time they worshiped in a school building, but have recently constructed a neat house of worship. They have had a hard pull, but have proved true to their trust. They represented in Salem Association from 1879-89, when they united with New Salem Association, in which they continue to represent.

#### NEW SALEM.

This church is situated on the waters of Snow Creek in the fork of Cumberland and Caney Fork rivers, Smith County, Tennessee, some seven miles east of Carthage. This church is an offspring of Hogan's Creek and Peyton's Creek churches. It is the outgrowth of the ministry of Elder E. B. Haynie. By invitation he went into the community preaching at different times and holding a series of meetings and receiving members under the watch care of Peyton's Creek Church, when it was deemed advisable to constitute them, with others, into an independent church.

For the lack of records we are unable to ascertain the exact date of the organization. It must have taken place in the latter part of 1849 or the early part of 1850. The first public record we have of this church is May 11, 1850, when she became a constituent member of Enon Association. This church at that time was a newly constituted church. They were constituted by Elders E. B. Haynie, Daniel Smith and E. W. Haile. Elder E. B. Haynie was the first pastor and continued for about twenty-five years. The following brethren have served as pastors, but the dates are not known, viz.: Elder James Barrett, Elder L. D. Smith, Elder T. J. Hudson, Elder S. S. Hale, Elder J. W. Bowen, Elder W. M. Kuykendall, Elder J. F. McNabb, Elder M. W. Russell, Elder N. R. Sanborn, Elder W. H. Smith, Elder Rutherford Brett, Elder T. T. Thompson, and Elder G. W. Sherman.

CLERKS: The following brethren have served as clerk, viz.: Robert Knight, T. W. Cooper, W. W. Vaden and B. J. Vaden, Jr.

DEACONS: We note the following deacons, viz.: Harrison Lee, B. J. Vaden, Sr., Louis Franklin, S. S. High, T. W. Cooper, Samuel Lee and H. B. C. Vaden.

This church from the best records we can gather seems to have been organized with thirty-six members. For a number of years they grew and became a strong church, but for some years past they seemingly have been on the back-ground. At last report they numbered only thirty members. They have a good house of worship and occupy an important field. They have had a hard struggle—they have had to encounter much opposition to Baptist principles. It is to be hoped that they will yet rise and put on their strength. They first became a constituent member of Enon Associa-

tion. They continued to represent in this body until 1870, when they took a letter of dismissal, and united with Salem Association in 1871, when convened with Providence Church, Warren County, Tennessee. They represented in this body till 1888, when they became a constituent member of New Salem Association, in which they continue to represent. The meager data have rendered this sketch very difficult.

## NEW UNION, NO. 2.

This church is now extinct. But as reference to it will frequently be found in these pages, we give a brief statement of its history. This church was located one and a half miles south of Alexandria, DeKalb County, Tennessee, on Helton Creek, near the turnpike. They were constituted about 1870, mostly of members coming from New Hope Church. They united with Salem Association at that date, bringing a membership of sixty-one. The church grew rapidly and was fast becoming one of the strongest churches in the Association. Internal dissensions, however, arose and a formal rupture was the result. This rupture occurred about 1876. The majority was led by their pastor, Elder J. R. Bowman, and it resulted in him and his party being dropped from the Association, and the minority being recognized as New Union Church. The majority held the house, and the minority dissolved. Elder Bowman led his party into the Freewill Baptists, and then deserted them and joined the Cumberland Presbyterians where, a few years after, he died. His deserted flock soon went to nothing, part of them returning to the Baptist fold.

## CHAPTER VI.

### BIOGRAPHIES OF DECEASED MINISTERS.

#### ELDER JOHN BOND.

This man of God first looked out upon the light of this world in Anson County, North Carolina, February 23, 1787. His father moved from the North State to South Carolina when young Bond was only three years of age, and removed to Wilson County, Tennessee, in the year 1806. Young Bond's conversion dates back, however, to 1802, when in the State of South Carolina he gave his heart to God and received the peace which passeth all understanding. Soon after his conversion he came to Paget's Creek Baptist Church, and related what the Lord had done for him, and on Wednesday after the third Sunday in July, 1802, Elder Thomas Green led him down into the waters of old Tiger River and buried him with his Lord in baptism.

On moving to Tennessee he became a member of Smith's Fork Baptist Church, Statesville, Tenn., and was doubtless one of the constituent members, as the church was constituted the same year (1806) that the Bond family arrived. He remained a member of Smith's Fork Church (beginning his ministry with her) till 1815, when Union Church (Old Hurricane) was constituted as a branch from Smith's Fork. Elder Bond went into the new church and became her first

clerk. It seems that he was only a licensed minister at this time, but was regularly ordained by Union Church A. D., 1820, by a presbytery consisting of Elders Joshua Lester and David Gordon. He served this church as pastor thirty-nine years, almost his entire ministerial life, for which it is said he received only \$11.

As a man, he is described as being of medium height, slender in build, with a very intellectual bearing. As a minister, he was rarely excelled, and his counsel was sought far and near. For many years before he died he was known as "Father Bond," and to sit at his feet was regarded as an inestimable privilege, while all vied with each other to do him honor. He was a Baptist of the strictest sort, and a strong Calvinist. In his day his name stood along with Graves, Howell, Marshall, Whitsitt, Wiseman, Pickett and others. He was a leader in his time in all denominational work. He was well to do in this world's goods, owning at one time 1,300 acres of fine land with a number of slaves. He gave liberally to the cause.

He never aspired to authorship, but in 1859, at the request of Concord Association, he consented to have the "History of Concord Association," which he had compiled, published, and was tendered \$50 for his services by the Association.

In 1808 he was married to Miss Sallie Cummings, by whom he had ten children born. Most of these preceded him to the better land. He died as he had lived, full of faith and good works. On March 2, 1861, just as our beloved country was being hurled into a cruel Civil War, God released his spirit and he went home to the God of peace.

## ELDER JAMES BOND.

The subject of this sketch was also a native of North Carolina, and an elder brother of Elder John Bond, being born in 1784. Early in life he went with his parents to South Carolina. When he was eighteen years of age he gave his heart to God and united with a Baptist Church in the South State. Soon afterward he came to Tennessee, settling on Fall Creek in Wilson County, and united with what was then Big Cedar Lick Church (now Mt. Olivet), Leeville, Tenn., eight miles west of Lebanon. In 1807 he united with Smith's Fork Church near Statesville, under the pastoral care of Elder Joshua Lester. He served as deacon of this church, and was possibly licensed to exercise his gifts publicly while a member of this church. In 1815 he became a constituent member of Union Church, better known as Hurricane. In 1818 he entered regularly into the ministry and was ordained by Union Church, A. D. 1820, by a presbytery consisting of Elders Joshua Lester and David Gordon. He soon established a preaching place on the head waters of Fall Creek, which resulted in the establishment of Falling Creek Church in May, 1822. He became pastor of this church and remained so till his death, a period of thirty years. It might be said that this church stands as a monument to his memory. We might remark that he entered into the constitution of Falling Creek Church and remained a member as long as he lived. He was a fine preacher, and a great counselor, and excelled as a pastor. He was twice moderator of Salem Association. He held the gavel in the division of 1837, and the success of that session perhaps was largely due to his coolness and discretion. He has a large and honored posterity, though we

cannot give the details concerning his family. He fell on sleep September, 1852, and his spirit went home to God. He was a brother of blessed memory.

ELDER JOHN BORUM.

Elder John Borum was a native of Virginia and was born in Nottoway County, December 15, 1775. His father's name was Richard Borum. He professed faith in Christ in 1788, very early in life, and from the very first became active in the service. He, however, did not enter the ministry till much later in life.

He emigrated with his father to Tennessee in the latter part of 1805 and settled in Wilson County. He united with Round Lick Baptist Church April 4, 1807, when this church was located in Smith County near Grant. He was ordained to the ministry by this church August 5, 1810. He at once entered actively upon the work which lay so near his heart. He was indeed a man of God, leaving his impress on the entire country near where he lived. The number of churches he served is not known. Not long after he began the ministry he established a preaching point near Big Spring, Wilson County, which was soon made an arm of Round Lick Church. On Saturday before the fourth Sunday in July, 1820, he and Thomas Durham, the pastor of Round Lick Church, constituted this arm into an independent church and Elder Borum became pastor and remained so as long as he lived—for twenty-four years. He also cast his membership with this new church, of which he died an honored member as well as pastor. He was in the constitution of both Concord and Salem Associations. He was also a member of Salem Association in 1837, when the

division over the mission question occurred. As a preacher he possessed many points of excellence. It is said that few were ever able to sit under his ministry and restrain their tears.

He was low of stature, strongly built and bald-headed. In 1813 he was married to Miss Elizabeth Bratten. This union was blessed with twelve children, ten of whom, seven sons and three daughters, lived to raise families. He had one son and one grandson who were ministers. He and Elder Cantrel Bethel married sisters.

The Borum family as far back as it can be traced has been Baptists, coming to the new world as such.

A very touching tribute to his memory is found in the minutes of Salem Association for 1844, from which we take the following: "No man, perhaps, ever gave greater evidence of love to God and the souls of men, than Elder John Borum. But he is gone to enjoy that rest that remains to the people of God; while his *usefulness* and *worth live*, and are cherished in the memory of all who were acquainted with him."

He went home to glory June 26, 1844. His funeral service was held by Elders E. W. Haile and E. B. Haynie in old Cedar Creek meeting house in the presence of a vast throng of sorrowing friends. The Scriptures used as texts on this occasion were Psa. 23: 4 and 2 Tim. 4: 6, 7, 8. Thus rounded up a life of nearly three score and ten years. His body was laid under a large mulberry tree near where he had lived; while his spirit winged its way to mansions of glory. Noble servant, glorious end!



ELDER WILLIAM BORUM.

The subject of this sketch was a son of Elder John and Elizabeth (Bratten) Borum. He was born in Wilson County, Tennessee, May 24, 1828. His father was very strict in his family discipline, which had much to do in shaping the future life of this eminently useful man. He professed faith in Christ, December 27, 1843, during a series of meetings conducted by his aged father and Elder Archamac Bass in the old Cedar Creek Church. He found peace while on the road home from church and that night, to use his own words, he gave himself to the church, soul and body. On the next day he was buried in the pure waters of Big Spring, Wilson County, Tennessee, by Elder Archamac Bass. The Lord laid his hand on him for the ministry as soon as he was converted; but poverty and lack of education caused him to defer taking up the work for some length of time. His uncle, Richard Borum, realizing the situation, supplied the means and gave him a good English education, mostly in "Marion Collegiate Institute," which was under the direction of Salem Association. He was ordained to the full work of the gospel ministry on the fourth Sunday in June, 1855, by Cedar Creek Church, Elders Richard Lyon, W. N. Suite, James Barrett and Wm. Barton acting as presbytery.

He was clerk of Salem Association for four years—from 1856 to 1859.

Feeling that he could do more good by going to a new country, he moved to the State of Arkansas in the fall of 1859, and settled in Sevier County, where he did a fine work.

He was twice married—first to Miss Sarah Haile, the only daughter of Elder W. H. Haile, August 28,

1853, and second to Miss Ione Jackson. He was a fine student and gathered quite a library. In doctrine—to use his own language—he was of the “firmest landmark type.”

He fell on sleep February 12, 1879, at his home in Sevier County, Arkansas, at fifty-one years of age. He fell of that dread disease, consumption, leaving behind a wife and six children. His last moments were peaceful. When standing down in death's waters he exclaimed: “It is strange that the good Lord should make one feel so happy in death.”

A very tender tribute is found to the memory of this brother in *The Baptist* for April 12, 1879. He has many relatives still living in this section. A worthy son of a worthy sire.

ELDER J. C. BRIEN.

This brother was of Irish extraction—the son of Elisha and Elizabeth Brien. He was born in Wilson County, Tennessee, October 19, 1824. He was married to Miss Nancy A. Horne, August 31, 1842. She was a godly woman and was instrumental in leading him to Christ. He made a public profession of the Christian religion October, 1842, and in December following he united with Cedar Grove Baptist Church, five miles north of Lebanon, Wilson County, Tennessee, and was baptized by Elder E. W. Haile. He hesitated many years before entering the ministry. He was finally ordained by New Hope Church, DeKalb County, Tennessee, Elders N. Hays, Henry Fite and Henry Bass acting as a presbytery. His ordination occurred January, 1859. From this time till his death, a period of twenty-nine years, his ministry was very active. He kept no diary and I have no means of

knowing the amount of his labors. I am sure it would almost be fabulous for the length of time he was in the work. He did a great deal of work in destitute sections and organized quite a number of churches. He, perhaps, baptized not less than 2,000 persons. He carried with him a good degree of Irish wit. He was the father of seven children, one of whom is a minister. He fell while away from home on a



ELDER J. C. BRIEN.

preaching tour. The following was written by Elder J. T. Oakley and published in the minutes of Salem Association for 1888:

“Elder J. C. Brien was the next to lay down his armor and enter the rest that remains for the people of God. . . . Brother Brien traveled and preached more, perhaps, than any one man in the Associa-

tion during his active ministry. Brother Brien had serious faults (which he was free to acknowledge), yet he accomplished a great deal of good. In the great day of eternity hundreds will walk the golden streets, the result of our brother's ministry. We can say he fell at his post. He was on his way to fill an appointment at Peyton's Creek, in Smith County, when he was taken ill. From the beginning of his

illness he believed it was unto death. He died a triumphant death in the presence of his companion and friends. His funeral was preached by the writer in the presence of a large concourse of friends and fellow citizens. May the God of peace deal tenderly with his weeping companion.

“Brother, farewell, life’s battles fought,  
The victory won—enter thy rest.”

The summons came February 22, 1888. He died of hernia at the age of sixty-four years. His zeal in the ministry never abated till the day of his death. He had but little of this world’s goods, but had two brothers who were leading lawyers, one of whom gave him a home in the town of Smithville, the only one he was ever permitted to own. He was generous to a fault. He would give the last cent of money, or the last morsel to eat to a friend in need. He died in great pain but died rejoicing, telling those about him that he had no fears, all was well.

#### ELDER CANTREL BETHEL.

The subject of this sketch was born in the State of Maryland, December 17, 1779. Very early in life he, with a colony, emigrated to Tennessee and settled near where the town of Liberty now stands, then Smith County, but now DeKalb County, Tennessee. The coming of this colony marked the establishing of the first town in Tennessee between Nashville and the Cumberland Mountain. The location of Liberty took place about the close of the eighteenth century. Among the names included in this colony are the Brattens, Whaleys, Evans, Dales and Givans. They were soon joined by the Fites, Turneys, Turners and Over-

alls. Young Bethel found a helpmeet in the person of a Miss Bratten. I am not advised as to her given name, or the date of the marriage, or the number of children born unto them. Among them, however, was the talented Elder L. H. Bethel.

He settled on what is now known as the Allen farm, one-half mile west of where Liberty now stands. Not long after arriving in this community the Holy Spirit touched his heart and changed his course in life. Having now vowed his allegiance to the Lord the question of his baptism gave him concern. At that time there was no Baptist Church anywhere in this section of country, and no one legally authorized to administer the ordinance. So he made his way through the wilds of an unbroken forest to the State of Kentucky, where he could unite with a regular Baptist Church and receive valid baptism at her hands. The consensus of testimony goes to show that he found a home with old Union Church in Warren County, Kentucky, and was doubtless baptized by either Elder John Hightower or Alexander Devin. These ministers came to that section from South Carolina in 1795 and established the aforesaid church.

On his return from Kentucky, where he had gone to seek church connection and regular baptism, he began the ministry. He soon succeeded in gathering a band of brethren at Brush Creek, Smith County, and was instrumental in constituting a church at that place on May 29, 1802, he becoming a constituent member of the same (see sketch of said church). Not long after he secured an arm from Brush Creek at Liberty, now DeKalb County, which was constituted into an independent church August, 1809, Elder Bethel again heading the list. Besides these, he assisted in the con-

stitution of the following churches, viz.: Enon, May 24, 1821; Goshen, July, 1821; Sander's Fork (now Auburn), in 1822; Round Lick, July 2, 1803; New Hope, March 27, 1819; and doubtless many others of which we have no record. He was a member of three, and probably four, Associations, viz.: Mero District, Cumberland, Concord and Salem, the latter of which he helped to form. He was prominent in the work of these bodies, acting frequently as moderator and often filling the stand on Sunday. Perhaps no one in this section did more work in his day than Father Bethel, as he was familiarly called.

He was a man of strong physique and had a voice almost like thunder. He was a great exhorter; tender and sympathetic, he moved his audience at will. A few words from him would often move a large audience to tears. Brother J. W. Bowen, in speaking of him, said: "He was noted for his eloquence." He possessed unquestioned piety, and his moral worth was felt wherever he went. In doctrine he was a strong Calvinist, emphasizing God's sovereign election. His ministerial labors were mainly confined to DeKalb, Smith and Wilson Counties. However, he was appointed missionary in 1817, and traveled in this capacity. During one of his missionary journeys he fell from his horse, which rendered him a cripple for life. His afflictions were so severe that he did his preaching sitting in a chair the later years of his life. He peacefully breathed his last among friends and loved ones in his home, near Liberty, DeKalb County, Tenn., October 22, 1848. Salem Church erected a slab to his memory, upon which we find the following inscription:

"A church's tribute of respect to their old and much

esteemed pastor, Rev. Cantrel Bethel, born December 17, 1779, died October 22, 1848, age 68 years, 10 months and 5 days. Few men have ever been held in greater veneration by those who knew him. He was a good man, full of the Holy Ghost and of faith. Many people were added unto the Lord by his great zeal and faith, the marked sanctity of his life, the efficiency of mighty faith, and the consecration of his soul and entire service to his divine Redeemer, and the furtherance of his kingdom. He died at his post."

His dust sleeps under the shadow of old Salem Church. An unpretentious slab marks his last resting place, but above him towers the house of the Lord, a befitting monument of this old veteran of the Cross, who, in early manhood, planted the standard and unfurled to the breeze the banner of the great King at this place. He fell at his post, and sleeps on the field of battle, while over him waves the banner of victory, and generation after generation will rise up to call him blessed.

ELDER WILLIAM C. BRANSFORD.

This noble man of God was born in the "Old Dominion" in January, 1792, but emigrated to Middle Tennessee, settling near Dixon's Springs. He came of a Methodist family, but when he was converted he began the study of God's word, which led him to apply to a Baptist church for a Christian home and Scriptural baptism, though bitterly opposed by his entire family. He was baptized into the fellowship of Dixon's Creek Baptist Church by Elder John Wiseman. He was ordained to the ministry by this church some time in the twenties. In 1827 he was called to the care of East Fork Goose Creek (now Hillsdale)

Church to fill a vacancy caused by the death of their pastor, Elder Malcom Smith. The church greatly prospered under his ministry and, about 1833, he bought land and moved into the community of East Fork Goose Creek Church, where he filed his membership and spent the remainder of his days, serving as pastor of said church as long as he lived. He was an earnest, devout minister and did much service. He assisted in the constitution of Mt. Tabor and Defeated Creek Churches. He also assisted in the constitution of Enon Association in 1850. Being a soldier in the war of 1812 under the command of General William Henry Harrison, he came in possession of a land warrant, and in 1851 he went to Missouri to locate it. While in that State he was taken sick, and died November 3, 1851. He was a man of exceptional piety. Though he fell away from home and among strangers, yet God was with him and took him home. One of his fellow laborers says he was the best man he ever knew.

## ELDER MOORE STEVENSON.

Perhaps no one figured more largely in the planting of the Baptist cause in this section than the one whose name appears at the head of this sketch. He was born in Northampton County, North Carolina, in December, 1759. He was baptized by Elder Lemuel Burkitt, one of the authors of the "History of the Kehukee Association," in the year 1783, in the Old North State. He had married to Miss Sarah Perry, September, 1779. He moved to Tennessee in 1790, and settled in Sumner County on Station Camp Creek, depositing his membership with West Station Camp Church, of which Elder Patrick Mconey was pastor.



He was a successful farmer, possessing quite a number of slaves, and gave his attention to this till he was awakened by a visit from Elder James Whitsitt. Soon after this he entered the ministry. He began preaching in 1800, and was ordained probably the same year by Elders Patrick Mooney and Isaac Tona-vine. The first preaching point he established was at Big Cedar Lick (now Leeville), Wilson County. The Lord greatly blessed his labors, and on the 25th day of April, 1801, by the assistance of Elders Patrick Mooney, Clifton Allen and Frank Weathered, he constituted Big Cedar Lick Church (now Mt. Olivet), and became the first pastor. He moved his family to Wilson County and settled on Cedar Creek near where it empties into Cumberland River. On April 23, 1802, he moved his membership from West Station Camp Church to Big Cedar Lick. At their conference, May 21, 1803, they extended an arm to Little Cedar Lick, which finally resulted in Little Cedar Lick Church. Besides these, he was instrumental in establishing the cause at the following places, where, in most instances, he lived to see flourishing churches, viz.: Bradley's Creek, Flat Rock, Bethesda, Rutland's, Ridge Meeting House, Spencer's Creek and Barton's Creek. He was one of the Presbytery in the constitution of Round Lick Church. He lived to see the following ministers established in his field of labor, where, when he began, there was nothing but a wilderness with only a few pioneer settlers and not a single minister, viz.: Elders Jacob Browning, Joshua Woolen, John Simpson, Edward Willis, James T. Tompkins, Elijah Maddox, William White and Micijah Estes.

Elder Stevenson was well educated for his day, being a man of fine address and pleasing appearance.

We take the following from a sketch written by Elder James Whitsitt and published in *The Baptist* of November 30, 1844:

“Elder Stevenson was in easy circumstances. He had a managing, industrious wife, and he generally had faithful overseers, and he gave himself to the ministry. He went forth into Wilson County, where Christ had been but little named by Baptist preachers; there he labored day and night, Lord’s day and work day, and finally removed into that county, where he died. His ministry was almost wholly confined to that county. . . . Elder Stevenson was a sure preacher; he seldom failed to rise high; he had the perfect control of himself, in the management of his voice. The doctrinal parts of his discourses were well studied, and coolly and deliberately delivered, without much fatigue; and by the time he would be through with his doctrine his feelings were generally up and he would launch into exhortations, which were most admirable—he seldom sat down when his congregation were not in tears on their seats. Repentance, faith and baptism was his forte; on baptism he excelled—he drew in a number of Pedo-Baptists by his skillful management of that point. He did not ascend into the more sublime or strong points of divinity, and yet he was a strong believer. . . . I need not say that in his sentiments he was a strong Calvinist, for all were so in that day, so far as it was known.”

He died in the prime of life, at 59 years of age, being called from the embrace of the wife of his youth and ten children with which God had blessed their union. He passed from earth to glory March 18, 1818, dying of that dread disease, influenza (more modernly known as lagrippe). His wife survived

him many years, living to the ripe old age of 84 years. Their dust sleeps together in the old Rutland graveyard, one mile from Rutland's Church. Peace to their ashes.

ELDER JOSHUA LESTER.

The subject of this sketch was born in Halifax County, Va., September 6, 1781. He professed faith in Christ in 1801, and soon after entered the ministry and was ordained in Virginia. He emigrated to this State from Pittsylvania County, Virginia, in the fall of 1805, and settled in Wilson County, near the village of Statesville. He soon gathered about him a band of Baptists and on May 17, 1806, with the assistance of Elder John Jones, the pastor of Spring Creek Church, he constituted them into a church known as Hodge's Meeting House, afterward denominated Smith's Fork. This was the third Baptist church constituted in the county—Big Cedar Lick (now Mt. Olivet) and Spring Creek being older. He was called to the care of this new church and served them till July, 1843, when he resigned on account of failing health. On his resignation quite a tender tribute was spread on the church book, from which we take the following extract:

"He carried with him a character as spotless as the purest white and as brilliant as the noon-day sun; and the effulgence of this character which he established while living will serve as a beacon to posterity, while his corporeal powers are slumbering in undisturbed repose within the peaceful mansion of the dead."

He was one of the ablest and most active ministers of his day. He was often called upon to fill the stand at associations and served as clerk of Salem Association for fifteen sessions. He helped to form the Pres-

bytery in the constitution of many of the older churches of this section, and served as pastor to many of them. But Smith's Fork is his monument. It was his hand that fashioned it. It was he who opened the way and made the work possible for those who followed after him.

He had a number of sons in the gospel. Among them I note Elders John Bond, James Bond, Presley Lester, H. W. Pickett, Sr., John Whitlock, and others.

In 1843, when Salem Association was in session at Round Lick, he sent this very touching farewell address by the hand of his noble son in the gospel, Elder John Bond, as follows:

"Dear Brethren: Your annual session has again rolled around. Glad would I be to be with you. For thirty-seven years I missed but two sessions—1840 and the present. From 1806 to 1810 I was a member of the Cumberland Association. There is none that I know of, but my venerable Brother (John) Wiseman, now, I expect, with you that at that time was with me. From 1810 to 1822 I was a member with the Concord Association. From thence, until affliction prevented me, I have been a member of Salem Association. And although I am still lingering on the confines of life, laboring under a painful disease (cancer of the face) that will terminate my existence, yet I have been spared, while McConico, White, Ezel, Wilcox and Adkinson, of the Cumberland, and Stevenson, Gordon, Warren, Casey, Cross, Willis, Browning and P. Lester, of the Concord, and Durham, M. Smith, Hooker, Evans, Rucks, Rucker and Jones, of the Salem, have gone home to receive their reward. And now, dear brethren, no more shall I record your proceedings at your clerk's table; no more will the

name of Joshua Lester appear on the table of churches. As I made a request to my brethren of Concord, I now make the same to you, that, although it has been forty-two years since, I hope, I received divine forgiveness, my Master has given me grace to live so that I have never, I hope, injured his holy cause. And as the eyes of the Lord are over his people, his ears open to their prayers, pray for me, that I may bear my sore afflictions with Christian resignation, and not murmur at his afflicting hand, but that he may give me grace to die like a saint of the Lord. And while I am passing death's gloomy vale His blessed presence may be with me; and that I may ultimately enter into that rest that remains for the people of God. Finally, farewell, dear brethren of Salem. I hope to meet you in the everlasting kingdom of our Lord Jesus Christ, where we shall meet and no more part. Our afflictions and sorrows will then be over. Oh, glorious hope of perfect bliss. I remain, your much afflicted brother,

JOSHUA LESTER."

"September 29, 1843.

Noble saint of the Lord! What a heritage he has left us poor mortals who are struggling on in this world against sin and Satan.

He fell on sleep February 8, 1844, and his body sleeps in the old cemetery at Smith's Fork Church, where most of his ministerial life was spent. Over his grave wave the branches of a cedar tree, where in the winter the winds play a requiem to his sleeping dust, and in the summer the birds gather and sing, while his spirit joins in the music on high.

"Peaceful be thy silent slumber;

Peaceful in the grave so low,

Thou no more wilt join our number;  
 Thou no more our songs shalt know,  
 Yet again we hope to meet thee,  
 When the day of life is fled,  
 Then in heaven with joy to greet thee,  
 Where no farewell tear is shed."

ELDER ARCHAMAC BASS.

Elder Bass was born December 29, 1800, one mile north of where Watertown now stands, in Wilson County, Tennessee. He was the son of Ezekiel Bass and an elder brother of Elder Henry Bass. His education was limited—only such as he could secure at the common schools of his day.

He gave his heart to God and was received into the fellowship of Round Lick Baptist Church November, 1820, and was most probably baptized by Elder Thos. Durham, the pastor. From the very start he became an efficient worker in the church, and in June, 1822, he was chosen clerk to fill the vacancy occasioned by the death of John Gill, which position he held till July, 1833.

In August, 1836, he was ordained to the ministry by Round Lick Church, the following acting as Presbytery, viz.: Elders Cantrel Bethel, Joshua Lester, William Dale, H. W. Pickett, John Borum, Thomas P. Moore, John Bond and Sion Bass.

The next year after his ordination the division over the mission question came, in which he took a very active part. He was a member of the Association at New Hope when the matter culminated.

His ministerial life was short, a little less than ten years. He did very little pastoral work, preferring to give his time to destitute sections. He traveled

considerably as missionary. He was called to the care of Round Lick Church a short time before his death, but soon resigned to return to his missionary work. He did much of which we can secure no data. He was a great evangelist and witnessed many conversions. Among those he baptized I note Deacon J. S. Womack and Elder William Borum.

A short time before he died he moved his family to DeKalb County and settled on Smith's Fork Creek. He purchased a fine farm here, which he thought would secure his family a living while he broke the bread of life to others. He was giving himself wholly to the work, when the Master said, "It's enough, come up higher." He died as he had lived, full of faith in him whom he served. On an unpretentious slab in the old Salem Cemetery at Liberty, DeKalb County, I find the following:

"Elder A. M. Bass, born December 29, 1800; died September 19, 1845.

"'For he was a good man and full of the Holy Ghost and faith, and much people were added unto the Lord.'"

The little we have been able to gather concerning this dear brother creates a thirst for more.

His death in the prime of life and the very zenith of his ministerial work was like the withering of a full-blown rose by an early autumn frost. The light was blown out when it shone the brightest. He went from labor to refreshments at high noon.

ELDER JOHN FITE.

The subject of this sketch was one of the early settlers of the community about Liberty. Calculating from his death and age, he was born in 1758 or 1759.

He was a Presbyterian minister when he came to this country from the State of Maryland. When he landed here, in the very beginning of the nineteenth century, he found this country still a wilderness composed of one continuous cane brake, and the sound of the savage war whoop still ringing in the ears of those pioneer settlers who had cast their lots in the land of the "Crooked River," and the deer were wont to gambol on the hillsides and bruin would come to the cabin door at night and claim his rights. Such was this country when he arrived at Nashville. He helped to cut away the cane and underbrush to construct the first road from Nashville to Liberty; the work consuming a period of nineteen days for a number of hands. On the next day after his arrival at Liberty he started back to Nashville to mill on horseback, a distance of fifty-five miles.

When matters became a little settled and he began to hear the doctrines of the Baptists proclaimed, his views were changed and in October, 1809, he cast his lot with the Baptist brethren in Salem Baptist Church, Liberty, Tenn. In May, 1812, he was licensed to preach, and was ordained to the full work of the gospel ministry by this church in August, 1815, the Presbytery consisting of Elders Joshua Lester, Cantrel Bethel and Thomas Durham.

From this time he began an active ministry in the Baptist denomination. It was through his ministry the following churches were constituted, viz.: Goshen, four miles north of Liberty, in 1821, with seventeen members; Sander's Fork (now Auburn), in 1822, with ninety-four members; Prosperity, in 1837. These, with perhaps others, were the fruit of his labors. While he made Liberty his home during his life, yet



in 1821 he transferred his membership to Goshen and became her pastor, the only one she ever had. In 1837 this church was dissolved and he transferred his membership to the new constitution at Prosperity and became their pastor, which position he held doubtless as long as he was able. He died a member of this church, at the advanced age of 94. We find his name among the delegates of Salem Association, seventeen miles from home when he was 87 years old. He was the father of Elder Henry Fite and Deacon Moses Fite. He has a large progeny who belong to the standard citizenship wherever they live. From the minutes of 1852 we gather the following facts:

“Brother Fite was an ordained minister for many years. He was one of the first preachers of his day, and was efficient and eminently successful in building up the waste places of Zion and in winning souls to Christ. Brother Fite lived a devoted Christian. He was a kind father, a good husband and an honorable fellow-citizen. He professed religion in his twenty-third year, became a Baptist in 1809, and died February 18, 1852, in the ninety-fourth year of his age. He was useful and esteemed in life, much lamented in death, and we have reason to believe that he now rests from his labors, and that his works do follow him.”

Rest on, thou dear saint of God,  
Thy labor done, thy reward begun.

ELDER JOSIAH RUCKS.

The name which stands at the head of this sketch was a household word in the early history of Baptists in this section.

He was born in Chesterfield County, Virginia, August 3, 1757. He became a Baptist and also a min-

ister long before leaving the "Old Dominion." Much of the vigor of his early ministry was spent in mission work in the State of Virginia. He emigrated to Tennessee in 1809, and settled in Smith County. Of what church he became a member we are not informed, probably Round Lick.

We do find this, that when Round Lick moved from Smith to Wilson County in 1820, they lettered off a number of members to form Cedar Creek Church, and Elder Rucks became a constituent member of Cedar Creek Church, in which he lived till his death, August 15, 1836.

While he did much ministerial work at various points, yet his labors crystallized at Cedar Creek and Knob Spring, and more especially at the latter place. He became the first pastor of Knob Spring Church, which was constituted in 1814, and held the position till 1830, when, on account of his advanced age (being seventy-three years old), he was forced to resign.

In doctrine he was a strong Calvinist, and wherever he preached he both established in doctrine and built up in numbers.

He was married to Miss Elizabeth Taylor, August 15, 1788. This union was blessed with ten children, and some of the most royal Baptist blood in our section still flows through the veins of his posterity.

He acted as moderator of Salem Association in 1828 when it convened at Peyton's Creek Church. The sun of his life went down in a cloudless sky, with not a struggle to mar its peaceful setting. He said, "I am going to sleep." "He closed his eyes with his own fingers, and never waked again on earth." Peaceful sleep from which none ever wakes to weep.

ELDER JESSE JOHNSON.

Father Johnson, as he was familiarly called, was one of the most useful ministers of his day. It would beggar language to undertake to fully describe this father in Israel and his work, although he was not what would be called a great preacher in the common acceptation of that term. Because he did not belong to the class of renown, his history has been left unwritten. We just know enough to get the scope of his work, but have no data as to details.

As to the place of his birth or parents, we know nothing. He was born June 29, 1777, and was once married. His wife lived but a very short while after their marriage, when she went home, leaving him a widower. He decided never to marry any more, and to consecrate all his powers to the work of the ministry. The first thing we find of him as a minister is in 1824. At that time he is a minister and a member of Salem Church at Liberty, DeKalb County. He had pushed out into the destitute section near Short Mountain and collected about him a band of disciples. They were evidently an arm of Salem Church. Just where he lived we have no means of knowing. Possibly he lived in the Short Mountain vicinity, for in January, 1824, when they had decided to constitute this arm into an independent church, he secured his letter and became one of the newly constituted body, which took the name of Short Mountain. He remained a member of Short Mountain Church till 1840, when he transferred his membership to Dixon's Creek Church. He remained here till January, 1845, when he moved his membership to Athens Church in the northern part of Wilson County. This was his Chris-

tian home till he was called to his home on high, October 31, 1856. It might be remarked that after his withdrawal Short Mountain Church began to decline and was stricken from the roll of churches in Salem Association in the year 1854.

While he did a great deal of evangelistic work among the churches, as well as to assist in the ordination of many preachers and deacons, yet the work which made him famous in his day was his work as a voluntary missionary in destitute sections. And after he was too old to do much preaching himself, he guided and directed the work for younger hands. About the year 1847 or 1848 he pushed out east of the Caney Fork River into the counties lying on the table lands of Cumberland Mountains and inaugurated a mission work, by which eternity alone must reveal the good accomplished. Though more than three-score and ten years old, and his hair as white as the driven snow, he pushed his way into sections where the notes of Baptist doctrine had never been sounded. He would select suitable points, make appointments, then return and get his younger brethren in the ministry to fill them and hold meetings for days and often establish churches. Thus he carried on the work at his own expense, so far as his labor was concerned, and when the Association would fail to meet the expenses of the other brethren he would supply them. Thus the work went on till in one year he and his colaborers brought eight new churches into the Association from this field of labor. Would it be pardonable to say, this was the year (1851) when this author was born, and that his father lived in the center of these operations, and that his house was Father Johnson's home, whose name ever after was a household word while

the old people lived? Soon the churches had increased in this section till it was deemed advisable to constitute a new association. In the minutes of Salem Association for 1852 we find quite a lengthy report on this question, with a resolution favoring a division, making Caney Fork River the dividing line. The churches east of the river met on Saturday before the second Sunday in May, 1853, at Hutchin's Creek Church, three miles south of Cookeville, Putnam County, Tenn., and constituted a new Association and gave it the name of Johnson Association, in honor of Elder Jesse Johnson, a monument more honorable than any built of marble or granite. This occurred within one-half mile of where this author was born, and to the grace of God manifested through the mission work of this venerable father in Israel, he largely owes what he is, and it is with gratitude he rejoices in being permitted to contribute something in saving his name from oblivion with the generations yet to come.

In the minutes of Salem Association for 1851 we find the following:

*“Resolved,* That we, as an Association, return our hearty thanks to our venerable brother, Jesse Johnson, for his gratuitous and efficient missionary labors within the destitute fields within our bounds during the past associational year.”

He finally finished his course, and fell on sleep at his brother's home, in the northern part of Wilson County, at the ripe old age of seventy-four years, full of faith and good works. He lies in an old, unattended graveyard two miles north of Taylorsville, in Wilson County. His grave is incased in gray granite, with the simple statement of his birth and death engraved

upon it. Blessed sleep, nothing disturbs his quiet repose. Bless God for the hope of the resurrection.

Since writing the above, we learn he was ordained by Dixon's Creek Church.

ELDER THOMAS DURHAM.

We have not been able to gather any data concerning the early life of this eminent minister of the Word.

He was probably a native of New Jersey, emigrating to North Carolina in early life. The above inference is drawn from a reference found in *The Baptist* for February 13, 1847, while published by Howell & Graves, in which he is represented as acting as pastor of Jersey Settlement Baptist Church, Rowan County, North Carolina. He baptized William Hollis into the fellowship of that church in 1803. He was called to the care of Round Lick Church December 31, 1808. So the matter is clearly settled that he emigrated, as an ordained minister, from North Carolina to this State some time between these dates. He settled somewhere in the community of Hickman, where he most probably spent the remainder of his days. A few instances of his work will suffice to show his importance. We find him called in council in the organization of Salem and Cedar Creek Churches. He was honored as moderator in the constitution of Concord Association in 1810. He preached the introductory sermon before that body in 1811, and he preached the introductory sermon in the constitution of Salem Association. On coming to this country he attached himself to Hickman Church and was doubtless one of the early pastors of that church. He was pastor of Brush Creek twelve years and Round Lick

fifteen years, remaining in both positions till his death, which occurred in the latter part of 1823. He was exceedingly successful as a pastor, beloved by all who knew him, and his death cast a cloud of gloom over the churches of this section. He was the father of Elder Levi A. Durham.

What we see draws us to him and creates a thirsting to know more of his life. But we must content ourselves to wait till the gathering comes and the veil is removed, then face to face we shall talk of the struggles and trials encountered by those fathers and mothers in Israel who "made the crooked ways straight and the rough ways smooth."

"In the dawning of the morning  
Of that bright and happy day,  
We shall know each other better  
When the mists have rolled away."

ELDER LEVI A. DURHAM.

The subject of this sketch was the son of the lamented Elder Thomas Durham.

As to the date of his birth and early life, we have no means of knowing, further than that he was brought up on a farm situated at the southern limits of the present town of Hickman, the home of his father during his stay in Tennessee. After entering into life for himself he became a member of Brush Creek Church, and it was under her watch-care that he began the ministry. He was ordained to the ministry by this church in June, 1827, by the following Presbytery, viz.: Elders John Jones, Cantrel Bethel, Presley Lester, H. W. Pickett, Miles West and Thomas Hooker. Though young in years, he was soon reckoned among the leading ministers of his time and

section. Such was his fame that people would come for a score of miles to wait on his ministry. Soon after his ordination he was called to the care of Round Lick and Hickman's Creek Churches, and probably others. In doctrine he was a strong Calvinist, emphasizing the doctrine of God's sovereign electing grace. He was an important factor in the work of the Association as long as he remained in the State, once preaching the introductory sermon and once acting as moderator.

In the spring of 1835 he resigned his charges and moved to the State of Mississippi, where the curtain falls, and his name is lost. Where he fell, and where his dust sleeps, we do not know. But in the morning of the resurrection, when God shall gather his elect from the four winds, we shall see this noble saint of the Lord and hear him tell with a new tongue the victories of the cross.

ELDER WILLIAM DALE.

No name was more familiar among the Baptists of this section three-quarters of a century ago than that of Elder William Dale. He was born on Sunday, May 4, 1783, in Worcester County, Maryland. He was the son of Thomas and Elizabeth Dale, who were strict Presbyterians, and young Dale was brought up with the training and rites of said Church. He was brought up on a farm till he was in his seventeenth year, when he left the moorings of this devout Presbyterian home and went to sea as a "sailor boy." He followed this occupation for some years, when he returned home and wooed and wedded Miss Nancy P. Pitts, by whom he raised a large family. Two years after their marriage, when God had blessed their union with one son, they



left their native State and turned their faces toward Tennessee. In the year 1805 they reached the town of Liberty, nestled among the vine-clad hills in the fertile valley of Smith's Fork. He cast his fortune with those sturdy pioneers and began the battles of life in earnest. Having learned by his experience upon the high seas what hardships were, he faltered not at difficulties. He professed faith in Christ January 7, 1809, and united with Salem while it was yet an arm of Brush Creek Church. He was immersed by Elder Cantrel Bethel in the waters of Smith's Fork on the first Sunday in May, 1809, having been born on that same Sunday twenty-six years previous. In August following this arm was constituted into an independent church known as Salem Church of United Baptists. In 1810 he was ordained as deacon, and in May, 1812, he was licensed to preach, and in August, 1815, he was ordained to the full work of the gospel ministry by the following Presbytery, viz.: Elders Thomas Durham, Joshua Lester and Cantrel Bethel.

At the close of the year 1816 he purchased and moved to a farm two miles south of Alexandria, where he spent the remainder of his days. In the year following he began preaching at the private residence of Thomas Findley, east of Alexandria, near where New Hope Church now stands. In a few months he became discouraged at the wickedness of the community and abandoned the field; but through the solicitation of Sister Findley he returned, joined by Elder John Fite. A band of brethren were gathered, which finally resulted in the constitution of New Hope Church March 27, 1819.

He became the pastor of this church and remained so till 1835, when he was so disabled by rheumatism he could no longer walk or ride on horseback; and

even then they only called an assistant pastor. He was a fine scribe and composer and, in addition to being pastor, he served the church as clerk as long as he lived. Not until his hand was stilled in death did he cease to record the proceedings of this church. For many years before he died he had to be borne to and from his carriage, but, when possible, was always at his post, and when preaching hour was approaching the only inquiry was, "Do you see Brother Dale's carriage?"

He was in the constitution of both Concord and Salem Associations and was often called in councils in church matters. Few men, if any, stood higher in his day as a man and as a preacher. He read his Bible through from beginning to end seventeen times and almost knew the New Testament from memory.

In addition to his rheumatism, he became afflicted with bronchitis, which finally terminated his mortal career. He fell on sleep September 25, 1845, in his sixty-third year. For twenty-two years before he passed under the wave he had never walked.

Few, if any, of his name remain in this section; yet his posterity is legion. His blood flows through the veins of many of the best families in the country.

Well done, good and faithful servant; no more you sail the high seas of this world and manipulate the sails against adverse winds, but bathe in the waters of God's love, while your vessel glides on the silvery bosom of the river of life. No rheumatism there, but amid the flowers of paradise, where perennial verdure grows, and zephyrs from the eternal throne, freighted with the perfume of the celestial city, fan your once fevered brow, you may now live, free from pain and the troubles of this world.

ELDER RICHARD LYON.

This servant of the Lord first saw the light of day February 12, 1809. As to his early life, we know little, except that he gave his heart to God while young and united with the Baptist Church, most probably, at old Cedar Creek, near Big Spring. When Athens Church was constituted in 1843, he cast his lot with them and soon entered the ministry. He was or-



ELDER RICHARD LYON.

ained by Athens Church November 2, 1846, by a Presbytery consisting of Elders E. W. Haile, Jesse Johnson and Louis Dies. He had a fine natural mind, yet uneducated—not what the world would call great, yet efficient in the Master's work. He was pastor of Athens, his home church, seven years, and Macedonia three years.

Besides these, he had calls at other points and did a great deal of preaching in various sections; for instance, Cedar Grove, Cedar Creek (near Big Spring), Short Mountain, etc. He was married to Miss Anna Swan, by whom he had six children, some of whom still linger on the confines of life. He was heavy of build and capable of much physical endurance, and his strength was well used

in the service of Him whom he loved. He was a great revivalist and his services in this line were in demand far and near.

He fell on sleep September 15, 1883, and was laid to rest in the old family graveyard, near the Cumberland River, in the northern part of Wilson County, Tennessee. He still lives in the hearts of the people about old Athens Church. Blessed memory.

ELDER H. Y. TOMLYNSON.

This servant of the Lord was born January 28, 1831. We know but little of his early life except that he was brought up as a farmer. His life was spent in the northern part of Wilson County, near the Cumberland River, a short distance from the village of Taylorsville. He was the very embodiment of honesty and uprightness. He embraced a hope in Christ during the early part of the Civil War, at a revival meeting at Athens Church, in which there were ninety-nine conversions. He united with Athens Baptist Church in November, 1864, and was baptized by Elder J. C. Brien. He was licensed to preach in October, 1879, and ordained to the full work of the ministry by Athens Church in May, 1883, by the following presbytery: Elders J. C. Brien and A. E. Johnson. Brother Tomlynson had but little education, yet he possessed a strong native intellect. He never extended his ministry very far from home, doing most of his preaching among those who knew him best. He was pastor of his home church six years, and possibly some others of adjoining neighborhoods. He had a lovable disposition and always came with a message of sympathy to stricken hearts. He was very unassuming, never pushing himself forward. He rarely ever at-

tended public meetings, content to be about the Master's work among his people at home. He was a good gospel preacher though not a great theologian.

As to the particulars of his marriage and his family, we are not informed. He fell on sleep July 8, 1898, leaving many loved ones to mourn their loss. His name and works still live in the community of old Athens Church.

ELDER JOHN WISEMAN.

Perhaps the name of no man is more cherished by the Baptists of Middle Tennessee than that of John Wiseman. He was born in Rowan County, North Carolina, January 24, 1780. His parents belonged to the Puritan stock, formerly of Pennsylvania, and consequently were very strict in their family discipline, as well as very tenacious for their religious views. So it goes without saying that young Wiseman was sprinkled in infancy. His parents were poor, and were pioneers, with little educational advantages; consequently he grew up with but little education except such as he gathered from the book of nature. But God was guiding, for his was destined to be a pioneer life. Hence to conquer the wilderness one must know the wilderness. He needed that strong muscular body that only children of nature can possess. The vigor of his body did not outstrip the vigor of his mind. He was indeed nature's child, possessing a body capable of untold endurance, and a mind, though unpolished, capable of grappling with the most profound problems.

In the twentieth year of his age, he surrendered his heart and life to God and united with the Baptists and was baptized by Elder Thomas Durham. This brought

down upon him the abuse of an irate father, who could not bear the thought of his son joining the despised sect of Baptists. But he faltered not. The next year, April 20, 1800, he was married to Miss Annie Hunt, a lady every way worthy, and one who proved a true helpmeet to him in his struggles in the ministry.

It is said he began his public ministry in the State of North Carolina. If this be true it was in a limited degree. In 1805 he and his devoted wife, with two children, in the depth of poverty, turned their faces westward and sought a home among the forests of what is now known as Middle Tennessee. This long distance was traveled in a crude conveyance, consisting of a tar-wheel cart, drawn by one horse. In this, the wife and children, with the meager supply of household goods were placed, while the husband and father made the trip on foot. He first settled on the lands of Major Taylor, on Round Lick Creek, in Wilson County. He sought a Christian home with Round Lick Church, which, at that time, stood near Grant, Smith County. He deposited his letter with this church, February, 1806, and at this same meeting was licensed to preach. How long he remained a member of this church the records fail to show. The following is taken from the pen of the venerable Elder J. W. Bowen:

“The first meeting he (John Wiseman) attended after reaching Tennessee, was at Brush Creek, in Smith County. It was the November meeting in the year 1804. (This, according to other records should be 1805.) He met there for the first time that wonderfully eloquent preacher, Rev. Cantrel Bethel. They were young then, and commenced that attachment which lasted through life, and has been renewed in

the 'Bright summer land of bliss.' An incident occurred at the meeting which led to the field of his ministerial labors for the balance of his life. He had come to the Brush Creek meeting on horseback, but without a saddle, for he had none. He used a piece of old bed quilt as a substitute. His shoes were nearly worn out. The long journey from North Carolina, the whole of which he traveled on foot, had left them so nearly worn out that they were only kept together by being tied with leather strings. As he was leaving the meeting a man by the name of Duncan, who was a member of Hickman Creek, which had been organized a short time before, took him aside and requested him to come to their next meeting, and told him if he would do so, and would let him have the measure of his foot, he would have him a pair of shoes made by that time."

It might be stated just here, by way of parenthesis, that only an arm of Brush Creek existed at Hickman Creek at that time, the church being fully organized in 1806. He complied with the above request and finally moved to Hickman, perhaps in 1806.

Elder Wiseman remained in the Hickman community about five years, during which time he endured many hardships. It is said he could frequently be seen, at the hour of midnight, cleaning up land and burning logs in order that his family might have bread while he preached the gospel to those pioneer settlers. At the close of five years he moved to Dixon's Springs at which place he remained till 1835; then he removed to Castalian Springs, Sumner County, where he remained till 1847; then he moved to Wilson County, settling on Spring Creek some three miles east of Lebanon. The remainder of his days were spent

here. During all these years, till he grew too old, he labored hard on the farm for a support for his family, while he did more preaching than almost any one of his time. In 1842 he lost the companion of his youth, and some years after he was married to Mrs. Sarah Penebaker, of Lebanon, with whom he lived 'till his death.

Among the points at which he preached we note the following: Hickman's Creek, Dixon's Creek, Bledsoe's Creek, Second Creek, East Station Camp, Hogan's Creek, Peyton's Creek, Round Lick, Lebanon, etc.; and wherever he went success attended his ministry. He laughed at difficulties and cried: "It must be done." His life was spent in poverty. The following incident will serve to illustrate the many hardships he had to encounter. He owned but one horse, which must remain at home through the summer season to make bread for the family, while his master would walk to his appointments. While pastor of Round Lick Church he had to travel a distance of more than thirty miles. While coming to one appointment at this church on foot his shoes gave out and were cast aside; putting his socks in his pocket, the remainder of the journey was made bare-foot. He came to the church, went into the pulpit with his bare feet, and preached the word with "power and demonstration of the spirit." The brethren took in the situation, and at the close of the conference a brother was detailed to go and purchase him a pair of shoes. These with a pair for his faithful horse and one dollar in money made up his salary for that year from this church.

For some time before he died, his voice was so impaired from a paralytic stroke he could not preach. He finished his course upon earth March 14, 1864,



and while the clash of arms could be heard on every side his spirit went home to the God of peace of whom he had so long preached. For a little more than eighty-four years he had fought the battles of life, till at last, in great peace of mind, the pendulum stood still, and it was said, "JOHN WISEMAN IS DEAD."

ELDER E. B. HAYNIE.

This man of God was born in Smith County, Tennessee, five miles west of Carthage, October 1, 1805. His parents were natives of North Carolina and came to this State when young; they were among the pioneer settlers of this section. Though not religious themselves, yet they had a high regard for religion and often entertained preachers, and would sometimes have preaching at their house. When in his fourteenth year, young Haynie was convicted of sin under the preaching of Elder Joshua Lester, the honored bishop of Smith's Fork Baptist Church. Soon after he embraced a hope and united with Peyton's Creek Baptist Church and was baptized by Elder John Wiseman. December 20, 1819. Brother Wiseman on the day he baptized him, prophesied that he would preach. In a short time, though but a boy, he had impressions in that direction. His father, though not religious, suspected something of the kind and stopped him from work on the farm and started him to school, where he secured a good practical education. While yet in the teens he was married to Elizabeth Payne. Seven children were the result of this marriage. Having a wife, with an increasing family to support, he turned his attention from the ministry to the things of this world. But the God who could subdue a Jonah knew how to deal with this rebellious child. In the

summer of 1827 he was brought down to death's door. His physicians gave him up to die, but it proved to be only the chastening of the Lord, and, in the end, yielded the peaceable fruits of righteousness. It was here that his grasp on the world was relaxed, and holy zeal kindled in his soul which must find vent in preaching the gospel of peace. From this time on he was about the Master's business. In May, 1832, he was ordained to the full work of the gospel ministry by the following presbytery: Elders Miles West, William C. Bransford and Daniel Smith. He "made full proof of his ministry." He traveled as missionary in Jackson and Overton counties. He was pastor of the following churches, viz.: Peyton's Creek, Defeated Creek, Round



ELDER E. B. HAYNIE, AT 45 YEARS.

Lick, New Salem, Rome, Meadorville, Hillsdale and Friendship. He did a great work with all those churches; but the monument of his ministry is found in old Peyton's Creek Church, near his home, and where he was baptized and ordained. He was called to the care of this church as soon as he was ordained, and remained their pastor for fifty years, during which time the church continually flourished. It could truly

be said that this was his "joy and his crown."

In April, 1852, the wife of his youth fell on sleep and he was again married, March, 1853, to Miss Margaret Haynes, by whom he had two sons.

Brother Haynie was a good preacher and a great revivalist. In doctrine he was a strong Calvinist and gloried in the doctrine of election. In practice he sometimes affiliated in the exchange of pulpits with ministers of other denominations.

He was a man of means, owning a valuable farm, near where he was born, and a beautiful country home. It was the privilege of this author to spend some time in this home shortly before his death, and a more companionable brother he never knew. It was his delight to encourage a young brother who had aspirations.

He lived to a ripe old age and at his own home in the midst of loved ones he peacefully breathed his last. You say he is dead? "No, not dead, but sleepeth." Though numbered with the dead, he lives on in deeds of righteousness which know no death.

ELDER JAMES BARRETT.

Elder James Barrett first saw the light of day in Smith County, Tennessee, June, 1813. In his early life, and for some sixteen years after he was married, he was rude and wicked, giving no concern to religion, yet law-abiding and honorable. In early life he either had no opportunities, or slighted those he did have, to secure an education, so that when he was married he could neither read nor write.

In 1831 he was married in the depth of poverty—in fact, it has been told that they married while barefooted and with coarse homespun clothing. Let this be as it may, he and his faithful wife began life even

with the world. He had rather a delicate body, but few men possessed as much energy and push. Being a man of a broad and comprehensive intellect, he began at once to accumulate property. Feeling it necessary in his business relations, he learned to read and write. Though a wicked man and ambitious to make money, he never turned the poor away empty, and the suffering and distressed always found a helping hand. Such

deeds multiplied friends among all classes. Such was his popularity that in 1847 Smith County sent him to the Legislature where he served them two years faithfully and efficiently. We might mention before passing that he served a term in the Florida war with ex-Governor Campbell as his captain. They were ever after fast friends.



ELDER JAMES BARRETT.

During his term of service in the Legislature he embraced the Christian religion, and was baptized into the fellowship of Macedonia Church, near New Middleton, April, 1848, by Elder Louis Dies. As soon as his legislative duties were performed in 1849, he returned home and entered the ministry with the same

zeal which had characterized him in his business pursuits of life. He was ordained to the full work of the ministry on Saturday before the third Sunday in March, 1850. It could hardly be said that he was a profound preacher, yet he was a soul-stirring preacher who reached the hearts of the people.

Success attended his ministry everywhere he went. He was pastor of a number of churches during his ministry. His labor and means were spent in the cause unstintedly. He gave the land and perhaps more than \$2,000 in money toward the erection of two new houses of worship at his home church (Macedonia). He served this church as pastor, without remuneration, for nineteen years—almost all his ministerial life. His first ministry and first pastorate were at Buena Vista. It was he who first unfurled the Baptist banner at this place, which resulted in the constitution of the church—he becoming their first pastor.

Perhaps no one ever wielded a more wholesome influence in their ministry than he. He poured oil on the troubled waters wherever he went. He was indeed a father to young ministers. In him they always found a friend. "Onward to the work" were his watchwords, as long as his health would permit. On his return from an appointment at Round Lick, where he had served as pastor for a number of years, he got a fall from his horse from which he never recovered. After lingering for some time he resigned all his charges and went home to die. His sickness was lingering, and for many months his friends anxiously watched the slow, steady decline, till on December 3, 1873, at his own comfortable home at New Middleton, Smith County, Tennessee, his spirit loosed from its earthly moorings and went home to be with God. He

was buried with Masonic honors, Elder J. M. Phillips conducting the religious services.

He had twelve children; two still survive him, but ten are not; the Lord took them. He is the grandfather of Elder R. N. Barrett. His faithful wife survived him thirteen years, when she quietly fell on sleep. Her dust sleeps with his in the old Macedonia Church yard, while her spirit communes with his in the presence of God and his angels.

Victor of the Cross, well done,  
Life's battle fought, the victory won.

ELDER W. F. LUCK.

Few men are better remembered by those among whom he labored than this veteran of the Cross, who received his discharge and retired to the peaceful shores of the Eden of God some years ago.

Elder William Francis Luck was born in the State of Virginia, November 27, 1801. From Virginia he came to Tennessee, settling in Wilson County, where he united with Pleasant Valley Baptist Church, October 16, 1830. We should state just here that this church, located about two miles below Statesville on Smith's Fork, was at that time known as a Separate Baptist Church and was presided over by Elder John Whitlock. They belonged to Concord Association No. 2, which returned in 1842 (see chapter on Separate Baptists), when many of their churches united again with the churches from which they had separated. He was licensed to preach by this church, June 3, 1831, and was ordained to the full work of the ministry by this same church, July 7, 1837, by Elders John Whitlock and Elisha Bell. It would seem that God brought

him into the ranks of the Separate Baptists at this juncture for the purpose of effecting a reconciliation. In the five years which he labored with them as an ordained minister he had so entrenched himself in their affections and confidence that much depended upon his action as to the course they pursued. He was one of the committee which drafted the articles of agreement in the council of 1842. After the union of the two Concord Associations he took a deep hold on the entire brotherhood of this section. He was very poor so far as this world's goods were concerned. He was a carpenter by trade and raised a large family of children, twelve of whom were still living at his death. His whole life was absorbed in the work of the ministry. His ministry in Tennessee lasted from 1831 to 1857. During this time he was pastor of various churches in Davidson, Wilson, Rutherford and Cannon counties. He was a yoke-fellow with Elder J. M. D. Cates, and equally as strong a Baptist and as positive in his convictions and manner of address as was Brother Cates. He also had a funny side to his nature as the following incident will show. He and Elder Cates once held a meeting in Warren County, Tenn. At the close, it fell to Brother Cates' lot to baptize a large number of converts in Rocky River. Among the number was a lady who owned a fice-dog which followed her everywhere she went, and consequently was on hand at the baptizing. When Brother Cates led her into the water, the dog followed suit. As the water was beyond the dog's depth, he had to keep swimming. So when Brother Cates stopped the woman, the dog kept moving, swimming around and around. When the minister was ready to baptize the woman, unfortunately his dogship was

just behind her, and down went the woman on the dog, carrying him to the bottom of the river. As Brother Cates led the woman to the shore, the dog was swimming hard behind them. Brother Luck, with a quizzical look, pointed at the dog and said: "Brother Cates, what are you going to do with that member?" Brother Cates, who was always equal to the emergency, replied: "I will turn him over to the Campbellites; he didn't tell any experience."

Once when preaching at Smith's Fork Church, during a protracted effort, he had been a little bit severe on the doctrines of Pedo-Baptists, when some of them became angry and excited, and began to mutter in the audience. He abruptly stopped and said: "Brethren, we are going to have a good meeting, I hear the devil's pups growling." He then took up his discourse and moved on as though nothing had occurred.

On one occasion, when he felt an offending brother needed rebuke, he said: "Yes, the devil has had a bill of sale of you." He never failed to rebuke when he thought it necessary; and he saw humor in almost everything. Yet he was as loving as a maiden and as tender as a mother. He wept with those who wept, and was sunshine in the home of the sorrowing. As a result of his ministry he baptized about two thousand converts.

He left Tennessee and moved to Missouri in 1857, and settled in Lincoln County as pastor of New Salem Church, where he remained as pastor till God called him home on December 26, 1878. The last year of his active ministry he baptized 130 into this church.

The *Troy Herald* said of him after his death: "He was a devoted and able defender of the faith, uniformly



commanding the confidence and reverential respect of the membership, and the kind regard of all."

He was not a man of letters, but a master of assemblies. An unknown minister, who attended him in his last sickness, has this to say of him: "The leading characteristic of our brother was force of character. He was not accurate in his literature; indeed, he had but little knowledge of books, except such as bear directly upon the ministry. He was not always critical and connected in his preaching, but there was force. You could feel his presence and his power from the time he rose to preach. And when he would become fully animated his power was great. He loved the Scriptures. . . . He talked but little on any but religious subjects, except in humor and diversion."

In connection with his pastorate at New Salem, he served several other churches, both in Missouri and Illinois.

I take this from the pen of his life-long friend, Elder J. M. D. Cates: "He, in obedience to the command of God, contended earnestly for the truth, and boldly contended against false doctrines in all their shapes and forms. He was truly a bold, energetic defender of the truth.

"His reproofs were pointed and frequently very severe. On a certain occasion, while preaching at a camp meeting to a large audience, and with great earnestness exposing Campbellism, a lady who was of that faith curled her lip at him. He immediately stopped and said: 'Madam, if you do not repent you will curl your lips in hell.' He then proceeded with his sermon."

It could truly be said of him, that he "reproved, rebuked, with all long suffering and doctrine." "His

life was that of the soldier, his death that of the victor." His body sleeps at New Salem Church, Lincoln County, Missouri, while his work stands as an immortal monument of his faithful service, and his name lives on memory's pages.

## PRESLEY LESTER.

Elder Presley Lester was born in Pittsylvania County, Virginia, February 9, 1783. In regard to his youth, but little is known. He professed faith in Christ in the fall of 1801, when he was nineteen years old. He at once felt his call to the ministry and united with Buffalo Baptist Church in Halifax County, Virginia, where he began to exercise in public the next year; but, like many others, he shrank from duty and virtually ceased to appear in public as a speaker. Thus matters went till 1809, when he came to Tennessee, and cast his membership with Smith's Fork Church, near Statesville, Wilson County. In the fall of 1812, a glorious revival broke out in that church which fanned into a flame that smoldering fire in his bosom, and again he began to exercise his ministerial gifts. The church took cognizance of his gifts and on January 16, 1813, he was licensed to preach by this church. He now entered the ministry in earnest, and was ordained to the full work of the gospel ministry in 1815. The exact date of his ordination or the presbytery who officiated we have no means of knowing. He was a younger brother of the sainted Elder Joshua Lester, who was, at that time, pastor of Smith's Fork Church.

Soon after his ordination, he began preaching between Statesville and Alexandria in what is now known as the Marler settlement. He soon succeeded

in getting about him a band of brethren who became an arm of Salem Church. They worshiped under the fostering care of Salem Church till May 24, 1821, when they were constituted into an independent church known as Enon, by Elders Joshua Lester, Cantrel Bethel, Presley Lester, John Fite and William Dale. This new church numbered twenty-three members when Elder P. Lester cast his membership with this little band and became their first pastor. He remained pastor of this church till January, 1828, when he resigned the care of this church to take charge of Philadelphia (now Bradley's Creek), having moved into that community. He transferred his membership to Philadelphia and gave all his energies to the work at that place, which was greatly blessed. In 1830 about one hundred were added to the church. His work with this church was his crowning work. While yet in the strength of manhood he was called to his reward. His preaching was soul-stirring and heart-searching. His ministerial life was not nearly so long and prominent as was his brother Joshua's; yet in his day he was regarded as a fine preacher. His last sermon was preached at Old Providence Church. He returned home to die. On the next day (Monday) he and his devoted wife took their beds. On Saturday following her spirit winged its way to the paradise of God. On Monday, just two days later, his spirit loosed its earthly moorings and sped away to join her in the city of God. HAPPY REUNION! But behind stood seven orphan children gazing across the mystical river. His death occurred August 26, 1839. His wife's maiden name was Sallie McAllister, and they were married June 21, 1810, soon after he came to Tennessee. For twenty-nine years they fought the

battles of life side by side, then fell together and went away to sing the anthems of redeeming love while their dust sleeps side by side.

ELDER H. W. PICKETT, SR.

The name which stands at the head of this article is still a household word in many families. He continues to live in the hearts of his friends. Elder Hugh Willoughby Pickett was born in the State of Virginia, August 7, 1796. He was removed with his parents to Tennessee in 1801, settling in Wilson County. His life was uneventful till he enlisted in the United States army in the war of 1812. After one year's service he was discharged and returned home, and on December 4, 1820, he was married to Miss Louany Looper, a lady every way worthy to be a minister's wife.



ELDER H. W. PICKETT.

This union was blessed with ten children, one of whom bore his father's name, and, after his father's death, entered the ministry. He professed faith in Christ, September 25, 1821. He cast his lot with Smith's Fork Baptist Church and was baptized by Elder Joshua Lester, February 16, 1822. In less than one year from that time—January 18, 1823—he was licensed to preach, and on August 14, 1824, he was ordained to the full work of the

gospel ministry. Just what ministers officiated in his ordination we have no means of knowing. In 1828 he was called to the care of Enon Church, situated between Statesville and Alexandria, to succeed Elder P. Lester. He transferred his membership to this church and continued to preach for them till 1843, when he was called to succeed Elder Joshua Lester at Smith's Fork, who had resigned on account of failing health. It might be remarked just here that Enon Church, in this same date, went to the anti-mission or Primitive Baptists as a body. Brother Pickett transferred his membership back to Smith's Fork, where he remained till death.

Besides the above points mentioned he preached at various other places and helped to constitute a number of churches. For many years he was prominent in the work of the Association. In 1873 when the Association met at Smith's Fork, he was made moderator. This was to him a surprise and he rose with the weight of more than seventy-seven years upon him and stood before his brethren and wept like a child.

As a preacher, he stood in the first rank. He was doctrinal, experimental and wonderfully eloquent. It is said he could rise to his height in fewer words than most any man. He had a voice almost like thunder, and yet there was a sweetness and a melody about it rarely heard. His life was that of the true minister, pure and spotless as can be attained by mortals here below.

At the ripe old age of nearly four-score years, full of faith and good works, he went home to God on June 24, 1875. He and his beloved wife sleep side by side in the old church yard at Smith's Fork Baptist Church. Here is where he professed religion, where

he was baptized, where he was licensed and ordained, and where he served as pastor seventeen years. It seems befitting that he should sleep here and rise here. We no more hear the sweet melodies of his voice, as he tells of God and his grace, but his work lives, will live on through time and through eternity.

ELDER JOHN WHITLOCK.

Elder John Whitlock (better known as Uncle Jackey) was a native of Virginia. At what date he came to Tennessee we do not know. He was born January 25, 1797. On coming to Tennessee he settled near Statesville, Wilson County. He professed faith in Christ, April, 1813, joined the Baptist Church at Smith's Fork near where he lived, and was baptized by the pastor, Elder Joshua Lester. He was ordained to the full work of the gospel ministry October 26, 1821, by the following presbytery, viz.: Elders Joshua Lester, John Bond, James Bond and Presley Lester.

Brother Whitlock was the father of twenty-three children. It could be truthfully said that he diligently obeyed the command to "multiply and replenish the earth."

As a preacher he possessed good ability, and stood as a staunch defender of the Baptist doctrines. One of the most noted events of his life was that in 1827 he went with the Separate Baptists and for the time being separated himself from the great body of Baptists, but returned in 1842. (See chapter on Separate Baptists.) While he was with the Separate Baptists he established a church at Pleasant Valley, two miles below Statesville, over which he became pastor. The latter part of his life was spent in Warren County, Tennessee, where he fell on sleep April 14, 1881, being

more than eighty-four years of age. He died respected and beloved by all who knew him. For sixty-eight years he had walked with God, and for sixty years he had preached the "everlasting gospel." Of his family have come several preachers, among them the lamented Elder J. H. Whitlock. It was he who baptized and helped to ordain Elder W. F. Luck. He was also a fast friend of Elder J. M. D. Cates. He also baptized Elder S. L. Summar.

ELDER WILLIAM FLOWERS.

The subject of this sketch was born in the State of Virginia (dates not known). He also united with the church and was ordained in that State. He was ordained in Buckingham County, Virginia, September 6, 1788, by a presbytery consisting of Elders Roane Chastain, Robert Foster and James Sanders.

The date in which he came to Tennessee, we have no means of knowing. It evidently was in the early part of the nineteenth century. The first account I find of him in the State is where he officiated in the constitution of Hogan's Creek Church, June 11, 1810. He settled about three miles south of Rome, Smith County, on what is now known as the Seay Pike, where he lived till God called him home. He united with Hogan's Creek Church and became their pastor September, 1811, while they yet worshiped at the mouth of Caney Fork River. He held this position twenty-seven years. He was also pastor of Knob Spring Church from 1830 till his death in 1844. In 1837 he became one of the constituent members of Plunkett's Creek Church. The next year he transferred his membership to Knob Spring where it remained till his death. In his day he was one of the

most active ministers of this section. Besides the pastorates mentioned he did other pastoral work and was always engaged in the general work of the denomination. Elder E. B. Haynie has this to say of him: "I was well acquainted with Elder William Flowers. Truly 'he was a good man, and full of the Holy Ghost, and much people were added to the Lord.' He was considered rather an Arminian in doctrine; his theme was, however, salvation by grace."

He came very nearly, at one time, being drawn into the meshes of Campbellism; but when he came to himself he "saw men as trees walking" and threw off the bewitching garb of Campbellism and lived loyal to the truth as taught by the Baptists. He was the father of eleven children, and lived to a ripe old age, dying in the full triumphs of a living faith in October, 1844. His counsel was always sought when convenient, and among the then noble ministry of this section he stood prominent. He has a large progeny in this section yet, though but few by his name. Some of the most royal Baptist blood to be found anywhere flows through their veins.

Let me remark just here by way of parenthesis, that this was a reaping time among the ministers of this section. From 1844 to 1848 there fell on sleep the following: Elders Joshua Lester, Wm. Flowers, Archamac Bass, Cantrel Bethel, William Dale, John Borum, and within a few years of these, several others.

#### ELDER J. H. HIGH.

The subject of this sketch was the son of William and Rebecca Dunn High. He was born in Wake County, North Carolina, March 8, 1810. His parents emigrated to Tennessee when he was but two years of



age, and settled in Smith County, not far from Carthage. A severe attack of fever, when he was small, left his eyesight very much impaired, from which he never recovered. His mother watched him with tender interest from day to day, only to behold the steady decline, till at last he ceased to return his mother's smiles and to take pleasure in that which was wont to amuse him in other days, and she was forced to say, with an aching heart, "*My boy is blind.*"

The death of his father and second marriage of his mother brought many difficulties in the way of little blind Johnnie. Yet, through all these years he was jolly and cheerful, so much so, that he was called "Jolly Jack." Notwithstanding he was blind he carried sunshine everywhere he went, and was always a welcome visitor.

While yet in early life, the Holy spirit touched his heart and he yielded his all to God. Even before this he had showed signs of wonderful mental vigor, and now his intellect must be consecrated to God. From this time his gifts began to develop in a wonderful degree. He was licensed to preach by Hogan's Creek Baptist Church, December 1, 1833, and was ordained by the same church to the full work of the gospel ministry, September 6, 1834, by Elders John Harper, E. B. Haynie, E. W. Haile and William Hughs. Feeling the need of an education he went the next year to the blind institute at Boston. He was now twenty-five years of age, and his touch not having been educated when he was young, he found it very difficult to learn through the touch. Returning, he went to Richmond, depending on others to do his reading. Here he learned very rapidly and soon became the marvel of every one. He returned home, preaching in Middle

and West Tennessee as well as some other States. He often lectured on scientific questions which were remarkable for their vigor of thought. While in West Tennessee, he was married to Miss Sarah Jane Pettus. She was a sister to the wife of Elder Peter S. Gayle and a noble Christian woman. She had thoroughly counted the cost and assumed her duties and was indeed a benediction to his life.

His language was chaste and his diction both pointed and eloquent. He held his audience as if by magic. He was enjoying a lucrative pastorate with Bethel Church in the State of Illinois, when the Civil War broke out. His mind naturally turned toward his home country, and being a Southern sympathizer, it became necessary for him to resign his charge. He now went on a lecturing tour and won to himself quite a name. In 1863 he took his little family and came back to Tennessee to die. On arriving at Memphis, Tenn., he was taken ill with congestion of the brain and on November 9, 1863, his spirit went away to the city above, where there are no blinded eyes. His spirit was taken from a country convulsed by war and confusion to the land of peace and quietude.

His eyes were blind,  
His coins were few,  
The difficulties mountain high;  
Yet in them all  
He pushed on through,  
Till he reached his home on high.

ELDER E. W. HAILE.

Elder Elijah W. Haile was the son of Leman and Henrietta Haile. He was born in Mecklenburg County, Virginia, in the date of 1807, and, in early life, he came with his parents to Tennessee, settling in

Smith County. This country at that time was almost an unbroken forest with very little educational advantages. Consequently young Haile grew up to manhood unlettered. He professed religion, joined Knob Spring Baptist Church and was baptized by Elder William Flowers, November, 1830. From the very time of his conversion there was a longing to preach the gospel. He was licensed to preach in June, 1832. I gathered the following facts from one who was present at his first attempt to preach. He undertook



ELDER E. W. HAILE.

to line a hymn, but was unable to read it so as to make it intelligible. His effort was the poorest of the poor. The brethren said among themselves "there is absolutely nothing in him." Some were in favor of peremptorily demanding his license. Others said, "we will keep him among ourselves and try him awhile." Some even talked to him and he only replied: "The Lord has called me to the work."

In his second effort there was a marked improvement, and it was not two years till he was the peer of almost any minister in this section. He was ordained to the full work of the gospel ministry by Knob Spring Church, June, 1833, by the following presbytery, viz.: Elders William Flowers, Josiah Rucks, John Borum and John Walker. He raised a large family of children and had but little of the goods of this world, yet he faltered not and became one of the most powerful pulpit orators in all this section. He was large and of

strong physique and very dark complexion, and the father of this author was accustomed to say that when he got his "mouth four-square no man could beat him preaching."

He was not only able in discourse, but was critical as well. He had several public discussions on points of doctrine with such men as Fountain E. Pitts and others of acknowledged ability. No man ever measured swords with him in the Polemic Arena that did not come out second best. He was a staunch Landmark Baptist.

Besides doing a great deal of missionary work, he was pastor of Athens, Knob Spring, Hogan's Creek, Wolf Creek, Hickman's Creek, Auburn and quite a number of other churches.

He died in the spring of 1862, when the clash of arms could be heard on every hand. But he had a warfare in which he was engaged, the weapons of which were "not carnal, but mighty to the pulling down of the strongholds of Satan." Many of his offspring and some of his own children still survive him. May the God of all grace bless his memory to the inspiration of some struggling young man.

ELDER L. H. BETHEL.

Few men were better known, or more revered, in this section a quarter of a century ago, than Elder Lemuel Hall Bethel. He was the son of Elder Cantrel Bethel and Mary Bratten Bethel. He was born at Liberty, DeKalb County, Tennessee, September 27, 1810. Nothing very eventful occurred in his early life. He received a common school education; though such was his application and adaptation that he acquired a good use of language. His diction was

chaste and at times grew eloquent. He was large and portly and always stood erect, making a very fine, as well as a commanding, appearance. He was devoutly pious and yet he was always pleasant in the social circle and enjoyed a diversion of wit. He always dated his conversion in his twentieth year, under a large oak, near the bluff above Liberty, on Smith Fork. He united with Salem Baptist Church during the pastorate of his father and was probably baptized by him. The Lord immediately laid his hand on him for the ministry. He was



ELDER L. H. BETHEL.

licensed to preach by this church in October, 1833. About this same time he was married to Miss Elizabeth Buchanan, of Franklin, Williamson County, Tennessee, and together they moved to West Tennessee, casting their membership with Spring Hill Church, Gibson County. He was ordained to the full work of the gospel ministry by Spring Hill Church, January

11, 1835, by Elders Peter S. Gayle and Z. N. Morrell. His is the only Credential Certificate of Ordination this author ever saw written on "sheep skin." It will be framed and kept as a memento by the family.

From the time of his ordination till he was disabled by age and disease, his life was given to the ministry. He did extensive pastoral as well as evangelistic work in Tennessee, Texas and Mississippi. However, Salem Association can claim more of his life than any other one place. He was the father of ten children, all of

whom lived to be grown and married, but some are not now. He had three strokes of paralysis, the last one terminating his life instantly. He fell on sleep just as the first rays of light were kissing the western hills on the morning of June 1, 1888. He died at the home of his daughter, Mrs. John Covington, Woodbury, Cannon County, Tennessee. There was a devotion in his family rarely found. He loved his children devotedly, and made many sacrifices to educate and prepare them for the duties of life. It was this humble author's privilege to be his pastor at the time of his death, he being a member of Prosperity Church, Wilson County, Tennessee. Memorial services were held by this church in which the pastor and many of the older members took part. Here is a part of the tribute paid his memory by this church through their committee, consisting of Deacons I. B. David, H. M. Fite and J. M. Sneed:

"Truly, truly, it can be said of Elder L. H. Bethel, 'That he has fought a good fight, has finished his course, and has kept the faith,' and has gone to receive 'that crown of righteousness which the Lord, the righteous judge, shall give him.' His life was long, useful, and unspotted. He was a man, being in the world, but not of the world. His ministry of half a century, in this and other States, has been honored of God in the salvation of thousands of immortal souls. Dr. W. H. Whitsitt is among the number of his distinguished converts. His orthodox faith, superior mental endowments, and deep consecration to his Master's cause, secured for him the love of his brethren and the first place in the ministry of this country."

In doctrine, he was a strong Landmark Baptist, also a strong Calvinist. In manner he was gentle and

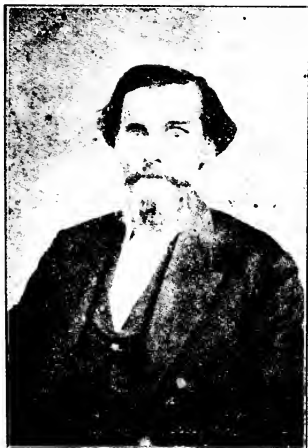
kind, though when necessary he could rebuke with sharpness and everything withered before his gaze. He related to this author the following incident: On a very bleak, cold night a company of rather worthless people called him up at the hour of midnight to marry a couple of their number. This was in his old age, and he stirred up the fire, burning what kindling wood he had prepared for the morning. Shivering around, finally the ceremony was said, and the groom stepped up to Brother Bethel and asked his charge, and he replied, "One dollar." The man said he did not have the money. Elder Bethel straightened himself up and with a commanding voice, and a piercing gaze he said: "Stand up and I will unmarry you." This was enough; the money was forthcoming.

He was nearing his four-score years when the message came. He was ripe for the sickle and ready for the Master's use. In his last days he talked of little but heaven and getting home. The young minister always found in him a helpful friend.

ELDER J. M. D. CATES.

At the very mention of the name of Elder J. M. D. Cates every loyal Baptist heart among the older people of this section bounds with emotion. His name is the synonym of Baptist loyalty. He will be quoted for generations yet to come. He was the son of Thomas Cates and is said to be of Jewish descent. He first saw the light of day in Orange County, North Carolina, on the waters of Cane Creek, ten miles west of Chapel Hill. He was born June 15, 1815. He left the Old North State in 1834, and came to East Tennessee and settled in Maryville, in Blount County. True to the Jewish custom, he learned the "trade" of

saddlery. In February, 1838, he left Maryville and came to McMinnville, in Warren County, Middle Tennessee. On his arrival here he entered school and spent one year in school, and, with his close application, his advance in the sciences was phenomenal. The exact date of his conversion we do not know.



ELDER J. M. D. CATES.

But there was a little Baptist Church at this place consisting of twelve women. To these he offered himself for membership "and was received by women and women alone." He was baptized by Elder Noah Cate March 11, 1838. In the latter part of 1838 he was married to Miss Ann P. Lyon. This union was blessed with one son. After teaching for some time in Mississippi, he returned to McMinnville, where he was



licensed to preach, having lost his wife in the meantime. He was now in a strait. He felt that to prepare himself for the work he must go to school, and yet his purse was reduced to thirty-seven and one-half cents. At this juncture two royal Baptists, Joseph Marshall and Dr. Ring, assumed the bills and he entered school at Nashville. After a stay of four months in Nashville, he entered Union University at Murfreesboro. It was here he received most of his education. He was not a graduate, but a fine, practical scholar. He was ordained by McMinnville Church on Sunday, October 13, 1844; the Presbytery consisted of Elders Bradley Kimbro and Matthew Hillsman. It might be said just here that McMinnville Church was at this time a member of Liberty Association, and Elder Cates operated as missionary for this Association two years. He operated extensively as pastor. Among the main points he served we mention: Marion, Woodbury, McMinnville, Auburn, Smith's Fork, Falling Creek and Shiloh.

Besides corresponding extensively with various papers, he was editor and publisher of the *Christian Herald* and later of the *Baptist Messenger*. He was author of the following books: "Marriage and Married Life," "The Voice of Truth," "Origin and Genealogy of the Races," "Baptist Companion" and "Sacred Harp." The last two were hymn books. He was a good writer, a fine singer and a superb preacher. He was a fine sermonizer and rarely ever failed to rise high. His sermons were always doctrinal, and yet accompanied by a tenderness which seldom failed to carry his audience at will. He was one of the greatest preachers of his day.

We will add a tribute from the pen of Elder J. W.

Bowen, a colaborer of his through most of his ministry.

“Elder J. M. D. Cates, of the Marion Church, exchanged the toils and cares of earth for the higher life in the spirit world during the last associational year. Though not the oldest man at the time of his death, he had been longer connected with the Association than any preacher living. It is no disparagement to others to say, that during all these years he had been the leader of thought and progress among us. He was always found in the front advocating missions, temperance and the higher education. For more than thirty years he was the bold, outspoken advocate of the abolition of the whiskey traffic by legal enactment, and that when he stood almost alone.

“Though not a scholar in the broadest sense of the term, yet by assiduous study and careful reading he was self-educated, and acquired a large fund of information. He was one of our best and ablest evangelical preachers. As a writer for the religious press, and of books, he obtained a deserved reputation. Brother Cates was a man of strong convictions and positive views; what he believed and held as true, he avowed with all the intensity of profound conviction. In the way where he saw his duty he went in the face of whatever difficulties might appear or opposition arise. So strong and ardent was his love for truth, that he could see nothing in what he regarded error to tolerate. His opposition to the latter was, therefore, as uncompromising as was his advocacy and defense of the former, earnest and zealous. It may be truly said, that he did not so much hold his convictions as that they held him, and it was a part of his very life to maintain them against all comers. And

yet his rigor of convictions, this sternness and inflexible righteousness in their maintenance, were so blended with the love and meekness of Christ, that to those who came near him and shared his confidence he appeared always the Christian gentleman. However strong his denunciations of error were, for the errorist, personally, he had none but the kindest feelings. For many of his last years he was a great sufferer on account of disease, and consequent physical debility. He inherited a weak physique and feeble constitution, but was capable, because of an indomitable will, of great endurance, and of performing an immense amount of labor. Years after most men would have laid up, he continued to preach."

His last sermon was preached at Smithville, in DeKalb County, and he went home to die.

He was small, dark-complexioned, homely and unimposing in appearance. His appearance would never indicate his real worth. He enjoyed an occasional reference himself to his looks. Sometimes when speaking on the question of temperance he would say that he saw one drunken woman. He said he knew she was drunk because she wanted to kiss him, and he said no sober woman would want to kiss such a looking man as he was. When anything was offered to the ugliest person in the company, he invariably claimed it.

This author was with him a great deal during his last illness, and his zeal for the truth seemed to increase as he neared the Golden City. His only regret seemed to be that he could not continue the work of the ministry. He was married a second time, to Mary Jane Taylor, in 1848, who became the mother of several children. He died August 1, 1887, leaving

a widow and children to mourn their loss. His wife has since died, and they sleep side by side in the village of Cateston, Cannon County, Tenn. His musical voice is stilled in this world, but with renewed richness he is singing the anthems of redeeming love in the paradise of God.

As a feeble token of their esteem, the Salem and New Salem Associations have erected a marble shaft over his grave. His friends were of the strongest type. He lived in the hearts of his friends.

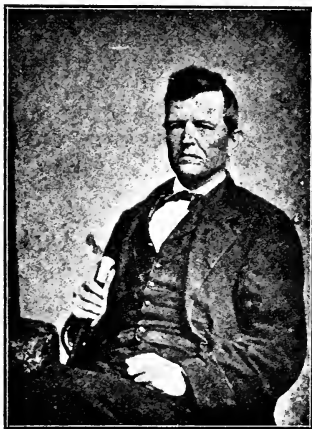
For boldness and courage,  
A soldier true and tried,  
A victor at the last,  
"He conquered, though he died."

ELDER J. W. BOWEN.

Elder John Wesley Bowen was born in Rhea County, East Tennessee, January 9, 1811. He was the son of Randall and Mollie England Bowen. When he was but two years old his father died, leaving his mother a widow and her children orphans. His mother soon moved across the mountains into Middle Tennessee, settling in Rutherford County. Nature had endowed him with a superior intellect, but the poverty of his widowed mother robbed him of the advantages of an early education. His mother, however, taught him to read at home. It is said his reading in early life was confined to three books: The Bible, Weems' "Life of Washington" and Milton's "Paradise Lost." For the lack of means to purchase other books, these were read and reread.

He professed faith in Christ at the age of sixteen and united with the Protestant Methodists. Before he was twenty years of age he was admitted to the

ministry in this denomination. But such a mind as his was not to be circumscribed. So after prosecuting his work for some time he sought an education in Clinton College. This institution was situated in Smith County, Tennessee, on the pike between New Middleton and Grant and was under the direction of Dr. Frank Gordon. In this institution he took a full



ELDER J. W. BOWEN.

course in Greek, Latin, English and Mathematics, graduating in 1837. He easily ranked among the best scholars of his day; yet he was never known to refer to it in public. His reading and research in after years along all lines of good literature was immense, he being perhaps in this particular the peer of any man in the State.

He was married to Miss Fannie Gordon, sister of Dr. Gordon, President of Clinton College, on September 11, 1840. The Lord gave unto them three children—two girls and a boy. Not long after the birth of their son he said to his wife: "We had better have our boy baptized." His wife, though not a member of any church, replied: "Do as you think proper, dear, but perhaps it would be well first to see if there is any Scriptural authority for baptizing infants." This remark somewhat stung the pride of the father, who stood before the world as a teacher of the Bible. But without any reply he turned away and at once began the investigation of the question. This was the turning point in his life. Instead of having his boy baptized, it was not long till he sought baptism at the hands of a Baptist church.

His preaching powers were rarely ever surpassed. As a pulpit orator he easily ranked among the best. He spoke deliberately and unpassionately; yet often rising to the most sublime heights of eloquence. In doctrine he was sound, being a strong Calvinist, and preached the doctrines with a clearness which was convincing. Yet he was liberal, many of his brethren thought to a fault, and was often known to affiliate with other denominations in preaching.

To show the esteem in which he was held by his brethren, we take the following from the minutes of New Salem Association for the year 1892:

"Among the many summonses from time to great eternity by that grim monster under whose icy touch each and all of us shall sooner or later fall, is our dearly beloved and much respected brother, John W. Bowen. Brethren, Dr. Bowen's place in this body, which he has so well and honorably filled; his place in

the pulpit, where Christians were so faithfully, gently and lovingly exhorted to duty, and where sinners were expostulated with, and entreated as in the fear of God, to give their hearts to the Lord; in society, where by manner, mild and Christ-like, men were drawn to him; in the family circle, where, as husband and father, his firm and unfaltering love of home, wife and family was so dearly and unmistakably given; these places are all vacated, and never again in this life shall we sit under the sound of his voice, or hear the words as they fell in such smooth, round cadences from his lips. We mourn his loss, and tender to his beloved wife and children the consolation that, although our dearly beloved brother is dead, he lives, lives in the hearts of his brethren, lives in heaven."

He wrote a great deal for the press. His productions were of the highest order, and the elegance of his style was seldom equaled.

He did considerable pastoral and evangelistic work in the days of his active ministry. He always took an active part in associations and ministers' meetings. As long as he was able he delighted to meet with his brethren in these general meetings.

Brother Bowen had fine means in his latter days, and a most lovely home in the town of Gordonsville, Smith County. It was his delight to entertain his brethren in the Lord. He retained the activity of both body and mind in a wonderful degree till attacked by his last illness.

In his declining years he often, both in his preaching and in private conversation, spoke of his change and the coming glory. One day, in one of his happiest moods, he had described death, and on leaving

the church a brother took this author by the hand and, with eyes suffused with tears, said: "I felt to-day just like I wanted to die." He often spoke of himself as resting in the Beulah-land in peace with God and all mankind, while his sun was setting in a cloudless sky.

The following is taken from a private letter he addressed to Elder J. M. Pendleton, in the year 1883:

"And now, standing here at the end of life, while I have painful regrets of the little I have done in comparison with what I ought to have done, I am well content to wait the Master's bidding to pass over to the other side. To me now, instead of there being a dark, deep and swift stream with precipitous banks between this and the other side, where lies the sweet summer land of bliss, there appears only a shallow brook, gently flowing in silvery wavelets over the golden sands, while the way thereto is an easy descent lined on either side with beautiful flowers. These blessed visions are mine not because of anything I have done or can merit. It was 'amazing grace that saved a wretch like me' at first, and that grace revealed in the Son of God is my only foundation of confident rejoicing in the present, and hope for the future. It was fifty-five years last May (1883) when, as a poor, hireling boy, I was enabled to give my heart to Jesus. Since that time I have made a thousand mistakes and more; but if now, at the end of life, I have a quiet home with loved ones around me, and at peace with all the world, I owe it all to Him."

These are indeed beautiful words. An eye-witness tells of his last sickness. A short time before his passage to the better land he seemed to fall into a trance, and after gaining consciousness he said he



had "glimpses of the better land." He then calmly closed his eyes and went to sleep.

"Asleep in Jesus, blessed sleep,  
From which none ever wakes to weep."

ELDER ELIJAH MADDOX.

It is with reluctance we speak of this veteran of the cross. He was one of the leading ministers of the early history of this section, and yet beyond this fact we have but little data, and we feel that this imperfect sketch will do a great man an injustice.

He was born in the State of Virginia. Of his family, or blood, nothing is known. A family, the name of which I do not know, found him, a small infant, upon their door step one night, and gave him the name of Elijah Maddox. Here the curtain must fall, so far as his ancestry is concerned. The people into whose hands he fell, instead of appreciating his mental endowments, and helping him to prepare for the duties of life, made of him a slave. He only went to school one day in all his life. He came to this State in the early part of the nineteenth century. He was born about 1772, and was probably a minister when he came to this section, as we find him first as such. I gather, from an incidental statement of Elder James Whitsitt, that he was baptized in the old State. Every reference to him acknowledges his ability as a preacher, some going so far as to say that he was not excelled in his day. He took an important part in the work of Concord and Salem Associations, helping to constitute the latter. He lived in the vicinity of Cedar Grove Church, and was pastor of this church twenty-six years; from A. D. 1815 to 1841. Besides this, he did other pastoral work, as well as evangelistic work.

He died in time of the Civil War, in the home of Foster Tucker, who at that time was not a member of any church, and was buried at his expense in the old Tucker graveyard. He lived to the ripe old age of ninety-two years.

We long to know more of this man of God, but must content ourselves till the "mists have cleared away." He was in the constitution of Salem Association and was a zealous worker there for forty years, when the Lord called him to the great association on high.

ELDER JOHN JONES.

The data in regard to this man of God are very meager. We just have enough to get the scope of his work. As to his birth, nativity and family descent, we know nothing. He was perhaps the second minister to settle within the present limits of Salem and New Salem Associations. He settled on Spring Creek, three or four miles East of Lebanon, in Wilson County, not later than 1804. He soon succeeded in collecting a church in that community, known as Spring Creek Church, but frequently spoken of as "Jones' Meeting House." The collecting of this church, from all data, must have occurred in 1804. From this time on Elder Jones was a leading man among the Baptist ministry of this section. He was first a member of Cumberland Association, and it was while in session at his church, in 1809, that Cumberland Association divided to form Concord the year following. He was in the constitution of Concord Association in 1810, and remained in this body till 1822; then he went into Salem Association, in which body he lived till his death, which occurred about 1834 or 1835.

He was prominent in the work of all these bodies. He was pastor of Spring Creek Church from the constitution to his death, a period of about thirty years. In 1821 his church, under his leadership, sent out Lebanon Church. He officiated in the constitution of more churches than any minister of his day, with possibly few exceptions. Among the churches he helped to constitute we note the following: Spring Creek, Lebanon, Smith's Fork, Falling Creek, Hogan's Creek, Knob Spring, Cedar Grove and Cedar Creek, with perhaps others. He died only a few years prior to the division on missions in 1837, and, having been succeeded by Elder Sion Bass, the church was led into the Hardshell, or Primitive Baptist, faction. Matters would possibly have been different had this veteran lived.

In addition to the above facts, there seems to be a legitimate inference that he came to this State a preacher of mature years and died with the weight of years upon him.

His life was full of good works and the fruits of righteousness. We long to know more of this brother, but the veil is drawn and our visions are shut out. In the resurrection we shall see him face to face, and "know as we are known."

ELDER R. W. JANUARY.

The subject of this sketch was a native of the Bluegrass State. He was born in Fayette County, Kentucky, A. D. 1798. While quite young he professed the Christian religion and united with the Cumberland Presbyterians. He also entered the ministry in that denomination. It was about the year 1828 that his views were changed on the doctrines and he sought

membership in a Baptist church. He was ordained by Union Baptist Church, in Logan County, Kentucky, the same year; the Presbytery consisted of Elders J. Lamb and D. Robinson. He resided in Russellville until 1840, when he moved to Tennessee and settled in Davidson County. He remained here until 1843, when he removed to Rutherford County. From 1840 to 1850 he was one of the most active ministers in this part of the State; and, while he was a member of Concord Association, yet his ministry was so interwoven with the work of Salem Association that it became a part and parcel of it. He was a yoke-fellow and collaborer of Elders J. M. D. Cates, P. T. Henderson, W. F. Luck, A. Bass, and others. He was a man of great zeal, and always had some special theme to advocate. He sometimes carried a point to extremes. At one time he espoused the temperance cause and pushed it with all his being. He served as a missionary of the general Association for some time. He was a fine evangelist. In doctrine, he was somewhat Arminian.

He was married in 1819 to Miss Harriet Postlewait, of Lexington, Ky., by whom he had several children born. A number of his posterity, including a daughter (Mrs. S. J. Ferguson), are at present members of the little Baptist church at Milton, Tenn., where this humble author has the privilege of being pastor. Stauncher Baptists cannot be found anywhere.

He became a successful cancer doctor in the latter part of his life. Being occupied in a large measure with his practice, he was not so active in the ministry during his last days. He moved to Gibson County, West Tennessee, in 1863, where he soon after died.

He did considerable writing for the public press,

especially on the subject of temperance. He published an elaborate tract on the subjects of Election and Predestination. His memory still lingers in the minds of many of the older people.

ELDER J. J. MARTIN.

This minister of the gospel was a native of Tennessee, born in Wilson County, March 24, 1811. He



ELDER J. J. MARTIN.

was a son of Jacob Martin, who emigrated to this State from South Carolina in the early part of the century. He was brought up on a farm and, I am sorry to say, became very wicked and dissipated, and took but little interest in mental culture. He was regenerated about the time he entered mature manhood, though it was

not until some years after that he made a public profession. In his twenty-fourth year, he was first married to Miss Martha A. Vaughan. In the next year (1835) he made a public profession and united with old Providence Church, and was baptized by Elder David Clark. He was shortly after ordained to the deaconship in this church; but this was a time when all our churches were in a stir over the mission question. This church was situated in Rutherford County,

between Lascassas and Murfreesboro. A large majority was on the anti-mission side, which left only a small minority, composed of Brother Martin and a few others. After consultation they thought it best to disband and go to other churches. Brother Martin united with Bradley's Creek Church. This occurred about 1837; and hard was he pressed to bear the gospel message, but he faltered—feeling his inability. But at last he determined to prepare himself and enter the work. He entered school and remained till he was competent to teach. He then began teaching and trying to preach. His first attempt at preaching, as related by himself to this author, was as follows: Soon after going into a certain community to teach school, it was noised abroad that he expected to enter the ministry. He soon received an invitation to make an appointment to preach at the private residence of one of the leading families in the community; and he himself to be the guest of the family for the night. He made elaborate preparations, and felt within himself that he was fully equal to the task. The hour arrived and he was greeted with a large audience of eager and curious listeners. He became bewildered, lost control of himself and his notes, and it would be hard to describe the miserable effort he made. Preaching was over and a bountiful supper was in waiting, and Elder Martin, as they called him, was seated at the head of the table and asked to return thanks. By this time he had forgotten his ceremony of "grace" and what he said he knew not. By this time matters were desperate. Their plates were helped, and he said when he came to himself he was sitting playing in his gravy with his fingers. Here the curtain must fall.

He was licensed to preach in 1844, and ordained to the full work of the gospel ministry in 1845, by the following Presbytery, viz.: Elders Joseph H. Eaton, John Bond, James Bond, John Selvidge, R. W. January and Thomas Fuqua.

He soon lost his wife and two children by death and was married a second time, February, 1849, to Mrs. Elizabeth Winsett. This union never gave him any children, and he died without an offspring living.

Brother Martin was a fine preacher, being one of the best sermonizers in Salem Association. His manner of address was not altogether as pleasing as some, and he was not as critical in his investigations; yet he easily ranked among the leading ministers of Middle Tennessee.

He was a fine writer and wrote a great deal for the religious press. He was a long time associate editor with Elder J. M. D. Cates of the *Baptist Messenger*. He had a good English education and used good language in his preaching. In manners he was chaste and dignified; in appearance he was portly and commanding. He was six feet and two inches tall and weighed more than two hundred pounds, and would attract attention in any company. He was companionable and always seemed as a father to the young ministers.

While he was pastor of other churches, yet his main pastorates were Auburn and Bradley's Creek. He was a member, during his ministerial life, of both Concord and Salem Associations, and was prominent in both these bodies.

His wife preceded him to the better land and his last days were somewhat lonely, having buried her who had so long been his companion.

He died at his brother's home, in the village of Lascassas, September 21, 1892, in full triumph of a living faith. Services were held at his funeral by a life-long friend, Elder A. J. Brandon. Elders J. M. D. Cates and L. H. Bethel were his constant companions in the ministry. They were yoke-fellows almost through their entire ministry. He was ripe in years, experience and grace when he laid his armor by. He died a member of Auburn Church.

Sleep on, dear saint of God,  
Till the last loud trump shall sound,  
Then come forth to thy reward  
And up to thy mansion bound.

ELDER HENRY BASS.

Few men have been more conspicuous in the church life among the Baptists of this section than Elder Henry Bass. He was the son of Ezekiel Bass, who was the first settler in the community where Watertown now stands. He came to this State, in the latter part of the eighteenth century, from the State of North Carolina. He made his way from that State to this in a crude conveyance composed of a tar-wheel cart drawn by one horse. The trip was long and perilous, and little did he know of the heritage he was to open up to future generations. At last, worn and fatigued, he struck camp one mile north of where Watertown now stands and eight miles, at that time, from the nearest settlement. He built a rude log cabin on the bank of Round Lick Creek and applied to it that endearing title of "home." He was soon joined by two brothers, from whom have sprung the large generation of Besses. The hills and valleys were then



covered with cane, and the turkey roamed at will, while the deer were wont to gambol in the sun's morning rays, and the finny tribe in every brook presented a tempting scene to the angler.

Such were the surroundings when this cabin first furnished shelter for this child, whose life was to be so long and eventful. He was born April 8, 1812.



ELDER HENRY BASS.

The surroundings of his youth gave him a rustic air, which followed him through life. His education was very limited so far as letters were concerned, yet he had an education which was paramount to any received from text-books. He studied nature's book and received instructions from nature's God.

When he was nineteen years old he was mightily convicted of sin. For twelve months he struggled with those impressions, attending meetings far and near for a radius of twenty-five miles. But it was not until May, 1832, that he found peace by believing in Jesus. While plowing in the field one day the Lord spoke peace to his troubled soul. But, feeling his unworthiness, he delayed attaching himself to the church till September, 1841, when he united with Round Lick Church and was baptized by Elder John Wiseman. He was elected deacon in June, 1843. In September, 1854, he was licensed to preach. He operated as a licensed minister two years, when he was ordained in August, 1856, by the following Presbytery, viz.: Elders E. B. Haynie, John Bond, John Phillips and John Wiseman.

His ministry was pushed with that same energy which characterized him through life. Most all his ministry was in destitute sections. He was never pastor of a church he did not organize. The following churches were mainly organized through his ministry: Providence, Beech Grove, Sycamore Fork, Mount Pleasant and Poplar Hill. He preached for most of them years after they were organized. He received very little for his ministry, working with his own hands for a support, while he preached the gospel to the poor. The following, taken from the minutes of Salem Association for 1896, will give some estimate of the esteem in which he was held by his brethren:

"We, the brethren composing the Salem Association, now in session with Sycamore Fork Baptist Church, Cannon County, Tennessee, with the brothers and sisters in attendance: To Elder Henry Bass, greetings.

"It is with profound gratitude to God that we extend to you this greeting. It makes it all the more befitting, because that twenty-five years ago this church with which we are assembled was organized under your ministry. In a quarter of a century this church has grown from the little nucleus gathered by you under God to be the strongest church in the Association. It stands to-day as a mighty army, battling for God and truth, and worshipping in a large new house, while many of those you gathered at the beginning have fought their battles, conquered the last enemy, and gone home to glory.

"Well do we remember, as an Association, when you and your fellows, Elders Cates, Martin, Bethel, Bowen, Barrett, Brien, McNabb, Jarrard, Suite, Hunt, and Dies, held the helm and guided the work of this Association. But they have been gathered to the Father-land, while you alone remain till the shadows are a little longer grown. It would have been a profound pleasure to have greeted you at this sitting of this body, but the touches of time remind us that many of us shall see your face no more till we shall greet you in that sainted throng in the Father's home."

He was large and strong, and could undergo untold fatigue. As a preacher, he was not great, but his piety, zeal and consecration made him abundantly useful, and many will rise up in the coming glory to call him blessed. He, perhaps, did more preaching, as well as other service, for Round Lick Church than any other one man.

He was married the first time to Miss Sinah Phillips, November 4, 1830. This union was blessed with five children, three of whom still remain. She died October 21, 1886. He was again married, to Mrs.

Adaline Greer, March 26, 1889, who still survives him. He fell on sleep September 22, 1898, in his eighty-seventh year. He was familiarly known as "Uncle Henry." He was a brother of Elder A. Bass. Two things he was especially noted for—as a temperance worker and his liberal hospitality. He had a fine farm near Watertown, and a good living; and I would not exaggerate to say that he fed another good living away to his guests. Few men honored their calling more than he. All hail to those who love the cause more than riches or honor.

His dust sleeps one mile west of Watertown in the old family graveyard.

#### ELDER LOUIS DIES.

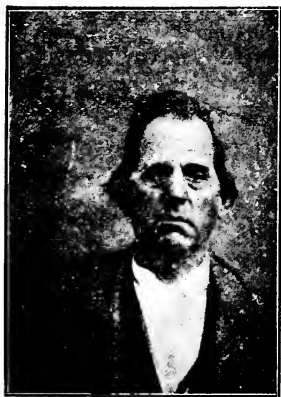
The subject of this sketch was born in Smith County, Tennessee, July 30, 1815. There were a number of brothers by the name, all large, sinewy men, and were great fighters back in the days when physical manhood was might. The entire family moved to the northern part of Wilson County, settling in the community where old Athens Church now stands. They all, I believe, without exception, became members of the church, and zealous, consecrated Christian workers. Elder Louis Dies professed faith in Christ November 11, 1843, and was baptized by Elder E. W. Haile into the fellowship of Athens Church on the twenty-second day of the same month.

He at once became a consecrated Christian worker and soon began to exercise in public. He was ordained to the full work of the gospel ministry July 3, 1846, by Athens Church, the following serving as Presbytery: Elders J. A. Bullard, W. C. Bransford, E. W. Haile and Jesse Johnson. Much of the earlier

part of his ministry was spent in connection with Elder Jesse Johnson and others in evangelizing the country east of the Caney Fork River. He finally moved his headquarters to Wolf Creek, and cast his membership in this church. For some years he radiated from this point in this work.

Often during these years was he in the home of this author's father, and although we never met him but

once, the often reference to him in this home makes his memory hallowed with many sacred reflections. Many and varied were his experiences during these years, many of which, if spread upon these pages, would be discredited. On one occasion, after spending the night at one of these mountain homes, on going to breakfast next morning he left his watch hanging



ELDER LOUIS DIES.

on a nail where he had placed it the night before. As soon as he was out, some small boys spied it and went for it. Their eyes had never beheld a thing like that before, and when they heard the ticking inside they supposed something live must be in there, and proceeded to the hammer and "tended to it." When Brother Dies returned, he seemingly had pieces enough

for several watches. On another occasion, he had an appointment to preach at nightfall in a crude pioneer school building. One old-fashioned grease lamp must serve for light. Among his auditors were an old lady and, perhaps, a granddaughter, of the most rustic type. While Brother Dies was lining his hymn (as our fathers were wont to do) the old lady decided she must smoke, and proceeded to load up her stoneware pipe and delivered it to the young lady to light from the lamp in the hand of the minister. She went to Brother Dies, taking the lamp and puffing away till the pipe was lighted, delivered the lamp back and returned to the dame in the rear of the house. The pipe went out, and the same process was repeated, and it went out again; then the young lady said, "Give it to me, I will light it." But the old lady replied, "Never mind, the backer is wet anyhow."

Among the older people his name still lingers in this section, and eternity alone will reveal the good done by him in this difficult field. He lived to see many thriving churches built up in this territory. When he closed his mission work in this section he returned to his old home in Wilson County, and engaged in pastoral and evangelistic work among the churches. Among the churches he served we mention: Athens, Knob Spring, Plunkett's Creek, Hogan's Creek, Macedonia, Buena Vista, and many others.

As a preacher, he ranked well in his day. His education was limited, but he was well versed in the Bible, and was experimental and sympathetic. It is said he never preached without weeping. His audiences were usually bathed in tears.

He was never married and always lived with some one, until a short time before he died he bought ten

acres of land some two miles east of Athens Church, and secured a family to live with him. He passed through the gate into the city of God May 30, 1879. This author stood, not long since, in the humble cabin where he died. He felt somehow that he stood on holy ground. His body lies in an unmarked grave, in the old unattended grave yard where Elder Jesse Johnson lies, some two miles north of Taylorsville, in Wilson County, Tennessee. I went in search of his grave but it could not be found, but when the trumpet shall sound he will come forth from his dusty bed to walk the golden streets of the city of God.

ELDER WILLIAM N. SUITE.

The subject of this sketch was born October 21, 1821. When young, his mother was left a widow, and the support of the family rested upon him and a

brother; so he grew up with but little education. He was a mechanic by trade and was indeed a fine workman. He professed faith in Christ and united with Knob Spring Baptist Church in 1842, and was most probably baptized by Elder E. W. Haile. He shortly afterward moved his membership to Plunkett's Creek, where he was ordained to the full work of the gospel ministry on Saturday before



ELDER WM. N. SUITE.

the second Sunday in April, 1850, by Elders James Barrett, Joseph Payne and Jesse Johnson. He remained with this church a few years, when he trans-

ferred his membership to Rome where he died. Brother Suite was a fine preacher. He was doctrinal, and in style dispassionate and composed. He was an example of piety. He was not an orator, but spoke in a pointed, matter of fact way which gave much force to his preaching.

He was one of the sweetest spirited men I ever knew. He was small of stature and had a delicate constitution, never strong, yet he never complained at his lot. Withal his zeal and energy enabled him to do an immense amount of labor, both manual and ministerial. His pastoral work was mainly at Knob Spring, Rome, Plunkett's Creek and Hogan's Creek.

He was married to Miss Mary Jane Duncan, September 9, 1852. Of those we knew, four daughters and a son were the result of this union. And we have often thought this was a model home.

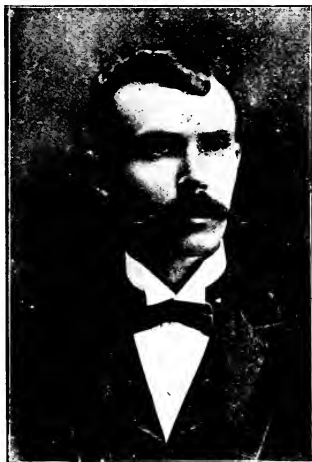
Brother Suite never attained a wide notoriety in the denomination at large, never wrote a great deal. He was content to be about the Master's business within his own sphere. He died of consumption and his illness was of long duration. It was our privilege to visit him during his last illness and hear him tell of his hopes of heaven. His sun sank in a cloudless sky, and with joy he reached the end. He was scarcely three-score years old when he passed under the wave. He fell on sleep February 20, 1881. Services were conducted by Elder J. T. Oakley and his body laid away by sorrowing friends to await the resurrection.

ELDER J. H. WHITLOCK.

This much lamented young brother was born October 26, 1869, in Warren County, Tennessee. He came of a family from which have sprung a number



of preachers. His parents were poor, but he managed to secure a good English education, and part of his earlier life was spent in teaching public schools. He professed faith in Christ in August, 1888, and cast his lot with the brethren of Charles' Creek Baptist Church in September following and was baptized by Elder J. K. P. Whitlock, an uncle of his. It might be well



ELDER J. H. WHITLOCK.

to remark just here that this church was what was once known as "Separate Baptist." (See chapter on Separate Baptists.) Soon after uniting with the church, he removed to Texas, but the Lord laid his hand heavily on him, and he returned to Tennessee and entered the ministry. He preached his first sermon on Saturday before the first Sunday in No-

vember, 1891. He was ordained to the full work of the gospel ministry soon after, date not known.

His ministerial life was not destined to be long—but eventful. It will be no disparagement to others when we say that he was the readiest man in the Bible of his age and experience we ever knew. He bade fair to be a leader in thought wherever he went. It would be a beggar language to describe the gifts with which God had endowed him. He had several oral discussions, some of them with men of ability, and the ease with which he handled an adversary was amazing.

He was always kind, gentle and courteous and easily won his way to the hearts of all with whom he came in contact. He was sound in doctrine and loved the truth with an undying love. He was small of stature and of a very nervous temperament; his hair black, with keen black eyes, and an unusually large forehead. As a speaker, he was pointed and forceful, with an invincible logic which always carried conviction of the truth of the statement. When he entered the ministry he burned the bridges behind him and gave all he had and was to the service of the Lord. He cast his lot with the Baptist saints at Alexandria, Tenn., in the spring of 1900, but was not permitted to remain with them long.

He was married to Miss Willie Elizabeth Jernigan, December 16, 1895. Of this union two children, a son and daughter, were born, but the elder, the son, preceded the father to the better land three days.

Brother Whitlock was a very close student and a good writer. He was author of a tract, exposing the fallacies of Campbellism, which manifested considerable ability, though written soon after entering the ministry.

While he did some pastoral work, yet the most of his ministerial work was as an evangelist and extended to some three or four States.

He died in the town of Alexandria, August 13, 1900. Services were held at the Baptist Church by his pastor, Elder T. J. Eastes, after which he was followed by a large concourse of sorrowing friends to the Old Salem Cemetery at Liberty, DeKalb County, Tennessee, where he was laid beside his little son to await the resurrection.

His death, at the age of thirty, and when less than nine years of his ministry had been performed, is one of the mysteries human wisdom cannot solve. Like a meteor, he passed before our vision and was gone. Almost dazed by his brilliancy, we stand in bewilderment and wonder why it is so. It seems natural, and the heart responds an amen to the gathering of the well-ripened sheaves; but why this brother in the very bloom of life, and with such a future before him, should fall before the sickle is something we mortals may not know till we shall go hence. But we can assure our hearts that an all wise God is guiding for good, and, "when the mists have cleared away" we shall see how "all things were working together for good."

ELDER A. J. M'NABB.

Elder Andrew Jackson McNabb was of Scottish descent. He was the son of Andrew and Elizabeth McNabb. He was born in Roane County, East Tennessee, November 10, 1811. In regard to his early life but little is known except that he grew up as most boys of his day with but little advantages. He gave his heart to God while young and united with old Prospect Baptist Church in East Tennessee, in 1828,

and was baptized by Elder Moony. The Lord soon laid his hand upon him for the ministry, and he was ordained to the full work of the gospel ministry by Prospect Church in the year 1831, by a presbytery consisting of Elders — Moony, Richard H. Taliaferro and Harden Taliaferro. A short while before his ordination, a circumstance occurred which had much to do with his future life. In the community there lived a Presbyterian girl by the name of Frances Owen Christian. She was prohibited by her stepmother from attending Baptist worship. One day she accidentally attended a service at Old Prospect Baptist Church and witnessed the baptizing of some happy converts. This did its work, and she began to read the Bible to know her duty. (It might be remarked here that her stepmother had never allowed her to

attend school a day in her life, she learning to read at home.) She soon decided to join the despised Baptists, but her clothes were locked up until the rigors of a severe winter were on, and the streams were all frozen over. Thinking no one would attempt baptism in such weather, her clothes for a change were unlocked. Fortunately it was at the time of Old Prospect



ELDER A. J. M'NABB, AT 40.

meeting and when she had secured her clothes she walked seven miles over frozen ground to cast her lot with this despised sect, called Baptists. Then the ice to the thickness of three inches was cut on the bosom of old Tennessee River, and on Sunday morning, January, 1831, she was baptized by Elder Moony into the fellowship of Old Prospect Church. This circumstance won the heart of young McNabb, who was just entering the ministry. He decided to win her as a partner for his life's work, and they were married August 1, 1831. This union was blessed with ten children, seven boys and three girls. Six of these children are not, the Lord took them. They lived to see two of their sons espouse the ministry they so much loved. Their oldest son, Charles Andrew McNabb, was ordained to the gospel ministry by New Hope Baptist Church in Rutherford County, the third Sunday in September, 1881, by Elders G. M. Savage, A. J. Brandon and — Patterson. A younger son, John Farrow McNabb, was ordained by the authority of Pleasant Grove Baptist Church, Warren County, Tennessee, on January 20, 1879, by Elders J. W. Saulman and L. Brown. About the time of his marriage (1831) he was ordained to the ministry by Old Prospect Baptist Church and entered actively into the work. For some time he labored in Roane and surrounding counties, then he came into Sequatchie Valley, settling near Pikeville; there he remained as missionary and pastor till 1841; then he crossed the mountain into Middle Tennessee, settling at first in Coffee County, later to Rutherford and finally to Cannon County. These counties were the center of his operations for the remainder of his life. Among the churches he served as pastor we mention the follow-

ing: New Hope, Rover, Fairfield, Cross Lanes, Cripple Creek, Auburn, Prosperity, Shiloh, Macedonia, Smithville, Barren Fork, etc. He also labored as missionary of Salem Association.

During the Civil War, he was identified with the lost cause and was captured and carried to Fort Delaware, as a prisoner of war, in 1863. During the eighteen months of imprisonment which he spent, he was about the Master's business. During a revival, which he held there in prison, a number of converts were made, two of whom became eminent ministers. When these converts asked baptism at the hands of Elder McNabb he was put to his wits. He first asked assistance at the hands of the Baptist Church in the city. But the authorities refused to allow this, and as a last resort he called the Baptists in prison together, and they formed themselves into a temporary or prison church. They received the converts and got permission to go out under guard to baptize them. He was a man of good ability and an effective preacher. He was a strong Calvinist and a staunch Landmark Baptist. He never feared to declare the truth. He was a yokefellow of J. M. D. Cates, J. J. Martin and L. H. Bethel. He spent about fifty-six years in active ministry, during which time he held meetings in Tennessee, Kentucky, Alabama, Mississippi, Georgia, North Carolina and Virginia.

In 1880 he had a stroke of paralysis which rendered him unable to preach the remainder of his life, though he would sometimes talk sitting in his chair. His zeal for the cause never abated, even through these years of affliction. He was loved and venerated by his brethren in the Lord. He fell on sleep in Warren County, Tennessee, September 19, 1892, and lies in

the old Smyrna Cemetery, where he preached his first sermon in Middle Tennessee. His posterity, so far as this writer knows, are all Baptists. His works stand as a monument to his faithfulness in this life.

ELDER JOHN PHILLIPS.

The subject of this sketch is of Welch descent. He was the son of David and Mary Waters Phillips and was one of a large family of children, all of whom have crossed the mystic river.

He was born near Cherry Valley, Tenn., October 23,

1821. He was brought up a farmer boy, with the common incidents of farm life. He professed faith in Christ and united with Round Lick Baptist Church some time in the forties. He was ordained to the full work of the gospel ministry by Round Lick Baptist Church on the fourth Sunday in April, 1848, by a presbytery consisting of Elders



ELDER JOHN PHILLIPS.

John Wiseman, John Bond, E. B. Haynie and Williamson Williams. He seems to have gone actively into the work from the very beginning. He soon removed from this community into that of Falling Creek Church, and united with that church by letter from Round Lick in June, 1852. He was called to the care of Falling Creek Church in June, 1854, which position he held till his death. This was his most

noted pastorate, yet he had other charges and did a great deal of evangelistic work. It was thought his zeal in the work perhaps shortened his days. I am told that he was a good preacher for his day, and lived in the hearts of his people. Among his pastorates we note Barton's Creek, Falling Creek, Cedar Creek, Providence, etc.

As stated before, his ancestry came from Wales; and from this old Welch stock has sprung a large and prominent family. It might be said to be a family of preachers and among them have been found men of note and marked ability.

He died prematurely and unexpectedly, at a little more than forty years of age. Why he should be taken in the strength of manhood and usefulness we shall never know till we reach the other shore. He yielded up his spirit and went home to God April 15, 1862, while our country was in the throes of cruel war. The years of the war seem to have been a reaping time among the Baptist ministry of this section. There were at least two of those who helped to ordain him (Elders John Wiseman and John Bond) who died during the war.

Elder Phillips had a family, but of these we have learned very little. His ashes sleep in an old family graveyard, near where Overton Phillips (a nephew of his) lives, in the Falling Creek community. Peace to his ashes, and devotion to his memory.

#### ELDER WILLIAMSON WILLIAMS.

The subject of this sketch was born in North Carolina. Nothing is known of his early life, or when he came to Tennessee. We first find him in the constitution of Falling Creek Church, as a constituent



member in 1822. He was chosen clerk of this new church and served as such until 1830, when he was licensed to preach. He was ordained to the full work of the gospel ministry by Falling Creek Church in 1833. He was then chosen as assistant pastor of Falling Creek Church, which position he held as long as he lived, operating with Elders James Bond and John Phillips. He was a man of considerable ability and was quite prominent in the work of Salem Association. He was a good man with unquestioned morals but a very high temper. He died probably in the fifties, and his dust sleeps in the old Henderson grave yard, near Falling Creek Church.

We regret that we can learn no more of this man of God, but over the river it will all be made plain.

ELDER Z. A. LYON.

Elder Z. A. Lyon was born in Wilson County, Tennessee, March 20, 1834. As to his youth but little is known. He professed faith in Christ and united with Athens Baptist Church in November, 1852. He soon became active in the church work and was chosen as clerk of the church, being an exceedingly fine scribe. He filled this place for eight years, when he resigned, having the ministry in view. He was licensed by this church to the ministry October, 1878, and was ordained to the full work of the gospel ministry July 6, 1879, by Elders John S. Rice, John Harper and A. E. Johnson. His ministry was of short duration and he was a man of very frail constitution, not able to endure very great labor. Yet, for the short period he was in the ministry, he did considerable amount of preaching. His ministry was mainly done at Athens, Cedar Creek and Caney Fork Seminary. As

to the date of his marriage, we are not advised. He left a wife and children. His last sickness was lingering, and for some time before his decease he was not able to preach. He passed to the other shore March 9, 1890, and was buried with Masonic honors in the family burying ground, at Lock Port, Wilson County, Tennessee. Elder J. H. Grime conducted the services at the funeral.

ELDER S. B. WHITLOCK.

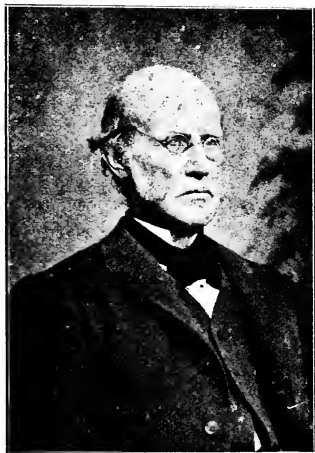
The subject of this sketch was born July 3, 1839. As to his ancestry and early life but little is known. He professed religion and united with Brush Creek Baptist Church in the fall of 1857; there his membership remained while he lived. He was ordained to the deaconship by this church in August, 1874. He was licensed to preach sometime in 1885, and ordained to the full work of the gospel ministry, February 4, 1888, by Elders L. D. Smith, Wm. Simpson and J. C. Brien. His ministry was destined to be of short duration, living only five years after his ordination. He was a zealous, devoted minister and, had he lived, would have done much good. He was pastor at Commerce and some other points when he was called upon to lay his armor by. He left a wife and children to mourn his absence. It was always a pleasure to be with Brother Whitlock. He loved to talk of the Lord and his ministry. He was called to his reward September 15, 1893. In the minutes of New Salem Association for that year we find the following:

"Elder S. B. Whitlock, whom many of this body know to be an earnest, zealous minister of the gospel, and whom some of your committee visited in his last hours of affliction; while he expressed a desire to re-

cover and do more work in the Master's cause, he said the future was bright, and he was submissive to the will of the Master." Blessed be the Christian's hope, and blessed be the sleep of our dear brother in the Lord.

ELDER W. H. GRIMMET.

Elder William Harvey Grimmet, son of Jacob and Martha Grimmet, was born in Sevier County, Ten-



ELDER W. H. GRIMMET.

nessee, March 13, 1815. He gave his heart to God while young and was baptized into the fellowship of a Baptist Church by Elder Robert Sneed, July, 1833. We next find him in Wilson County, Middle Tennessee, where he secures a life partner in the person

of Miss Elizabeth Bryan. They were married June 14, 1836. She was a noble woman and in every way suited to be a preacher's wife. Some time early in the history of Prosperity Church, he cast his lot with them and was licensed to preach by this church in 1839. Soon after this, he moved near where the village of Greenvale now stands and cast his membership with Bradley's Creek Church. He was ordained to the full work of the gospel ministry by this church in 1848. His educational advantages were not good, but his fine native intellect supplied this defect. Few men possessed a more logical, comprehensive mind, and at times he grew very eloquent. He possessed a will power and energy which knew no failure. He was indeed a standard bearer among the hosts of Israel. He was a staunch Baptist and an earnest defender of the faith. He continued active in the ministry until disabled by catarrh of the throat and nervous debility. One of the last works of his life, after he was no longer able to preach, was to help engineer the organization of Green Vale Baptist Church and the erection of a neat new church house in the village near his home. This was the pride of his last days.

He was the father of ten children. Eight of these grew up and seven of them became faithful members of Baptist churches. He lost the wife of his youth a few years before he died, and was again married to Mrs. Mary Jennings, a noble Christian woman.

His death was somewhat tragic, and yet most befitting for a faithful minister of Jesus Christ. He was attending services at Smith's Fork Church where he had often told the old, old story, and while sitting on the front seat, the death angel touched him and he went home to glory without a struggle. The Lord

had blessed him with the goods of this world, but with him,

“Twas not the whole of life to live  
Nor all of death die:”  
But so to live, that after death  
He'd live eternally.

ELDER P. T. HENDERSON.

The subject of this sketch was the son of James Francis Henderson, who came to this State and settled in Rutherford County, in the early part of the nineteenth century, where he was born in January, 1819. Few men have been better known in this section than Elder Pleasant Terry Henderson. He was born with a very defective eyesight and, later in life, became totally blind. At the age of twelve, he gave his heart to God and united with the Methodists. Later in life, when he had investigated the subject of baptism, his mind was entirely changed and Methodism failed to any longer furnish a congenial home for him. Convictions led him to the views of the Baptists, but he could not endure the idea of joining the “selfish Baptists.” But at last, through much prayer, he was able to overcome, and during a revival at Union (Hurricane) Church in Wilson County, he cast his lot with the despised Baptists and was baptized by Elder James Bond. From this time on he was happy and free. Some time afterward he transferred his membership to Falling Creek Church and was ordained deacon by this church. Still later he transferred his membership to Brawley's Fork (now Marion), Cannon County, Tennessee, and was ordained to the full work of the gospel ministry by this church, on Tuesday, October 15, 1844, by the following presbytery: Elders R. W.

January, W. F. Luck and Williamson Williams, with Deacons James R. Taylor and John Hollis. He immediately took the pastoral care of Brawley's Fork Church and from that time on, though totally blind, he was an active minister of the word. In his early life his education was neglected by his parents, feeling that it was useless on account of his blindness. But



ELDER P. T. HENDERSON.

when he was of sufficient age to act for himself he entered school, and through the kind offices of others, who would read for him, he acquired a fine education. He became a teacher and for forty years, though blind, he was principal of academic schools in Tennessee and North Alabama, and many of his students are found in the important stations of life. In connection

with his teaching, he did a great deal of pastoral work. As a thinker, few men surpassed him, and his sermons were always logical. He was a sound and able theologian. He was a man of great faith and was often found on his knees in prayer. His life was a benediction to those with whom he came in contact. He was married in early life to Miss Ann E. Furman, a lady of culture and piety, who was a great stay to him in his life's work. They had no children of their own but gave themselves to the training of those of other people. Late in life, he cast his membership with Green Vale Baptist Church, of which he died a member. He lived to the ripe old age of fourscore and two years, when he fell asleep in Jesus, February, 1901. "Truly a prince in Israel has fallen."

ELDER J. W. HUNT.

But little is known, by this author, of the early life of this eminent minister of Jesus Christ. He came



ELDER JOHN W. HUNT.

to this section a minister in the latter part of the year 1867, and settled in Liberty, DeKalb County, Tennessee. He cast his membership with Salem Baptist Church, January, 1868. He was a zealous worker and was soon numbered among the leading ministers of this section. During his stay with the Baptists of this section perhaps none ranked higher or were more active than he. He was not permitted to remain long. He was pastor of several churches. He

was called to the care of Salem Church early in 1871 A. D., and was still pastor at his death, which occurred Sunday morning, March 5, 1876. Brother Hunt was also a Mason of high standing. In the *Baptist Messenger* for April, 1876, we find resolutions passed by both the church and lodge. Among other things we find the following:

“His life went out—went out, not as the sun sinks behind the darkened West, but like the morning star that melts away in the light of heaven. He fell asleep as sweetly as a child, whom neither thought disturbs, nor care encumbers; tired with long play at close of summer’s day, lies down and slumbers; and then his pure spirit went to its home and its God.”

He was only a little more than middle life when the reaper came. It seemed, from human appearances, that the church much needed him to remain, but God knew his work was done and took him to his reward. Amid a host of weeping friends, he was laid to rest in the Salem Cemetery at Liberty, DeKalb County, Tennessee. We find the following inscription on his grave stone:

“REV. JOHN W. HUNT.

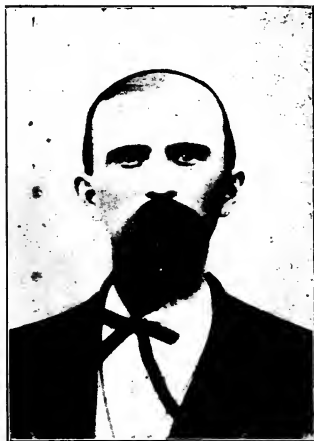
“Born December 10, 1825; died March 5, 1876; professed faith and joined the Baptist Church, October, 1841; was ordained a minister in 1856; a Christian earnest, faithful and true. The law of the Lord was his delight. In his death Salem lost a faithful shepherd.

“Soldier of Christ, well done,  
Praise be thy new employ,  
And while eternal ages run,  
Rest in thy Savior’s joy.”



ELDER J. R. HEARN.

This consecrated brother, who went home to glory some years ago, was the son of Elder Jacob and Patsy Hearn. His father was a Methodist minister and a man of unquestioned piety. He was born September 20, 1851, near Watertown, Wilson County, Tennessee, and was one of a large family. He professed faith



ELDER J. R. HEARN.

in Christ at the old Cragwall Schoolhouse, some three miles east of Watertown, when only fourteen years of age, and joined the Methodists. While yet in early life, he entered the ministry and began preaching for the Methodists. He soon became dissatisfied with the doctrines of the Methodists and united with New Union Baptist Church, one mile south of Alexandria,

and was baptized by Elder J. R. Bowman. (This church is now extinct.) He was ordained by this church to the full work of the gospel ministry on September 8, 1874, the following brethren acting as presbytery, viz.: Elders J. W. Hunt, A. J. McNabb, R. A. Dillard and J. R. Bowman. His ministry was destined to be a short one. Only about ten years elapsed between his ordination and the time when failing health forced him to retire from the work. Yet these ten years were full of work. He was one of the most active. Among his pastorates, we note the following: New Hope, Cooper's Chapel, Sycamore Fork, Prosperity, Brush Creek, Macedonia, Cedar Creek, etc. He was a fine revivalist and was very popular among the brethren. His social qualities were very fine. He was one of the strongest Baptists to be found anywhere.

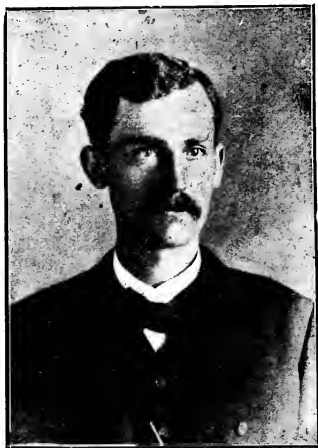
He was married to Miss Tennie Foutch, May, 1870. This union was blessed with four children, two boys and two girls, all of whom are still living.

He fell on sleep June 30, 1889. He died of that dread disease, consumption. On the seventeenth of December following, his companion joined him in the better land, and their bodies sleep side by side one-half mile south of Alexandria, DeKalb County, Tennessee. This author visited him in his last illness and it was indeed refreshing to hear him talk of getting home. His life was short but bright. May God bless his orphan children.

ELDER M. A. CATHCART.

This lamented young brother was the son of George Cathcart and was born on the waters of Dry Creek, some six miles south of Dowelltown, DeKalb County,

Tennessee, September 11, 1858. He gave his heart to God when young (September, 1875), and, although he was of a Methodist family, he cast his lot with the Baptists. He united with Mount Moriah Baptist Church on Saturday before the fourth Sunday in August, 1876. He was ordained to the full work of the gospel ministry by this same church on Monday



ELDER M. A. CATHCART.

after the fourth Sunday in ———, 1877, by Elders J. K. Pi Whitlock and L. Brown. (It might be well to remark that this church is what was once known as a Separate Baptist Church.) Soon after his ordination he assisted in the ordination of Elder J. A. Ewell, who became a yokefellow in his early ministry. He transferred his membership to Syc-

more Fork Baptist Church in August, 1880. He was a young man of high aspirations and commenced a struggle for an education, and through many hardships and difficulties he pushed his way with true heroism. He graduated with high honors from the Southwestern Baptist University, May 30, 1887. He soon took charge of a work in Nashville. But fever, dread fever, laid his burning hand upon him and laid him low. He was carried home by loving hands to die. He passed under the wave October 20, 1887, in his thirtieth year. He was one of our brightest young ministers; and why he should be called, just as he was ready to enter the harvest, is something we cannot understand.

His father and mother have gone home to glory, but loving brothers and sisters still live to cherish his memory. It might be said that all the family, following his example, became members of Baptist churches.

He was never married, but a photo which still remains with his keepsakes tells of a sad heart at Jackson, Tenn.

His body sleeps in the cemetery at Sycamore Fork Baptist Church, while his spirit dwells in the mansions of the blest. Blessed memory.

ELDER NATHANIEL (NATTY) HAYS.

This faithful man of God was born in 1807 or 1808. Of his early life, we know but little. He professed faith in Christ in the year 1832, and united with Salem Baptist Church at Liberty, DeKalb County, Tennessee. He was ordained by this same church to the full work of the gospel ministry in October, 1846, by a presbytery, viz.: Elders Samuel Odum and Henry Fite. From this time to the close of his life, he was one of

the most active ministers Salem Association has ever had. His education was limited, and he was not critical in his preaching; but he was a man of the people, and the common people heard him gladly. He was a great revivalist and usually held his own protracted meetings, doing his own preaching. He was also a trader in live stock, and accumulated considerable property for his day. The brethren were accustomed to tell a good many anecdotes at his expense. Once when engaged in a meeting at New Hope, Deacon Grandstaff had a fine bunch of fat hogs which Brother Hays wished to buy. The deacon had made him a price on the hogs but he had not closed the trade. While preaching that day he saw another hog buyer beckon the deacon to the door. As the deacon walked down the aisle, without breaking the thread of his discourse, he said: "Brother Grandstaff, I'll take them hogs."

In preaching, he put all his energy into his words. While he did some work at other points, yet the churches with which his ministerial life was interwoven were Salem, New Hope, Brush Creek, Hickman's Creek and Mt. Zion. In the minutes of Salem Association for 1869, we find the following concerning him:

"He preached his last sermon to the New Hope congregation, on the third Sunday in October last, in physical weakness, but in 'power and demonstration of the spirit,' and went home to die. Our brother is gone from us on earth; we shall see his face no more in this life, nor hear his familiar voice warning the sinner, and urging on the sacramental host. But our loss is his gain. He now rests from his labors, and his works will follow him. If he had faults, we

will forget them, while we cherish the memory of his virtues." He died at his post. He fell on sleep October 28, 1868, and his body sleeps in the old Salem Cemetery at Liberty, DeKalb County, Tennessee. It was here he first found the Lord; it was here he was baptized and ordained; it was here he served as pastor through his entire ministerial life; how befitting that he should sleep here, and be resurrected here.

Other generations must pass away yet, before the name of Elder "Natty" Hays will be forgotten in this section. He has an only son who is still living in this section. Truly a good man has fallen.

#### ELDER HENRY FITE.

The subject of this sketch was the son of Elder John Fite, who came to this state from Maryland, about the beginning of the nineteenth century. He was born December 23, 1800, most probably before his father left Maryland. His early life was spent around Liberty, DeKalb County, in an almost unbroken forest. He professed faith in Christ in 1822, and united with Salem Baptist Church, Liberty, Tenn. He was licensed to preach by this church in October, 1833, and was ordained to the full work of the gospel ministry by this same church in August, 1837. The presbytery consisted of Elders Joshua Lester, Cantrel Bethel, Wm. Dale, H. W. Pickett, John Fite, James Bond and Archamac Bass.

His ability as a minister was ordinary. It was through his ministry that Mount Zion Church was constituted and for several years he was their pastor. His ministry also had much to do with the early history of Indian Creek Church. He was once pastor of Salem Church, and was clerk of Salem Association

from 1842 to 1849. His name is often found in ordaining councils. He died February 22, 1861, just as our nation was being convulsed by that cruel Civil War, and when he was only threescore years of age. In the minutes of Salem Association for 1861, we find the following concerning this man of God:

"He lived the life of the Christian and was beloved and greatly esteemed by his brethren. He died in the triumphs of a living faith, and has gone to reap the reward of the faithful."

He was twice married and has a large progeny, among whom may be found many of the best citizens of this section. His body sleeps in the old Salem Cemetery at Liberty, DeKalb County, Tennessee, while his spirit dwells with the blest.

ELDER JAMES EVANS.

We are sorry that a life which seemed to be so useful should be so obscured as the one we have under consideration. We know nothing of his family relations, except that he belonged to the large family of Evans, some of whom still reside about Liberty, DeKalb County, Tenn.

In the early part of the century he identified himself with Salem Baptist Church, located at Liberty, DeKalb County. He was ordained deacon of said church in April, 1818. He was licensed to preach March, 1818, and was ordained to the full work of the gospel ministry by this church in August, 1825. The Presbytery consisted of Elders Clark Hubbard, Presley Lester, John Fite and Cantrel Bethel.

His remains lie buried in the Salem Cemetery, and a marble slab marks his last resting place, but time has done his work and no dates can be ascertained.

There is one living monument yet to his ministry. Sister Susan James, the mother of Elder T. J. Eastes, was baptized by his hands. She has been a Baptist about seventy years. She is approaching ninety years of age and bids fair to reach one hundred. If this was the only trophy of his ministry, we could not cease to thank God that Elder James Evans had lived.

ELDER J. T. HANCOCK.

This lamented young brother was born on the waters of Clear Fork, in the northern part of Cannon County, Tennessee, October 28, 1859. He was the son of Monroe and Cynthia Hancock, both of whom died when he was small, leaving him, with a number of smaller children, orphans. From the time he was twelve years old, he assumed the care of his brothers and sisters, and raised them all to be honorable men and women. All of them became worthy members of Sycamore Fork Baptist Church. The date of his profession and baptism we do not know. He was licensed to preach by Sycamore Fork Baptist Church. He supplied Marion Church, then was called to the care of his home church, and arrangements were being made for his ordination when he was called home. He was also ordained deacon of his church in January, 1887.

He was married to Miss Ida Hale, an estimable Christian woman, on March 2, 1886. This union was blessed with three children—two daughters and a son—who were early left orphans. He died rather suddenly on January 9, 1895. His death was a shock to all his acquaintances. To know him was to love him. If he had an enemy, this author has no knowledge of it. He was a young man of fine promise. He published a tract of deserved merit.



His funeral services were held by this author, when his body was laid to rest in Sycamore Cemetery. Peace to his ashes.

ELDER S. C. ODUM.

The subject of this sketch belonged to the extensive family of his name, still found in Middle Tennessee. He was an uncle of Deacon C. B. Odum, of Auburn Baptist Church. He was the son of James W. Odum, and was born about 1808 A. D., near where the town of Auburn now stands, in Cannon County, but was at that time Wilson County, Tennessee.

He was brought up a farmer boy and learned much of the earlier settlements of his country. He gave his heart to God when quite young and united with Sander's Fork (now Auburn) Baptist Church, probably in the twenties. He was ordained to the ministry by this church, but the date when this took place we have no means of knowing; probably about 1840. He became pastor of said church in 1844, which position he held for some time.

He moved to Gibson County, West Tennessee, about 1852, and remained there until his death, about 1866.

He was a useful minister in his day and did a great deal of good, and it is to be regretted that we know so little of him and his work. We know but little of his family, except that he was married to Miss Elizabeth, daughter of Josiah Owen.

ELDER ELIJAH HICKEY.

This noted minister was born on the tablelands of Cumberland Mountain, most probably in White County, Tennessee. He belonged to a family who gave but little concern to religion. He was brought

up on a farm and spent all his leisure time, and much more which should have been spent in labor on the farm, in dissipation. He was regarded as a dissolute character. He married a Miss Saylor, and purchased and moved to a farm on the waters of Cane Creek, in the extreme southern part of Putnam County, Tennessee. He gathered about him the means for a good living and reared a large family of children. About 1851-2 A. D., when he was some thirty-six years of age, while attending a protracted meeting at Pistole's Church, in White County, he gave his heart to God and united with the church. The Lord called him into the ministry, but he did not know even the English alphabet. Notwithstanding all this, God's call was upon him and he must obey. He purchased a New Testament and in this he learned the alphabet, and learned to spell and read. I suppose it would be safe to say that he scarcely ever read a page in any book apart from the Bible. He almost knew the Bible from memory, and was withal a good preacher and a staunch Baptist. His eccentricities, due mainly to the lack of an education, hindered him much in his ministry, and drove from him many of his hearers. His friends, who were numerous, were of the strongest type. He was tall in stature, and uncouth in manners, but a man of God. He lived to be more than eighty years of age, preaching as long as he lived. He was born about 1815 and died about 1899. During his ministerial life of a half century he traveled and preached almost incessantly. He was instrumental in the establishment of quite a number of churches. For a short while after uniting with the church he was connected with Salem Association. The remainder of his life was given to Johnson Association, an offspring of Salem.

He had many faults, yet, everything considered, few men deserved more honor or did more good.

He fell on sleep in the full triumphs of a living faith and went home to God and to glory.

ELDER LON BENNETT.

Nothing is known of the early life of this man of God. He gave his heart to God and united with Pistole's Baptist Church about 1851, and soon entered the ministry.

His education was limited, but his natural endowments largely supplied this defect. He was a preacher of power and was fast forging his way to the front when the cruel war between the States drew the curtain and hid him from view. During this awful struggle he took pneumonia, and God released his spirit and he went home to glory. He passed over our denominational horizon like a meteor. Why he should be called so early in life we will never know till we shall go hence.

“God moves in a mysterious way  
His wonders to perform.”

ELDER JOHN HARPER.

The subject of this sketch is of Irish descent. He was born in the State of Virginia in 1788. He came of one of the leading families of the Old Dominion. His father and uncles purchased of Gen. George Washington what is now known as Harper's Ferry, from which family the place took its name. They also purchased all the lands where Charleston now stands.

He came to Tennessee while he was yet a single man, but at what date we are not advised.

When he was converted we have no means of knowing, but he was received into the fellowship of Hogan's Creek Church in July, 1827, and was no doubt baptized by that godly man, Elder William Flowers.

He soon entered the ministry, for we find him establishing an arm of Hogan's Creek Church at New Middleton as early as 1830. This interest was supplied by him until they were constituted into an independent church, April 13, 1839, known as Macedonia, and became the first pastor. He later began an interest on Plunkett's Creek, which resulted in the constitution of Plunkett's Creek Church as early as August 26, 1837. Having moved into this community, he cast his membership with this new organization and became the first pastor.

He was first married to a Miss Hodges, who shortly afterward died, leaving no children. He was again married, to Miss Jane Fleming Skelton, who bore to him twelve children—seven boys and five girls—only five of whom are now living. One of these, Elder John Harper, Jr., is also a Baptist minister. His daughter, the wife of Dr. C. S. Sampson, is still a member of Plunkett's Creek Church.

He was a useful man in his day and generation, and made many sacrifices. He went into the "highways and hedges," gathering churches and building up the waste places in Zion, with but little remuneration for his services. We cannot bestow too much honor upon those pioneer ministers who cleared the forests and gave to us the heritage we enjoy. He passed to his reward in 1848, at the age of sixty years. He left a wife and children to mourn their loss. His wife and most of his children have joined him in the better land. "He rests from his labors, while his works follow him."

ELDER A. W. MEACHAM.

This father in Israel first saw the light of day in Christian County, Kentucky. He was born February 13, 1818. He was brought up on a farm and received a fair English education. He was rather small of stature, and feeble constitution. He was baptized into the fellowship of Pleasant Hill Baptist Church, in his native county, by Elder Robert Williams, on December 10, 1838. He was licensed to preach May 11, 1839, and ordained by this same church, December 10, 1839, by a Presbytery, viz.: Elders O. H. Morrow, W. S. Baldry and Robert Williams. He might be characterized as a bundle of energy. He entered at once into evangelistic work, after which he became pastor at Paducah, Ky., where he remained one year. He then (this was November, 1843) moved to Middle Tennessee and became missionary for the General Association of Middle Tennessee and North Alabama. He operated in this capacity about one year, when he entered the pastorate in Middle Tennessee. He served the following churches: Shelbyville, Cornersville, Mt. Lebanon, Marshall County; Antioch, Davidson County; Lebanon, Wilson County. This work continued from 1843 to 1852, when his health gave way, having severe hemorrhage of the lungs, and he resigned his work at Lebanon and returned to his home in Kentucky, to die. Perhaps no man ever did more active ministerial labor in nine years than he did during the years spent in Tennessee. He baptized 183 persons into the fellowship of Lebanon Church in one year. He was moderator of Salem Association in 1850, when convened with Brawley's Fork (now Marion) Church. To the surprise of everyone, he

regained his health and still lingers on the confines of time at his home at Gracie, Christian County, Kentucky. The remainder of his ministerial life has been spent in that section where he now lives. He has baptized more than 4,000 persons and aided in the constitution of more than twenty-five churches, and perhaps twenty-five of those whom he baptized have become preachers. He was moderator of Little River Association for twenty years. He has been a bulwark of strength when in the strength of his manhood. But his work is over and has been well done. He now stands in the gathering shade of the evening of life, waiting the summons home. His sun is setting in a cloudless sky, while a halo of glory wreathes his brow as he treads the shore of the mystic river.

“Rise, glorious conqueror, arise  
 Into thy native skies—  
     Assume thy right;  
 And when in many a fold  
 The clouds are backward rolled,  
 Pass through the gates of gold,  
     And reign in light.”

ELDER LEADEN BROWN.

We have but little data concerning this very dear brother. He was born in the year 1826. Of his early life nothing is known. He professed religion and was baptized into the fellowship of Philadelphia Baptist Church, but the date is not known. He was pastor at Philadelphia and Providence and was for many years an efficient worker in the vineyard of the Lord. He helped to constitute several churches, and laid hands on a number of young ministers in their ordination.

He was first married to Louisa Crossland, by whom he had six children, when she was called home. He was again married to Mrs. Susan Jane Eskew, April 8, 1866, who bore him three children. His widow still survives him.

He was a model Christian gentleman. In piety and uprightness, he ever stood an ensample to those around him, and, as a minister of the word, ranked well. Would that we knew more of his life.

He fell on sleep at his home, in Warren County, Tennessee, where most of his life had been spent, May 1, 1890. Well done, good and faithful servant, you rest from your labors, while your works follow you.

ELDER N. M. GREEN.

The subject of this sketch, Elder Nathaniel Morgan Green, was for many years a very noted landmark among Baptists in this section. He was born in Wilson County, Tennessee, March 7, 1813. His parents were poor and could give him but little of the advantages of early training. He was brought up on the farm and used to hard labor, with but little knowledge of books. Acting the part of wisdom, however, early in life he gave his heart to God, and in September, 1839, he cast his lot with the Baptist Church at Union (Hurricane), in Wilson County, near where he lived. He was probably baptized by Elder John Bond, the pastor.

The Lord soon laid his hand on him for the work of the ministry, and he was ordained by this same church to the full work of the gospel ministry in July, 1843, by a Presbytery, viz.: Elders John Bond, James Bond, H. W. Pickett and John Selvidge. He now entered actively into the work, and became one of the most

active pastors of his day. Among the places he served as pastor we note the following: Union, Rocky Valley, Barton's Creek, Mt. Olivet, Rutland, Fellowship, Shady Grove, Powell's Chapel, Republican Grove, Bradley's Creek, Falling Creek and Salem. He was pastor of his home church for about thirty years. His pastorates were very successful and his converts were numbered by the hundreds and possibly by the thousands. He married a great many couples, and hundreds of young people regarded him as they would a father. He could scarcely read when he entered into life for himself, but he collected a fine library and became self-educated, and one of the best posted ministers of his day. Few men wielded a more extensive influence among the brotherhood.

He was first married to Miss Jane Robinson, July 21, 1834, and started the battles of life even with the world. He made his own furniture and, with their own hands, he and his faithful wife earned a livelihood. God blessed their labors and he gathered about him good property for his day. To them were born three sons to bless their home, all of whom still live; one in Arkansas, one in West Tennessee and the youngest, Brother T. M. Green, occupies the old home-



ELDER N. M. GREEN.



stead, on Fall Creek, Wilson County, Tennessee.

On February 16, 1854, the wife of his youth went home to glory, leaving him and three small children heartbroken. It would be hard to describe the struggles in this home. He faltered not, giving his time and talent to the Master's cause, and receiving in return but little of the good things of this world. But the Lord continued to prosper him, not only in spiritual things, but also in carnal things. The Civil War swept away a large amount of his possessions, leaving him with a stripped home. He married a second time, to Mrs. L. S. Simmons, July 18, 1865. Two years later, while away on a preaching tour, his house burned with its contents, including his valuable library. Undaunted by these misfortunes, he moved forward in his work.

The latter part of his life he was in feeble health, but never ceased to preach as long as he was able. He passed to his reward August 20, 1889, in his seventy-seventh year. The name of "Uncle Morgan Green" will be cherished for years to come, and it can truly be said of him that, though he is dead, he still lives—lives in the hearts of the brethren, lives in heaven.

ELDER JESSE STEWART.

This father in Israel is a grandfather of Elder J. M. Stewart, of Boma, Tenn. But little can be gathered concerning him. The first authentic information we have concerning him, he was a member of Roaring River Church, in Overton County, Tennessee. This is one of the oldest churches in Middle Tennessee and was in the constitution of Stockton's Valley Association in 1805. Elder Stewart was probably ordained by this church. At least he was an

ordained minister in this Association when the mission controversy arose. He took the side of missions, and the majority of his church took the other side. The war waged, and finally the church excluded him for his mission views. His exclusion was publicly announced in the Association, A. D. 1843. The controversy in this (Stockton's Valley) Association on the mission question assumed a serious aspect as early as 1836, and this meeting in 1843 was the culmination of the long-strained condition of the body. And those parts of the churches which had been dropped from the Association, including those who had been excluded for their principles, with other sympathizers, met at Beech Grove, Monroe County, Kentucky, on the first Saturday in November, 1843, and constituted Freedom Association. This Association had six churches, aggregating 216 members. (See *History of Kentucky Baptists*, by J. H. Spencer, Vol. 2, p. 217).

Elder Stewart most probably remained a member of Freedom Association until some time in the fifties. Then he became identified with the great mission movement of Salem Association which swept over the mountain counties, taking Putnam County as a center. Later, he became identified with Johnson Association.

When this author was a small child Elder Stewart was wont to visit his father's home, in the southern part of Putnam County, Tenn. This was in the fifties; and I remember him as a feeble old man and very badly palsied. He is perhaps the first minister I remember to have seen, though I have no recollection of hearing him preach. It seems that I can now feel his trembling hand on my head and hear his faltering voice as he pronounces his blessings upon a white-

haired boy. It is said he was a good, old-fashioned preacher. I am told that he moved to the State of Kentucky and went from there to glory. This occurred about the time of the Civil War.

Where he sleeps is unknown to this author, but God will keep watch over his dust and bring it forth in that DAY.

ELDER A. C. WEBB.

The subject of this sketch was born about 1850—the exact date not known. His early life was spent in wickedness and bold defiance of the cause of Christ. In 1879 Elder W. E. Raikes was holding a meeting with Mt. Pleasant Church, in the northern part of Cannon County, Tennessee, when he was powerfully convicted of sin. He soon made a profession and united with this church, and was baptized by Elder W. E. Raikes in August, 1879. On March 12, 1881, he was ordained deacon of his church; and in June, 1882, he was licensed to preach. He was ordained by this same church soon after, but date and name of Presbytery not known. In the early nineties he moved his membership to Sycamore Fork Church.

He served as pastor the following churches, viz.: Mt. Pleasant, Dry Creek, Mt. Zion, Cooper's Chapel, New Hope and Barren Fork.

He was low of stature and exceedingly strong of build. He was a daring, fearless man. He lived in a rough community, where whiskey was constantly sold and drunk. This he opposed with might and main, which made him many bitter enemies among the whiskey element. While assisting a sister-in-law to collect a damage judgment for the murder of her husband, one of these whiskey men shot and killed

him. This occurred in 1899, if I remember correctly. As a preacher, he was not systematic, but zealous and original in his statements.

He was laid to rest in the cemetery at Sycamore Fork Church, at the expense of the public, mainly those of his church. He left a wife and large family of children to mourn his loss.

ELDER T. R. COOPER.

This consecrated man of God was born about 1840. Of his early life little is known. He professed religion and united with old Mine Lick Church some time in the fifties. He was also made deacon of this church. He most likely transferred his membership to Mud Spring Church, in the northern part of Putnam County, and was most probably ordained by this church. He was tall and slender, with a feeble constitution. His preaching was cool and deliberate, yet well arranged and pointedly put. His sermons were not profound, yet they were full of the meat of the gospel. At the close of the war, he cast his lot with the Macedonia Church of Separate Baptists, in the Union Association. He remained with this church until the division of Union Association on the mission question, when he attached himself to Pistole's Church. He was a blacksmith by trade and worked hard for a support for himself and family, while he preached the gospel for the people with but little remuneration. He married Miss Eliza Stewart, by whom he raised a number of children.

He moved to Smith County, Tennessee, where he died about 1890. He was indeed a man of God.

ELDER DAVID N. JARRARD.

This consecrated man of God first saw the light of day amid the mountains of Northeast Georgia. He was born in Habersham County, in that State, June 3, 1832. He was the son of Elder James C. and Mary Jarrard. He also had a brother, Elder William W. Jarrard, who was an ordained Baptist preacher. Per-



ELDER P. N. JARRARD.

haps it would be well to make a brief reference to his ancestry. He was of English extraction. His great grandfather emigrated from England to this country and settled in the middle colonies. He was killed by the Tory element during the struggle for independence. He left only one son (David Jarrard), the grandfather of the subject of this sketch, and the one for whom the subject of this sketch was named. From

this one son have sprung the Jarrard family of America. His father, Elder James C. Jarrard, was also a Baptist preacher of note and influence. Most, if not all, of his ministerial life was spent in northeast Georgia, making his home in Habersham County. He was an active minister for more than half a century. A writer speaks of him as "nature's nobleman."

In person, he was tall and erect, with a dignified bearing. In manner, he was affable and as gentle as a maiden. As a minister, he was devout and earnest, wielding an influence such as few ministers do. He was familiarly known as "Uncle Jimmy" and his name was a household word in all northeast Georgia. He lived to the ripe old age of ninety-four years, passing to his reward from his old home in Habersham County, Georgia, December 27, 1894. It was this home, and this noble sire, which gave to us Elder David N. Jarrard. He was brought up a tiller of the soil. The romantic scenes with which his country home was surrounded gave to his young mind constant glimpses of the beauties of the unseen, and opened to him avenues for a vivid imagination. He secured a fair primary education in the common country schools. But by assiduous study and close application, coupled with a strong native intellect, he soon became a fine English scholar, and a good part of his after life was spent as school teacher.

On December 1, 1852, he was married to Miss Margaret J. Fincannon, by whom he had fourteen children born, eleven of whom are still living.

Some three months after he was married he gave his heart to God and was baptized into the fellowship of Providence Church, by Elder Singleton Sisk. He soon had impressions to enter the ministry, but, like many others, he hesitated, feeling himself unworthy. For five long years he fought this battle against God's call to duty. At last he yielded and was ordained to the ministry about 1857, by Elders Elijah Sutton, A. J. Harris and James C. Jarrard. He at once entered actively into the work and up to and through the Civil War he continued the work, becoming pastor

of a number of churches in northeast Georgia. When the white flag of peace again floated over our beloved land, in the fall of 1865, he turned away from the scenes of childhood and cast his lot with the Baptists of Smith County, Tennessee. For seventeen years his name and work were prominent in Salem Association, and especially in the churches of Smith County. He also did considerable teaching in connection with his ministry. Among the churches he served as pastor we note the following: Buena Vista, Plunkett's Creek, Hogan's Creek, Caney Fork Seminary, and others. He assisted in the constitution of churches and ordination of a number of ministers and deacons. Among the many whom he baptized while in Tennessee is Elder J. T. Oakley. During the latter part of his stay in Tennessee he was in poor health and devoted most of his time to teaching. He was tall and slender, a man of pleasant address, and withal a fine preacher.

In the latter part of 1881 he removed to Cawlington, Choctaw Territory, having been appointed by the Government to teach school at that place. He had only taught three months when he was stricken with slow fever, and on February 16, 1882, his spirit was released and he was with God. He has two children, J. R. Jarrard and Mrs. Bettie Highers, who still reside in Smith County, Tennessee, a brother, J. A. Jarrard, who lives at Morrison's Bluff, Ark., while his widow still lingers where he fell. He still lives in the hearts of many Tennessee Baptists. Is he dead? No; his body sleeps while his spirit dwells with God.

Servant of God, well done ;  
The battle fought, the victory won.

## DEACON JOHN GRIME.

The subject of this sketch is of German extraction, his grandfather being born in that empire. He is the son of Jacob Grime and was born in Ashe County, in the northwest corner of North Carolina, August 24, 1809. When he was seven years old he went with his father to Union County, Indiana, where he remained until he was fourteen; then his father removed to the State of Kentucky, where young Grime grew



DEACON JOHN GRIME.

to manhood. His young manhood days were spent in Adair and surrounding counties. He hunted coons at night, and deer by day, among the hills along Green River and Russell's Creek and their tributaries. In early manhood he was married to Margaret Smith, daughter of Elder William Smith. Of this union seven children were born, one son and six daughters.



In the meantime he left the State of Kentucky and moved to Tennessee, settling three miles south of where Cookeville now stands, in what was then Jackson County, but now Putnam County, Tennessee. The date of his coming to Tennessee is not known. It was probably in the early forties. About 1847, his wife was taken home. In 1848 he was again married to Miss Lois Smith, who lived four miles south of Albany, in Clinton County, Kentucky. She was the daughter of Jesse Smith and granddaughter of George Smith, one of the first white men to make Clinton County a permanent home. It was he, who, with his family, accompanied Thomas Stockton and William Wood into this valley and helped to constitute old Stockton's Valley Church in 1802, one mile south of Albany, which has since been changed to the name of Clear Fork. Of this union two children were born, a girl and a boy, the youngest being Elder J. H. Grime. In 1853 he purchased a section of land, covered with an unbroken forest, in the extreme southern part of Putnam County, and moved to it, where he spent the remainder of his days.

He professed faith in Christ and united with a Baptist Church before leaving the State of Kentucky. After settling in Tennessee, for some years he was deprived of church privileges. There was no Baptist Church for many miles in any direction. He and his devoted wife had often prayed for help, and that the time might come when they should have access to the Lord's house. One day, most probably in 1848, an old man with hair white as the driven snow, rode up on horseback and enquired for John Grime. He introduced himself as Jesse Johnson, a Baptist minister living in Wilson County, some sixty miles distant,

stating that he had come as a volunteer missionary of Salem Association. This was the beginning of good times. He was accepted in the name of the Lord. After a few days' stay, and having with much prayer discussed the situation, they arranged appointments for meetings and "Father" Johnson returned home and brought younger ministers to do the preaching and churches sprung up all over the country. The home of John Grime was the rendezvous for the missionaries in this section and they found a home there at any time they might arrive, either day or night, or as long as they chose to stay. His home was the center from which all the missionary operations radiated. Soon self-sustaining churches were built up all over the section of country in which he lived. His hospitality was unbounded. This scribe well remembers when during the sitting of an Association he had about one hundred guests. The table was not cleared off during the entire session but was at all times ready for anyone who might drop in hungry. At night "Baptist pallets" were spread on all available space in the house, others were transported to the barn. The weather was warm, and all claimed to get along well and good humor and cheer seemed to possess all alike. No estimate could be approximated of the amount of entertainment done by him and his faithful wife for churchgoers. He was not only generous in this line, but also as a contributor. He rarely ever let a non-resident minister leave his house without giving him something to help him on his way. He was especially helpful to young ministers. In church work or building church houses, when all other resources had been exhausted, he shouldered the remainder and paid it out. Salem Association will never know how much

they owe to him in their missionary work in this mountain district. He was first a member of Hudgens' Creek Church, then of Pistole's and lastly of Boiling Spring. He made a mistake, however, in taking the side of alien immersion in the controversy in Boiling Spring Church (see sketch of said church). It is but just to say that he did not regard it as alien, and would not receive Pedo-Baptist immersions. As a result he dropped out of the church and never did return to her fold. He became convinced, however, of his mistake, took part in her worship and contributed to her support. His faithful wife (Lois) went to her reward December 10, 1886, and he was again married to Mrs. Julia Nicholas, who still survives him. He peacefully breathed his last at his home in Putnam County, Tennessee, November 1, 1892, and he and his wife (Lois) sleep side by side in the old family graveyard.

"Asleep in Jesus blessed sleep,  
From which none ever wakes to weep."

ELDER J. B. FOX.

This noble man of God came to Middle Tennessee an ordained minister, the exact date not known, but about A. D. 1870, possibly a little earlier. He purchased land and settled in Jackson County, some six or seven miles north of Bloomington Springs. He was tall, of large frame, with dark complexion and perhaps weighing two hundred pounds. He had a strong, coarse voice and an earnest delivery, and was withal a good preacher. He struck square from the shoulder and exposed error in no uncertain way. If he thought a man was wrong he told him so in a way that he could understand. And yet he was

very companionable and good humored and made those in his presence feel pleasant; but there was a soberness about his speech which carried with it conviction. When heresy would come, he stood like a bulwark of strength and the fiercer the battle would rage the firmer he would stand. He did most of his work in old Johnson Association and, in all the sore conflicts through which that body passed, he showed himself the true man of God, and eternity alone will reveal all the sacrifices he made for the cause. He spent most of his means in trying to maintain the cause in the mountain section. He went to his reward about 1888. He was at that time about seventy years old. At the meeting of Salem Association in 1887 at Hickman's Creek, after a brief statement by Elder J. H. Grime, a voluntary collection of more than twenty dollars was laid on the table to replenish his empty purse. As he stood before the Association, all broken in health, to thank them, while the tears fell thick and fast from his furrowed cheeks, the whole audience were bathed in tears and many more rushed forward to contribute. This was, perhaps, the last time he ever met his brethren in worship. He returned to his home and soon went to glory. Noble servant, well done.

DEACON THOMAS YOUNG.

The subject of this sketch was of Scotch-Irish descent and was the son of James and Nancy Young, of Watertown, Wilson County, Tennessee. James Young, Esq., the father of the subject of this sketch, in his day, was one of the standards of his country, and one of the best business men Wilson County ever had. He was the very embodiment of honesty, and his

son became heir to many of his sterling qualities.

Thomas Young first saw the light of day at Watertown, Wilson County, Tennessee, May 11, 1834. He was trained to farm life, he naturally possessing a very industrious disposition. He was one of those men who made farming a success. He was very systematic in all his pursuits in life and never left until to-morrow what should be done to-day. His motto



DEACON THOMAS YOUNG.

was: "A place for everything, and everything in its place." He was of delicate constitution, being very tall and slender with light complexion. Though he was not strong, yet his system and energy enabled him to do a great deal of labor.

He professed faith in Christ at Round Lick Baptist Church and was baptized into the fellowship of said church in September, 1854, by Elder E. B. Haynie.

He was married to Miss Mary Neal, daughter of Ashley and Elizabeth (Waters) Neal, of Watertown, Tenn., on December 14, 1856. She was a noble Christian woman and is entitled to much of the credit for the successes which attended him in life. To them eight children were born, six of whom still survive.

He never let secular business interfere with his church duties. When the Lord's business called, he was always at his post. He served as treasurer of his church from 1867 to 1874. He was made deacon in October, 1885. He was one of the men, if not providentially hindered, who could always be present at Sunday school with his family, although he lived three miles away. He was a Baptist who never gave an uncertain sound—firm in discipline and liberal in giving. He was devoted to his church.

After a lingering illness of some months he passed to his reward March 14, 1894, leaving the wife of his youth with six children to mourn their loss. (His first born accompanies this author along the journey of life.)

DEACON WILLIAM ROBINSON.

The subject of this sketch belonged to the large family of Robinsons, who are still numerous in DeKalb County, Tennessee. His father was familiarly known as "Uncle Ned" Robinson and spent most of his days on the waters of Smith's Fork Creek, a short distance below Dowelltown, DeKalb County, Tennessee, where this brother was born July 4, 1838. He grew up on the farm and professed faith in Christ, and, belonging to a Methodist family, united with the Methodists, where he remained until about 1877, when he became thoroughly convinced that the Baptists were right and united with Salem Baptist Church

at Liberty, DeKalb County, Tennessee. In 1878 he was made deacon of said church, which position he held with distinction till his death.

He was first married to Catherine Clifton Smith, daughter of Deacon Nicholas Smith, September 8, 1859. Of this union twelve children were born, five of whom preceded him to the better land. He was again married to Mrs. Nancy Ann (Ford) Young,



DEACON WILLIAM ROBINSON.

daughter of Thomas Ford, March 12, 1885, Elder J. H. Grime officiating. This union was blessed with four children, one of whom is dead. No man ever had two nobler Christian wives. All the children who are old enough are Baptists. Early in his married life he moved midway between Liberty and Alexandria in DeKalb County, where he spent the remainder of his days. It is no disparagement to others

when I say that he was the leader in all his section in both church and State. He served as Justice of the Peace thirty years, when, against the wish of his people, he declined to serve any longer. In church, school and State he led his people onward and upward. He was the peacemaker of his community. He was the friend of the poor and struggling and a wise counselor. He was both good and useful, and could truly be denominated a "pillar in his church." He passed to his reward June 27, 1901, but left a noble heritage more precious than gold, to weeping loved ones. His funeral services were conducted by Elder T. J. Eastes—his pastor—who had, some twenty-five years previous, led him into the baptismal waters.

ELDER THOMAS HOOKER.

We have no data concerning the early life of this noble man of God. He lived in the community of Brush Creek. During a revival held at the Brush Creek Baptist Church by Elder Thomas Durham, their pastor, in 1812, he, with twenty-two others, gave their hearts to God and were baptized into the fellowship of that church, doubtless by their pastor, Elder Thos. Durham.

In 1822 he was ordained to the ministry by the Brush Creek Church. In the spring of 1823, their pastor, Elder Thomas Durham, went home to glory. They then called the subject of this sketch to succeed him as pastor. Though young in the cause, yet he took hold of the work with marked ability. The first year of his pastorate he baptized forty-five persons into the fellowship of this church. He served this church as long as he lived. In addition to his pastorate at Brush Creek, he also served New Hope, and per-



haps other churches as pastor. He was highly esteemed both as a citizen and a preacher. After a brief career of nine years as a preacher he went to his reward on October 16, 1831, and left his church again in mourning. His body sleeps in an unmarked grave just back of Brush Creek Church building. Peace to his ashes and honor to his name.

DEACON NICKOLAS SMITH.

The subject of this sketch was born in Carter County, East Tennessee, near Elizabethton, December 2, 1801. He was the son of Daniel and Mary Smith,



DEACON NICKOLAS SMITH.

who emigrated to Middle Tennessee when young Nickolas was yet a youth. They settled in Wilson County, near Mahone, midway between Watertown and Alexandria, where Brother D. L. Smith, a descendant of theirs, now lives. Here he grew to manhood, receiving in all his life only ten months' schooling. Yet the grasp of his intellect, his keen perception and close observation made

of him in after years one of the best-informed men in this section of country.

He professed faith in Christ and united with Round Lick Baptist Church about 1820. This was while the church was located near Grant, Smith County. He was afterward made deacon of that church, but

the date of his ordination is not known. He remained a member of this church until 1848. He was a member and a leader in this church during the exciting division over the mission question in 1837. He and Archamac Bass stood shoulder to shoulder through all that struggle. In 1848 he moved to Temperance Hall, DeKalb County, Tennessee, and cast his membership with Bethel Church. About 1850, Bethel Church, which stood at Temperance Hall, moved some two miles down the creek, and Mt. Zion Church was constituted in 1851, a short distance up the creek. Soon after this new church was constituted Deacon Smith transferred his membership from Bethel to Mt. Zion. The church was then worshiping in a school-house, and his means largely built the present house of worship, which stands as a monument to his benevolence. He started in the world very poor, but his industry and God's blessing gave to him much of this world's goods which he most freely used in the support of the cause of Christ and in the relief of the poor. He was too feeble to attend Salem Association the year before he died—the first session he had missed in fifty years. For many years when starting to the Association he set apart \$100 to be distributed at the meeting, to the various objects. Perhaps God never bestowed wealth where it was more thoroughly consecrated. His charity was known and spoken of by all. Besides his generosity he was devoutly pious, and loved his church as he loved his own life. Yea, doubtless like Paul, he would have laid down his neck for the cause.

He was first married to Sarah Compton, December 12, 1822, by whom he had five children, all girls. God took the wife of his youth to himself and he

was again married to Penelope Summar, February 14, 1836. This union was blessed with eight children, seven girls and one boy. Of the thirteen children, only three are living, one of the first, and two of the second marriage.

He lived to be full of years and full of good works. He fell on sleep February 14, 1877, the anniversary of his second marriage, in his seventy-sixth year. Services were conducted by Elder T. J. Eastes, after which he was laid to rest just outside the Mt. Zion Church house window where he was accustomed to sit to worship. A marble slab marks his last resting place, but above him towers the house of the Lord, a more befitting monument to one so generous. The name of Uncle "Nick" Smith will live as the years go by.

MRS. MARY SUSAN JAMES.

So far as we have been able to ascertain this is the oldest living Baptist within the limits of the territory covered by this work. If she lives to see the second Sunday in November, 1902, she will have been baptized three-score and ten years. Her maiden name was Walker and she was born in Virginia, May 28, 1814. Her parents moved to Tennessee, settling in Smith County, while she was yet an infant. She gave her heart to God, united with Brush Creek Church, and was baptized by Elder James Evans on Saturday before the second Sunday in November, 1832. She was married to Jno. W. Eastes, November 5, 1835. She moved with her husband near Commerce, Tenn., and transferred her membership to Round Lick Church and was a member there when the "split" occurred in 1837 over the mission question. Soon after

this they moved on Hogan's Creek, Smith County, she transferring her membership to Hogan's Creek Church, where it has remained for more than sixty years. In January, 1840, her husband, Jno. W. Eastes, united with Hogan's Creek Church. He was soon made deacon and then licensed to preach, but failing



MRS. MARY SUSAN JAMES.

health prevented the prosecution of the work and he passed to his reward October 21, 1850, in his fortieth year. The above marriage was fruitful of four sons, the only children she ever bore. Her oldest, Jonathan M. Eastes, was a captain in the Confederate Army and fell in battle July 13, 1864. Her second son is Elder T. J. Eastes. Her third son, W. B. Eastes, is a staunch Baptist, and the youngest was Deacon Jno. J.

Eastes, of blessed memory, who has also gone to his reward.

She was again married to Deacon L. R. James in February, 1858—one among the best men this author ever knew. At the time of his marriage he was a deacon of Macedonia Church, but transferred his membership to Hogan's Creek, where he acted as deacon as long as he lived. He was a great blessing to her in the raising of her boys. He passed away April 11, 1892, in the seventy-sixth year of his age, leaving her for the second time a widow. She is now in her eighty-eighth year and as active as many women of forty. The question would naturally arise, whether or not she is a Primitive Baptist. She was a Baptist before the so-called "Primitive Baptists" were constituted. May many more years yet of joy and happiness be hers.

DEACON JOHN J. EASTES.

The subject of this sketch was born on the waters of Hogan's Creek, some three miles south of Carthage, Smith County, Tennessee, June 20, 1848. He is the son of Deacon Jno. W. and Mary Susan (Walker) Eastes. He was rather tall and slender, with dark complexion and was always of rather delicate constitution, yet his indomitable will power and energy enabled him to



DEACON JOHN J. EASTES. do as much as many others

of strong physique. He professed faith in Christ and united with Hogan's Creek Church in the spring of 1879, and was baptized by Elder W. N. Suite. He was shortly afterward elected to the deaconship in said church, which position he held with honor to himself and the cause of Christ. He was wise in counsel, devout in worship, and earnest in service. He was the pastor's best friend and generous with his means almost to a fault. He was a favorite wherever he was known, both by his neighbors and his brethren in the Lord. He is the youngest brother of Elder T. J. Eastes. He was married to Miss Donnie Bains, November 23, 1875, by whom he had a large family of children, all but two of whom are still living. He passed peacefully to his reward May 12, 1898. Few men can fill the place made vacant by his death, either as a citizen or officer in the church. May God bless his widow and orphan children.

## CHAPTER VII.

### EXON ASSOCIATION.

This body is an offspring of Salem Association located in Sumner, Trousdale, Smith, Macon and Clay counties, Tennessee. Some five years before the matter assumed shape, the question was sprung by Mt. Tabor Church and a division was advocated on the grounds of convenience. From this time on the matter was discussed until the meeting of Salem Association in 1849, when it convened with the church at Bethel, DeKalb County. They mutually agreed to divide, making the Cumberland and Caney Fork rivers the line. Those on the south side were to retain the old name and constitution while those on the north side should call a convention and form a new Association. In accordance with this resolution, the churches on the north side of the river called a convention of said churches to meet at Dixon's Creek Meeting House, on May 11, 1850. The following churches were represented in said council or convention, viz.: Dixon's Creek, Bledsoe's Creek, Peyton's Creek, Second Creek, E. F. Goose Creek, Mt. Tabor, Defeated Creek, Liberty, Beech Grove, Siloam, Shady Grove, M. F. Goose Creek, Lafayette, New Hope, Pleasant Hill and New Salem; making sixteen churches represented. There were two others included in these bounds, but not represented in this convention, viz.: Mt. Olive and Sharp's Creek.

A sermon introductory to business was preached by Elder E. B. Haynie. Elder Daniel Smith was chosen moderator and Deacon James L. Carson, clerk.

On motion of Elder E. B. Haynie, this body was to be called "ENON ASSOCIATION OF UNITED BAPTISTS." They adopted the following Abstract of Principles, or Confession of Faith, as a ground or basis of union, viz.:

"1. We believe in one true and living God—the Father, the Son, and the Holy Ghost.

"2. We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice.

"3. We believe in the doctrine of election, 'according to the foreknowledge of God, the Father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ.'

"4. We believe in the doctrine of original sin, and in man's impotency to recover himself from the fallen state he is in by nature, by his own free will and ability.

"5. We believe that sinners are justified in the sight of God, by the imputed righteousness of Jesus Christ.

"6. We believe the saints will persevere in grace, and never finally fall away; and that good works are the fruits of faith and follow after justification.

"7. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects thereof; and that the only proper mode of Baptism is immersion.

"8. We believe that no minister has a right to administer the ordinances, only such as are regularly baptized, and come under the imposition of hands by a presbytery.



“9. We believe in the resurrection of the dead and general judgment; and that the punishment of the wicked and joys of the righteous will be eternal.”

They also adopted a suitable “Form of Government” and “Rules of Decorum.”

Defeated Creek Church was selected as the place for the first meeting of this new Association. The Association was divided into two sections. At the first meeting of this Association, there were eighteen churches represented, with a numerical strength of 1,680 members. The following ministers were members of this new constitution, viz.: Elders Jonathan Wiseman, E. B. Haynie, W. C. Bransford, H. Roark, Daniel Smith, L. A. Smithwick, D. H. Murry and D. Buckley.

These were consecrated servants of God and many of them eminent in the ministry of the word. Well has this Association occupied her territory. She has had, in her fellowship since 1850, fifty-nine churches; and from her bounds have come a number of eminent ministers, such as any community might well be proud of.

Among the noted events in the history of this Association we find the following: In 1851 they purchased Wirt College and established Enon College, near the line between Sumner and Trousdale counties, on the pike leading from Gallatin to Hartsville. A partnership in this institution was formed with Salem Association, and much was accomplished in the way of education. After a successful history for a few years the institution failed. In 1882 this Association leased Bellwood Academy, in Macon County, and established a first-class academic school. Later, the property was permanently secured by this Association

and for many years a fine school was fostered by this body. Eternity alone will reveal the good accomplished by this institution. It was here that many young ministers have laid the foundation for lives of usefulness.

In 1891 it was found that this Association had grown to such proportions, both in numbers and territory, that a division for convenience would be advisable. A committee consisting of the following brethren were appointed, viz.: Elder J. S. Pardue, W. A. Whitley, D. B. Cothron, S. M. Wilks, Elder J. F. Lambert, King Robinson, Elder R. B. Davis and H. Fitzpatrick. This committee reported, recommending a division; the line running from Riddleton on the south by way of Lafayette to the Kentucky line; leaving nineteen churches on the east side which should retain the old name and constitution, dismissing eighteen churches on the west side of said line to form a new Association. The report was unanimously adopted, and resulted in the constitution of Wiseman Association in November following, at Cedar Bluff Church, Macon County. (See chapter on Wiseman Association.)

There has, perhaps, never been a stauncher body of Baptists, or an Association which has more completely worked their territory for Baptist principles. Their churches have never developed in benevolence as they should, but they have certainly extended their borders round about them. Their ministry has been a godly, self-sacrificing band of Christian heroes. Below we give a table showing the meetings of this body:

YEAR.	PLACE OF MEETING.	PREACHER.	MODERATOR.	CLERK.
1850	Dixon's Creek	E. B. Haynie	Daniel Smith	Jas. L. Carson.
1850	Defeated Creek	Jonathan Wiseman	Jonathan Wiseman	J. L. Carson.
1851	Siloam	E. B. Haynie	Daniel Smith	J. L. Carson.
1852	New Salem	Jonathan Wiseman		
1853	Shady Grove	L. A. Smithwick	E. B. Haynie	G. W. Royster.
1854	Peyton's Creek	T. P. Ackerman	Daniel Smith	G. W. Royster.
1855	Second Creek	E. B. Haynie		
1856	Liberty	Jonathan Wiseman	Daniel Smith	E. B. Haynie.
1857	Friendship	E. G. Cartwright	Jonathan Wiseman	J. L. Carson.
1858	E. F. Goose Creek	W. H. Haile		
1859				
1860	Corum Hill	W. H. Haile	Jonathan Wiseman	J. L. Carson.
1861	Defeated Creek	Jonathan Wiseman		
1862	Dixon's Creek	Jonathan Wiseman	E. B. Haynie	J. H. Ligon.
1863	Peyton's Creek	Jonathan Wiseman	W. H. Haile	A. L. Taylor.
1864	Hopewell	E. B. Haynie	E. B. Haynie	J. L. Carson.
1865	New Salem	W. H. Cooper	D. B. Haile	J. L. Carson.
1866	Siloam	E. B. Haynie	E. B. Haynie	J. L. Carson.
1867	Liberty	R. H. Jones	Jonathan Wiseman	J. L. Carson.
1868	Second Creek	G. R. Taylor	E. B. Haynie	J. L. Carson.
1870	Mount Tabor	L. A. Smithwick	W. H. Haile	I. N. Guthrie.
1871	Hartsville	E. B. Haynie	W. H. Haile	W. O. Bailey.
1872	Defeated Creek	J. M. Phillips	J. M. Phillips	J. L. Carson.
1873	Friendship	A. D. Phillips	D. W. Smith	J. L. Carson.
1874	Enon	W. H. Haile	D. W. Smith	J. L. Carson.
1875	Dixon's Creek	J. A. McKinnis	W. H. Haile	J. L. Carson.
1876	Hillsdale	W. L. Buie	W. H. Haile	J. L. Carson.
1877	Independence	E. B. Haynie	E. B. Haynie	J. L. Carson.
1878	Union	W. L. Buie	E. B. Haynie	J. L. Carson.
1879	Siloam	D. W. Smith	D. W. Smith	J. L. Carson.
1880	Peyton's Creek	J. P. Gilliam	D. W. Smith	J. L. Carson.
1881	Zion	E. L. Smith	D. W. Smith	J. L. Carson.
1882	New Harmony	J. P. Gilliam	D. W. Smith	J. M. Wilks.
1883	Corum Hill	G. A. Ogle	D. W. Smith	J. M. Wilks.

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YEAR.	PLACE OF MEETING.	PREACHER.	MODERATOR.	CLERK.
1884	Liberty	W. H. Smith	W. M. Kuykendall	J. M. Wilks.
1885	Pleasant Grove	J. B. Moody	W. M. Kuykendall	J. M. Wilks.
1886	Bellewood	John Patterson	W. H. Smith	J. M. Wilks.
1887	Dixon's Creek	M. B. Ramsey	M. B. Ramsey	J. M. Wilks.
1888	Defeated Creek	T. W. Matthews	W. H. Smith	J. M. Wilks.
1889	Hopewell	W. H. Smith	W. M. S. Wilks	J. M. Wilks.
1890	Hillsdale	W. M. S. Wilks	W. M. S. Wilks	J. M. Wilks.
1891	Friendship	J. P. Gilliam	W. M. S. Wilks	J. M. Wilks.
1892	Bellewood	S. B. Whitlock	E. L. Smith	J. M. Wilks.
1893	Sycamore Valley	W. S. Drury	E. L. Smith	J. M. Williams.
1894	Mt. Tabor	W. L. Buie	E. L. Smith	J. M. Williams.
1895	Antioch	R. B. Davis	W. H. Smith	J. M. Williams.
1896	Macedonia	W. H. Smith	T. W. Matthews	J. M. Williams.
1897	Pleasant Valley	M. B. Ramsey	T. W. Matthews	J. M. Williams.
1898	Peyton's Creek	E. L. Smith	T. W. Matthews	J. M. Williams.
1899	Bethany	J. H. Swan	M. B. Ramsey	Don Q. Smith.
1900	Ebenezer	Don Q. Smith	M. B. Ramsey	W. T. Taylor.
1901	Cornwells Chapel	R. B. Davis	T. W. Matthews	J. M. Williams.

## CHAPTER VIII.

### WISEMAN ASSOCIATION.

After the formation of Enon Association in 1850, she began to extend her borders, and multiply her churches, until it was finally discovered that the body was growing unwieldy, and the travel too great, which it required in order to convene the body. After talking the matter over for some years, they finally decided the thing to do was to divide and form two Associations. We find in the minutes of Enon Association for 1891, while in session at Friendship Church, the following, which explains itself:

#### “DIVISION OF THE ASSOCIATION.

“Elder J. S. Pardue, Chairman of the Committee on Division, read the following report:

“We, your committee, submit the following: We recommend the division, and that the line of division begin at Riddleton, on the southern boundary, running thence north by Lafayette (leaving the church located there on west side of said line) to the Kentucky line. We recommend a names East Enon and West Enon. Signed by the committee.

“J. S. PARDUE, *Chairman,*

“W. A. WHITLEY,

“D. B. COTHRON,

“S. M. WILKS,

“J. F. LAMBERT,

“KING ROBINSON,

“R. B. DAVIS,

“H. FITZPATRICK.

"On motion, the report was amended so as to strike out the recommendation relative to the names of the two bodies, and the following be inserted in its stead:

"We recommend that the Eastern Division be recognized as Enon Association, and that the Western Division be hereby dismissed therefrom for the purpose of forming a new Association.

"The report, as amended, was adopted without discussion."

This division dismissed the following churches to form a new Association, viz.:

Cedar Bluff, Corum Hill, Dixon's Creek, Friendship, Hartsville, Hillsdale, Hopewell, Independence, Lafayette, Meadorville, Mt. Olivet, New Harmony, Pleasant Grove, Rock Bridge, Shady Grove, Siloam, Zion and Good Will; a total of eighteen churches, leaving nineteen in the original body.

Before dispersing, the messengers from the west side churches held a consultation and appointed a time and place when they would meet and form a new Association.

According to the above agreement, messengers, chosen by these churches, assembled with Cedar Bluff Church, Macon County, Tennessee, November 18, 1891. The following churches were represented: Cedar Bluff, Dixon's Creek, Friendship, Good Will, Hillsdale, Hopewell, Independence, Lafayette, Meadorville, New Harmony, Pleasant Grove, Rock Bridge, Siloam and Zion; making fourteen in all.

Elder W. M. S. Wilks was made temporary moderator and Brother Dock White, temporary clerk.

After the roll was complete Elder W. M. S. Wilks was elected moderator and Brother B. R. Hawkins, clerk.

At the request of some of the brethren, Elder J. H. Grime drew up a preamble and constitution, which was unanimously adopted as follows:

"We, the missionary Baptist churches of Christ, situated in the counties of Macon, Trousdale and Sumner, State of Tennessee, for the purpose of advancing the cause, and in the interest of our Lord, have agreed to enter into a compact, and meet annually, as an Association. To this end, we adopt the following as a basis of operations:

"ARTICLE I. This body shall be known as Wiseman Association.

"ARTICLE II. These Associations shall be composed of members, duly chosen by regular and orderly missionary Baptist churches within our bounds.

"ARTICLE III. The letters from the churches to the Association shall give the number of members in fellowship, received by experience and baptism, received by letter, restored, excommunicated and dead since last meeting.

"ARTICLE IV. Each church shall be entitled to a representation of three messengers.

"ARTICLE V. These Associations shall elect annually as officers, a moderator, clerk and treasurer, whose duties shall be to serve their brethren in their several capacities.

"ARTICLE VI. These Associations shall never interfere with the independence of any church, or claim any ecclesiastical powers, or rights of supervision over any of the churches.

"ARTICLE VII. It shall be the object of these Associations to promote the unity of the faith of the gospel, with our educational and mission interests.

"ARTICLE VIII. These Associations shall meet an-

nually on Wednesday, at 10 a.m., after the third Sunday in September, and continue three days, the meeting to be held at such places as may be agreed upon by the Association at its annual sittings.

"ARTICLE IX. A majority of the members of any regular meeting shall constitute a quorum for the transaction of business.

"ARTICLE X. It will be expected that these meetings will be missionary in practice, as well as theory.

"ARTICLE XI. New churches may be admitted into this Association, who shall petition by letter, and delegate, or delegates, and on examination, if found orthodox and orderly, may be received and made known by the moderator giving the right hand of fellowship to the delegate or delegates present.

"ARTICLE XII. The Association may exclude from their union any church or churches that are heterodox in principles, or disorderly in practice.

"ARTICLE XIII. The Association, at its sittings, may admit any of the visiting brethren present to sit with them, who shall have the liberty to discuss any question, and give their lights, but not to vote, except on subjects of general union.

"ARTICLE XIV. Any alteration may be made to this constitution at any regular annual meeting by a two-thirds majority vote of the members present."

Elders J. F. Lambert, J. S. Pardue and S. R. Hawkins were appointed as a committee to draft Articles of Faith and Rules of Decorum to be presented at the first annual session of the body to be held at Meadorville.

Elders J. F. Lambert and J. S. Pardue, with Gus Fuqua and B. R. Hawkins, were appointed an Executive Board for the Association.



They adopted the Rules of Decorum of Enon Association at their first annual meeting.

The name of "Wiseman Association" was adopted in honor of the Wisemans, three of whom were among the most talented ministers of this section. The father, Elder John Wiseman; the son, Elder Jonathan Wiseman, and the grandson, Elder Josiah J. Wiseman, formed one continuous chain of ministerial service in the bounds of this Association for nearly three-quarters of a century. This Association stands as a befitting monument to their faithful service. This is a monument more honorable than any which could be built of marble and will stand as a constant reminder of the many hardships they endured before we were born to establish the Baptist cause in this section.

This is one of our very best young Associations. They have had a prosperous career since their constitution in 1891. They have grown from a constituency of fourteen churches and nine hundred members at the beginning, to twenty-three churches and seventeen hundred and forty-eight members. They have a consecrated ministry who are ever busy pushing out her borders and occupying new fields within her bounds. They occupy Trousdale, part of Smith, part of Macon and part of Sumner counties, Tennessee. Below will be found a table showing the meetings of the body:

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YEAR.	PLACE OF MEETING.	PREACHER.	MODERATOR.	CLERK.
1891	Cedar Bluff	J. H. Grime	W. M. S. Wilks	B. R. Hawkins.
1892	Meadorville	W. M. S. Wilks	W. M. S. Wilks	B. R. Hawkins.
1893	Dixon's Creek	J. S. Pardue	W. M. S. Wilks	B. R. Hawkins.
1894	La Fayette	W. M. S. Wilks	W. M. S. Wilks	J. S. Pardue.
1895	Hartsville	J. S. Pardue	W. M. S. Wilks	D. S. Reed.
1896	Cedar Bluff	J. A. Stone	W. M. S. Wilks	D. S. Reed.
1897	Independence.	J. F. Lambert	M. C. Fitzpatrick	D. S. Reed
1898	Dixon's Creek	W. M. S. Wilks	W. M. S. Wilks	D. S. Reed.
1899	Friendship	J. L. Hawkins	W. M. S. Wilks	D. S. Reed.
1900	Siloam	J. W. McQueen	J. F. Lambert.	D. S. Reed.
1901	Rocky Mound	J. J. Dyer	M. C. Fitzpatrick	D. S. Reed.

## CHAPTER IX.

### CHURCH SKETCHES.

#### SILOAM.

This church is situated three miles southeast of Westmoreland, Macon County, Tennessee. From all we are able to gather, the history of this church dates back to 1812 A. D. In this date a church was constituted at what is known as the Gap of the Ridge, six miles northwest of Lafayette, Macon County, Tennessee. From all the data in hand, this old church was most probably an offspring of Old Salt Lick Church and gathered by Elders Malcom Smith, a young minister belonging to that church, and Miles West, the pastor of said church. Testament Church (or Gap of Ridge, as it was locally known) united with Concord Association in 1812, when convened with Hopewell Church, Sumner County, Tennessee. A fair degree of prosperity attended this old church until 1837, when the mission controversy arose. They were at this time a member of Salem Association, having been one of the constituent members of that body. Elder Malcom Smith had gone to his reward, and this left the church largely at the mercy of Elder Miles West, the leader of the anti-mission party. Tradition says the church divided, the regular Baptist party holding the regular day under the ministry of Elder William C. Bransford, while the anti-mission or "Primitive Baptists," as they called themselves, took

another day under the leadership of Elder Miles West. (No such thing as "Primitive Baptists" were known before this time.) The Primitive Baptists soon moved near Lafayette, and since some eight miles away, where they still have a small handful of members. Tradition says that the regular Baptists worshiped at the old house until November, 1854, when they dissolved, going to Siloam and New Harmony churches. Here seem to be the facts as they are taken from the records. In 1837 after the division, Testament Church became one of the constituent members of Round Lick Association of Primitive Baptists. However, the church dropped out of Salem Association and was never represented again in that body. But there were members who protested against the action of the church in leaving the Regular or United Baptists as they were then called and going into this new movement, denominating themselves Primitive Baptists. It is possible that a few of the scattered members remained until the date above mentioned, November, 1854. Of those who protested against this anti-mission innovation, Taylor G. Gilliam was the leader. So at the regular meeting of Salem Association for 1838, they appointed Elder Jonathan Wiseman to preach regularly in the neighborhood of Taylor G. Gilliam. This was continued until 1842, when a sufficient number of this church agreed to form a separate constitution. This was effected in January, 1842, and the new constitution was called Siloam Church of United Baptists. This new body consisted of nineteen members, and was constituted by the following presbytery, viz.: Elders W. C. Bransford and Jonathan Wiseman. This was virtually a continuation of Testament Church of United Baptists. This list is led by Taylor

G. Gilliam, and prominent among them are the Toolys and Hawkins's. I see the names of Joseph and R. G. Hawkins, of blessed memory, who were so long deacons of Friendship Church.

PASTORS: Elder W. C. Bransford, 1842-50; Elder Jonathan Wiseman, 1850-57; Elder J. B. Alvis, 1857-61; Elder J. J. Wiseman, 1861-66; Elder G. C. Harris, 1866-71; Elder C. Miller, 1871-72; Elder S. C. Talley, 1872-76; Elder G. C. Harris, 1876-79; Elder W. D. Burnley, 1879-82; Elder J. F. Lambert, 1882-86; Elder C. N. Simmons, 1886-91; Elder J. F. Lambert, 1891-92; Elder W. M. S. Wilks, 1892-94; Elder J. L. Hawkins, 1894-1901.

CLERKS: Taylor G. Gilliam, 1842-46; John Smothers, 1846-68; W. R. Minick, 1868-81; J. W. Fleming, 1881-91; J. D. Roberson, 1891-94; A. J. Roberson, 1894-98; T. C. Harrison, 1898-1901, and is still clerk.

DEACONS: James R. Hawkins, 1842-81; Thomas Meador, 1846-69; G. C. Harris, 1846-65; Martin Angle, 1865-1901; W. R. Minick, 1865-81; W. M. Bentle, 1881-85; A. J. Roberson, 1881-1901; Joe Simmons, 1881-1901.

This church has sent out three colonies, which were constituted into independent churches, known as follows: Pleasant Grove, Bledsoe's Creek and Chestnut Grove. The following ministers have been ordained, viz.: James R. Alvis, ordained in 1854; Giles C. Harris, ordained in 1865. They also have, within their ranks at present, three ordained ministers, viz.: Elders J. L. Hawkins, J. R. Stinson and S. R. Hawkins.

This church has furnished a Christian home for 480 persons since 1842. Their present number is ninety-eight, and they are in peace and harmony under the leadership of Elder J. L. Hawkins. They cast

their lot (numbering forty members) with Salem Association in 1842, when convened with Prosperity Church, Wilson County, Tennessee. They remained with this body till 1850; then they became a constituent member of Enon Association, where they continued to represent until 1891; then they went into the constitution of Wiseman Association, where they continue to represent.

#### NEW HARMONY.

This church is situated five miles south of Lafayette, on the Middle Fork of Goose Creek, Macon County, Tennessee. It is an offspring of Hillsdale Church, which was then known as the East Fork of Goose Creek. This church established an arm on the Middle Fork of Goose Creek, December, 1846. This arm worshiped in a schoolhouse, known as "Frog Pond." They worshiped here for nearly two years, during which time they had increased to sixteen members, five males and eleven females. In May, 1848, they petitioned East Fork Church for letters and called council for organization. They were constituted an independent church, in the above named schoolhouse, on Saturday before the second Sunday in August, 1848, by Elders W. C. Bransford and Henry Roark and Deacons Wilson T. Meador, Womack Parker and Stephen Holland. They adopted the Confession of Faith of Salem Association, with Church Covenant and Rules of Decorum. They adopted the name of Middle Fork of Goose Creek. After two years, they moved one and a half miles down the creek and built a log house of worship at the fork of Adams and Bear creeks. They retained the original name until 1871, when they adopted the name of Harmony. In 1874

their membership had drifted up Adams Fork and they moved three miles up this creek, where the church now stands, and built a new log house and called it New Harmony.

PASTORS: Elder Henry Roark, 1849-52; Elder E. G. Cartwright, 1854-55; Elder W. H. Haile, 1856-60; Elder Josiah Wiseman, 1864-65; Elder Giles C. Harris, 1865-66; Elder V. A. Sanders, 1870-73; Elder E. B. Stinson, 1873-74; Elder L. A. Minick, 1874-81; Elder M. B. Ramsey, 1881-86; Elder T. W. Matthews, 1886-89; Elder J. S. Pardue, 1889-90; Elder C. N. Simmons, 1890-91; Elder J. F. Lambert, 1892-94; Elder R. P. Dillard, 1896-97; Elder M. B. Ramsey, 1898-99; Elder J. J. Dyer, 1900 to the present.

CLERKS: N. M. Adams, 1848-58; Solomon Smith, 1858-60 (no records were kept during the Civil War); Gus Fuqua, 1870-82; W. G. Adams, 1882-85; F. P. Claiborn, 1885-89; W. A. Fuqua, 1889-94; J. W. Hughs, 1894-97; Gus Fuqua, 1897 to the present.

DEACONS: The early deacons of this church were: Leroy Adams, 1849; John Adams, 1849; A. J. Claiborn, about 1870; Caleb Fuqua, 1870; J. W. Adams, 1870; J. D. Smith, 1872; Gus Fuqua, 1880; Willis Norman, 1880; R. W. Mason, 1886; G. W. Claiborn, 1886; James Parker, 1900; J. W. Hughs, 1900; R. L. Ragland, 1897.

This church has had quite a struggle for existence. In their early history, they had a hard fight among themselves on the temperance question, brought about by some of their number joining the "Sons of Temperance." In the seventies, Elder E. B. Stinson, their pastor, went off into heresy and had to be excluded. Francis Dury was licensed by this church.

They united with Salem Association in 1848, when

convened with Dixon's Creek Church. They numbered, at that time, twenty-two members. They remained with this body till 1850, when they helped to form Enon Association; in this, they represented till 1891; then they went into the constitution of Wiseman Association, where they continue to represent annually. They are in a thriving condition and have recently completed a neat frame house of worship. Deacon Gus Fuqua has long been a pillar in this church, as well as a leader in the work of the Association. They entertained the Enon Association in 1882, and had the exquisite pleasure of having in their midst a no less distinguished man than the lamented J. R. Graves. It was this author's privilege to be present and listen to him for three hours, on Sunday, as he presented the things of the kingdom of God. This occasion will never be forgotten by the people then living in that community.

#### FRIENDSHIP.

This church is situated in Trousdale County, Tennessee, four miles north of the town of Hartsville, on Little Goose Creek, near the village of Willard. It could hardly be said to be the offspring of any one church. They came, more largely, from old Hopewell Church, than any other, and it might be said to be the mother of this church. This church was gathered through the ministry of Elder Daniel Smith. They were constituted into an independent church, February 16, 1855, by the following presbytery, viz.: Elders Daniel Smith, O. J. Fisk and Jonathan Wiseman, with Deacons John Weathered and John Wilks. They constituted with twenty-one members, drawn from different churches.



PASTORS: Elder Daniel Smith, 1855-57, when death closed his work; Elder Jonathan Wiseman, 1857-69, when death closed his work; Elder E. B. Haynie, 1869-70; Elder W. H. Haile, 1871-74; Elder E. Petri, 1874-76; Elder T. W. Bibb, 1876-79; Elder A. D. Phillips, 1880; Elder W. M. Kuykendall, 1881-86; Elder J. H. Grime, 1887-91; Elder A. Malone, 1891-93; Elder W. M. S. Wilks, 1893-99; Elder E. N. Dicken, 1900-01.

CLERKS: S. C. Talley, 1855-60; P. S. Harris, 1860-83; B. R. Hawkins, 1883-85; P. S. Harris, 1885-87; T. J. Lockett, 1887-89; B. R. Hawkins, 1889-94; T. A. Bass, 1894-95; F. M. Burton, 1895-1900; J. W. Lewis, 1900 to the present.

DEACONS: J. G. Hawkins, 1855; P. S. Harris, 1855; J. M. Wilks, 1890; T. J. Reece, 1890; J. B. Jeffries, 1890; P. F. Burnley, 1901; T. A. Bass, 1901; J. W. Lewis, 1901, and possibly others.

This church worshiped higher up the creek than where the house now stands, for some years. Perhaps about the latter part of the seventies, they secured the large and beautiful lot (some four acres) where they now worship, built a neat house of worship and constructed a beautiful cemetery. I know of no church with more beautiful surroundings. In addition to this, Brother J. M. Lewis, of blessed memory, who went to his reward December 8, 1889, bequeathed to this church a beautiful lot and neat cottage house, admirably located for a pastor's home. This was to be kept by this church and the rents applied to missions.

This church has never sent out any colonies, except the negroes were constituted into an independent church in 1869, known as Gravel Hill. They still have a prosperous church in the hills some distance north of the white church.

This church has ordained the following ministers, viz.: Elder S. C. Talley (about A. D. 1860), by Elders W. H. Haile, Jonathan Wiseman and W. H. Cooper; Elder E. B. Stinson, September, 1868, by Elders Jonathan Wiseman, S. C. Talley and W. H. Haile; Elder Richmond Rankins (colored), August, 1868; Elder John Mitchell (colored), April, 1869, by Elders E. B. Haynie, Giles Harris, S. C. Talley and E. B. Stinson.

The records are so imperfect we cannot determine accurately the number belonging to this church since its organization; but perhaps not less than 400. They number at present 164.

This church united with Enon Association in 1855, when convened with Second Creek Church. They represented annually in this body until 1891, when they became a constituent member of Wiseman Association, in which body they continue to represent. This is one of the most efficient country churches to be found anywhere. Many of the pillars of this church have been taken away within the last few years, and others stand gazing across the mystic river. But, blessed be God, he is supplying their places with young men of sterling worth.

#### MACEDONIA.

This church is situated in Macon County, Tennessee, two miles south of Red Springs, on the road leading to Carthage. This church was constituted by those veterans of the cross, Elders D. W. Smith and W. L. Buie, in the year 1877, at a schoolhouse, some two miles distant from where the church is now located. They were constituted with only ten members, a rather small beginning, but God said, "Fear not, little flock."

PASTORS: The records failed to show who served the first two years after the constitution. Elder M. B. Ramsey, 1879-83; Elder T. W. Matthews, 1883-84; Elder M. B. Ramsey, 1884-85; Elder W. L. Buie, 1886-99; Elder M. B. Ramsey, 1899, to the present, 1901.

CLERKS: B. P. Jenkins, 1877-87; Wiley A. Whitley, 1887 to the present.

DEACONS: A. H. Morrow, 1877; Wiley A. Whitley, 1884; J. C. Whitley, 1894; W. C. Canada, 1894; W. N. Crowder, 1894.

Elder Wiley Martin was ordained to the full work of the gospel ministry by this church in June, 1891, by the following presbytery, viz.: Elders D. W. Smith, W. L. Buie, John Knight, J. L. Talmon and W. S. Drury, with Deacons King Robinson, J. M. Hall, A. J. Gregory, E. S. Russell, A. H. Morrow and Wiley A. Whitley.

We are also informed that Wiley A. Whitley and George Lyons are licensed ministers in this church.

This church has furnished a Christian home for eighty-five persons, since its constitution in 1877. They have at present fifty-one members.

They united with Enon Association in 1877, when convened with Independence Church. They brought with them a constituency of fourteen. They have represented annually in this body from that date to the present.

They have a neat new house of worship, which does credit to the zeal of this noble little band.

#### GOOD WILL.

This church is situated on the road leading from Dixon's Springs to Hillsdale, Trousdale County, Ten-

nessee. It is an offspring of the Dixon's Creek Church. They were gathered under the ministry of Elder J. J. Dyer.

The church was constituted in a schoolhouse, known as the Watson Schoolhouse, on the second Sunday in January, 1891, by the following presbytery, viz.: Elders J. J. Dyer, and J. L. Talmon. They numbered in the constitution only seven members.

PASTORS: Elder J. J. Dyer was called to the pastoral care of this church at the constitution and has served without intermission to the present; being called annually, and never losing a vote in the history of the church. A remarkable history indeed; and the clerk says they expect to keep him till they "wear him out," unless peradventure they should "starve him out first."

CLERKS: Henry Harper, 1891-93; T. M. Kirby, 1893-94; F. P. Duty, 1894-97; Henry Harper, 1897, to the present.

DEACONS: J. W. Harper, 1891; J. P. Lee, 1891; Hugh Hargis, 1891; George Taylor, 1900; George Scruggs, 1900; A. N. Blackwell, 1900.

This church, young as it is, has been honored in sending forth two heralds of the cross.

Elder W. J. Watson was ordained by this church on Saturday before the fourth Sunday in June, 1893, by the following presbytery, viz.: Elders R. B. Davis, J. L. Talmon, W. L. Buie and J. J. Dyer, with Deacons Henry Gammons, S. S. M. Blankenship, J. J. Chambers, Gus Fuqua, T. J. Maxey, James Oldham, J. P. Lee and J. W. Harper.

Elder Benj. Matthews was ordained first Sunday in July, 1899, by Elders W. L. Buie, J. L. Talmon, T. W. Matthews, E. L. Smith and J. J. Dyer, with Deacons J. W. Dillahay, J. W. Massey, J. J. Cham-

bers, W. S. Oldham, F. C. Cornwell, Cicero Gammons, Wade Smith and J. W. Harper.

This church, in her brief history, has furnished a Christian home for 114 persons. Her present number is eighty-two.

This church united with Enon Association in 1891, when they met with Friendship Church. That same fall she became a constituent member of Wiseman Association. Brother Henry Harper, clerk of this church, is at present acting as Colporter of Wiseman Association.

#### OAK GROVE.

This church is the outgrowth of the ministry of Elder W. H. Smith, while he was acting as missionary of Enon Association. The church is situated in Clay County, Tennessee, two miles southeast of Clements-ville, on Lyon Creek. It was constituted April 14, 1883, by the following presbytery, viz.: Elders W. H. Smith and J. L. Talmon, with Deacon George W. Glover. The church was constituted with only six members. They have never grown rapidly, and are now in rather a low state.

PASTORS: I have not the dates of the service of the pastors, but the following have served the church as pastor: Elders W. H. Smith, T. W. Matthews, D. W. Smith, W. S. Drury, J. H. Swann and Don Q. Smith.

CLERKS: Brother S. A. Pitcock is the only clerk this church has ever had.

DEACONS: S. A. Pitcock, E. C. Grisham, J. A. Parker and C. W. Copas.

They united with Enon Association in 1883, when convened with Corum Hill Church. They have repre-

sented in this body annually until the last two years. It is to be hoped some minister will go to their relief, as this is an important point.

## DEFEATED CREEK.

This church has one of the most interesting histories of any church in this section. In the very early part of the nineteenth century, a Baptist Church was planted near Bagdad, on Salt Lick Creek, in the edge of Jackson County, Tennessee. The church was given the name of Salt Lick. It was evidently planted by ministers of Old Green River Association, of Kentucky, and they cast their lot with this body, or at least we know, upon good authority, that this church was in the constitution of Stockton's Valley Association, in the fall of 1805 A. D., which was brought about by a division in old Green River Association. Hence we must look beyond that date for the constitution of this old historic church. This church, at this early date, was, most probably under the pastoral care of Elder Levi Rhoden. About 1806 Elder Miles West moved from Halifax County, Virginia, and settled in this community and cast his membership with this church. He had been ordained in the State of Virginia, and came as an ordained minister, and soon took charge of the church. In 1807, Malcom Smith, from North Carolina, who soon after became a minister, filed his membership with this church. Through their influence, doubtless, this church, in 1807 A. D., took a letter of dismission from Stockton's Valley Association, and cast their lot with the Cumberland Association, which included, at that time, most of the churches of Middle Tennessee. They remained a member of that body till 1810, when they became a

constituent member of Concord Association. They represented annually in Concord Association until 1822, when they became a constituent member of Salem Association. They represented annually in this body, passing through all the conflicts with Campbellism, standing like a bulwark in defense of the truth. In 1827, Elder Malcom Smith, a member of this church, went to his reward.

During all these years this church was ministered to by Elder Miles West, and everything went well until the mission question began to be agitated. This was the signal for trouble. Elder West was a man of more than ordinary ability and had a strong hold on his people. However, a considerable minority could not see as he did. But, nothing moved, he stubbornly opposed everything which savored of missions. He at last, supported by a majority, determined to rid the church of every vestige of this sentiment. And more, they decided to make a test of it in the Association, knowing that many more of the churches were opposed to missions or divided in sentiment.

In the summer of 1837 they notified this minority that they must yield or get out of the church. So, when the time for the meeting of the Association was drawing near, the minority of this church sent a memorial address to the Association asking that some steps be taken to adjust the difficulty. The calling up of this memorial letter was the signal for action, and Elder Miles West, followed by Elder Sion Bass and some few others, bolted the Association. (See an account of the Association for this year in another place.) When the minority saw that the last vestige of hope for reconciliation had fled, they asked the Association to send a committee to constitute them into

a church at Williams' X Roads. Hence a committee or "presbytery to consist of Elders John Wiseman, Wm. C. Bransford, William Flowers and Jonathan Wiseman" was appointed to meet at the cross roads on Defeated Creek on Friday before the fifth Lord's Day in October, 1837, to constitute this minority into a church. This marks the present location of the church. It is some three miles west of old Salt Lick Church, and about ten miles north of Carthage in Smith County, Tennessee, on Defeated Creek. From some cause, the constitution took place one day later than the time appointed. On Saturday before the fifth Sunday in October, 1837, Elders John Wiseman, Wm. C. Bransford and Jonathan Wiseman appointed by Salem Association, with the addition of Elders Daniel Smith, E. B. Haynie and Joseph Payne, met with this minority at the place above named and constituted them into an independent church, taking the name of Defeated Creek. This was to all intents and purposes a continuation of the old organization with the name changed. The reconstruction was necessitated by the fact that they had neither officers nor records and the opposition was so bitter that they were refused access to the original records. This church stands in the same relation to the original constitution that Round Lick, Brush Creek, Hickman, New Hope, and others do, where the anti-mission element had the majority. Defeated Creek Church, when reorganized numbered thirty-one members, and by the meeting of Salem Association the next fall, they had grown to forty-six in number, and were received back to the bosom of this staid old body as the legitimate representative of old Salt Lick Church. After Elder Miles West bolted Salem Association in 1837,



he led a new movement. With the majority of Salt Lick Church, and factions of four other churches, he constituted a new Association the month following, at Cedar Creek Church, known as Round Lick Association. This new movement was given the title of Primitive Baptists. Elder West continued to serve the majority faction as pastor until July 18, 1845, when he went to his reward. He was a good man, though mistaken in many of his views and actions. He had a son and namesake, Elder Miles West, Jr., who soon took his place. But with all this, the majority faction continued to decline until some years ago they were forced to move their place of worship some miles distant from where it was constituted and the name changed to Friendship. Elder Miles West, Jr., is now dead and the anti-mission cause is in a languishing condition in this section.

Return with me to the original Salt Lick Church. Among the events of interest in this old body, before the division, we note the following: In 1812 they most probably sent out a colony, which was constituted into an independent church at Gap of Ridge, some six miles northwest of Lafayette, Macon County, Tennessee, known as Testament Church; in 1810, they ordained to the ministry, Elder Malcom Smith. After this church was reorganized under the name of Defeated Creek in 1837, we find the following record:

PASTORS: Elder E. B. Haynie, 1837-53; Elder L. A. Smithwick, 1853-56; Elder D. W. Smith, 1856-61; Elder E. B. Haynie, 1861-83; Elder T. A. Hudson, 1883; Elder W. M. Kuykendall, 1883; Elder W. H. Smith, 1883-90; Elder T. A. Hudson, 1890-95; Elder W. S. Drury, 1895; Elder T. W. Matthews, 1895-97; Elder W. M. S. Wilks, 1897-98; Elder W. J. Watson, 1898 to the present, 1901.

CLERKS: James Cook, 1837-45; Wm. Glover, 1845-47; A. Cartwright, 1847; I. W. Stewart, 1847-53; Thos. Jones, 1853-58; W. M. Smith, 1858-64; Jas. H. Williams, 1864-65; L. W. Russell, 1865-69; E. W. Cornwell, 1869-79; J. H. Jones, 1879-91; N. J. Kemp, 1891-96; Jno. A. Kemp, 1896-98; G. F. M. Russell, 1898 to present.

DEACONS: Joel L. Worley, 1837; Thos. Shoulders, 1852; John Nixon, 1852; John Parker, 1852; Wiley Jones, 1852; Present Deacons, Jas. H. Williams, D. A. Duke, M. L. Jones, P. T. Kemp, W. C. Kennedy, H. R. Williams and S. S. High.

Elder T. W. Matthews was ordained in 1874, by Elders E. B. Haynie, W. H. Haile, G. C. Harris and M. B. Ramsey.

In November, 1896, they gave letters to thirty-two members to constitute Mt. Vernon Church, near the site of the old original Salt Lick Church. Thus it will be seen that they have sent this daughter back to occupy the old homestead. This is one of the most prosperous churches in all this section. They number at present 272, and are in a very thriving condition. They represented in Salem Association till 1850, when they became a constituent member of Enon Association, where they still continue to represent. They have a splendid house of worship, and a more consecrated membership would be hard to find. This old church is now about one hundred years old, and many have been her difficulties, but God has kept her and led her safely through the breakers.

#### MOUNT VERNON.

This church is an offspring of Defeated Creek Church. It is situated in Smith County, Tennessee,

near the line between Smith and Jackson counties, some twelve miles north of Carthage on the head waters of Salt Lick Creek, and near the site where old Salt Lick Church once stood. They were constituted December 11, 1896, in Oak Grove school-house, with twenty-four members. Following is the presbytery, viz.: Elders T. W. Matthews, T. A. Hudson, J. H. Swann and T. H. Vantrease, with Deacons King Robinson, W. M. Evans and J. M. Russell.

The Articles of Faith of Enon Association were adopted and church covenant, as found in Pendleton's Church Manual.

PASTORS: Elder T. H. Vantrease, 1896-97; Elder G. W. Ramsey, 1897-1900; Elder C. E. Ramsey, 1900, to the present, 1901.

CLERKS: . John Matthews, 1896-98; R. M. West, 1898 to the present.

DEACONS: Robert West, 1897; John McCormac, 1897; Matthew Matthews, 1897.

This church is still in her infancy but she is about the Master's business. She has built a neat frame house of worship which is nearly complete. She united with Enon Association in 1897, when convened with Pleasant Valley Church, and still continues to represent in that body. This church stands where the old mother church once stood. God turns things around and we shall expect great things of this church. They number at present thirty-five members.

#### SHADY GROVE.

This church, in its constitution, drew its members most probably from Knob Spring, Athens, Second Creek and Dixon's Creek. It most probably should be termed an offspring of Dixon's Creek. It was

gathered through the ministry of Elder E. W. Haile. The best we can gather, this church was constituted in November, 1846, by Elder E. W. Haile and others. It was at this time that Elder Haile baptized his brother, W. H. Haile, into the fellowship of this church. They did not unite with the Association until 1847, thus showing they were constituted after September, 1846, and before the time of this baptizing, November, 1846. It is most probable that he was baptized at the same meeting the constitution took place. They numbered twenty-five members when they united with the Association in 1847.

**PASTORS:** Elder E. W. Haile was most probably their first pastor, serving until 1850, when he resigned to move to Putnam County, near Cookeville, to engage in mission work. At this time, his brother, W. H. Haile, had begun to preach and in the early part of the next year, he was ordained and began his work as pastor of this church. He served the church faithfully, until about 1878. The following is the best we can gather from incomplete records: Elder J. H. Jackson, 1878-80; Elder J. P. Gilliam, 1882-85; Elder A. H. Rather, 1885-88; Elder J. L. Talmon, 1888-90; Elder J. F. Lambert, 1890-91; Elder T. W. Matthews, 1891-93; Elder J. F. Lambert, 1893-94; Elder J. A. Stone, 1894-97; Elder J. J. Dyer, 1897-98; Elder J. A. Stone, 1898-99; Elder S. N. Fitzpatrick, 1899 to the present.

**CLERKS:** Thos. Stalcup is the first clerk we have any account of. Since 1880 we find J. M. Baron, D. S. Reed and W. M. Bundy, but the dates they served we are not informed.

**DEACONS:** The only deacons we can secure the names of are W. M. Bundy, R. Nolver, John Burford,

Jackson Tilman, Caleb Reed, Alex Reed and E. S. Huffman.

This church is situated some three miles southeast of Hartsville, Trousdale County, Tennessee, in the bend of Cumberland River, on the north side of this historic stream.

They ordained, in 1851, to the full work of the gospel ministry, Elder W. H. Haile, the following acting as presbytery: Elders Jonathan Wiseman, Henry Roark and E. W. Haile, with Deacons John Wilks and John Weathered.

The saddest thing in the history of this church, is when they turned off their tried and faithful old pastor, Elder W. H. Haile, for one J. H. Jackson, an impostor, who came near working the ruin of this church. It seemed for some time that they would finally become extinct, but God heard the cry of the faithful and they have again come to the front, and stand among the active churches of the Association. They have at present eighty-four members. This church united with Salem Association in 1847, and in 1850 they became a constituent member of Enon Association. In 1891 they became a constituent member of Wiseman Association, in which they continue to represent. Within the past few years, they have constructed a neat frame house of worship and they are marching on to victory. The Association is to meet with them in 1902.

#### DAY'S CROSS ROADS.

This church is located two miles east of Lafayette, on the Red Springs road, Macon County, Tennessee. It is an offspring of Lafayette Church, and was constituted November 6, 1885, with nine members. The

presbytery at the organization consisted of Elders M. B. Ramsey, T. W. Matthews, Stephen Harper and J. L. Talmon.

PASTORS: Elder J. L. Talmon, 1885-93; Elder J. B. R. Knight, 1893-96; Elder W. H. Driver, 1896-97; Elder J. L. Talmon, 1897-1901; Elder G. W. Ramsey, 1901 to the present.

CLERKS: G. P. Day, 1885, to the present, being the only clerk the church has ever had.

DEACONS: G. P. Day, 1888; G. A. Gregory, 1897; H. F. Hargis, 1897.

This church has furnished a Christian home for eighty-one persons since they were constituted. They united with Enon Association in 1886, when convened with Bellewood Church. They continue to represent in this body. The present number of members is fifty-eight. They have a consecrated, zealous membership and the Lord is blessing their labors. We shall expect to hear from this young church as the years go by.

#### ZION.

This church is situated some three or four miles southwest of Hartsville, Trousdale County, Tennessee, in Puryear's Bend, on the north side of Cumberland River.

This church is an offspring of Second Creek and Athens churches. The church was gathered under the ministry of Elders Louis Dies and W. H. Haile. They were constituted into an independent church November 9, 1878, by a presbytery consisting of Elders W. H. Haile, Richard Lyon and Louis Dies, with Deacons P. S. Harris, J. W. White and Z. A. Lyon. They were organized with sixteen members, but they now number, according to last minutes, fifty.

They have had, from the beginning to the present, one hundred members in their fellowship.

PASTORS: Elder Louis Dies, 1878 (he served only six months when he was called to his reward); Elder J. S. Rice, 1879-84; Elder A. H. Rather, 1884-87; Elder J. F. Lambert, 1887; Elder J. S. Rice, 1888-90; Elder W. M. S. Wilks, 1890, to about 1894; Elder P. W. Carney, 1894; Elder J. J. Carr, 1895-96; Elder J. B. R. Knight, 1896-99; Elder G. W. Sherman, 1900; Elder S. N. Fitzpatrick, 1901 to the present.

CLERKS: P. B. Vaughn, R. B. Hager, W. B. Roberson and J. D. Roberson. Dates of service not known.

DEACONS: Charles Roberson, D. Y. Puryear, W. B. Smith, W. B. Roberson and Daniel Puryear.

Soon after the constitution of this church, Elder W. H. Haile cast his membership with her and was still a member here when he passed under the wave.

This church united with Enon Association in 1879, when convened with the church at Siloam. They had increased at that time to twenty-nine members. They have a good house, and occupy a place which would otherwise be destitute; yet they will always be somewhat circumscribed in territory by the river. They were on the decline at one time, but are now taking on new life.

#### HOPEWELL.

This old historic church is now located two miles east of Castalian Springs on the old Gallatin and Lafayette "dirt road," Sumner County, Tennessee.

Tradition fixes the origin of this church in the latter part of the eighteenth century. United States Senator, Hon. W. B. Bate, who is a member of this church, tells the story thus: The church was organized some

time between the dates of 1700 A. D. and 1800, by his great-grandfather, Elder Frank Weathered, and that the said Weathered was the first pastor. He takes great pleasure in pointing out one of the corner-stones of the house in which this early church worshiped. The stone is still intact, situated in the yard of the Senator's summer home one mile north of Castalian Springs.

Owing to the fact that the records of this church prior to 1841 were burned, this has been accepted as the early history of this church. This author does not call in question the above facts and would do all possible honor to this father in Israel. The mistake, however, occurs in connecting this ancient body with the present Hopewell Church. As this was in the time when Indian outbreaks were still disturbing our civilization and matters were unsettled, it is probable this early interest was dissolved.

In A. D. 1835, Salem Association, while in session with Spring Creek Church, some four miles east of Lebanon, requested the clerks of the various churches to write up their history for publication in Allen's (Baptist) Register for 1836. The history of this church was written by their clerk, Raymond Head, and can be found on page 228 of this work. This was written before the records were burned, and while many of the constituent members were still living. From this sketch, we gather the following facts:

The church was gathered through the labors of Elders William Phipps, Patrick Mooney and George Tillman. They were constituted into an independent church May 24, 1806, Elders William Phipps and Patrick Mooney acting as constituting presbytery. It was constituted nine miles east of Gallatin on Bledsoe's



Creek and was given the name of Bledsoe's Creek Church, afterward taking the name of Hopewell. There were nineteen members in the constitution. This church was most probably an offspring of West Station Camp Church, of which Elder Phipps was at this time pastor. Soon after the constitution of this church, Elder Daniel Parker, a young minister at that time, but who afterwards became the famous founder of the Two-seed Baptists, moved into the community. The said Elder Daniel Parker was chosen pastor of this church July 25, 1807, and continued as such until November 22, 1817, when he resigned and moved to Illinois. (See Spencer's History of Kentucky Baptists, Vol. I, p. 576.) He soon rose to be one of the leading lights among the ministry of Concord Association and the church was very prosperous under his ministry. (See sketch of his life in another place.) From the time of his resignation until April, 1820, they seem to have been without any regular pastor. At this time they extended a call to Elder John Wiseman, who at that time lived near Dixon's Springs, Smith County. At this same meeting, they sent out a colony of fifteen members to form a new church. In December following, they sent out another colony of eighteen to form another new church. Unfortunately, the author fails to tell what new churches were constituted. This church numbered 114 members in 1835. They also had preaching twice each month and had continuously kept up a prayer meeting for twelve years, or since 1823. They also fostered a Sunday school. Remember that this was prior to the division on the mission question.

PASTORS: Elder Daniel Parker, 1807-17; Elder John Wiseman, 1820-48; Elder Jonathan Wiseman,

1849-69, when death closed his labors; Elder Josiah J. Wiseman, 1869-71, when death also closed his labors; Elder J. M. Phillips, 1872-74; Elder R. S. Blankenship, 1874-76; Elder J. H. Jackson, 1876-78; Elder J. M. Walters, 1878; Elder John S. Pardue, 1879-80; Elder A. H. Rather, 1880-83; Elder W. M. Kuykendall, 1883-85; Elder J. H. Piland, 1885—; Elder W. M. S. Wilks, 1887 to the present.

CLERKS: John Weathered was first clerk; Raymond Head was clerk in 1835. The next is Pascal Head, who closed his labors 1849; Wm. Crim, 1849-71; Jno. W. Wiseman, 1871-87; Jno. W. Jones, 1887-88; Robt. F. Byrns, 1888-92; Jno. W. Jones, 1892-96; Thos. S. Jones, 1896, to the present.

DEACONS: The first deacons of whom we have any record were John Weathered, 1807, and John Wilks, Sr. They were among the best known and most active deacons of their day. They were often called many miles to aid in church matters. Richard Winn, 1845; William Crim, 1845; John G. Pardue, 1872; John W. Wiseman, 1872; W. M. S. Wilks, 1877; John W. Jones, 1881; Thos. D. Johnson, 1889; J. M. Wilks, —.

Besides the two colonies mentioned above, this church has sent out Second Creek Church, 1815; Friendship, 1855; Corum Hill, 1857.

They have sent out the following ministers: Elder Jonathan Wiseman, ordained 1836, by Elders John Borum, Robert Rutherford and Thos. Watts; Elders Jno. S. Rice and Josiah J. Wiseman, ordained November 22, 1856, by Elders Wm. Henry Haile and Jonathan Wiseman; Elder Thos. E. Kiser, ordained October, 1866, by Elders D. B. Hale, Jonathan Wiseman and J. J. Wiseman; Elder Jno. S. Pardue, ordained December, 1877, by Elders J. H. Jackson and R. S.

Blankenship; Elder W. M. S. Wilks, ordained May, 1881, by Elders A. H. Rather, J. F. Lambert, J. P. Gilliam and J. S. Pardue; Elder Jno. W. McQueen, ordained December, 1897, by Elders W. M. S. Wilks and John S. Pardue.

This is certainly a fine record, to send out seven ministers, and especially men of so much ability. It is perhaps the only country church which can claim a United States Senator as a member.

When this church was first constituted in 1806, they united with Stockton's Valley Association, while in session at Mill Creek, Monroe County, Kentucky. In 1807 they took letter and united with Cumberland Association. In 1810 they went into the constitution of Concord Association; in 1822 they went into the constitution of Salem Association; in 1850 they became a constituent member of Enon Association; and in 1891 they went into the constitution of Wiseman Association where they still continue to represent.

This church worshiped near the spot where they were constituted until 1897, when they moved to the present location, building, in all, four houses of worship. They retained the name of Bledsoe's Creek as late as 1870, when they took the name of Hopewell.

A good many years ago the church became weakened on account of deaths, removals, and other causes until, unable to keep up their house of worship, they consented, for the sake of financial help, to share it with the Campbellites. In the eighties, the Baptists became so weakened that the Campbellites thought it their time to strike. So they assumed a dominant attitude, and instead of contenting themselves with their interest in the house, they assumed full control, occupying every Sunday, with their Sunday school

and communion service, and if a Baptist wanted to preach on Sunday he could not get a hearing until they were through, even though it ran over the regular preaching hour, and, even then, they would go away and refuse to hear him preach. After dragging along in this way for some time a good per cent gave up in despair and cast their membership with other churches. The few left wandered aimlessly along, having no meetings, while the sanctuary where the fathers had preached and prayed and wept resounded with the harangue of baptismal remission of sins. In July, 1887, Elder George Hildry Dorris, a traveling evangelist (not the modern type), who stands for Baptist doctrine against all comers, and especially against Campbellism, came to their rescue. In a meeting of about two weeks, he wielded the sword of truth against Campbellism with unmerciful vigor. God blessed it; new converts were made; the scattered hosts of Israel rallied and routed the hosts of the Philistines. They called Elder W. M. S. Wilks as pastor, and recruits of the Gideon type came thick and fast, and under Brother Wilks' ministry, since 1887, they have grown from 14 to 123. It is to-day one of our best churches—worshipping in a neat, new house. It is but justice to say that Elder J. S. Pardue, who was a member there, stood through all these years of struggle, like the "boy on the burning deck." He prayed and preached and struggled, and "against hope, believed in hope" till the relief came, and he mounted the parapet and shouted victory. If you would know where the Campbellites are, ask the winds. I suppose it would be safe to say that this church, since the beginning, has furnished a Christian home for more than four hundred people.

## CORUM HILL.

This church is located in the First Civil District of Sumner County, Tennessee, ten miles east of Gallatin, in Belote's Bend, on the north side of Cumberland River. The church might properly be termed an offspring of Hopewell Church, though drawing some members from Second Creek. It was gathered through the ministry of Elder Jno. S. Rice, who became one of the constituent members. They were constituted into an independent church, with fifteen members the first Sunday in January, 1857, by the following presbytery, viz.: Elders Daniel Smith, W. H. Haile and D. W. Smith, with Deacons John Weathered, John Wilks, William Crim, James S. Siddons and Pleasant Harris.

PASTORS: Elder Jno. S. Rice, 1857-70; Elder R. Dorris, 1872-72; Elder R. S. Blankenship, 1872-75; Elder J. S. Rice, 1876-81; Elder A. H. Rather, 1881-87; Elder J. F. Lambert, 1887-88; Elder W. M. S. Wilks, 1888-91; Elder J. A. Stone, 1891-93; Elder J. J. Carr, 1893-1901; Elder W. M. S. Wilks, to the present.

CLERKS: William Locket, 1857-73; W. W. Locket, 1874-77; J. B. Locket, 1877-80; H. C. Corum, 1880; William Young, 1880-82; J. B. Locket, 1882-84; S. M. Wilks, 1884-94; J. E. Corum, 1894-96; S. M. Wilks, 1896, to the present.

DEACONS: David Rice, 1857; William Locket, 1857; William Corum, 1865; George Mitchener, 1865; E. N. Mitchener, 1865.

This church ordained to the ministry Elder J. A. Stone, October, 1887, by Elders J. F. Lambert and W. M. S. Wilks with the deacons of Corum Hill Church,

The church was constituted in an old log house and given the name of Corum's Chapel. They afterward purchased a beautiful lot on a high hill and built a neat house of worship and changed the name to Corum Hill.

This church has furnished a Christian home for 213 persons since the organization. They now number sixty-eight members.

They united with Enon Association in 1857, when in session with Friendship Church. This church occupies an important point, yet a little bit circumscribed in territory. They have had much opposition, but have proved themselves faithful warriors. They have represented in Wiseman Association since 1892.

#### MT. TABOR.

This church is situated in Smith County, Tennessee, near the village of Pleasant Shade on the waters of Peyton's Creek, some nine miles northwest of Carthage. It is an offspring of Peyton's Creek Church and was gathered through the ministry of Elder Daniel Smith. They were constituted into an independent church in May, 1836, with twenty-four members. This was at the time when the denomination was stirred over the mission question. The organizing Presbytery consisted of Elders John Wiseman, W. C. Bransford, Daniel Smith and E. B. Haynie, with Deacons William Martin, Jno. A. Johnson, Thos. Taylor and Abel Gregory.

PASTORS: Elder Daniel Smith, 1836 to 1856; Elder Daniel Wiseman Smith, 1856-59; Elder John Patterson, 1859-61; Elder E. L. Smith, 1865-88; Elder M. B. Ramsey, 1888 to the present.

CLERKS: John Patterson, 10 or 15 years; John

Boston, 5 years; John Nixon, 7 or 8 years; M. C. Gregory, 10 years; Robert Gregory, 3 or 4 years; J. W. Hall, 5 or 6 years; A. J. Gregory, 3 or 4 years; Wiseman Gregory, 6 or 7 years; W. C. Earps is the present clerk.

DEACONS: Jack Shoulders, Andy Boston, John Nixon, Abel Gregory, John Evans, John Patterson, D. J. Smith, James Earps, Thomas Smith, Pitts Gregory, Charley Nixon, W. C. Porter, T. T. Shepherd, James Gregory, James Earps, Jr., W. T. Smith, and I. P. McDonald.

This church has sent out the following ministers, viz.:

Elder Enoch G. Cartwright was ordained by this church, date not known.

Elder Levi A. Smithwick, ordained 1846, by Elders John Wiseman, Jonathan Wiseman, Daniel Smith, and Reuben Payne.

Elder John Patterson, ordained 1861, by Elders E. B. Haynie and D. W. Smith.

Elder E. L. Smith, ordained October, 1864, by Elders E. B. Haynie and W. H. Haile, with a number of deacons.

This church has sent out two colonies to form new churches, viz.: Ebenezer and Sycamore Valley, These are both thriving churches.

From some cause, they did not unite with the Association until 1837, when they brought a constituency of 85 members into Salem Association, while in session with New Hope Church. They certainly had a stormy reception, for it was at this session that Elder Miles West bolted the Association, on the mission question. They continued to represent in Salem Association until 1850, when they became a constitu-

ent member of Enon Association, in which body they continue to represent. It was this church which first sprung the question of division to form Enon Association.

This church is a great place for the people to meet, and has had a prosperous career. They have baptized hundreds, through their pastors. Present number of members is 255. One thing can be said of them: they are royal Baptists, standing for the old landmarks blazed out by the fathers, and nothing but a Baptist need apply. They have an elegant house of worship.

#### LIBERTY.

This church is situated six miles northeast of Lafayette, Macon County, Tennessee.

Tradition says that Baptist doctrine was first introduced into this community in 1811, and that an arm from East Fork of Goose Creek (now Hillsdale) was extended here in 1814. The records begin with November 2, 1822, when they were constituted into an independent church by Elders John Wiseman, Hiram Casey, William Roark and Malcom Smith. The church was doubtless gathered through the ministry of Elder Malcom Smith, who became their first pastor and served until his death, in 1827.

PASTORS: Elder Malcom Smith, 1822-27; Elder Daniel Smith, 1830-57; Elder D. W. Smith, 1857-79; Elder W. L. Buie, 1879-86; Elder W. H. Smith, 1886-87; Elder W. L. Buie, 1887-89; Elder J. L. Talmon, 1889-90; Elder W. L. Buie, 1890-92; Elder D. W. Smith was called and served until his death, September, 1892; Elder J. B. R. Knight, 1892-94; Elder W. L. Buie, 1894-96; Elder R. B. Davis, 1896-98; Elder J. B. R. Knight, 1898 to the present.



CLERKS: Thomas Dodson, 1822-32; Alexander Pipkin, 1832-51; T. S. Meador, 1851-54; M. N. Turner, 1854-56; C. H. Smith, 1856-61; W. L. Buie, 1861-65; J. S. Horn, 1865-66; W. M. Smith, 1866-69; G. R. Drury, 1869-73; W. C. Pipkin, 1873-84; J. W. Marsh, 1884-86; Pattie East, 1886-89; W. S. Drury, 1889-90; J. S. Freeman, 1890-91; J. W. Marsh, 1891 to the present.

DEACONS: Thomas Dotson, 1823; Abraham Parker, 1832; Dabney Cooper, 1833; Alexander Pipkin, 1837; Growner Owens, 1844; Thomas S. Meador, 1854; W. L. Buie, 1859; D. D. C. Smith, 1860; Ira W. Meador, 1860; A. J. Pipkin and G. J. Tucker, 1872; E. F. Tucker and J. S. Horn, 1874; Jas. Willis, Jas. Holland and Wm. Dun, 1880; Wilson Ragland, Dock Cooper, H. H. Tucker and James Reagan, 1901.

This church has been called the mother of churches and preachers. Among the colonies sent out to form new churches, we note the following: Lafayette, Union, Bethany, Enon and Antioch.

They have sent out the following ministers, viz: Elder Z. M. Williams, ordained May, 1823 (this is all that can be ascertained of him); Elder W. L. Buie, ordained May, 1860; Elders W. H. Smith and J. L. Talmon, ordained November 12, 1881, by Elders Crisley Miller and M. B. Ramsey, with a number of Deacons; Elder W. S. Drury, ordained May, 1891; Elders P. G. Drury and W. H. Driver, ordained May, 1894; Elder D. E. Morris, ordained February, 1900.

This church, in 1823, passed a resolution to unite with Salem Association. But, for some cause, they seem never to have done so. They represented in Green River Association, of Kentucky, until 1830, when they went into the constitution of Barren River

Association. They represented in this body until 1840, when they transferred to Salem Association. They represented in this body till 1850, when they went into the constitution of Enon Association, where they continue to represent.

This church has never been wealthy, and her fame has never gone abroad, yet, in reality, few churches have been more blessed of the Lord in extending her borders and sending forth heralds of the cross. They have always had a good working membership and now number 167 members. They have a good new house of worship. They are Baptists of the sterling type.

#### ROCK BRIDGE.

This church is situated in Sumner County, Tennessee, ten miles northeast of Gallatin, on the High Land Rim. This is an offspring of Pleasant Hill Church. They were constituted into an independent church January 20, 1883, by Elders J. F. Lambert and Jno. S. Pardue, with twelve members.

PASTORS: Elder A. H. Rather, 1883; Elder J. S. Pardue, 1883-86; Elder I. M. Ashlock, 1886-89; Elder J. F. Lambert, 1889-90; Elder A. W. Keen, 1890-92; Elder J. S. Pardue, 1892-95; Elder J. W. Swan, 1896 to the present.

CLERKS: Mrs. Mary Addy, 1883; J. W. Dorris, 1883 to the present.

DEACONS: J. S. Addy, 1883; W. A. Dorris, 1883; W. B. Wallace, 1887; J. W. Dorris, 1889; James Ashlock, 1889; J. P. Lee, 1901.

This church has ordained to the ministry Elder W. H. Taylor, ordained September 24, 1893, by Elders J. S. Pardue, J. W. Dorris and J. O. Kirkham.

This church has never been very strong. She has furnished a Christian home for 80 persons during her short history. They now number 31 members. They united with Enon Association in 1883, when convened with Corum Hill Church. They represented in this body until 1891, when they went into the constitution of Wiseman Association, where they still represent. Elder I. M. Ashlock, a minister who belonged to this church, went to his reward in June, 1894. He was indeed a man of God.

#### UNION.

This church is located on the headwaters of Long Fork Creek, Macon County, Tennessee, some six miles east of Lafayette. Union Church is an offspring of Liberty Church, and was constituted with thirteen members. They were most probably gathered through the ministry of Elder Daniel Smith. They were constituted into an independent church May 29, 1852, by the following Presbytery, viz.: Elders Daniel Smith, E. G. Cartwright, Levi A. Smithwick and Washington Glover, with Deacons A. Pipkin, T. M. Wallace, John Nixon and John Shoulders. D. W. Smith, a son of Elder Daniel Smith, and who himself afterward became an eminent minister, was one of the constituent members.

PASTORS: According to the best information we are able to gather, Elder Daniel Smith was the first pastor. In the absence of a house of worship he held services, through the summer season, in a beech grove near the house where Deacon J. M. Williams now lives, but where his father then lived. They would presumably meet in private residences through the winter season. The following is approximately cor-

rect: Elder Daniel Smith, 1852-53; Elder Washington Glover, 1853-54; Elder Levi A. Smithwick, 1854-57; Elder D. W. Smith, 1857-92, when he was called from labor to rest; Elder E. L. Smith, 1892-94; Elder J. B. R. Knight, 1894 to the present.

CLERKS: The following have served as Clerk for this church, but the date of service is not known, viz.: J. A. Parker, W. M. Gregory, L. T. Brooks, I. P. McDonald, J. M. Williams, I. T. G. McDonald, Ethler McDonald and E. M. McDonald.

DEACONS: Their Deacons have been as follows: D. W. Smith, Richard Williams, Grownor Owens, W. M. Gregory, L. T. Brooks, W. A. Hargis, Wiley Kemp, J. M. Williams, E. F. Tuck, W. D. McDonald and W. H. Smith.

This has been one of the most prosperous churches in that section. In the last fifty years there have been some four hundred persons baptized by her authority, and perhaps not less than six hundred persons have found a home with her. She has furnished members in the constitution of Macedonia, Sycamore Valley and Day's X Roads; yet she could hardly be called the mother of any church.

Elder D. W. Smith was ordained to the full work of the gospel ministry by this church in June, 1854, by the following Presbytery, viz.: Elders Daniel Smith, Andrew Jackson, Washington Glover, and L. A. Smithwick, with Deacons A. M. Gibbs, Wiley Jones, R. Smith, A. Pipkin, M. Wallace, John Shoulders, J. Nixon, R. Williams and G. Owens.

So far as we know, this is the only minister ordained by this church, but this is an achievement of which any church should be proud. Brother Smith was rarely surpassed as a gospel preacher. After his ordi-

nation, he entered at once upon the pastorate of this church and continued for thirty-five years. During all these years this church was noted for her faith and discipline. They have kept up the practice of washing feet. There is not the vigor in this body there once was, but even yet she stands a power for good. At present they have 102 members. They erected a good log house of worship in 1855, in which they continued to meet until 1892. They then erected a neat frame building, where they continue to worship. They cast their lot with Enon Association in 1852, when convened with New Salem Church, on Snow Creek, Smith County. They have annually represented in this body to the present time. This church is composed of royal Baptists. But how could it be otherwise, with such a ministry as they have had, and that prince of Baptists, Deacon J. M. Williams, to counsel them?

#### LONG CREEK.

This church is situated on the waters of Long Creek, from which they derived the name, some five miles west of Lafayette, Macon County, Tennessee. The constitution of this church grew out of a revival, held in a school house, by Elders Daniel Smith and Andy Jackson. This church was constituted, most probably, about November, 1853. The first authentic statement we have of this church is when they united with Enon Association, on Saturday before the first Sunday in October, 1854. The best we can gather they were constituted with nine members and had increased to eighteen by the time they united with the Association. They were constituted by a Presbytery consisting of Elders Daniel Smith, Andy Jackson, E.

G. Cartwright, Levi A. Smithwick, Thomas Jent and Ira Henderson.

PASTORS: Elder Andrew Jackson, 1854-58; Elder James A. Alvis, 1858-60; Elder Josiah J. Wiseman, 1860-63; Elder L. A. Minick, 1863-65; Elder W. L. Buie, 1865-73; Elder L. A. Minick, 1873-74; Elder V. A. Sanders, 1874-75; Elder Giles C. Harris, 1875-79; Elder William Burnley, 1879-80. At this period trouble arose and they were supplied by Elder L. A. Minick until 1881; Elder V. A. Sanders, 1881-84; when such confusion prevailed that a majority took letters, virtually leaving the church in a disbanded state. This condition prevailed, with only occasional preaching, until 1895, when they dissolved in full. Soon after, however, Elders W. L. Buie, J. L. Talmon and V. A. Sanders held a meeting there of several days, which God graciously blessed. The scattered hosts of Israel took courage and came together October 31, 1896, and reorganized with fourteen members, the following acting as Presbytery, viz.: Elders W. L. Buie, J. S. Pardue, J. L. Talmon, V. A. Sanders, J. Y. Freeman and S. R. Hawkins, with a number of Deacons. After this their pastors have been Elder W. L. Buie, 1896-99; Elder J. S. Meador, 1899-1900; Elder R. P. Dillard, 1900 to present.

CLERKS: J. O. Claiborn, 1860-95; G. W. Jenkins, 1896 to the present.

DEACONS: H. J. Claiborn, Jeff Jenkins, J. D. Jenkins; since reorganization, Ben Lack, W. K. Johnson, G. W. Jenkins, 1901; T. F. Meador, 1901.

This church united with Enon Association in 1854, when convened with Peyton's Creek Church. They represented with this body until 1879, when they ceased; and in 1884 they were dropped from the roll.

Then came their long and painful sleep, but, thank the Lord, they have awakened and gone forth to the work. In 1897 they cast their lot with Wiseman Association, when convened with Independence Church, Sumner County, Tennessee.

This church keeps up the practice of washing feet in church capacity. They number nineteen members.

#### SECOND CREEK.

This old church is extinct. But so long and so prominently did she figure in the history of the Baptists of this section that this book would not be complete without some reference to her work. The location of this church was some three miles west of Hartsville, in Trousdale County, Tennessee, and near the pike leading from Hartsville to Gallatin. They took their name from Second Creek, on whose waters they were located. This church was gathered by Elder John Wiseman and was most probably an offspring of Hopewell, then known as Bledsoe's Creek. This church was constituted about 1815. They united with Concord Association in 1815, when convened with Overall's Creek, in Rutherford County, Tennessee. They continued to represent in this body until 1822, when they went into the constitution of Salem Association. They then represented annually in this body until 1850, when they again went into the constitution of Enon Association. They then represented in this body until 1878, after which time the name of Second Creek disappears from the roll. They had become depleted in membership, in consequence of removals, deaths and supplies for new churches. Soon after the meeting of Enon Association, in 1878, Zion Church was constituted largely out of the member-

ship of Second Creek. This left only a remnant of this old church, and of necessity they disbanded. This was for many years one of the leading churches of this section. Elder John Wiseman was their first pastor. Among the leading spirits in this church we mention Deacons J. L. Carson and D. Thompson and C. Robinson. Brother Carson was one of the leading men in the Association, and for many years the clerk of the Association and probably of his church. This church once entertained Salem Association and twice Enon Association.

It naturally brings a feeling of sadness when we write of the decline of this old church: I never pass by where this consecrated band worshiped, and where such consecrated men of God delivered the gospel message, as those were who stood in her pulpit, but what I feel like uncovering my head. This church was wisely located at the start, and did her work and did it well; but time changed the centers of influence and numbered her days. Eternity alone will reveal the good accomplished by this old church, and it will be the pride of these pages to help preserve her name to generations yet to come.

#### MT. OLIVET.

This church is situated in Trousdale County, Tennessee, in the bend of Cumberland River, some three miles north of Hunter's Point and eight miles west of Hartsville. This church was constituted about 1882, from a remnant left from old Second Creek Church and a few scattering Baptists who had moved into the community. Their territory was somewhat circumscribed and they never had a rapid growth. At the start they had the services of such men as Elders T.



J. Eastes and J. T. Oakley, and such pillars in the church as Deacons J. L. Carson and Ezekiel Bass. Largely through the influence and means of Deacon Bass a neat frame house of worship was erected. But these two fathers have gone home to heaven and others have moved out of the community; thus the house is left desolate, with scarcely enough members to claim an organization. We can only hope that better times await them. They united with Enon Association in 1882, and represented in this body till 1892, when they attached themselves to Wiseman Association.

#### SPRING CREEK.

This church is situated on the waters of Spring Creek, a short distance northwest from Lafayette, Macon County, Tennessee. This church is an offspring of old Puncheon Camp Church, of Allen County, Kentucky. They were constituted with twenty-four members April 13, 1849, by the following Presbytery, viz.: Elders Daniel Smith, William Semons, Wiley McReynold, Patrick Raney, Matthew Johnson and John Jent. Four of the constituent members of this church are said to be still living.

PASTORS: Elder John W. Hickman, 1849-51, when he went to his reward; Elder Henry Roark, 1851-55; Elder Levi A. Smithwick, 1855; Elder Andrew Jackson, 1855-60; Elder Ira Henderson, 1860-62 (there seems to have been a disturbance here by the civil war); Elder W. L. Buie, 1868-79; Elder W. D. Burnley, 1879-80; Elder M. B. Ramsey, 1881-84; Elder J. S. Meador, 1884-89; Elder A. W. Keen, 1889-90; Elder J. S. Meador, 1890-91; Elder J. J. Dyer, 1891-93; Elder R. P. Dillard, 1893-94; Elder W. L. Buie, 1894-98; Elder J. J. Dyer, 1899-1900; Elder R. P.

Dillard, 1900-1901; Elder J. B. R. Knight, 1901 to the present.

CLERKS: William M. Lee, 1849-57; Richard Hudson, 1857-58; William Barbee, 1858-69; J. M. A. Jones, 1869-70; William Barbee, 1870-72; J. W. King, 1872-76; T. W. Fishburn, 1876-84; E. W. Harper, 1884-86; T. W. Fishburn, 1886-88; J. H. Blankenship, 1888-98; S. H. Dillard, 1898 to the present.

DEACONS: Eli Barbee, 1849; John Barbee, 1849; Bluford Bandy, 1850; C. R. Jones, 1850; Alvin Jent, 1853; Thomas Jent, 1853; William Barbee, 1869; J. A. Driver, 1869; J. M. A. Jones, 1873; J. W. King, 1873; S. S. M. Blankenship, 1883; R. P. Dillard, 1883; T. W. Fishburn, 1883; S. P. S. King, 1889; M. W. Walton, 1889; J. W. Hargis, 1889; S. H. Dillard, 1896; W. K. Johnson, 1896.

This church has ordained and sent out four ministers, viz.: Elder Lewis Barbee, date of ordination not known; Elder V. A. Sanders, ordained January, 1869, by Elders W. L. Buie and L. A. Minick, with Deacons J. F. Minick, J. Jenkins and William Barbee; Elder Carrel Dillard, date of ordination not known; Elder R. P. Dillard.

This church held a celebration on their fiftieth anniversary in 1899, and up to that time they had enrolled 312 members. They have at present 101 members on roll. This church never attached themselves to any Association until the fall of 1850, when they united with Enon Association, while in session with Defeated Creek Church. They represented in this body annually until 1893, when they attached themselves to Wiseman Association, when in session with Dixon's Creek Church. They have a neat house of worship, and, everything considered, are moving along to the glory of God.

## PLEASANT VALLEY.

This church is located in the extreme northwestern corner of Jackson County, Tennessee, on the waters of Jennings Creek, one mile from North Springs post office. The church is an offspring of Bellwood Church and was constituted with nine members in the fall of 1874, by Elders W. H. Smith and L. A. Smithwick.

PASTORS: Elder J. A. McKinnis, 1874-79; Elder D. W. Smith, 1879-92; Elder W. S. Drury, 1892-95; Elder M. B. Ramsey, 1895-97; Elder J. H. Swann, 1897-1901; Elder T. W. Matthews, 1901 to the present.

CLERKS: The clerks have served in the following order, but dates not known, viz.: A. Monday, S. A. Newberry, J. D. Kennedy and W. R. Kennedy. The latter has served since 1892.

DEACONS: A. C. Crofford, 1874; S. T. Hudson, 1874; W. H. Graves, 1874; J. D. Kennedy, 1898; Sherman Hance, 1898.

This church was planted in the midst of bitter opposition. The Campbellites had the field, and they contested every inch of the ground. The contest became sharp and it was a life and death struggle; but truth was mighty and triumphed over all opposition. They have ordained and sent forth three ministers, viz.: Elders Carrell Hardcastle, James Morris and A. Monday. We have no means of knowing when or by whom these heralds of the cross were ordained.

This church, during her brief history, has enrolled 87 members. They number now 62 members and are in a thriving condition. They have a neat house of worship which stands as a monument of the truth where error once held sway. This church united with

Enon Association in 1875, while in session with Dixon's Creek Church, and has continued to represent with them to the present time. The many contentions with error have developed some stalwart Baptists in this church.

#### BLEDSON CREEK.

This church might properly be styled an offspring of Siloam Church, though probably drawing some of the constituent members from other sources. The organization took place Saturday before the second Sunday in July, 1867, with 27 members. The Presbytery consisted of helps from Siloam, Hopewell and Friendship churches, viz.: Elders G. C. Harris, S. C. Talley, Thomas E. Kizer, E. B. Stinson and James Stinson. The two latter were licensed ministers. With these were Deacons James Hawkins, Martin Angle and Joseph Hawkins.

This church was constituted on the head waters of Bledson Creek, in the northeastern part of Sumner county. This is a very broken section, and their first house of worship was built in this narrow valley, on the bank of this little creek, and also on the side of the turnpike road leading from Gallatin, Tenn., to Scottsville, Ky. The church was given the name of Independence at the constitution. They worshiped at the above named place about 33 years. In the process of time, perhaps the early eighties, a railroad was constructed up this valley and a station established a short distance down the creek below the church by the name of Bransford. About 1900 this church built a new, neat house of worship in the town of Bransford and changed the name of the church from Independence to Bledson Creek.

PASTORS: Elder J. J. Wiseman, 1867-68; Elder Jonathan Wiseman, 1868; Elder S. C. Talley, 1868-70; Elder G. C. Harris, 1870-78; Elder J. S. Pardue, 1878-79; Elder J. P. Gilliam, 1879-83; Elder A. H. Rather, 1883-84; Elder J. P. Gilliam, 1884-85; Elder H. S. Moore, 1885-86; Elder J. S. Pardue, 1886-88; Elder Berry Keen, 1888; Elder W. M. S. Wilks, 1889-90; Elder I. M. Ashlock, 1890-91; vacant, 1891-96; Elder J. R. Stinson, 1896; Elder J. W. McQueen, 1896-1900; Elder J. A. Stone, 1901 to the present.

CLERKS: T. J. Talley, 1867-70; J. P. Gilliam, 1870-79; J. W. Fleming, 1879-80; W. J. Meador, 1880-81; W. R. Minick, 1881-87; F. M. Defrees, 1887-89; M. S. Taylor, 1889-93; J. M. Pardue, 1893 to the present.

DEACONS: J. W. Stinson, 1868; Adken Pardue, 1868; B. H. Gilliam, 1877; F. M. Defrees, 1877; L. W. Gilliam, 1877; J. M. Pardue, 1891; W. J. Woodward, 1891.

This church has had the honor of sending out the following ministers: Elders J. P. Gilliam and B. B. Davis were ordained August, 1878, by Elders E. B. Haynie, J. S. Pardue, J. K. Tinsley; Elder S. R. Hawkins was ordained November, 1883, by Elders A. H. Rather and R. H. Piland; Elder J. L. Hawkins, ordained June, 1892, by Elders J. S. Pardue, J. R. Stinson, J. W. Davis and I. M. Ashlock, with Deacon J. G. Pardue.

Elder B. B. Davis died soon after his ordination. He was an humble, devout Christian, and would no doubt have proved a faithful minister.

This church has enrolled 231 members during her history. They have 57 on their roll at present, and are in a thrifty condition.

This church united with Enon Association in 1867, while in session with the church at Siloam. They represented annually in this body until 1891, when they went into the constitution of Wiseman Association, where they continue to represent at the present.

## ROCKY MOUND.

This church is located on the High Land Rim in the western part of Macon County, Tennessee, three miles north of Epperson's Springs. The history of this church dates back to about 1878 A. D. About this time Elder Wiley Henderson began preaching in this community and an organization was effected. In the absence of records, but little can be learned of this work. From some cause, however, the work did not prosper, and about 1882 A.D., they partially disbanded. But, not willing to give over the struggle, some few of these scattered brethren, with a few from Garretts Creek and Pleasant Grove Churches, came together on November 7, 1885, and were reorganized into the present body. The Presbytery in this constitution consisted of Elders J. R. Stinson and Samuel Carter, with others unknown to this author. With this date the detailed history of this church must necessarily begin.

PASTORS: Elder J. R. Stinson, 1885-86; Elder J. W. Meador, 1886-88; Elder J. S. Meador, 1888-90; Elder R. P. Dillard, 1890-91; Elder J. S. Meador, 1891-92; Elder Matthew Jones, 1892; Elder R. P. Dillard, 1892-94; Elder J. F. Lambert, 1894-95; Elder J. P. Durham, 1895-96; Elder J. S. Meador, 1896-00; Elder J. L. Hawkins, 1900-01; Elder A. W. Keen, 1901 to the present.

CLERKS: J. G. McGuffey, 1885-88; P. A. Meador, 1888-92; S. S. Reagan, 1892-94; P. A. Meador, 1894-97; C. B. Massey, 1897; W. J. Bradley, 1897-1900; P. A. Meador, 1900-01; W. J. Bradley, 1901 to the present time.

DEACONS: Gideon Meador, about 1882; J. G. McGuffey, 1888; H. W. Barbee, 1888; R. B. Freeman, 1888; P. A. Meador, 1888; R. M. Ballard, 1889; W. J. Bradley, 1889. This church has ordained and sent forth the following ministers: Elder J. E. Overton was ordained January 11, 1890, by Elders J. W. Meador, W. H. O'Neal, J. S. Meador, with nine Deacons; Elder J. Y. Freeman was ordained December, 1896, by Elders J. S. Meador, George Roberts, J. E. Overton, J. W. Meador and J. P. Durham, with nine Deacons; Elder C. B. Massey was ordained June, 1899, by Elders C. N. Simmons, G. H. Roberts, J. S. Meador, J. L. Hawkins, Jacob Stinson, H. W. Jent, J. E. Overton, J. W. Meador, with eleven Deacons.

Since their reorganization in 1885, A.D., they have enrolled 61 members. They have on roll at present 44 members. This church, when they were constituted, began to represent in Long Creek Association. After their reorganization they again returned to this body and continued to represent with the body until the Association was dissolved. Then, in 1893, they united with Wiseman Association, where they still continue to represent.

#### SWEET HOME.

This church is located in the northeastern part of Sumner County, Tennessee, four miles west of Westmoreland. This church was organized with four members September 20, 1889, by the following Presbytery,

viz.: Elders J. F. Lambert, C. N. Simmons, I. M. Ashlock and J. R. Stinson.

PASTORS: Elder J. F. Lambert, 1889-90; Elder A. W. Keen, 1890-95; Elder J. S. Meador, 1895-96; Elder J. L. Hawkins, 1896-97; Elder J. J. Dyer, 1897-00; Elder C. B. Massey, 1901 to the present.

CLERKS: J. A. Hanna, 1889-91; C. D. Hanna, 1891-95; J. M. Graves, 1895-98; T. M. Kirly, 1898-99; J. M. Graves, 1899; Creg Mandrell, 1899-1900; H. L. Creasy, 1901 to the present.

DEACONS: J. A. Hanna, 1889; J. H. Ashlock, 1889; H. L. Creasy, 1898; W. J. Graves, 1898.

This church has enrolled 24 members since her organization. They have 10 members on roll now. She united with Wiseman Association, in which body she continues to represent.

#### DIXON'S CREEK.

The history of this old mother church comes to us with peculiar interest. This church is located near the bank of Dixon's Creek, some two miles above and north of the town of Dixon's Springs, in Smith County, Tennessee. This church, at first, was composed of emigrant Baptists from the older States. She, however, was the foster child of El Bethel Church, on Station Camp Creek, in Sumner County, some twenty-five miles away. In 1798 these emigrant Baptists, longing for the house of the Lord, and there being no church within reach, and having no minister among them, banded together into what they were pleased to call a "District Church." They met at private residences for worship, sometimes at Captain Grant Allen's, near the mouth of Dixon's Creek, then at Colonel William Martin's, near where the church now stands, then



again on the waters of Goose Creek. This continued until the summer of 1799, when they began to lament their situation. After consultation, they agreed to make their situation known to the nearest Baptist church. On inquiry it was found that the nearest Baptist church was located on Station Camp Creek, Sumner County, Tennessee, twenty-five miles distant. This church was known as El Bethel. They appointed a committee to visit said church and lay before them their situation. This resulted in Colonel William Martin visiting said church, and in conference they appointed a committee to visit this neighborhood and constitute these brethren into an arm of said church. In compliance with this agreement, they met at Captain Grant Allen's and received the letters which these brethren had brought from the old States. They worshiped as an arm of said church till March 8, 1800, when they were constituted into an independent church by the following Presbytery, viz.: Elders Joshua White, William Phipps and Clifton Allen.

At this point we append an old church letter, which we have in our possession, which will shed some light. The letter reads as follows:

"The church of Christ on Station Camp Creek, in Sumner County, under the watch-care of William Phipps, holding the doctrines of original sin, eternal election, particular calling, final perseverance, baptism by immersion and a general judgment, being met in conference the third Saturday in January, 1800, on motion, Brother James Hollis and his wife, Margaret, are dismissed from our watch-care, as orderly members, when joined to another church of our order.

"Signed by CLIFTON ALLEN."

The above is an exact copy of the letter, and from its contents it will be seen that it was given by this

same church, under whose authority Dixon's Creek Church was constituted. It was written hardly two months before Dixon's Creek Church was constituted. In the next place, it will be seen that Elders William Phipps and Clifton Allen, two of the Presbytery who constituted Dixon's Creek Church, were pastor and clerk of said church. Finally, it clearly shows the doctrines of said church and Presbytery upon which Dixon's Creek Church was constituted. It might be stated just here that all the Baptists of this section, at that time, both ministers and churches, were strictly Calvinists and never failed to emphasize God's sovereign election. They were constituted in Captain Grant Allen's private residence, but soon after constructed a log house of worship near the mouth of what is known as Scanty Branch. They worshiped here for some time, and, when it became necessary to build a new house, Colonel William Martin donated a lot of some five acres, where the present brick house of worship now stands.

On the day they were constituted they ordained to the full work of the gospel ministry one Elder Daniel Burford, one of the constituent members, and he was immediately chosen as pastor.

PASTORS: Elder Daniel Burford, 1800-07; Elder Miles West, 1807-11; Elder John Wiseman, 1811-46; Elder Jonathan Wiseman, 1846-64; Elder W. H. Haile, 1864-78; Elder D. W. Smith, 1878-89; Elder M. B. Ramsey, 1889 to the present.

CLERKS: The early clerks failed to sign their names. Their first clerk was most probably William Martin, who was a leader in the organization of this church. The first clerk we gather from the records is William C. Bransford, who afterward became an or-

dained minister. Then follows: N. D. Martin, and probably others; then J. H. Ligon for about thirty years; then Benjamin Payne and W. S. Towns, the latter extending to 1885; J. W. Dillahay, 1885-90; W. S. Towns, 1890; J. W. Massey, 1890 to the present.

DEACONS: The dates of ordination for the early deacons are not known. Among them we note the following: William Martin and Joseph Sitton, who were probably ordained at the constitution; then comes J. H. Ligon, J. D. Day, Wamack Parker, Abel Gregory, W. S. Towns, J. R. Gammons, J. S. Watson, 1884; J. W. Massey, 1884; John Lee, 1884; J. H. Richmond, 1884; F. C. Conwell, 1891; J. W. Dillahay, 1891; W. S. Oldham, 1891; Cicero Gammons, 1891; Arch Parker, 1891. The present deacons are J. W. Massey, J. W. Dillahay, F. C. Cornwell, W. S. Oldham, Cicero Gammons and Arch Parker.

This old church has sent out the following churches, viz.: Hogan's Creek, East Fork Goose Creek, Shady Grove, Goodwill, with perhaps others. And from her immediate offsprings other churches have been sent out until it would be hard to determine how far her borders have been extended.

She has ordained the following ministers, viz.: Elder Daniel Burford, ordained March 8, 1800, by Elders William Phipps, Joshua White and Clifton Allen; Elder William Simmons, ordained March, 1838, by Elders John Wiseman, Daniel Smith, W. C. Bransford, E. B. Haynie, E. W. Haile and William Terrill.

Elder W. C. Bransford seems to have been ordained by this church, most probably in the latter part of the twenties.

There are perhaps others, if we only had the data, who have been ordained by this old church.

We have no means of knowing how many have belonged to this old church during her history. Perhaps we would be safe in saying that the names which have been entered upon her roll book will not fall far short of 2,000. They now have upon their roll 287 members. They have a large brick house of worship standing on the beautiful five-acre lot donated by that consecrated deacon, Colonel William Martin. This is a great place for the hosts of Israel to gather. One naturally feels when they approach this spot that they are on hallowed ground. This church has affiliated in six Associations and helped to constitute five of them. They are as follows: Mero District, Cumberland, Concord, Salem, Enon and Wiseman.

This church has a remarkable history. Few churches can boast of a stronger successive ministry for a hundred years than this church. She has had some noble spirits in her membership, but pre-eminently among them stood Deacon William Martin. He was one of the greatest spirits of which Middle Tennessee Baptists can boast. They stood firm through the mission controversy of 1837.

#### BETHANY.

This church is located in Macon County, Tennessee, some twelve miles east of the town of Lafayette, on the waters of Big Salt Creek, which empties into Barren River. This church is an offspring of Liberty church. The organization took place in 1851 A. D., before the meeting of the Association for that year. They were constituted in the private residence of Jesse Springer, by Elders Daniel Smith and E. B. Haynie. They represented eighteen members in the Association that year.

PASTORS: Elder Andrew Jackson, 1851-65, being assisted during this time by Elders Washington Glover and D. W. Smith; Elder D. W. Smith, 1865-76; Elder T. W. Matthews, 1876-78; Elder D. W. Smith, 1878-82; Elder John Patterson, 1882-83; Elder T. W. Matthews, 1883-86; Elder D. W. Smith was again called in 1886, but trouble awaited him—a serious rupture in the church, which leaves us without records for this year; Elder Ellis Riggs, 1887-88; Elder R. B. Davis, 1888; Elder John Patterson, 1888-89; Elder W. S. Drury, 1893-95; Elder T. A. Hudson, 1895-96; Elder John Patterson, 1896-97; Elder T. W. Matthews, 1897-98; Elder Don Q. Smith, 1898-1900; Elder M. B. Ramsey, 1900; Elder G. W. Ramsey, 1901-02; Elder C. E. Ramsey, 1902 to the present.

CLERKS: Joshua Rush, 1851-68; Wiley Whitley, 1868-83; A. J. Ferguson, 1883-87; J. A. Russell, 1887-88; W. J. Glover, 1888; T. A. Owen, 1888-90; W. S. York, 1890-1900; O. S. Barton, 1900 to the present.

DEACONS: Following are the deacons, but dates not known: W. B. Neal, Ellis Riggs, A. Pipkin, John Harlen, Thomas Meador, W. N. Smith, Richard Williams, Randall Smith, Jerry Rush, W. B. Meador, D. C. Smith, Cullum Cardy, John A. Russel, Bethel Whitley.

This church had a serious division in 1886. They had in their body a very shrewd man—one Dr. John Smith—who went away into error; and, being a man of influence, he drew away a majority of the members. They dropped at one bound in the minutes from a membership of 145 to 36. The few who were contending for the faith were in a terrible strait. A large majority had gone away, and to see their property taken from them and converted into a place to

teach error was more than they could bear, if it could be avoided. But what to do they knew not. Fortunately, the inimitable Elder D. W. Smith was their pastor, and he told the brethren of the minority to put the whole of the majority under charge for heresy. This was done, and he ruled that they had no right to vote while under charge, and the minority took them up one at a time and excluded them for heresy. Thus the minority put out the majority and went on with the Master's business.

This church united with Enon Association in 1851, while in session with Siloam Church. The Lord is again blessing this faithful band and they have increased to fifty-six members. They have a good house of worship.

#### PEYTON'S CREEK.

This old church is located five miles north of Carthage, in the village of Monoville, Smith County, Tennessee. The house of worship stands on the side of the pike leading from Carthage to Hartsville and in the fertile valley traversed by the beautiful waters of Peyton's Creek, from which the name was taken.

This church is an offspring of Hogan's Creek Church and was gathered mainly through the ministry of Elder John Wiseman. They were constituted into an independent church on Saturday before the third Sunday in July, 1812. From what data we have at hand, it would be safe to say that among those who assisted in the constitution of this church were Elders John Wiseman, Daniel Burford and William Flowers. These men, at that time, perhaps, knew not how wisely they built, and the fruits that should follow.

PASTORS: Elder John Wiseman, 1812 to about

1829, when he moved from Dixon's Creek to near Castalian Springs, in Sumner County. He was followed by Elder Daniel Smith, who remained pastor until 1840; Elder E. B. Haynie, 1840-81; Elder J. C. Brien, 1881-83; Elder D. W. Smith, 1883-85; Elder M. B. Ramsey, 1885-87; Elder J. C. Brien, 1887-88; Elder R. B. Davis, 1889-00; Elder T. W. Matthews, 1901-02. They have no pastor at present. In addition to the above, Elders T. A. Hudson and W. S. Drury were, for short periods each, at one time pastor of this church, but dates not known.

CLERKS: W. T. Taylor is the present clerk, but have failed to secure the names of any of his predecessors.

DEACONS: The present deacons are as follows: M. D. Hackett, J. C. Nixon, B. I. Taylor, James Chambers, Edward Hackett and Alexander Porter. Beyond this we have no data.

This church could properly be called the mother of Mt. Tabor and Riddleton Churches, besides furnishing many members in the constitution of other churches.

She has sent out the following ministers, with perhaps others of which we have no account: Elder Daniel Smith, ordained in the fall of 1824, by Elders John Wiseman and Miles West; Elder E. B. Haynie, ordained in May, 1832, by Elders Miles West, W. C. Bransford and Daniel Smith; Elder R. B. Davis, ordained August 20, 1887, by Elders D. W. Smith, J. C. Brien, W. H. Smith, M. B. Ramsey, E. L. Smith and T. A. Hudson.

This church has had a remarkable record. We have no means of knowing how many have found a home in this old church since she first unfurled her banner in

1812. Perhaps the number would not fall far short of 2,000. At one time they numbered nearly 400. They number at present 211. This is one of the greatest places for the multitudes to assemble to hear the word preached known to this author. They have built several houses of worship and, within the past few years, have built a neat frame building.

This church first united with Concord Association in 1812, while in session with Hopewell Church, Sumner County, Tennessee. In 1822 she became a constituent member of Salem Association, and represented annually in that body until 1850; then she went into the constitution of Enon Association, where she still continues to represent. This church was never disturbed by the anti-mission rupture of 1837. Allow me to say, in this connection, that Peyton's Creek, and her contemporary churches, are much older than the present so-called "Primitive Baptists." They were here, looking after the Master's business in these hills and hollows, long before such a thing as the "Primitive" Baptists were ever heard of. May the colors never trail in the dust about old Peyton's Creek.

#### LAFAYETTE.

This church is located in the town of Lafayette, the county seat of Macon County, Tennessee. This is on the High Land Rim in the northern part of the State. This church is an offspring of Liberty church and was gathered through the ministry of Elder Daniel Smith. They were constituted an independent church A. D. 1849, prior to the meeting of the Association in that date. The number in the organization is not known. They brought a constituency of twelve members into the Association. The constituting presbytery



consisted of Elders Daniel Smith and Wm. C. Bransford. The town in which this church is situated is an inland town, beautifully situated, and has a population of some 1,200 souls.

PASTORS: Elder Daniel Smith, 1849-54; Elder W. H. Maddox, 1854-55; Elder E. G. Cartwright, 1855-56; Elder W. H. Maddox, 1856-58; Elder Willis Turner, 1858-66; Elder D. W. Smith, 1866-72; Elder Giles C. Harris, 1872-74; Elder J. H. Jackson, 1874-76; Elder D. W. Smith, 1876-78; Elder John McKinnis, 1878-83; Elder W. L. Buie, 1883-85; Elder J. B. R. Knight, 1885-91; Elder A. Malone, 1891-1900; Elder J. H. Swann, 1900 to the present.

CLERKS: M. N. Alexander, 1849-66; Smith Meador, 1866-80; W. M. Gammons, 1880 to the present.

DEACONS: The present deacons are Alexander Jenkins, Miles West, W. H. Smith and W. A. Johnson.

This church has had quite a struggle for existence. It has been war with the Campbellites—"war to the knife and the knife to the hilt." But the God of all grace has brought the truth out victorious, and the church was never so prosperous as now. They number at present 109. This church united with Salem Association in 1849, while in session with Bethel Church, near Temperance Hall, DeKalb County, Tennessee. In the next year they went into the constitution of Enon Association and represented in that body until 1891, when they went into the organization of Wiseman Association. May their light never grow dim. They have a splendid house of worship, well located.

## SMITH'S CHAPEL.

This church is located on the north side of Cumberland River, on the road leading from Carthage to Gainsboro, in the Fourteenth Civil District of Jackson County, Tennessee.

The church was constituted in a schoolhouse, November 5, 1894, by Elder S. N. Fitzpatrick, with seven members; two from Plunkett's Creek Church, one from New Hope, DeKalb County, and four from Liberty Church, Jackson County.

PASTORS: Elder T. H. Vantrease, 1894-97; Elder T. A. Hudson, 1899; Elder G. W. Ramsey, 1900-01; Elder J. L. Talmon, 1902.

CLERKS: D. A. Tyree, 1894-97; Ben Taylor, 1897 to the present.

DEACONS: D. A. Tyree, 1895; Joseph Williams, 1895; Ben Taylor, 1895.

They have had eighteen members on the roll. They number at present only twelve.

They have ordained one minister, Elder T. H. Vantrease, ordained April 7, 1895, by Elders S. N. Fitzpatrick and R. B. Davis, with a number of deacons.

This church united with Enon Association in 1895, and have represented in this body annually to the present.

They have no house of worship, but hold their services in a schoolhouse. They have secured a lot most admirably located, some two miles from where they worship now, on the waters of Salt Lick Creek. They have part of the lumber and expect to erect a house of worship on this lot within this year. This is an important point, which should not be neglected.

## ENON.

This church is located on the waters of Big Salt Lick Creek, eleven miles northeast of Lafayette, in Macon County, Tennessee. This church is an offspring of old Liberty Church. In A. D. 1853 Liberty Church extended an arm to Hickory Grove Camp Ground—presumably a schoolhouse. They worshiped here as an arm of Liberty Church for a year or so, when they were constituted into an independent church, April 3, 1854, with seventeen members and taking the name of Enon. The constituting presbytery consisted of Elders Andrew Jackson, Washington Glover and L. A. Smithwick, with Deacon Randall Smith. In the constitution Elder Andrew Jackson acted as moderator and L. A. Smithwick as clerk. From the best information obtainable, it seems this church was gathered through the ministry of Elder Andrew Jackson, who became the first pastor.

PASTORS: Elder Andrew Jackson, 1854-59; Elder Washington Glover, 1859-61; (war vacancy;) Elder S. B. Harper, 1866-67; Elder John Patterson, 1867-89; Elder Harrison Evans, 1890-91; Elder John Patterson, 1891; Elder J. B. R. Knight, 1891-92; Elder John Patterson, 1892-94; Elder T. W. Matthews, 1894-96; Elder John Patterson, 1896-97; Elder J. H. Swann, 1897-1902.

CLERKS: W. B. Meador, 1854-57; W. M. Woodcock, 1857-61; (war vacancy;) Wm. Gentry, 1866-72; I. P. Meador, 1880-81; Daniel Smith, 1881-85; C. N. Patterson, 1885-86; Robt. Dotson, 1886; W. T. Meador, 1886-88; Daniel Smith, 1888-91; T. F. Dotson, 1891-96; T. M. Kirby, 1896-97; Thos. Wilson, 1897; E. M. Meador, 1897-98; W. W. Wilson, 1898-1902.

DEACONS: John Harlan, 1854; William Dunlap, 1854; J. C. Harlan, 1865; W. B. Meador, 1865; T. S. Meador, 1865; T. F. Dotson, 1894; Thos. Kirly, 1894; Wiseman Deckard, 1894; E. M. Meador, 1897; O. K. Harlin, 1897; McCager Dotson 1897.

Elder Stephen B. Harper was ordained to the ministry on Friday before the third Sunday in May, 1860.

In December, 1872, William Gentry was licensed to preach. The church held no services during the Civil War. She united with Enon Association in 1854, while in session with Peyton's Creek Church, having at that time thirty members. She continues to represent in this body to the present. She now numbers forty members, and has a fair house of worship. This church has seen better days, once numbering one hundred. She has had some noble spirits in her ranks. This is the Christian home of Elder John Patterson, one of the noblest Christian spirits of this age. He is now waiting for the summons home. This is the birthplace and home church of W. M. Woodcock, of Nashville.

#### CEDAR BLUFF.

This church is located six miles north of Hartsville on the head waters of Goose Creek, Macon County, Tennessee. They were constituted into an independent church July 29, 1887, with seven members from different churches. The constituting Presbytery consisted of the following coming from a number of different churches, viz.: Elders J. F. Lambert and J. J. Dyer, with Deacons A. J. Robinson, Gus Fuqua, R. W. Mason, A. J. Claiborn and Henry G. Gammon. Elder J. F. Lambert acted as moderator, and, immediately after organizing, a number of converts were received for baptism.

PASTORS: Elder C. N. Simmons, 1887-94; Elder J. L. Hawkins, 1894-99; Elder J. W. McQueen, 1899-1901; Elder C. N. Simmons, 1901-02.

CLERKS: A. T. Bransford, 1887-89; B. R. Reid, 1889-91; D. H. White, 1891-95; J. W. Blankenship, 1895-1900; D. H. White, 1900-02.

DEACONS: Dock Cothron, 1887; D. A. H. White, 1887; P. E. Livingston, 1887; J. D. White, 1887.

This church, with a constituency of sixteen members, united with Enon Association in 1887, while in session with Dixon's Creek Church. They represented in that body until 1891, when they became a constituent member of Wiseman Association. This church has the distinguished honor of being the birth-place of Wiseman Association. This has never grown to be a strong church, but has always been an active, thrifty body. They are located in a broken, but very fertile section, and number at present forty-four members.

#### PLEASANT GROVE.

This church is situated on the High Land Rim, in the northeastern part of Sumner County, Tennessee, near the railroad town of Westmoreland. This church was constituted December 3, 1881, with fifteen charter members, five males and ten females. The council or presbytery, which constituted this church consisted of Elders J. S. Pardue, A. H. Rather, W. M. S. Wilks and I. M. Ashlock, with Deacons J. G. Pardue, J. M. Jones and J. M. Pardue.

PASTORS: Elder A. H. Rather, 1881-83; Elder J. F. Lambert, 1883-85; Elder W. M. Kuykendall, 1885-86; Elder J. F. Lambert, 1886-87; Elder W. M. S. Wilks, 1887-88; Elder J. S. Meador, 1888-89; supplied by

Elders J. F. Lambert and C. N. Simmons, 1889-93; Elder J. F. Lambert, 1893-95; Elder A. Malone, 1895-96; Elder J. S. Pardue, 1896-97; Elder C. N. Simmons, 1897-1902.

CLERKS: F. M. Atkerson, 1881-87; W. A. Dorris, 1887-1902.

DEACONS: A. M. Gammon, 1881; C. T. Hawkins, 1881.

This church has had sixty-four members on their roll since the constitution. They number at present twenty-eight members. They have a good house of worship, and, though but few in number, have a good live membership.

They united with Enon Association in 1882, while in session with New Harmony Church. They numbered at that time twenty-nine members. They represented in that body until 1891, when they went into the constitution of Wiseman Association, where they continue to represent.

#### ANTIOCH.

This church is located seven miles northeast of Lafayette, Macon County, Tennessee. This church was constituted Saturday before the second Sunday in March, 1874, and is an offspring of Liberty Church, drawing all of the constituent members from that staid old church. They were constituted with eleven members. The records of this church have been burned and the following is approximated by personal testimony.

PASTORS: Elder W. L. Buie served eleven years; Elder J. S. Meador, two years; Elder J. B. R. Knight, twelve years; Elder T. W. Matthews, two years; Elder J. B. R. Knight is the present pastor.

CLERKS: The following have served as clerks in the following order, but time not known: J. F. Freeman, H. H. Tucker, F. P. Harwood, W. W. Tucker, Daniel W. Smith, H. S. Cook, Milton Shaw, G. G. Tucker, H. S. Cook.

DEACONS: The following deacons are given, but date of ordination not known: C. B. Holland, Abraham Freeman and M. B. Freeman. These were the early deacons. The later ones are J. F. Freeman, Isaac Meador, W. T. Fox and W. P. Holland.

This church is enjoying a wonderful degree of prosperity at this time, having, within the last year, added fifty-three members to their number. They now have a membership of 161. They united with Enon Association in 1874, while in session with Enon Church, Macon County, Tennessee. They have represented annually in this body to the present.

#### BELLWOOD.

This church is situated in the town of Willette, twelve miles east of Lafayette, Macon County, Tennessee. The church was constituted with twenty members on Friday before the first Sunday in July, 1855. The constituent members perhaps came from a number of surrounding churches. The presbytery which constituted this church consisted of the following: Elders Daniel Smith, L. A. Smithwick and D. W. Smith, with Deacons John Shoulders, Richard Williams, G. Owen and Alfred Gibbs.

The church, at the organization, was located on the ridge some little distance below where the house of worship now stands and was given the name of Timber Ridge Church. They retained this name until about 1884, when the present elegant house of worship was

constructed and the name changed to Bellwood. This church can boast of the following able ministry as their

PASTORS: Elder L. A. Smithwick, Elder D. W. Smith, Elder L. A. Minick, Elder John Patterson, Elder Washington Glover, Elder Willis Turner, Elder T. W. Matthews, Elder W. M. Kuykendall, Elder Wm. Shelton, Jr., Elder M. B. Ramsey, Elder W. H. Smith, Elder John Washburn, Elder W. S. Drury, Elder T. A. Hudson, Elder J. H. Swann, Elder W. J. Watson, Elder J. S. Pardue and G. W. Ramsey, the present pastor.

CLERKS: The following have served as clerks of this church, viz.: E. B. Kemp, Thomas Jones, G. H. Wakefield, A. P. Kemp and W. C. Jones, the present clerk.

DEACONS: Alfred Gibbs, J. C. Kirby and John Evans have passed to their reward. Those still living are Thomas Jones, 1873; W. C. Jones, A. P. Kemp, Allen Kemp and J. S. Russell.

Elder J. A. McKinnis was licensed by this church in August, 1871, and was ordained to the full work of the gospel ministry by this church on Saturday before the fifth Sunday in June, 1873, by Elders L. A. Smithwick, D. W. Smith and L. A. Minick, with Deacons Richard Williams, Alfred Gibbs, J. C. Kirby and John Evans.

Elder B. A. Copass was ordained on Friday before the fourth Sunday in July, 1887, by Elders W. H. Smith, D. W. Smith, T. A. Hudson, M. B. Ramsey and T. W. Matthews, with Deacons Wiley Jones, Thomas Jones, J. M. Williams, A. P. Kemp, Allen Kemp, W. H. Graves, W. J. Jones and King Robinson.



Elder Don Q. Smith was ordained in February, 1898, by Elders G. W. Ramsey, T. W. Matthews, M. H. Drury and J. H. Swann, with Deacons J. M. Williams, Thomas Jones, A. P. Kemp, Allen Kemp and W. C. Jones.

They sent out a colony in 1874 to form Pleasant Valley Church on Jenning's Creek, in Jackson County.

This church has a membership of sixty-four. Altogether, this church has a fine record. They united with Enon Association in 1855, when convened with Second Creek Church. They have represented annually in this body to the present.

RUSSELL HILL.

This church is located on the Carthage road, twelve miles south of Lafayette, in Macon County, Tennessee. The church was constituted in Brackett's schoolhouse, August 14, 1885, with seventeen members. These members were perhaps from different surrounding churches. The presbytery consisted of Elders D. W. Smith, H. W. Pickett, Jr., E. L. Smith, M. B. Ramsey, T. W. Matthews, S. B. Harper, T. A. Hudson and John Smith, with Deacons Wiley Jones, W. H. Graves, Thomas Jones, A. P. Kemp, J. C. Kirby, A. M. Gibbs, W. C. Kennedy and W. S. Towns.

They adopted the Abstract of Principles of Enon Association. This church was probably gathered through the ministry of Elder H. W. Pickett, Jr., who was immediately called as pastor of the church.

PASTORS: Elder H. W. Pickett, Jr., 1885; Elder M. B. Ramsey, four years; Elder E. L. Smith, two years; Elder T. W. Matthews, two years; Elder J. H. Swann, two years; Elder G. W. Ramsey, one year; Elder M. B. Ramsey, till 1892. Elder C. E. Ramsey is the present pastor.

CLERKS: J. M. Hall, G. W. Ramsey, J. J. Dillahay, Mollie Jenkins and W. A. Ivins, the present clerk.

DEACONS: Joseph Covington, 1885; William Russell, 1885; King Robinson, 1885; George Canter, 1885; William A. Ivins, 1890; James Russell, 1890; J. M. Hall, 1890.

Elder G. W. Ramsey was ordained by this church on Friday before the fifth Sunday in August, 1897, by Elders T. A. Hudson, T. W. Matthews, W. M. S. Wilks, J. H. Swann, M. B. Ramsey, J. F. Lambert and E. L. Smith, and a large number of deacons.

This church has a neat house of worship, beautifully located. They now number forty-seven members. They united with Enon Association in 1885, while in session with Pleasant Grove Church, Sumner County, Tennessee. They have represented annually in this body to the present.

#### EBENEZER.

This thriving church is located on the waters of Peyton's Creek at the foot of the dividing ridge, between this and Dixon's Creek. This is a very broken, but fertile section with a dense population. It was once regarded as an uncultured, immoral community, without church or anything to make it a desirable place of residence. Lands were cheap and the citizenship, who, in the main, were honest yeomanry, but lacked the essentials of the Christian life, were almost shut off from the outside world. This community is found in the southern part of Macon County, Tennessee, nine miles south of Lafayette. The faithful Baptist ministers of the surrounding country, perhaps led by Elder L. A. Minick, carried the gospel into this section. It was at once seen that they were ripe for the harvest

and it was deemed expedient to constitute a church in their midst. The church was constituted with fourteen members, seven males and seven females, at Brown's schoolhouse, October 4, 1871. The following constituted the presbytery, viz.: Elders D. W. Smith and L. A. Minick, with Deacons J. G. Jenkins, J. Evans, Thomas Gammon and D. J. Smith. These brethren knew not how wisely they built.

PASTORS: Elder L. A. Minick, 1871-84; Elder E. L. Smith, 1884-92; Elder J. F. Lambert, 1892-1900; Elder R. B. Davis, 1900, to the present, 1902.

CLERKS: F. J. Cartwright, 1871-82; T. J. Hargis, 1882-1901; W. C. Gregory, 1901, to the present.

DEACONS: H. A. Gammons, 1871; W. R. Cothron, 1871; John Buie, 1871; T. M. Cothron, 1888; A. J. Massey, 1888; James Cothron, 1888.

They have enrolled since their organization about 366 members. They number 201 at present. It would be difficult to estimate the work of this church. This is now a community with a fine state of morals, all interested in the church and the prosperity of Zion. Land has wonderfully advanced in valuation, and the community has a prosperous moral citizenship.

Just two days after the constitution this church united with Enon Association, while in session with the church at Hartsville. They have represented annually in this body from then to the present and are in a prosperous condition.

#### SYCAMORE VALLEY.

This church is located on the waters of Peyton's Creek, nine miles southeast of Lafayette, Macon County, Tennessee. They were constituted on Saturday before the fourth Sunday in March, 1889, in

the Sycamore Valley schoolhouse. They were constituted with twenty-one members by the following presbytery, viz.: Elders E. L. Smith and R. B. Davis, with Deacons Wiley Kemp, W. A. Hargis, E. F. Tuck, J. M. Williams, W. C. Porter, A. J. Massey, H. A. Gammons, Wesley Cothron, T. M. Cothron, W. R. Cothron, J. C. Nixon, J. H. Williams and King Robinson.

This church is an offspring of Mt. Tabor Church and was gathered largely through the ministry of Elder E. L. Smith.

PASTORS: Elder E. L. Smith, 1889-95; Elder J. B. R. Knight, 1895-98; Elder E. L. Smith, 1898-99; Elder R. B. Davis, 1899 to the present, 1902.

CLERKS: W. N. Uhles and W. W. Tuck, dates of service not given.

DEACONS: P. W. Oliver, 1890; John A. Gregory, 1890; H. S. Gregory, 1890; John Russell, 1899; George W. Jenkins, 1899.

This church has constructed a neat house of worship and is enjoying both peace and prosperity, and is wielding a great influence for good. This young church has a fine record so far. May she live long to do good. Their present membership is 113. They united with Enon Association in 1889, while in session with Hopewell Church, Sumner County, Tennessee. They have represented annually in this body from that time to the present.

#### HILLSDALE.

This church is an offspring of Dixon's Creek Church and is one of the oldest churches in this section. The church is situated at Hillsdale, on the East Fork of Goose Creek, Macon County, Tennessee.

They were constituted an independent church, at what was known as Ellis' churchhouse, one mile east of Meadorville, in what was then Smith County, July 16, 1817, by a presbytery consisting of Elders Miles West, John Wiseman, Joseph Sitton and Malcom Smith and Deacon William Martin. The church was given the name, at the organization, of East Fork Goose Creek, by which they were known for half a century. This church is located in one of the most fertile sections in Middle Tennessee.

This church was mainly gathered through the ministry of Elder Hiram Casey, who also became one of the constituent members, and was installed as pastor at the organization.

PASTORS: Elder Hiram Casey, 1817, to November, 1824, when he resigned and moved to Hardeman County, Tennessee; Elder Malcom Smith, 1824, to August 25, 1827, when he was called from labor here below to refreshments on high; Elder William C. Bransford, 1827, to November 3, 1851, when he, too, went to his reward; Elder William Simmons, 1852; Elder E. B. Haynie, 1853-55; Elder William H. Maddox, 1856-57; Elder James Barrett, 1858-60; Elder E. B. Haynie, 1866-71; Elder W. O. Bailey, 1871-72; Elder William H. Haile, 1872-77; Elder E. B. Haynie, 1877-78; Elder T. J. Ham, 1879-83; Elder W. H. Smith, 1883-85; Elder William Shelton, Jr., 1885-86; Elder C. N. Simmons, 1886-87; Elder J. P. Gilliam, 1888-89; Elder A. Malone, 1890-92; Elder W. M. S. Wilks, 1893-1901; Elder G. W. Sherman, 1901-02. They are at present without a pastor.

CLERKS: The first clerk of which we find any record is Moses B. Freeman. At what date he began we do not know. He was clerk in 1835, and closed

his service in November, 1838; Jacob S. Johnson, 1838-42; N. M. Adams, 1843-48; John S. Johnson, 1848-92, a period of forty-four years, when death finally released him; J. W. Cothron, 1892 to the present, 1902. It should be stated just here that John F. Bransford was elected clerk, November, 1842, and served four months, when he was drowned in the Mississippi River, while en route to New Orleans on a flat boat.

DEACONS: Dates cannot be given of the early deacons, which are as follows, so far as we can ascertain: James Jones, Wamack Parker, Dempsey Parker, Stephen Holland, Jacob S. Johnson, 1842; Wilson T. Meador, 1845; Wm. C. Johnson, 1866; Lambert M. Cothron, 1866; Wm. W. Bransford, 1855; Jonathan A. Parker, 1882; T. J. McClard, 1895; T. J. Thompson, 1895; Andrew C. Meador, 1895.

This church has ordained and sent out the following ministers: Elders Thos. D. Johnson and Henry Roark, ordained in 1842, by Elders William C. Bransford, Daniel Smith and William Simmons; Elder W. O. Bailey, ordained May, 1871, by Elders Geo. W. Griffin, W. H. Haile and Josiah J. Wiseman.

They have also, in whole or in part, sent out the following churches, viz.: Lafayette, 1849; New Harmony, 1848; Meadorville, 1869.

This church worshiped near where they were constituted for some time when they moved to Meadorville. They worshiped at that point until their worship was interrupted by the Civil War. At the close of the war the church was in a disorganized condition; but a few of them got together and agreed to move their place of worship to where the church now is located, and called Elder E. B. Haynie as pastor.

They worshiped, for a time, in a schoolhouse, then the neat house in which they now worship was erected and the name of the church changed from East Fork Goose Creek to Hillsdale.

The era of prosperity with this church seems to have begun with the pastorate of Elder W. C. Bransford. They increased in membership, in a few years, from twenty-nine to 108. This church has enrolled about 882 members during her existence and numbers at present 145.

This church united with Concord Association in 1817, while in session with Hickman's Creek Church, Smith County, Tennessee. She became a constituent member of Salem Association in 1822, also of Enon in 1850, and again of Wiseman in 1891, where she continues to represent at the present.

This church was not materially affected by the mission troubles of 1837. Some twelve of their members went off with the Hardshells, but the great body of the church remained intact.

It would be unjust to close this sketch without a brief reference to Deacon Wm. C. Johnson. He has been one of the most generous and public spirited Baptist deacons to be found in the upper Cumberland Valley. His support to Bellwood Academy and other public enterprises will cause his name to live in the hearts of generations yet to come.

#### CORINTH.

This church is now extinct. But as reference is frequently made to it in this volume we give this note. This church was located at Bratton's Branch, or Bratton's X Roads, two miles north of Lafayette, Macon County, Tennessee. They were organized July, 1880,

with some fifteen or twenty members, by Elders Solomon Smith, V. A. Sanders and L. A. Minick, with Deacons A. J. Claiborn, Gus Fuqua and others. They did well for a few years with the following pastors: Elders V. A. Sanders, W. M. S. Wilks, J. F. Lambert, W. H. Smith, John Knight and R. P. Dillard. Evils finally crept in, mainly this modern holiness craze, until, in 1893, they met and dissolved, the members mainly returning to Long Creek and Lafayette, their mother churches.

#### LIBERTY HILL.

This church is located on the waters of Proctor's Creek, three miles west of Celina, Clay County, Tennessee. There was an old church in this section before the Civil War, but this had gone down with only three or four members remaining. Elder W. H. Smith, missionary for Enon Association, visited them and soon gathered a number of members, which were supplemented by a number from Oak Grove Church. These were organized into a church in 1885, by Elders W. H. Smith, T. W. Matthews and M. B. Ramsey. They built a good house of worship and prospered rapidly for a while, when internal dissensions burst them asunder and they are now doing but little for the Master. This is an important field and it is to be hoped will soon be worked.

#### CORNWELL'S CHAPEL.

This church is located on Defeated Creek, near where it empties into Cumberland River, Smith County, Tennessee. They were constituted on Saturday before the fourth Sunday in June, 1879, with twelve members. Nine of these constituent members were



from Peyton's Creek Church and three from Defeated Creek Church. They were organized by the following presbytery, viz.: Elders E. B. Haynie, T. A. Hudson and T. W. Matthews, with the deacons from Defeated Creek and Mt. Hope churches.

PASTORS: The following brethren have served this church as pastor: Elder T. A. Hudson, Elder J. W. Bailey, Elder M. B. Ramsey, Elder T. W. Matthews, Elder W. J. Watson, Elder R. B. Davis and Elder G. W. Ramsey.

CLERKS: Elijah W. Cornwell and V. D. West. These are all the names we have been able to secure.

DEACONS: John M. Nesbit, 1879; Isaac Smith, 1879. These are all the names which have reached us.

The establishment of this church is largely due to the influence of that noble layman, Elijah W. Cornwell. With very little assistance he built a good house of worship and the church justly called it "Cornwell's Chapel."

They united with Enon Association in 1879, when in session with Siloam Church. They had, at that time, twenty-five members. They now number 132. The church is in a very prosperous condition. They continue to represent in Enon Association.

#### MEADORVILLE.

This church is situated in the village of Meadorville, on the East Fork of Goose Creek, Macon County, Tennessee. By reference to the history of Hillsdale Church, it will be seen that this section was occupied by the East Fork Goose Creek Church, for about a half century. When they moved to Hillsdale it was soon thought best to reoccupy this section with a

church, so, in December, 1869, they sent out a colony which was constituted into the present Meadorville Church.

PASTORS: I have very little data, but the following is perhaps approximately true. The church was gathered through the ministry of Elder L. A. Minick. Since then they have had the following pastors: Elder Giles C. Harris, Elder M. B. Ramsey, Elder W. H. Smith, Elder R. P. Dillard, Elder J. J. Dyer and Elder J. H. Swann.

As to clerks and deacons we know nothing.

This church has had a hard struggle for existence, but they are now pushing forward nobly. They have just completed an excellent house of worship and God has blessed them with a large ingathering. They united with Enon Association in 1870, with twenty-six members. They now number sixty-five members. They represent in Wiseman Association, being one of the constituent members.

#### HARTSVILLE.

The records of this church are lost and this renders it difficult to secure anything like a full sketch of her history. The church is located in the town of Hartsville, one mile from Hart's Ferry, or landing, on the waters of Little Goose Creek. Hartsville is the county seat of Trousdale County, Tennessee, and is a town of some 800 population. The exact date and circumstances of the organization of this church have not been ascertained. They united with Enon Association in 1869, while in session at Second Creek Church. They were at this time a newly organized church, numbering twenty-four members. This was before the constitu-

tion of Trousdale County, Hartsville at that time being in Sumner County.

Among those who have served this church as pastor we note the following: Elder S. C. Talley, Elder J. M. Phillips, Elder J. T. Oakley, Elder W. M. Kuykendall, Elder J. H. Anderson, Elder J. H. Grime, Elder V. K. Witt, Elder A. Malone, Elder W. M. S. Wilks, Elder N. R. Sanborn, Elder R. B. Mahony, Elder R. Brett, Elder T. T. Thompson, Elder G. W. Sherman.

Among the deacons we note S. T. Harris, F. G. Harris, J. A. Jones, A. S. Reaves, C. D. High, and others.

The present clerk is P. G. Terry.

The church for some years languished, but they have arisen and put on their strength. They now number 123, have an elegant house of worship, have recently built a preacher's home and are alive to every good work. They are being supplied with preaching at present by Elder E. E. Folk, of Nashville, Editor of the *Baptist and Reflector*. They represent now in Wiseman Association.

#### MT. HOPE.

Very little is known of this church. It is located on the north side of Cumberland River a few miles above Carthage, in Smith County, Tennessee. They united with Enon Association in 1872, as a newly constituted church. They numbered at that time thirty-one members. They have represented annually in Enon Association from that date to the present. They now number fifty-five. Elder G. W. Ramsey is their pastor.

## CHAPTER X.

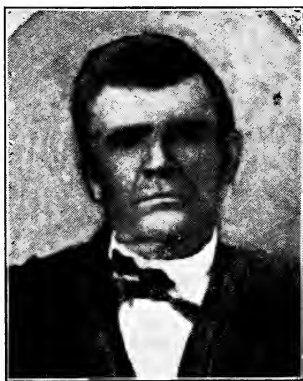
### SKETCHES OF DECEASED MINISTERS.

#### ELDER DANIEL SMITH.

The subject of this sketch was a native of North Carolina. He was born in Chatham County, that State, August 6, 1792. He was descended from pious Presbyterian parents. They were possessed of but little of this world's goods, and young Smith was brought up to know the hardships of poverty connected with pioneer life. He was taught a strict adherence to the faith of his parents and was sprinkled in infancy. In 1811 he turned his face westward and found a home among the vine-clad hills, in one of the fertile valleys of Smith County, Tennessee. About three years later, he joined the army under Andrew Jackson, and was in the famous battle of New Orleans, January 8, 1815. At the close of this war, he returned to his home in Smith County and resumed the occupation of farming.

In 1820, he gave his heart to God, and now came the struggle of his life. Here were the long and continued teachings of his parents in Presbyterianism on the one hand, and what he understood to be the teachings of God's word on the other. But God enabled him to break away from his early training, and he soon presented himself for membership with Peyton's Creek Baptist Church, and was immersed, most probably, by Elder John Wiseman. It was not long until

the church discovered that he was the Lord's anointed to bear his message to the perishing of earth. So in the fall of 1824 he was ordained by this church to the full work of the gospel ministry, the presbytery consisting of Elders John Wiseman and Miles West. Thus began a very remarkable ministerial career. His education was very limited, but his superior mental



ELDER DANIEL SMITH.

endowments, natural gifts, and close application made amends for his lack in letters. His active ministry extended for a radius of a hundred miles, perhaps, including a number of counties in Tennessee and southern Kentucky. He was, for many years, one of the leading lights in Salem Association, and often preached the annual sermon, and acted as moderator of that body. He also was frequently selected to fill the stand on Sunday. In 1850 he acted as modera-

tor in the formation of Enon Association, and, with one or two exceptions, filled the chair in this body as long as he lived.

As a preacher, he ranked among the very best. An announcement that he would preach always created a stir among the people and it is said they would walk eight and ten miles to hear him preach. He was low of stature, but strong of build. I was told by a brother deacon, who had tested him for hours, that you might read any verse in the Bible and he would quote the next in succession from memory. With such a wonderful knowledge of God's word as this there can be no wonder at his power in the pulpit.

Among other things, he possessed a large amount of natural wit which he sometimes brought into play with good effect. Among the anecdotes told of him, I note the following: He was very low of stature and not beautiful to behold. On a first visit to a church where they had an old-fashioned box pulpit of rather extra height, he entered the pulpit where he could only get his head above the book-board and announced as his text, "It is I, be not afraid." The congregation saw him peeping over the pulpit and caught the ridiculous side and broke down with laughter.

On another occasion, he was to preach at a school-house where there were no arrangements to have fire. The day being very cold the people had built a large fire in the yard. When he arrived and entered the house they all followed him. He knew the fire in the yard would be a great temptation; so he remarked: "Brethren, I have on good warm socks and I think I can stand it for one-half hour, but if any of you have holes in your socks or stockings it will be all

right for you to go to the fire." Suffice it to say none of them went.

He constituted many churches and carried the gospel for the first time into many destitute sections. He was well versed in church history and was a staunch defender of the perpetuity of Baptist churches.

His family is a family of preachers. In his immediate family he had a son, Elder D. W. Smith; a grandson, Elder W. H. Smith; and a great-grandson, Elder Don Q. Smith, who were and are able ministers of the word. They are worthy sons of a noble sire.

Some months before his death he was stricken with paralysis in his left side, but recovering sufficiently he returned to the work. In 1857 he visited Barren River Association at Mt. Gilead Church in Allen County, Kentucky, and preached his last sermon while there, from the text: "If ye then be risen with Christ, seek those things which are above," etc. He went from there to an appointment in Simpson County, Kentucky, where he arrived feeling well, ate a hearty supper and retired to rest in the home of a friend. Without a moment's warning the death angel touched his heart and his spirit was with God. Blessed servant of God, well done. He was a strong Calvinist in doctrine, and is, no doubt, now magnifying God's grace on the other shore.

ELDER L. A. SMITHWICK.

This noble man of God was born in Washington County, North Carolina, January 23, 1820. He was the son of Thomas and Fanny (Simpson) Smithwick. He was of English-Irish extraction. While he was yet an infant, his father moved to Tennessee and settled in Smith (now Trousdale) County, on Goose

Creek about one mile from the town of Hartsville. He had but little educational advantages, working on the farm until he was fourteen years of age, when his father sent him to school two years. This, with a session in Enon College after he was married, coupled with his close application, enabled him to acquire a fairly good English education. He was a fine mathematician, with some knowledge of Greek.

At the early age of eleven years, he gave his heart to God while attending a camp meeting near Dixon's Springs. Being young, under the influence of association he joined the Methodist society, where he remained till he was seventeen. At this age he began to read the Bible and church history. He soon saw that Methodism would not 'do. He then began an earnest enquiry after the true church of Jesus Christ. The Bible settled this question for him, and in 1844 he united with the then newly constituted Baptist Church, at Athens, Wilson County, Tennessee, having previously moved into that community. He was most probably baptized by Elder E. W. Haile, that prince of preachers. It was soon discovered that the Lord had laid on him the work of the ministry and he was licensed to preach by Athens Church in 1845. His field of usefulness began to enlarge itself, and, following the leadings of providence, he soon moved to Smith County, and cast his membership with Mt. Tabor Church on the waters of Peyton's Creek. He now began his work in earnest, and was ordained by Mt. Tabor Church to the full work of the gospel ministry in 1846, by a presbytery, viz.: Elders John Wiseman, Jonathan Wiseman, Daniel Smith and Reuben Payne. In this same year he was married to Miss Sidney L. Brown and moved to Tompkinsville,



Ky., where the remainder of his life was spent. His marriage was blessed with three children.

He was rarely excelled as a preacher. He was logical and systematic, yet with a fine sense of imagery. He was both doctrinal and sentimental. He held one public debate with a Mr. Wright, a Campbellite champion, and carried everything before him. He had a bodily defect which some times interfered with hard labor. Hence the people of his county tendered him some public office as long as he would accept of it. He also taught school in connection with his ministry. He passed to his reward at his home near Tompkinsville, Ky., in the spring or summer of 1881 A.D. He died with the universal esteem of those who knew him. It could truly be said that he was indeed a man of God. In doctrine, he was a mild Calvinist and a strong Landmark Baptist.

ELDER MALCOM SMITH.

This veteran of the cross was born in Chatham County, North Carolina, in the year 1765. He professed hope in Christ in 1787 and was baptized by Elder Abel Oliver in his native State. He left his moorings in the Old North State and came to Tennessee, landing in Smith County, October, 1807. He cast his membership with that old historic Salt Lick Church, situated in the edge of Jackson County. It might be remarked just here that this was one of the oldest churches in this section, having been constituted in the very early part of the century. He was ordained by this church in 1810, by Elder Miles West and others. His ministry was mostly confined to Smith and Macon counties. He was a strong Calvinist in doctrine and his preaching was largely experimental.

He raised a large family, most of whom became Baptists. One of his descendents, Elder E. L. Smith, of Mt. Tabor Church, is a noted minister of the gospel. He was present and assisted in the constitution of Salem Association in 1822. He was always busy about the Master's business till God called him home. He passed to his reward August 25, 1827. Peace to his ashes; would that we knew more of him.

ELDER HIRAM CASEY.

The subject of this sketch was born in the State of Georgia, March 23, 1790. His father emigrated to Tennessee, settling in Smith County, when Hiram was still a youth. Being reared in a frontier community, he grew up with but very little education. At the early age of seventeen, he was married to Miss Catherine Depriest by whom he became the father of twelve children.

He professed faith in Christ and was baptized into the fellowship of a church in Hickman County, Tennessee, by Elder Caruthers, when he was twenty-two years of age. Whether he had, for the time being, settled in that section or was on a visit there, we are not informed. He entered immediately into the ministry. He spent the first twelve years of his ministry (from 1812 to 1824) in Smith and surrounding counties in Middle Tennessee. Part, if not all, of this time his home was on Goose Creek near Meadorville. His membership was probably with the church then known as East Fork Goose Creek. While he did some pastoral work and helped to constitute some churches, yet the greater part of his ministry was performed as an evangelist. He traveled and preached a great deal with Elder John Wiseman. His qualifications were

suiting to evangelistic work. He was large and portly, with a strong, clear, yet melodious voice, combining an eloquence and pathos that was captivating. He was known as the singing preacher and his power in song would often move large audiences to tears.

He was one of the ministers who assisted in the constitution of Salem Association in 1822, at old Cedar Creek Church. He was loved wherever he was known. He possessed a good degree of natural wit, and was cheerful and lively in the social circle, which made him a favorite even among the young people.

In the latter part of the year 1824, he left the scenes of his early ministry in Middle Tennessee and settled in Hardeman County, West Tennessee; there he continued to preach with the same zeal which had characterized him in Smith and adjoining counties. But he soon finished his work and went to his reward December 4, 1828, while he was yet only thirty-eight years of age. This is another one of the strange providences of God, that we shall never understand till we shall go hence. It is found on the fly leaf of his old Bible that he preached 1,125 sermons from A. D. 1817, to A. D. 1822, a period of five years, making an average of 225 in each year. This will give the reader some idea of the amount of labor he performed. As to the number he baptized, etc., we are not informed. Eternity alone can reveal the good done by this man of God; or the number who shall rise up in that day to call him blessed. His dust sleeps in the old Mt. Pleasant cemetery, where he was pastor when the Master said it was enough, some ten miles southwest of Bolivar, Tenn.

“Asleep in Jesus, blessed sleep,  
From which none ever wakes to weep.”

ELDER W. H. HAILE.

The subject of this sketch was an elder brother of Elder E. W. Haile. He is a son of Lemam and Henrietta Haile. He was born in Mecklenburg County, Virginia, in the year 1803. When yet quite a youth, he came with his parents, who sought a home among the hills of Smith County, Tennessee. He had but little educational advantages in this pioneer home and entered life with but little knowledge of books. The early part of his life was spent in the service of the wicked one. He made the devil a faithful servant and was accustomed to refer to his wickedness after he became a minister. This course was kept up until he was forty-three years of age, when he gave his heart to God. This was a complete surrender and his life, from that day to the day of his death, was one of consecration to God. He was as faithful in the service of God as he had been in the service of the devil. In the meantime, he had married and moved from the community of Knob Spring Church in Smith County, on the south side of the Cumberland, where his father settled, to what is now Trousdale County, on the north side of the river near Hartsville. Hence he cast his membership with Shady Grove Church, in the bend above Hartsville, and was baptized by his brother, Elder E. W. Haile, in November, 1846. Shortly afterward he was ordained as deacon of this church. But God had thrust upon him a greater work, that of preaching the gospel. He was ordained by Shady Grove to the full work of the gospel ministry early in the year 1851, by a presbytery, viz.: Elders Jonathan Wiseman, Henry Roark and E. W. Haile with Deacons John Wilks and John Weathered.

He entered at once actively into the work of the

ministry. His ministry covered a period of thirty years, from 1851 A. D. to 1881. He served, in all, eight churches as pastor. Among the places he served the following were prominent, viz.: Shady Grove, Knob Springs, Friendship, New Harmony, Athens and Dixon's Creek.

While he began late in life, yet his close application soon brought him to the front as a preacher. He was regarded by many as the ablest exponent of the doctrines of the Bible in his section. This may be putting it too strong; yet, it is safe to say that he was rarely excelled. He was an unflinching Landmark Baptist, and never failed to magnify the peculiar doctrines of our beloved Zion. He no doubt would have gone to the martyr's stake for the defense of his principles.

He was married three times. He was first married to Miss Eliza Harris in 1830, who lived only a few years. In 1841 he was again married to Miss Christian Avritt. This second marriage was again soon disturbed by death, and in 1854, after he had entered the ministry, he was married the third time to Mrs. Eveline Pride, who survived him and is still living. These marriages were blessed with seven children, only one of whom, a son, is still living.

His pastorate at Shady Grove covered almost the entire period of his ministerial life. Having been baptized into the fellowship of this church at its constitution, it was to him dearer than life itself. A short time before he died, an impostor, one J. H. Jackson, who had secured ordination at the hands of a Baptist Church, came into the community. He was a very bewitching speaker and had all the brass, deception and treachery which usually belong to false teachers. He soon succeeded in deceiving the brotherhood, but

Father Haile rightly judged him and warned his brethren against him. Jackson saw it was his time to strike and urged the matter to an issue, when, wounded and forsaken by his brethren, for the sake of a glaring fraud, he retired from the pastorate and Jackson took his place. Broken hearted, this noble father in Israel turned away from his unfaithful brethren and children in the Lord, and from the scenes of his life work and sought membership in Zion Church some three miles down the river below Hartsville. He died a member of this church, going to his reward January 30, 1881. He died in the blissful hope of immortal glory; but with a heart saddened by having been wounded in the house of his friends.

#### ELDER JONATHAN WISEMAN.

This lovable brother was a son of Elder John and Anna (Hunt) Wiseman. He was born in Rowan County, North Carolina, in 1804. While he was yet very small, his father left the Old North State and came to Tennessee, settling on Round Lick Creek in Wilson County; soon moving to Hickman, in Smith County, and later to Dixon's Springs, and still later to Castalian Springs, Sumner County.

In 1828 A. D., young Wiseman left the parental roof and wedded Miss Mildred Weathered, daughter of Deacon John Weathered. He was married by Elder Daniel Smith. Of this union, eleven children were born. After his marriage he bought a farm and settled not far from old Hopewell Church, in Sumner County, Tennessee, where he spent the remainder of his days. It was at this church, he gave his heart to God in the year 1832. He then united with this same church and was baptized by his father, Elder

John Wiseman. It was soon discovered that the Lord had set his mark upon him for the ministry of the word. He was ordained to the full work of the gospel ministry by this church in the year 1836, by a presbytery consisting of Elders John Borum, Robert Rutherford and Thomas Watts. He now entered heartily



ELDER JONATHIAN WISEMAN.

into his calling. His first charge was Sylvan Church in the northern part of Sumner County. Among the points he served as pastor, mention might be made of Hopewell, Second Creek, Friendship, Dixon's Creek and others. He was one of the most popular ministers of his day, as well as one of the most useful. He perhaps did not have the depth of thought and

grasp of intellect that his father possessed (and there were very few that did), but as a successful minister he was perhaps his equal. He was certainly a worthy son of a noble sire. Seldom do we see their like. In doctrine he was firm, but not rash.

He inherited a strong physique and enduring constitution from his father. He was capable of great labor, and few men made more sacrifices for the cause. His ministry lasted for a period of nearly forty years, and he numbered his converts by the hundreds and probably by the thousands.

He passed to his reward February 18, 1869, at the age of sixty-five years. He died of stomach trouble. He preached his last sermon at Hopewell, his home church, on the fourth Sunday in January, 1869, and went home to die. It was here he gave his heart to God; it was here he had served as pastor almost through his entire ministerial life; it was here he closed his work and went home to God; it is here his body sleeps.

ELDER JOSIAH J. WISEMAN.

This brother was a son of Isaac and Peachy Wiseman, and a grandson of Elder John Wiseman. He was born in Sumner County, Tennessee, in the year 1833. He was left an orphan when quite young, and found shelter and protection in the home of his uncle, Elder Jonathan Wiseman. His relations in this home were those of parents and son. His uncle, feeling the need of an education so much himself, strove to give his nephew better advantages. Through his influence and means together, this young man was kept in Enon College some time, and in Union University one year, from which he acquired a good education.



In the early fifties, while with friends in Smith County, he gave his heart to God and united with the Shady Grove Baptist Church. He soon returned to Sumner County to live, and was united in marriage with Miss Fannie Rice in 1856. He was already feeling "Woe is me if I preach not the gospel." He and his wife cast their membership with old Hopewell Church and he was soon ordained by this church to



ELDER JOSIAH J. WISEMAN.

the full work of the gospel ministry. He began to teach, in connection with his ministry, and grew rapidly in favor as a minister. Among the points he labored at as pastor we mention the following: Hopewell, Sylvan, Corum Hill, Independence, Siloam, New Harmony, etc.

He did not have that robust constitution which had characterized his uncle and grandfather, and the reader must prepare to see this useful life cut short.

It was in the spring of 1871 that a long standing throat trouble developed into a fatal lung trouble, and his friends, day by day, saw this useful life fade away like a flower before the withering touch of the frosts of autumn. The decline was rapid, and on June 30, 1871, the house of clay yielded up the spirit and it flew away to be with God. So this useful life closed when it had numbered but thirty-eight summers. The ever recurring question looms up again: "Why should such a life be taken from the earth?" His remains were laid to rest in the old Hopewell cemetery. Sleep on, dear saint of God, you shall live again some day in a land where weak lungs are not known.

DEACON WILLIAM MARTIN.

No history of the Baptists of this section would be complete without some special notice of this godly man. His life is so interwoven with the history of the Baptists of this section that they stand inseparable.

Colonel Martin, as he was familiarly called, was the eldest son of General Joseph Martin. He was born in Orange County, Virginia, November 26, 1765. His father was one of the first to explore Powell's Valley, in southwest Virginia and East Tennessee. As a hunter and adventurer, he was the precursor of Boone, Robertson, Sevier, Henderson, and others whom we are wont to praise as leaders through the wilderness. "He was the youthful companion of Sumpter and Cleavland, two daring spirits of the Revolution." He was put in charge of the United States army in East Tennessee, during the Indian wars, and distinguished himself as a gallant leader.

His son, William, the subject of this sketch, was brought up amid these struggles of pioneer life and they became a part of his nature. Being brought up

amid the scenes of pioneer life, his education was necessarily very limited, but his intellect was broad and deep, and with his observation and reading, he was indeed self-educated in the highest degree. His first campaign in the Indian wars occurred when he was but fifteen years of age. He was under the leader-



DEACON WILLIAM MARTIN.

ship of General William Campbell, one of the heroes of King's Mountain. In 1787 he was placed in command of a company of rangers and sent to the "Cumberland country" now known as Middle Tennessee. He remained in this section for two years, protecting the infant settlements against the onslaughts of Indian

barbarism. It was during this time that he guarded and assisted in cutting out the first direct road from Knoxville to Nashville. This road has been known in subsequent years as the Walton Road. It runs near Cookeville, down the dividing ridge between Cumberland and Caney Fork rivers, crossing the latter at Trousdale's Ferry, then passing on by Grant, and Lebanon to Nashville. It was at this time, that some incident caused a tributary, emptying into the Cumberland at Granville, Jackson County, Tennessee, to be named in honor of him, and it still bears the name of Martin's Creek. After a sojourn of two years in the wilds of Tennessee, he returned home, married and moved to South Carolina, settling on the Tugalo River. He was chosen and served in the Legislature of South Carolina for several years. But the enchantment of the vine-clad hills and fertile valleys, traversed by sparkling brooks, in the Cumberland country haunted him by day and by night. So in 1798 he took his family and started for this section, made dear to him by former experiences. We should state just here that he professed faith in Christ and united with a Baptist church in South Carolina in 1791, and came to Tennessee a Baptist. On reaching the Cumberland Valley, he settled on Dixon's Creek, a short distance above Dixon's Springs, one of the most fertile sections of Smith County. This marks the beginning of one of the most remarkable careers the County of Smith has the honor to claim. He was for many years a member of the Legislature from his county, and was twice made presidential elector. In fact, there was nothing of public interest which came up in his county or community, and, in fact, little in the State, but his advice was sought. In fact, he was an associate and

companion of General James Robertson, the first real settler of Nashville, Colonel Donelson, General Jackson and all others of that day conspicuous in the affairs of the State.

While he was great in the affairs of State, which meant so much to the infant settlements of that day, it was not this which added the greatest luster to his superb character. He was a Christian hero and a stalwart Baptist. His great brain, his time and his means, were given to the pushing forward of the cause of Christ. It was he who made a line across the center of both his corncrib and smokehouse, turning half the contents of each over to Elder John Wiseman for his support. It was not uncommon for him to give fifty to one hundred dollars at a time to some benevolent cause. After coming to Tennessee, he was connected with the following Associations, viz.: Mero District, Cumberland, Concord and Salem; and in all these, as well as the General Association, he was a leading figure. To him the constitution and early prosperity of Dixon's Creek Church are largely due. He was to the northern side of the river what Nicholas Smith was to the southern side. He was a soldier, statesman and Christian, but above all a Christian. In his own language, "*The Bible is the Alpha and Omega.*" He could repeat whole chapters from memory. He loved his church and the cause of Christ as he loved nothing else. On his arrival in Tennessee, he soon succeeded in bringing about the constitution of Dixon's Creek Church, near his home, where he became one of the constituent members and in which he died.

He was taken sick on October 8, 1846, with something like pleurisy. He lingered until November 4, when his spirit cut loose from the house of clay and

went to God. He talked but little during his sickness of anything but religion. His death was indeed the death of the righteous. In body, he was strong and agile. When he was fourscore he could mount a horse like a youth, and he stood with the erectness of one half his age. In disposition, he was lively and pleasant and delighted to entertain company with the incidents of pioneer life. He lacked but few days of living eighty-one years, and these were full of service to God and man. He gave a large and beautiful lot for the use of Dixon's Creek Baptist Church; and on this lot stands a neat brick house of worship, a fit monument to one who had given so much to this cause for a period of fifty-five years. He has a number of descendants still in this country. Noble servant, well done.

## ELDER DANIEL PARKER.

This remarkable man was born in the Old Dominion, Culpeper County. The date of his birth is not known. He was the son of John Parker, who moved from Virginia to Georgia when Daniel was but a small child. Here he was brought up in the depth of poverty, acquiring barely enough education to read. But God had endowed him with an intellect which neither poverty nor illiteracy could chain. He must be heard from. He gave his heart to God under the preaching of Elder Moses Sanders. He was baptized into the fellowship of Nail's Creek Baptist Church, in Franklin County, Georgia, in January, 1802. He was licensed to preach by this same church and soon began to exercise in public. In 1803 he moved to what is now Dickson County, Tennessee. He filed his membership with Tumbull Church and continued to exercise his gifts. He was set apart to the

full work of the gospel ministry by this church, May 20, 1806, by a presbytery, to wit: Elders Garner McConico, John Record and John Turner. Very soon after his ordination he moved to Sumner County, Tennessee, and settled near Castalian Springs and united with Bledsoe's Creek (now New Hopewell) Church. He was called to the care of this church July 25, 1807, and began his pastoral work. He rose rapidly and soon began to be recognized among the leading ministers of his day, and few men could preach the "old, old story" with more unction than he. He was at one time, perhaps, the most popular man in Concord Association. All things went well until 1814, when a mission society was organized in the Association. He was non-committal at first on the matter; but after one year's observation he decided against it. As there were some of the leading ministers in this movement, the war now began in earnest. It was a battle royal. At the Association, A. D. 1816, when convened with East Station Camp Church, Elder Parker told them in plain terms if they did not cease their mission operations he would "burst the Association." They knew his popularity and his power to carry his threat into execution. So they withdrew their missionary correspondence.

At this time he was developing his "Two Seed" theory. About this time, also, he moved on the High Land Rim, in the northern part of Sumner County, near the Kentucky line. He now sowed his Two Seed doctrine down thick and fast, and prepared the way for the establishment of the Two Seed Baptists. His doctrine should not be confounded with that of our Calvinistic Baptists, nor should it be confounded with that of our Hardshell brethren. In brief, he taught that God

had an eternal seed, and the devil an eternal seed; and that God gave to Adam a seed which we call the body; that our bodies which we inherit from Adam are simply houses for God's and the devil's children to live in. When we die, if God's eternal seed is in us it returns to him; but if the devil's seed it returns to him, while the body returns to dust never to be resurrected.

On November 22, 1817, he resigned Bledsoe's Creek (now New Hopewell) and moved to the State of Illinois. His doctrine remained in the minds of the people and brought forth a harvest. It is but due to say that his objectionable teaching began only a short time before leaving Tennessee, and his ministry as a whole in this State was greatly blessed of God in establishing the Baptist cause. The church at Bledsoe's Creek was greatly prospered under his ministry. On moving to Illinois he published a tract, "Two Seed in Broken Doses." This was followed by others along the same line, and at length by a monthly paper, *The Church Advocate*. He proved to be not only a powerful speaker, but a talented writer. His followers are still found scattered over several States, and a few very weak Associations are maintained. This is a monument no one should covet, and yet it attests the genius of the originator. Elder Parker was a man with a wonderful degree of magnetism and drew large crowds wherever he went. He paid no attention to conventionalities. Once, when preaching in the city of Nashville to a crowded house, in warm weather, he laid aside his coat and vest and neck-tie, as he was wont to do in rural districts, and yet the people hung on his words as though nothing unusual had occurred. At the close of his discourse, one very prominent and



cultured man pronounced him the greatest preacher in the State.

ELDER S. L. SUMMAR.

The subject of this sketch was the eldest son of A. B. and Nancy Summar, and was born in Rutherford County, Tennessee, seven miles east of Murfreesboro, May 15, 1819. He was of German, English



ELDER S. L. SUMMAR.

and French extraction. When he was a small boy his father moved near Auburn, in what is now Cannon County. He grew up on a farm, with but little education, until he was nearly grown, when he attended McNight Academy. He professed religion in 1839 and united with the Separate Baptist wing of Sander's Fork (now Auburn) Church, and was bap-

tized by Elder John Whitlock, a leading minister in that movement. He was ordained by this same branch of the church, May 10, 1840. (See sketch of Auburn Church.) The Presbytery which ordained him consisted of Elder John Harris and Deacons Anthony Summar and B. F. Odum. Two years after his ordination the wounds in this church were healed and the two branches came together and gave him access to the entire brotherhood. Having assumed the ministry as his life work, he felt the need of a broader education. He attended some academic schools, later going to Wirt College (which afterward became Enon College), and finally to Union University at Murfreesboro. He became well educated, and this, coupled with his strong native intellect, made him one of the deepest thinkers and best reasoners of his day.

He married Miss Malvina N. Wood, a young teacher and noble Christian woman, who still remains on the confines of this life, waiting till the shadows are a little longer grown. They never had any children, and she often accompanied her husband on his tours of preaching, and was a great stay to him in his work. He was very active in the ministry and traveled and preached a great deal. He perhaps rendered a greater service to the denomination in meeting the advocates of error than any other way. He met in debate some of the leading polemics of the Methodists, Presbyterians, Campbellites and Universalists. He never indulged in flings and epithets, but, with the Bible and his convincing logic, he simply overwhelmed his adversary. I have often heard those who were present speak of a debate he had at Sparta, Tenn., with a leading Campbellite, in which he carried everything before him.

He was strong of build and retained his full vigor up to his last sickness. He died of pneumonia. He lived to the ripe old age of seventy-six years. He passed under the wave October 13, 1896, at his country residence, in Sumner County, Tennessee. His ashes sleep in the cemetery at Siloam Church, Macon County, Tennessee. He was buried with appropriate services, and a marble monument marks the place where he sleeps. The devotion between him and his wife was touchingly beautiful.

ELDER S. C. TALLEY.

Elder Stephen Chastain Talley, the son of Benjamin and Judith Talley, was born in Smith County, Tennessee, December 27, 1831. His parents came from the Old Dominion. His grandfather, Charles Talley, was a Revolutionary soldier. His mother was a Chastain and belonged to the famous Chastain family of Buckingham County, Virginia. His great-grandfather, Elder Rone Chastain, was one of the leading ministers of Virginia and knew the sting of persecution in those colonial days. We find the name of this veteran of the cross on the credentials of ordination of Elder William Flowers, who labored so long and faithfully in Concord and Salem Associations. Elder Talley was of English extraction on his father's side and French on his mother's side.

He was brought up on a farm and, for one of his day, acquired a good education, which was supplemented by extensive reading. He made profession of religion in July, 1849, and shortly afterward united with the Methodist Episcopal Church, South. The winter of 1851 and 1852 was spent in traveling through Kentucky and Virginia and studying church history.

He soon became satisfied that he had made a mistake; that the church of Christ was to be found with the Baptists. So he united with the Baptists at what is now known as New Harmony Church, on the Middle Fork Goose Creek, Macon County, Tennessee, and was baptized by Elder Henry Roark, the pastor, in September, 1852.

He remained a member of this church until 1855, when he went into the constitution of Friendship Church, four miles north of Hartsville, Trousdale County. He was ordained to the full work of the gospel ministry by Friendship Church, A. D. 1860, by Elders W. H. Haile, Jonathan Wiseman and W. H. Cooper.

He married Miss Sarah E. Grigg, July 19, 1852, to whom were born five children. Soon after his ordination to the ministry he enlisted in the Confederate army. He served through the entire war, never turning his face toward home until his flag went down. He passed through many hardships, being once sent to prison at Fort Delaware. He was made chaplain of the Second Tennessee Cavalry, under Col. C. R. Barreau. In this capacity he endeared himself to many of the soldier boys as a Christian leader, as well as a gallant soldier. In this command were quite a number of our best citizens; among them we note Elder T. J. Eastes and Deacon R. R. Hancock. He arrived home from this struggle May 21, 1865. He spent ten years in his native State after the war, farming, teaching and preaching. He then moved to the Lone Star State, settling in Ellis County, near Waxahachie. Here he purchased about fifteen hundred acres of land and started into the planter's business. But he soon saw his mistake and turned about and gave himself en-

tirely to the ministry. He was a man of strong mind and fine ability as a preacher. Having once been pastor of the church where he was ordained, I can speak advisedly of the esteem in which he was held. He is now most probably dead. If not he stands in the Beulah land awaiting the summons home. Heroic in life, victorious in death, glorified in heaven.

(The author acknowledges his indebtedness to "Hancock's Diary," by Deacon R. R. Hancock, for much found in this sketch.)

WILLIAM PHIPPS.

The first account of this wonderful man of God, that we have, is given in Burkitt & Reed's History of Kehukee Association, page 299. He was pastor of an arm of Swift Creek Church, known as Coon Creek, located in Craven County, North Carolina. This was as early as the eighties of the eighteenth century. He remained pastor of this arm until December, 1791, when they were constituted into an independent church. In 1792 she united with Neuse Association. Elder Phipps continued pastor of this newly constituted church, and under his watch care she was very prosperous. In 1797 he severed his pastoral relation with this church and turned his face toward the wilderness of Tennessee. On landing in Tennessee, he most probably settled in Sumner County, on Station Camp Creek. He soon became pastor of West Station Camp Church, where he most probably spent the remainder of his life. In 1787 he assisted Elder John Dilla-haunty in the constitution of Richland Creek Church, near Nashville, Tenn., and in 1800 he assisted in the constitution of Dixon's Creek Church. We next find him working up an interest in the community of Cas-

talian Springs, where he assisted in the constitution of Hopewell Church in 1806. Here the curtain must fall until we shall meet again on the other side of the mystic river.

ELDER JOSHUA WHITE.

Elder White was first a member of Camden Church, Camden County, North Carolina. He was ordained to the ministry in this church. In the early nineties of the eighteenth century he moved into the neighborhood of Fishing Creek Church, Halifax County, North Carolina, and cast his membership with this church and became their pastor. He remained pastor of this church for some time, when he, perhaps as early as 1795, moved to Tennessee, settling most probably on Red River, in Robertson County. He was one of the noted figures among the ministry of this section, and did much in gathering the early churches of Middle Tennessee. He was one of the Presbytery which constituted Dixon's Creek Church, in 1800. Our hearts long to know more of him and his work.

ELDER PATRICK MOONEY.

Elder Mooney is mentioned by all the early historians as one of the leaders among the pioneer ministry of Middle Tennessee. Where he came from, we have no means of knowing. He was here perhaps as early as 1790. He assisted in the establishment of the early churches in Robertson County and West Station Camp, in Sumner County. These were all constituted prior to 1796, when they were formed into Mero District Association. He easily ranked among the leaders in the denomination at that early day. He assisted in the constitution of Mt. Olivet Church, at Leeville,

Wilson County, Tennessee, in April, 1801. He was invited to assist in the constitution of Round Lick Church in 1803. He assisted in the constitution of Hopewell Church, in Sumner County, near Castalian Springs, in 1806. Here we must bid this brother good-bye, until we meet him in the sweet by and by. Everything indicates that he lived in Sumner County.

ELDER DANIEL BURFORD.

Nothing is known of the early life of this pioneer minister. He was one of the constituent members of Dixon's Creek Church. He was ordained by this church on the day she was constituted, March 8, 1800, by a presbytery consisting of Elders William Phipps, Joshua White and Clifton Allen. He entered at once upon the pastorate of this church and served them until 1807. Perhaps, as early as 1805, he became Register of Smith County and moved to the town, or near the town, of Carthage. He then established a preaching point near where Caney Fork River empties into the Cumberland. This work was prosperous, and in June, 1806, Dixon's Creek Church extended an arm there. That fall they constructed seats, where the town of Carthage now stands, and elected Elder Daniel Burford as pastor of this arm. The next year he resigned the care of the mother church and gave his time to building up this new interest and conducting the County Registry office for a support. His work here was considerably blessed and resulted in the constitution of Hógan's Creek Church, in 1810, he making one of the constituting Presbytery. He also assisted in constituting Salem Church in 1809. In 1814 he moved into the community of Liberty, DeKalb County, Tennessee, and cast his membership

with Salem Church in August of that year. Deacon William Martin says he was a preacher of the first order. Such endorsement from such a source is an honor of which anyone might be proud. He has a grandson, Major Burford, who is still living at Dixon's Springs, Smith County. Where he sleeps we know not, but God will find him in the resurrection at that day.

ELDER WILLIAM SIMMONS.

This faithful servant of God was a native of Smith County, Tennessee, but the date of his birth is not known. He gave his heart to God and united with Dixon's Creek Church, September, 1832. He was uneducated, but God laid his hand upon him and anointed him for the ministry. His church, having discovered his gifts, licensed him to preach in September, 1836, and in March, 1838, he was ordained to the full work of the gospel ministry, by a Presbytery, viz.: Elders John Wiseman, Daniel Smith, W. C. Bransford, E. B. Haynie, E. W. Haile and William Terrill.

The following is taken from *History Kentucky Baptists*, page 451:

"Mr. Simmons was a self-made man. He could barely read and write, and cipher a little, when he arrived at manhood, but with a strong native intellect, and close application to study, he became a fair English scholar and was one of the most chaste speakers in his region of country. He studied the Bible with deep and constant interest, and became a good theologian. He was a strong, sound preacher, and a valuable laborer in the Lord's vineyard."

About 1843 he moved to Allen County, Kentucky, where he became pastor of Puncheon Camp, Salem



and Mt. Gilead Churches. He did a fine work as pastor of these churches, but was finally laid aside by a growing tumor behind one of his eyeballs. This finally pushed the eye from his head and at last ended his life, May 3, 1877. He rests in the land of light, where disease and suffering never come. He was pastor at Hillsdale in 1852.

ELDER I. M. ASHLOCK.

This consecrated servant of God, who went to his reward a few years ago, was of English extraction. He was a son of Phillip Ashlock and Mary (Melton) Ashlock. He was born December 16, 1825. His early life was spent on the farm and nothing unusual is reported concerning his youth. When he became a man he changed his occupation from farming to that of a carpenter.

He was twice married, but the dates are not given. He was first married to Mary Hunter, and again to Margaret Lee. These bore to him ten children.

He professed religion when he was young and united with the Methodists. He remained a Methodist until he was more than fifty years old, but the growing dissatisfaction with Methodist doctrine and practice finally became overwhelming and his conscience rebelled. But he found a home that was congenial among "the sect everywhere spoken against"—the "despised Baptists." It was here he found that God's word was honored, and the Bible, and the Bible alone, was taken as the only rule of faith and practice. It was here he could be a free man and be forced to bow to no superior. He cast his lot with Pleasant Hill Baptist Church, Sumner County, Tennessee, in 1877, A. D., and was baptized by Elder A. W. Keen. He was

ordained to the full work of the gospel ministry by Pleasant Hill Church in 1878 A. D., Presbytery not known. Later on he transferred his membership to Rock Bridge Church, an offspring of Pleasant Hill, where he remained a member as long as he lived.

As to the scope of his pastoral work, we know but little. He was once pastor of Rock Bridge Church and beyond that we cannot tell. He did a great deal of ministerial work in destitute sections, and eternity alone will reveal the good accomplished by his faithful service. He passed to his home beyond, June 26, 1894, at threescore and ten years. Faithful servant, well done.

ELDER GROWNER OWEN.

This faithful soldier of the cross was a member of Bethany Church, Macon County, Tennessee. He was born July 17, 1812, while our young nation was in the throes of war with her mother country, for the second time. He was not ordained, however, until after the close of the Civil War, June 21, 1868, when he was set apart to the full work of the gospel ministry, by the following Presbytery, viz.: Elders W. M. Turner, D. W. Smith, John Patterson, W. L. Buie, L. A. Minick.

He was not what the world would call a great preacher, and never did any pastoral work, but he was busy going into the highways and hedges, and many destitute sections were blessed by his labors, and many will rise up in "that day" to call him blessed. He was a man of unquestioned piety, and always zealous for the cause of Christ. He was a kind and affectionate husband and father. He went to his reward April 16, 1877, leaving a widow and five children to mourn their loss.

ELDER L. A. MINICK.

The subject of this sketch first looked out upon the light of day in Macon County, Tennessee, some three miles west of Lafayette. He was born about 1815 A. D. His father died when he was a small boy and he started upon the rugged journey of orphanhood. He was fortunate to have the training of a pious mother, who is the boy's guardian angel. It is she who plies the shuttle that weaves the destiny of the boy. God bless the pious mother. He grew up to be a portly, fine-looking man, with raven black hair; he standing more than six feet high and weighing nearly two hundred pounds.

About A. D. 1840 he linked his destiny for life with Miss Urian West. This union resulted in nine children, three boys and six girls, all of whom lived to be grown, and five of whom are still living.

He spent nearly forty years of his life out upon the broad waste of sin. He gave his heart to God about 1853 or 1854, in a meeting held in a schoolhouse where Long Creek Church house now stands. It was this meeting which led to the constitution of Long Creek Church, and he cast his membership with this new church on the day of their constitution and was baptized by Elder Andrew Jackson. The Lord at once marked him for the ministry and it was not long until the church saw that he was the Lord's anointed. He was ordained to the ministry by Long Creek Church, most probably about 1858. Among those who assisted in his ordination we note Elders James Alvis and Josiah J. Wiseman. He at once entered actively into the work of the ministry. He was for many years one of the leading ministers in Enon Associa-

tion, and there most of his work was done. He was a man of unquestioned piety and accomplished great good in the Master's vineyard. Many will rise up in *that day* to call him blessed. Jesus, the Savior of sinners, was his theme and the burden of his ministry. Among the points at which he labored we mention the following: Long Creek, Harmony, Timber Ridge, Ebenezer, Meadorville, Chestnut Grove, with many others. He was a fine revivalist and numbered his converts by the hundreds. His home, until a short time before his death, was near where he was born. In November, 1884, he moved to Green Hill, Warren County, Kentucky, where he died March 15, 1885. For about threescore and ten years he had fought the battles of life and thirty-one years of this time he had carried the precious seeds of the gospel into the waste places of earth and hundreds are rejoicing to-day as the fruit of his labors. Blessed memory, which recounts the deeds of such faithful heralds of the cross! We shall see him again in the sweet by and by.

## ELDER ANDREW JACKSON.

Very little is known of this man of God. Enough is known, however, to create a longing to know more. At the time of his ministry in this section he lived in Macon County, Tennessee, on Big Salt Lick Creek, which flows into Barren River. Long Creek Church was first gathered through his ministry, and he became the first pastor. A brother writes that he was a power in the pulpit and a great worker in meetings. He was faithful and true to the Baptist cause. He moved to Missouri about 1857 A. D. He was still a resident of that State in 1862, and here the curtain must fall. We can but wish to know more of this

servant of God, but we must content ourselves to wait till the curtain is drawn aside and the now hidden things brought to view. And, until then, these few lines are inscribed to his memory.

ELDER JAMES MORRIS.

The object of this sketch was born January 15, 1817. He was the oldest son of Claiborn Morris, who served with distinction under General Andrew Jackson during the war with England, and also the Seminole War, and who lived and died at his old home on Drake's Creek, Warren County, Kentucky.

He was brought up amid the stirring scenes of the early settling of northern Tennessee and southern Kentucky. He worked with his father at blacksmithing till he was of age. He professed faith in Christ when about twenty years old, at one of the camp meetings so common in those days, and became an efficient worker in those meetings. Being an excellent singer, he often spent the whole night in the song service of those meetings after hard work in the shop during the day.

He joined the Methodist Episcopal Church and soon became an active preacher. He went as a missionary to the Indians while they occupied the country now known as Arkansas. After a varied and interesting experience while preaching to the "Red Men of the Forest," he was called home, by the death of his brother William, to assist in providing for a helpless family.

He joined the Louisville Conference and traveled for years in that connection. Afterward he moved to Tennessee and joined the Tennessee Conference and traveled as a circuit preacher till some time after the Civil War.

He was a close student and clear reasoner and became proficient in Latin, Greek and Hebrew, and ever found delight in Bible study and research of sacred theology. He was a fluent and forcible speaker and impressed his hearers as being fully persuaded of the truth of the gospel of Christ. He was emotional and often gave utterance to the deep feelings of an overflowing soul. He was a firm believer in "special providence," and through his whole Christian life he carried his wants and woes to God in humble prayer, and always found comfort in "daring thus to trust," not only in his sermons, but also in the varied events of human life.

After years of patient study of the various forms of church polity, he joined the Missionary Baptist Church at Pleasant Valley, in Jackson County, Tennessee, and was baptized by Elder Wiseman Smith during his pastorate of that church. He was ordained by a presbytery of members from that and sister churches, and continued a faithful member of that church till the time of his death.

He devoted much of his time to traveling through various Associations, and preaching; and he ever found delight in this service of the Master. His last preaching was a series of sermons at Bellwood Church, Macon County, Tennessee, about two weeks before his death; and in those sermons he exhibited the same earnest thought, and entire consecration to Christ, that had been his characteristic in former years.

He was married to Miss Nancy McGaughey, of Sumner County, Tennessee, about 1840, by whom he had five children.

After a brief illness of nine days, he died on the

21st of September, 1886, being in his seventieth year. He left two daughters and one son to mourn his departure, all of whom still survive him. His son is also a member of Enon Association, better known as Professor D. E. Morris, founder, and, for years, principal of Bellwood Academy, Macon County, Tennessee.

He died with full assurance of happiness in heaven, giving the most satisfactory evidence of his readiness to be with Christ. Death seemed to him "but the gate to endless joys," for he said in his last hours, "The everlasting arms are about me, and it is better for me to go and be with the good people that have gone before."

ELDER GILES C. HARRIS.

Elder Giles Claiborn Harris is of English descent and a native of Tennessee. He first saw the light of day near Lebanon, Wilson County, Tennessee. He was born December 16, 1815. When he was five years old his parents moved to Marshall County, Tennessee, where he grew to manhood. During his youthful days he was remarkable for his morality and religious tendency. At an early period in life he gave his heart to God, who became his polar star through life, and finally led him to the green fields of paradise. His parents were Prinitive Baptists, but, at about the age of twenty, he cast his lot with the Presbyterians. He now began to study God's word, with an honest heart, to know the right way. In the meantime, he had married and moved to the High Land Rim, near the line between Sumner and Macon Counties. Having become thoroughly convinced that the Baptists were the people described in the Bible as the followers of Christ,

he united with Siloam Baptist Church, Macon County, Tennessee, in August, 1842. From the very first he became an active worker in the church and in September, 1846, he was made deacon and served the church faithfully in this capacity for nineteen years. In December, 1864, he was licensed to preach by Siloam Baptist Church. He was ordained to the ministry by this same church in July, 1865, by a Presbytery consisting of Elders Jonathan Wiseman, Wm. H. Cooper, S. C. Talley and J. J. Wiseman.

This was the beginning of a useful ministerial career. The next year he was called to the care of his home church and served them for eight years, during which time sixty-five persons were added to the church. Besides this, he served a number of other churches as pastor. Among them we note the following: Independence, Chestnut Grove, Long Creek, Meadorville and New Harmony. Besides his pastoral work, he preached extensively in the surrounding country. He baptized and married a great many people and was a general favorite among the brethren. Among those whom he baptized we note Elder J. P. Gilliam.



ELDER GILES C. HARRIS.

In doctrine he was a staunch Baptist and a bold defender of the faith. He never failed to preach a full gospel and set forth, in unmistakable terms, the doc-



trine of the church. He was a Baptist—the Bible had made him one—and he rejoiced to preach their doctrines to others. He believed in “one Lord, one Body, one Faith, and one Baptism.” He was a plain, practical preacher that believed something and said something.

He was three times married. In his early manhood he made a visit from Marshall County to Sumner County, Tennessee, where he first met that noble Christian young woman, Miss Frances C. Meador. Friendship turned to love, which was consummated in marriage, February 15, 1837. Of this union two sons were born, Thomas G. and William T. Harris. He and his wife had united with the church at the same time and lived most happily together for a short time, when God took her to himself.

He was again married, to Miss Sarah H. Hawkins, August 14, 1844. She was a devoted, Christian wife, and bore to him one son, Robert W. Harris. Scarcely had they started on the journey of life together when he was again left in sorrow and his second love was “gathered to the fathers.”

He next won the heart of Mrs. Elizabeth C. Davis. She was the widow of Carrell C. Davis, and a most excellent Christian woman, with one daughter, Mary C. Davis. She bore to him seven children, as follows: Martha A., J. Sumpter, James L., G. Rice, Mollie C., D. Baxter and Joseph C. Seven of his children are still living.

He possessed a strong voice and spoke with distinctness and force. He had such unction in prayer that he often moved an audience to tears. In addition to this, he was a fine singer. He loved the old soul-stirring songs of the fathers. “Amazing Grace” and

"How Firm a Foundation" were among his favorites and often he would become happy while singing them. This faithful servant of God finished his work upon earth and fell on sleep at his home, near Westmoreland, Tenn., on the morning of March 4, 1889. His last sickness was borne with the courage and patience that becometh the true Christian soldier.

He had been in the better land but a short time when he was joined by his devoted wife. They are now singing the glad hallelujahs of redeeming grace, while they still live in the hearts of their friends.

ELDER W. S. DRURY.

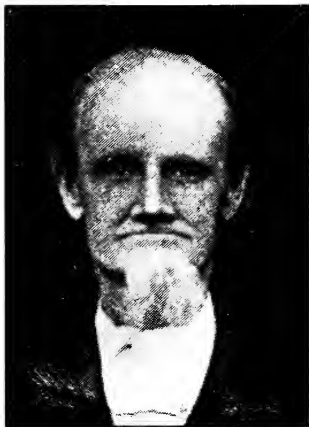
But little is known by this author of this much lamented young brother. In the early part of the nineties he moved to Willette, Macon County, Tennessee, filed his membership with Bellwood Church and became her pastor. He was a young man and was regarded as one of the most brilliant young ministers in all this upper country. He was a young man of culture, brilliant in thought, and chaste in delivery, with a bright future before him. But for some cause known to himself God called him to the bright beyond in the very vigor of youth.

After a happy stay of two years with the people of Willette, he died October 27, 1895. This is a providence we cannot understand, but God knows best. His life was like the blaze of a meteor, swift, but bright. In oratory and rhetoric he had but few equals.

ELDER D. W. SMITH.

At the name of Elder Daniel Wiseman Smith every loyal Baptist heart in Enon Association bounds with delight. His life was a heritage such as few can

claim. He first saw the light of day in Robertson County, Tennessee, August 5, 1814. He is the son of Elder Daniel Smith, of blessed memory. Soon after Daniel Wiseman was born, his father settled on the waters of Peyton's Creek, Smith County, Tenn., where he grew to manhood. He gave his heart to God at the age of seventeen, in 1831. He made profession at



ELDER D. W. SMITH.

a prayer meeting, held at the home of one old Brother Settle, on one of the branches of Peyton's Creek. He at once united with Peyton's Creek Church. Thus began a very remarkable Christian career.

He grew up on the farm and in comparative poverty. His father, being a minister, was from home a great deal, and he, being one of the older children,

the burdens of the home lay heavily on his shoulders. Thus he grew up with but little knowledge of books. His, however, was one of the most fruitful brains ever produced in this mountain section—a brain which could not be hedged in by circumstances. He became self-educated and a man of extensive research.

In 1836 he secured a letter and became one of the constituent members of Mount Tabor Church, some five miles higher up the creek. He was, and had been from the very start, an active church member. He remained here until about 1850, when he purchased a farm on the head waters of Long Fork Creek, Macon County, Tennessee, where he spent the remainder of his days. He again became a constituent member of Union Church, in 1852. He now became more active as a church worker and his brethren discovered that he was the Lord's anointed to bear his message to the perishing of earth.

On June 30, 1854, he was ordained to the full work of the gospel ministry by Union Church, with the following presbytery, viz.: Elders Daniel Smith, Andrew Jackson, Washington Glover and L. A. Smithwick, with Deacons Alfred Gibbs, Wiley Jones, R. Smith, Alexander Pipkin, M. Wallace, J. Nixon, John Shoulders, R. Williams and G. Owen.

From this day to the day of his death he stood as a beacon light among the Baptists of his section. It is no disparagement to others when we say that he was the leader in thought among his brethren.

He entered at once actively into the pastorate. Among the main points he served as pastor we mention the following: Mt. Tabor, Defeated Creek, Union, thirty-five years; Liberty, twenty-four years; Dixon's Creek, twelve years; Lafayette, ten years; Pleasant

Valley, Jackson County, a long while. He also served Bellwood, Peyton's Creek, and others, as the sketches of the churches will show. He was like a father in these churches. Perhaps no pastors were more loved by their charges than he.

In person, he was small of stature, yet possessing a constitution capable of untold endurance. He was of Scotch-Irish descent, light-complexioned, and a well-developed forehead. He had a strong voice, spoke rapidly and distinctly, often growing eloquent. In manner, he was logical, clear and convincing, preaching with great unction, and often closing with an exhortation that touched the hearts of all.

His sermons were exceedingly doctrinal. In fact, he stood as a great bulwark in defense of the doctrines of the Bible. Neither did he shun polemics when it was necessary. He had one public debate, in which he carried everything before him.

He possessed one of the most remarkable memories—a memory which enabled him to recall and use anything he had once read without the use of notes. Deacon J. M. Williams, who furnishes much of the data for this sketch (though this author was well acquainted with him), has this to say of him on this point:

“In preaching on the subject of the church, I have often seen him present the whole subject with all the proof texts, and all the prophecies and all the history bearing on that subject, together with all the dates and exact year of the rise of each denomination, the edict of every king and emperor. The decrees of each council and pope . . . without a single jot or tittle being noted down.” Critics often followed him only to find that he was correct.

From the above, it will be seen that he was a man of wide research and varied knowledge. In doctrine, he was a mild Calvinist and a staunch Landmark Baptist. He also practiced the "Washing Feet" as a duty, but not as a church ordinance. He was a great lover of the book of Revelation, and it was a treat to hear him unfold its teachings.

He was, perhaps, the last of our ministry in this section, who figured in the "split" on the mission question in 1837. He gave many interesting interviews on this "split," but as this history has already been given at another place in this work, it is useless to record them here.

He was first married to Elizabeth Smith, a daughter of Robert Smith, who was a soldier under General Jackson in the war of 1812. Of this union five children were born, one son and four daughters. The wife of his youth went home to glory September 11, 1854.

In 1861 he was again married to Caroline Williams. Of this union, six children were born, four sons and two daughters, all of whom are still living. His wife preceded him to the better land about two years. After this he found a home with his children. Broken hearted over the departure of his life-mate, the ravages of old age soon told upon him, and anxious friends saw the end was fast approaching. With anxious and burdened hearts they watched the old hero of many battles as he went bending to the tomb. It was on Saturday morning, September 17, 1892, that he died. This was the meeting day of his home church (Union) where he had been pastor for thirty-five years. He died of paralysis. On that morning while the members of his old church were preparing to as-

semble for worship, God touched his heart; it stood still and his spirit bounded away to join the assembled hosts on high. For thirty-five years he had met with old Union Church and told the story of Jesus and his love as he viewed his home by faith. But never had he witnessed such a meeting as he had that morning. It was here he met his companions and hundreds of others whom he had baptized and married, and with whom he had labored. Faith and hope had given way and he stood gazing upon the beauties of the glory-land. He perhaps viewed with amazement the trophies of his humble labors. On Sunday, the next day, his remains were taken from his son's, where he had died, to the churchhouse where his yoke-fellow, Elder W. L. Buie, held appropriate services amid a grief-stricken church and community, after which he was laid beside his second wife in Union Cemetery to await the resurrection.

At the instance of Union Church, his churches, to which he had preached, erected a beautiful monument over his grave as a token of their esteem. This was unveiled with appropriate services in which quite a number of ministers and others took part. This was certainly a befitting token of love. But when this shaft has crumbled down, his untiring labor will still be yielding its fruit.

ELDER JAS. B. ALVIS.

This faithful minister of Christ, who went to glory many years ago, was of German extraction. He was the son of Edmond and Phebe Alvis. He first saw the light of day on the High Land Rim, in Macon County, Tennessee, January 26, 1821. He was brought up on the farm and learned the pursuits of a farmer's life.

This fitted him for the hardships he must afterwards endure for the sake of the Master.

He gave his heart and life to God, and united with Siloam Baptist Church in 1853. It was soon discovered that he was a chosen vessel to bear His name to the lost of earth. So he was ordained at the instance of the above church by the following presbytery, viz.: Elders Jonathan Wiseman and W. H. Haile. He had only a limited education—what he could secure at the common schools, but he had that which was far better—a God given zeal. His ministry was short, but full of service. He was called to his home church (Siloam) in 1857, and served them until God called him home. During his short ministry he did a great deal of preaching in destitute sections.

He was married to E. J. Kerley December 5, 1850, by whom he had two children.

He died in the prime of life and in the very morning of his ministry. It was on April 22, 1861, just ten days after the first guns of the Civil War were fired, that his spirit went sweeping through the gates into the city of God. While the conflicts of brothers and friends were raging here below, his spirit loosed its moorings and sped away to dwell in peace with God forever and ever, where perennial flowers bloom, and His glory never departs.

ELDER E. G. CARTWRIGHT.

The above name will frequently be seen in these pages. That those who come after may know who he was, we append the following bit of history. He was first a Methodist, afterward uniting with Mt. Tabor Church, where he was ordained to the ministry, most probably some time in the forties. He moved



to Lafayette and united with that church in 1854. He was pastor one year of this church. He remained a member of the Baptist Church at Lafayette until 1870, when he abandoned the faith and joined the Campbellites. He was, at this time, an old man. He seems to have been a good and honorable citizen. He died about 1885.

ELDER THOS. D. JOHNSON.

This faithful and much lamented servant of God was born on the waters of the East Fork of Goose Creek, in Macon (then Smith) County, Tennessee, November 23, 1815. He was the son of John and Gracy (Ellis) Johnson, who came to this section from the Carolinas in the early settlements of this country. He was also an older brother of that noble family of Johnsons, one of whom still remains on the confines of life in the person of that noble man of God, Deacon Wm. C. Johnson.

He made profession of faith in Christ and united with East Fork Goose Creek (now Hillsdale) Baptist Church, about the year 1836. It was not long until his church saw that he was a chosen vessel of the Lord to bear the message of salvation to the lost. In 1840 he was licensed to preach, and in December, 1842, he was ordained to the full work of the gospel ministry by East Fork Goose Creek Church, by the following presbytery, viz.: Elders William C. Bransford, Daniel Smith and William Simmons.

Few young men started with more flattering prospects. He was a close student, a sound reasoner, a fine orator, and, best of all, devoutly pious and thoroughly consecrated. Few men of his age had so thoroughly won their way to the hearts of the people. But

just as his life began to shine out with a brilliancy that attracted all, the candle was blown out and his church and brethren were left in mourning.

The following was published in the minutes of Salem Association for 1844, and also in *The Baptist*, published by R. B. C. Howell and Wm. Cary Crane for November 23, 1844:

*“Resolved, That we sympathize with the church at East Fork Goose Creek, in consequence of the death of our worthy and promising young brother, Thomas D. Johnson, who in the morning of life, and amidst prosperity and promise of great usefulness, both as a citizen of the world and minister of the gospel, was summoned on the ninth day of June, 1844, to leave the church militant, and join the church triumphant. In the death of this young minister, the church has doubtless sustained a great loss, having had their minds placed upon him as one destined for much usefulness. How mysterious to short-sighted man are the ways of providence! May the good Lord be a husband to protect his surviving companion, and a father to provide for his dear children.”*

The above extract gives us an idea of the esteem in which he was held by those with whom he labored, wept and rejoiced. He died in the very morning of life and especially so of his ministry. He died from a relapse of the mumps. He left this world happy and no doubt his shouts were soon blended with those of the angels on the other side of the mystic river.

His course was brief upon earth,  
Yet his work was well done,  
His body returned to mother earth,  
His spirit to heaven, its home.

DEACON JOHN WEATHERED.

This remarkable man of God first saw the light in Albemarle County, Virginia, February 13, 1773. When he was about eighteen years of age, he gave his heart to God and united with a Baptist Church. In April, 1796, he was married to Miss Elizabeth Gilmore, and the next year—1797—he left the Old Dominion, came



DEACON JOHN WEATHERED.

to the newly constituted State of Tennessee and settled in Sumner County, near Castalian Springs. He most probably cast his membership with Station Camp Church, where he remained until 1806, when he became a constituent member of Bledsoe's Creek (now Hopewell) Church. He was their first clerk, and, in 1807, he was made deacon, which office he filled with honor to himself and the cause till God called him home. He was a deacon in the Lord's house for fifty years. He and his yoke-fellow, Deacon John Wilks,

were perhaps called on oftener, and did more general church work than any two deacons of their day, and one rarely ever went without the other as long as Father Weathered lived. I have been struck with the frequency with which their names occurred in the various church records over the country. He was not a man of many words, but was remarkable for his sound judgment and correct conclusions which caused his counsel to be sought far and near. He was able in prayer, and powerful in exhortation. Religion was his theme and he was never known to speak evil of anyone. He peacefully breathed his last, without a struggle, and went up to God December 5, 1857, in the eighty-fifth year of his age. He was ripe for the harvest, and on his couch at night, without sickness, his spirit shook off its house of clay and leaped across the mystic river into the glory land. His funeral was preached by Elder E. B. Haynie with a touching talk by the aged Elder John Wiseman, to whose ministry he had listened for half a century. He was then laid away to await the resurrection of the just.

#### DEACON JOHN WILKS.

Perhaps the mention of no name touches a tenderer chord in the hearts of those who knew him than the one which heads this sketch. He was born in Lunenburg County, Virginia, June 27, 1792. He left that state and came to Tennessee, settling in Sumner County, while he was yet a young man. Soon after his arrival in Tennessee, he gave his heart to God and united with Bledsoe's Creek Church (now Hopewell), near Castalian Springs. He was soon chosen as deacon and served this church in that capacity till God said it was enough, and took him home.

He was a man of sterling worth every way. As a citizen, he stood in the foremost rank. He was a man of sound judgment, and kept abreast of the times on all questions, which made his counsel indispensable. In the church, it could truly be said that he was a pillar, and he often rode many miles to assist churches



DEACON JOHN WILKS.

with difficult questions. He was a yoke-fellow of Deacon John Weathered and one can hardly think of one without thinking of the other.

God blessed the labors of him and his faithful wife with an abundance of this world's goods, for all their needs. These he used to the glory of God, and was noted for his charity wherever he was known. He was the father of Elder W. M. S. Wilks. The son is honored by having such a father and the father is cer-

tainly honored by having such a son. Among his descendants are some of the noblest Baptists of the State. He lived to a ripe old age, being permitted to live until he stood within the threshold of fourscore years. Full of faith and good works, he was gathered by the reapers to the home of the blessed. He fell on sleep October 24, 1871. For more than half a century, he had been a deacon and a leader in his church. He loved his church with an undying devotion, and was never so happy as when he was talking of Jesus and his love. Noble servant of God!

## CHAPTER XI.

### MINISTERIAL DIRECTORY.

It will be the purpose of this chapter to give a brief directory of all the living preachers who have, at any time, been connected with Salem Association or her offsprings. It is not intended to write Biographies, but simply to give an outline which will furnish data for future historians. Some of the brethren have kept accurate records of their ministerial work, while with others it is simply approximated. I have made a diligent effort to have all the brethren represented here, and if any are left out the fault lies at their own door.

ELDER LOUIS LAWRENCE ALLEN, Brush Creek, Smith County, Tennessee. He is of English descent, the son of Elder Moses and Lucinda Allen, and was born in Smith County, Tennessee. He was brought up on a farm and received only a common school education. Professed religion in September, 1867, and was baptized by Elder Nathaniel Hays into the fellowship of Brush Creek Church, Smith County, Tennessee. He was ordained by said church in 1894, by Elders M. W. Russell, John Washburn, T. J. Eastes and A. B. Cabaniss. He has done but little pastoral work, but has been employed about the Master's business, often supplying for other ministers. He was married to Miss Nancy J. Pruiet, March 7, 1872, by whom he has six children. He is tall and strong of build and of light complexion.

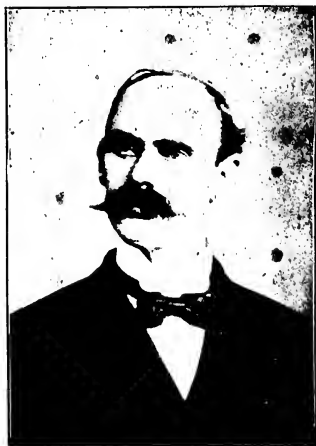
ELDER SAMUEL T. ALSUP, now residing at Wilford, Wilson County, Tennessee, is of medium height, slender of build, and dark complexion. He is of Irish descent and the son of Asaph and Mary (Hill) Alsup. He was born in Wilson County, Tennessee, January 31, 1835. He was a farmer boy and taught school when old enough. He professed religion at Cedar Grove Church in Wilson County, and joined Salem Church, in the same county, in 1854. He was baptized by Elder N. M. Green. He was ordained to the full work of the ministry, in said church, in June, 1860, by Elders N. M. Green, John Bond, E. J. T. Fields, W. H. Grimmet and John Phillips. He has served as pastor the following churches in Middle Tennessee: Fellowship, 1861-62; Rutland, 1861-62; also at Salem, Rocky Valley, Smith's Fork, Republican Grove and Ramah, times not given. He has a good education, completed in Union University; he also took a theological course in that institution under Elder J. M. Pendleton. He has constituted two churches, has baptized and married a great many people. He was married to Miss Virginia W. Huddleston, January 16, 1868, by whom he had eight children; two girls and four boys are still living, but the two oldest are dead. He is in very poor health and almost deaf, so has had to retire from the pastorate.

ELDER GENERAL HARDEE ATNIP, the son of James and Nancy O. (Trap) Atnip, now resides at Blend, DeKalb County, Tennessee. He is of Dutch and English extraction. He was born near Citadel, DeKalb County, Tennessee, November 16, 1862. He was brought up on a farm. He professed religion in 1885, at Salem Church (Liberty), DeKalb County, Tennes-



see, and was baptized into the fellowship of Cooper's Chapel Church in 1887, by Elder J. H. Vickers. He was ordained by said church January 4, 1902, by Elders Stephen Robinson and W. E. Wauford. He began preaching in 1901, and has no pastorate yet. His education is very limited, only such as he could secure through his own efforts. He was married in 1882 to Miss Callie Sandlin by whom he has five children. He is tall, slender and of dark complexion.

ELDER J. H. AGEE, who now resides at Lancaster, Smith County, Tennessee, is of English descent. He



ELDER J. H. AGEE.

is tall, slender and of fair complexion, and a little inclined to be bald. He is a son of William M. and Sarah

(Jackson) Agee. He was born near Flynn's Lick, Jackson County, Tennessee, February 1, 1870. He was brought up on a farm. He professed religion and united with Liberty Church, Jackson County, Tennessee, near Granville, July, 1883, and was baptized by Elder M. W. Russell. He was mainly educated in Southwestern Baptist University, at Jackson, Tenn. While in school there, he was ordained to the ministry June 6, 1895, by Elders I. N. Penick, W. F. Dorris, W. E. Wooten, N. B. Williams, L. W. Russell and W. A. Jordan. He has been pastor as follows: Hope-well (West Tennessee), 1896-97; Little Cedar Lick (Middle Tennessee), 1897; Smith Springs, 1898-1900; Fellowship, 1899-1900; Lancaster, 1899 to the present. He assisted in the organization of one church. He has baptized twenty-five persons and married three couples. Brother Agee has traveled a great deal as colporteur. He was never married.

ELDER J. H. ANDERSON, who now resides at Watertown, Tenn., is of Scotch-Irish extraction. He is of medium height, rather heavy of build, and light complexion. He is the son of J. M. and Martha Ann (Crawford) Anderson. He was born in Logan County, Kentucky, January 9, 1849, and was brought up on a farm. He made profession at Wartrace Church, Robertson County, Tennessee, September 25, 1865, joined the church at Springfield, Tenn., in June, 1867, and was baptized by Elder F. C. Plaster. He was ordained in Springfield Church, 1874, by Elders William Shelton, Sr., W. D. Phillips, W. A. Nelson, G. W. Featherston, W. B. Adams, J. H. Butler, W. C. Shannon and W. P. D. Clark. He has served the following churches as pastor, and probably in the follow-

ing order: Springfield, New Bethel, Rutlands, Bell Buckle, Laguardo, Leeville, Rocky Valley, Hartsville, Third Church, Nashville, Tenn., Owenton, Ky., Round Lick, Shop Spring and Woodbury. The three latter he serves now. He was secretary of state missions in Tennessee for six years. He is a busy man



ELDER J. H. ANDERSON.

and has baptized and married a great many, but kept no record. He was educated in Liberty Academy, Springfield, Tenn., and Union University, Murfreesboro, Tenn., with one year in S. B. Theological Seminary. He was editor for some time of *The Missionary Baptist*, published at Nashville, Tenn. He was mar-

ried to Mrs. E. V. Mason in July, 1883, by whom he has five children, four boys and one girl.

ELDER A. J. BRIEN, who resides at Luckey, Warren County, Tennessee, is of Irish descent. He is of moderate height and moderate size and rather dark complexion. He is the son of Elder J. C. and Nancy A. (Horn) Brien. The name was formerly O'Brien and was contracted into Brien. He was born near the mouth of Sink Creek, in DeKalb County, Tennessee, A. D. 1856. He was brought up on a farm. He made profession at Beech Grove Church, near mouth of Holmes' Creek, DeKalb County, Tennessee, in 1872. He immediately united with this same church and was baptized by Elder William Simpson. He was ordained by Wharton's Spring Church, DeKalb County, Tennessee, in October, 1890, by Elders William Simpson, A. C. Webb and S. B. Whitlock. His pastorates have been as follows: Indian Creek, 1891-92; Riddleton, 1892-93; Providence, 1892-93; Beech Grove, 1900 to the present; Wolf Creek, 1900-01; Providence, 1900, to the present. In October, 1901, he constituted a church at Cherry Springs, Warren County, Tennessee, with twenty-two members, to which he is now preaching. Besides his pastoral work, he has done considerable evangelistic work, which has been especially blessed in Warren County, has baptized and married quite a number, but has made no record. He has attended only common schools and his education is limited. He married Miss Sallie Dodd, March 28, 1878, by whom he has eight children, two of whom are dead.

ELDER J. W. BAILEY, Punch, Smith County, Tennessee, is of English descent. He is the son of

Andrew Jackson and Tabitha (Feagins) Bailey. He was born in Hawkins County, Tennessee, July 4, 1855, and was raised on a farm. He professed faith in Christ, November 11, 1871, and joined the Mill Creek Church, Monroe County, Kentucky, the same night and was baptized by Elder John Garrett on Sunday,



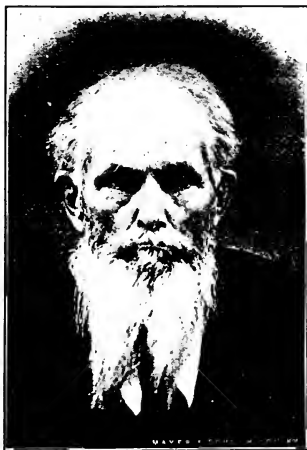
ELDER J. W. BAILEY.

the twentieth of same month. He was ordained by this same church May 19, 1879, by Elders John Garrett and Allen Deatherage. He has served as pastor the following churches: Mill Creek, Ky., 1880-87; Macedonia, Tenn., 1881-83, 1888-89; Freedom, Ky., 1880-88; Cornwell's Chapel, 1889-91; Hogan's Creek, 1891-95; Macedonia (New Middleton), 1891-92;

Knob Spring, 1892-94; Plunkett's Creek, 1893-94; New Macedonia, 1898-1900. Besides his pastoral work, he has traveled as colporteur, taught school, penmanship, and vocal music. Has also written considerable for the press. He was educated at Tompkinsville High School and Willette Academy. He was for some time Associate Editor of *Baptist Helper*. He has constituted one church, baptized about 400 people and married about 100 couples. He was married to Miss Malissa H. Steen, of Monroe County, Kentucky, October 20, 1878, by whom he has five living children, one boy and four girls. He is rather low and heavy built, is neither very dark nor very fair of complexion.

ELDER W. L. BUIE. This veteran of the cross resides at Galen, Macon County, Tennessee. He is of Scotch descent, is low, heavy set and rather dark complexion. He is the son of John and Candace Buie. He was born in Robertson County, Kentucky, February 14, 1825. He was brought up on a farm. He made profession at Mt. Tabor Church, Smith County, Tenn., in 1842, and united with said church and was baptized by Elder Daniel Smith. He transferred his membership to Liberty Church, Macon County, Tenn., where he was ordained to the ministry on Saturday before the second Sunday in May, 1860, by Elders E. B. Haynie, D. W. Smith, Washington Glover and Growner Owen, with a number of deacons. He served the following churches, some of them for many years: Long Creek, New Salem, Zion, Spring Creek, Puncheon Camp, Antioch, Rocky Hill, Lafayette, Liberty and Macedonia. His education is limited, only such as he could secure at common country schools. He has baptized about 700 people and married about 300 couples. He married

Miss Emily Smith, daughter of Elder Daniel Smith, July 29, 1847. He has no children. He is nearing his fourscore years, and is in very feeble health and nearly deaf. He has long been known in his community as Uncle Buie. He is not now pastor of any church and soon his voice will be heard no more in the councils of Enon Association.



ELDER W. L. BUIE.

ELDER EVERETT S. BRYAN, who now resides at Lascassas, Rutherford County, Tennessee, is of Scotch-Irish and Welsh descent. He is medium height, slender of build and rather dark complexion. He has had spinal affection for a number of years, which renders his walking difficult. He is the son of Aljernon and

Elizabeth C. (Phillips) Bryan. He was born near Shop Spring, Wilson County, Tennessee, October 13, 1856. He was raised on a farm. He gave his heart to God when quite young, but would not confess him till he was eighteen years of age, when he made public profession during a series of meetings at Lebanon, Wilson County, Tennessee. He united with Lebanon Church in March, 1875, and was baptized by Elder W. B. Jones. He was ordained by the order of Shop Spring Church, Wilson County, Tennessee, on October 3, 1890, by Elders J. H. Grime, E. E. Folk, T. J. Eastes and J. W. Bowen. He has been pastor of the following churches, viz.: Cedar Creek, Ky., 1893-94; Winchester, Tenn., 1895-96; Petersburg, 1896-97; Hannah's Gap, 1896-97; Pleasant Hill, Marshall County, 1896-97; Boonville, 1896-97; Rutland, Wilson County, 1898-1900; Una, Davidson County, 1899-1901; Antioch, 1899-1902; Lascassas, 1901 to the present time. He attended schools: Shop Spring, Big Spring, Cumberland University, completing his course in Santa Fe College. He also attended a business college at Nashville, Tenn., and the Theological Seminary at Louisville, Ky. He taught school ten years and followed bookkeeping for some time. He assisted in the constitution of the church at Holt's Corner, in Marshall County, Tennessee. He has had 150 conversions under his administration and married eleven couples. He married Miss Mary Bates, of Kentucky, March 27, 1894, to whom four children have been born, two boys and two girls. One of the boys has gone to be with God.

ELDER RUTHERFORD BRETT, who now resides at Huntsville, Ala., is of Welsh-Irish extraction, with a



strain of English. He is rather low of stature, medium size, and dark complexion. He is the son of Alexander and C. Sophia Brett. Was born near Mt. Juliet, Wilson County, Tennessee, March 21, 1867. He was brought up on a farm. He made profession at home, September 1, 1882, during a meeting at Rutland Church, Wilson County, Tennessee, and united with said church the same evening and was baptized by Elder J. H. Anderson. He was ordained in June, 1889, by Elders J. H. Anderson, G. M. Savage, J. P. Gilliam, J. S. Rice and E. Stilwell. He has been pastor of the following churches: Tullahoma, Tenn., 1890-92; Columbia, Tenn., 1892-93 (broken health interfered); Clifton Forge, Va., 1893-95; Carthage, Tenn., 1895-99; during his stay at Carthage he also preached to the following churches, for a short time each: Hartsville, Hogan's Creek, Hickman, Rutland, Alexandria, New Salem and Cookeville; First Church, Huntsville, Ala., 1899, to the present. He was educated at Cumberland University, Doyle College and Carson and Newman College. He also attended the Theological Seminary at Louisville, Ky. He constituted three churches. He has baptized about 500 persons and married about 250 couples. He married Mrs. Gertrude Crumpton, daughter of H. C. Whitaker, June 6, 1893, by whom he has four children, one dead and three living, two boys and one girl.

ELDER W. P. D. CLARK, Tucker's Gap, Wilson County, Tennessee. He is of Scotch descent. He is low and heavy built and of fair complexion. He is the son of Donald and Barbara Clark. He was born near Nashville, Tenn., November 11, 1846. He was brought up on a farm. He professed faith in Christ

in 1866, and joined a Baptist Church in Nashville, Tenn., the same year and was baptized by Elder Joel J. James. He was also ordained the same year by Elders R. B. Dorris and Joel J. James. He has served the following churches as pastor in Middle Tennessee: Brownsville, Concord, Pleasant Valley, Sumner County; Station Camp, Battle Creek, Bethany, Robertson County; Mt. Hermon, Montgomery County; Eighth Baptist Church, Nashville, Tenn.; Barton's Creek, Wilson County. He was educated in common country schools with a course in Union University. He has constituted four churches. He has been twice married, first to the daughter of Elder J. J. James, and second to Major Utley's daughter. He has four children. In addition to his other work, he has traveled considerably as missionary, and spent much time in building up run down churches.

ELDER P. W. CARNEY, Mount Juliet, Wilson County, Tennessee. He is of Scotch-Irish descent. He is low and slender with rather dark complexion. He is the son of Elder F. W. and Annie Lou Ella (Weatherford) Carney. He was born at Hurstburgh, Humphreys County, Tennessee, May 23, 1871. He was reared on a farm. He made profession at Little Cedar Lick Church, Wilson County, Tennessee, in 1883 A. D., and the same fall he united with said church and was baptized by Elder J. P. Gilliam. He was ordained December 25, 1892, by Elders W. C. McPherson, A. Sperry, J. P. Gilliam and J. W. Self. He has been pastor of the following churches: Athens, 1893-94; Baker's Grove, 1893-98, then 1899-1902; Little Cedar Lick, 1893-94, then 1898-1902; Una, 1898-99; Zion, Trousdale County, 1894; Fellowship, 1895-98; Rut-

land, 1897-98; Gladeville, 1897-1900; Falling Creek, 1899, to present. He was educated at Leeville and Mt. Juliet high schools. He has constituted one church—Green Hill, September, 1900; also one at Mt. Juliet, December, 1900. He has baptized about 200 persons and married thirty-five couples. He was married to Miss Carrie Sullivan, July 3, 1892, by whom he has one child.



ELDER P. W. CARNEY.

ELDER J. J. CARR, Moxie, Wilson County, Tennessee, is of Scotch-Irish descent. He is medium height, slender of build and red complexion. He is the son of John O. and Sarah J. Carr. He was born in Wilson County, Tennessee, October 6, 1857. He was brought up on a farm. He made profession at Rocky Grove schoolhouse, Wilson County, Tennessee, in the fall of 1878, and, soon afterward, united with

Cedar Grove Church in same county and was baptized by Elder J. C. Brien. He was ordained second Sunday night in November, 1893, by Cedar Grove Church, presbytery consisting of Elders J. F. McNabb, J. H. Grime and M. J. Osborn. He has been pastor as follows: Cedar Grove, 1893-1902; Corum Hill, 1893-1900; Gladeville, 1894-97; Zion, 1895-97; Cedar Creek, 1897-1901; Mt. Hermon, 1897-99; Buena Vista, 1899-1901; Salem, 1901-02; Mt. Olivet, 1901-02; Rutland, 1901-02; Athens, 1898-1900. He was educated at Rocky Grove school. He has baptized 117 persons and married twenty-nine couples. He was married to Miss Meddie Wilks, November 1, 1900. He has no children. He taught school for several years.

ELDER S. F. BINGHAM, Greenwood, Wilson County, Tennessee. He is of Scotch-Irish descent. He is tall, slender and of red complexion. His grandfather was born in Ireland and came to this country in a sail vessel. His parents' names are not known. He professed religion about 1860, and united with Spring Creek Church soon after. He was ordained deacon and licensed to preach by this church. About forty years ago, he was married to Miss Rebecca Whitehead by whom he has nine children. He is about sixty years old. He has done considerable preaching, but has never been pastor.

ELDER R. B. DAVIS, Monoville, Smith County, Tennessee. His descent not known beyond America. He is tall and slender and of rather fair complexion. He is the son of William J. and Mary B. Davis. He was born in Smith County, Tennessee, in 1843 A. D. He was brought up on a farm. He made profession at a Methodist meeting and joined Peyton's Creek Baptist

Church in 1859, and was baptized by Elder E. B. Haynie. He was ordained by this church August 20, 1887, by the following presbytery, viz.: Elders D. W. Smith, J. C. Brien, W. H. Smith, T. A. Hudson, E. L. Smith, M. B. Ramsey and O. M. Hunt. He has been pastor of the following churches, viz.: Peyton's



ELDER R. B. DAVIS.

Creek, 1889-1900, with short intermission; Liberty, 1896-97; Cornwell's Chapel, 1898; Sycamore Valley, 1900-01; Ebenezer, 1901; Riddleton, 1901. He is still pastor of the three latter. His education is limited, such as he acquired in common schools. He has constituted one church. He has no record of baptisms and marriages, but has been very active in both lines. He married Miss Mary J. Taylor by whom he has five children.

ELDER JAMES DAVENPORT, Whaley, DeKalb County, Tennessee. He is of Scotch-English extraction, the son of John and Sarah (Winnett) Davenport. He was born near Woodbury, Cannon County, Tennessee, July 20, 1873. He was reared on a farm. He made profession at Bethel Church, near Temperance Hall, DeKalb County, Tennessee, in September, 1893, united with Helton's Creek Church in October, 1897, and was baptized by Elder E. H. Marcum. He was ordained (date not known) by Elders E. H. Marcum, Samuel Luney and W. E. Wauford, with deacons of Helton's Creek Church. He has done considerable preaching, but has never been pastor of any church. He was educated mainly at Auburn and Temperance Hall, Tenn. Has good English education. He has married eleven couples. He was married to Geneva Washer, June 1, 1897. She passed to her reward December 19, 1898. He was again married to Bertha Trawick, September 19, 1900. He has no children.

ELDER J. J. DYER, at present, resides at Hillsdale, near the line between Macon and Trousdale counties, Tennessee. He is of Irish extraction. He is low and heavy built. He is the son of Samuel and Elizabeth Dyer. He was born in Smith County, Tennessee, September 30, 1855. He was reared a farmer boy, and made profession at Dixon's Creek November 20, 1871. He joined the church at Hillsdale, Macon County, Tennessee, October, 1872, and was baptized by Elder W. H. Haile. He was ordained at Meadorville Church, December 17, 1886, by Elders D. W. Smith, E. L. Smith, M. B. Ramsey and J. L. Talmon, with a number of deacons. He has been pastor of the following churches, viz.: Meadorville, 1890-93;

Spring Creek, 1891-93; Good Will, 1891, to the present time; Spring Creek, 1898; Providence, 1897-1901; New Harmony, 1900, to the present; Shady Grove, 1897-98. He has a common school education. He has constituted one church, baptized 200 persons and married sixty-six couples. He was married to Miss Susan A. Ellis, December 26, 1875, by whom he has eleven children, one of whom is dead.

ELDER JOHN H. DAVIS, Altoga, Texas. He is of Irish-English descent. He is medium height and size and of very light complexion. He is the son of Elias M. and E. J. Davis. He was born near Smithville, DeKalb County, Tennessee, June 27, 1854. He was principally brought up on a farm. He made profession at home in DeKalb County, Tennessee, and united with Round Hill Church on Dry Creek, in same county in 1885, and was baptized by Elder William Simpson. He was ordained first Saturday in August, 1892, by Elders William Simpson and J. A. McClusky, with deacons of Dry Creek Church. He has served the following churches as pastor: Dry Creek, four years; Wharton's Spring, four years; Barren Fork, two years; Beech Grove, two years; Providence, one year. He now has charge of a church in Texas. He attended common schools. Has constituted one church. He has baptized near 200 persons and married twenty or more couples. He was married to Miss Belle Braswell November 27, 1876, by whom he has four children, one boy and three girls.

ELDER T. J. EASTES, Grant, Smith County, Tennessee. He is of Welsh-Irish extraction, he belonging to the sixth generation since his ancestry landed on

American shores. He is tall and large, weighing more than two hundred pounds, inclined to dark complexion. He is the son of John W. and Mary S. (Walker) Eastes. He was born on Hogan's Creek, two and a half miles south of Carthage, Smith County, Tennessee, December 17, 1842. He was reared by a widowed mother on a farm. He made profession September, 1857, and united with Hogan's Creek Church, and



ELDER T. J. EASTES.

was baptized by Elder A. J. Brandon, on the second Sunday in November, 1857. This was the twenty-fifth anniversary of his mother's baptism. She is still living and has been a Baptist seventy years at this date. He commenced preaching May, 1867, and was ordained in Hogan's Creek Church, September, 1869, by Elders James Barrett, W. N. Suite, D. N. Jarrard



and Henry Bass. He has been pastor of the following churches, viz.: New Hope, 1869-75; Hickman's Creek, 1870-82; Grant or Buena Vista, 1882-98; Salem, 1876-1902, with only a short intermission; Bethel, 1873-75; Mount Zion, 1875-77; Round Lick, 1878-86; Shop Spring, 1883-86; Smithville, 1874-78; Hogan's Creek, about 1888-92; Mt. Olivet, Trousdale County, 1877; Rome, 1888-96, with short intermission; Plunkett's Creek, 1895-97; Brush Creek, 1896 to the present; Macedonia, 1875-88; Alexandria, 1899, to the present. Some of the above dates are approximate. He was educated at Union University and New Middleton, taking the degree of A.B. at the latter place in June, 1870. He has constituted four churches. He has baptized about 2,000 people and married about 400 couples. He was first married to Miss R. F. Measle, June 1, 1871, and the second time to Miss Martha A. Moore, December 14, 1878. By his first marriage, he has three daughters; by his second marriage he has two sons and a daughter, the oldest of whom (Howard Moore Eastes) is a licensed minister, in school preparing for the work.

ELDER HOWARD M. EASTES, Grant, Smith County, Tennessee, is of Welsh-Irish descent. He is of medium height and heavy build and fair complexion. He is the son of Elder Thomas J. Eastes and Martha A. (Moore) Eastes. He was born in Smith County, Tennessee, May 24, 1880. He was raised on the farm. He made profession and united with Buena Vista Church, Grant, Tenn., in 1892, and was baptized by Elder T. J. Eastes. He was licensed by said church January, 1901. He has never been ordained, but is in school preparing for the work. He preached his first

sermon in Commerce Baptist Church, on Saturday, February 9, 1901. He is not married.

ELDER J. Y. FREEMAN, Sherman, Texas. He is of English descent, and is the son of R. B. and Martha E. Freeman. He was born in Macon County, Tennessee, May 30, 1872, and was brought up on the farm. He made profession in August, 1887, at Rocky Mound Church, Macon County, Tennessee, and immediately



ELDER J. Y. FREEMAN.

united with said church and was baptized by Elder J. S. Meador. He was ordained by the above church, December 8, 1895, by Elders J. S. Meador, G. A. Roberts, J. E. Overton, J. P. Durham and J. H. Meador with a number of deacons. He has served as pastor the following churches, viz.: Liberty Hill, Clay County, Tennessee, 1896-97. In September, 1897, he

moved to Daugherty, I. T., and served as missionary pastor for twenty-one months, the following churches: Daugherty, Oil Springs, Burvin Springs. During his work with these churches he baptized a number of full blood Indians. He moved from Indian Territory to Texas and became pastor of Gordonville and Cedar Mill churches in August, 1899, and served them till 1900, when he became missionary of Grayson County Association of Texas. Since August, 1901, he has been pastor of Carpenter Chapel Church, Sherman, Texas, with Dripping Springs, Bethlehem, and Chambersville. He was educated at Lafayette Academy, and Tuckahoma College, of Tennessee. He has baptized about 500 and married about thirty couples. He married Miss Anna Overton, daughter of Elder J. E. Overton. He has two children, both in heaven.

ELDER S. N. FITZPATRICK, Lebanon, Wilson County, Tennessee. He is of Scotch-Irish extraction. He is tall, medium size and inclined to dark complexion. He is the son of Joel and Eliza T. (Cross) Fitzpatrick. He was born at Pelham, Shelby County, Alabama, February 13, 1859. He was brought up on a farm. He made profession at Hale's Seminary, Smith County, Tennessee, July 15, 1879. He joined the church at New Salem on Snow Creek, Smith County, Tennessee, in September, 1879, and was baptized by Elder T. A. Hudson. He was ordained by the authority of New Salem Church in October, 1884, by Elders J. W. Bowen, M. W. Russell and T. A. Hudson. He taught school for ten years after his ordination, preaching some in connection with his teaching. He began preaching regularly in 1889, doing a great deal of evangelistic work. He has served as pastor as fol-

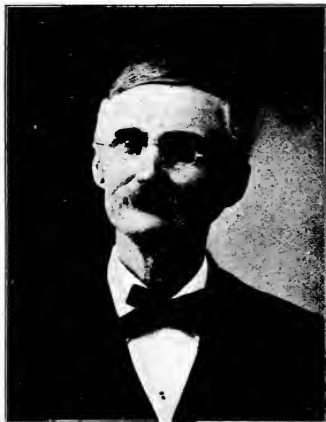
lows: Riddleton, 1897-1900; Knob Spring, 1896-1900; Big Spring, 1897-1901; Hogan's Creek, 1896-1900; Leeville, 1900; Cookeville, 1900; Shady Grove, 1900 to the present; Barton's Creek, 1901 to the present; Zion, 1901 to the present; Cedar Grove, 1901 to the present. He was educated at Elmwood and Knoxville, taking A.B. degree at Doyle College. He also took course in the Theological Seminary at Louis-



ELDER S. N. FITZPATRICK.

ville, Ky. He is preparing manuscript for a work on the Holy Spirit and Ordinances. He has constituted two churches. He has witnessed about 2,000 conversions and baptized about 1,000. Number married not known. He was married to Miss Arlinà Bettie Allgier, December 17, 1881, by whom he has had seven children, one of whom is dead.

ELDER J. B. FLETCHER, Tyler, Texas. He is of Irish descent. He is medium height, slender of build and rather dark complexion. He is the son of James A. and Emma P. (Asker) Fletcher. He was born in the town of Princeton, Caldwell County, Kentucky, September 25, 1844. He was brought up on a farm. He was converted in McKenzie, Tenn., on February



ELDER J. B. FLETCHER.

11, 1887, joined the McKenzie Baptist Church immediately, and was baptized by Elder J. F. Allen. He was ordained by McKenzie Baptist Church, October 8, 1891, presbytery: Elders W. C. Gilbert, W. T. Dorris and W. H. Milburn. He has been pastor as follows: Bethlehem, Henry Station, Spring Creek, all of Henry County, Tennessee; Bethel and Atwood

of Carroll County, Tennessee; Alexandria, DeKalb County; Greenwood, White County; Linwood, Rutland, Little Cedar Lick, all of Wilson County, Tennessee; Dufan, Selden and Stephenville, all of Texas, four and a half years. He is now pastor of North Tyler, Texas, in Smith County. He was educated at Cumberland College, Princeton, Ky. He has baptized about 500 people and married eighty-five couples. He first married Martha T. Shelton in Rutherford County, Tennessee, on February 14, 1869. She died September, 1886. He married the second time Miss Jennie Steele, at Hartford, Ohio County, Kentucky, July 5, 1887. He has two living children—both sons.

ELDER J. P. GILLIAM, Hico, Texas. He is of English-Irish descent. He is low and small of stature and inclined to dark complexion. He is the son of L. W. and Martha E. (Meador) Gilliam. He was born at Bethpage, Sumner County, Tennessee, September 21, 1854. He was reared on a farm—taught some in early manhood. He made profession at Friendship Church, Trousdale County, Tennessee, December, 1874. He joined the church at Independence, Sumner County, Tennessee, in March, 1875, and was baptized by Elder Giles C. Harris. He was ordained by the authority of Independence Church, August 14, 1878, by Elders E. B. Haynie, J. K. Tinsley and J. S. Pardue. He has been pastor of churches as follows: Shady Grove, 1878-81; Independence, 1879-82; Bracken's Chapel, 1879-81; Little Cedar Lick, 1882-92; Baker's Grove, 1884-88; Hillsdale, 1881-84; Fellowship, 1884-86; Mt. Olivet, 1888-92; New Hope, 1884-88; Shop Spring, 1892-99, half time; Round Lick, 1892-99, half time; Springfield, Tenn., full time, 1899-1901. He is now

pastor at Hico, Texas, for full time. He attended common schools and completed the English course in the Gallatin High School, Gallatin, Tenn., 1874. He has constituted three churches. He has baptized 1,640 persons, and married 575 couples. In meetings in which he assisted there have been 2,313 baptisms. He



ELDER J. P. GILLIAM.

was married to Miss Belle Pardue, in Sumner County, Tennessee, January 10, 1878, by whom he has four children living on earth, one in heaven.

ELDER J. H. GRIME, Cave City, Barren County, Kentucky. He is of German-English extraction. He is six feet tall, medium size and rather fair complexion. He is the son of John and Lois (Smith) Grime. He

was born near Cookeville, Putnam County, Tennessee, July 29, 1851. He was brought up on the farm. He made profession of faith in Christ in Boiling Spring Church, in December, 1868, united with said church the same night, and was baptized in Cane Creek, on the second Sunday in January, 1869, by Elder J. R. Bowman. This church is located in the southern part of Putnam County. He was ordained in Pistole's Church, White County, Tennessee, on Monday, March 27, 1876, by Elders T. R. Cooper and J. W. Cunningham. He has served as pastor the following churches, viz.: Mud Spring, 1876; Liberty, White County, 1876-77; Macedonia, 1878-81; Hogan's Creek, 1880-83; Cooper's Chapel, 1880-83; Pistole's, 1881; Prosperity, 1884-89; Laguardo, 1884-86; Smith's Fork, 1885; Knob Spring, 1884; Greenvale, 1885-86; Sycamore Fork, 1887-1901, with short intermission; Cedar Creek, 1888-95; Hartsville, 1887-88; Friendship, 1887-91; Mt. Hermon, 1889-91; Shop Spring, 1890-91; Cedar Grove, 1891; Smithville, 1893-94; Mt. Olivet (Leeville), 1893-95; Ramah, 1894-1901; Commerce, 1895-1901; Dry Creek, 1896-1900; Dowelltown, 1898-99; Milton, 1900-01; Cave City, Ky., 1901, half time; Upton, 1902; Glasgow Junction, 1902. He was educated in Round Lick High School and at home. He has written the following books and tracts, viz.: "Hereditary Depravity," "Close Communion and Baptists," "History of Middle Tennessee Baptists," "History Round Lick Church," in manuscript. He edited the *Baptist Freeman*. He was associate editor of the *Baptist Helper*. He was field editor of the *Baptist and Reflector*, two years. He has been special contributor to the *Baptist Gleaner*, *The Baptist*, *Liberty Baptist*, *American Baptist Flag*, etc. He has con-



*Eld. J. H. Grime died Aug. 8, 1941 at his home two miles North of Lebanon, Tenn., at the age of 90 years and ten days.*

stituted four churches. He has preached about 4,000 sermons, witnessed 2,000 conversions, baptized about 1,200 persons and married 100 couples. These are approximate. He has had four oral discussions and quite a number of written ones. He was first married to Miss Eliza A. Vickers, February 8, 1872. She crossed to her reward December 17, 1892. He was again married to Miss Lassie Young, September 27, 1893. To him have been born two children, a daughter by first marriage, and a son by second marriage.

ELDER J. D. HOWELL, Baker's X Roads, White County, Tennessee. His national descent is not known beyond our own shores. He is rather tall and slender with dark complexion. He is the son of Elder Lewis and Jerusha (Duncan) Howell. He was born in White County, Tennessee, April 26, 1852. He was brought up on the farm. He made profession at his home in White County, about 1870, in the month of August. He united with the Christian Baptists and was baptized by his father. On October 18, 1880, he was ordained to the ministry in this denomination. He severed his connection with the Christian Baptists and united with Boiling Spring Baptist Church on November 23, 1888, and was baptized by Elder J. H. Grime. He was ordained November 23, 1888, by the order of Boiling Spring Church by Elders A. J. Waller and J. H. Grime. He has served as pastor of churches as follows: Boiling Spring, Mud Spring and Hopewell, of Putnam County, Tennessee; Macedonia, of Smith County; Caney Fork and Rock Castle, of DeKalb County; Pistole's and Pleasant Hill, of White County. He has done a considerable amount of evangelistic work, and is now missionary and colporteur for

Union Association. He was educated in common schools. He has constituted three churches, has baptized quite a number and married about 100 couples. He was first married to Miss Mary E. Nash, July 14, 1878. She died and he was again married to Miss Unicey Eller, April 2, 1891. He had six children by first marriage and two by second. Only four in all are living.

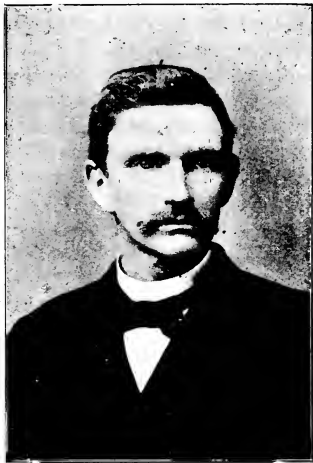
ELDER SAMUEL HOWELL, Baker's X Roads, White County, Tennessee. His descent is not known. He is of medium height and size, with dark complexion. He is a son of Elder Lewis and Jerusha Howell. He was born in White County, Tennessee, April 16, 1858. He was brought up on a farm. He was converted at home in White County, Tennessee, in September, 1873. He joined the Christian Baptists immediately where he remained fifteen years, being ordained by them in October, 1880. He severed his connection with them and united with Boiling Spring Baptist Church, Putnam County, Tennessee, November 23, 1888, and was baptized by Elder J. H. Grime. He was ordained at Boiling Spring Church, November 23, 1888, by Elders A. J. Waller and J. H. Grime. He has been pastor as follows: Hopewell, 1890-92, again 1894-98; Pistole's, White County, 1889-95, again 1897-1902; Sand Springs, Putnam County, 1892-93; Boiling Spring, 1897-1902; Liberty, White County, 1889, again 1891-95, again 1897-1902. He was educated at Alexandria, DeKalb County, Tennessee. He has constituted one church. He has baptized and married a good many, but has no record. He was first married to Eliza Waterson, September 28, 1884, by whom he has one child. He was again married to Mary E. Elrod, July 21, 1889, by whom he has five children.

ELDER S. F. HALLUM, Stonewall, Smith County, Tennessee. He is of Scotch-Irish descent. He is the son of Richard and Mary Hallum. He was born in DeKalb County, Tennessee, June 6, 1849. He was reared on the farm. He made profession at Cedar Point in 1859 or 1860 and joined the Methodists. He remained with them until 1894, when he left and united with Caney Fork Seminary Baptist Church and was baptized by Elder T. A. Hudson. He was ordained by the order of Caney Fork Seminary Church in 1895, by Elders M. W. Russell, S. N. Fitzpatrick and Louis Allen. He was pastor of Caney Fork Seminary Church from 1897 to 1898. He attended common country schools. He baptized four persons. He married Margaret F. Hubbard, December 8, 1875, by whom he has seven children.

ELDER T. A. HUDSON, Kempville, Smith County, Tennessee. His national descent is not known. He is medium height and medium size, with rather red complexion. He is the son of John and Nancy Hudson. He was born in Smith County, Tennessee, July 23, 1828. He was brought up on the farm. He professed faith in Christ at Round Lick Church, Wilson County, Tennessee, in 1849, and united with the above church in the same date and was baptized by Elder E. B. Haynie. He was ordained by the order of Round Lick Church, November 24, 1871, by Elders J. M. D. Cates, A. J. McNabb, J. W. Hunt, T. J. Eastes, James Barrett, R. A. Dillard and H. Bass. He has been pastor of nine churches. Among them we note, New Macedonia, New Salem, Caney Fork Seminary, Cornwell's Chapel, etc. He attended school very little, getting most of what education he has at

home. He has baptized and married a great many people. Few have been more successful in their meetings. He was married to Miss Nancy Prichett, December 12, 1849, by whom he has seven children.

ELDER S. S. HALE, Jefferson City, Tenn. His national descent is not known. He is tall and slender,



ELDER S. S. HALE.

with light complexion. He is the son of Thomas and Zerisha Hale. He was born in Bledsoe County, Tennessee, in the beautiful Sequatchie Valley, December 23, 1847. He was brought up on the farm. He professed religion October 5, 1865, at Laurel Creek Church, Van Buren County, Tennessee. He joined

the church at Cold Springs, Bledsoe County, Tennessee, August, 1866, and was baptized by Elder Jacob Stipe. He was ordained in July, 1868, by Elders Patrick Moore, James Moore and Jacob Stipe. He has been pastor as follows: New Macedonia, Smith County, Tennessee, 1873-76; New Salem, 1876; Hogan's Creek, two years; Mt. Zion, DeKalb County, two years. He established Hale's Seminary, near Chestnut Mound, and taught there four years. He also taught at Carthage one year, 1876-77. He returned to Bledsoe County and served as Circuit Court Clerk in that county for eight years. He has served the following churches in East Tennessee: Little Hopewell, one year; Dunlap, two years; Pikeville, three years; Yellow Creek, five years; Spring City, four years; Sequatchie, two years. In 1890 he moved to Jefferson County and became pastor of Mossy Creek Church, now Jefferson City, 1891-94, half time; Dandridge, 1891-97; Concord, 1892-98; Rutledge, 1895-1900; Talbott's, 1896-1901; Oakland, 1900-02; Concord, Knox County, 1901; Cumberland Gap, 1897-1901. He was educated at McMinnville and Burritt College. He has no record of his baptisms, marriages, etc., but has been diligent in the Master's business. He married Miss Abbie E. Breeding, February 4, 1873, by whom he has four children—three living, one dead. On account of feeble health, he has resigned all of his charges and, at present, is confined to his room. His work may be over, but he has a confiding hope to sustain him.

ELDER J. L. HAWKINS, Westmoreland, Macon County, Tennessee. He is of English extraction. He is the son of Stephen and Amanda Hawkins. He

was born in Macon County, Tennessee, June 28, 1865. He was reared on the farm. He professed faith in Christ at Siloam Church, Macon County, Tennessee, in September, 1882, and joined Independence Church, on the head waters of Bledsoe's Creek, in the same year and was baptized by Elder J. P. Gilliam. He was ordained by the order of Independence (now Bledsoe Creek) Church, June 12, 1892, by Elders I. M. Ashlock, J. R. Stinson and J. S. Pardue, with Deacons J. G. Pardue, J. W. Dorris, Jos. Woodward and Jos. Pardue. He has served as pastor as follows: Siloam, 1894-02; Cedar Bluff, 1895-99; Providence, 1897; New Middle Fork (Kentucky), 1900. He was educated at Beech Grove public school. He has kept no account of number baptized. He has married twenty-two couples. He was married to Miss Julia Wallace, December 16, 1886, by whom he has four children.

ELDER R. K. KEATON, resides at Dibrell, Warren County, Tennessee. He is of Irish descent. He is of medium height and medium size and rather inclined to dark complexion. He is the son of William and Susan Keaton. He was born in Wilson County, Tennessee, January 25, 1833. He was brought up on the farm. He made profession on Sycamore Creek, Cannon County, Tennessee, united with Prosperity Church in 1846, and was baptized by Elder Henry Fite. He was ordained September, 1870, by Elders L. Brown and J. C. Brien. He has been pastor as follows: Providence, Bluff Springs, and New Union—the last named for thirty years. He has assisted in the constitution of several churches. He has baptized about 100 people and married about fifty couples.

He has been twice married, first to Miss Louise Keff, in 1852, and again to Locky M. Wilson, in 1860. He has five children by the first marriage and four by the last.

ELDER J. M. KNIGHT, resides at Henderson's X Roads, Wilson County, Tennessee. He is of English-Irish descent. He is of medium height and size with rather fair complexion. He is the son of James and Nancy Knight. He was born in Cannon County, Tennessee, in 1829. He was brought up on a farm. He made profession at a Cumberland Presbyterian Church, when sixteen years of age, and joined said church. In 1853 he left the Cumberland Presbyterians and united with old Union Baptist Church, and was baptized by Elder John Bond. He has had the care of some churches, but particulars not known. He has baptized and married quite a number. He has been twice married, first to Jincy Bennett, in 1849, and again to Susan V. Bond, in 1860. He reared five children to be grown, but three of them have since died.

ELDER EDWIN KELLY, Baker's X Roads, White County, Tennessee. He is of Scotch-Irish descent. He is medium height, rather heavy of build, and fair complexion. He is the son of E. George and Susan C. (Shaw) Kelley. They were natives of Virginia. He was born in the Sixth Civil District of White County, Tennessee, August 23, 1847. He was brought up on the farm. He made profession at the Liberty Hill meeting house, in the southeast part of Wilson County, Tennessee, October 19, 1864. Cumberland Presbyterian and Methodist Episcopal, South, ministers were holding the meeting. He united with the

Liberty Baptist Church, White County, Tennessee, in July, 1868, and was baptized by Elder Newel Crane on the first Sunday in August, 1868. He was ordained by the order of Mud Spring Church, Putnam County, Tennessee, June 26, 1881, by Elders Elijah Hickey and Jacob M. Stewart. He has served as pastor the following churches: Mud Spring, 1881-93; Antioch, 1881-85; Hopewell, 1883 to the present, with some intermissions; Liberty, 1888; Pistole's, 1893-97; New Macedonia, some four years; Philadelphia, 1900 to present. He has spent much time in destitute sections and in building up broken-down churches. He has assisted in the ordination of ten ministers and the constitution of two churches. Taking White County, Tennessee, as the center, he has labored for a considerable radius in adjoining counties. He was educated in common schools, with one term in Fulton Academy. He has baptized eighty persons and married twenty couples. He was first married to Mary Tennie Saylor, September 14, 1871. She fell on sleep October 21, 1895. He was married the second time to Ava Tennie Medley, September 13, 1896.

ELDER WILLARD M. KUYKENDALL, Bowling Green, Warren County, Ky. He is of Irish-French descent. He is tall and slender of build and inclined to dark complexion. He is the son of J. C. and Mary Ann Kuykendall. He was reared by a stepfather in the person of Governor P. H. Leslie, of Kentucky. He was born in Columbia, Boone County, Mo., June 5, 1852. He was brought up on the farm. He was converted at Glasgow, Barren County, Kentucky, in 1868; united with the Baptist Church in Glasgow at the same date, and was baptized by Elder N. G. Terry. He was or-



dained in 1877, by the order of Waco Church, Madison County, Ky., by Elders E. H. Brookshire, A. F. Baker and John Ray. He has been pastor in Kentucky as follows: Waco, one year; Greensburg, four years; Mt. Gilead, two years; Mt. Washington, seven years; Fork of Dix River, full time, six years; Kings, one year; Plum Creek, six years. He is now preaching for Drake's Creek, Goshen and Rocky Spring, in Warren and Allen Counties, and Dover, in Barren County. He has served in Tennessee as follows: Hartsville, two years; Friendship, six years; Carthage, five years; Defeated Creek, four years; Bellwood, two years; Lebanon, two years. He was prominent in Enon Association while in Tennessee. He has constituted two churches, baptized about 800 people and married about 400 couples. He was educated at Glasgow and Georgetown Colleges, taking a course in the Theological Seminary at Louisville, Ky. He was married to Miss Jennie S. Brookshire, daughter of Elder E. H. Brookshire, March 28, 1879, by whom he has four children.

ELDER JOHN A. KNIGHT, Salt Lick, Macon County, Tennessee. Descent is not known. He is the son of Thomas L. and Sarah (Dillahay) Knight. He was born in Tennessee A. D. 1837. He professed faith in Christ in 1863, in Smith County, Tennessee, and united with the Hardshell, or Primitive, Baptists. In October, 1884, he united with Bethany Baptist Church and in November following he was licensed to preach. The church soon divided (see sketch of church), and he was not ordained until November 10, 1900. He was left an orphan by the death of his mother when he was five years old and secured but very limited education. He was brought up on the farm. He has

labored in the ministry, but has never been pastor. He has married one couple. He has been married three times. He was married to Joannah Matthews in 1856, to Eliza Matthews in 1860, and to Fanny Craghead, his present wife. He has had sixteen children born to him as a result of these marriages.

ELDER J. F. LAMBERT, Eulia, Macon County, Tennessee. He is of English descent. He is medium height and size and light complexion. He is the son of Price and Anna L. (Dickerson) Lambert. He was born in Wilson County, Tennessee, seven miles north of Lebanon, April 1, 1833. He was brought up on the farm. (He says he was a mean, idle boy.) He made profession in the State of Illinois, Marion County, in August, 1858. He united with the church in July, 1877, in Sumner County, Tennessee, and was baptized by Elder Wiley Henderson. He was ordained in July, 1880, by Elders A. H. Rather and F. P. Dodson, with a number of deacons. He has been pastor of the following churches: New Mt. Gilead, Kentucky, 1880-82; Siloam, Tennessee, 1881-86, then 1888-90; Meadorville, 1884-89; Pleasant Grove, 1884-87, then 1889-92; Corum Hill, 1885-88; Zion, 1887; Shady Grove, 1887-91; Mt. Olivet, 1889-91; Rock Bridge, 1890-91; Ebenezer, 1892-1900; Rocky Mound, 1895-96; Madison, Kentucky, 1897; Chestnut Grove, 1900-1901. He is now nearly threescore and ten years old and has retired from the pastorate.. He has a common school education. He has constituted three churches, has baptized about 300 people, and married about 150 couples. He was married to Miss Mary M. Myers, September 28, 1853, by whom he has seven children.

ELDER B. T. LANNOM, Carthage, Smith County, Tennessee. Descent not known beyond America. He is rather low of stature, medium size and rather dark complexion. He is the son of J. T. and Sallie M. (Barber) Lannom. He was born in Rutherford County (near Lamar), Tennessee, December 18, 1871. He was brought up on the farm. He was converted while at work in his father's field in the summer of 1889, and joined Mill Creek Church, near Nashville, five days later and was baptized by Elder L. N. Brock. He was ordained at Lebanon, Tennessee, June 21, 1898. By request of the church he was examined before the Pastor's Conference at Nashville. Presbytery: Elders J. B. Hawthorne, A. J. Holt, J. O. Rust, A. J. Ramsey and W. L. Howse. He has served as pastor the following churches, viz.: Lebanon, 1898-00; Seventh Baptist Church, Nashville, Tenn., 1900-02, and he is now pastor at Carthage, Tenn. He graduated in Bethel College, Russellville, Ky., in June, 1897, and spent one year at the Theological Seminary at Louisville, Ky. He has baptized seventy-six people and married twenty-two couples. He was married to Miss Maggie Coleman, September 23, 1897, by whom he has two children.

ELDER C. B. MASSEY, Long Creek, Macon County, Tenn., is of English descent. He is the son of Leonard W. and Millie (Jent) Massey. He was born in Fifth Civil District of Macon County, Tennessee, June 16, 1867. He was reared on the farm. He made profession January 11, 1888, at Rocky Mound Church, Macon County, Tennessee. He united with church fourth Sunday in November, 1896, and was baptized by Elder J. S. Meador. He was ordæ

the order of Rocky Mound Church, June 10, 1899, by Elders C. N. Simmons, H. W. Jent, J. L. Hawkins, J. S. Meador, G. H. Roberts and J. W. Meador, with quite a number of deacons. He has been pastor of Sweet Home Church, in Sumner County, Tennessee, since 1901. He has only attended common schools. He has married two couples. He was married to Miss Effie C. Hanes, October 26, 1890, by whom he has five children.

ELDER JOHN F. MCNABB, Alexandria, DeKalb County, Tennessee, is of Scotch-Irish extraction. He is rather low and heavy built, medium size, with dark complexion. He is the son of Elder Andrew Jackson and Frances (Owen) McNabb. He was born in Coffee County, Middle Tennessee, August 11, 1845. He was brought up on the farm. He made profession in September, 1859, and in October following he united with New Hope Baptist Church, Rutherford County, Tennessee, and was baptized by Elder A. J. Hollis. He was licensed by Marion Church in 1878, and ordained by Pleasant Grove Church, Warren County, Tennessee, soon after, by Elders J. W. Saulman and L. Brown. He was immediately appointed missionary of Salem Association. For three years he labored in this service in Cannon, Coffee, Warren and DeKalb Counties. He occupied the following points: Pleasant Grove, Bluff Springs, Oak Grove, Lee's School House, Rocky Point, Mud Creek Seminary, Viola, Pocahontas, Short Mountain and Head of Mountain Creek, and received \$263.50. He has been pastor as follows: Providence, 1881; Shiloh, 1881-86; Marion, 1882; Mt. Pleasant, 1882; New Hope, Rutherford County, 1882-85; New Salem, Smith

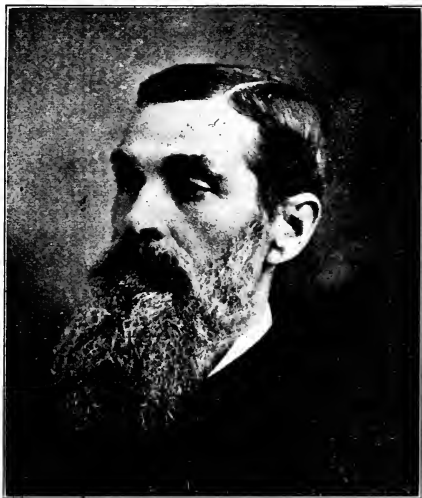
County, 1883-85; Poplar Hill and Linwood, 1885-88; Riddleton, 1887-91; Knob Springs, 1888-91; Greenvale, 1888-92; Mt. Olivet, Trousdale County, 1886-88; Cedar Grove, 1891-92; Commerce, 1891-93; Cooper's Chapel, 1892-96; New Hope, DeKalb County, 1893-97; Mt. Zion, 1893-95. He has done quite a deal of evangelistic work. He has constituted five churches, baptized about 2,000 persons and married about 250 couples. He was educated in common schools and Brick Academy, Carlocksville, Rutherford County, Tenn. He was married to Miss Louisa J. Todd, January 31, 1866, by whom he has four children—three boys and one girl.

ELDER M. P. MARTIN, Bluff Creek, Smith County, Tenn., is of English descent. He is medium height and size, with dark complexion. He is the son of Jesse and Harriet Martin. He was born in Second District, on Defeated Creek, in Smith County, Tennessee, February 25, 1845. He was brought up on a farm. He made profession in 1884, at his home in Smith County, during a meeting held near by. Some three years after he joined the Methodists and was licensed to preach by them. But a careful study of the Bible convinced him that the Baptists were right, and, upon application, he was received into the fellowship of Caney Fork Seminary Baptist Church, September 10, 1898, and was baptized by Elder S. F. Hallum. At the instance of this church, he was ordained, September 10, 1899, by Elders M. W. Russell, J. W. Bailey and S. F. Hallum. He has preached as an evangelist, but has no pastoral charge. He attended the common schools. He has married five couples. He has been twice married, first to Polina

Shelton, in December 1870, again to Lucy Williams, September 25, 1891. He has five children, one by first and four by last marriage.

ELDER W. C. MCPHERSON, Holt's Corner, Marshall County, Tenn., is of Scotch-English descent. He is tall and large (weighs 239 pounds), with light complexion. He is the son of Rhesa R. and Mary A. (Blockley) McPherson. He was born in Posey County, near Mt. Vernon, Ind., May 18, 1868. He was brought up on a farm until he was fifteen years old. He made profession in the fall of 1885, while at work in a box factory in the City of Nashville. He joined the Central Baptist Church, Nashville, Tenn., soon after his conversion and was baptized by Elder Granville S. Williams. He was ordained on the last Wednesday night in August, 1890, by Elders Geo. A. Lofton, I. J. Van Ness, T. T. Thompson, G. L. Ellis and W. C. Cleveland. He has been pastor of the following churches, viz.: Bolivar, 1891; Middlesburg, 1891; Rutland, 1892; Little Cedar Lick, 1892; Lebanon, 1893; New Port, East Tennessee, 1894; Third Church, Knoxville, 1895-97; Bell Avenue, Knoxville, 1897-99; Pulaski and Culleoka, 1899; Inman Street Church, Cleveland, Tennessee, 1899-1901; First Baptist Church, Pratt City, Ala., 1901. Present work: Eagleville, Mt. Hermon and Milton. He was for some time colporteur of Salem and New Salem Associations. He graduated in Carson & Newman College in 1899. He has baptized about 230 persons and married about twenty couples. He was married to Miss Nora Johnson, January 28, 1892, by whom he has three children—all girls.

ELDER J. B. MOODY, Hot Springs, Ark., is of Scotch-French extraction. He is tall, medium size, with dark complexion. He is the son of William A. and Emily (Royster) Moody. He was born in Clarks-ville, Va., June 24, 1838. He was brought up on a farm, teaching and merchandising in young man-



ELDER J. B. MOODY.

hood. He professed faith in Christ at Bethel Church, in Christian County, Kentucky, July, 1855, immediately joined the church and was baptized by Elder J. M. Bennett. He was ordained to the ministry by the order of Pewee Valley Church, Oldham County, Ken-

tucky, September 11, 1876, by Elders D. N. Porter, A. B. Knight, A. S. Pettie, W. E. Powers, William Waller, A. F. Jordan, R. M. Hunter, J. J. Stamps, W. M. Smith and W. C. Jones. He has been pastor of the following churches: Pewee Valley, Ky., 1876-80; Lagrange, Ky., 1877-80; Harrod's Creek, Ky., 1879-80; Paducah, Ky., 1880-82; Trezevant, Martin and Round Lick, Tenn., 1883-86; Gilead and Bagdad, Ky., 1889; Overton, Ky., 1890-92; Hot Springs, Ark., 1893-94; Sunset Church, San Antonio, Texas, 1895-96; Tampa, Fla., 1897-98; Hot Springs, Ark., 1899-1902. He was educated in Bethel College, Ky. He is author of the following books and tracts: "Nashville Debate," "Distinguishing Doctrines of Baptists," "The Name Christian," "Culpability of Ignorance," "Vindication Concerning and Containing the Anderson Letters," "The Two Covenants," "The Great Salvation," "Baptist Authors Vindicated," "Church Government," etc. He was editor of the following papers: *Baptist Gleaner*, 1882-86; *The Baptist*, 1886-89; *The Baptist and Reflector*, 1889. He has lost his records of baptisms and marriages. He was married to Miss Jennie L. Jones, December 22, 1859, by whom he has one child living and three dead. His devoted wife went home to glory March 28, 1901.

ELDER T. W. MATTHEWS, Riddleton, Smith County, Tenn. Descent not known beyond America. He is tall and slender, and inclined to dark complexion. He is the son of Benjamin and Martha Matthews. He was born in Smith County, Tennessee, August 4, 1852. He was brought up on a farm. He made profession at Mont Rose, in 1868, and joined the church at Mount Tabor, Smith County, Tenn., on the same



date and was baptized by Elder E. L. Smith. He was ordained by Defeated Creek Church, in 1874, by Elders E. B. Haynie, W. H. Haile, G. C. Harris and M. B. Ramsey. He has been pastor of the following churches, viz.: Mount Hope, Bethany, Shady Grove, Enon, Antioch, Defeated Creek, Pleasant Valley, Peyton's Creek, Rome, Russell Hill, Macedonia, New Harmony and Mount Olivet. He was educated at Bellwood Academy, Macon County, Tennessee. He was once Field Editor of the *Baptist Helper*. He has constituted one church. He has baptized a great many (number not known) and married about 100 couples. He was married to Miss Mattie Kent, in 1876, and again to Ava Cage, in 1889. He has nine children living and two dead.

ELDER J. W. McQUEEN, Alton Hill, Macon County, Tenn. He is Scotch on his father's side; descent on his mother's side not known. He is tall and slender, with fair complexion. He is the son of Alexander and Susan E. (Stevens) McQueen. He was born near Nashville, Davidson County, Tenn., May 13, 1875. He was reared on a farm. He made a profession at a Methodist meeting near Nashville, in August, 1884, and at once united with the Methodists. He severed his connection with the Methodists and united with the Baptists, October, 1892, and was baptized by Elder J. S. Pardue. He was ordained by Hopewell Church, Sumner County, Tennessee, December 17, 1897, by Elders W. M. S. Wilks, J. S. Pardue, with Deacons T. J. Thompson, T. J. McClard, J. M. Wilks, J. W. Jones, T. D. Johnson and J. W. Wiseman. He has been pastor as follows: Independence, 1898-1900; Cedar Bluff, 1899-1900. He was educated in common schools, Southwestern Bap-

tist University, Jackson, Tenn., and Tallatuskee Normal, Bethpage, Tenn. He has baptized twenty-four persons and married six couples. He was married to Miss Florence Simmons, by whom he has one child.

ELDER D. E. MORRIS, Cave City, Barren County, Ky., is of Scotch-Irish descent. He is medium height and size, with red complexion. He is the son of Elder James and Nancy Morris (both born in North Carolina). He was born in Sumner County, Tennessee, on Bledsoe's Creek, December 10, 1843. He was brought up on a farm in Simpson County, Kentucky, till he was fifteen. He made profession at Wartrace Camp Ground, Jackson County, Tennessee, and joined the Methodist Episcopal Church, South, in 1860. He lived with the Methodists till January 13, 1900 (taking ministerial orders among them), when he united with Liberty Baptist Church, Macon County, Tennessee, and was baptized by Elder J. B. R. Knight. He was ordained at the instance of said church on second Saturday in February, 1900, by a presbytery of this and other churches. He was pastor of little Hope Church, near Mammoth Cave, Ky., in 1900. He was educated at New Middleton, Smith County, Tennessee, under Professor Hamilton, graduating in 1872. He has done a great deal of teaching, written extensively for newspapers, and lectured on scientific subjects. He was first married to Miss Lizzie Bennett, of Red Boiling Springs, December 30, 1873. She died October 18, 1893. He was again married to Mary Lambert, of Ohio, December 28, 1892. She died October 18, 1893. He was again married, to Mrs. Lizzie Montgomery, daughter of J. R. Hibbit, of Rome, Tenn., by whom he has three children—two boys and one girl.

ELDER A. MALONE, Franklin, Simpson County, Ky., is of Irish-English descent. He is medium height, rather heavily built, and has light complexion. He is the son of Moses Ingram and Rebecca (Randolph) Malone. He traces his lineage also (through his mother) to Pocahontas and the renowned John Randolph. He was born in Trigg County, Kentucky, March 2, 1843. He was brought up on a farm. He was converted in January, 1860, at Blue Spring Church, Trigg County, Kentucky, and joined the Methodists August 14, 1864. He united with the Baptist Church at Liberty, Todd County, Ky., October 8, 1871, and was baptized by Elder C. M. Lowery October 14, 1871. He was ordained by said church October 15, 1871, by Elders C. M. Lowery and J. N. Crutcher. It might be well enough to say that he had been a preacher with the Methodists for four years, but could no longer tolerate their doctrine and practice. He has been pastor of the following churches: Liberty, New Hope and Antioch, Todd County, Ky.; Greenville, Muhlenburg County, Ky.; Green Ridge and Cave Spring, Logan County, Ky.; Plano, Warren County, Ky.; Franklin, Ky.; Black Jack, Ky.; Shady Grove, New Salem, Hillsdale, Mt. Vernon, Simpson County, Ky.; New Hope, Baker's Grove and New Bethel Churches, Davidson County, Tenn.; Lafayette and Hillsdale, Macon County, Tenn.; Hartsville and Friendship, Trousdale County, Tenn.; Pleasant Grove, Sumner County, and Mt. Vernon, Montgomery County, Tenn. He was educated in a select school, in Trigg County, Kentucky, where he took a collegiate course. He taught thirteen years and has been a close student all his life. He is writing a book which will bear the title, "The Issue." He

has written profusely for the press. He has constituted one church. He has baptized a great many and married 163 couples. He was married to Bettie Adella Glenn, in Todd County, Kentucky, February 24, 1870, by whom he has eight living children and one dead.

ELDER FRANK NEVILLE, Auburn, Cannon County, Tenn. Descent not known. He is rather low and heavy of build, with light complexion. He is the son of — and Malina (Sneed) Neville. He was born in Wilson County, Tennessee, January 1, 1876. He was brought up on a farm. He made profession at Auburn, Cannon County, Tenn., September 25, 1890. He united with Auburn Church four days later and was baptized by Elder J. T. Oakley. He was licensed to preach by said church September 26, 1900—has not yet been ordained. He has been at work for some time as colporteur of Salem Association. He has taken a common school course, and has taught some. He is not married.

ELDER M. J. OSBORN, Hunter's Point, Wilson County, Tenn., is of Irish descent. He is medium height and size, with light complexion. He is the son of John and Melissa (Edgen) Osborn. He was born near Bridgeport, Ala., November 17, 1854. He was left an orphan by the death of his parents during the Civil War and he and his brothers and sisters were scattered and it was more than twenty years before he learned where any of them were. They were in several different States. He dropped into the home of a wealthy farmer, in the northern part of Wilson County, Tennessee, by the name of W. H. Carter. He was ten years old at this time. He spent twelve years here, working on the farm and in a distillery by day

and much of the night, receiving little or no wages and no schooling, gathering the knowledge to read and write the best he could. He made profession at Big Spring, Wilson County, Tenn., in a Cumberland Presbyterian Church, in September, 1869, and joined said Cumberland Presbyterian Church. After one year he saw his mistake and united with Athens Baptist Church in November, 1870, and was baptized second Sunday by Elder Louis Dies. He was ordained January 25, 1885, by Cedar Creek Church, by Elders T. J. Eastes, Z. A. Lyon and H. Y. Tomlynson. He began as pastor of Cedar Creek Church in 1901 and still continues. He has done quite a deal of preaching and work in meetings. He has baptized twenty-five people, and married about forty couples. He was married to Mary Elizabeth Petway, October 10, 1878, by whom he has eight children. His devoted wife went home to glory March 9, 1900.

ELDER GEORGE A. OGLE, Milton, Rutherford County, Tenn., is of Irish descent. He is tall and rather slender, with dark complexion. He is the son of James and Mary Ogle. He was born in Coffee County, Tennessee, March 22, 1854. He was brought up on the farm. He made profession and joined Hickory Grove Baptist Church, Coffee County, Tennessee, in 1868, and was baptized by Elder Elisha Taylor. He was ordained by Brush Creek Baptist Church, Smith County, Tennessee, October 10, 1876, by Elders T. J. Eastes, J. W. Saulman and L. D. Smith. He has been pastor as follows: Bluff Spring, Warren County, Tenn., 1876; Barton's Creek, 1877-80; Gladeville, 1878-93; Cedar Grove, 1878-84; Knob Spring, 1879-81; Salem, Wilson County, 1880-91; Baker's Grove, 1888-90; Fellowship, Rutherford County, 1882-90,

then 1898-1900; Sycamore Fork, 1890-93, again 1902; Christiana, Rutherford County, 1893-99; Auburn, 1892-1902; Antioch, Davidson County, 1888-92; Bradley's Creek, 1880-1902; Milton, 1898-99; Mars Hill, Rutherford County, 1885-87; Smith's Fork, 1891-1902; Eagleville, 1898-1901. He was educated in common schools. He has constituted three churches. He has



ELDER GEORGE A. OGLE.

baptized about 1,000 and also married a great many people. He has written considerable for the press. He was married to Martha A. Oakley, May 25, 1873, by whom he has ten children. His oldest son is a licensed preacher now in Carson & Newman College.

ELDER SEIGLE B. OGLE, Milton, Rutherford County, Tenn. He is of Dutch-Irish and English extraction. He is medium height and slender, with dark complexion. He is the son of Elder G. A. and Martha A. (Oakley) Ogle. He was reared on the farm. He was born in Smith County, Tennessee, January 20, 1881. He made profession at Bradley's Creek in 1895, and united with said church and was baptized by Elder G. A. Ogle. He was licensed to preach by said church, August 8, 1901, and preached his first sermon at Bradley's Creek, on fourth Sunday in August, 1901, from these words, "My God, my God, why hast thou forsaken me?" He is now in Carson & Newman College preparing for the work. He is not married.

ELDER JOHN T. OAKLEY, Henderson's X Roads, Wilson County, Tenn., is of Dutch-Irish and English descent. He is medium height, rather slender, with light complexion and bald head. He is the son of William and Louisa Jane (Gill) Oakley. He was born in the Eighteenth District of Smith County, Tennessee, some two miles south of the town of Grant, on March 30, 1851. He says in his growing up he followed laziness on the farm in day time and coon hunting at night. He made profession in a log schoolhouse, near Commerce, Wilson County, Tenn., in September, 1868. He united with Buena Vista Church at Grant, Smith County, Tenn., in November, 1868, and was baptized by Elder David N. Jarrard. He was ordained by said church, April 5, 1872, by Elders Louis Dies, Henry Bass, T. A. Hudson, D. N. Jarrard and William Suite. He has served as pastor the following churches: Buena Vista, 1872; Rome, 1873; Athens, 1874-77; Hartsville, 1875; Spring Creek,

1875-78; Mount Olivet (Leeville), 1877-80, again 1885-87, again 1895; Woodbury, 1877-79; Brush Creek, 1878; Falling Creek, 1878-97; New Hope, Davidson County, 1879-81; Rocky Valley, 1880, again 1887-89, again 1893-98; Smith's Fork, 1882-84; Smithville, 1882, again 1896-1902; Plunkett's Creek, 1882-84; Hogan's Creek, 1883-85; Auburn, 1884-92; Cedar



ELDER JOHN T. OAKLEY, AT 20.

Grove, 1889-90; Prosperity, 1889-1902; Linwood, 1890-93; Ramah, 1892; Santa Fe, 1893; Antioch, Davidson County, 1894; Baker's Grove, 1898; Mt. Hermon, 1899-1900; Christiana, 1899-1900; Wharton's Spring, 1900-01; Macedonia, 1900-02; Lebanon, 1900-02. He was educated at Union University and at home. He is joint author of Hall's Campbellite Catechism. He has served as associate editor of *The Baptist Messen-*



ger, also of *The Tennessee Baptist*, and again of the *Missionary Baptist*, all Baptist weeklies. He has been special contributor to a number of other Baptist papers, and has done a great deal of writing. He has assisted in the constitution of a number of churches. He has baptized between 1,000 and 2,000 persons, and married nearly 200 couples. He was married to Miss Mary Asstella Smith, daughter of Elder L. D. Smith



ELDER JOHN T. OAKLEY, AT 50.

and granddaughter of Elder Henry Bass, November 26, 1873, by whom he has eight children—six sons and two daughters. His second son is a licensed preacher now in Carson & Newman College preparing for the work.

ELDER JAMES HENRY OAKLEY, Henderson's X Roads, Wilson County, Tenn. In his ancestry he com-

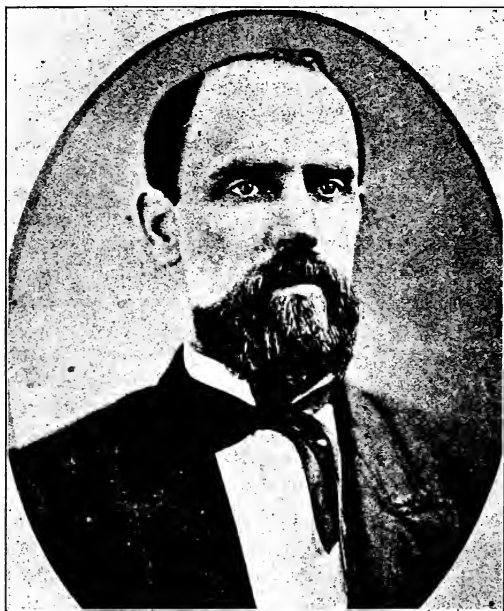
bines English, Irish and German blood. He is medium height, slender of build, with light complexion. He is the son of Elder John T. and Mary Asstella (Smith) Oakley. He was born at Commerce, Wilson County, Tenn., February 26, 1883. He was brought up on a farm. He made profession at Falling Creek Church, September, 1899, and united with said church



ELDER JAMES HENRY OAKLEY.

and was baptized by Elder P. W. Carney, September, 1899. He was licensed to preach by Falling Creek Church, Saturday before first Sunday in October, 1901, and preached his first sermon at that place the fifth Sunday in June, 1901. Text, James 1 : 27. He has not been ordained. He is now in Carson and Newman College preparing for the work. He is not married. His first text was the same as his father's first text.

ELDER J. M. PHILLIPS, Jefferson City, East Tennessee. He is of Welsh extraction. He is a descendant of Joseph and Mary Phillips, who emigrated to this country from Wales in the seventeenth century and helped to constitute Vincent Baptist Church, which still exists as a monument to their Baptist loyalty. He is tall, slender, with dark complexion. He is the son



ELDER J. M. PHILLIPS,

of William and Nancy Phillips. He was born in Wilson County, Tennessee, near Baird's Mills, February 28, 1840. He was brought up on the farm. He made profession at Poplar Grove Methodist Church, near Watertown, Tenn., in his twelfth year. He united with Round Lick Baptist Church in fall of 1857, and was baptized by Elder E. B. Haynie. He was ordained by Smith's Fork Church, Saturday before the third Sunday in November, 1865, by Elders L. H. Bethel, J. J. Martin, H. Bass, J. M. D. Cates and H. W. Pickett. He has been pastor as follows: Rome, 1867-68; Smithville, 1867; Falling Creek, 1869; Eagleville, 1869-70; Hartsville, 1870-73; Hopewell, Sumner County, 1870; Lebanon, 1874-76; Chattanooga, 1876-80; Tuscaloosa, Ala., 1880-84; Henderson, Ky., 1884-90; Eminence, Ky., 1890-91; Pembroke, Ky., 1891-95; Jefferson City, Tenn., 1895-1902. He completed his education at Union University, Murfreesboro, Tenn. He has conducted a number of successful schools in connection with his ministry. He was once editor of the *Christian Herald*. He has kept no record of those baptized or married. He was first married to Miss Laura Augusta Smith, of Murfreesboro, Tenn., December 28, 1858. She lived only five months after marriage. He was again married to Miss Lucy Dayton, by whom he has four children, two sons and two daughters.

ELDER J. W. PATTON, Santa Fe, Maury County, Tenn. He is of Scotch-Irish and Welsh descent. His mother (Mary Phillips) is descended from the Welsh family mentioned in the preceding sketch. It is a Baptist family with few exceptions, and has produced a large number of preachers. He is medium height

and a little inclined to be fleshy, with rather dark complexion. He is the son of James T. and Mary (Phillips) Patton. He was born in Wilson County, Tennessee, June 2, 1840. He was brought up on the farm. He was early put to feeding sheep. He made profession at Mt. Vernon Presbyterian Church (Old School), one mile north of Statesville, Wilson County, August, 1854. He united with said church in September following and remained there until December, 1873, when he united with Round Lick Baptist Church and was baptized by Elder R. A. Dillard. He was ordained by Round Lick Church in July, 1875, by Elders H. Bass, R. A. Dillard, L. D. Smith, J. M. Phillips and J. H. Richardson. He has been pastor as follows: Rutland, 1877-78; Carthage, 1878-79; Hickman Creek, 1881-82; Rock Spring, 1881-82; Shop Spring, 1882; Santa Fe, 1883-91; Carter's Creek, 1884-87; Knob Creek, 1887; Union (Hurricane), 1892-95; New Liberty, 1893-95; Mission Chapel, Maury County, 1897-99; Shop Spring, 1888-89; Santa Fe, 1901 to present; Knob Creek, 1901 to present; Theta, 1901 to present; Holt's Corner, 1897. He has taught extensively in graded schools, but is now giving all his time to the ministry. He is a graduate of Cumberland University, Lebanon, Tenn., and also the Southern Baptist Theological Seminary, Greenville, S. C. He assisted in the constitution of two churches. He has baptized about 100 persons and married forty-five couples. He was married to Miss Laura Bryan, January 8, 1874, by whom he has six children, three of whom are dead.

ELDER JNO. S. PARDUE, Bethpage, Sumner County, Tenn. He is of English descent. He is rather tall

and slender, with dark complexion. He is the son of J. G. and Amanda (Flowers) Pardue. He was born in Monroe County, Kentucky, July 6, 1847. He was brought up on a farm. He made profession at old Hopewell in Sumner County, Tennessee, and united with said church in 1861, when he was only fifteen



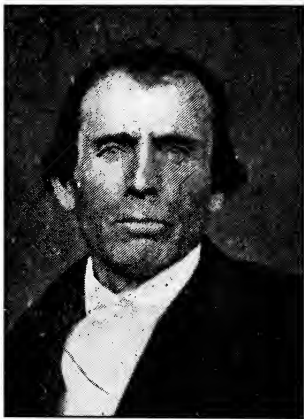
ELDER J. S. PARDUE.

years of age, and was baptized by Elder Jonathan Wiseman. He was ordained by said Hopewell Church in July, 1877, by Elders J. H. Jackson and R. S. Blankenship, with Deacons W. M. S. Wilks, J. W. Wiseman and J. G. Pardue. He was thirty years old when ordained and had fought the impressions for fifteen years. He has served as pastor the following

churches: Independence, Hopewell, Pleasant Hill, Rock Bridge, New Harmony, Pleasant Grove, Cornwell's Chapel and Bellwood. Besides this, he has operated a good deal as missionary of his Association and done quite a deal of independent evangelistic work. In one meeting he had eighty-four conversions. He has been a very active man in his Association along all lines. He attended the common schools with an additional course in Gallatin under tuition of Elder G. W. Griffin. He assisted in the constitution of three churches. The number baptized and married is not known. Among those he baptized, were Elders I. M. Ashlock, Jas. Ashlock and J. W. McQueen, all faithful ministers (one dead) and all coming from the Methodists. He was married to Miss M. E. West in 1872 A. D., by whom he has ten children.

ELDER JOHN PATTERSON, Salt Lick, Macon County, Tennessee. He is of Scotch-Irish descent. He is the son of Alexander and Elizabeth Patterson. He was born in Smith County, Tennessee, February 28, 1831. He was brought up on a farm. He professed faith in Christ in 1850, at Defeated Creek Church, Smith County, Tennessee, and united with Mt. Tabor Church in October of the same date, and was baptized by Elder Daniel Smith. He was ordained by Mt. Tabor Church in 1861, by Elders E. B. Haynie and D. W. Smith. He at once became pastor of Mt. Tabor Church. During his ministerial life, he has been pastor of ten churches. His last pastorate was with Enon Church, Macon County, Tennessee. In regard to his education he says: "What I have learned, the best was, and is, in Christ. I had gone to school just enough to read in the Testament when I entered the

school of Christ for life. I am still a learner and learn something good of him every day. Thank God for such a teacher." He has assisted in the constitution of two churches. He has no record of those baptized and married, but has been busy. He was married to Elizabeth Kemp, June 2, 1853, by whom he has seven children, five living and two dead. He



ELDER JOHN PATTERSON.

has passed his threescore and ten years and is standing in the evening of life. He says: "My part on earth is nearly done. My days are but few. But thank God, in heaven there will be no limit of time for the redeemed; but on and on forever more."

ELDER M. W. RUSSELL, Hickman, Smith County, Tennessee. He is of English descent. He is tall and



slender with light complexion. He is the son of Hardee and Sarah A. (Solomon) Russell. His mother was the daughter of Elder B. S. Solomon. They were married in North Carolina. He was born in Warren County, Tennessee, February 6, 1845. He was brought up on the farm and received a common school education. He made profession and joined Providence Baptist Church, Warren County, Ten-

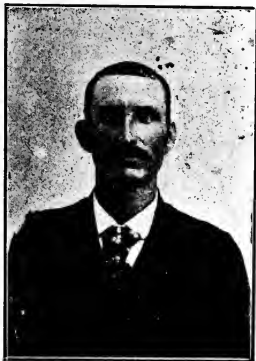


ELDER M. W. RUSSELL.

nessee, in 1861, and was baptized by Elder J. C. Brien. He was ordained by Bethel Baptist Church, near Temperance Hall, DeKalb County, Tennessee, in 1875, by Elders T. J. Eastes, R. A. Dillard and Henry Bass. He has been pastor as follows: Indian Creek, 1875-77; Bethel, 1875-78; New Salem, 1879-81; Hickman Creek, 1881-82, again 1888. He resigned his pastoral

work in 1882 and moved to Jackson County to engage in mission work under the control of Salem Association. He remained there until 1886; Brush Creek, 1888-93; Macedonia (New Middleton), 1894-1900; Caney Fork Seminary, 1894-1902; New Macedonia, 1900-02. He has constituted two churches, baptized about 400, and married about fifty couples. He was married to Miss Barthany Isabella Boran in 1864, by whom he has nine children, three of whom have passed on to the spirit land.

ELDER STEPHEN ROBINSON, Round Top, Wilson County, Tennessee. He is of Dutch-Irish and English descent. He is tall, medium size, with fair complexion. He is the son of James W. and Sophia (Burks) Robinson. He was born on the head waters of Purtle's Creek, Wilson County, Tennessee, August 1, 1861. He was left an orphan by the death of his father when only two years old. He was brought up on the farm under the tuition of his grandfather and widowed mother. He made profession at Prosperity Baptist Church, Wilson



ELDER STEPHEN ROBINSON.

County, Tennessee, in 1884. He first united with the Christian Baptists and then the Methodists, but, seeing his mistake, he joined Cooper's Chapel Baptist

Church in 1897, and was baptized by Elder J. A. McClusky. He was ordained by Cooper's Chapel Church on second Sunday in September, 1897, by Elders J. M. Stewart, J. A. McClusky and J. H. Davis, with Deacons Isaac Cooper, T. M. Givan, Horace Evans, James Malone, Natty Grandstaff, Thomas Malone, William Robinson and Jno. Akin. He has served as pastor the following churches: Cooper's Chapel, 1897-1902; Mt. Pleasant, 1897-1900; New Hope, 1897-1901; Sycamore Fork, 1898; Snow Hill, 1900-02; Dry Creek, 1901-02. On October 15, 1901, he, with Elder A. J. Waller and Deacons T. J. Hale, William Hendrixson, John Tramel, Wiley Hendrixson, Enoch Atnip, J. A. Love, G. H. Atnip and J. L. Fisher formed a council in a log schoolhouse, on the farm of William Taylor, on Holmes' Creek, near Citadel, DeKalb County, Tennessee, and constituted a church of eighteen members, giving the church the name of Elizabeth Chapel. This was the result of a meeting conducted by himself with some other assistance. Their number has increased rapidly, with a good sum subscribed to build a house of worship. He at once became their pastor and still remains so. In less than two months, they had grown to thirty-five in number. Two days later, October 17, 1901, he, with Deacons G. H. Atnip, Harrison Craddock and W. R. King, met in council on Adamson Branch, DeKalb County, Tennessee, and constituted a church with twenty-three members, of which he at once became pastor. This church was mainly from Sycamore Fork Church. This church was given the name of Cave Spring. They have a very good house of worship. These churches will presumably both attach themselves to Salem Association. He has

baptized about 150 persons. In the fall of 1901, he had 186 conversions under his ministry, baptized ninety-eight, and constituted two new churches. He was married to Miss Laura Fuson August 16, 1883, by whom he has eleven children, six boys and five girls. Four of the boys are dead.



ELDER W. E. RAIKES.

ELDER W. E. RAIKES, Watertown, Wilson County, Tennessee. He is of English descent. He is medium height and size, with rather light complexion. He is the son of James and Balsie (Coleman) Raikes. He was born in Wilson County, Tennessee, July 23, 1838. He was brought up on a farm. He made profession at Smith's Fork Church, Statesville, Wilson County, Tennessee, at the age of fourteen and at once united with said church and was baptized by Elder H. W.

Pickett. He was ordained by said church in 1872, by Elders J. J. Martin, L. H. Bethel and J. M. D. Cates. He has been pastor of the following churches in Tennessee, viz.: Marion, Cooper's Chapel, Mt. Pleasant, Ramah, Commerce; New Hope, in Webster County, Kentucky; New Hope and Highland, Henderson County, Kentucky. He says he was educated "at home by a light in fireplace." He has constituted four churches. He has baptized about 125 persons; does not know the number married. He has done a great deal of evangelistic work, and has witnessed some 2,000 conversions. He was first married to a Miss Owen, February, 1866, and again to Mrs. Jennie (Hearn) Phillips in 1896. He has had six children born unto him, four still living.

ELDER J. S. RICE, Una, Davidson County, Tennessee. His descent is not known beyond America. He is medium height and size, with dark complexion. He is a son of David and Nancy (Bruce) Rice. He was born in Smith (now Trousdale) County, Tennessee, three miles north of Hartsville. He was brought up on the farm. He made profession at a log schoolhouse in Sumner County, Tennessee (known as Hickory Grove), on July 24, 1850. He united with Hopewell Baptist Church, the fourth Sunday in August, 1850, and was baptized by Elder Jonathan Wiseman. He was ordained by the above church on November 23, 1856, by Elders Jonathan Wiseman and W. H. Haile, with Deacons John Weathered and John Wilks. He has been pastor as follows: Corum Hill, 1857-73; New Hope, 1859-61; Cedar Grove, 1860-80; Athens, two years; Zion, three years; Rice's Chapel, 1866-71; Barton's Creek, ten years; Sinking Creek, three years;

Spencer's Creek, five years; Baker's Grove, two years; Smith's Spring, thirteen years; Concord, nine years; Union Hill, five years; Mt. View, three years. He was educated in common country schools and Enon College. He has constituted five churches. He has baptized about 1,500 people and married about 400 couples. He was married to Miss Celia Ann Cloar, June 18, 1857, by whom he has seven children, one of whom is dead.

ELDER C. E. RAMSEY, Kempville, Smith County, Tennessee. He is of English descent, and is the son of William and Nancy Ramsey. He was born November 5, 1876. He was brought up on a farm, and attended the common schools of the neighborhood. He made profession of faith in Christ at Knight's Chapel, on Fun's Branch, Smith County, Tennessee, November, 1890. He united with the Mt. Vernon Church, Smith County, Tennessee, December, 1896. He was baptized by Elder T. H. Vantrease. He was ordained by Mt. Vernon Church in September, 1900, by Elders M. B. Ramsey, T. W. Matthews, J. H. Swann, T. H. Vantrease, W. L. Buie and Don Q. Smith, with ten deacons. He has been pastor as follows: Beginning with Mt. Vernon in October, 1900, he is now pastor of Mt. Vernon, Russell Hill and Bethany. He has baptized four persons and married one couple. He was married to Arretha West, December 15, 1895, by whom he has three children, two living and one dead.

ELDER M. B. RAMSEY, Gibbs' X Roads, Macon County, Tennessee. He is of Irish-English descent. He is rather tall and slender, with light complexion. He is the son of William L. and Lucinda (Case) Ramsey. He was born in Jackson County, Tennessee,

November 12, 1849. He was brought up on a farm. He came near being drowned twice in youth. He made profession in September, 1870, at a Methodist Church known as Liberty, on Martin's Creek, Jackson County, Tennessee. He joined the Baptist Church on Salt Lick, Jackson County, Tennessee, in the fall of 1872, and went into the organization of Mt. Hope Church in 1873. He was baptized by Elder E. L. Smith. He was ordained by order of Mt. Hope Church in June, 1874, by Elders J. B. Fox and E. L. Smith, with deacons. He has been pastor as follows: Chestnut Grove, four years; Pleasant Ridge, Jackson County, four years; Mt. Hope, 1878-79; Macedonia, Macon County, 1879-84; New Harmony, 1882-87; Spring Creek, 1882-87; Meadorville, 1885-87; Macedonia, one year; Pleasant, 1887; Russell Hill, Macon County, five years; Bellwood, one year; Peyton's Creek, 1889-92; Mt. Tabor, 1890-1902; Dixon's Creek, 1892-1902; Mt. Zion, Ky., two years; New Salem, Ky., five years; Riddleton Church, Tenn., two years; Plunkett's Creek, two years; Meadorville, two years; New Harmony, two years; Bethany, one year; Macedonia, Macon County, 1900-02. His present work is Dixon's Creek, Mt. Tabor, Russell Hill and Macedonia. He has constituted two churches, has witnessed 2,500 conversions, baptized about 2,000 persons, and married about 100 couples. He was first married to Mary Jane Stout. By her he had three children, one of whom was ordained to the ministry in May, 1901, and now resides in White County, Tennessee. He was again married to C. H. Barbee, by whom he has eight children, four boys and four girls. He never attended school but about ten or eleven months, but has been a close student at home.

ELDER G. W. RAMSEY, Massada, Macon County, Tennessee. He is of English extraction. He is the son of William and Nancy Ramsey, and was born in Smith County, Tennessee, January 29, 1867, and was brought up on the farm. He made profession in Jackson County, Tennessee, October, 1886, and united with Russell Hill Church, Macon County, Tennessee, in 1893, being baptized by Elder M. B. Ramsey. He



ELDER C. N. SIMMONS.

was ordained by Russell Hill Church, August, 1897. He has been pastor of the following churches: Mt. Vernon, Bethel, Russell Hill, Bethany, Mt. Hope, Cornwell's Chapel and Day's X Roads. He was educated in common schools. He constituted one church, has baptized 177 persons, and married thirty-five couples. He was married to Mary Eveline Evins, October 17, 1890, by whom he has one child.



ELDER C. N. SIMMONS, Westmoreland, Sumner County, Tennessee. He is of English descent, rather tall and slender and inclined to dark complexion. He is the son of Chas. and Jane Simmons. He was born in Macon County, Tennessee, February 27, 1842. He was brought up on a farm in the same county. He made profession and united with Siloam Baptist Church, October, 1864, and was baptized by Elder Josiah J. Wiseman. He was ordained by order of Pleasant Grove Church, in June, 1884, by Elders Nathan Skaggs, W. L. Buie, I. M. Ashlock, J. F. Lambert, J. S. Pardue, J. L. Talmon and J. R. Stinson, with ten deacons. He has been pastor as follows: New Caney Fork, 1884-85; Siloam, 1886-91; Hillsdale, 1886-87; Cedar Bluff, 1887-94, again 1901-02; New Harmony, one year; Pleasant Grove, 1897-1902. He has baptized 100 persons and married thirty-four couples. He was married to Sarah E. Hawkins March 19, 1865, by whom he has two children living and one dead.

ELDER LEVI DURHAM SMITH, Commerce, Wilson County, Tennessee. He is of English and German extraction. He is medium height and size with dark complexion, and a little inclined to be bald. He is the son of Jacob and Mary (Compton) Smith. He was born May 4, 1834. A remarkable coincidence occurred in the death of his parents. His father died September 28, 1841; his mother died February 7, 1843. The coincidence is, that at the time of their deaths there was only one day's difference in their ages. The father lived to be thirty-seven years, seven months, and two days; the mother lived one day less. This left him an orphan indeed, but he found a Chris-

tian home with an uncle and aunt (Deacon James Holmes and his devoted wife). He grew up on the farm. After three years of seeking, he was happily converted at Round Lick Church in the fall of 1849, and, in October of that same date, he united with Round Lick Church and was baptized by Elder E. B. Hayme. He was both clerk and deacon of said church for many years. He was ordained by order of this



ELDER L. D. SMITH.

church, November, 1871, by Elders J. M. D. Cates, A. J. McNabb, J. W. Hunt, T. J. Eastes, James Barrett, R. A. Dillard and H. Bass. He has been pastor as follows: New Salem, two years, about 1872-74; Knob Spring, two years; Brush Creek, two years; Commerce, one and a half years. In addition to this, he did much preaching in meetings with good success, also traveling as missionary. He has witnessed many

conversions, baptized quite a number, and perhaps married as many as any one in this section. He was for sixteen years clerk of Salem Association, and for several sessions clerk of New Salem Association. He was educated in Union University, Murfreesboro, Tenn. He was married to Miss Nancy Bass, daughter of Elder Henry Bass, October 27, 1852, by whom he has thirteen children, twelve of whom are still living and all married. He has near one hundred children, grandchildren and great-grandchildren; and if you count sons and daughters-in-law, they surpass one hundred. I cannot refrain from appending the following written by Brother J. B. Oakley, an elder brother of Elder Jno. T. Oakley:

“In a smoky little village in Wilson County,  
There lives a man deserving quite a bounty,  
I make his sketch; please scan; you’ll agree  
That a strange and complex creature is he.

For I know no man ’mong Adam’s relations  
Can boast so many and hard occupations;  
They are so numerous, it seems useless to try  
To set them in rhyme, much less classify.

The number is twelve, which I’ll now relate,  
And you’ll wonder he’s yet in the carnal state.  
He is administrator to settle affairs  
’Twixt widows and orphans and wrangling heirs,

Executor, too, for Brother John Organ  
Who had papers official, more than John Morgan.  
He sells dry goods, hardware and leathers,  
And takes in exchange, rags, eggs and feathers.

He is Justice of the Peace, acquainted with law,  
In his judgments, few may complain of a flaw.  
Another of trades, is driving shoe pegs,  
When not weighing butter, or taking in eggs.

He finds time to oversee his hands,  
That plow and mow his well fenced lands,  
Keeping up supplies of work stock and tools,  
Salting his cattle, sheep, hogs and mules.

His orchards he visits ere the breakfast bell rings,  
Or walks in his garden, 'mong "taters" and things.  
He's private and public and Sunday school teacher,  
And besides all this a whole souled preacher.

He's prompt in the pulpit 'mong the lambs in his care  
If the rain and cold admit anyone to be there.  
As agent, he serves for those drawing pensions,  
Writes deeds and contracts all lengths and dimensions.

He has many calls like this, and indeed  
He yearly makes minutes of the Baptist creed.  
He's school commissioner, yea, clerk of the board,  
And no kind of writing by him is ignored.

He's postmaster assistant, and daily the news,  
The letters and papers for his friends does peruse.  
He does all this, and daily takes physic  
To cure bronchitis; the lumbago and phthisic,

Sits down and smokes his "mershum" quite clean  
And governs his family, in number, fifteen.  
If you've not found who this wonder can be  
It's Smith, of Commerce, our friend L. D."

The statements in these verses are literally true.  
He is now no longer able to preach. He is a great  
sufferer from asthma, and is standing in the Beulah  
Land awaiting the summons home.

ELDER V. A. SANDERS, Lafayette, Macon County,  
Tennessee. He is of English descent. He is the son  
of William L. and Polly (Minick) Sanders. He was  
born in Smith (now Macon) County, Tennessee, near  
the town of Lafayette, September 22, 1835. He was

brought up on a farm within two miles of where he now lives. He was converted at Spring Creek Church, Macon County, Tennessee, December 3, 1852. He united with said church and was baptized two days later by Elder Isaac Tracy. He was ordained Saturday before the second Sunday in January, 1870, by order of Spring Creek Church, by Elders W. L. Buie and L. A. Minick. He has been pastor as follows: Harmony, Macon County, 1870-73; Salt Lick, Jackson County, 1873-74; Long Creek, 1873-74; Corinth, Macon County, 1881-85; Long Creek, 1885-86; Rocky Hill, Ky., 1878; Spring Creek, 1878. He has assisted in the constitution of five churches. He has no record of baptisms or marriages. He has been twice married, first to Emily N. Slone, February 10, 1856, by whom he had three children. She passed to her reward, December 14, 1870. He was again married to L. P. Vance, May 5, 1874, by whom he has five children, three of whom are still living.

ELDER W. H. SMITH, Horse Cave, Hart County, Kentucky. His descent is English, Irish, Scotch and German. He is low, heavy of build with red complexion. He is the son of Don Dixon Carlos and Sarah Jane (Meador) Smith. He was born in Macon County, Tennessee, July 9, 1852. He was brought up on the farm. He made profession at Enon Church under the ministry of Elder John Patterson in September, 1866. He united with Liberty Church, Macon County, Tennessee, the second Saturday in October, 1866, and was baptized by Elder W. L. Buie. He was ordained November 12, 1881, by Elders Crisley Miller and M. B. Ramsey with a number of deacons. He has been pastor as follows in Tennessee: Corinth,

1881-84; he was missionary, 1882-85; Hillsdale, 1882-85; Bellwood, 1883-91, again 1894-96; Liberty, 1889-90; Defeated Creek, 1887-89; Carthage, 1887-89; New Salem, 1888-91; Rome, 1887-92; Knob Spring, 1887-88; Linwood, 1891-92; Smithville, 1891-92; Alexandria, 1891-93; Cedar Creek, 1891-93, again 1895-96; Macedonia, 1891-92; Hening, 1893-94; in Kentucky as follows: Tompkinsville, 1892-93; Gama-



ELDER W. H. SMITH.

lael, 1893-98; Rocky Hill, 1897-98; Hanging Fork, 1896-97; Salem, 1896-99; Cave City, 1897-99; Little Bethel, 1897-99; Hiseville, 1897-99; Rowletts, 1901. He was educated principally at Willette Academy. He is the author of two tracts: "What Baptism is For," and "Are Missionary Baptist Churches, Churches of Christ?" He has edited and published the *Baptist Helper* and *Liberty Baptist*. He was associate editor

of *The Baptist Gleaner*, and has been contributor to quite a number of other papers. He has constituted three churches. He has perhaps baptized 800 people and also married a great many. He was first married to Louisa Catherine Woodcock, July 27, 1869, by whom he has five children, three boys and two girls. His oldest son, Don Q., is a minister. He was again married to Mattie Sampson, August 5, 1896. He has held a large number of debates with leading men.



ELDER DON Q. SMITH.

ELDER DON Q. SMITH, Horse Cave, Hart County, Kentucky. He is of Scotch-Irish, English and German extraction. He is tall, medium size with light complexion. He is the son of Elder William Henry and Louisa Catherine (Woodcock) Smith. He was born near Mammoth Cave, Edmonson County, Ken-

tucky, December 15, 1877. In growing up, he worked both at farming and the printer's trade. He made profession at Bellwood Church, Willette, Macon County, Tennessee, in September, 1887. He united with said church in the same month and was baptized by Elder W. H. Smith. He was ordained by Bellwood Church, February 2, 1898, by Elders J. H. Swann, T. W. Matthews, G. W. Ramsey, M. H. Drury, with a number of deacons. He has been pastor as follows: Bethany, Tenn., 1899; Cave City, Ky., 1899-1901; Little Bethel, Ky., 1899-1901; Walnut Hill, Ky., 1900-1901; Rowletts, Ky., 1902; Rock Springs, Ky., 1902; Beaver Creek, Ky., 1902. He was educated at Willette Academy. He has assisted in editing and publishing the *Baptist Helper* and *Liberty Baptist*. He has baptized about sixty persons and married ten couples. He was married to Miss Ruth Montgomery, of Macon County, Tennessee, by whom he has one child—a girl.

ELDER E. L. SMITH, Pleasant Shade, Smith County, Tennessee. He is of Scotch descent. He is rather low, medium size, with light complexion and slightly bald. He is the son of Abel and Martha P. Smith. He was born in third district of Smith County, Tennessee, October 31, 1836. He was brought up on the farm. He made profession at Mt. Tabor Church, Smith County, Tennessee, October 31, 1851. He united with said church and was baptized by Elder John Hickman. He was ordained in October, 1864, by Elders E. B. Haynie and W. H. Haile. He has been pastor as follows (dates approximated): Mt. Tabor, twenty-three years; Mt. Hope, five years; Salt Lick, five years; Union, two years; Ebenezer,



five years; Sycamore Valley, eight years. All the education he has he acquired at home. He has constituted three churches. He has baptized and married a great many, but has no record. He was married to Miss Mary M. Granad, August 20, 1854, by whom he has three children. He is in very feeble health and has retired from the pastorate, waiting for the summons home. God bless his declining days.



ELDER E. L. SMITH.

ELDER J. R. STINSON, Westmoreland, Sumner County, Tennessee. His descent is not known beyond America. He is the son of Alsey and Rhody (Smothers) Stinson. He is a Tennessean by birth, was born August 18, 1834. He was brought up on the farm. He professed faith in Christ at Siloam Church, Macon County, Tennessee, united with said church in 1855,

and was baptized by Elder Jonathan Wiseman. He was ordained in 1875 by Siloam, Long Creek and Chestnut Grove churches. His first pastorate was with Chestnut Grove Church and his last with Independence Church. He was educated in common schools. He has baptized about forty persons and married about fifty couples. He was married in 1854, as a result of which he has nine living children.

ELDER J. A. STONE, Belote, Sumner County, Tennessee. His descent is not known beyond America. He is the son of Peter W. and Letitia Stone. He was born near Hunter's Point, in Sumner (now Trousdale) County, Tennessee, November 28, 1854. He was brought up on a farm. He professed faith in Christ alone in the woods in October, 1877. He united with Corum Hill Church, Sumner County, Tennessee, on second Sunday in October, 1877, and was baptized by Elder J. S. Rice on the following Thursday; his wife being baptized at the same time. He was ordained in October, 1887, by Elders W. M. S. Wilks and J. F. Lambert, with Deacons William Corum, H. C. Corum and G. W. Mitchiner. He has been pastor as follows: Corum Hill, 1892-94; Shady Grove, Trousdale County, seven years; Knob Spring, 1895; Bledsoe Creek, 1901-02. He has a common school education. He has baptized 137 persons and married twenty-three couples. He was married to Nancy S. Robertson, April 11, 1875, by whom he has nine children, all Baptists, who are old enough.

ELDER G. W. SHERMAN, Nashville, Tenn. He is of English and Irish descent. He is rather low, a little inclined to be fleshy, with light complexion. He is the son of Charles Wesley and Caroline Elizabeth (Bruce)

Sherman. He was born in Greensburgh, Ind., February 4, 1867. He was brought up on the farm. He was converted at the Methodist Episcopal Church, South, at Brighton, Mo., September 13, 1883. He joined the Brighton Baptist Church, of Brighton, Mo., March 12, 1884, being the first to unite with this church after the organization. He was baptized by Elder John W. Hanes, of Bolivar, Mo. He was ordained by the order of Brighton Baptist Church, September 15, 1888, by Elders W. T. Baucom, J. W. Hanes, W. J. Hunter, M. Slaughter and W. C. Armstrong. He has been pastor as follows: Bethel and Salem churches, Dallas County, Missouri, 1890. We might state that he had been missionary two years in this section following his ordination. In 1891 he came to Tennessee, where he operated for a time in Marshall, Giles and Maury counties: Pleasant Hill, 1891-93; Dodson's Gap, 1891-93; Mt. Zion, 1891-92; Lewisburg, 1891-92; Friendship, 1892-96 (in the meantime, attending and completing the course in the Theological Seminary at Louisville, Ky.); Santa Fe, 1894-96; North Edgefield Church, Nashville, Tenn., 1896-1900; Carthage, Tenn., 1900-01; Hartsville, 1900-02; Gallatin, 1901; North Edgefield, 1902. He was educated at the Southwest Baptist College, Bolivar, Mo., and S. B. T. S., Louisville, Ky. He has constituted seven churches. He has witnessed 757 conversions and baptized 685 persons and married fifty-five couples. He was married to Miss Sallie Brownlow, of Buffalo, Mo., December 20, 1888, by whom he has four children, three here, one in heaven.

ELDER J. H. SWANN, Willette, Macon County, Tennessee. He was born in Jackson County, Tennessee,

November 12, 1872. He was brought up on a farm, teaching some in young manhood. He made profession very early in life and joined the Methodists. But when he became a man he put away childish things and united with Cornwell's Chapel Baptist Church, in 1895, being baptized by Elder W. J. Watson. He was ordained first Sunday in June, 1896, by Elders T. A. Hudson, E. L. Smith, T. W. Matthews, R. B. Davis and W. H. Driver, with a number of deacons. He has been pastor as follows: Russell Hill, 1896-99; Enon, 1896-99; Pleasant Valley, 1896-1900; Lafayette, 1900-02; Meadorville, 1900-02; Enon, 1901-02; Liberty, 1901-02. He was educated at Oak Wood, Smith County, and Willette, Macon County. He was married to Miss Bassie May Wakefield, March 9, 1898, by whom he has one child, a son. While he gives no data of amount of work done yet will say he has been quite successful in his work.

ELDER J. M. STEWART, Boma, Putnam County, Tennessee. He is of Dutch-Irish descent. He is tall, medium size, with dark complexion. He is the son of Harrison and Sarah (Brown) Stewart. He was born five miles west of Cookeville, Putnam County, Tennessee, November 11, 1847. He was brought up on the farm. He made profession at his home in Putnam County, Tennessee, April 12, 1865, and was baptized into the fellowship of Mine Lick Baptist Church, April 5, 1866, by Elder Jesse Brown. He was ordained by the order of Mine Lick Church, August 7, 1870, by Elders Jesse Brown and Elijah Hickey, and was at the same time called to the care of said church. He has served as pastor the following churches: Mine Lick, 1870-74; Mud Spring,

1870-71; Bear Creek, Overton County, 1871-72; Caney Fork, DeKalb County, 1871-73; Wolf Creek, 1872-74; again 1876-81; Indian Creek, Putnam County, 1872-77; Beech Grove, 1876-82, again 1897-98; Hopewell, 1874-83; Mt. Zion, 1880-91, again 1894-1900; Dry Creek, 1884-90 (two years of this time was before the church was organized); Hickman's Creek, 1883-85; Salem, 1883-87; New Hope, 1883-85; Bethel, 1887-89; Lancaster, 1888-90; Indian Creek, DeKalb County, 1888-90, again 1896-98. In 1891 he moved to Texas, remaining two years; while there, he organized two churches and was pastor of six churches in that State. He returned in October, 1893; Dowelltown, 1894-97; Wharton's Spring, 1896-98; Boma, 1898-1902; Wolf Creek, 1901-02. He was educated in common schools and at home. He has done a considerable amount of missionary work. He has worked up and organized six churches, and assisted in four others, making ten in all. He has baptized several hundred converts and married between one and two hundred couples. He was married to Miss Mary E. Lee, September 10, 1868, by whom he has four children, one son and three daughters.

ELDER D. C. TAYLOR, Hicks, DeKalb County, Tennessee. This brother is medium height, rather slender, with light complexion. He gave his heart to God and united with Indian Creek Church, DeKalb County, Tennessee, when only about fifteen years of age. He served the church as clerk fourteen years; then was ordained deacon about 1879. He was ordained to the ministry in 1892, by Elders Wm. Simpson, S. B. Whitlock and A. J. Brien. He has served the church as pastor three years and has baptized fifty-five per-

sons and married forty-two couples. His wife has been sick for the past six years which has confined him very closely at home.

ELDER J. B. TEDDER, Gassaway, Cannon County, Tennessee. He is of Dutch-Irish descent. He is rather low, medium size, with dark complexion. He is the son of Parker Franklin and Sarah Annie (Keaton) Tedder. He was born in Cannon County, Tennessee, on the waters of Sycamore Fork, September 15, 1864. He was brought up on a farm. He made profession at Auburn Baptist Church, Cannon County, Tennessee, in September, 1885, united with said church, and was baptized by Elder Jno. T. Oakley. The next year he moved his membership to Mt. Pleasant Church in the same county where he was ordained October 8, 1893, by Elders A. J. Brien, A. C. Webb and W. F. Osborn. He served as pastor of Mt. Pleasant Church from 1896 to 1897. He attended school at Auburn, Cannon County. He has a tract on "Drunkenness" in manuscript. He has baptized seventeen persons and married ten couples. He was married to Miss Mary T. Williams, daughter of Joseph O. Williams, December 11, 1887, by whom he has five children, two boys and three girls.

ELDER T. T. THOMPSON, Memphis, Tenn. He is of Scotch descent. He is of medium height, size and complexion. He is the son of David T. and Susan E. Thompson. He was born in Williamson County, Tennessee, October 4, 1850. He worked on the farm and in country repair shops in his youth. He made profession in Franklin, Williamson County, Tennessee, November 27, 1877, united with the Baptist Church at Franklin two days later, and was baptized

by Elder George E. Truett, December 1, 1877. He was ordained by Central Baptist Church, Nashville, Tenn., February 24, 1886. He has been pastor as follows: North Edgefield, Nashville, Tenn., 1886-88; Immanuel, Nashville, 1888-90; he was Financial Agent for Tennessee Baptist Orphan's Home, 1891-95; pastor at Pulaski, Tenn., 1895-98; Friendship, Maury County, 1895-98; Carthage and Hartsville, 1899-1900; Johnson Avenue, Memphis, 1900, to present, 1902. This church has been moved and name changed to Seventh Street Church. He was educated in Thompson Station High School. He has constituted five churches. He has baptized 700 people and married 102 couples. He was married to Miss Mary E. Snipes, December 29, 1870, by whom he has four children, two of whom have crossed the mystic river. He adds: "You may write me a Landmark Baptist, elected and saved wholly by grace."

ELDER T. H. VANTREASE, Granville, Jackson County, Tennessee. He is of Dutch-Irish descent. He is medium height, rather slender, with dark complexion. He is the son of A. J. and Caroline (Malone) Vantrease. He was born near Hickman, Smith County, Tennessee, January 11, 1850. He was brought up on the farm. He made profession at Liberty, in Jackson County, Tennessee, in 1871, united with Martin's Creek Church, Putnam County, Tennessee, in same date, and was baptized by Elder J. B. Fox. He was ordained by Smith's Chapel Church, Jackson County, Tennessee, April 7, 1895, by Elders S. N. Fitzpatrick and R. B. Davis, with a number of deacons. He has been pastor as follows: Smith's Chapel, 1895-97; Mt. Vernon, Smith County, 1896; Mt. Hope, Jackson

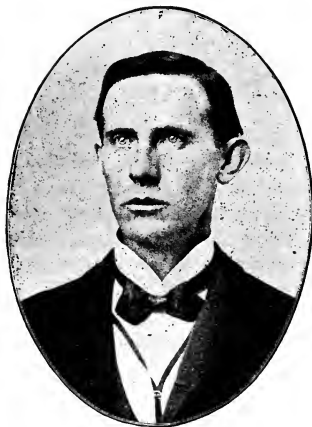
County, —1901. He has a common school education. He has constituted one church. He has baptized twenty-six persons and married fifteen couples. He was married to Sarah McMillen, by whom he has ten children, four sons and six daughters.

ELDER D. B. VANCE, Chattanooga, Tenn. He is of Irish and French descent. He is tall and above an average in size with light complexion. He is the son of Daniel and Nancy Eliza (Brevard) Vance. He was born in Wilson County, Tennessee, near Lebanon, February 20, 1845. He was brought up on the farm. He made profession while soldiering in the Civil War in 1864. He united with the Baptist Church at Woodbury, Cannon County, Tennessee, in June, 1865, and was baptized by Elder L. H. Bethel. He was licensed to preach by Woodbury Baptist Church in August, 1874, and ordained in 1875, by Elders J. J. Martin, L. H. Bethel and A. J. McNabb. He has been pastor as follows: Auburn, 1878; Marion, 1888-90; Barren Fork, 1887-89; Round Lick, 1890-91; Shiloh, 1889-91; Mt. Hermon, 1890-94; Beech Grove, 1891-92; Green Vale, 1892-1900; Salem, Wilson County, 1893-1900; Woodbury, 1893-1900; Powell's Chapel, 1894-1900; Beech Street Church and Highland Park, Chattanooga, 1901. He has done a great deal of voluntary missionary work. He was educated in Woodbury Academy and S. B. T. Seminary, Louisville, Ky. He has kept no record of either his baptisms or marriages. He, however, has been a busy man and done quite an amount of work of this kind. He was married to Miss Bettie Brewer, November 23, 1868, by whom he has eight children. From 1875, when he was ordained, he declined pastoral work, going into destitute



fields and laboring as volunteer missionary, until 1888, when he entered the pastorate. He refused any pay for his service during this period.

ELDER W. E. WAUFORD, Alexandria, DeKalb County, Tennessee. His descent is not known beyond America. He is tall and slender, with rather dark complexion. He is the son of Samuel and Rachel



ELDER W. E. WAUFORD.

Wauford. He was born near Alexandria, DeKalb County, Tennessee, March 16, 1873. He was brought up on the farm. To use his words, he "worked on farm and rode calves." He made profession at Helton Creek Baptist Church, DeKalb County, Tennessee, in October, 1887, joined said church December, 1887, and was baptized by Elder S. H. Wright. He was

ordained November 5, 1893, by Elders J. H. Whitlock and W. S. Payne, with Deacons Jas. Foutch and Jas. Johnson. He has been pastor as follows: Beech Grove, Coffee County, 1895-96; Caney Branch, Warren County, 1895-96; Walker's Chapel, 1899-1900; Dowelltown, 1900, to present, 1902; Mt. Zion, DeKalb County, 1900-02; Buena Vista (Grant), Smith County, 1901-02; Commerce, 1901-02; Salem, DeKalb County, 1902. He was educated at Alexandria and Liberty, DeKalb County, Tennessee. He has baptized twelve persons and married seven couples. He was married to Miss Lillie S. Brown, daughter of Elder L. Brown, December 3, 1893, by whom he has one child, a daughter (Westa Brown Wauford).

ELDER A. J. WALLER, Blend, DeKalb County, Tennessee. He is of Irish descent. He is rather low, medium size, with light complexion. He is the son of Andrew Jackson Waller. He was born in McMinn County, Tennessee. He was brought up on a farm. He made profession and united with Roger's Church in 1860. He was ordained in 1875 by Elders Jacob Stipe and Hiram Little. Among the points of which he was pastor we note Boiling Spring, Philadelphia and Indian Creek. He has been pastor of many more churches but we have no data. He has done quite a deal of evangelistic work, and has baptized and married a great many people. He was married to Eliza Whitaker in 1878. He has four children.

ELDER W. B. WOOTEN, Oliver, Smith County, Tennessee. He is of English descent. He is rather tall, medium size, with light complexion. He is the son of Thomas Wilkerson and Adeline Rundels (Douglass) Wooten. He was born in Smith County, Ten-

nessee, August 16, 1831. He was brought up on the farm. He made profession at Wooten's Schoolhouse in Smith County, Tennessee, third Sunday in September, 1866. He united with Plunkett's Creek Church, Saturday before second Sunday in October, 1866, and was baptized by Elder David N. Jarrard. He was ordained by Plunkett's Creek Church, April 23, 1869, by Elders James Barrett, Henry Bass, D. N. Jarrard and W. N. Suite. He has been pastor as follows: Hogan's Creek, one year; Plunkett's Creek, five years; Buena Vista, two years; Caney Fork Seminary, one year. Beside this, he has done a great deal of preaching at other points, where he witnessed a great many conversions. He was county supply at the county poor house for a long while. He was educated in common schools and at home. He has baptized quite a number, but has no record. He has married about 400 couples. He was first married to Frances Carter, September 21, 1853, by whom he has ten children, two boys and eight girls. He was again married to Lucinda Carver, December 11, 1891. Has no children by last marriage.

ELDER W. J. WATSON, Enoch, Smith County, Tennessee. He is of Scotch-Irish descent. He is tall and slender with rather light complexion. He is the son of William and Catherine Watson. He was born near Short Mountain, Middle Tennessee, April 13, 1864. He was brought up on the farm. He was converted at Sycamore Fork Church, Cannon County, Tennessee, August 17, 1879. On Monday, the twenty-sixth of same month, he united with said church and was baptized by Elder William Simpson. He was

ordained by Good Will Church, Trousdale County, Tennessee, June 19, 1893, by Elders R. B. Davis, W. L. Buie, J. J. Dyer, J. F. Lambert and others. He has been pastor as follows: Cornwell's Chapel, 1894-95; Plunkett's Creek, 1896-1902; Sycamore Fork, 1898-1900; Dowelltown, 1899; Bellwood (Willette), 1898-99; Defeated Creek, 1898-1902; Hickman's Creek, 1899-1902; Hogan's Creek, 1900-02. He was educated in common schools. He has baptized 336 persons and married seventy-nine couples. He was married to Mrs. Sallie J. Beasley (nee Dilldine), June 4, 1893, by whom he has two children living and one dead. He taught school for some time after growing up.

ELDER JAMES WATERS, Bowling Green, Warren County, Kentucky. He is of Welsh descent. He is tall, and above an average in size, with light complexion. He is the son of Wilson Turner and Polly (Lawrence) Waters. He was born at Watertown, Wilson County, Tennessee, April 1, 1836. He was brought up on the farm. He made profession at Murfreesboro, Tenn., and was baptized by Elder J. M. Pendleton in the waters of Stone's River. He was ordained by Round Lick Church in December, 1858, by Elders J. M. Pendleton, J. R. Graves, J. H. Cason, John Wiseman, H. Fite, N. Hays, W. H. Grimmet, H. Bass and J. W. Bowen. He has been pastor as follows: Round Lick, 1859-61; Manayunk (Philadelphia, Pa.), 1866-68; Mt. Holly, N. J., 1868-72; Wilmington, Del., 1872-73; Secretary American Bible Publishing Society for New York, 1873-77; Passaic, N. J., 1877-79; Edgefield, Nashville, Tenn., 1879-84; for some time missionary secretary of Tennessee; Den-

ver, Colo., 1889-94; Lebanon and Dickson, Tenn., 1894-95; Drake's Creek, Ky., 1899-1901. He was educated in Farmer's Academy, Watertown, Tenn., Union University, Murfreesboro, Tenn., and Columbia College, New York City. He also took a course in law. He has been at the head of some very fine institutions of learning. He is the author of several tracts and assisted William Cathcart in editing the Baptist Encyclopaedia. He has constituted one church. He has no record of either baptisms or marriages. He was married to Miss Letitia Pendleton, daughter of Elder J. M. Pendleton, February 1, 1860. He has no children, but cares for some orphans.

ELDER W. M. S. WILKS, Enon College, Sumner County, Tenn. He is of English and Irish descent. He is above an average in height and size. He is inclined to be fleshy, with fair complexion. He is the son of John and Nancy T. (Horseley) Wilks. He was born ten miles east of Gallatin, in Sumner County, Tenn., July 12, 1850. He was brought up on a farm. He made profession at old Hopewell Church, in Sumner County, Tenn., on Wednesday, after the fourth Sunday in October, 1864, and two days later he united with said church and was baptized by Elder Jonathan Wiseman. He was ordained by Hopewell Church in May, 1881, by Elders A. H. Rather, J. F. Lambert, J. P. Gilliam and J. S. Pardue, with Deacons J. G. Pardue, P. S. Harris, J. G. Hawkins and J. W. Jones. He has been pastor as follows (dates approximated): Corinth, Macon County, 1884; Pleasant Grove, 1884-87; Hopewell, 1887 to the present, 1902; Pleasant Valley, 1888-91; Corum Hill, 1888-91; Mt. Olivet, Trousdale County, 1888-91; Siloam, 1889-92; Harts-

ville, 1889; Hillsdale, 1891-1901; Friendship, 1893-99; Defeated Creek, 1896-99; Rocky Valley, Wilson County, 1899-1901; Gallatin, 1901; Knob Spring, 1901 to the present, 1902. He was educated in common country schools. He has assisted in the constitution of two churches. He has no record of baptisms and marriages, but has been very active along these lines. He was married to Miss Nettie Gibson, October 25, 1868, by whom he has eleven children—nine living and two dead.



ELDER J. W. CUNNINGHAM, Marcelena, Wilson

ELDER W. M. S. WILKS.

County, Texas. He is of Scotch descent. He is rather tall and slender, with dark complexion. He is the son of James M. and Elizie E. Cunningham. He was born in Rhea County, Tennessee, February 18, 1847. He was brought up on the farm and in a tan yard. He professed faith in Christ at Dayton, Tenn., August 23, 1860, and united with Union Church, Sequatchie County, Tennessee, fourth Saturday in July, 1865, and was baptized by Elder T. King, in Sequatchie River, on the next day. He was ordained by Union Church January 22, 1870, by Elders T. King, James Hale, J. H. Alexander and T. L. Rodgers. He has been pastor as follows: Robinson Springs, Tenn., 1870-71; Shell's Ford, Warren

County, Tenn., 1871-75; Hebron, 1872-75; McMinnville, 1875-76; Spring Hill, 1876-77; Macedonia, 1876-77; Liberty, 1876-78; Pleasant Hill, White County, 1877-88; Pistole's 1877-78; Cookeville, Putnam County, 1878-79; Evangelist, 1879; Yellow Creek, Washington, Mt. Zion and Rody Station, East Tennessee, 1879-80; General Evangelist, 1882-83; Decatur and Kingston, East Tennessee, 1883-84, when he



ELDER J. W. CUNNINGHAM.

moved to Texas; Cedar Creek, Texas, 1884-86; Mofat, 1884-85; Mountain Springs, 1884-85; Oennaville, 1885-87; Postoak Grove, 1885-88; Bartlett, 1886-88; Devilla, 1886-88; Corn Hill, 1886-88; State missionary, 1888-96; Devine, 1896-1900; Francisco, 1896-1900; Elm Creek, 1896-98; Benton City, 1896-1901; Gate's Valley, 1899-1901; Bexar, 1899-1901; Mar-

celena, 1901 to the present. He was educated at Masonic M. and F. Institute, in Sequatchie County, Tennessee. He was associate editor for three years of the *Missionary Messenger*, Lampassas, Texas. He has constituted seventeen churches. He has baptized 1,432 persons and married about 200 couples. He was married to Miss S. M. Elliott, at Dunlap, Tenn., September 24, 1865, by whom he has eight children—three sons and five daughters. She passed to her reward August 7, 1888. He was again married, to Miss L. R. Epperson, at Pendletonville, Texas, January, 22, 1890, by whom he has six children, equally divided. He has fourteen children in all, twelve of whom are still living.

ELDER STEPHEN R. G. HAWKINS, Westmoreland, Tenn. He is of English descent. He is the son of Robert and Sarah F. Hawkins. He was born in Macon County, Tennessee, October 30, 1826. He was brought up on a farm. He made profession at Siloam Baptist Church, Macon County, October 12, 1842; united with said church in November of the same date, and was baptized by Elder Jonathan Wiseman in December, 1842. He was ordained by Independence Church, Sumner County, Tenn., in November, 1883, by Elders A. H. Rather, W. R. Minick and R. H. Piland, with Deacon J. A. Hanner. He has been pastor of Chestnut Grove one year. He has married twenty-two couples. He was married to M. A. Roberson in 1853. She died March 11, 1885. He was again married, to Rebecca Stinson, February 18, 1886. Nine children have been born unto him.

ELDER T. J. HAM, Scottsville, Allen County, Ky. He is of English descent. He is tall, medium size,



with fair complexion. He is the son of Elder Mordecai Fowler and Elizabeth (Dearing) Ham. He was born four miles north of Scottsville, Allen County, Ky., August 16, 1847. He was brought up on the farm. He made profession at Harrison Schoolhouse, Allen County, Ky., in 1866, united with Trammel's Fork Church in 1870, and was baptized by Elder Mordecai F. Ham, Sr. He was ordained February 4, 1876, by Elders M. F. Ham, Sr., Younger Witherpoon and W. W. Durham. He has been pastor as follows: Drake's Creek, Warren County, Ky., New Bethel, Mt. Gilead, Big Spring and Liberty, Allen County (he has served the latter eighteen years); Hillsdale and Pleasant Hill, Tenn.; Salem, Simpson County, Ky.; Oak Forest, White Stone Quarry, Green Wood, Barren River, Bay's Fork and Old Union, Warren County, Ky. He was educated in district schools and Bethel College, Russellville, Ky. He has constituted five churches. He has baptized 1,500 and married about 800 couples. He was married to Ollie L. McElroy, December, 1869, by whom he has five children. One is the noted young minister, Elder Mordecai F. Ham, Jr., who has been ordained only five months and has had about 700 conversions in this time and baptized 500 converts into Baptist churches.

ELDER JOHN HARPER, Jr., Gallatin, Sumner County, Tenn. He is of Scotch descent. He is low and heavy of build, with dark complexion. He is the son of Elder John Harper, Sr. He was born about 1835, in Smith County, Tennessee. He was brought up on the farm. He made profession and united with Plunkett's Creek Church, 1860 A. D., and was bap-

tized by Elder J. C. Brien. He was ordained by said church, but date not known. We have no data of his pastoral work. Among the places he was pastor we note Plunkett's Creek, Hogan's Creek and Rome. He has raised a large family of children.

ELDER A. E. JOHNSON, Lebanon, Wilson County, Tenn. He is a Swede in descent. He is medium height and size, a little inclined to dark complexion. He is the son of Matthias and Sarah (Hickman) Johnson. He was born near Lebanon, Wilson County, Tenn., December 3, 1849. He was brought up on the farm. He made profession at Barton's Creek Church in the fall of 1868. He united with said church and was baptized by Elder William Barton. He was ordained by Barton's Creek Church the third Sunday in January, 1876, by Elders Lewis Lindsley and William Barton. Among the points he has served as pastor we note the following: Barton's Creek, Athens, Gladeville and Knob Spring. He also spent a time in the State of Illinois. He was principally educated in the State of Illinois, taking the Theological course in Cumberland University, Lebanon, Tenn. He has baptized and married quite a number, but has kept no record. He was first married to Melissa N. Lain, April 12, 1877. This union was blessed with three children, all boys. She went to her reward August 13, 1885. He was married a second time, to Miss Sue Smith Oldham, January 11, 1886. This is blessed with a son and a daughter. She died October 31, 1890. He was again married, to Miss Orlena Owen, May 31, 1891. He has no children by this last marriage.

DEACON J. M. WILLIAMS, Union Camp, Macon County, Tenn. This brother is what might be termed a kind of lay-preacher. Few men, even among the ministers, travel more, attend more public meetings, and do more denominational work than he. He is of Welsh, Irish and English descent. He is medium height and size, with dark complexion. He is the son of Richard and Sarah (Owen) Williams. He was born in Macon County, Tennessee, November 24, 1845. He was raised on the farm, and at the age of eleven years, November, 1856, he gave his heart to God under the ministry of Elder L. A. Smithwick. He was at once baptized into the fellowship of Union Church. His public career did not begin until after the Civil War. He was elected clerk of the second section of Enon Association in 1867, which position he filled for twenty-one years. He was made a member of the Executive Board of Enon Association in 1872, and still serves in that capacity. He was secretary of the board for twenty-five years and is now chairman of the board. He has written, taken and given thousands of receipts for mission money, visited destitute sections, and wept and prayed with missionaries. He is also clerk of Enon Association. He completed a good English education in Lafayette Academy, and, for about twenty years, taught school five months in the year. He was married to Miss Sarah L. Tuck, in 1869, by whom he has thirteen children, eleven of whom are still living. He has brought this author under many obligations by leaving his home and collecting material for this work. He is never too busy to serve the Lord and his brethren. He was made deacon of Union Church in 1870. He is one of those deacons who sees to it that good discip-

line is maintained in his church. He has written a great deal for the press.

DEACON GUS FUQUA, Pryor, Macon County, Tenn. He is the son of Caleb Fuqua and was born near Liberty, Bedford County, Va., March 4, 1844. His father emigrated from Virginia to Macon County, Tennessee, in November, 1845, when the subject of this sketch was yet an infant. He grew up among the hills of Goose Creek, where he still resides. He gave his heart to God and was baptized into the fellowship of New Harmony Church the second Sunday in November, 1869. Few men do more denominational work in their section. The public meetings of his Association never seem complete without him. While not a preacher, yet he is always counted among the preachers. He was made deacon of his church in May, 1880. He was made clerk in February, 1870, serving until 1882, when he resigned. He was called back to this position in 1897 and still serves. He has missed very few Associations for the last thirty years. He has assisted in the ordination of a number of ministers and deacons, and also in the constitution of two new churches. He was one of the leading factors in the constitution of Wiseman Association, in 1891. He was at once made a member of the Executive Board of Wiseman Association and is still serving in that capacity. He is a close reader of our denominational papers and keeps abreast with what is going on. He is a strong Landmark Baptist and never hesitates to measure swords with the advocates of error. He is a great lover of the fifth Sunday meetings and delights in the discussions. He put himself to a great deal of trouble to assist this author in

collecting material for this work. He was first married to Elizabeth A. Adams, May 28, 1865, by whom he had six sons born. She fell on sleep July 23, 1889. He was again married, to Sarah E. Norman, a widow with three children. He has done considerable writing for the press.

ELDER A. J. BRANDON, Christiana, Rutherford County, Tenn. He is of English-Dutch descent. He is tall, medium size, with dark complexion. He is the son of James Armstrong and Sarah (Tenpenny) Brandon. He was born two and one-half miles north of Woodbury, Cannon County, Tenn., September 5, 1829. He was brought up on the farm. He made profession at Brawley's Fork (now Marion) Church, at Cateston, Cannon County, Tenn. He united with said church in May, 1847, and was baptized by Elder J. M. D. Cates. He was ordained by the order of the same church in November 3, 1852, by Elders Jos. H. Eaton and J. M. D. Cates. He was educated at Marion Collegiate Institute, at Cateston, Cannon County, Tenn. He has been pastor as follows: Marion, two years; Hogan's Creek, three years; Prosperity, six years; Auburn, four years; Mt. Olivet (Leeville), eleven years; Rutland, five years; Little Cedar Lick, two years; Laguardo, one year; Eagleville, three years; Rover, seven years; Bethany, two years; New Hope, at different times; Palestine, ten years; Antioch, two years; Liberty Gap, two years; Powell's Chapel, two years; Salem, Wilson County, two years; Winchester, one year; Tullahoma, three years; Fairfield, two years; El Bethel, one year; Mt. Hermon, two years; Mars Hill, one year; Rocky Valley, fifteen years; Fellowship, five years; Barren Fork, one

year; Hale's Chapel, three years. He has organized six churches, baptized about 2,000 people and married about 200 couples. He was married to Melissa Palestine Lowe, January 25, 1866, by whom he has one son, Professor Alfred Joseph Brandon, President of Tullahoma College. He has reared a number of orphan children. He has baptized six who became preachers. Among them is Elder T. J. Eastes. He is now seventy-two years old. For forty-two years he was continuously in the pastorate, never being without a charge during the time. He now preaches occasionally, but never fails to attend services at his home church. Notwithstanding his advanced age, he adds, "I am now strong in body and faith."

ELDER J. J. PORTER, Mexico, Mo. He is of Scotch descent. He is tall (stands erect six feet and four inches), medium size and of fair complexion. He is the son of Elder William Lee and Henrietta Raborn Porter. He is one of ten children and has two brothers who are Baptist preachers. He was born at Cain Town, Pulaski County, Ky., December 4, 1855. He was reared on a 500-acre farm. He made profession at Hopewell Church at the age of fourteen. He united with Fall Branch Church and was baptized by Elder J. A. Lay. He later united with Mt. Pisgah Church, where he was ordained at the age of nineteen, by Elders J. J. Cooper, C. J. Harris and William Rexroad. At this time his education was limited, having only attended public schools. He now entered school, attending High Schools at Mill Springs, Bramlett Seminary, Albany, and finally Bethel College, where he took the degree of A.M. During this time he did considerable evangelistic work and supplied some

country churches. He also took a two-years' course of study in Hebrew and Syriac under Professor Ballard. He has been pastor as follows: Albany, Ky., two years; Green Wood, White County, Tenn., two years; Smithville, DeKalb County, two years; Lebanon, Wilson County, two years; Shop Spring, one year; general missionary for Tennessee, three years; Owenton, Ky., five years; Jerseyville, Ill., eight years. His present pastorate is Mexico, Mo. He has been in this field two and one-half years. In addition to this, he has done a great deal of evangelistic work, and is perhaps one of the most successful evangelists in the country. He has held meetings extensively in Kentucky, Tennessee, Alabama, Texas, Mississippi, Indiana, Illinois, Kansas and Missouri. He has witnessed in these meetings 17,046 conversions. Fifty-four young men who are known to have been converted in meetings which he conducted are now preaching the gospel. He has baptized 5,638 persons and constituted twenty-three churches. (A wonderful record.) He does not shrink to defend the faith, thus demonstrating that one does not have to sacrifice the doctrines to be an evangelist. He has held debates with such men as J. S. Sweeney, Jacob Ditzler and J. R. Charlsworth. The latter is a leading infidel. The debate was published in book form and is one of the best works on that point to be had. He is author of the following books: "Christianity Against Infidelity," "The Book of Books," "The Founding of the Church," "Scriptural Doctrines of the Lord's Supper," and a work on "Higher Criticism," in manuscript. He has also been editor of the following papers: *Missionary Baptist*, at Lebanon and Nashville, Tenn., four years; *Baptist Helper*, Jersey City, Ill.,

seven years; associate editor of *Baptist News*, five years. He has married 521 couples. He was first married to Miss Alice Long, Albany, Ky., by whom he has one daughter living. She was called away and he was again married, to Miss Dollie Carpenter, Mt. Vernon, Ill., by whom he has six daughters and one son. His son's name is Porter Porter.



ELDER JOHN WASHBURN.

ELDER JOHN WASHBURN, Ewing, Ill. He is of English, Irish, German and Welsh extraction. He is of medium height and size, with light complexion. He is the son of Lewis and Nancy (Moore) Washburn. He was born three miles north of Alexandria,



between Brush Creek and Hickman Creek, Smith County, Tennessee, on November 5, 1830. He was brought up on the farm, and worked in the tobacco patch and hunted rabbits. He embraced Christ by faith on June 13, 1853, in a forest near Burritt College, Spencer, Van Buren County, Tenn. He made public profession and united with Brush Creek Primitive Baptist Church, October 15, 1853, and was baptized the next day by Elder Sion Bass. It was soon discovered that he was the Lord's anointed and in the spring of 1857 he was licensed to preach by this church, and ordained by the same church to the full work of the gospel ministry in the summer of 1858, by the following presbytery, viz.: Elders Sion Bass, P. G. Magness, Thos. Spain and William Kelley. He was educated in Burritt College, Spencer, Van Buren County, Tennessee, and is one of the most scholarly men in our ranks. After his ordination he moved to Illinois, settling at Benton. He was called to the care of East Fork Church, Hardshell Baptists, in Franklin County, in 1864. In December, 1865, he naturally withdrew from the Hardshell brethren. In June, 1866, he united with the Baptist Church in Benton, Ill. From this time forward he has preached and taught jointly. In 1867 he moved to Ewing, Ill., and founded Ewing College, a leading Baptist institution of learning. This is a monument of which any one might be proud. This has really been his life's work. However, he has gone away temporarily to other points in Illinois and even other States, but has again returned to the idol of his heart "Ewing College." He is there now, doing some of the best work of his life, notwithstanding he has passed his threescore and ten years. He has served as pastor,

First Baptist Church, Ewing, Ill., at various times, incessantly from 1868-75; Spring Garden, Ill., 1871-75; Sugar Camp, two years; Antioch, one year; Carbondale, Ill., one year; Benton, one year. In 1877 he moved to Texas where he taught and preached for three years. He traveled as missionary in 1878. He organized the Floresville Baptist Church and Floresville Academy. He was pastor at Floresville, Stockdale and Marcelena. In 1880 he returned to Illinois, and resumed the presidency of Ewing College, where he remained till 1890. During this time he served the following churches: Ewing and Sugar Camp Creek. In 1890 he came to Willette, Tenn., and took charge of Willette Academy; also serving Bellwood Church. In 1892 he moved to Gordonsville and assumed charge of Gordonsville High School, serving as pastor Macedonia Church at New Middleton, 1892-93. In 1894 he returned to Illinois, where he has since served McLeansboro, 1894-98; Hickory Hill, Creal Springs. He also had charge of Creal Springs College. He has constituted two churches. Number baptized and married not known, but a great many. He was married to Miss Irene S. Ely, in Putnam County, Tennessee, July 7, 1856, by whom he has five children living and two dead. He is enjoying good health, having daily five recitations in Latin and four in Greek.

ELDER R. A. RUSHING, Lawton, Okla. He is of English-Irish descent. He is medium height, rather slender of build, with dark complexion. He is the son of Deacon W. A. Rushing and Nannie J. (Landis) Rushing. He was born at Woodbury, Cannon County, Tennessee, January 4, 1868. He was brought up

on the farm. He professed faith in Christ in Bedford County, Tennessee, in the fall of 1884; and united with Powell's Chapel Church, Rutherford County, Tennessee, in the spring of 1885, and was baptized by Elder S. G. Shepard. He was ordained to the ministry at the instance of Shop Spring Church on August 5, 1894, by Elders J. P. Gilliam, J. M. Knight, E. S. Bryan, J. W. Patton, G. H. Butler and A. J. Holt, with Deacon J. S. Womack. He was pastor at Cookeville, Putnam County, Tennessee, 1897-98. Besides this he has done considerable work as colporteur and evangelist. He has been teaching for two years and preaching in connection with it. He finished his literary course in Cumberland University, Lebanon, Tenn., and has since taken a course in the Theological Seminary at Louisville, Ky. He has assisted in the constitution of two churches. He has baptized one, and married one couple. He was married to Miss Mattie M. Williams, December, 1897. She was called home in April, 1899, leaving a young babe which was caught up to dwell with her in September following.

ELDER FORREST SMITH, Louisburg, N. C. He is of English and Scotch-Irish descent. He is tall, rather slender, with light complexion. He is the son of George L. and America Ann Smith. He was born in Wilson County, Tennessee, between Statesville and Auburn, in the year of 1867. He was brought up on the farm where he was born. He made profession of religion at Statesville, Tenn., in October, 1887, and one week later he united with Prosperity Baptist Church and was baptized in the waters of Smith's Fork, near Cottage Home, by Elder J. H. Grime, the

pastor. In the summer of 1892 he became supply at Columbia, Tenn., and was ordained at the instance of that church by Elders John T. Oakley, W. T. Ussery and S. C. Evins. He has been pastor as follows: Providence and Poplar Grove, West Tennessee, 1893; Tullahoma, Middle Tennessee, 1893-94; New Columbus, Ky., 1895-97; Bramlette, Ky., 1895-97; Irvington, Ky., 1895-97; Louisburg, N. C., 1897, to the pres-



DEACON M. H. GRIMMET.

ent, 1902. He was educated in the Southwestern Baptist University, Jackson, Tenn., taking the degree of A.M. in 1893. He has since taken a three years' course in the Theological Seminary at Louisville, Ky. He has baptized between three and four hundred and married forty couples. He was married to Miss Jessie Thomas, of West Tennessee, in 1897, by whom he has two children, one living and one dead.

DEACON M. H. GRIMMET, Greenvale, Wilson County, Tennessee. He was the moderator of the last session (1901) of Salem Association. He is the son of Elder W. H. and Elizabeth (Bryan) Grimmet. He is perhaps now fifty years of age and is one of the standards in Greenvale Baptist Church. He was made deacon of this church in 1897. He has twice been moderator of Salem Association. He is a physician by profession. He has been twice married and has a family of children.

## DEACON WADE H. GRAVES.

The subject of this sketch was born in Smith County, Tennessee, November 10, 1832. He is the son of Beman and Susan (Pate) Graves, who came to Tennessee from Virginia before they were married. He has been a very successful farmer. He was married to Elvira E. Tell in 1857, who proved an excellent helpmeet. He served through the Civil War in the Confederate Army and came home, broken in health, to find his property all swept away, but industry soon brought an abundance of this world's goods. He gave his heart to God and united with the Methodists, where he remained until 1875; then he joined the newly organized Pleasant Valley Baptist Church in Jackson County, Tennessee. The young church was without a house of worship, and to build one was his first undertaking as a Baptist. There was very little resource except his own private means. Notwithstanding the fact that he was building on his own soil and with his own means, the Campbellites waged an unrelenting war of opposition. It was like "fighting with beasts at Ephesus."

Soon after uniting with the Baptists he was made deacon, which office he filled with distinction till God called him home, August 28, 1901. His kindness won the hearts of all, and his death was mourned by all who knew him.

## ELDER WASHINGTON GLOVER.

The first that is known of this man of God is that he was an orphan in Smith County, Tennessee. He was married to Miss Frances Parker on Defeated Creek. He was probably ordained by Defeated Creek Church, some time in the forties. In regard to his work in Smith County, but little is known. He removed to Macon County, Tennessee, in 1852, where the remainder of his days were spent. He was a very useful man in his day and generation. His life was a very busy one. Among the churches he served as pastor we note the following: Union, Timber Ridge, Liberty and Bethany, with perhaps others both in Tennessee and Kentucky. He had a strong voice and spoke with deliberation. He was the father of four sons and four daughters. One of each are still living and are stalwart Baptists. He was gathered to the fathers during the Civil War. He passed under the wave July 28, 1861. He fell asleep in Jesus, loved and respected by all who knew him. He entered the glory land with a triumphant shout.

[The last two sketches were received too late to be inserted at the proper place.]

## CHAPTER XII.

### STOCKTON'S VALLEY ASSOCIATION.

On the third Saturday in June, 1800, at Mt. Tabor Church, Barren County, Kentucky, the Green River Association was organized with nine churches. By the time of their regular meeting, in 1804, A. D., they had increased to thirty-eight churches, covering a vast territory. It was deemed advisable to divide. The territory was divided into three parts: One retaining the old constitution; one of the other divisions constituting Russell's Creek Association the same fall; the other division, which lay partly in Kentucky and partly in Tennessee, meeting in 1805, and constituting Stockton's Valley Association with fourteen churches, eight of which were in Kentucky, and six in Tennessee. So it will be seen that this is one among the oldest Associations to cover any part of Middle Tennessee; there being perhaps but one in existence today which is older. They did not long have peace. About 1808 they had to exclude several of their churches and some of their most influential preachers for adopting the "New Light" and heretical views of Barton W. Stone. They were blessed and their borders were so enlarged that, in 1813, the churches on their southern border formed themselves into the Caney Fork Association. Some of these churches extended as far south as Warren County. They also had their share of the disturbances brought about by Alexander Campbell. They had hardly survived this

shock until the mission question arose which brought to them more trouble than any former disturbance. Churches were rent asunder, friends alienated, preachers excluded, meetings disturbed, and the devil turned loose in general. Matters had become so strained that in 1843, six churches withdrew and formed Freedom Association. This Association was constituted at Beech Grove, in Monroe County, Kentucky, the first Saturday in November, 1843. Those favorable to missions soon found a home in Freedom Association and matters became quiet. They still retain the name of United Baptists and stand aloof from conventions. They have had some very able preachers among their ministry. They still occupy parts of Clinton, Cumberland and Wayne counties, Kentucky, with adjoining counties in Tennessee. In many respects this is a grand old body of stalwart Baptists. Her oldest church, one mile south of Albany, Ky., originally known as Stockton's Valley, but now known as Clear Fork, celebrated their one hundredth anniversary on April 1, 1902. Would it be pardonable to say that this author's maternal great-grandfather was in the constitution of this church, his grandparents belonged to it, and, above all, this was his mother's church?



## CHAPTER XIII.

### THE SEPARATE BAPTISTS.

In the language of Elder James Whitsitt, "all the Baptists of this section at the beginning of the nineteenth century were Calvinists." However, early in this century (1810 A. D.), Alexander Campbell came upon the stage of action and soon (in a way) connected himself with the Baptists. He at once began his campaign of Arminianism among the Baptists and soon poisoned the minds of many in their ranks. Even where he did not go himself his publications and converts did, till the whole Baptist brotherhood of this country was stirred, some in advocacy of his views, others in opposition to them. Soon those who fell in with his views began an opposition to the doctrines of the Baptists. They first began a fight against the "doctrine of limited atonement," and declared that Christ died for all mankind, "for every individual of the human race, for Pharaoh and Judas as much as for Abraham and Paul." (Bond's History of Concord Association, page 38.) They also stated that the doctrine held by the Baptists of "personal, particular and unconditional election was the doctrine of men and devils." (History of Concord Association, page 39.) Thus the war went on, none ever dreaming of the purpose of A. Campbell. Finally, in 1826, this sentiment had grown in Elk River Association (which covered the territory embraced by the counties lying in the southern part of Middle Tennessee and reach-

ing as far north as Rutherford County), till it resulted in a division led by Elder Wm. Keele. Elder Keele was a member of Liberty Church in Rutherford County and the first breach is spoken of by his biographer in these words: "The disagreement between the two parties was first made public at a meeting at Liberty Church in Rutherford County. The Rev. William Keele was sitting in the old-fashioned stand, which was found in all the houses of worship in those days; and when he saw that the difficulty was not likely to be adjusted with honor to the free grace (Arminian) party, he leaped over the top of the stand, and rushed from the house, calling all to follow who believed as he did. Thereupon a great rushing was made from the house, until by far the greater part of the congregation was rapidly following the Rev. William Keele. He preached to them under the shade of some trees that stood near and made other appointments for the future. This was the origin of the Separate Baptist Church." (Life of Rev. William Keele, pages 54, 55.) This was the first formal action toward the formation of what is now known as Separate Baptists in Middle Tennessee. This was most probably in the spring of 1826, and was the signal for action with other churches. By the meeting of Elk River Association in 1826, things were ripe for action and a formal division was the result, the following on either side being very nearly equal in strength. The party withdrawing, led by the said Elder William Keele, formed the Duck River Association of Separate Baptists. This incited action at other points. The next year, 1827, the matter took shape in Concord Association. Realizing the situation, and knowing that the Arminian element had gained ascendancy,

the Calvinistic party held a call meeting in April at Little Cedar Lick, and out of forty-nine churches, twenty-four ministers, and 3,399 members, they were able to muster only eleven churches, five ordained ministers and 805 members. By this time Campbellism was assuming shape, and Elder Peyton Smith, who had secretly, if not openly, espoused Campbellism, was leading this Arminian branch. The Calvinistic minority held their regular session this year at Drake's Creek in Sumner County, which was of necessity a called session. At the regular session at Rutland's, the Arminian majority took up the constitution for amendment and excluded therefrom the last vestige of Calvinism, and retained the same old name. Others gave them the name of Separates, and Concord No. 2, while the Calvinistic party were styled No. 1. (History of Concord Association, page 40.) At this meeting Elder Peyton Smith was made moderator, and he, with Elders Calvin Curlee and Phillip S. Fall, filled the stand on Sunday. These were all deeply dyed in Campbellism, and soon plunged headlong into it. This of itself shows that these unsuspecting brethren were being entrapped by the wiles of Campbellism, though taking the name of Separate Baptists. They soon discovered the arts of their wily adversary and came from under his yoke. The following will explain itself:

“About this time all the churches (more or less) of the Concord Association, and indeed, of nearly all the Associations throughout the length and breadth of the land, were in a perfect ferment by the leaven of Campbellism. But though mixed as they were, Separates and Campbellites, they moved on together for four or five years, when they met at Fellowship Meeting

House, Rutherford County. By this time Campbellism had become so odious and offensive to the Separates, they being in the majority, pushed the Campbellites off to the woods. Smith and Curlee had become quite conspicuous, and the principal leaders in the Campbellite host." (History of Concord Association, pages 41, 42.)

This same Elder Calvin Curlee with five others, to wit: Elders James Barry, Wm. Bomer, John Whitlock, Elisha Bell and Clark Hubbard, who were members of Salem Association, tried to effect a rupture in that Association also, but failed to elicit sufficient strength. They, however, withdrew with a few followers, and fell in with the Separate Baptists and made of them a passport to Campbellism, where they soon landed, all except Elders John Whitlock and Elisha Bell, who remained with the Separate Baptists. The Separate Baptists, having sloughed off the Campbellism which had developed among them, now dropped back into a normal Baptist position. A number of efforts were now made to unite the two parties. As was expressed by some of the ablest brethren, all the ground of division had ceased to exist. In the case of Duck River Association, Elder William Keele, the prime mover, would never yield. Presumably he prided in being a leader, and would not submit. However, a large per cent being convinced that they could better serve the Master by falling in with the great body of Baptists, they mutually divided and formed two Duck River Associations. These both exist today and virtually cover the same territory. This division occurred in 1843, and they both claim the old organization of 1826. If any one will put himself to the trouble to secure a minute from both these bodies

he will see that they both date their beginning at that time. For authorities upon these points the reader is referred to the life of Elder William Keele and R. B. C. Howell in *The Baptist*, Vol. 1, No. 7, dated October 5, 1844; also R. B. C. Howell and A. W. Meacham in *The Baptist*, Vol. 1, No. 10, for October 26, 1844; also *The Baptist*, Vol. 3, No. 16, for December 12, 1846.

They were more successful in Concord, No. 1, of United Baptists, as the Baptists were then called, and Concord, No. 2, of Separate Baptists, met in council at Rutland's Meeting House, November 18, 1842, and on the second day (November 19, 1842) they formed a union and Concord, No. 2, of Separate Baptists ceased to exist. Elder R. W. January presided over this meeting. Thus it will be seen that after a separation of fifteen years, the two Concord Associations were reunited. (See History of Concord Association, page 69.)

In the meantime a third Association (Mt. Zion) of Separate Baptists had been formed. This, with Duck River, continued and continues to-day as Separate Baptists. A few other Associations have been formed and they number perhaps all told some 6,000.

Some times we are asked who the Separate Baptists are and where they came from? They are of us, and from us. All the churches of Duck River Association which were constituted prior to 1843 were once Separate Baptist churches with the same constitution and make up which they have at present. Also many of the older churches of Concord Association were once Separate Baptists. Among them I mention Rutland's Fellowship, one division of Bradley's Creek, etc., etc. Some times the question is raised, by those who do

not know their history and doctrine, as to the validity of their baptism, "Is their baptism legal?" In answer to this I prefer to let those old Landmark Baptists, who were contemporary with them pass upon it.

In 1840 the following preamble and resolution were introduced by Elder John Bond and passed by Concord Association:

"WHEREAS, Certain causes operated to influence this Association several years ago to adopt an order recommending the churches composing it, to reject members of the churches then denominated Separates, who might apply for membership with us; and, whereas, these causes have now ceased to exist; therefore,

*Resolved*, 1, That we do hereby rescind said order, and recommend to the churches to exercise their discretion in the premises as occasion may require. . . .

*Resolved*, further, That we are desirous of cultivating fraternal intercourse with these Baptist Associations, and that we would be happy to receive from them any evidence of a disposition on their part to reciprocate a friendly correspondence."

Also in the minutes of Salem Association for the year 1841 we find the following:

"WHEREAS, That union so desirable among brethren of the same Christian family, does not exist between the United Baptists (Salem Association) and those denominated the Separate Baptists, and as this Association thinks there is no good reason why all the relations of Christian fellowship should not exist between them and us; therefore,

*Resolved*, That we open a correspondence with Mount Zion Association of Separate Baptists, with the view of effecting a union of the two parties, which have so long stood aloof from each other; and for this

purpose have appointed our brethren, Elders Elijah W. Haile, James Bond and brother William Martin to attend their next Association and confer with them on this subject, and report the result to our next Association, and that twenty copies of our minutes be sent for their use.

“The reason why a communication as above was not made to the Duck River Association (of Separate Baptists) was because our brethren of Concord, in union with us, are in correspondence with them and Concord, No. 2, on the same subject.”

Many other extracts might be added to the same effect, but we deem the above sufficient. The “causes” referred to above were the heresies introduced in the beginning by the dominating element of Campbellism. When they rid themselves of this element, these causes ceased to exist, and they assumed a normal Baptist position. From then to the present they have been regarded as sound Baptists, and we have exchanged letters with them. Salem and New Salem Associations both have churches within their bounds who were once Separate Baptists. Some of our leading ministers have come from the Separate Baptists. They are very strict in preserving pure the ordinances. In no instance could they be induced to receive alien immersion. They have now dropped the prefix “Separate” and call themselves “THE Baptists” with double emphasis on the “The.” They differ from the main body of Baptists in that they reject the common mission methods. However, they are zealous workers, pushing the work and making many converts, and planting churches in many destitute sections. They have never become a numerous people from the fact that their churches and ministers, and in three in-

stances whole Associations, have come over to the main body of Baptists. They have some educated ministers, but in the main they are unlettered, but many of them are faithful and efficient heralds of the cross. They receive very little for their ministerial work, but with a blood-bought zeal they "go into the highways and hedges" scattering precious seed for the reaping by and by. They have some four or five weak Associations lying along the Cumberland range of mountains from northern Alabama to Southern Kentucky, mostly on the western slope, some, however, crossing into East Tennessee. May the good Lord soon lead them all back to the main fold. Perhaps in some unseen way the Lord has directed all this for his glory.



## CHAPTER XIV.

### PRIMITIVE, OR HARDSHELL, BAPTISTS.

In the early part of the nineteenth century, all Baptists were missionaries. Such a thing as an anti-missionary was not known. In Kentucky and Tennessee the anti-mission movement had its beginning about 1816. In the History of Kentucky Baptists, by J. H. Spencer, Vol. I, page 570, we find the following:

“Previous to 1816, there was not an Anti-mission Baptist in Kentucky, so far as known. In every Association where a missionary enterprise was proposed it met with universal favor. In the early period of the first churches, planted on the soil of Kentucky, missionaries were sent to the surrounding country. The oldest church in what was then called West (now Middle) Tennessee, was constituted by Ambrose Dudley and John Taylor. These ministers, in 1791, traveled through a wilderness, on horseback, nearly two hundred miles, where they were constantly exposed to destruction by the Indians, to establish the Redeemer’s cause in this remote settlement. John Sutton and James Sutton were afterward sent, in turn, by Elkhorn Association, to minister to this church, and the moderator was directed to pay them £13, 12s, 8d for this service.” Numbers of other instances might be given where the early Baptists of this country were actively engaged in mission work. Opposition to missions was born in Virginia and grew out of prejudice, created by the persecutions of the Baptists at the

hands of the Episcopal and Presbyterian churches. When the hand of persecution was stayed by the American Revolution, and Baptists, as a free people, went forth to build schools and inaugurate mission movements, a few good, but mistaken, brethren, who were still smarting from the hand of persecution, said: "This will never do. When once our ministry becomes educated, and our systems of mission work established, we will become an ecclesiasticism like our persecutors, and lose the simplicity vouchsafed to the churches of Jesus Christ." The scenes of Culpeper and Fredericksburg jails, and the impassioned notes of Patrick Henry's eloquence in defense of their persecuted brethren, loomed up before them and they said, "down with anything which would tend to make us like our persecutors." This touched a tender place in many hearts and their misguided zeal swept them off their feet. When the news of this anti-mission movement reached Tennessee, it found a responsive chord in the heart of Elder Miles West, late from Virginia, and a man of unquestioned piety. He found a strong ally in the person of Elder Daniel Parker and later on in Elder Sion Bass and others. No true heart can think of the impulses which moved those men of God, without a feeling of compassion. They had an excuse which was calculated to mislead good, honest men, but that excuse has long since been removed, and I see nothing now which would cause them to hold out, except prejudice and, peradventure, the attitude of some of our brethren who have gone to the other extreme. I close by restating that ancient Baptists were all missionaries, and the anti-mission movement began about 1816, and took shape in the thirties, as will be seen in other parts of this book. This was

the first Primitive, or Hardshell, Baptist the world ever saw, and they who speak of the Hardshell Baptists before that time simply betray their ignorance. It would be well to state that this division was not caused by any doctrinal difference. They were one in doctrine. Since the division Two-seedism and fatalism have been advocated by some in the ranks of the Hardshell brethren. May God speed the day when all our Baptist Zion shall be united.

## CHAPTER XV.

### “CHRISTIAN BAPTISTS.”

It is not the purpose of this chapter to give a detailed account of this body of Christians. But as reference to them will frequently be found in this work, it was deemed proper to give a concise statement of their origin and practice. In the year 1813, churches were taken from Stockton's Valley Association and an Association was formed, known as Caney Fork Association. It covered parts of Jackson, Smith and what is now DeKalb, Putnam, White and Warren counties and perhaps others. To one of these churches Elder Chorder Stone belonged. In the controversy of which Campbellism was born, there was a faction of the followers of Barton W. Stone, which never did attach themselves to Campbellism, being known by many as Schismatics, but on their part adopting the name Christian, the name adopted by the said B. W. Stone. Caney Fork Association was a very strong Calvinistic body, and Elder Chorder Stone, being Arminian in his views, withdrew from this body and formed an alliance with the Schismatics or Christians as they called themselves. He coming from the Baptists, they agreed to blend the two names and call themselves “Christian Baptists.” The date of this alliance is not known, but it was perhaps about 1850. Such was the origin of this body.

In doctrine and practice they are a mongrel between the Methodists and Campbellites, holding a little in

common with Baptists. They preach repentance, faith and conversion as the Methodists. They hold to apostasy, baptize by immersion, but receive immersion from the hands of any one, just so the person himself is satisfied with it. They hold to open communion. They have Associations like Baptists except that they are legislative and assign to the churches their pastors the same as a Methodist Conference. The preacher receives the members and does not require a relation of experience on the part of the convert. They once had a bishop, who ruled in their Association, but this has been abandoned. Their Association ordains their preachers and settles disputes which arise with the churches. They have some two or three small associations. Their ministry, for the most part, are illiterate and possess but limited ability, though they have many pious, devout men among them. They will be found principally in Tennessee, along the western slope of the Cumberland range of mountains.

The above applies to this people as they were, twenty-five years ago, as I have known but little of them since. They are a vacillating people and may hold something different now.

## CHAPTER XVI.

### FEET WASHING.

It is not the purpose of this chapter to discuss the merits or demerits of this question ; but merely to speak of the history of the practice, as it relates to the Baptists, and especially of this section.

The washing of the saints' feet has been a matter of interest to Baptists ever since that memorable night, when our Lord, assembled with his disciples, in an upper room in the city of Jerusalem, laid aside his garments and washed his disciples' feet ; and closed by saying : "I have given you an example that ye should do as I have done unto you." A Baptist is one who takes God at his word and at every point strives to do his biddings. They have some times differed as to the exact purport of this example, and among Baptists, on this question, the greatest liberty has always been allowed. It has never been made a test of fellowship, but left optional with both churches and individuals. History reveals the fact that through the centuries past, Baptists have occasionally, both as churches and individuals, engaged in this custom.

There is one fact, it seems clearly established, that the Baptists have never regarded it as a church ordinance. There is not a Confession of Faith extant today, that is recognized by the denomination as an expression of their belief, that makes mention of feet washing. You may take all the London confessions, beginning with 1643 to 1689, then the Philadelphia confession, put forth by the oldest Association in America in 1742, also that put forth by the Keliukee

Association of North Carolina in 1777, and, lastly, the New Hampshire confession, put forth during the present century, and there is not one of them which mentions the washing of feet. They describe the ordinances of the church as being two in number, viz.: Baptism and the Lord's Supper. Yet through all these years perfect liberty has been accorded in the matter and both churches and individuals have indulged in it at pleasure.

Some have made a mistake in supposing that the practice was confined to the Primitive or Hardshell Baptists, while the Regular or Missionary Baptists were free from it. It is a fact, that the Primitive or Hardshell Baptists are divided on this question and many of them practice it while many do not. Elder C. B. Hassel, a man of learning and the most noted historian in the Primitive Baptist ranks, in a work entitled "History of the Church of God," page 527, has this to say concerning the Baptists of the seventeenth century:

"A very few churches observed the washing of feet; but this was placed among the things indifferent, and was never made a bar to fellowship."

Again on pages 845, 847, he says:

"AS TO FEET WASHING:—This appears to be an open question among Baptists, some approving and others disapproving. . . . Some of the Kehukee churches have never observed it at all; others have occasionally observed it upon motion of some one in conference. . . . Others observe it annually and connect it with the Lord's Supper."

"It would be a sad day for the church, were the observance or non-observance of this rite ever to be set up as a bar to fellowship. So far, from this to

the present time, it has been customary with the churches in the Kehukee Association to excuse any or all who did not feel disposed to unite with them on such occasions."

Elder Hassel is a member of Kehukee Association and can speak advisedly. This Association is the fourth oldest Association in the United States, being constituted 1765. They are at present reckoned among the Primitive Baptists. The above statements apply to them both before and since the mission controversy.

What is true of Kehukee, is also true of Concord and Salem Associations with their offsprings. In 1812 Concord Association met with Hopewell Church, Sumner County, and during the session the query from Bethel Church was presented: "How and in what manner shall the brethren attend to washing one-another's feet?"

To this question the Association replied:

"We do not view it as a public ordinance, nevertheless, we leave brethren to act at discretion."

By reference to church records we find that the churches of Salem Association, both before and since the division on missions, have occasionally engaged in it. There was a time when all the churches of Johnson Association, an offspring of Salem Association, followed washing feet in church capacity. Some of the churches of Enon Association, another offspring of Salem, have always, and do yet follow the custom. Other churches are divided on the question, and some of the members engage in it while the others retire, or sit as silent spectators. Allow me to say again that this is a matter about which Baptists have never quarreled, leaving each one free to do as he or she may choose.



## CHAPTER XVII.

### GENERAL OBSERVATIONS.

In the study of the early history of the Baptists of this section, we have observed many things that would be of interest to the reader. In the first place, these early Baptists of this section were indeed a peculiar people. They never affiliated with other denominations. Their coming was contemporaneous with the beginning of the great revival which swept the entire country, yet these sturdy old Baptists faltered not. They preached their doctrines unflinchingly. In the main, the ministry was limited in point of education, but for a stock of Bible knowledge and preaching power they were a tower of strength. It could truly be said that "there were giants in those days." In doctrine they were deep water Landmark Baptists. They were all Calvinists—some hyper, others mild Calvinists.

In the main, they rejected all secret societies and would discipline their members for affiliating with them. They were decidedly more strict in their discipline, according to their rules of good behavior, than the churches of to-day. They would not tolerate drunkenness among their members, but they would tolerate the manufacture, sale and moderate use of spirituous liquors. Even the ministry, many of them, indulged in dram drinking.

When a church came together in a business meeting the first thing in order was to inquire after the

fellowship or peace of the church. If the peace of the church had been disturbed or the fellowship of the church broken, by the conduct of any of the members, this was first set right and then they were ready to transact business for the Lord. They required all their members to attend their services or give a justifiable cause for their absence. They would frequently walk for many miles to attend meeting. It was nothing uncommon for women and men to walk from three to eight miles to an evening service and return the same night, and this after a hard day's work. In warm weather, the women would carry their shoes, or perchance, their husbands, or "sweethearts" would carry them for them until they were near the church house, when they would sit down and brush the dust from their broad, brown feet and don their shoes and stockings and go into the assembly to worship. You ask what the men did? Some of them wore their "brogans" for they had no other sort, some carried them like the women, while others had none at all, and worshiped with their feet bare. This author once baptized a sweet little girl in her bare feet. She was the daughter of a brother minister, whose churches paid him but very little, and he was too poor to furnish her a pair of stockings. There were few dry eyes when I led her ashore and the man of God took his scantily clothed child in his arms and pointing heavenward said: "Home, sweet home." The father has since gone home.

Churches in the early part of the century did not hold protracted meetings after the order that they are held now. Their revivals would sometimes continue for a whole year with conversions at every monthly service. In such times as this they would continue

three or four days at a time preaching the word and holding midweek prayer meetings between the services. In this way a whole community would be swept by a revival spirit.

The next phase of church life was the introduction of the "camp meeting." In this the Baptists were not the leaders, but fell in with it in a measure. This developed some remarkable phenomena. The most remarkable was the "jerks" in its various forms. This did not materially affect the Baptists of Middle Tennessee, but was confined mainly to Methodists and Presbyterians and what were called "New Lights." In East Tennessee and Kentucky the Baptists were common victims, with others, of this peculiar malady. It was a nervous affection and the victims in times of religious excitement "would be instantaneously seized with spasms or convulsions in every muscle, nerve and tendon. His head was jerked or thrown from side to side with such rapidity that it was impossible to distinguish his visage, and the most lively fears were entertained lest he should dislocate his neck, or dash out his brains. His body partook of the same impulse and was hurried on by like jerks over every obstacle, fallen trunks of trees, or, in a church, over pews and benches, apparently to the most imminent danger of being bruised and mangled. It was useless to attempt to restrain or hold him, and the paroxysm was permitted gradually to exhaust itself."

This strange affection was circumscribed by neither sex or age, but perhaps was more common among young women. I have often heard an eye-witness describe these exercises. Young ladies with long hair would be seized with the "jerks" and their old-fash-

ioned tucking combs, which were common in those days, would hit the ceiling overhead, or perchance the roofing, in the absence of a loft, and in their contortions and nervous gymnastics their hair would strike the floor before and behind and sometimes would crack like a wagoner's whip.

This strange exercise was involuntary and irresistible, and was often communicated from one to another. When one in an audience would be seized with it, others who were accustomed to it would flee, but would often be taken before they could get away.

Often those who stood high in society and opposed it most bitterly would be forced to show themselves in this extra gymnastic performance. Neither was it confined altogether to professed Christians, though it had its origin there. When it first reached Middle Tennessee, it is related that the news reached a certain town that a congregation in the rural districts were affected with the "jerks." Forthwith a company of fashionable young people, of both sexes, arranged to visit the place and witness the performance, anticipating a time of great sport. But to their utter consternation, while looking on the strange contortions of the unfortunates, one by one they were seized with the spasm until the whole of their crowd had unwillingly become a spectacle for others and returned to town to make known their unpleasant experience. J. H. Spencer, in his *History Kentucky Baptists*, Vol. I, page 517, relates the following:

"A Presbyterian minister heard that a congregation of his brethren, which he highly esteemed, had got to jerking. He went to persuade them out of the frantic exercise, but in conversing with them he got the jerks himself. On his return home, his people

assembled to hear the result of his visit. While he was describing how people appeared with the jerks, he was suddenly taken with them and the whole assembly soon caught the distemper."

From the "jerks" came the "rolling exercise," the "running exercise," the "dancing exercise," the "barking exercise" and the "laughing exercise." "Visions and trances" were also common in "camp meeting" days. And even in this author's time visible traces of these peculiar phenomena could be distinguished. Especially was this true in his early boyhood days in the great revival which swept over the mountain counties. If he should record all his experiences in these pages they would be called in question.

At last we have reached the end. For two years this author has lived among the dead. He has held constant communion with those gone before. Often in his dreams he has been permitted to assemble with the fathers in their simple and soul-stirring service. He feels that the study of these Baptist heroes has made him both a stronger Baptist and a better man, and he looks forward with a buoyant hope when he shall meet them in the sweet by and by.

And now to my brethren and sisters in the Lord: I can but pray that the same God which upheld our fathers may support you along your pilgrim way, till we, too, shall be gathered with the fathers. So I bid you an affectionate farewell.



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