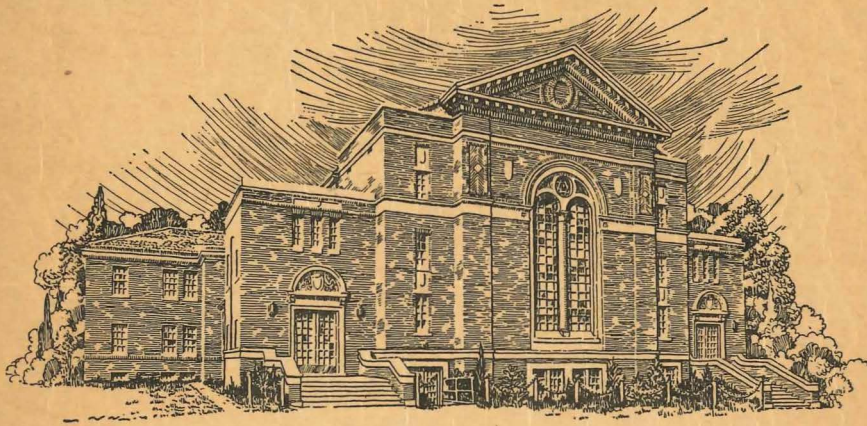


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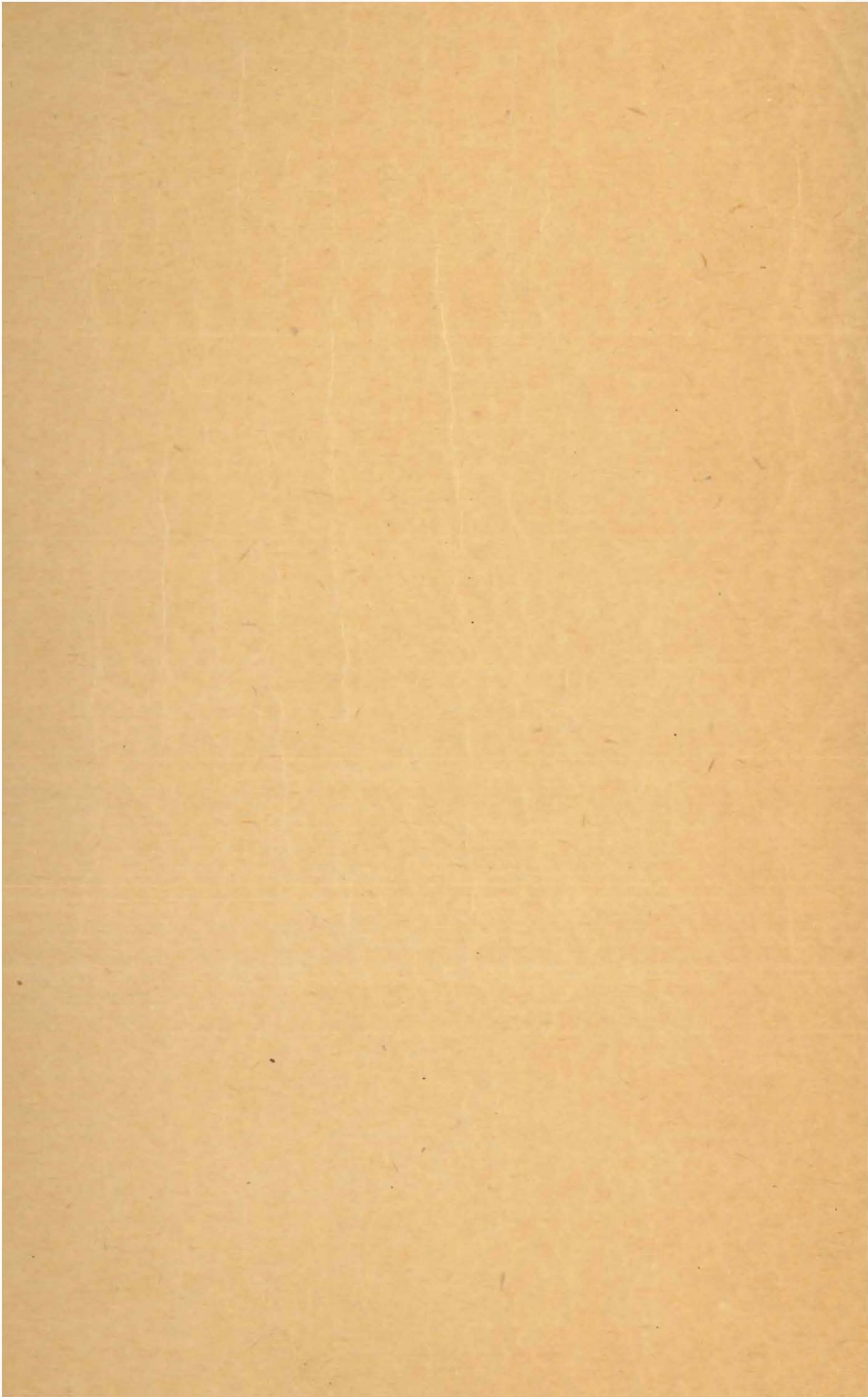
First Baptist
Church of Canton



Canton (Ga.) - First Bap Ch. / History...

**History
of
First Baptist Church
of
Canton, Georgia**

1833 - 1933



100TH
Anniversary
First Baptist Church

CANTON, GEORGIA

August 20th - 23rd, 1933

Sunday 20th—"HOME-COMING DAY"

Sunday School at 10:00 A. M.

Mr. Robt. T. Jones, Gen. Supt.

Worship Service at 11:00 A. M.

Dr T. Baron Gibson, Pastor

Subject:—"The Walls of Zion"

Sunday Evening—"Neighboring Churches Night"

BYPU Dept. at 6:15. Mr. R. B. Sims, Director

Worship Service at 7:00

Birthday Greetings from Churches as follows

Oakdale Baptist by—Mr. Roy Page

Riverdale Baptist by—Rev. Ed. Frady

North Canton Baptist by—Mr. J. W.

Crump

Canton M. E. Church S. by—Mr. H. G.

Hutchinson

Address:—"Early Baptist Pioneers of Northwest Georgia", Dr. B. D. Ragsdale, Georgia Baptist Historian. (Pastor of First Canton Church 1905-1907.)

Special Music during services four days by:—

Mrs. W. H. Moody

Mrs. A. C. Reid

Miss Martha Galt

Chorus Choir

Miss Sheppie Hawkins, Organist

Mr. Richard B. Sims, Choir Director

Monday Evening, August 21st at 7:00

“COMMUNITY NIGHT”

Birthday Greetings from

Town of Canton, by Dr. G. N. Coker, Mayor
Parent-Teachers Assoc., by Mrs. J. Howell Brooke
W. C. T. U., by Miss Dale McClure
Lions Club, by Mr. T. W. Price
Woodmen of World, by Mr. R. B. Sims
Eastern Star, by Mrs. Tom Collins
Redmen, by Mr. Charles D. Welchel
Woman's Club, by Mrs. J. W. Chamlee
Masons, by Mr. Alfred W. McClure
Garden Club, by Mrs. Carter Brooke
Chamber of Commerce, by Mr. Roy Crisler

Address:—“The Church and the Community.”

Dr. W. H. Moody, Pastor First Baptist Church, Bardstown, Ky., pastor Canton 1919-1926.

Tuesday Evening, August 22nd, at 7:00

“MINISTERS and MISSIONARIES NIGHT”

Recognition of Ministers ordained by Canton Church and Missionaries with connection here.

Address:—“Experiences in Africa”

Miss May Perry, Abeokuta, Africa, Missionary of Southern Baptist Convention—Member Canton Baptist Church.

Address:—“A Pastor's Gift of His Own Flesh and Life.”

Dr. W. Lee Cutts, pastor Capitol View Baptist Church, Atlanta, Ga. Son of the late Dr. W. L. Cutts, who was Pastor of Canton Church 1908-1917.

(List of Pastors and Ministers ordained and Licensed
by Canton Church during its 100 years in
Historical Sketch)

Wednesday Evening, August 23rd at 7:00
"BIRTHDAY CELEBRATION"

Greetings from friends far and near
CANDLE LIGHTING SERVICE
honoring charter members and others who have shared in accomplishments of past hundred years.

Address:—By Dr. J. Ellis Sammons, pastor Vineville Baptist Church, Macon, Ga. President Georgia Baptist Convention.

Canton Church organized on August 23rd, 1833

Charter Members:

DANIEL BUTLER	JULIA BURNS
WILLIAM GRISHAM	MOSES PERKINS
SUSAN GRISHAM (Mrs. Wm)	ELIZABETH PERKINS, (Mrs. Moses)
ELIAS PUTNAM	JAMES WILSON
FAITH PUTNAM (Mrs. Elias)	MARY WILSON (Mrs. James)

Some pertinent facts about Canton Church—

Has had three meeting houses. Present plant erected in 1925 at cost of approximately 165,000.00.

One of earliest in state to organize a training school (BYPU) for young Christians.

Has a Sunday School enrollment equal to church membership.

Membership numbered 97 in 1900 and some 852 on August 15, 1933.

Has not reduced its budget items last several years for Missions and Benevolence and Christian Education.

Has a cultural and spiritual background of one hundred years for which we are profoundly grateful to the Lord.

Faces the future without burdensome problems, fearing only to displease Him who is the Head of the House, having faith to believe that He will lead us aright.

WEDNESDAY MORNING, JANUARY 27, 1938
"BIRTHDAY CELEBRATION"
Guests from friends far and near
CANTON LITURGICAL SERVICE

During their members and others who have shared with
congregation of last Sunday...
CANTON CHURCH, organized in 1858
Pastor: [Name]
DANIEL BUTLER
WILLIAM GIBNEY
GUBAN GIBNEY (Mrs. W. J. GIBNEY)
ELIAS PUTNAM
MARTIN WILSON
MARTIN WILSON (Mrs. Jean)

Some pertinent facts about Canton Church
has had three meeting halls. Present plant erected
in 1895 at cost of approximately \$15,000.00.
One of earliest efforts to establish a meeting place
(N.Y.P.C. Church)
Has a Sunday School enrollment equal to church mem-
bership numbered 81 in 1938 and some 200 in
1937.
Has had reduced its budget during last several years
for missions and benevolence and Christian Education
has a spiritual and cultural program of one hour
each week for which we are gratefully grateful to
the church.
Literary films which are presented by members, some
of them by the church, in the hall of the
church during the last few years.

HISTORY OF
FIRST BAPTIST CHURCH

OF

CANTON, GEORGIA

Organized August 23, 1833

CENTENNIAL CELEBRATION

August 20-23, 1933

PUBLISHED

1 9 3 3

INTRODUCTORY WORD

FIRST, let it be said that the committee in compiling the matters contained in this historical sketch had only records as kept in the clerk's books and therefore in certain periods found these accounts very meager. To keep a semblance of uniformity it was necessary throughout the sketch to limit matters to those contained or referred to in the clerk's minutes. The reader will understand that many matters of sentiment could have been included with reference to the past few decades within the memory of many people still living but such would have lengthened greatly the sketch.

Secondly, we would remind the reader that in some instances words and phrases have been used which may not appear good form today but were preserved because they are actual transcriptions from the minutes themselves.

Thirdly, that your committee lay no claims to being historians but humbly submit this sketch feeling that our membership will be interested in the matters it contains. The majority of the committee disclaim any credit for the work done as the sketch is a result of the untiring efforts of Miss Malinda Roberts. To her we voice the thanks of all.

T. BARON GIBSON,
For the Committee on History.

DEDICATION

We would gratefully dedicate this volume to the many believers in Christ who have labored toward the building of this body of baptized believers throughout a century into whose labors we are entered.

CHURCH COVENANT

1. We believe that the Holy Scriptures were given by inspiration of God, and that they are the only certain rule of faith and practice, which holy word we promise to search diligently, and to make the man of our counsel.
2. We agree to contribute toward the worship of God in our own Church, and to spread the knowledge of Jesus in our own country and throughout the world according to our ability.
3. We hereby covenant and agree to walk in love and to live in peace, to sympathize with each other under all conditions and circumstances in life, to pray with and for one another and to exhort and stir up each other into every good word and work.
4. We solemnly promise by the assistance of the Holy Spirit to watch over and care for each other with all kindness and Christian affection; not suffering sin to rest upon a brother, but as far as God in His providence shall make it known to us, we will, in all cases of offense, take our Lord's direction in the eighteenth chapter of Matthew, which says: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: If he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: But if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." And we will urge our utmost endeavors to maintain a Scriptural discipline in the Church.
5. Moreover we covenant to meet on the first day of the week for public worship, and to fill up our places at all appointed meetings of the Church, as God shall give us health and opportunity. All and each of these duties, we freely and most solemnly promise by the assistance of the great head of the Church, to observe until we are planted in the glorious Church above. Amen.

HISTORY OF CANTON BAPTIST CHURCH

THE Canton Baptist Church was one of the first churches to be established in the County of Cherokee. It was located in Canton, the county site, which had a population of only 214 people as late as 1870. Missionaries worked among the Cherokee Indians, among whom were Rev. Whitehead and Rev. O'Bryant, until the Indians were carried away in 1838, and some of the missionaries went West with them, yet there was not a church in Canton for the early white settlers to worship in until 1833. As far as we have been able to find any record, the Canton Baptist Church was the second church constituted in the county, Enon, now Woodstock Baptist Church, being the first in 1832. Ministers were few during this early period, and their visits far between, often times being missionaries sent out by the Baptist Convention of the State.

The Baptist Church of Christ at Canton, Georgia, was constituted under the name of Ararat at Cherokee Court House on the 23rd of August, 1833, by Rev. Jeremiah Reeves and William Manning, as missionaries for the State Baptist Convention, with ten members, Daniel Butler, Julia Burns, William Grisham and his wife Susan, Moses Perkins and Elizabeth, his wife, Elias Putnam and his wife, Faith, and James Wilson and his wife, Mary. A Constitution was presented by the presbytery which was received by the body, prayer by Rev. Manning and the charge by Rev. Reeves.

The Church then sat in conference, Rev. Reeves, moderator, and William Grisham, clerk.

On motion resolved to hold our church conference on Saturday before the fourth Sabbath in each month. Appointed William Grisham, clerk.

Resolved to receive Moses Perkins as an acting deacon, already ordained as such. Agreed to join the Chattahoochee Association. Appointed brethren Moses Perkins and Elias Putnam delegates to the association.

The following is the Constitution, as to the Gospel Order and the Decorum of this early Church:

The Constitution
of the
Ararat Baptist Church—August 23, 1833

Article 1—We believe in one true and living God, and that there is a Trinity of persons in the God-head, the Father, the Son and the Holy Ghost, and that there are not three Gods but one.

Article 2—We believe that the Scriptures of the Old and New Testament are the word of God and the only rule of faith and practice.

Article 3—In the fall of Adam, the corruption of human nature, the impotency and unwillingness of man to recover himself from the depraved state.

Article 4—In the everlasting love of God to His people and that He chose them in Christ Jesus before the foundation of the world; that they should be holy, and without blame before Him in love; and that there was a covenant of grace or redemption between the Father and the Son before the world was.

Article 5—That sinners are justified in the sight of God only by the righteousness of Christ imputed to them.

Article 6—That all those that were chosen in Christ will be effectually called—regenerated—converted—sanctified, and supported by the spirit and power of God, so that they shall persevere in grace and good works; and not one of them be finally lost.

Article 7—That good works are the fruits of faith, and follow after justification; and that they only justify in the sight of men, and are evidences of a gracious state.

Article 8—That there will be a resurrection of the dead and a general judgment; and that the happiness of the righteous, and the punishment of the wicked will be eternal.

And as to the Gospel Order

Article 1—We believe that the visible Church of Christ is a congregation of faithful persons, who have gained Christian

fellowship with each other, and have given themselves to the Lord and to one another, and have agreed to keep up a Godly discipline with each other agreeable to the rules of the gospel.

Article 2—That Jesus Christ is the Great Head of the Church, and only law-giver, and that the government is with the body, as is the privilege of each individual; and that the discipline of the Church is intended for the reclaiming of those Christians or members who may be disorderly, either in principle or practice; and must be faithfully kept up for God's glory, and the peace and unity of the Church.

Article 3—That water baptism and the Lord's Supper are ordinances of the gospel; to be continued until the Lord's second coming; and be administered only by orderly Baptist ministers, who have been regularly ordained.

Article 4—That true believers in Christ Jesus are the only subjects of baptism, and that immersion is the mode.

Article 5—That none but regularly baptized church members have a right to commune at the Lord's table.

Article 6—That it is the duty of every heaven born soul to become a member of the visible church; to make a public profession of faith; to be baptized, so as to have a right to, and partake of the Lord's supper at every opportunity during life.

Decorum

Rule 1—Let conference be opened by prayer at all times.

Rule 2—The Pastor shall be moderator at all times when present and in order; but in his absence or on his speaking or out of order, the chair shall be filled by a moderator pro-tempore.

Rule 3—It shall be the duty of the moderator to keep order.

Rule 4—Every motion made and seconded shall be attended to by the moderator, unless withdrawn by the member who made it.

Rule 5—No one shall speak more than three times to the same subject without leave of the chair.

Rule 6—There shall be no whispering in time of a public speech.

Rule 7—Every person speaking in conference shall arise from his seat and address the moderator—and shall not be interrupted unless he departs from the subject, or use unbecoming conversation.

Rule 8—No member shall withdraw himself without leave of the moderator.

Rule 9—It shall be the duty of all *free* male members to attend the monthly or stated conferences, and should any fail to do so, it shall be his duty to make the cause known to the next conference, and should he still fail, he shall be sent for by the church and dealt with accordingly. Sisters shall attend when practicable but should any be prevented by affliction, it is their privilege to make such cause known; thereby they may have the prayer and sympathy of the church.

Rule 10—It shall be duty of all indiscriminately to attend the communion season and take their seats in order, whether they mean to partake or not, and should any be found standing idly about the yard (or spring) in time of communion, such shall be deemed worthy of reproof by any observer or by the whole church.

Ararat Church did not have a building in which to worship until 1840. The church at times held its meetings in the homes of the members. There was no settled pastor for years, some serving only portions of a year. Elder Reeves supplied till March, 1834, and in October, 1834, the State Baptist Convention sent Elder Evan Pearson, who served until April, 1837. Rev. Alfred Webb was very punctual, riding over twenty miles for his services from June, 1837, till May, 1840, for only a small sum. Rev. John W. Lewis was the supply for about twelve years between 1841-1855. Elder Jefferson Barton was the supply for five years, not consecutive. Rev. Richard B. Brooks, Benj. F. King, Samuel M. Pyles, Noble Timmons, James Kincaid, Wm. W. Worley, T. Gibbs Underwood, Francis M. Williams and

Milton B. Tuggle served, some for one year, others two or more years.

On July 25, 1835, the Church in conference voted to ask for a letter of dismission from the Chattahoochee Association in order that it might assist in forming the Hightower Association. And in May, 1858, a committee from the Canton Church met with the brethren from sister churches and sister associations at Enon to confer together upon the propriety of forming a new association, which was formed on July 24, 1858, at Noonday Church, the association being called the Noonday Association. Thus Canton Church aided in forming two new associations.

The Church in conference, 1871, appointed delegates to the Noonday Association, Rev. Tuggle and Kilby and James R. Brown and Berryman H. Turner, alternates, instructing them to vote for the association to join the State Baptist Convention.

While there is not an earlier record of Noonday Association joining the State Convention, they probably joined before, because the following resolutions of the Convention of Baptists at Harmony Church in October, 1865, were adopted :

Preamble

Whereas the Baptists have been for years divided on account of Conventions and Boards on one side and non-fellowship resolutions on the other side; and whereas we believe such divisions have been and are injurious to the cause of the Baptists and of Truth; and whereas the Hightower and Noonday Associations have withdrawn from the Conventions and Boards, and the Little River Association and some churches of the Connasauga Association have rescinded their non-fellowship resolutions, therefore be it resolved that :

1. The causes of division being removed we declare ourselves to be fully united as one people on the original faith and practice of the Baptists.
2. Resolve further, that we recommend all Baptist Churches and Associations to unite on the same Bible ground.
3. Resolve further, that the support of the ministry and spread of the Gospel at home and abroad,

can be done more scripturally and efficiently by the Church, the only executive in the Kingdom of Christ, whose duty it is to contribute of their earthly substance, as God may prosper them, to support those who preach the Gospel, than by Conventions and Boards or any other unscriptural institutions.

4. Resolve that we will henceforth be known as the Baptist Church of Christ.

5. Resolve that having now united, we will not again call up past difficulties and differences, but in the spirit of meekness and brotherly love will strive to keep the unity of spirit in the bonds of peace, and that we will discountenance and try to keep down everything in the future that would have a tendency to cause divisions, disturb the peace or interrupt the fellowship of the great Baptist Brotherhood.

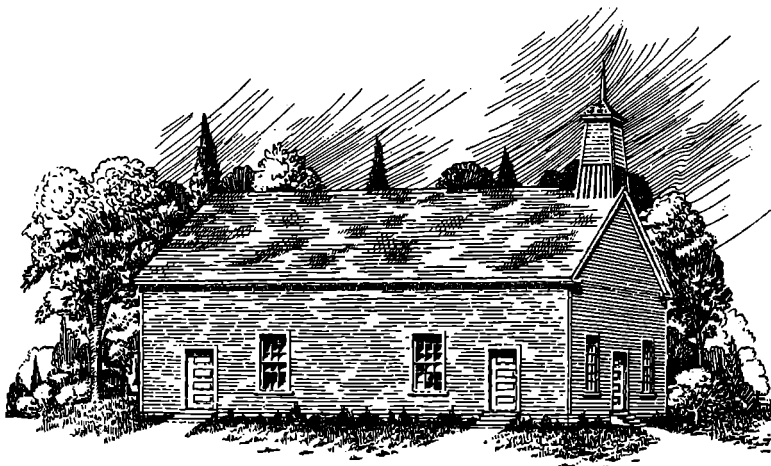
6. Resolve that we recommend all the churches who may agree with us on the grounds of union to record the above preamble and resolutions in their respective church books.

The Church took the historic Baptist position of local sovereignty, that is, that boards and conventions had no control over the church, its giving, etc., only as the churches met together and agreed to co-operate for the work of Christ's Kingdom.

Two deacons were ordained to serve this Church before it had a permanent place of worship. Wm. W. Worley was ordained December 24, 1836, William Grisham May 25, 1839. There were men who came from sister churches as deacons, already ordained, serving Ararat Church also as deacons.

On September 21, 1839, the Church in conference resolved that this Church be known as Canton instead of Ararat. The following year a building was erected, a frame building composed of one large room about 40 x 60 feet. This building was located on the lot where Mrs. Jesse McLain's residence now stands, though further back on the lot than where her house is situated. A large oak grove almost surrounded the church. The

main entrance faced the street now known as Jarvis Street, with the steeple above. Two other entrances were on the side of the building toward Gainesville Street, the rear one being used by the Negroes. The pulpit faced these two entrances. Long home-made benches, such as we see in some country churches today were used. No stove heated the building until 1859, and later leave was granted to John D. Collins in 1866 to put up a stove and teach in the building, and again in 1868 leave was granted Joel L. Galt to put up a stove and leave to use the building for his daughter Susan to teach in. It was lighted by candles, which were purchased by the pound. Chandeliers were used in 1879. From time to time the building had to be repaired, and we find that lumber was very hard to get with which to make the re-



pairs. Finally the belfry had to be taken down, two posts being put up in the church yard and the bell hung from a cross piece. This bell is still in use by the colored Baptist Church.

Around this frame building centered the life of the community for many years. Used as a church by the Baptists, it was loaned to the Methodists during their district meetings and during the time they were erecting their church, in the spirit of love and fellowship. For many years it was used for a literary school, and was used years later for a school building after the

Baptists had a new church home. There was a library containing many of the best books of the day, Joel L. Galt was librarian till 1853, when he resigned and James Langston was elected. Also a committee appointed by the Church bought and sold books at cost for the purpose of disseminating Baptist principles for the glory of God and the good of the Church. In 1872 the Church in conference agreed that Brother Grisham may give leave to the Ordinary, who requested it, to hold Superior Court in the church building.

An institution founded in prayer and founded for the glory of God, it reached out its hand to help wherever it could lend assistance to a brother or sister, or aid a sister church in any way. Through the years spiritual sympathy and financial aid to members who needed it and to the poor of the community are recorded in many instances on the minute books. As an act of service rendered to a sister church we find that at the April, 1839, conference brethren George Wilkie and William Grisham were appointed in response to a petition for our Eldership to assist in constituting a church at Shoal Creek. And in April, 1847, a petition from Mount Zion Church requested that Canton Church ordain Brother Francis M. Hagood. In June a presbytery composed of Elder Alfred Webb, John W. Lewis and Reuben Swinford examined and ordained him to the ministry.

As a Missionary Baptist Church, the following resolution is interesting, showing the belief of the membership during the early period; April 26, 1851, resolve that this Church feel to do our duty as a missionary body, and will annually send our mite to the Convention without waiting for agents to be sent to us—and this resolution be entered in our letter to the Association, and that we further appoint the fourth Saturday, or Saturday before the fourth Sabbath, of July for each member that wishes to contribute their mite to do so, to be sent up by the delegates to the Association. Later in June, 1867, we find a missionary operation plan adopted as follows:

1. In all the churches in this association every individual member should feel it a privilege as well as a duty to give something to support the ministry to preach the Gospel.

2. Each church in our union should have a treasurer into whose hands the members thereof will place funds and specify for what purpose it is designed, which sums are to be church funds, to be paid in obedience to direction of the church at regular monthly meetings, a part to buy elements for sacramental service, and repairs of the house—a part to give to poor members of that church, a part to send missionary labor, besides regular subscription to support the Pastor or his supply.

3. The amount designed for Missionary services may be voted by the church to which mission they wish it sent, unless the donor in the first putting it in, gives directions where it shall be used.

4. The association will at some early hour after it meets elect from the membership, whether present or absent, five faithful discreet brothers, known for their faithful Christian work, capacity and business qualities and punctuality, three of whom may as a quorum do business as an executive committee, whose duty it shall be to select the man to preach and direct where they shall preach and receive their reports of labor spent as missionaries and give orders of the Treasurer of this association for the sums due for service rendered, or dispose of that portion of the funds not designated to be used in our bounds in such a manner that the sums designated shall be transmitted carefully to any mission the donor intended, through the safest channel.

5. This body will elect one of its membership as Treasurer who is known to be a faithful, punctual brother, who shall when called on give bond and security to the executive committee to receive and keep until called on and then pay out to their order any funds in his hands, such treasurer feeling that he is under the strictest obligation not to lend out or use those funds under any circumstances whatever.

6. Each officer of this missionary service will give to the Lord so much time as may be required for such service.

7. As it will require paper and books to make reports and keep accounts, to show to the association what said officers have done, this body will authorize so much of the funds sent up for missionary purpose, as may be needed, used in procuring the necessary books and stationery—for use of its officers.

8. The executive committee will be required to meet at least quarterly, one of which meetings may be at the association. It will be a part of their duty to receive reports from the treasurer as often as he receives funds, at least quarterly to keep as controlling record account of funds in the treasury so as to know how to act. They are thereby forever barred from making debt, as that is contrary to Gospel and only allowed to contract as far as is known to be in the treasury.

9. Christians need no argument to make them give of their substance to spread the gospel—see how the Savior commends the poor widow who threw into the treasury all her living, see Mark XII:42-44. The positive command is to go into all the world and preach the gospel to every creature and yet the scripture says how shall they preach except they be sent—Romans X.

10. The executive committee as well as the Treasurer will be expected not only to report their proceeding and we hope they will do so with pleasure and suggest any new item on the missionary plan which they may believe for the good of the cause and the glory of God.

A communication regarding the \$1.00 certificate for the endowment of the Southern Baptist Theological Seminary to be moved from Greenville, S. C., to Louisville, Ky., was read on October 24, 1875, and brethren William Grisham and Dr. J. H. Spier were appointed to procure subscribers for same.

An early roll of the male members of the Church is given

with twenty-eight names listed, all white, and a complete record of attendance kept. In July, 1862, the total membership was only fifty-eight—forty-three white and fifteen colored. In all the records this is about the percentage of colored brethren who were members of the Church. The colored brethren joined and were enrolled as freedmen and freedwomen after the war between the states. We note that the word *free* was struck out of the ninth article of the Decorum as the colored brethren were free in 1865. Recorded in the minutes of the conference October 8, 1870, we find where Mary Scott and Elias Decatur Keith, freedmen, were received on confession of their faith in Christ. But in 1871 the Church granted letters of dismission to join a church of colored brethren, our brother Wright Stevenson and brother Wm. Brown and his wife, Frances, formerly Frances Keith.

While the Church refused to suffer a freedman's Sunday School class to be taught in their house, yet they granted permission during the same year, 1867, for a colored brother to preach in the church building Saturday and Sunday when not in use. Years before this in July, 1856, the Church took steps to have a black brother Austin authorized to preach and exercise in public. And the Church authorized and requested brethren Joseph Grisham and Jefferson Barton to certify for said brother. Many members generously helped the colored members after the war of the sixties to buy their homes and to build a church building of their own in the year 1872 in Canton.

The brethren through the years kept a strict watch upon the colored brethren of the Church spiritually. There was a section in the rear of the building set apart for their use. Several were dealt with and church fellowship withdrawn from them, though the number was small in comparison to the number of white members dealt with and excluded from fellowship.

According to the order of business, the fellowship of the Church was inquired into, whether there was peace or discord at every conference. Oftentimes brothers stood up and confessed to wrong doing and begged forgiveness. Many charges, such as giving away to passion, fighting, intemperance, drinking, fiddling and dancing, language unbecoming to a Christian, non-payment of pledges for pastor's salary, etc., and especially non-attend-

ance, were preferred against brethren. A committee was appointed to see the brother against whom a charge was preferred and he was required to make answer either through the committee or appear at the next conference. At one time the practice of this Church was that a member who lived seven or more miles from town, having been absent three times, was notified in writing to appear at the next conference and give account of his absence. If he failed to do so, fellowship was withdrawn. The sisters were not required to be present, but were urged to do so whenever possible. The Church grew more lax about attendance, for in 1874 we find where a motion to carry out the ninth rule of the Decorum was lost. And on July 7, 1883, the Decorum was changed to read "should any fail to attend two conferences".

Up to the present day members have been called before the deacons and through them before the Church on various charges. In 1916 a committee was appointed from the deacons' meeting to act through the parents in an endeavor to have dancing not occur again, those referred to being young people from the best families of the town. The report from this committee was that the investigation was satisfactory and they were satisfied it would not occur again. But was it not these strict rules of decorum and rigid discipline of these goodly forefathers of ours which laid the foundation of the membership of this Church of today? Are we not due them all honor?

Other customs interesting to note during the early history of Canton Church, as well as neighboring churches, were the holding of union meetings, the observance of communion seasons, the observance of foot washing and revivals. There are records from the establishment of the Church concerning communion seasons. Twice a year the Lord's Supper was observed, August and February in the beginning, though these months were changed at times to suit the convenience of the church membership. Neighboring churches would invite each other to their communion seasons and delegates were appointed to go.

Union meetings were held as well as associational meetings. These meetings were what we now hold as district associational meetings in our churches. There is recorded in the minutes on September 28, 1860, the union meeting of the third district of

the Noonday Association at Canton, including the following churches: Mount Carmel, Shoal Creek and Canton. Pleasant G. Light was elected moderator, William Grisham clerk.

Of interest is the fact that delegates were appointed, brethren Archer, Joseph E. Brown, Joel L. Galt and James Langston, alternate, to meet brethren at Sharp Mountain Church in June, 1847, to consult on the expediency of forming a camp ground for the union district. We have not been able to find any record whether the camp ground was really formed, but Baptist camp grounds did exist in this section of the State before 1900.

There is no mention of foot washing in the Gospel Order as accepted by the Church when constituted, but in 1844 the question arose and it was agreed that each member should act as they felt to be their duty and privilege. Later the same question must have arisen again, for it was decided in the same way. Foot washing was practiced by some of the members, though some never believed in it. They used towels between two and three yards long, girding themselves with them as spoken of in John's Gospel. Some of the older members came to believe less in it as an ordinance as time went on, so the custom passed away and it was not practiced in the church building erected in 1882.

Records of revival meetings till after the war between the States were scarce, probably due to the fact that ministers were few and the mode of travel and communication difficult to carry on. There are a few revivals recorded. In the year 1866 in October we note a revival under the preaching of Rev. T. A. Reid, a Baptist missionary to Africa, where twenty-three united with the Church and were baptized. Not only a glorious meeting in that so many were added to the Church, but there was a revival in the Church itself. During this early revival, some of those received into the Church became leaders and workers of the future in this Church, and later in other churches. Among those who will be remembered by present members of our Church are Dr. James H. Spier, Jabez Galt, Lizzie Barton (Mrs. Lizzie Kilby), Ada Collins Galt, Jabez Vernon, Sarah Vernon and James R. Brown by experience and baptism, and by letter Mrs. Mariah Lewis (Dr. John W. Lewis' wife), Mary Lewis, Mildred Lewis and Mrs. Harriet F. Brown (first wife of James R. Brown). For many years, until 1904, the usual place of baptiz-

ing was in the "Hightower Ferry", just south of where the town bridge now stands over the Etowah river.

Under the leadership of Rev. Benj. F. King during the year 1858 on June 26th the following resolution was passed: Resolved, That the Church hold a weekly prayer meeting and further resolve that said meeting be held on Sabbath evenings at five o'clock. Thus was established one of the most important organizations of the Church, under the guidance of a consecrated leader.

The record of organizing the Sunday School is lacking, but we find in the minutes of May 21, 1859, where Mrs. Mary L. Grisham, widow of our late brother Joseph Grisham, having made a donation of \$5.00 to aid the Sunday School at this Church, the same was forwarded to Graves, Marks & Company, Nashville, who sent us fourteen library books and a dozen question books Vol. 1 prefaced by Elder A. C. Dayton, the question books are distributed for inspection. And in June of the same year a resolution was offered that we invite brethren of our sister churches near around us to meet with us on Friday before the fourth Sunday in July next in convention on the subject of Sunday Schools. Brethren William Grisham and Guerin were appointed delegates to the Sunday School Convention to be held in Marietta, Georgia, November 5th, 1866.

The Sunday School of Canton Baptist Church must have been established during the early part of the year 1859 or the latter part of the year 1858.

There are no records, but older members of our Church tell us there was later a union Sunday School in the town, which they attended. It held its meetings in the court house, which had originally been the Presbyterian Church, and is now a residence occupied by J. J. Groves. It was remodeled, the balcony being made into a second story and rooms partitioned off and other improvements made. John D. Collins, a noted teacher of that day, was probably the organizer, and was superintendent for several years, and his wife, Susan Grisham Collins, was a teacher. It is also said that the Baptists invited the Methodists to join, since they had no Sunday School, and form a union one.

March 25th, 1876, a motion to lend the union Sunday

School books, which were on hand, to the colored school was lost, but it was agreed to sell them.

The Sunday School was organized again on February 25, 1877, as a Baptist Sunday School, meeting in the afternoons for many years. Then on January 23, 1893, a motion by Brother R. T. Jones for the Church to take our Sunday School in hand and have a general supervision over same was carried. And the Church ratified the action of the Sunday School in the selection of its present officers and teachers, an action still followed by the Church. Some of the superintendents of the Sunday School of the past were John D. Collins, Will J. Barton, Rev. Milton B. Tuggle, Henry Kilby, Rev. N. N. Edge, Jabez Galt, John B. Richards, and Robert T. Jones since 1897. William Galt served as associate general superintendent from 1897 until his death in August, 1931. W. L. Blackwell was then elected.

During the War Between the States the Church failed to have a regular pastor several years, though conferences were held regularly in 1861 and 1862. A few records give us a meager account of the Church's activities. On June 7, 1861, the following resolution was offered:

Resolved, that we will meet in our house of worship and observe next Thursday as a day of fasting and prayer, in accordance to the proclamation of his Excellency Jefferson Davis, President of the Southern Confederacy. And in August Brother Barton gave an exhortation on the subject of importunate prayer to God for the protection and salvation of our Army in the war. One month later on September 2, 1861, word having been received of the probability of a collision about this time between Federal forces and our Army in Virginia, it was felt a duty to assemble at candle light for a few minutes in special prayer for our Army. All ministers able to go were engaged either as soldiers or chaplains, and the members were scattered in various companies of the army throughout the South in 1863, because the war raged so fiercely. Due to this fact there was no regular pastor during the years 1862, 1863 and 1864. And no conference was held between August 1863, and July 23, 1864.

A company of Sherman's soldiers came to Canton either searching for papers in Governor Brown's office, located on Main Street, and to burn it, as some say, or as others tell us looking

for a notorious scout who was hidden near Canton. While here they burned nearly all of the better homes of the town, though they spared all the church buildings.

The Church granted license to Brother Milton B. Tuggle to exercise his gift in the way of exhortation, preaching, etc., in Cherokee County in May, 1867. So when the Church was without a pastor in 1868, it called him and requested that he preach regularly until they had time to satisfy their minds as to his call as a preacher, and as to the propriety of his ordination. Mr. Tuggle preached for the Canton Church from February to November, 1868, when he went to Mercer at Penfield, Georgia, to study for the ministry. The Rev. T. Gibbs Underwood served as pastor for the year 1869 while Mr. Tuggle was away.

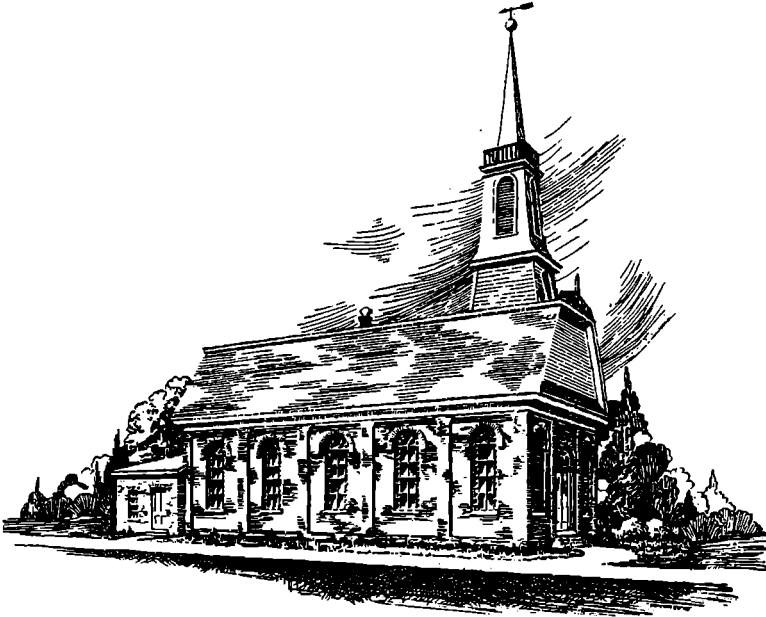
On January 8, 1870, Mr. Tuggle was the second person to be ordained to the ministry in Canton Baptist Church. The presbytery for the ordination was composed of Rev. Wm. Reece, Rev. Wm. H. Dean presenting the Bible and giving the charge. Mr. Tuggle was pastor for two years following his ordination, then resigned and went to the Southern Baptist Theological Seminary, Greenville, S. C., returning again as pastor in 1875 and 1876.

Brother W. J. Barton was granted license to preach the Gospel of Christ on June 15, 1878. Being dismissed by letter September 9, 1882, he removed to Marietta, Georgia, and was ordained by the First Baptist Church of Marietta July 18, 1885, to the full gospel ministry. While a missionary of Little River Association he was instrumental in building thirteen churches in Georgia.

Two other men were licensed to preach the Gospel and two were ordained to the full gospel ministry before the twentieth century by our Church. Brother Elias A. Cochran was licensed October 8, 1881, and Brother Emmett Stephens, September 13, 1896. Brother Aquilla Chamlee was ordained to the full gospel ministry December 29, 1892, J. A. Wynn of Marietta, Georgia, moderator, Jabez Galt, clerk, and J. B. Richards, composing the presbytery. Brother Emmett Stephens was ordained December 26, 1897, the council being composed of Rev. A. B. Vaughan, Rev. Dewese and the deacons of the Church, R. T. Jones, Thos. W. Hogan, J. B. Richards, J. W. McCollum and Jabez Galt.

The request for his ordination came from Hillsboro Baptist Church. Brother Stephens served as a pastor several years before going to China as a missionary September, 1903. We find the Church in 1905 responding to a letter from him giving an insight into his work, by a donation to help build a more commodious school house for the young men of China.

The Rev. W. H. Dean, a man of wide influence not only in the Canton Baptist Church, but throughout this section of the State, served as pastor during the year 1877.



There are those among our membership who hold in loving remembrance Rev. J. A. McMurry, pastor 1878-1882. It was during his ministry that the Church decided to build a new church building, the second of its history. A committee in 1881 was appointed to see what could be done about building a new church building, and solicit subscriptions for the same. The committee composed of Jabez Galt, R. T. Jones, James R. Brown, William Ellis, and J. L. Coggins was appointed to build the church either of brick or wood as in their discretion seemed

meet. Ex-Governor Joseph E. Brown deeded the lot, which was part of what was known then as the garden lot of his home, to the Canton Baptist Church on 25th of September, 1882, in consideration of his desire to aid said Church by giving them a place to locate their new building.

A brick building was erected facing the courthouse, which was then situated on the square in the center of the town. Rev. N. N. Edge was the first pastor to preach in the new building, 1883. Rev. P. E. Hawkins served as pastor in 1884. And in 1885 Rev. Thad Pickett was pastor, carrying on a successful revival in the court house. During this time the building was refinished inside. A cross was painted above the pulpit, which had to be removed before the pastor would preach in the building again. In 1890 the building was improved by building a vestibule and putting outside blinds.

The long and faithful services of Dr. A. B. Vaughan, a Bible scholar known throughout the South, followed. He came in 1886 for a salary of \$250.00. In 1892 he was called to preach three Sundays in the month for the following year and was given \$100.00 extra. He resigned July 19, 1898, going to Nacogdoches, Texas. Rev. G. A. Bartlett of North Carolina filled the pulpit during 1899 as pastor. Dr. Vaughan returned in 1900, giving two Sundays to Canton Baptist Church, one to Ellijay and one to Woodstock. He remained until July, 1902, resigning again under protest from the Church. During the summer of 1930 the Church erected a suitable monument over the grave of its beloved former pastor, Dr. A. B. Vaughan, at LaGrange, Georgia. This was the second monument erected by this Church in memory of a minister of the Gospel. August 8, 1897, a monument was placed at the grave of Brother Blanton, a Baptist minister, buried at Adairsville, Georgia.

Six deacons were ordained between 1876 and 1900 by the Church: James H. Kilby and Jabez Galt on the fourth Sunday of February, 1880, R. T. Jones December, 1881, and in August, 1887, W. A. Kitchens, Wm. H. Warlick, and Thomas W. Hogan. Several men were received as deacons from sister churches, among whom were J. P. McConnell, Henry H. Davis, George W. Brooke, J. W. Lovinggood, J. W. McCollum and others.

During the period between the War between the States and

the twentieth century, we find that many revivals were held and such as were being saved were added to the Church. It grew in membership and gifts increased to missions, which were contributed to all causes supported by the Mission Boards. At various times ministers who have become outstanding preachers of today spoke to the Church, among whom were Rev. R. Andrews, Atlanta, Ga., Rev. Ashby Jones in 1892, Rev. W. W. Landrum, First Baptist Church, Atlanta, Ga., and others. A form of church letter used from 1872 on, made a church letter void unless joined to some other church within three months and notice returned to the church. Members were as a rule very strict in carrying their letters with them and returning them when they came back to live here.

We find a Woman's Missionary Union functioning in the Church as early as April 11, 1880, when the Church reported the society's gift, for Miss Lottie Moon in China \$6.25, Home Missions \$7.70 and State Missions \$8.00. Some of the original members of the W. M. U. tell us that the Church did not approve of a Woman's Missionary Union when it was first organized, but a band of determined women met in their homes and held their meetings. We have no record of when the Church gave its approval to their work. As early as 1893 the W. M. U. had a children's band. For many years this society was very active, but about 1900 it must have ceased to exist, because we find in 1903 the record of its reorganization with Mrs. Georgia Stanley as president. Some of the women who have faithfully and efficiently served through the years since its organization are Mrs. Malinda C. Watson, Mrs. Callie McAfee, Mrs. Mildred Galt Roberts, Mrs. Amanda Kitchens, Mrs. Lizzie Barton Kilby, Mrs. Georgia Stanley, Mrs. Laura Richards, Mrs. Bessie Brooke Johnston and many others too numerous to mention. All have aided in building up the society of today over which Mrs. A. P. Bobo presides so ably.

During the early ministry of Dr. A. B. Vaughan, April 9, 1887, a committee with the pastor as chairman was appointed to draft appropriate resolutions and by-laws looking to the organization of an aid society in this Church. Brethren were appointed to help the society to care for the sick. Many useful things were accomplished by the society, as aiding in fitting out

the pastorium, buying seats for the Church, etc. We do not find any record when the aid society ceased to function.

The Church adopted a resolution which foreshadowed the stand the Baptist churches of today take on the question of prohibition. May 7, 1881, the resolution is offered by Brother B. H. Turner: Resolved, That we believe it to be contrary to the teachings of the Bible for any member of this church to use intoxicating drinks as a beverage and any member violating this rule shall give satisfaction to the Church if called on. In 1914 Dr. Solomon, as a representative of State Temperance League, spoke and took subscriptions for the cause of prohibition. In 1921 the Church went on record as asking the county police to see that the law about drinking be observed. Interesting is the fact that the Rev. Jeremiah Reeves, who aided in constituting our Church, was the president of the first society against whiskey. J. H. Campbell tells us in his history that he fought it all his life and refused it as a medicine when almost unconscious during his last illness.

In the early eighties the ladies purchased an organ which was played for services. But the question arose in 1897 whether to permit the use of a violin in the Sunday School music. As no one opposed it they continued its use.

Today we receive our Sunday mails and newspapers and never give a thought about it, but there was a time when our Church considered the postal employees and asked that the Sunday mails be put up at some other time than during church services. In 1897 and 1898 the Church took up the question and appointed a committee composed of Lizzie Putman (Mrs. John Barton), Annie Laura Kilby, James D. Cross and Webb Conn, to act with like committee from other churches to circulate a petition in our town for signatures asking the Post Office department to defer opening mails on the Sabbath. The Post Office department did not accede to their request.

Many pages in the Church records are made sacred by memorials to members who served their Church, some in places of responsibility and trust. Let us name some of these: Joseph Grisham, Joel L. Galt, Mr. and Mrs. Langston, Warren D. Moss, Sally Brown (mother of Ex-Gov. Jos. E. Brown and Judge James R. Brown), Nancy E. Spier (first wife of Dr. James H.

Spier), William Grisham, Malinda McKinney, Edward Daniel, Martha Ella Galt (first wife of Jabez Galt), Fannie Galt Headden, Mary E. Barton, R. F. Daniel, Elizabeth Turk, Berryman H. Turner, Harriet F. Brown (daughter of Dr. John W. Lewis and first wife of Judge James R. Brown), Rev. J. W. Attaway, a teacher and preacher, and once a professor at Mercer University, Penfield, Georgia, and of whom it was written that "neither age nor infirmity, neither cold nor heat kept him from the stated meetings of the Church", Theodore Turk and Susie Walker Jones (first wife of R. T. Jones).

One interesting fact about the records of the Church is that members of one family served so many years as church clerk. William Grisham was elected clerk when the Church was constituted, serving till October, 1845, when he resigned to go to Dahlonega, Ga., as clerk in the United States mint. N. N. Edge then served three years. In January, 1849, Joel L. Galt, a son-in-law of William Grisham, was elected and was clerk for ten years, resigning because of ill health. Wilson M. Barton served three meetings, and then William Grisham, having returned to Canton in 1849, was clerk again, till December, 1872. The place has since been filled by his two grandsons, Jabez Galt, January 25, 1873, until September 1, 1897, and William Galt, September 1, 1897, to March 10, 1929, making almost a century that members of one family have had the privilege of serving their Lord and His Church in this office, Louis L. Jones was elected in 1929, resigning in 1931, when Richard B. Sims became the present clerk.

Just as the population increased when the town grew from a small agricultural community and summer resort to manufacturing town, so the Church grew in numbers and in power. There were on the Church roll in 1900 ninety-seven members, and on January 1, 1933, eight hundred and two, as the Church began the celebration of its centennial year.

The second Sunday of January, 1901, a program instead of a sermon by the pastor celebrated the beginning of a new century in time. The roll of members was called by the church clerk, William Galt, followed by a statement of the year's work. A statement of the year's work in the Sunday School was given by Joseph E. Johnston, Secretary. A history of the work of the

Church in the past and the possibility of good accomplishments for the twentieth century which had just begun, was read by Dr. T. W. Hogan. Recitations from the Psalms were given by a group of young women.

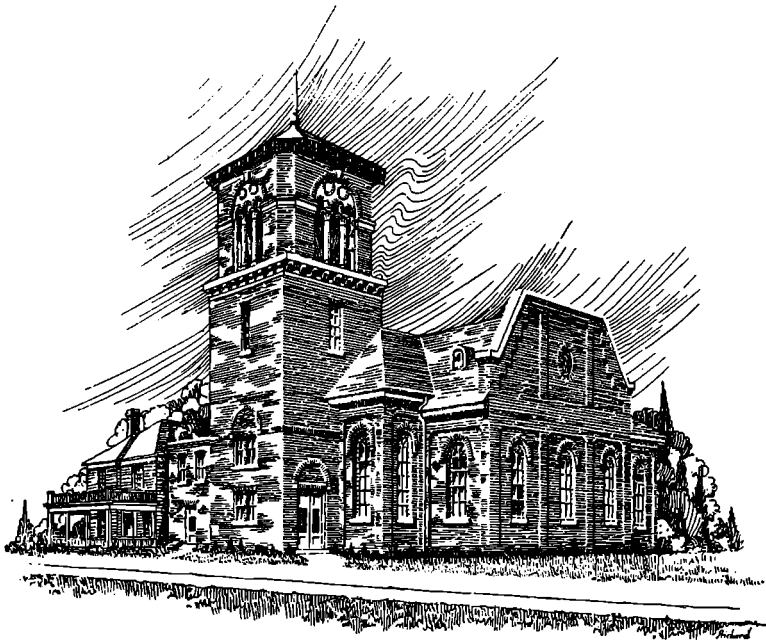
During the years to follow, 1901-1925, the church building was remodeled several times. In 1901 the front of the building was remodeled, the roof changed and rooms added. On September 11, 1904, Dr. L. T. Reed, the pastor, asked that an annex be built and a baptistry be put under the pulpit. This was completed adding three Sunday School rooms by means of the annex, used also as additional floor space during Church services when needed. Dr. L. T. Reed was pastor from November 2, 1902, to November, 1905.

The scholarly teacher, minister and historian, Dr. B. D. Ragsdale, came November 1, 1905, to serve our Church three Sundays and Acworth Baptist Church one Sunday each month. It was during his pastorate that the children of Ex-Governor Joseph E. Brown gave to the Church a deed for the lot of land adjoining the church building, which was a part of their old home site, in memory of their father and mother, to be used by the Church on which to build a pastor's home. Dr. Ragsdale drew the plans for the pastorium and it was built in 1906. Returning to Locust Grove to live in 1907, he duplicated the house plans when building a home for himself there.

Rev. Ben F. Hunt came January 1, 1908, serving only six months, having to resign because of ill health. The ministry of the greatly beloved pastor, Dr. W. L. Cutts followed, November, 1908-July, 1917.

It was during his ministry that the young people banded themselves together into a union. The minutes show that a request in writing was made June 13, 1909, by the young people of the Church to unite themselves into a B. Y. P. U. to which was attached a copy of the constitution and by-laws; also a request to confirm Brother Mercer Cutts as president of the Union, signed Willard Wadsworth, chairman, Will Blackwell, H. L. Conn, J. M. Cutts and Lee Gowan. The Church approved and confirmed the request. This was the beginning of the large organization of the present B. Y. P. U. directed by Brother Richard B. Sims.

Many things testify to the spirituality of the Church during the nine years Dr. Cutts was pastor. A reunion was held in September, 1910, when the roll call gave a large percentage of members present. A very enthusiastic meeting was held. A mutual covenant was entered into in 1912 for prayer, Bible reading and attendance on Church services. The Church subscribed \$1,500.00 for enlarging the building at the Orphans' home. Revivals yearly added many to the Church. Rev. T. T. Martin was the evangelist in a meeting April, 1915, when more than fifty were received by baptism and nearly as many by



letter. This was the second revival in which he was the evangelist.

The second church building was remodeled again, making the front of it face Brown Park and adding a tower of architectural beauty, from which the same old bell still peals out its call to worship and service. On February 14, 1914, a New Testament, the associational minutes, a list of the membership, a copy

of the Cherokee Advance, a little bouquet of violets were placed in the corner stone of the tower of the Church, with prayer, though no ceremony was held. April the 19th the first sermon, "Faith, Labor, Love, Bring the Blessing" theme, was preached by Dr. W. L. Cutts.

Two sons of Dr. Cutts were ordained to the ministry during his pastorate in Canton. The Macedonia Church requested the ordination of Brother Lee Cutts to the full gospel ministry. He was ordained April 1, 1911, Dr. J. J. Bennett preached the sermon, the Bible was presented by father to son, the charge was given by Dr. Mabry. In December, 1914, on the 27th Warren G. Cutts was ordained to the ministry, the request coming from the Baptist Church of Bronwood, Georgia. Dr. Long spoke, Dr. Cutts offered the prayer, Brother F. M. Gibson presented the Bible and prayer by Dr. J. J. Bennett.

On April 7, 1915, seven deacons were ordained, E. A. McCannless, T. J. Ponder, C. S. Hasson, H. L. Conn, G. B. Johnston, L. L. Jones and William Galt. Dr. Vaughan aided in the ordination services.

The will of Judge James R. Brown left to the Church \$1,000.00, the interest to be used for charity in our community. Years before, in the eighties, he gave \$1,000.00 to be used for the poor, the Ladies' Aid Society having charge of the expenditures. His will also left several thousand for missions and general benevolence during the five years following his death, for which the Church received credit. His son, Joseph E. Brown, gave an additional \$1,000.00 to this fund for charity, as a permanent memorial to his father. A memorial service was held in the Church in Judge Brown's memory in 1916.

Dr. Edward S. Reaves, consecrated minister, Bible student and deep thinker, gave one year of his services to our Church, during those trying days of the late war, July, 1917-August, 1918. He held a special service during his pastorate dedicating a service flag, on which was placed a star for every man in service, who went from our Church.

All the men whose names appear were not members of our Church, but all had been connected with the Church through Sunday School or otherwise: Gordon Bryant, Milton Brock, Joe Frank Barton, Olin Barron, Claude Bennett, Jesse Bennett,

Oscar Bennett, Melvin L. Butterworth, Jos. Emmerson Brown, Lee Casteel, Will Casteel, James David Cross, W. Elbert Chambers, Grady Coker, N. J. Coker, Lewis E. Chatham, Henry Duncan, Lemuel Doss, George A. Doss, Ben Davis, Eric E. Estees, George Edge, Carl Edge, John Evans, A. M. Foute, Alfred Fletcher, Richard Fowler, Thos. H. Galt, Chester J. Galt, Wm. A. Galt, Odie P. Galt, Jesse Green, S. C. Green, Wm. A. Hillhouse, Samuel O. Hillhouse, Bryant Hasson, Wallace Hathcock, Frank B. Hathcock, Wm. F. Holcombe, Wade Hughes, Wm. A. Howard, Vivian Hill, Ernest J. Holcombe, Geo. Edwin Johnston, Tully Joe Johnston, Greenlee Jones, Jack Walker Jones, Ben F. Kilby, Chas. L. Lee, Max Mulkey, Tom Mulkey, Virgil Mauldin, Simp. McArthur, Max McCanless, Cecil Newberry, Dink Ogles, Hermon Perry, Joe Ponder, John Ponder, Emmett Price, Russell Price, Lonnie Price, Florence R. Peeler, Hermon Phillips, Griffin Lamar Roberts, Mack Swancey, Andrew J. Swaney, Cliff Smith, M. Aster Sewell, Grady G. Sewell, Tom Seay, Lelon Spears, Marion Simmons, Hubert Tabereaux, Marvin Thompson, Jno. S. Wood, E. S. Wood, Howard Willingham, Bonnie Wright, Claude Watkins, Willie Whitmire.

Rev. W. H. Moody, having left Camp Gordon where he was chaplain, was with the Home Mission Board, when called to the pastorate of our Church, January 19, 1919. He was a zealous, enthusiastic and consecrated leader, leading the Church to do glorious things for the Lord. \$45,000.00 was pledged and paid in the Seventy-Five Million Campaign. The Church budget had increased yearly, and in 1919, \$9,000.00 was given for missions, orphanage, schools, etc. A Men's Co-operative Association was organized, formed from and of the members and religious workers of our Church, and made an auxiliary of our Church July 18, 1920.

On May 23, 1920, the Church in special conference licensed Brother Joe Frank Barton to preach. He is a descendant of Beverly and Judith Daniel, two of the oldest members of our Church, Frank Daniel, Rev. Jefferson Barton pastor of our Church many years, W. M. Barton, and a nephew of W. J. Barton, licensed by this church in 1878 to preach. January 23, 1921, Cross Keys Church requesting his ordination, Rev. W. J. Barton preached the ordination sermon, R. T. Jones offered the

prayer, the charge was given by Dr. W. L. Cutts and the Bible was presented by Rev. W. H. Moody.

Miss May Perry went from this Church as a missionary to Abeokuta, Nigeria, West Africa, to teach in a girls' school in September, 1921, where she is still laboring for the Master.

A committee was appointed in 1924 to act with the deacons to secure a site near the old Baptist Church building for the erection of a new building. On November 8, 1925, the congregation moved into the present house of worship, costing when completed about \$165,000.00. E. A. McCanless was chairman of the building committee and delivered the keys on its dedication morning. R. T. Jones accepted the keys, Dr. W. L. Cutts read the Scripture, followed by prayer by Louie D. Newton, the Editor of *The Christian Index*, Dr. A. B. Vaughan brought the message and Rev. W. H. Moody offered the dedicatory prayer. There was special music by E. L. Wolslagel, singer and Owen Ogborn, organist. Sunday evening there was special music and the message by Dr. W. L. Cutts.

One week of special services in the evenings continued with distinguished speakers present, Dr. F. C. McConnell of Druid Hills Baptist Church; Dr. W. H. Houghton of the Baptist Tabernacle; George W. Andrews, Secretary of the State Convention Sunday School work; Dr. W. H. Faust, pastor of Gordon Street Baptist Church, all of Atlanta, Georgia, and the last evening a music night.

This building is the Church's third house of worship. It is of red brick with Georgia Marble trimmings. At the front is the auditorium seating 1,300 persons when the rooms at the side are thrown open for use. There is a \$10,000.00 Austin pipe organ. At the rear are three stories with basement, providing about forty Sunday School rooms, well equipped, pastor's study, offices for the secretaries, and a kitchen.

On May 9, 1926, J. W. Chamlee and J. P. Cash were chosen as deacons. The ordination sermon was delivered by Dr. A. B. Vaughan, prayer by L. L. Jones, charge by Rev. W. H. Moody and Dr. W. L. Cutts gave them back to the Church.

Rev. W. H. Moody resigned to study at the Southern Baptist Theological Seminary at Louisville, July 1, 1926. Dr. J. J. Bennett, former Secretary of the State Baptist Mission Board,

and greatly beloved by Georgia Baptists, accepted the call to become pastor, September, 1926. The Church decided an assistant was needed to aid the pastor to carry out the program of the Church, so Richard B. Sims was elected as educational secretary. He came at the same time Dr. Bennett came and is still serving in this capacity.

March 1, 1928, our present pastor, Dr. T. Baron Gibson, came as the pastor from the Earle Street Baptist Church, Greenville, S. C. He is a diligent pastor, a capable and consecrated minister, directing and guiding the large church organization, which includes prayer meeting, a large Bible School, B. Y. P. U. and W. M. U., to greater accomplishments for our Lord.

The eighth young man has been ordained to the ministry by this Church during Dr. Gibson's pastorate. The Rockyford Baptist Church, Rockyford, Georgia, the Wades Baptist Church, Dover, Georgia, and the Douglas Baptist Church, Ogeechee, Georgia, requested the Canton Baptist Church to ordain Brother Mack Goss, which was done March 29, 1931. The sermon was delivered by Dr. T. Baron Gibson, prayer by Rev. G. W. Goss, father, and L. L. Jones, deacon, presented the Bible.

On January 1, 1933, the celebration of "A Century of Christian Ministry" by the Canton Baptist Church began, which is to continue through the year. A goal has been set for the Church and its organizations to strive to reach. The following covenant has been entered into by a large number of the members:

1. I will pray, at least once each day, early in the morning if practicable, for wisdom and consecration for myself, our entire Church, and the salvation of the lost.
2. I will read my Bible, or have it read, at least once per week, thereby seeking to know more of God and His will concerning my life and the mission of our Church.
3. I will attend, providence permitting, at least one preaching service each Sunday. Also attend Sunday School, prayer meetings and other services of the church when at all practicable.

4. I will endeavor to make the cause of Christ, through our Church, the paramount interest of my heart, striving to live an active consecrated life before men.

Special days and seasons have been set apart by the church through its several committees for the Centennial year. The first Lord's Day in March to be observed as the present pastor's fifth anniversary. Throughout the summer designated Sundays will be days of fellowship with neighboring churches invited to send messengers. Beginning on July 9th the church will be engaged in a series of special services looking to the deepening of Christian life on the part of the saved and the reaching with the Gospel the unsaved of the community. The preacher for these services is to be Dr. John R. Sampey, President of the Southern Baptist Theological Seminary, Louisville, Ky. The week beginning August 20th contains the one hundredth anniversary of the church and an appropriate program will be observed during the week with a place on the program for living former pastors and all the citizens of Canton.

There is much to be proud of in the history of our Church. Our forefathers founded it in prayer and for God's glory, and in all crises through which it has passed, God's hand has plainly led. Whatever it is today, we lay at the feet of our Savior and Lord, and ascribe to Him all honor and all praise. Let us remember as we labor that we can do all things through God who strengtheneth us.

CHURCH ROLL

(Corrected to July 2, 1933)

Abernathy, Mrs. Leroy	Beck, Namon
Adams, Miss Lucy	Beck, Mrs. Namon
Adams, Mrs. L. H.	Beck, J. W.
Allen, Mrs. W. M.	Beck, Mrs. Louise
Ammons, Earl	Bearden, D. W.
Ammons, Mrs. Earl	Bell, C. C.
Ammons, Harold	Bell, Miss Lois
Avery, Jake	Bell, Joe
	Bell, Mrs. Joe
Bagwell, J. H.	Bell, Mrs. Myrtle
Bagwell, Mrs. J. H.	Bennett, Jesse
Bagwell, Mrs. Glenn	Bennett, Oscar
Bagwell, Mrs. Bertha	Bennett, Howard
Bailey, Mrs. Sallie	Bennett, Mrs. Howard
Bailey, Jesse	Bilbro, Mrs. Roberta
Bailey, Mrs. Myrtle	Bilbro, J. D.
Bailey, Lee	Blackwell, W. L.
Bailey, Mrs. Dock	Blackwell, Mrs. W. L.
Baker, Ernest	Blackwell, Marie
Barksdale, Malcomb	Blackwell, Billie
Barksdale, Mrs. Malcomb	Blackwell, Martha Jane
Barrett, Richard	Blackwell, Mrs. J. W.
Barns, William	Blackwell, Lon
Barr, Mrs. A. H.	Boling, Miss Bertha
Barton, J. C.	Boling, Mrs. Alex
Barton, Mrs. J. C.	Bone, L. H.
Barton, Wilson	Bone, Mrs. L. H.
Barton, Walter	Bobo, A. P.
Barton, Edward	Bobo, Mrs. A. P.
Barton, Cathryn	Bonaseur, S. P.
Barton, Mrs. J. P.	Bonaseur, Mrs. S. P.
Barton, John, Jr.	Bowers, Mrs. C. J.
Barton, Jack	Bowers, Willie Sue
Barton, Mrs. Jack	Bowers, Edith
Barton, Martha Dell	Bowers, Frances

Bowers, C. J., Jr.
Bottoms, N. E.
Bottoms, Mrs. N. E.
Boyd, Mrs. P. E.
Boyd, Leroy
Bradley, R. G.
Bramlett, Mrs. Naomi
Bramlett, Edith
Bramlett, Willis
Bramlett, Mrs. Martha E.
Braselton, Mrs. A. E.
Bright, Jeff
Brock, T. M.
Brock, Mrs. T. M.
Brock, Sarah
Brooke, Miss Myrtle
Brooks, Miss Nelia
Brown, Jos. E.
Brown, Mrs. L. J.
Brown, Frank
Brown, Mrs. Frank
Brown, Austin
Brown, Ralph
Brown, Mary Sue
Brown, Nannie Mae
Brown, Nelle
Bryant, A. W.
Bryant, Mrs. A. W.
Bryant, Miss Lillie
Bryson, Mrs. May B.
Burns, G. W.
Burns, Mrs. G. W.
Butterworth, Harper

Cagle, A. L.
Cagle, Mrs. A. L.
Cagle, Grady
Cannon, Jesse
Cannon, Mrs. Jesse

Cannon, Mrs. Daisy
Cannon, Juliette
Cash, J. P.
Cash, Mrs. J. P.
Cash, John
Cash, Joe
Cash, Kelsey
Castile, Lee
Castile, Mrs. Lee
Castile, Alma
Cantrell, Robt. L.
Cantrell, Loren
Chadwick, Mrs. Marie
Chambers, W. S.
Chambers, Mrs. W. S.
Chambers, Wallace
Chambers, Mary Lou
Chambers, Thelma
Chambers, Glenn
Chambers, Ray
Chambers, Robt. L.
Chambers, Mrs. Robt. L.
Chambers, Carl
Chambers, Mrs. Carl
Chamlee, J. W.
Chamlee, Mrs. J. W.
Chamlee, Alice
Chamlee, Jere
Chance, Miss Alice
Chandler, B. W.
Chatham, Ernest
Chattin, E. A.
Chattin, Mrs. E. A.
Chapple, Mrs. Inez
Christopher, W. J.
Clark, Joel M.
Coker, Dr. N. J.
Coker, Mrs. N. J.
Coker, Dr. G. N.

Coker, Mrs. G. N.
Cole, Mrs. W. A.
Cole, Inez
Cole, Mrs. Tom
Cole, Bill
Cole, Rubye
Cochran, Claude
Cochran, Mrs. Claude
Cochran, Miss Edith
Collins, Mrs. John
Conn, Mrs. Ethel
Cox, Mrs. Claude
Cox, Clara
Cox, Wayne
Cook, Neal
Crow, Millard
Crow, Mrs. Millard
Croy, Lewis
Croy, Mrs. Lewis
Croy, Lottie
Croy, Willie B.
Curtis, Mrs. J. B.

Daniel, Joe B.
Daniel, Mrs. Joe B.
Daniel, Henry
Daniel, Geraldine
Daniel, Mrs. D. V.
Darnell, Chas. T.
Darnell, Mrs. Chas. T.
Darnell, Guy
Darby, W. H.
Darby, Mrs. W. H.
Davis, Mrs. J. M.
Davis, J. M., Jr.
DeLay, Mrs. Azzie
Dobson, Mrs. W. M. B.
Dobson, L. L.
Dobson, Mrs. L. L.

Dobbs, Mrs. J. P.
Dooley, Mrs. Beulah
Doss, L. J.
Doss, Mrs. L. J.
Doss, Geo. A.
Doss, Miss Inez
Doss, T. A.
Doss, Truman
Doss, Mrs. Truman
Doss, Jas., Jr.
Dorsey, Mrs. Lillie
Durham, J. E.
Durham, Mrs. J. E.
Durham, Vallie
Duncan, John T.
Duncan, Mrs. John T.
Duncan, William
Dunagan, Mrs. R. A.
Dunagan, Irene
Dunagan, Imogene
Dunagan, Ivey
Dunagan, Mrs. Ivey
Dunagan, R. E.
Dunagan, Mrs. R. E.
Durden, Mrs. H. W.
Dunwoody, D. E.
Dunwoody, Mrs. D. E.
Dunwoody, Chas.
Dunwoody, Mrs. Chas.

Eaton, J. A.
Eaton, Mrs. J. A.
Eaton, Willie
Edge, Henry
Edge, I. W.
Edge, Mrs. I. W.
Edge, C. C.
Edge, Miss Lois
Edge, Guss

Edge, Mrs. Guss
Edge, Herbert
Edwards, Mrs. J. A.
Edwards, John
Erwin, R. L.
Erwin, Mrs. R. L.
Evans, Clarence

Fackler, N. E.
Faucett, Miss Clara
Faulkner, Mrs. Bertha
Fitts, B. G.
Fitts, Mrs. B. G.
Fitts, Miss Cleo
Fider, W. E.
Fider, Mrs. W. E.
Findley, Mrs. M. S.
Fitts, Mrs. Odel
Flanigan, A. R.
Flanigan, Mrs. A. R.
Fletcher, Mrs. Grace
Floyd, Mrs. Nancy
Forrester, J. B.
Foster, Mrs. J. G.
Foster, F. M.
Foster, Mrs. F. M.
Foster, Marie
Foster, J. D.
Foster, Mrs. J. D.
Foute, A. M.
Fuller, James

Gaddis, Will
Gaddis, Mrs. Will
Gaddis, Inez
Galt, Mrs. Wm.
Galt, Miss Frances
Galt, Miss Martha
Galt, O. P.
Galt, Mrs. O. P.

Galt, Mrs. L. T.
Galt, Miss Malinda
Galt, Wm. A.
Garlington, Mrs. E. A.
Garner, Mrs. Aline
Garner, Virginia
Garner, Henry
Garner, Mrs. Howard
Garrett, J. O.
Garrett, Jaunita
Gay, Mrs. J. D.
Gay, J. D., Jr.
Gibson, F. M.
Gibson, Mrs. F. M.
Gibson, Bertie
Gibson, T. B.
Gibson, Mrs. T. B.
Goss, C. C.
Goss, Mrs. C. C.
Goss, F. C.
Goss, Mrs. Fred
Goss, Hattie Lee
Goss, Clifford
Goss, Ethel
Goss, Hubert
Goss, Willis
Green, Mrs. E. B.
Green, Ida Ellis
Green, E. B., Jr.
Green, William
Green, Mrs. Claud
Griffith, Mrs. G. B.
Groves, J. J.
Groves, Mrs. J. J.
Groves, James
Groves, Ruth
Groves, Sarah
Groves, J. N.
Groves, Mrs. J. N.

Haley, Grady	Hill, Mrs. J. B.
Haley, Mrs. Grady	Hill, J. B., Jr.
Hamby, Henry	Hill, William
Hamilton, Miss Lillie	Hilton, J. N.
Hammond, Mrs. T. I.	Hilton, Mrs. J. N.
Hanson, Charley	Hilton, Walter
Harbin, Mrs. S. R.	Hilton, Helen
Harbin, Jeffie	Hilton, Howard
Harbin, Otis	Hilton, James
Harbin, Mrs. Otis	Hitt, W. H.
Harbin, Wallace	Hitt, Mrs. W. H.
Harbin, Mrs. Wallace	Hitt, Burma
Harbin, G. N.	Hixon, Hugh
Harbin, Duff	Hogan, Dr. T. W.
Harbin, Oline	Hogan, A. P.
Hasty, Adeline	Hogan, Mrs. A. P.
Hathcock, James	Hogan, Thomas
Hathcock, Mrs. James	Hogan, Martha B.
Hathcock, James, Jr.	Hogan, Alton
Hathcock, Sam	Hogan, Mrs. Alton
Hathcock, Elsie	Hodgins, Howard
Hathcock, Wallace	Hodgins, Herbert
Hathcock, Frank	Holbert, Mrs. Fred
Hawkins, Dr. T. F.	Holcomb, Geo. W.
Hawkins, Mrs. T. F.	Holcomb, Mrs. Geo. W.
Hawkins, Willis	Holcomb, Wm. T.
Hawkins, Sheppie	Holcomb, Lucile
Hawkins, Nolan	Holcomb, Mrs. J. M.
Hawkins, Buren	Holcomb, Edward
Hawkins, Mrs. Buren	Holcomb, Miss Fannie
Hawkins, Bernise	Holcomb, Miss Effie
Hawkins, Claud	Holcomb, E. J.
Henderson, A. J.	Holcomb, Mrs. E. J.
Henderson, Mrs. A. J.	Holcomb, Mrs. Odessa
Hensley, J. F.	Holden, Mrs. Ettie
Hensley, Mrs. J. F.	Holbrook, Mrs. J. T.
Hensley, Helen	Hopkins, Wallace
Hensley, Beulah Lee	Hopkins, Mrs. Wallace
Higgins, Ruth	Hooper, Mrs. Oline

Howard, Mrs. B. F.
Howard, Miss Mary Lois
Howard, S. S.
Howard, Mrs. S. S.
Howard, Tommie
Howard, Mrs. C. P.
Howard, Gwendolyn
Howard, Lillian
Hunt, Beatrice
Howard, Emily (Mrs.)
Huckaby, C. A.
Huckaby, Mrs. C. A.
Huckaby, Paul
Huckaby, Miss Annie C.
Hudson, Mrs. Jane
Hunt, Mrs. Cliff
Hunt, Mrs. B. G.
Hyatt, S. E.

Ingram, Clyde

Jackson, Hope
James, Mrs. Ed.
James, Carl
Johnson, Mrs. Eva
Johnson, Mrs. Carter
Johnson, Florine
Johnson, Estine
Johnson, Otto
Johnston, J. E.
Johnston, Mrs. J. E.
Johnson, Geo. E.
Johnston, Myrtle
Johnston, Bess
Johnston, G. B.
Johnston, Mrs. G. B.
Johnston, Marjorie
Johnston, Elizabeth
Johnston, Mrs. J. D.

Johnston, J. L.
Johnston, Mary Lee
Johnston, Chas.
Johnston, J. B.
Johnston, Mrs. J. B.
Johnston, Ruth
Jones, R. T.
Jones, Mrs. R. T.
Jones, Miss May R.
Jones, R. C.
Jones, Tyre
Jones, P. W.
Jones, Mrs. P. W.
Jones, P. W., Jr.
Jones, Foute
Jones, Tom
Jones, Mary
Jones, A. V.
Jones, Mrs. A. V.
Jones, A. V., Jr.
Jones, Mrs. A. V., Jr.
Jones, Blanche
Jones, Bob
Jones, Ben
Jones, L. L.
Jones, Mrs. L. L.
Jones, L. L., Jr.
Jones, Sarah
Jones, Turner
Jones, Peggy
Jones, Will
Jones, Mrs. Fannie
Jones, Lera
Jordan, Annie Laura

Key, Pinkney
Keith, J. V.
Keith, J. V., Jr.
Keith, Miss Alice

Keith, Chas.
Keith, Willie Mae
Kilby, Mrs. Lizzie
Kilby, Mrs. Ed
Kilby, Craig
Kilby, Ed., Jr.
Kilby, Ben

Lanning, Miss Nora Lee
Lathem, G. B.
Lathem, Ancil
Lathem, Mrs. Ancil
Lathem, Worth
Lathem, Mrs. Worth
Lathem, Miss Lena
Lawrence, Mrs. R. C.
Ledford, G. W.
Ledford, Mrs. G. W.
Ledford, Ed
Ledford, Lela
Ledford, Wm. D.
Logan, Arthur
Logan, Mrs. Arthur
Lowe, C. C.
Lowe, Mrs. C. C.
Lowe, Wynoline
Lowery, Amos
Lowery, Mrs. Amos
Lyons, Ruth

Martin, Mrs. Irene
Martin, Miss Effie
Massey, Jacob
Massey, Miss Odessa
Massey, Miss Nellie
Mauldin, E. H.
Mauldin, Mrs. E. H.
Mauldin, Earl
Mauldin, Frances

Minton, I. M.
Minton, Mrs. Belle
Mode, A. M.
Mode, Mrs. A. M.
Mode, Luke
Moody, H. G.
Moody, Mrs. H. G.
Moore, Mrs. Virgie
Moore, Lucile
Morgan, O. E.
Morgan, J. W.
Morgan, Mrs. J. W.
Moss, Miss Brenice
Mulkey, J. R.
Mulkey, Tom
Mulkey, Mrs. Tom
Mullinax, Mrs. Will
Mullinax, Miss Gertrude
Mullinax, Mrs. Gertrude
Mullinax, Paralee
Mullins, Mrs. Frank
Murphy, Dr. F. B.
Murphy, Mrs. F. B.

McAfee, Homer
McCanless, E. A.
McCanless, Mrs. E. A.
McCanless, Wm. J.
McCanless, E. M.
McCanless, Mrs. E. M.
McCanless, Lee
McCanless, Mrs. Lee
McCanless, Luke
McCanless, Lee, Jr.
McCanless, Jeane
McCollum, J. O.
McCollum, Mrs. J. O.
McCollum, Leon
McCurry, Leonard

McDaniel, B. G.
McDaniel, Blanton
McDaniel, Jewell
McDaniel, Morene
McEntyre, William
McFarland, Helen
McFarland, Herbert
McGriff, Mrs. Mamie
McGriff, C. E., Jr.
McGriff, Jerome
McLain, Mrs. J. A.
McLain, Sarah

Nelson, Miss Laura Mae

Ogles, Dan
Ogles, Chas.
Orr, Mrs. F. E.
Osborne, Mrs. E. B.
Owens, Mrs. Mattie

Page, Miss Julia
Page, Mrs. Lillian Roper
Palmer, W. F.
Palmer, Mrs. W. F.
Palmer, W. F., Jr.
Parham, J. B.
Parham, Mrs. J. B.
Parham, Joe, Jr.
Parks, Miss Bertha
Parks, Hubert
Parker, Sarah Frances
Parr, Warren
Payne, Mrs. Van
Peacock, C. H.
Peacock, Mrs. C. H.
Perry, W. A.
Perry, Miss Amanda
Perry, Miss Bertie

Perry, Rube
Perry, Louise
Perry, Lucile
Perry, B. A.
Perry, Miss May
Pettit, Dr. J. T.
Pettit, Mrs. J. T.
Pettit, Rachel
Pierce, Mrs. Emma
Ponder, T. J.
Ponder, Mrs. T. J.
Ponder, Joe
Ponder, John
Ponder, Mrs. John
Ponder, W. L.
Ponder, Mrs. W. L.
Ponder, Clarence
Ponder, Kathlynn
Ponder, Mrs. Horace
Ponder, Miss Dolly
Porter, Will
Porter, Mrs. Will
Porter, J. W.
Porter, Paul
Porter, Mrs. Paul
Phillips, Mrs. Vivian
Price, Mrs. Lola
Price, T. W.
Price, Mrs. T. W.
Prichard, R. T.
Prichard, Mrs. R. T.
Prichard, Leo
Prichard, Roy
Prichard, L. C.
Prichard, Mrs. L. C.
Pope, R. L.
Pope, Mrs. R. L.
Pugh, Jefferson

Quarles, Blanche
Quarles, Tommie D.
Quarles, Grady

Ray, Grady
Read, Clyde
Read, Mrs. Clyde
Reece, Mrs. Odel
Reece, R. H.
Reece, Mrs. R. H.
Reece, Amy
Reed, Martha A.
Reed, Miss Fannie
Reeves, Mrs. Lula
Reeves, Bernise
Reeves, Jessie Will
Rollins, Richard
Roberts, Mrs. H. L.
Roberts, Miss Malinda
Roberts, Mrs. Maude Ethel
Roberts, Lem
Ridings, James
Riding, Doris
Rice, Fred
Rice, Mrs. Grace
Richardson, Mrs. W. E.
Rowe, Miss Bessie
Rudasill, Miss Cleve
Rudasill, Miss Amelia
Rudasill, E. M.
Rudasill, Mrs. E. M.
Rudasill, J. E.
Rudasill, Frances
Rudasill, J. P.
Rudasill, Mrs. J. P.
Rymer, Mrs. John
Rymer, Sarah
Rymer, John, Jr.

Sams, Mrs. C. A.
Sams, Roby
Sams, Earl
Satterfield, Mrs. Joe
Satterfield, W. N.
Satterfield, Mrs. W. N.
Satterfield, Beatrice
Satterfield, Behre
Satterfield, Rubye
Savage, Mrs. Nora
Savage, Miss Annie Mae
Sexton, Charlie
Sewell, Mrs. A. C.
Shumake, Mrs. R. L.
Sims, R. B.
Sims, Mrs. R. B.
Shirley, Mrs. Howard
Smithwick, Mrs. Lillie
Smithwick, Mrs. Claud
Smith, Mrs. Annie Laura
Smith, W. F.
Smith, Mrs. W. F.
Smith, Miss Ozella
Smith, Crockett
Smith, Mrs. Plennie
Smith, Mrs. S. O.
Smith, Ruth
Smith, Miss Arvella
Sosebee, Miss Laura
Sosebee, Miss Ola Mae
Spears, Leland
Spears, Mrs. Lee
Spears, R. P.
Spears, Mrs. R. P.
Spears, Henry
Speer, Mrs. Emily
Spencer, Wm. E.
Stancil, Sam
Stafford, I. S.

Stafford, Mrs. I. S.
Stafford, Otis
Steele, Mrs. Rubye
Stephens, Mrs. Gus
Stephens, Miss Lula
Stephens, Glenn
Stover, Joe
Smalley, J. C.
Smalley, Mrs. J. C.
Stephens, Mrs. Fannie
Sullivan, J. A.
Sullivan, Mrs. J. A.
Swancey, John
Swancey, Mrs. Estelle
Swancey, Andrew

Taylor, R. B.
Thomas, Mrs. W. M.
Thomas, Elizabeth
Thomas, Beedie
Thomason, N. A.
Thomason, Mrs. N. A.
Thomason, Edward
Thomason, Kathryn
Thacker, Hubert
Thompson, Thomas
Thompson, Miss Florence
Tilly, Mrs. F. L.
Tilly, Edna
Timmons, Mrs. J. C.
Timmons, Miss Cordilia
Thornton, W. M.
Thornton, Mrs. W. M.
Turner, Ernest
Turk, John

Utley, M.

Vaughn, J. C.

Vaughn, L. B.
Vaughn, Mrs. L. B.
Vaughn, Fletcher
Vaughn, Evelyn
Vaughn, Mrs. Christine W.

Wade, R. L.
Wade, Mrs. R. L.
Wade, Carlotta
Wade, Robt.
Wade, Jack
Wallace, Fern
Wallenhaupt, Geo.
Wallenhaupt, Mrs. Geo.
Wallenhaupt, Brodus
Wallenhaupt, Lusell
Wallenhaupt, Annie Kate
Warlick, Wm.
Warlick, B. F.
Warlick, Mrs. B. F.
Watkins, Thomas
Welchel, Mrs. Adilla
Welchel, Chas.
West, Mary Ruth
West, Mrs. Paul
Westbrooke, Miss Julia
Wheeler, W. H.
Wheeler, Mrs. W. H.
Wheeler, Grady
Wheeler, Elizabeth
Wheeler, James
Whitman, J. A.
Whitman, F. C.
White, Mrs. J. G.
White, Mrs. Mich
White, B. H.
White, Bess
Whitmire, Sanford
Whitmire, Mrs. G. C.

Whitmire, Willie A.
Whitmire, Miss Avarilla
Whitfield, Mrs. Irene
Whiting, Miss Mary Sue
Willis, Chas.
Willis, Thelma
Willis, Blondine
Williams, Mrs. Pearl
Williams, Henry, Jr.
Williams, Frank
Williams, Jewell
Williams, B. H.
Williams, Mrs. B. H.
Williams, Mrs. Mary
Williams, R. L.
Williams, Mrs. R. L.
Williams, Jno. M.
Willingham, Mrs. W. M.
Wilson, Daisy
Wilson, Miss Pauline
Wiley, Mrs. Edna
Wilson, Herbert
Wilson, Mrs. Herbert
Wilson, Ona
Withers, Mrs. Lucie
Wimbish, Porter
Wimbish, Mrs. Porter
Wimbish, Jack
Wimbish, Bill
Weaver, Mrs. Walter
Wofford, J. B.
Wofford, Amos
Wofford, Mary Alice
Wofford, Avery

Worley, T. L.
Worley, Mrs. T. L.
Worley, Gladys
Worley, Buren
Worley, Mrs. Buren
Wright, W. T.
Wright, A. D.
Wright, Mrs. A. D.
Wright, Emerson
Wright, Loyd
Wright, Robt.
Wright, Mrs. Robt.
Wright, Mrs. Etta
Wright, Mrs. John M.
Wright, Mrs. Emma
Wood, John S.
Wood, Mrs. John S.

York, Lee
York, Clyde
Young, Mrs. W. B.
Young, M. B.
Young, Mrs. M. B.
Young, Clyde
Young, Evelyn
Young, Chas. A.
Young, Mrs. Chas. A.
Young, S. T.
Young, Mrs. S. T.
Young, Billie
Young, Tom
Young, Mrs. Tom
Young, L. Thomas

PASTORS OF THE CANTON BAPTIST CHURCH

- August 23, 1833—Church organized and constituted, ten members, Jeremiah Reeves and William Manning acting presbytery
- 1834 Jeremiah Reeves (till March)
- 1835 Evan Pearson
- 1837 Alfred Webb
- 1841 John Washington Lewis (Francis M. Hagood ordained to the ministry by Rev. Lewis Swinford and A. Webb, July 24, 1847)
- 1851 Jefferson Barton
- 1852 John W. Lewis
- 1853 R. B. Brooks
- 1854 Jefferson Barton
- 1855 John W. Lewis
- 1856 Jefferson Barton
- 1858 Benjamin F. King
- 1859 Jefferson Barton
- 1860 S. M. Pyles
- 1861 Noble Timmons
- 1862—
- 1864 No pastor
- 1865 James Kincaid
- 1866 William W. Worley
- 1868 Milton B. Tuggle
- 1869 T. Gibbs Underwood
- 1870 Milton Bennett Tuggle (January 8, 1870, M. B. Tuggle was ordained to the ministry, having been licensed May, 1867)
- 1872 Francis M. Williams
- 1875 Milton B. Tuggle
- 1877 W. H. Dean
- 1878 J. A. McMurry (October 8, 1881, Elias A. Cochran licensed to preach)

- 1883 N. N. Edge
- 1884 P. E. Hawkins
- 1885 Thad Pickett
- 1886 A. B. Vaughan (Aquilla Chamlee ordained to the ministry September 13, 1896. Emmett Stephens ordained to the ministry December 26, 1897)
- 1899 G. A. Bartlett
- 1899 A. B. Vaughan (December, 1899-July, 1902)
- 1902 L. T. Reed (November, 1902-November, 1905)
- 1905 B. D. Ragsdale (November, 1905-November, 1907)
- 1908 B. F. Hunt (January-July, 1908)
- 1908 W. L. Cutts (November, 1908-June, 1917. W. Lee Cutts, April 1, 1911, ordained to ministry. Warren G. Cutts, December 27, 1914, ordained to ministry)
- 1917 Edward S. Reaves (August 1, 1917-September 1, 1918)
- 1919 W. H. Moody (March 1, 1919-July 1, 1926. Joe Frank Barton ordained to the ministry January 23, 1921)
- 1926 J. J. Bennett (September 10, 1926-October 1, 1927)
- 1928 T. Baron Gibson (March 1, 1928-. Mack Goss ordained to the ministry March 29, 1931)