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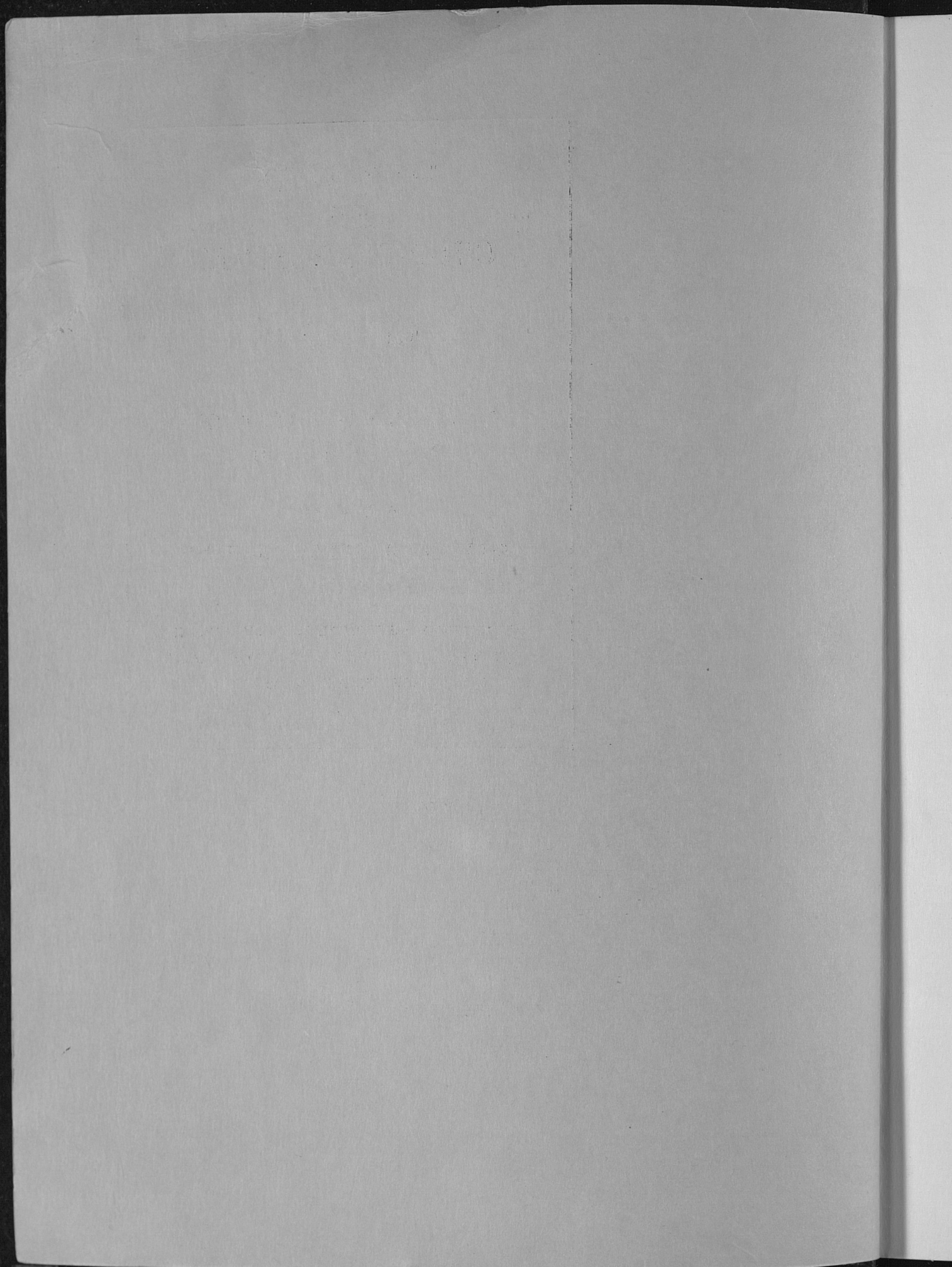
ATLANTA ASSOCIATION OF
BAPTIST CHURCHES

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GEORGIA BAPTIST CONVENTION

THE GEORGIA HISTORICAL RECORDS SURVEY
DIVISION OF COMMUNITY SERVICE PROGRAMS
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INVENTORY OF THE CHURCH ARCHIVES
OF GEORGIA

ATLANTA ASSOCIATION OF BAPTIST CHURCHES

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Prepared by
The Georgia Historical Records Survey
Division of Community Service Programs
Work Projects Administration

Atlanta, Georgia
The Georgia Historical Records Survey
April 1941

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PREFACE

The Inventory of the Church Archives of Georgia: Georgia Baptist Convention, Atlanta Association of Baptist Churches, is one of a nationwide series of inventories of denominational archives being compiled and published by the Historical Records Survey Projects of the Work Projects Administration. This inventory has been undertaken as a service to the clergy and officers of religious bodies and also for the student of social and religious history and the laymen interested in the growth and development of religious bodies in this country.

The Survey is engaged in the preparation of inventories of, and bibliographical guides to source materials hitherto inaccessible to research workers. The Survey program in Georgia, as throughout the nation includes an inventory of State, County, municipal, and church archives, of American imprints, and of manuscript depositories.

The work of the church records unit represents an important phase of the survey for it is through this inventory that many unknown and unusual religious records of interest to historians and genealogists will be located. The records of individual churches are being inventoried and these inventories will be grouped and published by denomination.

The Atlanta Association of Baptist Churches is one of eighty-six district associations holding membership in the Georgia Baptist State Convention, an affiliate of the Southern Baptist Convention.

Preparation of this volume would not have been possible without the cooperation received from the officers and clergy of the Atlanta Association of Baptist Churches. The Rev. Ellis A. Fuller, pastor, First Baptist Church; Rev. Louie D. Newton, pastor, Druid Hills Baptist Church; Dr. James W. Merritt, Executive Secretary-Treasurer, the Executive Committee, Georgia Baptist Convention; and Dr. O. P. Gilbert, editor, The Christian Index approved the work and gave valuable advice. The Rev. W. Lee Cutts, Moderator; B. M. Callaway, Vice-moderator; and H. E. Moody Clerk, graciously undertook a critical examination of the inventory prior to publication. Clergymen, officers, and members of all churches in the Association contributed much time and effort toward the preparation of this publication.

The work of collecting, verifying and editing this material for publication has been done by a number of project workers under the immediate supervision of Allen Y. Chancellor, Assistant State Supervisor of Church Archives in Georgia, and in accordance with instructions from the Washington office of Historical Records Survey Projects. It was reviewed by Donald A. Thompson, Assistant Archivist in charge of Church Archives Inventories.

The Survey Program was organized by Dr. Luther H. Evans, who served as Director until his appointment as Director of the Legislative Reference Service of the Library of Congress. He was succeeded on March 1, 1940 by Sargent B. Child, who had served in the capacity of Field Supervisor since the inauguration of the Survey. It operates under the Research and Records Programs, Division of Community Service Programs, Work Projects Administration, of which Mrs. Florence Kerr, Assistant Commissioner, is in charge.

Frederick S. Hulse
State Supervisor
The Georgia Historical Records Survey

Atlanta, Georgia
April 1941

EXPLANATORY NOTES

1. The information appearing in this publication has been obtained chiefly by Survey workers through personal interviews with pastors and church clerks. It has been supplemented when possible by research in available printed and manuscript sources. Computations of memberships, Sunday School enrollment, and property valuation have been obtained from 1940 Minutes of the Georgia Baptist Convention and the Atlanta Association of Baptist Churches.
2. Full names of persons mentioned in this inventory have been given where this information was available.
3. Gaps in the records listed for some churches are due either to the fact that they were not kept, were destroyed, or were simply not found after a careful search by workers.
4. All addresses are in Atlanta unless otherwise indicated.
5. The individual entries for the Atlanta Association churches are indicated by Arabic numerals, while the entries for the Baptist bodies and agencies are lettered.
6. Citations to sources for the history of a church or institution are given before the listing of the records. All printed sources and records are underlined; those not underlined are manuscript.

Abbreviations:

B. S. U.	Baptist Students Union
B. T. U.	Baptist Training Union
B. Y. P. U.	Baptist Young Peoples Union
<u>ibid.</u>	in the same place
<u>n. d.</u>	no date
<u>n. p.</u>	no place of publication
<u>op. cit.</u>	in the work cited
<u>p., pp.</u>	page, pages
<u>sec., secs.</u>	section, sections
<u>T. E. L.</u>	Timothy, Eunice, Lois
<u>vol., vols.</u>	volume, volumes
<u>W. M. U.</u>	Woman's Missionary Union

Symbols:

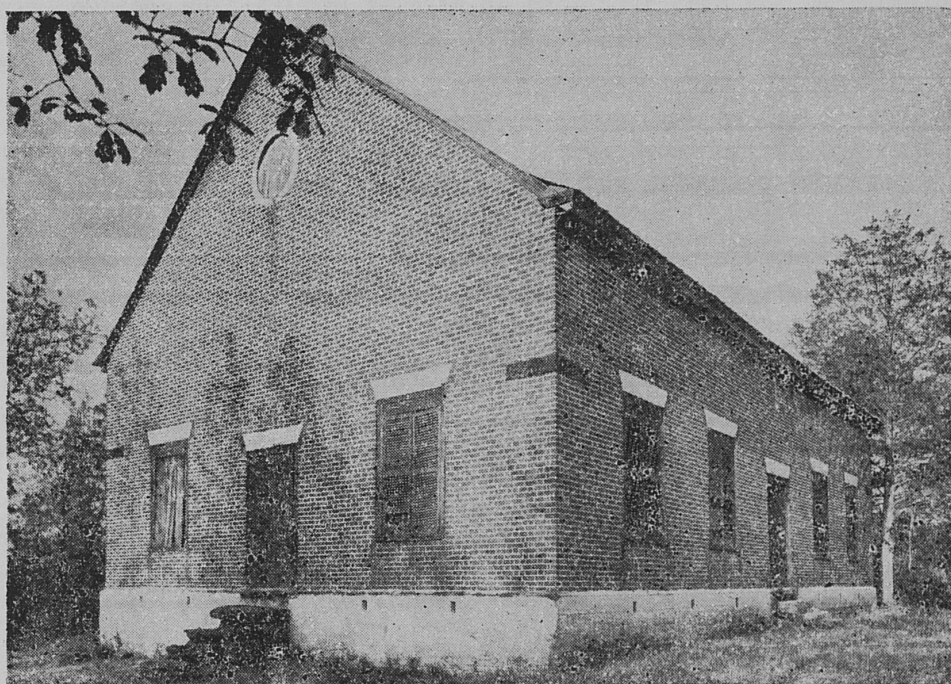
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I L L U S T R A T I O N S

The Kiokee Baptist Church, Appling, Georgia	Preceding 1
First Baptist Church, Atlanta	Preceding 23



KIOKEE BAPTIST CHURCH, COLUMBIA COUNTY, GEORGIA

This was the first Baptist church organized in Georgia. It was founded in 1772 by the Reverend Daniel Marshall. The original house of worship was replaced by the building shown above which has been standing since the earliest years of the nineteenth century. Regular services were discontinued in this church about 1880 but services of commemoration are still held here annually.

THE EARLY GEORGIA BAPTISTS

Georgia is principally an agricultural State, and a great many of the churches in the State are located in rural areas. The largest denomination in membership and in the number of individual churches is that part of the Baptist faith commonly known as "Baptist" or "Missionary Baptist."¹ The white membership of the Baptist denomination in Georgia exceeds 500,000 and is said to be larger than the membership of that denomination in any country in the world other than the United States.²

It is not definitely known whether there were Baptists among the first white settlers who arrived with General James Oglethorpe in 1733. However, Baptists are known to have been in the colony of Georgia within a few years after that date. In 1737 a grand jury of 44 men brought charges against the Reverend John Wesley, then stationed at Savannah. Of this grand jury, according to Wesley, "one was a Frenchman who did not understand English, one a Papist, one a professed infidel, three Baptists, sixteen or seventeen other dissenters...."³ One of the charges brought against Wesley was his "refusal to read the Burial service over the body of Nathaniel Polhill," probably because of Polhill's Baptist beliefs.⁴ Conspicuous among the early Baptists in Georgia were the descendants of Nathaniel Polhill and of John and William Dunham.⁵

The first minister of the Baptist faith definitely known to have served in the colony of Georgia was Nicholas Bedgewood, who came to Savannah in 1751 as the agent of the Reverend George Whitefield at the Bethesda Orphan House. In 1757 Bedgewood united with the Baptist church at Charleston, South Carolina, and 2 years later was ordained to the ministry. He baptized a number of the officers and inmates of the orphanage, prominent among whom was Benjamin Stirk.⁶

In 1767 Stirk removed to Newington, north of Savannah, where he began to preach and establish places of worship not only in his own home but in the surrounding country. At a small settlement called Tuckaseeking, about 40 miles above Savannah, Stirk found a few Baptists. It was probably here that the first regular services of the Baptist church were

¹ U.S. Bureau of the Census, Census of Religious Bodies, 1936.

² Baptist World Alliance, Summary of Statistics, "The Green Folder", 1941; Minutes of the Georgia Baptist Convention, 1939.

³ The Colonial Records of the State of Georgia, IV, 18.

⁴ Ibid., 19.

⁵ History of the Baptist Denomination in Georgia..., pp. 11, 12.

⁶ Ibid.; George White, Statistics of the State of Georgia..., p. 98.

held in the colony. However, since the small band at Tuckaseeking had no regular ordained minister, the body was made an arm of the Euhaw Baptist Church in South Carolina. After the death of the Reverend Mr. Stirk, the newly-ordained Reverend Edmund Botsford was invited to preach at Tuckaseeking in 1771. Here he remained for a year, but did not confine his missionary activities to Tuckaseeking alone.¹

The main influx of Baptists into Georgia was a part of the great westward migration which began before the American Revolution and gained momentum afterwards. The upland regions of the State was settled by immigrants principally from South Carolina, North Carolina, and Virginia. Most of them entered Georgia at Augusta, and hence it was in the country northwest of that city that the Baptist faith found a fertile field among the rural folk of the newly settled country.

Among the immigrants who came to Georgia from other colonies was Daniel Marshall. A native of Connecticut and a Presbyterian in religion, Marshall had preached to the Mohawk Indians, and later removed to Winchester, Virginia, where he became a convert to the Baptist faith at 49 years of age. He removed to North Carolina and became pastor of a flourishing congregation. From there he went to South Carolina, and, finally, in 1771 settled on Kiokee Creek in what is now Columbia County, Georgia. A year later, in the spring of 1772, Kiokee Church, the first Baptist church in Georgia, was constituted, Daniel Marshall becoming its first pastor.²

In 1789 the church was incorporated by the General Assembly of Georgia as "The Anabaptist Church on the Kioka," of which Abraham Marshall, William Willingham, Edmund Cartledge, John Landers, James Simms, Joseph Ray, and Lewis Gardner were appointed trustees.³ During the 108 years of its existence, Kiokee Church had only five pastors, the first three of whom were Daniel, Abraham, and Jabez Pleiades Marshall, father, son, and grandson. In 1808 a brick church was built 3 or 4 miles north of the town of Appling replacing the original wooden building. This building stands today, but it is not used except for annual memorial services.⁴

¹ History of the Baptist Denomination in Georgia, pp. 12, 13.

² Ibid., pp. 13-15.

³ Horatio Marbury and William H. Crawford, Digest of the Laws of the State of Georgia from Its Settlement as a British Province, in 1755 to . . . 1800, inclusive, p. 143.

⁴ History of the Baptist Denomination in Georgia, pp. 14, 15; B. F. Riley, History of the Baptists in the Southern States East of the Mississippi, pp. 26-32; Amanda Johnson, Georgia As a Colony and State pp. 12, 13.

The early Baptist ministers in Georgia carried on their labors under trying conditions. The Church of England was the established religion in the colony, and on one occasion Daniel Marshall himself was hauled into court at Augusta and tried on the charges of preaching in the Parish of St. Paul.¹ In spite of the disapproval of the colonial officials and the adverse conditions during the American Revolution, the Baptist faith grew steadily in Georgia. In November 1773 the Reverend Edmund Botsford with the assistance of Oliver Hart and Francis Pelot, ministers from South Carolina, founded the second Baptist church in Georgia. Located on the Savannah River about 25 miles below Augusta, this church was first known as New Savannah. Later the name was changed to Botsford in honor of its founder, and after the Revolution the church was moved 8 or 10 miles to its present location.²

Red's Creek (now Abilene) Church was constituted in 1774 by the Reverend Loveless Savage, assisted by Daniel Marshall. This was the third Baptist church formed in Georgia, and was located about 8 miles northwest of Augusta, in what is now Columbia County.³ During the turmoil of the Revolution, two Baptist churches were constituted in the State, Little Brier Creek in Burke County in 1777 and Fishing Creek in Wilkes County in 1782.⁴ In 1784, a year after the close of hostilities, another Baptist church was founded at Upton's Creek in Wilkes County. The name was later changed to Greenwood Church.⁵ By 1794 there were 53 Baptist churches in the State, with about 4,500 members.⁶

In the fall of 1784 the Georgia Baptist Association was formed at Kiokee Church. Only five churches were represented at first, but within 10 years the association numbered 56 churches, 4 of which were in South Carolina.⁷ In September 1795 some 22 churches withdrew from the Georgia Association and formed the Hephzibah Association.⁸ Eight other churches received letters of dismissal from the Georgia Association in 1798 and in May of the following year formed the Sarepta Association at Shoal Creek meetinghouse in Franklin County. The first session of the new Association was held in the same year at Van's Creek meetinghouse in Elbert County.⁹ Thus by the end of the eighteenth century, the Baptist

¹ History of the Baptist Denomination in Georgia, pp. 13, 14.

² Ibid., p. 21; B. D. Ragsdale, Story of Georgia Baptists, I, 299.

³ History of the Baptist Denomination in Georgia, p. 20; R. L. Robinson, History of the Georgia Baptist Association, p. 14.

⁴ History of the Baptist Denomination in Georgia, pp. 23, 27, 28; Robinson, op. cit., pp. 15-17.

⁵ History of the Baptist Denomination in Georgia, p. 27.

⁶ Ibid., p. 24.

⁷ Ibid., pp. 27-30, 34.

⁸ Ibid., p. 34.

⁹ Ibid.

denomination had formed three associations, the Georgia, the Hephzibah and the Sarepta, within the State, which at that time was open to settlement only between the Oconee and Savannah Rivers. To the west of the Oconee lay the lands still held by the Cherokee and the Creek Indians.

No general union existed at the turn of the century among the Baptists of Georgia to carry forward common aims and to settle common problems. Largely through the efforts of Jesse Mercer and William Rabun (later Governor of the State), a meeting of Baptist ministers was called to meet at Powelton, in Hancock County, on May 1, 1801. This was the first of what is known as the Powelton Conferences, the others taking place in 1802 and 1803. At the first meeting the principal objects discussed were the formation of a missionary society to support missionaries among the Creek Indians and the encouragement of itinerant preaching throughout the State.¹

At the second conference at Powelton, in 1802, a committee composed of Joseph Baker, Jesse Mercer, and Henry Holcombe reported that they believed the Baptists of Georgia needed "a stricter and more intimate union among themselves, in order the most effectually to concentrate their powers for any particular purpose...." They recommended that "a General Committee of Georgia Baptists," composed of three delegates elected from each of the associations, meet annually "with liberty to confer and correspond with individuals and societies of other denominations, for the laudable purpose of strengthening and contracting the bonds of a general union, on the principles of eternal truth...."² The itinerant preaching encouraged by the first and second Powelton conferences resulted in the baptism of hundreds of converts, particularly through the labors of Jesse Mercer. During 1802 more than seven hundred converts were added in the Georgia Association and more than a thousand in the Sarepta. When the third conference began at Powelton late in April 1803, twenty-four ordained Baptist ministers were present, as well as a large number of laymen. The plan proposed in 1802 for a General Committee was approved by the Georgia Association and by the Savannah Association, the latter a new body formed in 1802 by the church at Newington and the white and colored congregations in Savannah. On April 30, 1803, a committee of 12 was chosen composed of Francis Ross, John Ross, Miller Bledsoe, William Green, Henry Holcombe, Abraham Marshall, James Matthews, Jesse Mercer, Robert McGinty, Edmund Talbot, and Sanders Walker. Abraham Marshall was elected chairman, and Henry Holcombe, secretary.³

The committee was made permanent and a second meeting was called to take place at Kiokee on May 4, 1804. The formation of the committee

¹ History of the Baptist Denomination in Georgia, pp. 40, 41.

² Quoted in ibid., p. 42.

³ Ibid., pp. 42-44.

"might be called the first regularly appointed Baptist Convention ever held in Georgia." Two of the four associations sent delegates and ministers from all associations were present. A circular address was delivered by the committee to the Baptist associations and the ministers of all Christian denominations. At the second meeting, in 1804, at Kiokee, two Episcopal and two Methodist ministers were present and were invited to take seats. However, the committee noted "that no official attention had been paid to their circular address on Christian Union."¹

The General Committee made an effort to establish an English school among the Creek Indians and to found a literary institution to be called The Baptist College of Georgia. On account of some objections, the name was changed to Mt. Enon College. However, the legislature refused to incorporate a Baptist college, but in 1807 it did incorporate Mt. Enon Academy. The school opened in the same year and lasted for several years thereafter, finally closing for want of funds. This was the first real effort of the Baptists of Georgia to establish a college, although several schools were operated by prominent Baptists, notably Salem Academy opened in 1793 by Silas Mercer at his residence 9 miles South of Washington. The General Committee of Georgia Baptists, the forerunner of the Baptist Convention of the State of Georgia, became little more than a board of trustees for Mt. Enon Academy and ceased to exist in 1810.²

As more land was ceded to Georgia by the Indians, settlers moved west and new Baptist congregations were constituted. In 1810 the Georgia Association dismissed 20 of its churches to form the Ocmulgee Association, the fifth association in the State. In November of that year the Ocmulgee Association was organized at Rooty Creek meetinghouse, 8 miles from Eatonton, by the union of 24 churches.³

The Savannah Association, originally formed in April 1802, changed its name in 1806 to the Savannah River, because most of its churches were in South Carolina. In 1817 this association decided to divide. The South Carolina churches retained the name and records of the Savannah River Association, while the Georgia churches formed the Sunbury Association at Sunbury, Georgia, holding its first session at that place in November 1818.⁴

The churches along the Georgia coast led in the beginning of missionary activity among the Georgia Baptists. The Reverend Henry Holcombe advocated missions in his bi-monthly Georgia Analytical Repository,

¹ History of the Baptist Denomination in Georgia, pp. 44, 53-55.

² Ibid., pp. 56-61.

³ Ibid., pp. 66, 82.

⁴ Ibid., pp. 66, 67, 77.

published at Savannah in 1802 and 1803, the first periodical published in Georgia and one of the earliest Baptist journals in the United States.¹ At the meeting of the Savannah River Association in 1813 the subject of domestic and foreign missionaries was stimulated by the presence of Luther Rice, one of the first Baptist missionaries in foreign lands, who had just returned from Calcutta. A committee, called the "General Committee of the Savannah River Association for the encouragement of itinerant and missionary efforts," was formed with headquarters at Savannah. This was the first associational organization in Georgia for missionary purposes. In the same year (1813) the Baptist Foreign Mission Society was formed in Savannah whose officers were identical with those of the General Committee of the Savannah River Association. This society adopted a constitution and issued a circular letter to the other associations which led to the formation of similar missionary societies during 1815 and 1816 in the Georgia, Ocmulgee, Hephzibah, and Sarepta Associations.²

The missionary spirit became strongly developed in Georgia, and the need for some central organization through which all the associations might cooperate in their aid to foreign missions led to the formation of the General Association or, as it was later called, The Baptist Convention of the State of Georgia. New associations were constantly being formed. In March 1814 Ebenezer Association, the sixth formed in the State, was constituted at Cool Springs meetinghouse in Wilkinson County by 14 churches dismissed from the Hephzibah and Ocmulgee Associations. In 1817 the Tugalo and Piedmont Associations were organized. The churches forming the Tugalo came for the most part from the Sarepta, but some of the constituent churches were in South Carolina. The Piedmont was an anti-mission association from its organization.³

Of particular interest to Georgia Baptists was mission work among the Creek Indians. The Mission Board of the Georgia Association reasoned in 1818 that if the Indians "had been taught to cheat, steal, lie and swear, by men called Christians, does it not prove they can be... taught the fear of God, the sin and Saviour of man, and, also, to pray."⁴ The Ocmulgee Association took the lead in engaging in the work of "Indian Reform" among the Creeks, and in 1819 sent the Reverend Francis Flourney as its agent to visit the Creek Nation and to select a site for a school. The Georgia and Ebenezer Associations endorsed the plan of the Ocmulgee, and the three associations formed a Board of

¹ History of the Baptist Denomination in Georgia, p. 75; George White, Historical Collections of Georgia, p. 370.

² History of the Baptist Denomination in Georgia, pp. 76, 77.

³ Ibid., pp. 77, 78, 88, 89.

⁴ Quoted in ibid., p. 93.

Managers. Finally, by 1823 a mission-school was put in operation at Withington Station in the heart of the Creek Nation, about 30 miles south of what is now Montgomery, Alabama.¹

At a meeting of the Sarepta Association at Van's Creek in October 1820 the Reverend Adiel Sherwood, then a young man recently settled in Georgia, introduced a resolution which passed suggesting to the various associations in the State "the propriety of organizing a general meeting of correspondence." In 1821 the Ocmulgee Association heartily concurred with the resolution of the Sarepta and appointed Robert McGinty, John M. Gray, and Cyrus White as delegates. The Georgia Association not only endorsed the resolution but also called a meeting on the Thursday before the fifth Sunday of June 1822 at Powelton and appointed Jesse Mercer, William T. Brantly, Winder Hilman, James Armstrong, and Jabez P. Marshall delegates to the meeting. All of the other associations either disregarded or postponed action on the meeting, and strangely the Sarepta Association when it considered its own resolution in 1821 concluded: "We do not conceive that there is a necessity for such a meeting."²

On June 27, 1822, the proposed meeting began at Powelton Baptist Church with only two associations, the Georgia and Ocmulgee, represented. However, the convention invited ministers and laymen to take part in the deliberations, among whom was Adiel Sherwood. On the following day a constitution for The General Baptist Association of the State of Georgia was presented, and, after a discussion which lasted into the following day, was adopted on June 29. Jesse Mercer was elected moderator, and Jabez P. Marshall, clerk.³

Thus was formed what is now the Baptist Convention for the State of Georgia. The Georgia and Ocmulgee Associations were the only constituent members of the General Association at its first two sessions. The Sarepta Association was friendly with the central body and sent corresponding messengers to its sessions, but did not become a constituent member until 1826. When the question of the General Association was brought up at the meeting of the Ebenezer Association in 1823, the resolution was ordered "thrown under the table." The Hephzibah Association also very decidedly rejected a connection with the new body. However, the Sunbury Association decided to become a constituent member in 1823 and sent delegates to the third annual convention at Eatonton in 1824. Disappointed in the lack of encouragement given by some associations, the General Association amended its constitution in 1826 to allow the

¹ Quoted in History of the Baptist Denomination in Georgia, pp. 94-97.

² Ibid., pp. 86, 103.

³ Ibid., pp. 104-106.

formation and admission of auxiliary societies by separate churches within the non-cooperating associations. Many such societies became members of the Baptist Convention, as the General Association was called after 1827.¹

In 1824 two new associations of Baptists were formed in Georgia, the Yellow River and the Flint River Associations. The formation of these associations brought the total number up to ten. In the same year, the ten associations had a total of 260 churches, 110 ordained ministers, 25 licentiates, and a total membership of 18,484. In the number of churches the Ocmulgee Association led with 42, while the Sunbury Association led in membership with 5,257 members.²

The years between 1824 and 1835 saw a remarkable growth of the Baptists in Georgia. In July 1827 a religious revival began in Eatonton, Georgia, with a sermon by Rev. Adiel Sherwood. Revivals spread throughout the State and added thousands of converts to the Baptist faith. Within two years about 16,000 were added to the denomination by the zealous efforts of the ministers. Sherwood himself preached 333 sermons in 30 counties during 1828. Closely connected with the religious awakening was the formation of various benevolent societies. The first temperance society in the State was formed at a union meeting of the Baptist Church at Eatonton in July 1827, and a year later the State temperance society was formed at Monticello at the close of the session of the Georgia Baptist Convention. Interest in missions, in Sabbath schools, and in societies for the distribution of Bibles was aroused. During the decade ending in 1835 the Baptists in Georgia had more than doubled in membership, in churches, in ministers, and in associations, the greatest gains being made between the years 1827 and 1831.³

Prominent among the renewed activities of the Baptists of the State was the promotion of education. At the meeting of the Georgia Baptist Convention in 1829 at Milledgeville, it was announced that Josiah Penfield, of Savannah, had left a sum of \$2,500 at his death for an educational fund, provided that an equal amount was raised by the convention for the same purpose. The additional sum was subscribed within 15 minutes, and the beginning was made toward Baptist aid to education. In 1831 the Reverend Adiel Sherwood, who was himself, in addition to his duties as a minister, the principal of an academy at Eatonton, introduced a resolution which was adopted by the convention calling for the establishment of "a classical and theological school, which shall unite

¹ History of the Baptist Denomination in Georgia, pp. 108, 109, 112, 125, 126.

² Minutes of the General Baptist Association for the State of Georgia, 1825.

³ History of the Baptist Denomination in Georgia, pp. 171-181.

agricultural labor with study...." In 1832 the Executive Committee was instructed to purchase a site for the proposed school about 7 miles north of Greensboro and to put the school in operation by January 1833. The committee bought 450 acres of land from James Redd for \$1,450, engaged Rev. Billington M. Sanders as principal, and opened the school with 30 students at the appointed time. The school was named Mercer Institute in honor of Jesse Mercer, and the village which grew up around the school was called Penfield in memory of Josiah Penfield whose legacy enabled the establishment of the institution.¹

Desiring a school of college rank, Jesse Mercer began the work in 1835 of raising money for an institution chartered as The Southern Baptist College to be located at Washington, Georgia, the home of Mercer. By 1837 the sum of \$100,000 had been subscribed, but on account of the widespread financial panic of that year the plan had to be abandoned. It was suggested that Mercer Institute be changed to a university and the funds raised for the projected college transferred to it. The Executive Committee took the matter in hand, and in December 1837 the General Assembly of Georgia chartered Mercer University.² During the ante-bellum period the Baptists maintained, besides Mercer University and a school for young women at Penfield, schools and colleges in all sections of the State, notably at Madison, LaGrange, Perry, Rome, Cuthbert, Columbus, Cave Spring, Cassville, Cedartown, Griffin, and Forsyth.³

The religious revival, the interest in benevolent societies, and the promotion of education, all had their effects in the history of Georgia Baptists, some of which were not favorable. From the time of the earliest Baptist missionary and educational efforts, there was a strong opposition against the support of missions and educational institutions among the Baptists of Georgia. The independent spirit, a particularly noticeable characteristic of Georgia Baptists, rendered futile the attempts at union in 1804 by the General Committee. The opposition to the Georgia Baptist Convention and the suspicion of its power and intentions has been noted. Many associations were reluctant to become constituent members of the convention on account of the division of opinion among the individual churches. When the Hephzibah Association would not become completely anti-missionary, a clique composed of churches mostly in Bullock, Washington, and Emanuel Counties seceded in 1828 without securing letters of dismissal and formed Canoochee Baptist Conference (late Association) whose constitution stated that the association "shall not engage in, nor in any wise encourage, any religious speculation, called the missionary."⁴

¹ History of the Baptist Denomination in Georgia, pp. 143-146.

² Ibid., pp. 146, 149, 150.

³ Ibid., p. 217.

⁴ Ibid., pp. 161-165.

The opposition to missions, education, and what were called "the benevolent institutions of the day" culminated in a general division of the Baptists of Georgia in 1837. The Ocmulgee Association withdrew from the State Convention in 1830 and in 1837 made a declaration of non-fellowship with those Baptists favoring benevolent enterprises. The years between 1830 and 1837 were ones of great confusion. Associations were split in two and new ones formed either favoring or opposing missions and education. The division between the Missionary Baptists and the Hard-Shell or Primitive Baptists no doubt caused a temporary retardation in the progress of the denomination in Georgia. Although the breach has never been completely healed, the regular Baptists or Missionary Baptists came to vastly outnumber those who opposed missionary activities as unscriptural.¹

The year 1845 was an important one in the history of the Baptists of the Southern States, particularly those of Georgia. In that year the Executive Committee of the Georgia Baptist Convention applied to the American Baptist Home Mission Society at Boston for the appointment of the Reverend James E. Reeves as a missionary within the limits of the Tallapoosa Association. The American Baptist Home Mission Board declined to receive the application on the grounds that, since Reeves was a slaveholder, his appointment might be interpreted as a sanction of slavery by the board. The Executive Committee ordered the treasurer of the convention not to pay any money on hand to the Mission Board until further instructions and issued an address to the Baptists of the United States giving an account of the action of the board.²

At its meeting in Forsyth in 1845 the Baptist State Convention disapproved the action of the Baptist Home Mission Society, approved that of the Executive Committee, and instructed the latter to pay over mission funds of the convention to the Southern Baptist Domestic Mission Board at Marion, Alabama. In the meantime the differences between the Northern and Southern Baptists on the question of slaveholders as missionaries came to a head with the assembling of 310 delegates from the Southern States at Augusta on May 8, 1845. In the Baptist church at that place the delegates decided to withdraw from the General Convention on account of that convention's board's refusal to appoint slaveholders as missionaries. The Southern Baptist Convention was formed and two boards were appointed, one for foreign missions at Richmond, Virginia, and the other for home missions at Marion, Alabama. The Southern Baptist Convention was incorporated by the General Assembly of Georgia in December 1845. Thus the Baptists of Georgia who had in some way been represented in the old Triennial Convention from its formation in 1814

¹ History of the Baptist Denomination in Georgia, pp. 166-174.

² Ibid., p. 204.

severed their connection with their Northern brethren in 1845. The Georgia Baptist Convention, while deeply regretting "the necessity of separating from our Northern brethren", heartily endorsed the formation of the Southern Baptist Convention and became auxiliary to the convention.¹

The organ of the Georgia Baptists since 1833 has been the Christian Index. In that year Jesse Mercer bought and removed the paper from Philadelphia to Washington, Georgia, where he edited it with the assistance of Rev. William H. Stokes. Mercer donated the Index to the Georgia Baptist Convention in 1840, and the paper was removed to Penfield, the home of Mercer University. In 1856 the Index was again removed, this time to Macon. The convention sold the paper in 1861 to Samuel Boykin, at that time the editor. In November 1865 Boykin sold the Index to J. J. Toon, of Atlanta, proprietor of the Franklin Printing House, who in turn sold it to the firm of James P. Harrison and Company.² The Baptist organ passed through several ownerships until it finally came again into the hands of the Baptist Convention of Georgia in 1919. It is still owned by the Convention.

By no means were all the Baptists of Georgia during the ante-bellum period united in the Baptist Convention of Georgia. Many controversies of the day kept some of the associations from becoming constituent members. In 1854 a new convention was formed in the State. In November of that year delegates from the Middle Cherokee and Coosa Associations met at Cassville to form an organization to take charge of the Cherokee Baptist College at Cassville. On November 24 the Constitution of the Cherokee Baptist Convention was adopted, the principal objects of which were to establish and promote institutions of learning and to "foster and cherish the spirit of missions...." The convention took over the supervision of Woodland College for young women at Cedartown in 1856, and just before the outbreak of the Civil War the convention appointed a missionary to work among the Cherokee Indians. In 1859 the convention began publication at Rome of a weekly called the Landmark Banner and Cherokee Baptist, which was later removed to Atlanta. At the beginning of the Civil War the Cherokee Convention was composed of the Coosa, Middle Cherokee, Tallapoosa, and Noonday Associations. The convention was active until the State was invaded by the Federal forces under General Sherman, who burned, among other things, the Cherokee Baptist College.³

The sectional controversy which culminated with the secession of the Southern States from the Union and the formation of the Confederate

¹ History of the Baptist Denomination in Georgia, pp. 204-207.

² Ibid., pp. 230-232.

³ Ibid., pp. 217-220.

States of America in 1861 profoundly affected the Baptist denomination. On April 27, 1861, the Georgia Baptist Convention approved the formation of the Confederate government, and declared that "in whatever conflict the madness of Mr. Lincoln and his government may force upon us, the Baptists of Georgia will not be behind any class of our fellow citizens in maintaining the independence of the South by any sacrifice of treasure or of blood." In May 1861 the Southern Baptist Convention met in Savannah and adopted a series of resolutions in relation to the political conflict. The convention declared, in the spirit of 1776, that when a government became oppressive the people had the right to change it, and that "impartial history cannot charge upon the South the dissolution of the Union." Another resolution approved of the formation of the Confederate States of America, and assured the President, the Cabinet, and the members of the Confederate Congress "of our sympathy and entire confidence." In view of "the lawless reign of terror at the North, the violence committed upon unoffending citizens, above all, the threats to wage upon the South a warfare of savage barbarity, to devastate our homes and hearths with hosts of ruffians and felons, burning with lust and rapine," the convention recommended that the churches of the Baptist denomination in the South, "observe the first and second days of June, as days of humiliation, fasting, and prayer to Almighty God, that He may avert any calamities due to our sins as a people...."¹

The Cherokee Baptist Convention not only endorsed the views of the Georgia and Southern Baptist Conventions but also issued "as just and true" a series of "facts and opinions", economic and political in their nature. The contest between the North and South, declared the convention, "is one of right and wrong, in which the North claims the right... to tax the South at pleasure and against its will, to sell us what they make at their own prices, denying us the right to buy elsewhere, at cheaper rates. This takes from us...the profits of our labor to aid their private enterprises, and enable their capitalists to employ their labor and make good their profits." Connected with this the North also claimed the power "to dictate to the South what kind of labor it shall use, and where it should be employed, restricting us in the use of our property, rendering it unprofitable and valueless, and denying to us equal rights in a common territory...." In short, "Northern capital, combined with hired labor, impelled by a spirit of fanaticism, has controlled the majority interest, has perverted the Constitution, and established at Washington a government of practically unlimited power." The people of the South had "resisted in the only peaceable and rightful way known" to them, and formed a new government by adopting "the Constitution of our fathers with all its good features, reforming its defects."²

¹ History of the Baptist Denomination in Georgia, pp. 217-220.

² Ibid., pp. 228-230.

During the war the Southern Baptists discontinued all foreign and Indian mission work, although the Georgia Baptists continued to contribute to those objects. Hundreds of Georgia Baptist ministers labored as missionaries, evangelists, and chaplains among the armies of the Confederacy, many of whom donated their services while others were employed by the various mission boards and associations of the State. The opposition of the Baptist denomination to government patronage was evinced at the meeting of the Georgia Baptist Convention in Atlanta in 1864. Governor Joseph E. Brown offered a resolution which was adopted calling upon President Davis to discharge from the army any ordained minister whose services were desired by any regiment or church. The convention disapproved "of the principle of appointing chaplains for the army, to be paid out of the public treasury", and pledged the denomination's support of Baptist ministers acting as missionaries in the army. Of the \$130,000 contributed for army missions by the Domestic Board of the Southern Baptist Convention from April 1863 to April 1864, the Baptists of Georgia contributed \$50,000.¹

At the end of the war the Baptist churches were in a state of demoralization. The minutes of the State Convention and the various associations frequently complained of the general state of morals, of "too much intemperance, profanity, neglect of our church duties, heresies, dissensions and general unchristian conduct...." To counteract the influences of the day the Georgia Baptist Convention passed a resolution in 1866 declaring "its entire disapprobation of church members dancing, playing cards, even for amusement, visiting theatres and circuses and drinking spirituous liquors as a beverage." Regular services in a great many Baptist churches were disrupted. In 1869 a report was made to the State Convention which said that there was not a regularly supported Baptist minister in the region north and east of Athens. In northwest Georgia the Cherokee Convention was dissolved and the scarcity of ministers was marked. In middle Georgia conditions were also bad, and along the coast many churches had been burned and quite a number of congregations dissolved. However, one good result of the war was the removal of those controversies which had marred the unity of the Baptist denomination in the State during the ante-bellum period. The Baptists of the South were more united than they had been previously. But unity between Northern and Southern Baptists was not in sight. The Georgia Association declared in 1865 that "from all we can learn of the light in which Northern and Southern Baptists look upon each other, any attempt on their part or ours, towards united effort, at this time, would be productive of trouble and confusion, and not of good."²

The large number of Negroes who were freed at the close of the war

¹ History of the Baptist Denomination in Georgia, pp. 234, 235.

² Ibid., pp. 221, 237-240.

and most of whom had formerly been members of white churches, formed colored congregations of their own. Colored associations were formed throughout Georgia, and a Negro Baptist convention was formed to establish churches and Sunday schools and promote theological education. With Northern help, a Negro seminary was established in Augusta in 1865 which was some years later transferred to Atlanta.¹

The period since the Civil War and reconstruction has witnessed the steady progress of the Baptist denomination in the State. By 1880 the number of members of the Baptist faith had doubled the number in 1860.² In 1940 Georgia had a population of 3,123,723.³ More than a third of the entire population of the State embrace the Missionary Baptist faith. There are 96 white Missionary Baptist associations in the State, of which 86 are members of the Baptist Convention of Georgia. The 96 white associations have a total of 2,624 churches and more than 535,000 members.⁴ In addition the number of Negro churches, associations, and members of the Missionary Baptists exceed those of the white Baptists.⁵

The Baptists have since the beginning of Georgia played a conspicuous part in the history of the colony and State. From a few scattered groups in the colony they have grown until today they outnumber every other religious denomination in the State. At times during the history of the Baptist denomination it had been split by controversies, but from all temporary setbacks it only emerged stronger than ever.

From its experience with an established church under British rule, the Baptists have ever stood on the principle of the complete separation of Church and State. The records of the denomination in Georgia abound with instances of fidelity to the principles of religious liberty and the rights of conscience. Shortly after its organization, the Georgia Association issued a remonstrance against an act of the General Assembly passed in 1785 which set up a method of paying ministers from tax funds. Although the Baptists may have been able under the act to choose ministers of their denomination in each county and have them supported by the State, they stood on the principle that "churches are voluntary societies", and their opposition to the act of 1785 resulted in its repeal in the fall of that year.⁶ Baptists were instrumental in removing an

¹ History of the Baptist Denomination in Georgia, pp. 241, 242.

² Ibid., p. 243.

³ U.S. Bureau of the Census, Population of the State of Georgia-Final Figures: 1940 (release of January 10, 1941).

⁴ Minutes of the Baptist Convention of the State of Georgia, 1940, p. 250.

⁵ The Christian Index, June 15, 1939 (Pre-Baptist-World-Alliance Issue), p. 11.

⁶ History of the Baptist Denomination in Georgia, pp. 260-263.

objectionable feature of the State's first Constitution, that of 1777, which excluded ministers from seats in the legislature. Later they opposed a law of the State which made it unlawful for any church, society, or other body to license Negro slaves or free Negroes to preach, reserving that right for certain county officials.¹ Thus, though numerically superior, the Baptists have stood throughout their history in Georgia for religious liberty and freedom from governmental interference.

¹ History of the Baptist Denomination in Georgia, pp. 263-268.

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

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

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

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

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

Bible Institute, New Orleans, Louisiana; and American Baptist Theological Seminary, Nashville; and Southern Baptist Hospital, New Orleans.

The convention acts in an advisory capacity in carrying out the entire program of Southern Baptists in cooperation with eighteen State conventions, having in 1939 a total constituency of 25,018 churches, 22,493 ministers, 4,949,174 members and 23,008 church houses. The combined church property is valued at \$214,724,695. Within the province of the Southern Baptist Convention are twenty hospitals with property valuation of \$11,974,183; eighteen orphanages with property valuation of \$6,429,887; sixty-seven educational institutions with property valuation of \$45,165,412; an endowment of \$28,392,825; and an enrollment of 34,462. A total of \$37,136,531 was contributed for all causes in 1940. The activities of the convention embrace Alabama, Arizona, Arkansas, District of Columbia, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, New Mexico, North Carolina, Oklahoma, South Carolina, Southern Illinois, Texas, Virginia, and thirteen foreign countries.

The Sixth World's Congress of the Baptist World Alliance was held in Atlanta July 22-28, 1939. This was the largest gathering of Baptists ever held. In addition to the 12,445 registered as full members, more than one hundred thousand persons participated at one time or another in the sessions. Approximately sixty thousand were present at one session held at the Ponce de Leon baseball park. The presidential address, "The Baptist Message and Mission for the World Today", by Rev. George W. Truett, President of the Congress 1934-39, opened this session. Dr. J. H. Rushbrooke of London, England, was chosen as incoming President.

The Alliance is now in the thirty-sixth year of its life and activity. This is the third World Congress it has convoked on this side of the Atlantic. One met in 1911 at Philadelphia, Pennsylvania; another in 1928 at Toronto, Canada; and the 1939 assembly, the first meeting within the area of the Southern Baptist Convention, in Atlanta. The records of the Baptist World Alliance are treated in detail in the Inventory of the Church Archives of the District of Columbia Baptist Convention, now in the process of publication.

The present officers of the convention are: William Wistar Hamilton, President, New Orleans; Francis Asbury Davis, First Vice-president, Baltimore, Maryland; William Cox Allen, Second Vice-president, Greenville, South Carolina; Austin Crouch, Secretary Executive Committee, Nashville, Tennessee; Hight C. Moore, Senior Recording Secretary, Nashville; Joseph Henry Burnett, Junior Recording Secretary, Hendersonville, North Carolina; Walter M. Gilmore, Treasurer, Nashville. The executive committee was incorporated in Nashville in 1928.

See: Eugene Perry Alldredge, Southern Baptist Handbook, pp. 141, 459; Alldredge, Southern Baptists in World Service, pp. 75-77; The Christian Index, June 15, 1939, pp. 12, 13; Ga. Acts, 1845, pp. 130, 131.

Annual of the Southern Baptist Convention, 1845; Annual of the Southern Baptist Convention, 1895; Annual of the Southern Baptist Convention, 1940; Thomas Armitage, History of the Baptists, p. 836; William Cathcart, Baptist Encyclopedia, p. 1077; B. F. Riley, A History of the Baptists in the Southern States East of the Mississippi, pp. 199-214; Henry C. Vedder, A Short History of the Baptists, pp. 332, 346, 347; William Warren Sweet, The Story of Religions in America, pp. 428-32; Sixth Baptist World Congress (Official Report), July 22-28, 1939, pp. v, 22.

B. GEORGIA BAPTIST CONVENTION, 1822-- (Executive Committee Headquarters), 22 Marietta Street Building, Atlanta.

It was at a meeting of the Sarepta Association at Van's Creek Church, Ruckersville, in 1820 that a resolution was written by Adiel Sherwood and offered by Charles J. Jenkins which led to the organization of the General Georgia Baptist Association for the State of Georgia in 1822 at Powelton, Hancock County. Jesse Mercer became its first president. At their convention held in Monticello in 1828, the name of this body was changed to the Baptist Convention for the State of Georgia.

The Georgia Baptist Convention is composed of messengers from regular Baptist churches and associations (86 in number), and its constitution, adopted in 1919, provides that they shall meet at least once each year, the time and place to be selected by the convention or the executive committee.

The Georgia Convention in 1940 had 535,094 members, 2,554 churches, 2,020 ministers, and a total property valuation of \$19,127,585; three colleges and two academies with an enrollment of 1,622 students, and a property valuation of \$2,750,000, namely: Mercer University, Macon; Bessie Tift College, Forsyth; Shorter College, Rome; Norman Junior College, Norman Park; and Brewton Parker Junior College, Mount Vernon. They also support an orphanage at Hapeville, valued at \$550,000, caring for 310 children; and the Georgia Baptist Hospital at Atlanta, valued at \$785,000, with a capacity of 184 beds. In 1940 the hospital cared for 7,354 patients.

The convention's constitution provides for a president, four vice-presidents, a secretary, and a treasurer, who shall be elected by ballot at each annual meeting.

Present officers of the convention are: Ellis A. Fuller, Atlanta, President; M. S. Shivers, Eatonton, D. Maurice Smith, Jeffersonville, Grover F. Tyner, Augusta, Walter L. Moore, Cedartown, Vice-presidents; B. D. Ragsdale, Macon, Secretary; J. L. Clegg, Dalton, Assistant Secretary; Spencer B. King, Blakely, Treasurer.

The convention's constitution provides that its executive committee, which was granted a perpetual charter by the State legislature in

the year 1930, "shall have charge and control, except when otherwise directed by the convention, of all work of the convention, including Missions, Education, and Benevolences, in the interim between sessions of the convention." The officers of the executive committee are: Ellis A. Fuller, President; James W. Merritt, Executive Secretary-Treasurer; Spencer B. King, Recording Secretary. The Woman's Missionary Union, of which Miss Janice Singleton is Executive Secretary-Treasurer, is auxiliary to the Georgia Baptist Convention. The Christian Index, edited and managed by O. P. Gilbert, is the official organ and property of the convention. The following departments of work are maintained under the direction of the executive committee: Evangelism, W. H. Faust, Secretary; Sunday Schools, T. W. Tippet, Secretary; Baptist Training Union, Gainer E. Bryan, Secretary; Student Work, D. B. Nicholson, Secretary.

See: B. D. Ragsdale, Story of Georgia Baptists, I, 3, 4, 49; III, 11, 12; Minutes of the Georgia Baptist Convention, 1822; William Cathcart, Baptist Encyclopedia, pp. 1146, 1148; The Christian Index (100th Anniversary Number), Dec. 25, 1920, pp. 71-73; (pre-Baptist-World-Alliance Issue), June 15, 1939, pp. 40, 121; Minutes of the Georgia Baptist Convention, 1940; Atlanta Journal, Feb. 28, 1957, p. 14. Constitution of the Georgia Baptist Convention, p. 71 below.

Minutes of the General Baptist Association for the State of Georgia, 1822-27; Minutes of the Georgia Baptist Convention, 1828--; both kept in library at Mercer University, Macon. Minutes of the Georgia Baptist Convention, 1870--, 71 vols., kept at Convention Headquarters, 22 Marietta Street Building, Atlanta. Convention correspondence, 9 file drawers, 1900--, at convention headquarters.

C. THE CHRISTIAN INDEX (Successor to The Columbian Star, 1821-27), 1821--, 22 Marietta Street Building, Atlanta.

The Baptists of America found that cooperative missionary work necessitated a medium of communication. Accordingly, in 1821, the Triennial Convention, through its Board of Foreign Missions, founded The Columbian Star, which was published in Washington, D. C. until 1827, at which time it was removed to Philadelphia and edited by Rev. Dr. William T. Brantly, Sr., with the approval of the Board of Foreign Missions.

Dr. Brantly had been associated with Rev. Henry Holcombe in the Savannah River Association for many years. In the meantime, Rev. Dr. Holcombe became pastor of the First Baptist Church of Philadelphia. At his request, made on his deathbed, Dr. Brantly became his successor and removed from Augusta, Georgia to Philadelphia in April 1826. In connection with his duties as pastor of the First Church of Philadelphia, he assumed the editorship of The Columbian Star, in 1827. Dr. Brantly did not think the name, The Columbian Star, was appropriate for a religious journal, and accordingly changed its name to The Christian Index upon

becoming its editor. The paper used for its masthead, The Columbian Star and Christian Index, for several years.

Since Jesse Mercer was president of the Baptist Convention of the State of Georgia and an intimate friend and co-laborer of his, Dr. Brantly suggested that The Christian Index be removed from Philadelphia to some point in Georgia or South Carolina so as to serve the constituency of these contiguous States. Therefore, in 1833, the paper was transferred to Jesse Mercer and was removed from Philadelphia to Washington, Georgia. He associated with him Rev. William H. Stokes as assistant editor, upon whom rested the burden of the work. The paper was published in Washington from 1833 to 1840.

Mercer felt that the paper should be owned by the Georgia Baptist Convention, and in 1840, he tendered the paper to the convention and the gift was accepted and moved from Washington to Penfield, Georgia, where Mercer University had been located. The Rev. William H. Stokes had been made editor and served until 1843, when Joseph S. Baker became his successor and served until the close of 1848. In 1849, the Executive Committee of the Georgia Baptist Convention became responsible for the editing of the paper and elected Billington M. Sanders editor on January 25, 1849. J. F. Dagg succeeded Mr. Sanders in 1850, and T. D. Martin succeeded Mr. Dagg in 1856.

In 1857 the paper was moved from Penfield to Macon and Joseph Walker became editor in 1858. In 1860, Jesse M. Wood and H. C. Hornady succeeded Mr. Walker. A year later, Samuel Boykin became editor and remained until May 8, 1861 when he and Rev. C. M. Irwin, of Albany, Georgia became owners and editors of the Index. They continued to publish the paper until Macon fell to the Federal forces in 1865. In November of that year, J. J. Toon of Atlanta, purchased the paper. Dr. Henry Holcombe Tucker was editor from January to July 1866, when he became president of Mercer University. Dr. William T. Brantly, Jr., edited the paper until January 1867, when Dr. David Shaver assumed the editorship, serving until September 1874.

The paper was purchased in 1873 by the J. T. Harrison & Company, of Atlanta. Rev. David E. Butler succeeded Dr. Shaver as editor in 1874 and served until October 1878, when Dr. H. H. Tucker again became editor. Dr. Tucker resigned in 1882, but in 1885 purchased the Index and became its editor for the third time, remaining in that capacity until 1892. In that year, J. C. McMichael acquired ownership of the paper and named Dr. I. R. Branham editor. Dr. Branham retired at the end of that year and Mr. McMichael took over management until 1895 at which time he passed away. For one year the paper was published by the estate of Mr. McMichael and then sold to Dr. T. P. Bell, then associated with the Sunday School Board of Nashville. Dr. I. J. Van Ness was named editor until 1900 when Dr. B. J. W. Graham became associated with Dr. Bell. In 1915, Dr. Graham purchased the paper and edited it until 1919 when it was sold to the Georgia Baptist Convention.

On January 1, 1920, Louie D. Newton was elected editor and served until November 1, 1929, when he resigned to become pastor of the Druid Hills Church, entry 52. In 1929 O. P. Gilbert accepted the post and has been its editor since that date. The first board of Directors of the paper under the new ownership of the convention was composed of F. C. McConnell, Charles W. Daniel, Arch C. Cree, W. H. Major, and Henry Alford Porter. The present board is composed of J. Ellis Sammons, J. C. Wilkinson, F. S. Porter, J. B. Turner, Louie D. Newton, and James W. Merritt who is also treasurer. The contributing editors are Drs. George C. Gibson, R. C. Gresham, R. Q. Leavell, Louie D. Newton, and Mrs. Ben S. Thompson.

See: Louie D. Newton, "History of The Christian Index", in The Christian Index, June 15, 1939, pp. 23-25; History of the Baptist Denomination in Georgia, pp. 199, 200, 230-233.

The Christian Index, 1829--, in library of Mercer University, Macon. The Christian Index, 1836-61, 1868--, in custody of present editor, O. P. Gilbert, Fifth Floor, 22 Marietta Street Building, Atlanta. General correspondence, 1919--, 12 file drawers, in custody of present editor at his office.

PRINCIPLES DEAR TO BAPTISTS

The holy and loving God has the right to be sovereign.

All souls have equal right to direct access to God.

Voluntary submission to God; each soul a free agent, competent under God to become a child in His spiritual family.

Each individual responsible to God.

Salvation through faith alone.

A converted church membership; repentance, regeneration and faith in God through Christ being essential.

All believers have a right to equal privileges in the church.

The inspiration of the Scriptures.

The New Testament the sole and sufficient rule of faith and practice.

Baptism follows repentance and belief.

Immersion only is New Testament baptism, being a symbolic ordinance, typifying death to sin, burial and resurrection to a new life.

The Lord's Supper is a memorial instituted by Jesus to be observed by His followers in remembrance of the giving of His body and the shedding of His blood for their salvation.

Officers of the local church are pastor and deacons, called of and elected by the church.

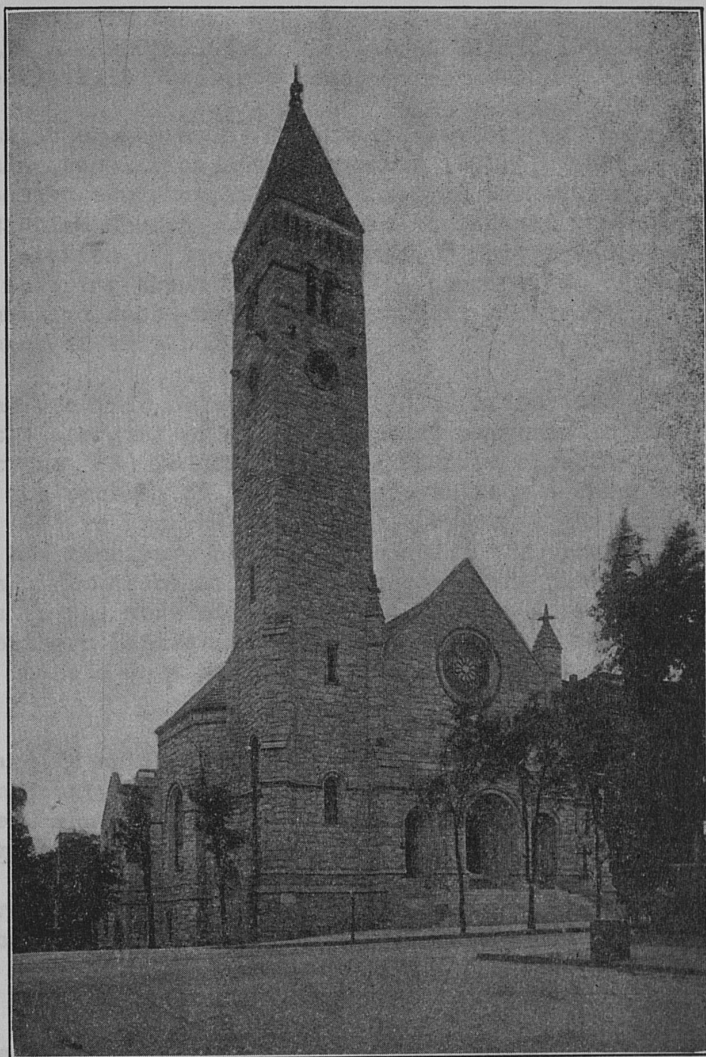
Individuality of the churches, democratic in government in accord with the New Testament, without control by ecclesiastics or other groups.

Separation of church and state, with no control of state by church and no support or control of the church by the state.

The mission of the churches is to preach the Gospel, baptize believers, teaching them to observe Christ's demands, and to exemplify a family of God's children in this dispensation.

The absolute Lordship of Christ and the greatest possible liberty for every individual and institution consistent therewith.

Note: Due to the Baptist emphasis on religious liberty, no particular statement of beliefs is held to bind all Baptists; the New Testament is accepted as the rule of faith and practice. The principles set forth above are not a Confession of Faith. The Georgia Baptist Convention has never had a binding Confession of Faith although some of the churches affiliated with this convention have adopted Articles of Faith. No church would be refused admission to an association because of its failure to hold the principles set forth above. They are, however, generally held dear among the Missionary Baptists in Georgia.



FIRST BAPTIST CHURCH, ATLANTA, 1906-28
PEACHTREE AND CAIN STREETS

It was in this building that the Atlanta Association of Baptist Churches was organized on November 9, 1909. This building was razed in 1928.

ATLANTA ASSOCIATION OF BAPTIST CHURCHES

1. ATLANTA ASSOCIATION OF BAPTIST CHURCHES, 1909---, (present clerk), 2715 Peachtree Road, N. E.

The Baptist churches of Atlanta and vicinity were members of the Stone Mountain Association until November 1909. In that month messengers from thirty-eight churches in Atlanta met in the Sunday School room of the First Baptist Church, Atlanta and organized themselves into the Atlanta Association of Baptist Churches. This Association was formed principally to bring about the union and cooperation of the Baptist people in Atlanta and such contiguous suburbs as may be properly included in the judgment of this body.

Its most specific objects are: (1) To bring into close and compact fellowship the energies of all the Baptist churches in the territory of the Association; (2) To concentrate attention directly upon the city of Atlanta and the problem of its rapid growth from a Christian and Baptist standpoint; (3) To promote evangelism, church organization and church building in the territory of the Association through the cooperation of the churches of the Association; (4) To cooperate with other Associations and churches in the work of the Georgia Baptist Convention in fellowship with the Southern Baptist Convention, all the objects and purposes of which shall be held in a general way the objects and purposes of the Association.

There are 78 active churches in the Association at the present time, 65 in Fulton County, 11 in DeKalb County, and one each in Gwinnett and Cobb Counties. Annual reports are made to the Association by the churches in letters giving details of their work and accomplishments.

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

The officers of the Association are elected by ballot and consist of a moderator, a vice-moderator, a clerk, who may have such assistance as the Association may provide for him; a treasurer, and an auditor. The present moderator is W. Lee Cutts, 515 Manford Rd., SW.; vice-moderator, B. M. Callaway, Cox-Carlton Hotel; clerk-treasurer, H. E. Moody, 2715 Peachtree Rd., NE.; and auditor, P. L. Bardin, William-Oliver Bldg.

Not only is the Atlanta Association the largest of the associations of the State, but numerically it is the largest associational group of Baptists in the world. It reports for the year 1940, a church membership of 62,047; Sunday School enrollment of 44,431; Baptist Training Union, 8,613; Woman's Missionary Union, 10,887; total church property valuation of \$4,009,210.85; and gifts for all purposes, \$760,532.16.

See: Constitution of the Atlanta Association of Baptist Churches, p. 73; Minutes of the Atlanta Association of Baptist Churches, 1940. Mrs. George Westmoreland, History of The Woman's Missionary Union, 1908-1936, p. 5, "Foreword" by Emmie Castellow Freeman.

Minutes (including: proceedings of annual meetings, departmental reports, and financial records), 1909--, 31 vols., in custody of H. E. Moody, Clerk-Treasurer, 2715 Peachtree Rd., NE. Associational correspondence, 1925--, 4 file drawers, kept by Mr. Moody. Associational Missionary records (monthly reports), 1938--, in custody of Mrs. J.W. Awtry, President, 615 Clifton Rd., NE. Sunday School records, 1938--, kept by Mrs. G. L. Braden, Educational Director, 1201 Albemarle Ave., NE. Baptist Training Union records, 1938--, kept by John G. Lewis, President, 800 Jefferson Ave., East Point.

2. PEACHTREE BAPTIST, 1847--, 2590 Briarcliff Road, N. E.

Congregation organized in a log cabin in 1847. Worshipped there until 1895 when the present structure located at same site, was completed. Dedicated same year. Log cabin was used for class rooms until 1938 when it was razed. Present building is frame, painted white; stone foundation; neat design; has stained glass windows. First settled pastor, Rev. T. A. Akins.

Present pastor, Rev. C. H. Mount, 2780 Briarcliff Rd., NE. Property valuation, \$8,500; membership, 234; Sunday School enrollment, 173.

Minutes (including register and financial), 1898-- (prior records missing), 10 vols., kept by clerk, Mr. Edward Wilder at church office. Sunday School records, 1890--, 12 vols., kept at church by secretary, Miss Virginia Alberson. W. M. U. records, 1913--, 5 vols., kept at church by president, Mrs. Joseph Hewell. Deed: DeKalb County Superior Court Clerk's office, deed book AA, p. 723.

3. FIRST BAPTIST, 1848--, 754 Peachtree Street, N. E.

Organized January 1, 1848. Incorporated January 26, 1850. Constituted by a presbytery composed of Rev. B. M. Sanders, Rev. John L. Dagg, and Rev. Parker M. Rice, with 17 charter members, in a school house where they held services temporarily until June 5, 1848 when their first building was erected at northwest corner of Walton and Forsyth Streets. The congregation used for baptisms a pool supplied with water from the Walton Spring, corner Spring and James Streets, and from the hillsides overlooking the spring, the members witnessed the ceremonies. Prior to the Civil War, negro slaves who were members, sat in the gallery. This church was badly damaged by shot and shell during General Sherman's siege of Atlanta in 1864 but necessary repairs were soon made.

A granite edifice of Colonial design was erected on same lot in

1869 and was used until 1900 when it was sold to the U. S. Government for a post-office site. Congregation worshipped in Seago Hall on Forsyth Street near this site while church was being erected in 1869. A lot was purchased at corner of Peachtree and Cain Streets immediately and a granite structure of Norman-Gothic design erected. It was dedicated June 3, 1906 by Dr. J. B. Hawthorne who was an early pastor of this church. This church was used until 1928 when it was traded for the present four acre tract on Peachtree Street. Work was begun on January 5, 1928 but church not completed until spring of 1930. The Lullwater Building, 447 West Peachtree Street, was used for services while awaiting completion of this building. It was dedicated on Easter Sunday, April 27, 1930 and presided over by present pastor, Dr. Ellis A. Fuller. It is a red brick building of Colonial architecture, fireproof and air-conditioned; has 7 assembly rooms, social hall, dining room, parlor, 75 class rooms and a great auditorium; total seating capacity 6,280 in whole plant. First settled clergyman, Rev. David Gonto Daniel, 1848-51.

Present pastor, Dr. Ellis A. Fuller, 919 Peachtree Battle Circle, NW., 1929--; educated at Presbyterian College, Clinton, S. C., and Southern Baptist Theological Seminary, Louisville, Ky. Property valuation, \$765,000; membership, 3,139; Sunday School enrollment, 2,257.

See: Mrs. J. E. Dance, First Baptist Church, in Cooper, Official History of Fulton County, 1934, pp. 530-34. The Christian Index, June 15, 1939 (pre-Baptist-World-Alliance Issue), pp. 60, 111.

Minutes (including record of baptisms, and W. M. U. records, 1860-1909), 1848-May 1864, April 1865-1909, 1914-- (June 1864-March 1865, 1910-13, missing), 7 vols., kept by clerk, Mr. B. E. Nash, 1073 Cumberland Rd., NE. (Current year records at his home and permanent records in church office). Register, 1848-1930, 1 vol., kept in pastor's study. Register of memberships, marriages and deaths, 1928--, 4 file drawers (card system), kept by pastor in church office. Financial records, 1912-- (1848-1911 missing), 26 vols., kept by treasurer, Mr. J. O. Anderson. (Current year records in his home, 536 Ridgecrest Ave., NE.; permanent records kept in church office). W. M. U. records, 1910--, (1860-1909 in minutes), 6 vols., kept at church office by secretary, Mrs. Amos L. Fuller. Deed: Fulton County Superior Court Clerk's office, deed book 1155, p. 2.

4. SECOND-PONCE DE LEON BAPTIST (merger of SECOND BAPTIST, 1854-1932; PONCE DE LEON BAPTIST, 1904-32; Buckhead BAPTIST, 1911-30), 1854--, 2715 Peachtree Road, N. E.

The Second Baptist was constituted on September 1, 1854 with 19 constituent members who had been dismissed from the First Baptist, entry 3, for the purpose of organizing a new church. Services were held several months in home of Dr. B. F. Bomar until basement of their first church was completed at corner Washington and Mitchell Streets. (See entry 9).

Rev. Charles M. Irwin was the first pastor, 1854. Structure was not entirely completed until 1858. This was the first brick church in Atlanta. It was used as a storehouse for dry goods and furniture during General Sherman's siege of Atlanta in 1864 and saved from heavy shell and fire through the influence of Father O'Reilly, a Catholic priest and friend of General Sherman.

The building was razed in 1890 to make way for a new church. Congregation merged with the Ponce De Leon Baptist in 1932. The Ponce De Leon had previously been organized in October 1904 at corner of Piedmont and Ponce De Leon Avenues and remained at this location until 1930 when they decided to remove to the present Peachtree Road address. They had purchased this site in 1929. The Buckhead Baptist Church which was organized in 1911, merged with the Ponce De Leon Baptist at this time. The Buckhead church was used for several months for worship while the first unit of the new Peachtree Road church was being erected in 1930.

At time of merger in 1932 of Second Baptist and Ponce De Leon Baptist, they adopted present name. Building dedicated October 10, 1937. It is a four-story brick structure painted white; Georgian Colonial architecture; 70 rooms; spire rises 160 feet above ground level.

Present pastor, Dr. Ryland Knight, 2814 Peachtree Rd., NE., 1932--. Property valuation, \$425,000; membership, 2,060; Sunday School enrollment, 1,607.

See: M. L. Brittain, History of Second-Ponce De Leon Baptist, Oct. 10, 1937, (copy in church office). Dr. Ryland Knight, "Historic Bell Placed in Church", Atlanta Journal, May 28, 1940.

Minutes, 1932--, 2 vols., kept by clerk, Mr. Lane Hubbard. Register, 1932--, 2 vols., kept by pastor. Sunday School records, 1932--, 6 vols., kept by secretary, Mr. Roy Millan. Financial records, 1932--, 2 vols., kept by treasurer, Mr. H. E. Moody. All records kept at church. Deed: Fulton County Superior Court Clerk's office, deed book 1456, p.487.

Ponce De Leon Baptist records: Minutes, 1926-32, 6 vols.; register, baptisms, members, 1926-32, 2 file drawers; financial records, 1931-32, 1 vol.; all in possession of treasurer at church office, 2715 Peachtree Road, NE. Second Baptist records: Minutes, 1854-1932, 3 vols.; register, 1854-1932, 6 file drawers; financial records, 1931-32, 1 vol.; all kept by present treasurer in church office. Unable locate legible records of Buckhead Baptist Church.

5. PROVIDENCE BAPTIST, 1856--, Cor. Mt. Vernon Road and Glenn Ridge Avenue, 1 mi. E. of Sandy Springs.

There is a record of prayer services being held as early as 1834. Charter members mentioned are as follows: Joseph Walker and wife, Dru-

cilla; Abner Philips and his wife, Nancy; and two Negro women slaves, one belonging to each family. First services were conducted by Solomon Peek. It was not until 1856 when the congregation was authoritatively organized and regular preaching begun under the leadership of Rev. B. Burkett, 1856-70.

Their first church was completed in May 1856 and used until 1901 when it became necessary to enlarge and remodel building to accomodate their membership. It is a frame structure painted white. On the adjoining lot, a more modern edifice is now being constructed of Stone Mountain granite. Plans call for Sunday School rooms and a baptismal pool and a larger auditorium. Windows will be of stained glass.

Present pastor, Rev. J. T. Widener, 877 Boulevard, NE. Property valuation, \$15,000; membership, 196; Sunday School enrollment, 218.

See: A. B. DeFore, Centennial of Providence Baptist Church, Oct. 18, 1934, in Cooper, Official History of Fulton County, 1934, p. 731.

Minutes (including financial), 1880-- (prior records missing), 25 vols.; register, 1895-- (prior records missing), 10 vols.; both in possession of clerk, Mr. F. S. Morgan. Sunday School records, 1900--, 20 vols., kept by superintendent, Mr. J. T. Morgan. All records kept at church. Deeds: Fulton County Superior Court Clerk's office, deed books 565, p. 463; 266, p. 538; 589, p. 369.

6. FIRST BAPTIST OF DECATUR, 1861--, Church Street and Trinity Place, Decatur.

Congregation organized in 1861 in the Presbyterian church building at Church and Sycamore Streets. This building was used for services until 1871 when the present lot was purchased and a one-room brick building erected thereon. By 1926, the congregation had grown considerably and they built the present edifice on same site. It is of cream brick, trimmed with stone; a large basement; has 5 memorial windows; Sunday School and office section of sandstone blocks. First settled pastor, Rev. T. A. Holmes, 1861-66.

Present pastor, Dr. Richard H. Hall, Jr., 135 Adams St., Decatur; educated at Mississippi State University and Louisville University. Property valuation, \$154,000; membership, 1,129; Sunday School enrollment, 931.

Minutes (including register and financial), 1866-- (1861-65 missing), 6 vols., kept by clerk in church office. Sunday School records, 1900-- (card file), kept in church office. Deed: DeKalb County Superior Court Clerk's office, deed book 205, p. 173.

7. MOUNT PARAN BAPTIST, 1862--, Mount Paran Road, 9 miles N. on State Highway 9.

Organized in 1862 and held first worship in a frame structure on present site which was remodeled in 1900. Dedicated same year. It is a frame structure painted white, attractive design; Sunday School rooms in annex to auditorium. First settled pastor, Rev. T. V. Burdette, 1862-72.

Present pastor, Rev. A. B. Dorough, 2879 Lookout Place, NE., November 1, 1940--. Property valuation, \$3,500; membership, 250; Sunday School enrollment, 231.

See: History of Mount Paran Church, in Minute Book, 1922, (copy kept at home of pastor).

Minutes (including register), 1862--, 10 vols., kept by pastor at his home. Sunday School records, 1862--, 10 vols., kept at church by secretary, Mrs. Claud Dowis. Financial records, 1862--, 5 vols., kept by treasurer, Mr. W. E. Williams, Powers Ferry Road. Deeds: Fulton County Superior Court Clerk's office, deed book I, p. 223; 1626, p. 478.

8. SHARON BAPTIST, 1866--, Hightower Road (1 block off Gordon Road, S. W.

Organized August 26, 1866. First services held in Gilbert's School house on Payton Road. In 1867, a lot was purchased on Hightower Road where the first frame structure was erected and used by this congregation until 1930 when a modern edifice was built. Dedicated the same year. It is built of red brick with stone foundation; Early American architecture; daylight basement; steeple; has 27 memorial windows. First settled pastor, Rev. William Thames, 1866; educated at Mercer University, Macon.

Present pastor, Rev. S. M. (Happy) White, Route 4. Property valuation, \$50,000; membership, 781; Sunday School enrollment, 345.

Minutes (including financial records), 1866--, 10 vols.; register, 1935-- (prior records missing), 3 vols.; both kept by clerk, Mr. C. M. Seward, 3210 Gordon Rd., SW. Sunday School records, 1936--, 2 vols., kept by superintendent, Mr. C. F. Painter, 2796 Gordon Rd., SW. Deed: Fulton County Superior Court Clerk's office, deed book 13, p. 727.

9. THIRD BAPTIST, 1869-97, 1899-1936 (defunct), corner, Luckie and Gresham Streets, N. W.

Organized July 18, 1869 by members from the Second Baptist, entry 4. Services held in a small frame structure, 35 Jones Avenue until 1897

when most of the membership withdrew under the leadership of Dr. Len G. Broughton and formed the Baptist Tabernacle, entry 28. The remaining members of Third Baptist reorganized in 1899 at same Jones Avenue address and held services there until 1920 when property was sold and proceeds applied on a lot and building at 579 Luckie Street, corner Gresham.

Church adopted name of Jones Avenue Baptist in 1903 which name was retained until 1919 when the original name was reverted to. Worshipped at Luckie and Gresham Streets until 1936 when the congregation became defunct. The property was transferred to the Home Mission Board of the Southern Baptist Convention and later sold to the Atlanta Housing Authority in 1938. Minutes, 1920-22, 1 vol., in possession of clerk of Second-Ponce De Leon Baptist Church, 2715 Peachtree Rd., NE.

10. CENTRAL BAPTIST (formerly FOURTH BAPTIST, 1870-71, JAMES CHAPEL, 1872-74), 1869-- , 219 Washington Street, S. W.

In 1869 a mission was established at Whitehall and Railroad Sts., under the direction of the Second Baptist (now Second-Ponce De Leon), entry 4. In 1870 their church was constituted by Rev. F. M. Daniel and was called Fourth Baptist Church; two years later, it was known as James Chapel until 1875 when it merged with the Sixth Baptist and adopted present name. In 1878, their first church was built at the corner of Peters and West Fair Streets, and in 1896 they removed to another building at corner of Walker and Stonewall Streets. About the year 1901, the Walker Street property was sold and the Jewish Temple at corner of Garnett and Forsyth Streets, was purchased. In 1920 the congregation sold their property and moved to a new location, corner Cooper and Fair Streets where they remained until 1934, when they rented their present structure from the Second-Ponce De Leon Baptist Church, which is its present owner.

It was built in 1893 of stone and brick, Gothic architecture, spacious auditorium, 32 Sunday School rooms, windows of diffused glass, tower with bell. First settled pastor, Rev. F. M. Daniel, 1871-83.

Present pastor, Rev. Paul A. Meigs, 542 Inman Ave., SW. Membership, 689; Sunday School enrollment, 329.

Minutes, 1921-- (1871-1920 missing), 3 vols.; register, 1921-- (1871-1920 missing), 3 vols.; Sunday School records, 1936-- , 1 vol.; Financial records, 1937-- (1871-1936 missing), 1 vol.; all records kept by clerk in church office.

11. PARK AVENUE BAPTIST (formerly FIFTH BAPTIST, 1872-1907, WOODWARD AVENUE BAPTIST, 1908-1938), 1871-- , 480 Park Ave., S. W.

In June 1871, a mission was established by Rev. James F. Eaden and

first meetings held in a vacant barroom on Decatur Street (exact address unknown). On December 24, 1871, a congregation was organized with 16 charter members from this mission. In 1872, John H. James, member of Second Baptist, entry 4, donated a lot at corner Bell and Gilmer Streets and first church was built and called Fifth Baptist. Worship was held here until 1903 when a lot was purchased at corner of Woodward and Cherokee Avenues, SE., and a temporary tabernacle erected.

Structure replaced by a brick building in 1908 and the name, Woodward Avenue Baptist Church adopted. Lot at present site was purchased in 1933 and work began on new church; completed in 1938 and name changed to Park Avenue Baptist. Old property on Woodward Avenue sold to Negroes. Present edifice is of red brick construction, attractive design. First settled pastor, Rev. James F. Eaden, 1871-77.

Present pastor, Rev. L. E. Smith, 564 Sidney St., SE. Property valuation, \$45,000; membership, 1,481; Sunday School enrollment, 982.

See: Mrs. C. D. Ross, History of the Woodward Avenue Baptist Church 1938. (manuscript kept in church office).

Minutes (including register), 1900-- (1871-99 missing), 10 vols.; Sunday School records, 1900--, 6 vols.; Financial records, 1900-- (1871-99 missing), 2 vols.; all kept in steel cabinet in church office. Deed: Fulton County Superior Court Clerk's office, deed book 804, p. 519.

12. KIRKWOOD BAPTIST (formerly BEECH SPRINGS, 1872-1924), 1872--,
112 Howard Street, N. E.

Organized in 1872 and adopted the name Beech Springs. First services held under a brush arbor on Clay Street until 1873 when the congregation began meeting in home of Mr. Cleveland Clay on Clay Street. Late in the same year, they built and occupied their first church on Clay Street (exact address unknown).

In 1886, Mr. J. B. Wade donated to the church \$500 and a lot on Howard Street near present site, and a new church was erected and occupied until 1894. Clay Street property was sold. In August 1894, church was rolled to present site. It was remodeled in 1925 and name changed to Kirkwood Baptist. It is built of tan brick, trimmed in white; 4 large cement columns support porch roof at entrance; windows are of diffused glass; Sunday School rooms in basement. First settled pastor, Rev. Peter Hughes.

Present pastor, Rev. K. Owen White, 119 Howard St., NE. Property valuation, \$110,000; membership, 2,353; Sunday School enrollment, 2,089.

See: Rev. J. L. Jackson, History of Kirkwood Baptist Church, 1914, (copy of manuscript in church office).

Minutes (including register and financial records), 1926-- (1872-1925 missing), 3 vols., kept by clerk, Mr. J. L. Moore, 43 Howard St., NE. Sunday School records, 1924-- , 14 vols., kept by superintendent, Mr. B. G. Nash, 358 Clifford Ave., NE. W. M. U. records, 1924-- , 2 vols., in possession of secretary, Mrs. B. W. Medlock, 2086 Ridgedale Road, NE. Deed: DeKalb County Superior Court Clerk's office, deed book QQ, p. 137.

13. ANTIOCH BAPTIST, 1874-- , 434 McDonough Road, S. E.

Organized 1874 by a group of Baptists in this community. First services held in the home of Mr. Kellie Brown, corner Gault Street and McDonough Road, SE. In 1876, Mrs. Hannah Nolan donated a lot, a small frame church was built, and present name adopted. Work of remodeling structure started in 1935, completed in 1938. Frame construction, red brick veneer, modern design. First settled pastor, Rev. Martin DeFoor, 1875-86.

Present pastor, Rev. W. M. Williams, 436 McDonough Blvd., SE. Property valuation, \$13,000; membership, 512; Sunday School enrollment, 336.

See: Mrs. Russell C. Brewer, History of Antioch Baptist Church, 1937, (manuscript kept in home of author, 1312 Hill St., SE.).

Minutes (including register), 1934-- (1875-1933 missing), 1 vol., kept in church auditorium. Sunday School records, 1937-- , 2 vols.; W. M. U. records, 1937-- , 2 vols.; Financial records, 1937-- (1875-1936 missing), 2 vols.; all kept by clerk, Mr. E. D. Etheridge at his home, 1550 Ellerly Rd., SE. Deed: Fulton County Superior Court Clerk's office, deed book Y, p. 721.

14. FIRST BAPTIST OF HAPEVILLE, 1884-- , Atlanta and College Avenues, Hapeville.

On August 31, 1884, the Second Baptist Church of Atlanta, entry 4, established this body as a mission (address unknown), and it functioned under their direction until May 12, 1886 when it became a mission of the West End Baptist Church, entry 19. Several months later their congregation was organized and first services were held in a hall over Lane's Drug Store near West End (exact location unknown). Later in 1886, they purchased a vacant building at McCall's Crossing, from a disbanded Methodist Congregation, razed it and erected their first church on a lot in Hapeville, (location unknown), using the lumber from old building. Present name was adopted at this time. This was used until 1907 when it was torn down and their second church erected on present site.

Their congregation outgrew this frame structure and in 1923 the present imposing edifice of Gothic architecture was built. It is constructed of Stone Mountain granite, white trim; has 20 memorial windows,

2 bronze memorial plaques; large stone columns supporting the porch. First settled pastor, Rev. J. M. DeFoor, 1886-87.

Present pastor, Rev. Z. E. Barron, Hapeville. Property valuation, \$75,000; membership, 1,363; Sunday School enrollment, 1,032.

See: L. E. Mann, Golden Anniversary, 1939, (copy in possession of author, 3593 Atlanta Avenue, Hapeville.)

Minutes (including register), 1923-- (prior records missing), 3 vols., kept by clerk, Mr. W. A. Lewis, 3409 Hunnicutt St. Sunday School records, 1923--, 3 vols., kept by superintendent, Mr. Forrest C. Garrard, 3593 Atlanta Ave. W. M. U. records, 1938--, 1 vol., kept by secretary, Mrs. J. W. Harris, 3815 Atlanta Ave. Financial records, 1923-- (prior records missing), 1 vol., kept by treasurer, Mr. J. C. Ragsdale, 3555 Fulton Ave. Deed: Fulton County Superior Court Clerk's office, deed book 290, p. 502.

15. MCDONALD MEMORIAL BAPTIST (formerly MCDONALD MISSION, 1886-1923), 1886-- , Cameron and Kalb Streets, S. E.

Organized in 1886 as a mission of the Second Baptist, entry 4, who saw the need of a church on the west side of town. First services held in a frame building corner West Fair and Bailey Sts., which was purchased by Rev. Henry McDonald, the first resident pastor. This was used until 1919 when it was sold, and the congregation moved into a rented store, corner Berean and Glenwood Avenues.

In 1923, present site was purchased and a church built. Services were held in a tent on this lot while building was being completed. The present name was adopted at this time. Structure is a frame building painted grey, neat design.

Present pastor, Rev. Hugh Van Eaton, 671 Kalb Ave., SE. Property valuation, \$1,500; membership, 294; Sunday School enrollment, 393.

Minutes (including register and financial records), 1932--, 3 vols., kept by clerk, Mr. N. A. Herring, 692 Glenwood Ave., SE. Sunday School records, 1932--, 2 vols., in possession of superintendent, Mr. Edd J. McLendon, 658 Kalb St., SE. All prior records destroyed. Deed: Fulton County Superior Court Clerk's office, deed book 1141, p. 258.

16. BROWN'S MEMORIAL BAPTIST, 1887-90, 1897-- , 953 Howell Mill Road, N. W.

Organized in 1887 as a mission of the First Baptist Church, entry 3. First occupied an old hotel building on the grounds of the Exposition

Cotton Mills. Disbanded in 1890 after a precarious existence. It was reorganized in 1897 and occupied an old three-room dwelling, corner of Marietta St., and Brady Ave., NW., until December 14, 1902 when they moved into the Brown Memorial Building on Exposition Cotton Mills' property, became an independent congregation, and adopted present name.

The heirs of the estate of ex-Governor, Joseph E. Brown donated the lots at present site, the First Baptist Church donated a vacant church building at 190 Fowler Street and this building was removed to the new location, enlarged and dedicated in 1903. Sunday School rooms added later that same year. It is an attractive frame structure painted white; tower over entrance. First settled pastor, Rev. William A. Babb, 1903-19.

Present pastor, Rev. John R. Darnell, RFD 1, Roswell. Property valuation, \$6,500; membership, 575; Sunday School enrollment, 229.

Minutes (including register; financial, 1925-35), 1925-- (1887-90, 1897-1924 missing), 3 vols., kept by clerk, Mr. Paul Capps, 950 Bradley Ave., NW. Sunday School records, 1935--, 2 vols., kept by superintendent, Mr. J. L. Harrison at his home. W. M. U. records, 1935--, 2 vols.; kept by Mrs. W. R. Herndon, 913 Hampton St., NW. Financial records, 1936-- (1925-35 in minutes), 3 vols., kept by treasurer, Mr. C. W. Crenshaw, 112 Main St., NW. Deed: Fulton County Superior Court Clerk's office, deed book 234, p. 11.

17. CAPITOL AVENUE BAPTIST, 1888--, 660 Capitol Avenue, S. E.

Organized in 1888 as a mission. Congregation first worshipped in a dwelling on Richardson Street until 1900 when a frame structure was built at present site, and church constituted. This was razed in 1910 to make way for a small brick edifice which was built and used until 1922 when the present structure was erected and dedicated.

It is built of cream brick trimmed in white; stone foundation, early American architecture. Sunday School and nursery rooms in an adjoining building which property was donated in 1938 by Dr. John E. Briggs who was one of the early pastors of this church. First settled pastor, Rev. N. B. O'Kelley, 1895-1902; educated at Mercer University, Macon, and the Baptist Theological Seminary, Louisville, Kentucky.

Present pastor, Rev. Selwyn Smith, 1670 Emerald Ave., SW. Property valuation, \$82,250; membership, 1,445; Sunday School enrollment, 1,167.

Minutes (including register and financial), 1900-- (1888-99 missing), 4 vols.; Sunday School records, 1922--, 2 vols.; both kept by secretary, Miss D. J. Smith in church office. Deed: Fulton County Superior Court Clerk's office, deed book 176, p. 577.

18. NEW ANTIOCH BAPTIST, 1888-- , Chattahoochee.

Organized in 1888. First services held in a small frame building on Howell Mill Road. In 1892 congregation moved to a building on Main Street in Riverside, Georgia. Services were held there until 1903 when the congregation bought a lot in Chattahoochee, built a church, and adopted present name.

It is a frame structure painted white; stained glass windows; belfry with bell; Sunday School rooms in rear part of church. First settled pastor, Rev. S. L. Harris, 1905-8.

Present pastor, Dr. Thomas P. Tribble, Chattahoochee. Property valuation, \$9,950; membership, 696; Sunday School enrollment, 293.

See: Thomas P. Tribble, History of New Antioch Baptist Church, 1928, (copy kept in church office).

Minutes, 1903-- (1888-1902 missing), 3 vols., kept by clerk, Mr. L. B. Glorie in his home, Chattahoochee. Register, 1903-- (1888-1902 missing), 3 vols., kept by pastor at his home. Sunday School records, 1930-- , kept by secretary, Mr. Marvin Smith at church office. Financial records, 1903-- (1888-1902 missing), 3 vols., kept by treasurer, Mr. L. B. Hudgins in his home, Chattahoochee. Deed: Fulton County superior Court Clerk's office, deed book 355, p. 437.

19. WEST END BAPTIST, 1888-- , 572 Lee Street, S. W.

Organized April 22, 1888. In 1887 the Young Men's Missionary Society of the Second Baptist Church, entry 4, established a mission in a small frame building, Ashby and Oak Streets, SW., and named it McDonald Mission in honor of their pastor, Dr. Henry McDonald. Congregation organized following year and adopted its present name. First services held in Caldwell's Hall, Gordon and Lee Streets, SW.

In fall of 1888, a lot was purchased at present site and a brick structure erected. A second church was erected in 1898 immediately in front of and adjoining old building. A three-story frame building in rear of church is used for Sunday School purposes. Dedication services conducted by Dr. W. W. Landrum in November 1898. Present edifice red brick and stone construction, Gothic architecture; has 9 memorial windows, a belfry and bell. First settled pastor, Dr. S. Y. Jameson, 1888-98; educated at Furman University, Greenville, South Carolina. Present pastor, Dr. M. A. Cooper, 743 Peoples St., SW., 1928-- . Property valuation, \$90,000; membership, 2,301; Sunday School enrollment, 1,580.

See: C. H. Hazelwood, History of West End Baptist Church, 1937, (manuscript kept in home of author, 731 Lee St., SW.).

Minutes (including register), 1898-- (1888-97 missing), 3 vols., and 4 File boxes, kept by clerk, Mr. C. H. Hazelwood at his home. Sunday School records, 1937--, 2 vols., kept by superintendent, Mr. George C. Ogletree, 1714 Stokes Ave., SW. Financial records, 1900-- (1888-99 missing), 7 vols., kept by treasurer, Mr. W. F. Conner, 1238 Gordon St., SW. W. M. U. records, 1937--, 1 vol., kept in church office. Deed: Fulton County Superior Court Clerk's office, deed book 1245, p. 371.

20. FIRST BAPTIST OF EAST POINT, 1889--, corner East Point Avenue and Thompson Street, East Point.

Organized May 5, 1889. This congregation worshipped first, and until 1894, in the Methodist Episcopal Church (known as Nellie Chapel), see the forthcoming Inventory of Methodist Church Archives in Georgia; then in East Point Tabernacle until 1905; in East Point Baptist Church (address unknown), until 1922 when present structure was erected. It was dedicated in 1928.

It is built of stone, Gothic architecture, stained glass windows, several of which are memorial; Sunday School annex connected with main building, was completed in 1938. It has been the mother church of two other congregations of East Point: Second Baptist, entry 49, and Colonial Hills Baptist, entry 67. First settled pastor, Rev. H. C. Hornady.

Present pastor, Rev. W. A. Duncan, 215 Thompson Ave., East Point. Property valuation, \$109,000; membership, 2,062; Sunday School enrollment, 1,652.

See: W. A. Duncan, Fifty Years Golden Jubilee, May 1939, (copy kept in home of present pastor).

Minutes (including register), 1918-- (1889-1917 missing), 3 vols., kept by clerk, Mr. F. Ray Almon, 314 Ware Ave. Sunday School records, 1906--, 5 vols., kept in church by superintendent, Mr. B. D. Purcell. W. M. U. records, 1902--, 3 vols., kept by Mrs. J. C. Groover in church office. Financial records, 1920-- (1889-1919 missing), 2 vols., kept by treasurer, Mr. I. T. Settle, 205 S. Church St., East Point. Deed: Fulton County Superior Court Clerk's office, deed book 945, p. 351.

21. COLLEGE PARK BAPTIST, 1894--, 215 E. Hawthorne Avenue, College Park.

In 1893, a Sunday School was organized in a store near the site of present church. The following year, about 37 members began holding regular services in Cox College, College Park until May 1, 1898 when their first church was built and constituted on present site. This structure was remodeled in 1906 and Sunday School rooms added. Dedicated in 1938. It is built of brick and stone; has art windows, pipe organ, chimes and

bells, and a steeple. Now building a brick Sunday School annex on same lot to accomodate twelve hundred. Church also being remodeled and seating capacity of auditorium increased 40 percent.

First settled pastor, Dr. I. J. Van Ness, 1898. Present pastor, Rev. James L. Baggott, 115 E. Hawthorne Avenue, College Park. Property valuation, \$50,000; membership, 1,207; Sunday School enrollment, 934.

See: H. S. Wilheit, History of College Park, Ga., 1937, 12 pp.; Fortieth Anniversary First Baptist Church, May 1, 1938 (kept in church office).

Minutes (including financial records 1935-37), 1898-1930, 1935--, 2 vols., and 1 file drawer, kept by clerk, Mr. James B. Dean, East Main Street, College Park. (Missing records cannot be located). Register, 1900-- (1894-99 missing), 4 vols., kept by secretary, Miss Martha Camp, 206 W. Cambridge Street. Sunday School records, 1937-- (1893-1936 missing), 2 vols., kept by superintendent, Mr. Grant E. Allen, Rt. 1, College Park. B. S. U. records, 1938, 1 vol.; W. M. U. records, 1938, 1 vol.; both kept by Mrs. W. S. Cantrell, 430 E. Hardin Street. Financial records, 1898-1930, 1938-- (1935-37 kept in minutes), (1894-97, 1931-34 missing), 3 vols., in possession of treasurer, Mr. W. V. Flowers, 1000 N. College Street. Deed: Fulton County Superior Court Clerk's office, deed book 1349, p. 142.

22. JACKSON HILL BAPTIST, 1894--, Boulevard Avenue and Rankin Street, N. E.

Organized in 1894. Congregation first worshipped in a frame structure on Jackson St. (now Parkway Drive, NE.) and East Avenue. In 1897, it was remodeled and used until fire destroyed the building in 1917. A new concrete edifice was built in 1917-18 and congregation held services in a rented store on Boulevard Drive near Highland Avenue, NE., while awaiting completion of this church.

The present structure was erected in 1925-26. Dedicated in 1926. Their old Jackson Street property was then sold to the Georgia Baptist Hospital, see entry B, and is now known as the Sheffield Clinic. Present building is of red brick with foundation of Stone Mountain granite; Gothic design; has four large white columns at entrance; windows are of stained glass. Sunday School rooms in basement and on third floor. First settled pastor, Rev. D. C. McGregor (tenure unknown).

Present pastor, Rev. James W. Parker, 1480 Lanier Place, NE. Property valuation, \$65,000; membership, 993; Sunday School enrollment, 596.

Minutes, 1920--, 5 vols., kept by clerk, Mr. Ben Clem at home, 1539 Morningside Dr., NE. Register, 1920--, 1 vol., kept by Mr. Ben Clem at

his home. Sunday School records, 1920--, 2 vols., kept at church by secretary, Mr. Fred I. Breck. Financial records, 1920--, 2 vols., kept by treasurer, Mr. J. E. Wade, 416 Seventh St., NE. All prior records missing. Deed: Fulton County Superior Court Clerk's office, deed book 699, p. 373.

23. AVONDALE BAPTIST, 1894--, Old Stone Mountain Highway at Rock Bridge Road, $\frac{1}{2}$ mile N. of Avondale on State Highway 78.

Organized in 1894. This congregation is the outgrowth of a community Sunday School. Held first services in a school house next door to present location, until 1898 when the present site was purchased and a small frame structure erected and dedicated.

It was remodeled and again dedicated in 1928. Church is an attractive frame building painted white; has an open tower with a cross at apex; windows are of stained glass. First settled pastor, Rev. Jackson (full name unknown).

Present pastor, Rev. W. Arnold Smith, 308 Hillcrest Ave., Decatur. Property valuation, \$10,000; membership, 508; Sunday School enrollment, 375.

Minutes (including register), 1898--, 5 vols., kept by clerk, Mr. Theron Burgess, 790 E. College Ave., Decatur. Sunday School records, 1925--, 10 vols., kept by treasurer, Mr. Marion McFarr at church office. Financial records, 1928-- (1898-1927 missing), 2 vols., in possession of treasurer, Mr. True L. Freeman, 133 Avondale Rd., Avondale. Deed: DeKalb County Superior Court Clerk's office, deed book 7, p. 146.

24. NORTH ATLANTA BAPTIST, 1894--, Tenth Street and Hemphill Avenue, N. W.

Organized in 1894. This congregation worshipped in a private home on Tenth Street near Center Street until 1896 when they erected a small frame structure on present site. In 1913, this was razed to make way for a second church which is still being used. This building is at present being remodeled and when completed, will be a modern brick edifice with a belfry and bell. First settled pastor, Rev. W. H. Bell, 1896-1918

Present pastor, Rev. J. F. Mitchell, 566 10th St., NW. Property valuation, \$46,000; membership, 1,290; Sunday School enrollment, 695.

See: G. C. Light, History of North Atlanta Baptist Church, 1934. (copy kept in home of clerk, Mr. Charlie W. Brown, 470 Barnett St., NE.).

Minutes (including financial records), 1900--, 7 vols., kept by clerk, Mr. Charlie W. Brown. Register, 1900--(card file), kept by pastor

at his home. Sunday School records, 1900-- (card system), kept by secretary, Miss Mabel Johns, 534 14th St., NW. All records prior to 1900 have been destroyed. Deed: Fulton County Superior Court Clerk's office, deed book 354, p. 417.

25. SOUTH DECATUR BAPTIST (formerly MURRAY HILL, 1895-98; EAST END, 1899-1919), 1895-- , Fifth Avenue, Decatur.

This congregation was organized in 1895 by several members from the North Kirkwood Baptist Mission and held first services in a rented house on Murray Hill Avenue (now Oakview Road). In 1899, the name was changed to East End Baptist and services were held in the Poplar Spring Schoolhouse until 1902 when the present building was erected. Dedicated in 1903. In 1920 present name was adopted.

It is a frame structure painted white and has a belfry with bell; windows are of stained glass. First settled pastor, Rev. J. L. D. Hill-
yer, 1895-96.

Present pastor, Rev. David S. Kellam, 219 Gordon Avenue, NE. Property valuation, \$5,000; membership, 219; Sunday School enrollment, 225.

Minutes (including a brief sketch by H. H. Bradley, History of South Decatur Baptist Church, 1935), 1920--, 2 vols., kept by clerk, Mr. W. A. Strickland, 143 Maxwell Street. Register, 1920--, 2 vols., kept by pastor at his home. Sunday School records, 1928--, 10 vols., kept by superintendent, Mr. O. L. Young, 216 4th Avenue. W. M. U. records, 1920--, 1 vol., kept by president, Mrs. L. W. Fincher, 203 Fifth Avenue. Financial records, 1928--, 2 vols., kept at church office by treasurer, Miss Elizabeth Haushalter, 620 S. McDonough St. (All prior records missing). Deed: DeKalb County Superior Court Clerk's office, deed book 153, p. 535.

26. MORELAND AVENUE BAPTIST, 1898-- (formerly EAST ATLANTA, 1898-1932), 548 Moreland Avenue, S. E.

Organized in 1898. First worshipped in a frame building on Glenwood Avenue, SE., until 1922 when a frame and brick church was constructed on present site. This building was destroyed by fire in 1931, and homes of various members were used for worship until their present odifice was erected and dedicated in 1932, at which time the name was changed from East Atlanta Baptist to its present.

It is built of brick and trimmed in white; has several stained glass and memorial windows, and a large auditorium. Sunday School rooms are located in a frame structure painted white, situated immediately to rear of main building. First settled pastor, Rev. Z. E. Leaverette, 1899-1902; educated at Mercer University, Macon.

Present pastor, Rev. T. T. Davis, 553 Brownwood Ave., SE. Property valuation, \$50,600; membership, 1,438; Sunday School enrollment, 1,453.

Minutes, 1932--, 7 vols.; register, 1932--, 1 vol.; both kept by clerk, Mr. W. H. Brown, Hapeville. Sunday School records, 1932--, 7 vols., kept by secretary, Mr. G. B. Sawyer, 543 Brownwood Ave., SE. Financial records, 1932--, 6 vols., kept by treasurer, Mr. O. T. Dennard, 561 Moreland Ave., SE. All records prior to 1932 were destroyed by fire. Deed: DeKalb County Superior Court Clerk's office, deed book 182, p.203.

27. PONDERS AVENUE BAPTIST (formerly OXFORD TABERNACLE, 1901-14), 1898--, 683 Ponders Avenue, N. W.

Organized in 1898 by several members from Bellwood Baptist Church, entry 50, under the leadership of Rev. J. I. Oxford. First services held in a hall over a grocery store, corner Marietta Street and Ponders Avenue, NW., until December 20, 1901 when a lot was purchased at present site, temporary structure erected thereon and the name Oxford Tabernacle adopted.

In March 1914, they rolled the Tabernacle to rear of lot and erected the present edifice; dedicated same year, and the name of church changed to Ponders Avenue Baptist. It is a frame building painted white; has a belfry with bell. First settled pastor, Rev. J. I. Oxford, 1898-1902.

Present pastor, Rev. P. L. Maner, 490 Tenth St., NW. Property valuation, \$2,500; membership, 244; Sunday School enrollment, 149.

Minutes (including register, financial and Sunday School records), 1921-- (1898-1920 missing), 4 vols., kept by clerk, Mr. Joe Langloy, 621 State St., NW. Deed: Fulton County Superior Court Clerk's office, deed book 1320, p. 173.

28. TABERNACLE BAPTIST, 1898--, 152 Luckie Street, N. W.

Organized in 1898; an outgrowth of the Third Baptist Church, entry 9, which in turn was an outgrowth of the Second Baptist, entry 4. The first constituent members asked for letters of dismissal from the Third Baptist and under the leadership of Dr. Len G. Broughton, organized their congregation and held first services in a tent at corner of Luckie and Harris Streets (now Tabernacle Place). Two years later, a small frame structure was erected on same site and used until 1902 when a two-story brick building replaced the old church.

In 1909 a lot was purchased at intersection of Bartow, Luckie and Nassau Streets where present tabernacle was completed in 1910. Dedicated September 10, 1911 with elaborate services which were attended by the

following ecclesiastical dignitaries: Rev. G. Campbell Morgan, D. D., London, England; Rev. Russell H. Conwell, D. D., LL. D., of Temple University, Philadelphia; Rev. R. S. MacArthur, D. D., New York City; Rev. William Fetler, St. Petersburg, Russia. Dedicatory services lasted seven days.

Worship was held in old building until present tabernacle was completed in 1910. It is a red brick four-story and basement edifice of Romanesque architecture; commodious auditorium and Sunday School rooms. Tabernacle infirmary, adjoining church (which later became the Georgia Baptist Hospital in 1915); acquired by University System of Georgia Evening School in 1939. On September 11, 1911 the first pellagra hospital in the world was opened as an adjunct of the infirmary.

World's Bible Annual Conference held in the Tabernacle for several years between 1902-10. First settled clergyman, Dr. Len G. Broughton, 1898-1912 (resigned in 1912 to accept call to a church in London, England; later, returned and served the Tabernacle 1929-30); educated at Wake Forest College, Wake Forest, N. C., and the Medical School of the University of Kentucky, Lexington, Ky.

Present pastor, Dr. Marshall L. Mott, 1939-- , 58 Peachtree Memorial Drive, NW.; educated at Oklahoma A. and M. College, Stillwater, Okla., and Wake Forest College. Property valuation, \$325,000; membership, 2,846; Sunday School enrollment, 1,510.

Minutes (including Sunday School and financial records), 1926-- , (prior records missing), 5 vols., kept in church office by secretary, Miss Vivian Perkins. Register, 1900-25, 1932-- , 2 vols., kept by secretary in church office. Deed: Fulton County Superior Court Clerk's office, deed book 309, p. 433.

29. IMMANUEL BAPTIST, 1902-17, 1921-- , 704 Memorial Drive, S. E.

Organized in 1892. Reorganized in 1921. This church was first known as a mission of the then Second Baptist Church (now Second-Ponce De Leon), entry 4. First meetings held in a small rented three-room house on Fair Street opposite site of the present building, until 1897 when the Congregational Church on Berean Street, was rented and occupied until 1900 when the owners cancelled and discontinued the lease. The congregation then worshipped in a storage room of the Warren Ice Company on Fair Street until 1902 when a lot was purchased on present site and a small frame building erected. The mission at that time was organized into a church and present name adopted.

Not being able to meet the loan on their property, the congregation lost their church in 1917 and the Fulton Bag and Cotton Mill purchased and used it for a theatre. From 1917 to 1920, this church was defunct.

Late in 1920, they decided to reorganize and in 1921 the building was re-purchased, remodeled, and services resumed. It was dedicated in 1930. It is a red brick structure with stone foundation; attractive design; has two memorial windows and steeple with a bell. There is a frame cottage painted grey at the side of main structure used for Sunday School purposes. First settled pastor, Rev. J. S. Woodwin, 1902-3.

Present pastor, Rev. J. E. Hampton, 574 Seminole Ave., NE. Property valuation, \$15,000; membership, 531; Sunday School enrollment 298.

See: P. C. Leathers, History of Immanuel Baptist Church, 1937. (Manuscript kept in church office).

Minutes, 1921-- (1902-17 missing), 3 vols., kept by clerk, Mr. P. C. Leathers, 220 Ormond St., SE. Register, 1921--(1902-17 missing), 3 vols., kept by pastor in his study. Sunday School records, 1921--, 7 vols.; B. Y. P. U. records, 1921--, 5 vols.; W. M. U. records, 1920--, 5 vols.; all kept in church office. Deed: Fulton County Superior Court Clerk's office, deed book 1305, p. 18.

30. ORCHARD KNOB BAPTIST, 1902--, Orchard Knob Avenue, RFD 3.

Organized November 1902 under the leadership of Rev. J. E. Daniel who cleared the lot, cut the timber and furnished the labor to build their first church which was completed in 1903. Services held in the homes of various members while awaiting completion of building. The church was remodeled in 1923-24. Present church was erected in 1939-40. It is a neat frame structure painted white; 12 diffused glass windows, three of which are memorial. Kindergarten and church office are in main building. Church at present being veneered with red brick.

A brick veneer annex is being constructed at the present time to the rear of and adjoining the church. It is a two-story building containing 22 rooms which are used for Sunday School, B. Y. P. U., and W. M. U. classes. All the labor on this building is being donated by members and they plan to complete the work in 1941. First settled pastor, Rev. J. E. Daniel, 1903. (Exact tenure unknown).

Present pastor, Rev. Douglas M. White, 1941--, Humphries Dr., RFD 3. Property valuation, \$20,500; membership, 472; Sunday School enrollment, 334.

See: Mrs. W. K. Ballard, History of Orchard Knob Baptist Church, 1940. (Manuscript kept in home of author, Jonesboro Road).

Minutes, 1903--, 4 vols., kept by secretary, Mrs. J. W. Callahan, Orchard Knob Ave., RFD 3. Register, 1903--, 1 vol., kept by pastor at his home. W. M. U. records, 1924--, 1 vol., kept by Mrs. W. L. Stokes, Orchard Knob Ave., RFD 3. Financial records, 1924-- (prior records

missing), 2 vols., kept at the home of Mrs. W. L. Stokes. Deed: Fulton County Superior Court Clerk's office, deed book 290, p. 560.

31. EDGEWOOD BAPTIST, October 1903-- , corner Mayson Avenue and Iverson Street, N. E.

On April 28, 1903, seven women formed a little circle in this community known as an Aid Society. Their first mission was the care of a Baptist orphan. From this body, a congregation with about twenty members was organized in October of that same year.

First services held in Mayson Academy, McLendon and Mayson Aves., NE., until 1906 when a lot was purchased at present site and a small frame structure erected for worship. This was razed in 1907 to make way for the present building which was completed in fall of 1907. dedicated in 1912. It is a brick edifice of modified American architecture; has one memorial and several stained glass windows; spacious Sunday School rooms in rear. First settled pastor, Rev. J. A. Bell, 1903-8.

Present pastor, Dr. Lester A. Brown, 450 Clairmont Street, Decatur. Property valuation, \$50,000; membership, 1,064; Sunday School enrollment, 583.

See: Mrs. A. H. Benning, History of Edgewood Baptist Church, 1937, (manuscript kept by Mrs. Paul Hull, 340 Mayson Ave., NE.).

Minutes, 1933-- , 1 vol.; register, 1937-- , 1 vol.; both kept by clerk, Miss Evelyn McCall, 1344 Hardee St., NE. Sunday School records, 1936-- , 24 bundles, kept at church by secretary, Mr. R. E. White. Financial records, 1936-- , 1 vol., kept in church office. All records prior to dates shown are missing. Deed: DeKalb County Superior Court Clerk's office, deed book 417, p. 132.

32. PIEDMONT BAPTIST, 1904-38 (defunct), South Whipple Avenue, Egan Park, Ga.

Organized 1904. Worshipped several months first part of 1904 in private homes until first and only church was completed that fall. The structure, which was a small frame with tower, was destroyed by fire in 1938 and congregation disbanded, members joining other Baptist churches. First settled pastor unknown. Last pastor, Rev. W. H. Dameron, Hapeville.

All records burned in fire.

33. SOUTH SIDE BAPTIST, 1904-- , Weyman and Capitol Avenues, S. W.

Organized 1904 in an old vacant barroom at Henderson's Crossing.

In the fall of that year, the Capitol Avenue Baptist Church, entry 17, bought the present site and assisted in building a church thereon. In 1926, this structure was remodeled and dedicated. It is a frame building with brick front; Sunday School rooms have been added on rear of church. First settled pastor, Rev. J. A. Dunlap.

Present pastor, Rev. T. B. Thrailkill, 1128 Delaware Avenue, SE. Property valuation, \$8,000; membership, 283; Sunday School enrollment, 308.

Minutes (including register and financial records), 1904-- , 6 vols., kept by Mrs. Gladys Cherry, 32 Weyman Ave., SW. Sunday School records, 1924-- (prior records missing), 4 vols., kept by superintendent, Mr. L. H. Aaron, 982 Crew St. Deed: Fulton County Superior Court Clerk's office, deed book 633, p. 188.

34. WESTERN HEIGHTS BAPTIST, 1904-- , Kennedy and Chestnut Streets, N. W.

Organized July 10, 1904 as a mission of the First Baptist Church, entry 3. First services were held in a tent at Kennedy and Griffin Sts., NW. In late fall of 1904, a small frame building was erected in rear of present site. Constituted in 1905 and used until present edifice was completed in 1920. Dedicated November 27, 1938.

It is a three-story granite building trimmed in white; basement and upper story used for Sunday School purposes. First settled pastor, Rev. Charles Gee, 1904-8.

Present pastor, Rev. W. P. Allison, College Park. Property valuation, \$50,000; membership, 421; Sunday School enrollment, 543.

See: Dr. Weyman M. Albert, History of The Western Heights Baptist Church, 1925, (manuscript kept in church office).

Minutes (including financial, 1919-36), 10 vols., kept by clerk, Mrs. Fred Martin, 424 Newport St., NW. Register, 1919-- (prior records missing), 2 vols., kept by pastor in his study at church. Sunday School records, 1937-- , 2 vols.; in church office. W. M. U. records, 1937-- , 2 vols., kept at church office. Financial records, 1937-- (1919-36 kept in minutes), 2 vols., in possession of treasurer, Mr. T. D. Gibbs, at the church. Deed: Fulton County Superior Court Clerk's office, deed book 1188, p. 363.

35. LAKEWOOD HEIGHTS BAPTIST, 1906-- , Jonesboro Road and Sawtell Avenue, S. E.

Organized 1906. The first building used for worship was a frame structure on present site. In 1920, this building was destroyed by fire.

Immediately, the congregation raised funds and constructed a temporary tabernacle where they worshipped until the present church was built and dedicated in 1925. It is of red brick, trimmed in white; basement is used for Sunday School services. First settled pastor, Rev. R. J. Huff, 1906-20.

Present pastor, Rev. J. L. Henderson, 1802 Lakewood Ave., SE. Property valuation, \$23,000; membership, 598; Sunday School enrollment, 482.

See: P. B. Hopkins, History of the Church, May 4, 1930, (copy kept by clerk, Mr. F. B. Chastain at his home).

Minutes (including register and financial records), 1921-- (1906-20 destroyed by fire), 5 vols., kept by clerk, Mr. F. B. Chastain, 1609 Jonesboro Road, SE. Sunday School records, 1934-- (1906-33 missing), 4 vols., kept by E. J. Argo, 121 Adair Ave., SE. W. M. U. records, 1935--, 12 vols., kept by Mrs. F. G. Chandler, 1839 Lakewood Ave., SE. Deed: Fulton County Superior Court Clerk's office, deed book 1304, p. 454.

36. COOPER STREET BAPTIST (formerly LITTLE MISSION, 1907-9),
1907--, 700 Cooper Street, S. W.

Organized in 1907 as a mission of Central Avenue Baptist Church, entry 10. First services held in a frame building on Glenn St., SW., (exact location unknown). This structure was destroyed by fire latter part of 1907.

A tent was then set up and used until 1909 when they purchased the present site and erected a church thereon. Edifice completed in 1910 and present name adopted. It is a plain structure built of red brick; Sunday School rooms in basement; windows are of stained glass. First settled pastor, Rev. Virgill C. Norcross, 1907-9.

Present pastor, Rev. Paul M. Gillam, 553 Mayland Circle, SW. Property valuation, \$20,000; membership, 711; Sunday School enrollment, 529.

Minutes (including register), 1916--, 4 vols., kept by clerk, Mr. A. C. Neese, 596 Cooper St., SW. Sunday School records, 1916--, 2 vols., kept by superintendent, Mr. T. T. Brannon, 1407 Lakewood Ave., SE. W. M. U. records, 1916--, 2 vols., kept by president, Mrs. Grady Glaze, 350 Orange St., SW. Financial records, 1916--, 2 vols., kept by treasurer, Mr. L. W. Turk, 550 Cooper St., SW. Deed: Fulton County Superior Court Clerk's office, deed book 670, p. 525.

37. GORDON STREET BAPTIST (formerly BATTLE HILL), 1907--, Lucile
Avenue and Gordon Street, S. W.

Congregation organized 1907 under name of Battle Hill Baptist

Church, corner Anderson Avenue and Mosely Drive, SW. It was organized and financed by West End Baptist Church, entry 19, but in 1911 the church withdrew from this financial support, sold their property and bought another lot at corner Wellington and Gordon Sts., SW., and built a church thereon. This was used until 1924 when it was sold to Calvary Methodist Church. The present name was adopted in 1924 and their new edifice erected. It was dedicated in 1926. This building was partially destroyed by fire in 1937 and rebuilt in 1938.

It is built of stone and brick, trimmed in white; Gothic architecture; organ and chimes; 13 memorial windows; large columns at the main and side entrances. A four-story stone annex is used for Sunday School purposes. First settled pastor, Rev. M. L. Keith, 1907-12.

Present pastor, Rev. Thomas F. Harvey, 1505 Lucile Avenue, SW. Property valuation, \$110,000; membership, 2,040; Sunday School enrollment, 1,677.

See: Buren C. Smith, History of Gordon Street Baptist Church, 1937, in Year Book, (copy kept in treasurer's office at church).

Minutes (including register and financial), 1907--, 12 vols., in possession of clerk, Mr. N. F. Armstrong, 1591 West View Dr., SW. Sunday School records, 1937-- (prior records lost), 2 vols., kept by superintendent, Mr. Buren C. Smith, 1583 Rogers Ave., SW. W. M. U. records, 1937--, 1 vol., kept by president, Mrs. J. G. Hale, 416 Altoona Pl., SW. Deed: Fulton County Superior Court Clerk's office, deed book 974, p. 527.

38. GRANT PARK BAPTIST, 1907--, 314 Georgia Avenue, S. E.

Organized February 7, 1907 by a group of 42 members from Capitol Avenue Baptist Church, entry 17. Worshipped a few months on Sunday afternoons in the Georgia Avenue Presbyterian Church. In fall of 1907, present site was purchased and the cottage thereon used for services until 1910 when it was rolled back and a small frame structure erected for church purposes. They continued to use the cottage for Sunday School services.

In 1924, church was remodeled and dedicated; basement being used for worship while awaiting completion of present edifice. It is built of cream brick trimmed with stone; Classical architecture; windows are of stained glass. The basement has a large dining room in it. First settled pastor, Rev. E. S. Edenfield, 1907-11.

Present pastor, Rev. E. M. Altman, 342 Atlanta Ave., SE. Property valuation, \$75,500; membership, 1,632; Sunday School enrollment, 1,033.

See: Mrs. W. L. Featherstone, History of Grant Park Baptist Church, 1938, (manuscript kept at author's home, 714 Grant St., SE.). Mother's

Class (scrap book), 1920--, kept by president, Mrs. W. D. Burke, 735 Grant St., SE. T. E. L. (scrap book), 1920--, kept by author, Mrs. W. L. Cochran, 629 Kent St., SE.).

Minutes (including register), 1907--, 1 vol., and 1 file box, kept by clerk, Mr. L. Newton, 695 Glenwood Ave., SE. Sunday School records, 1918--, 6 vols., kept by superintendent, Mr. A. C. Hopkins, 325 Atlanta Ave., SE. W. M. U. records, 1913--, 4 vols., kept by secretary, Mrs. H. C. Evans, 742 Boulevard Ave., SE. Financial records, 1921-- (1907-20 missing), 1 vol., kept by treasurer, Mrs. S. M. Davis, 395 Atlanta Ave., SE. Deed: Fulton County Superior Court Clerk's office, deed book 1248, p. 407.

39. INMAN PARK BAPTIST, 1907--, 147 Hurt Street, N. E.

Organized in 1907 with 17 charter members. First services held in the Georgia Power Company's car barn on Edgewood Avenue, and the congregation worshipped there until present building was erected in 1928; dedicated in October of the same year.

It is built of red brick with eight large white wooden columns supporting the porch roof at entrance; 16 stained glass windows; Sunday School rooms and church office in basement. First settled pastor, Rev. C. N. Donaldson, 1907-13.

Present pastor, Dr. Samuel F. Lowe, 432 Candler St., NE.; educated at Mercer University, Macon, and the Southern Baptist Theological Seminary, Louisville, Ky. Property valuation, \$100,000; membership, 1,465; Sunday School enrollment, 1,106.

Minutes, 1907--, 10 vols., and 9 card system file boxes; register, 1934-- (1907-33 missing), 3 vols.; both kept by clerk, Mr. H. D. Sorrells, 462 Clifton Rd., NE. Sunday School records, 1936--, 4 vols., kept by superintendent, Mr. Robert R. Andrews, 350 Allendale Dr., NE. W. M. U. records, 1936--, 2 vols., kept by president, Mrs. Paul Etheridge, 33 Maddox Dr., NE. Financial records, 1935-- (1907-34 missing), 2 vols., kept by treasurer in church office. Deed: Fulton County Superior Court Clerk's office, deed book 696, p. 26.

40. NORTH SIDE PARK BAPTIST, 1907--, 1881 Howell Mill Road, N. E.

September 20, 1906, a mission was established in a frame structure at present site by the North Atlanta Baptist Church, entry 24. In 1907, a congregation was organized and present name adopted. Church was destroyed by fire in 1932. Services were continued in a schoolhouse, (exact location unknown), until their second church was ready for occupancy that fall. Work started on this church in 1932 but not completed until 1937.

It is of red brick, granite foundation; trimmed in white; windows are of frosted glass. First settled pastor, Rev. W. B. Wilson, 1907-17.

Present pastor, Rev. W. S. Pruitt, 25 Huff Road, NW. Property valuation, \$8,000; membership, 934; Sunday School enrollment, 313.

See: Mrs. Maggie Gaddis, The History of North Side Park Baptist Church, 1925, (manuscript kept in church office).

Minutes (including register), 1907--, 2 vols., kept by clerk, Mr. A. L. Crosby, 1895 Howell Mill Road. Sunday School records, 1932-- (1906-31 destroyed by fire), 6 vols., kept by superintendent, Mr. A. W. Hailey, 1946 Howell Mill Road. Deed: Fulton County Superior Court Clerk's office, deed book 354, p. 417.

41. CAPITOL VIEW BAPTIST, 1908--, 1332 Stewart Avenue, S. W.

Organized June 28, 1908. List of the 19 charter members follows: Mrs. Ophelia Brannon, J. H. Gresham, C. W. Lyle, Mrs. C. W. Lyle, Mrs. S. A. Phillips, B. L. Smith, Mrs. Minnie Shannon, E. M. Vary, Mrs. E. M. Vary, Mrs. Ida Vary, H. J. Couch, Solon Johnson, Mrs. Solon Johnson, Mrs. G. J. McAfee, J. B. Smith, Mrs. J. B. Smith, Mrs. M. H. Stockton, Mrs. T. L. Whitehead, and Mrs. Alice Wooten.

First services held in a tent, corner Genessee and Beattie Aves., SW., for three months until their first building was constructed on same site. It was a frame building. Sunday School rooms were added in basement, and main structure enlarged (exact dates of remodeling not known).

In February 1922, a lot was purchased at present site, however, old church was used for worship until February 6, 1927 when present edifice was completed. It is of red brick construction, stone foundation; neat trim; has four large columns supporting porch roof; Sunday School rooms in basement; windows are of stained glass, 16 of which are memorial. First settled pastor, Rev. J. S. Rogers, 1908-19.

Present pastor, Dr. W. Lee Cutts, 1919--, 515 Manford Road, SW.; educated at Mercer University, Macon, and the Southern Theological Seminary, Louisville. Property valuation, \$113,000; membership, 1,979; Sunday School enrollment, 1,615.

See: Dr. W. Lee Cutts, Thirtieth Anniversary, 1938, 15 pp., (copy in church office).

Minutes, 1908--, 20 vols.; register, 1931-- (1908-30 missing), 1 vol.; both kept by clerk, Mr. E. J. Martin in church office. Sunday School records, 1933-- (1908-32 missing), 8 vols., in possession of secretary, Miss Palma Carraway, 1440 Beattie Ave., SW. Financial records, 1909--, 5 vols., kept by treasurer, Mr. J. F. Jones in church office,

Deed: Fulton County Superior Court Clerk's office, deed book 1650, p. 192.

42. HIGHLAND PARK BAPTIST, 1908-14 (defunct), Highland and Greenwood Avenues, N. E.

Congregation organized August 1908; dissolved June 7, 1914, and the property taken over by Druid Hills Baptist Church, entry 52. The pastors serving this congregation were: Rev. B. F. Kelley, Rev. J. M. Brittain, Rev. J. A. Crumbley, and Rev. N. B. O'Kelley. It is thought that they served in the order named.

No records located.

43. CENTER HILL BAPTIST, 1909-- , Mildred Place and Bankhead Avenue, S. W.

Organized with 17 charter members in 1909. First services held in a tent across the street from present site. They erected a frame building which was completed in front of tent September 26, 1909; body incorporated in 1911.

In 1920, they purchased present site, rolled their church across the street and added Sunday School rooms. It is a frame building painted white; granite foundation. Remodeled again in 1936. First settled pastor, Rev. Sam Bone, 1909-15.

Present pastor, Rev. L. D. Kimberly, 15 Alta Place, NW. Property valuation, \$5,000; membership, 943; Sunday School enrollment, 509.

Minutes (including financial records), 1909-- , 11 vols.; register, 1936-- (prior records missing), 2 vols.; both kept by clerk, Mr. H. B. Driskill, 1111 South Elizabeth St., SW. Sunday School records, 1936-- (prior records missing), 2 vols., kept by the superintendent, Mr. S. W. Burgess, 446 Chapel Rd., NW. Deed: Fulton County Superior Court Clerk's office, deed book 1278, p. 313.

44. OAKLAND CITY BAPTIST, 1909-- , 1137 Avon Avenue, S. W.

Organized May 2, 1909 by 54 residents of Oakland City who were members from other Baptist churches nearby. First services held in the Anna Dill Institute under the leadership of Rev. John F. Purser, as Moderator. Plans for present edifice adopted July 6, 1909, a lot purchased and cornerstone laid May 4, 1910. Completed and dedicated September 11, 1910. It is a brick and stone structure, modern design; windows are of stained glass; Sunday School rooms in basement. First settled pastor, Rev. A. C. Ward, 1910-16.

Present pastor, Rev. Eugene E. Steele, 1173 Princess Ave., S.W., 1933--. Property valuation, \$57,000; membership, 1,239; Sunday School enrollment, 770.

See: Mrs. Frances Bomar, History of Oakland City Baptist Church, 1938, (kept at residence of author, 1050 White Oak Ave., S.W.).

Minutes (including financial records, baptisms and membership), 1909--, 10 vols.; register (deaths and marriages), 1909--, 1 vol.; both kept by clerk, Mr. J. D. Brown, 1126 Indale Place, S.W. Sunday School records, 1937--, 2 vols., kept by secretary, Mr. John Bearden, 1233 Oakland Dr., S.W. Deed: Fulton County Superior Court Clerk's office, deed book 1351, p. 526.

45. WEST MERRITTS AVENUE BAPTIST (formerly MERRITTS AVENUE),
1909--, 531 Plum Street, N. W.

Organized in 1909 by a group of 25 members from the Ponders Avenue Baptist Church, entry 27. Worshipped in a rented frame building on Plum Street between Merritts Avenue and Nesbit Street until 1911 when a store was rented on McAfee Street and Merritts Avenue.

In 1917, a lot was purchased and their present structure erected. Dedicated in 1923. It is a frame building painted white; has a belfry with bell. First settled pastor, Rev. John Foster, 1913-14.

Present pastor, Rev. W. H. Dameron, 227 Hendrix Avenue, S.W. Property valuation, \$2,500; membership, 408; Sunday School enrollment, 112.

Minutes (including register), 1937--, 2 vols., kept by clerk, Mr. Thad DuFree, 501 McAfee Street. Sunday School records: only current records kept on loose-leaf sheets by superintendent, Mr. Guy Nolan, at the church. Records prior to 1937 missing. Deed: Fulton County Superior Court Clerk's office, deed book 706, p. 409.

46. FORTIFIED HILLS BAPTIST, 1911--, 1710 Bankhead Avenue, N. W.

Organized in 1911 following a 2-week revival held in a tent on the present site under the auspices of the Tabernacle, entry 28. First services held in a two-room house, corner Elizabeth Pl., and Bankhead Ave., NW., until 1912 when it was sold. The home of Dr. B. T. Roberson, Bliss St., NW., was then used until early in 1913 when the congregation rented a vacant house about the middle of block 1500 Bankhead Ave., NW., where worship was held until completion of present structure in 1913; dedicated that fall. It is of red brick, stone foundation, trimmed in white; has plain glass windows; Sunday School rooms are in basement and balcony. First settled pastor, Rev. E. E. Woodson, 1913-15; educated at Mercer University, Macon.

Present pastor, Rev. J. Cecil Daniel, 1 S. Evelyn Pl., NW. Property valuation, \$14,500; membership, 399; Sunday School enrollment, 397.

Minutes (including register and financial records 1913-35), 1913-- , 6 vols., kept in church office by clerk, Mr. F. O. Cooper, Sunday School records, 1936-- , 2 vols., kept in church by superintendent, Mr. J. R. Reed. W. M. U. records, 1936-- , 2 vols., kept by president, Mrs. F. O. Cooper, 1724 Bankhead Highway. Financial records, 1936-- , 1 vol., kept in church by treasurer, Mr. J. F. Cloud. All records prior to dates shown are missing. Deed: Fulton County Superior Court Clerk's office, deed book 1262, p. 331.

47. INMAN YARDS BAPTIST, 1911-- , 1634 Marietta Street, N. W.

Organized in 1911. For a number of years prior to this date, the Baptists of this community had attended services at the Inman Yards Methodist Church. It was in the summer of 1911 that this group of Baptists decided to organize a church of their faith. The Southern Railway donated a lot at the present site and their first building was erected thereon. Dedicated in 1920.

It is a small frame structure painted white, gable roof, frosted glass windows; has a belfry with bell; Sunday School rooms are in the basement. First settled pastor, Rev. Jim Farr, 1911-13.

Present pastor, Rev. Dwight W. Stallings, 376 Ormond St., SE. Property valuation, \$6,000; membership, 249; Sunday School enrollment, 157.

Minutes (including register and financial records), 1911-- , 4 vols., kept by clerk, Mr. R. C. Glore, Route 53, Box 195, Oak St., SW. Sunday School records, 1930-- , 3 vols., kept by superintendent, Mr. Paul E. Dodd, 100 Carroll Ave., SW., Hills Park. W. M. U. records, 1935-- , 3 vols., kept by president, Mrs. G. C. Smith, 12 Duluth Ave., SW. Deed: Fulton County Superior Court Clerk's office, deed book 336, p. 307.

48. EAST SIDE TABERNACLE, 1912-- , corner Flat Shoals Avenue and Gibson Street, S. E.

Organized in 1912. Congregation purchased building at present site in 1912 and has since held services there. Structure was remodeled and dedicated in 1938. It is a frame building painted white; has a belfry but no bell; Sunday School rooms equipped with loud speakers. First settled pastor, Rev. W. N. Albert, 1912.

Present pastor, Rev. W. N. Pruitt, 105 Flat Shoals Ave., SE. Property valuation, \$5,200; membership, 1,102; Sunday School enrollment, 307.

Minutes, 1933-- , 1 vol.; register, 1915, 1 vol. (1912-14, 1916--)

missing); both kept by clerk, Mr. D. R. Vaughn, 1000 Gilbert St., S. E. Financial records, 1915-- (1912-14 missing), 1 vol., kept in church by treasurer, Mr. W. A. Langford. Sunday School records, 1938--, kept in church by secretary, Miss Alice Edge. Deed: Fulton County Superior Court Clerk's office, deed book 589, p. 508.

49. SECOND BAPTIST, 1912--, Hendrix Avenue near Randall Street, East Point.

Organized in 1912 by 40 members of the First Baptist Church, entry 20. First services held in a grove on present site until their first church was erected and dedicated in 1920. It is a small frame building painted white, neat trim; Sunday School rooms in annex adjoining church. First settled pastor, Rev. J. Hornsby, 1912-14.

Present pastor, Rev. Homer L. Folsom, Route 2, College Park. Property valuation, \$3,500; membership, 165; Sunday School enrollment, 142.

Minutes (including register), 1935-- (1912-34 missing), 3 vols., kept by clerk, Mr. H. F. Tarpley, corner Randall and Cleveland Avenues. Sunday School records, 1937-- (1912-36 missing), 2 vols., kept by superintendent, Mr. G. Paul Elliot, 202 Cleveland Ave. W. M. U. records, 1937--, 1 vol., kept by Mrs. E. T. McWilliams, 108 W. Washington St. Financial records, 1937-- (1912-36 missing), 2 vols., kept by treasurer, Mr. T. M. Scarborough, 304 South Harris Street. Deed: Fulton County Superior Court Clerk's office, deed book 631, p. 265.

50. BELLWOOD BAPTIST, 1913--, 705 Ashby Street, N. W.

Organized in fall of 1913 in a blacksmith shop at corner Whitaker Street and Bankhead Highway. About six weeks after organization, present site was purchased and a church erected the following year. In 1930, the old building was sold to Rev. John J. Watkins, the first settled pastor (1913-20), who removed it to the rear of lot and built a new structure. Dedicated October 2, 1938. It is a brick edifice of attractive design; Sunday School rooms in basement.

Present pastor, Rev. C. Dewitt Reagan, 730 Glass St., NW. Property valuation, \$15,000; membership, 1,044; Sunday School enrollment, 353.

Minutes (including financial records, 1913-29), 1913--, 3 vols., kept by clerk, Mr. H. C. Wade, 734 Rice St., NW. Register, 1913--, 4 vols., kept by pastor at his home. Sunday School records, 1930--, 8 vols., kept by secretary, Miss Voncile Mason, 999 Bankhead Ave., NW. Financial records, 1930-38, 1 vol., kept by past treasurer, Mr. W. R. Richman, 991 Rice St., NW.; 1939--, 1 vol., kept by present treasurer, Mr. Dorsey Lindsey, 697 Law St., NW.; (1913-29 in minutes). Deed: Fulton County Superior Court Clerk's office, deed book 378, p. 572.

51. HARRISON ROAD BAPTIST, 1913-- , Harrison Road, Egan.

Organized in 1913. The congregation worshipped in private homes until 1914 when their first and only church was erected; dedicated the following year. It is a neat frame structure painted white; has a belfry with bell; double front doors.

First settled pastor, Rev. D. R. Huff, 1915-16. Present pastor, Rev. R. W. Justice, 3469 Harrison Road, College Park. Property valuation, \$5,000; membership, 292; Sunday School enrollment, 211.

Minutes, 1927-- (1913-26 missing), 12 vols., kept by clerk, Mr. Lawrence Bannister, Rt. 2, College Park. Financial records, 1927-- , (1913-26 missing), 1 vol., kept by treasurer, Mr. W. M. Rollins, Egan. Deed: Fulton County Superior Court Clerk's office, deed book 1345, p. 541.

52. DRUID HILLS BAPTIST, 1914-- , 1085 Ponce De Leon Avenue, N. E.

Organized August 1914. This church was constituted under the covenant of 22 men, former members of the Highland Park Baptist Church, (defunct), entry 42. The first presbytery was composed of Drs. B. D. Gray, V. C. Norcross, and Western Bruner. First board of deacons was composed of Dr. W. N. Edenfield, Chairman, Walter Callaway, C. W. Hunter, L. P. Keheley, and John McCoy; L. P. Keheley was treasurer and F. L. Steadman, superintendent of the Sunday School.

They first occupied the building formerly used by the Highland Park Baptist Church, corner Highland and Greenwood Avenues. Incorporated on November 9, 1916. In February 1915, the first B. Y. P. U. was organized with Miss Laura Edenfield as president. In October 1915, the T.E.L. class was organized with Mrs. W. N. Edenfield as teacher; and Mrs. Lucius McConnell, Mrs. A. A. Watson, Mrs. Cassie Hunter Fife, and Mrs. Hinkley as charter members. The Men's Bible Class was organized in 1915 with Dr. McConnell as teacher.

In 1918, the present site was purchased and a temporary structure erected, to which several additions were subsequently made. Upon completion of the first unit of present building in 1925, it was used for services until 1928 when church was completed. Dedicated July 1928.

It is a cream brick building trimmed with grey stone; Italian Renaissance architecture; has 2 stories and basement. There are 2 auditoriums, 2 assembly rooms, and 85 class rooms, all air conditioned. It has a belfry in which chimes will shortly be installed. First settled pastor, Dr. Fernando Coello McConnell, January 1, 1915-29; educated at Mercer University, Macon.

Present and only other pastor, Dr. Louie D. Newton, 1929-- , 1011

Oakdale Road, NE.; educated at Mercer University, Macon; Oglethorpe University, Atlanta; and Columbia University, New York City. Property valuation, \$429,050.26; membership, 3,165; Sunday School enrollment, 2,859.

See: History of Druid Hills Baptist Church, July 1928, 16 pp, (copy kept in church office).

Minutes, 1922-- , 8 vols., (prior records lost), kept by clerk, Mr. Horace A. Hixon, 425 Clifton Rd., NE. Register, 1914-- , 2 vols., kept in church by pastor. Sunday School records, 1914-- , 2 vols., kept by secretary, Mr. J. H. Harris, 1094 Stillwood Drive, NE. W. M. U. records, 1914-- , 2 vols., kept by clerk in church office. Financial records, 1926-- (prior records lost), 17 vols., kept by the treasurer, Mr. W. B. Reeves in church office. Deed: Fulton County Superior Court Clerk's office, deed book 436, p. 355.

53. OAKHURST BAPTIST, 1915-- , East Lake Drive and Third Avenue, Decatur.

The church had its inception in 1913 as a union Sunday School and held classes in a community building on Melrose Avenue. Building was used jointly by Baptists and Methodists. In 1915, the Sunday School was disbanded and prayer services then held in various private homes until that fall when 31 Baptist charter members organized a congregation.

In 1916, a tent was purchased and set up in the back yard of Mrs. Georgia Johnson's home, 103 Park Place, where they worshipped until 1917 when the tent was removed to the lot which had been purchased at present site. Services held here until 1922 when their first church was erected, and occupied until 1933 when the basement of their present structure was completed. Old church left standing and was converted into Sunday School rooms and is still in use for that purpose. Basement of present church was used for worship until building was completed in 1936.

It is built of red brick, trimmed in white; has a spacious auditorium and choir loft; windows are of stained glass. Annex (old building), is a frame structure. First settled pastor, Rev. C. W. Hudson, 1915-16. Present pastor, Rev. A. B. Couch, 224 East Lake Drive, 1930-- . Property valuation, \$35,000; membership, 1,275; Sunday School enrollment, 987.

See: Miss Georgia Johnson, History of Oakhurst Baptist Church, 1925, (manuscript kept in home of author, 103 Park Place).

Minutes, 1920-- (1915-19 missing), 4 vols., kept by clerk, Mr. E. G. Jackson, 536 Page Avenue. Register, 1920-- (1915-19 missing), 3 vols., kept by secretary, Mr. Alvin Robertson, 44 Kirkwood Road. Sunday School records, 1931-- , 7 vols., are kept by superintendent, Mr. W. Hatch Cook, 801 W. College Avenue. Financial records, 1936-- (1915-35

missing), 2 vols., kept in church office. Deed: Fulton County Superior Court Clerk's office, deed book 126, p. 81.

54. BROOKHAVEN BAPTIST, 1920--, Decatur Road, Brookhaven.

Organized November 1920. First services held in a log cabin on the Decatur Road in 1920-21. In 1921, meetings were continued in the home of one of the members while they were erecting a frame structure on a lot purchased at present site. This served as a house of worship until 1938 when it was remodeled and dedicated. It is a brick building painted white, with Stone Mountain granite foundation; has a belfry with a bell; Sunday School rooms in basement. First settled pastor, Rev. Mark Williams, 1922-23.

Present pastor, Rev. John E. Cobb, Brookhaven. Property valuation, \$25,000; membership, 595; Sunday School enrollment, 384.

Minutes (including register and financial records), 1921--, 6 vols., kept by clerk, Mr. James R. Tribble, Brookhaven. Sunday School records, 1921--, 4 vols., kept at church by secretary, Miss Ruth Echols. Deed: DeKalb County Superior Court Clerk's office, deed book 246 p. 504.

55. CONFEDERATE AVENUE BAPTIST, 1921--, 704 Ormewood Avenue, S. E.

Organized in 1921 from a Sunday School in the old White City Baptist Church. Services held at this location, corner of Confederate and Ormewood Avenues, until 1932 when they purchased present site and built their first church. It was dedicated September 10, 1934. Sunday School rooms were added several months after church was completed. It is a neat frame structure painted white. First and only settled pastor, Rev. E. L. Barlow, 1922--, 1154 Virginia Avenue, NE.; educated at the Southern Theological Seminary, Louisville. Property valuation, \$9,500; membership, 268; Sunday School enrollment, 247.

Minutes (including register and financial), 1921--, 3 vols., kept by clerk, Mr. C. M. Reagin, 760 Delmar Ave., SE. Sunday School records, 1921--, 2 vols., kept by superintendent, Mr. O. W. Hornbuckle, 709 Rosalia Street, SE. W. M. U. records, 1922--, 3 vols., kept by treasurer, Mrs. L. S. Whitner, 782 Rosedale Ave., SE. Deed: Fulton County Superior Court Clerk's office, deed book 880, p. 133.

56. BEN HILL BAPTIST, 1922--, Cambellton Road, Ben Hill.

Organized November 12, 1922 by Rev. M. D. Collins. First services held in the homes of various members until the completion of their

present church in 1924. The building committee were: Mrs. Besse E. Davis, Mr. A. Bennett, and Mr. J. W. Jones.

It is a cream brick structure with four large columns at entrance; has 19 stained glass windows, all memorial; the Sunday School and other class rooms are in basement. First settled pastor, Rev. W. M. Suttles, 1922-25.

Present pastor, Rev. Rubin Parker, 1939--, 624 S. Main Street, College Park. Property valuation, \$15,000; membership, 213; Sunday School enrollment, 122.

Minutes (including register), 1922--, 2 vols., kept at residence of secretary, Mr. J. Westbrook, Rt. 1, Ben Hill. Sunday School records, 1927--, 2 vols., kept by secretary, Miss Stewart. W. M. U. records, 1927--, 1 vol., kept at home of president, Mrs. W. L. Roach, Rt. 1, Ben Hill. Financial records, 1922--, 1 vol., kept at home of treasurer, Mr. H. M. Tanner, Rt. 1. Deed: Fulton County Superior Court Clerk's office, deed book 788, p. 65.

57. CASCADE BAPTIST, 1922--, 1512 Beecher Street, S. W.

Organized December 1922. Congregation first worshipped in a drug store which they rented at corner of Cascade Avenue and Westmont Drive, SW. During the first part of 1923, in home of Mr. Connolly on Cascade Avenue (exact address unknown), while erecting their first and present church which was completed March 11, 1923.

It is a frame building painted white; Sunday School rooms in residence next door. Congregation building a new church at present time at the corner of West Haven Drive and Alvarado Terrace, SW. First settled pastor, Rev. D. S. Edenfield, 1922-23; educated at Mercer University.

Present pastor, Rev. F. McConnell Davis, 1667 Alvarado Terrace, SW. Property valuation \$75,000; membership 413; Sunday School enrollment 476.

Minutes, 1922--, 1 vol., kept by clerk, Mr. Paul D. Rowden, 755 Cascade Place, SW. Register, 1922--, 1 vol., kept by pastor at the church. Sunday School records, 1922--, 16 vols., kept by Mr. George Wood, 910 Westmont Rd., SW. W. M. S. records, 1922--, 3 vols., kept by president, Mrs. Gus Ryan, 930 Gaston St., SW. Financial records, 1922--, 2 vols., kept by treasurer, Mr. W. L. Cleveland, 748 Cascade Ave., SW. Deed: Fulton County Superior Court Clerk's office, deed book 1248, p. 217.

58. MERCER AVENUE BAPTIST, 1923--, 552 Mercer Avenue, College Park.

Organized in 1923 under the leadership of Rev. M. D. Collins. The

congregation worshipped first in the Gate City Methodist Church, near the present site while awaiting the construction of a church of their own. Late in that year, removed to the present location and held services in a tent until 1924 when the church was completed. Dedicated in 1925.

It is a neat frame building painted white; Sunday School rooms were added to church in 1926. First settled pastor, Rev. C. M. Towns, 1924-26.

Present pastor, Rev. Joseph W. Head, 905 Madison Avenue. Property valuation, \$2,500; membership, 186; Sunday School enrollment, 79.

All records prior to 1924 are missing. Minutes (including register) 1924-- , 2 vols., kept by clerk, Mr. Ernest Vaughn, 3 North Side Avenue. Sunday School records, 1937-- , 1 vol., kept by superintendent, Mr. E. G. Brook, 615 E. Princeton Avenue. Financial records, 1924-- , 1 vol., kept by treasurer, Mr. T. J. Cato, 419 Emerson Ave. Deed: Fulton County Superior Court Clerk's office, deed book 892, p. 469.

59. VIRGINIA AVENUE BAPTIST, 1923-- , Virginia Avenue and Ponce De Leon Place, N. E.

Organized in 1923 by members from Jackson Hills Baptist Church, entry 23, and one member from Druid Hills Baptist Church, entry 52. The first services held in a private home at the corner of College Avenue and Boulevard, NE., until 1924 when a lot was purchased and their present church erected and dedicated. It is a frame building painted white; has nine Sunday School rooms in a separate building on church lot. First settled pastor, Rev. C. A. London, 1923-26.

Present pastor, Rev. Solomon F. Dowis, 755 Park Drive, NE. Property valuation, \$12,000; membership, 448; Sunday School enrollment 550.

Minutes, 1926-- (1923-25 missing), 8 vols., kept by clerk, Mr. L. M. Witt, 666 Virginia Ave., NE. Register, 1930-- (1923-29 missing), 3 vols., kept by pastor at church. Sunday School records, 1928-- , 6 vols., kept by secretary, Mrs. J. E. Williams, 771 Virginia Circle, NE. Financial records, 1926-- , 4 vols., kept by treasurer, Mr. L. W. Taylor, 1646 Homestead Ave., NE. Deed: Fulton County Superior Court Clerk's office, deed book 1310, p. 436.

60. NORTHWEST BAPTIST, 1924-- , 150 Niles Street, N. W.

Organized in 1924 and first services held under a tent, corner of Niles Street and Tilden Avenue, NW. Present building erected and occupied in 1924; dedicated in 1940. It is constructed of brick, with Stone Mountain granite trim; 16 Sunday School rooms in basement. First settled pastor, Rev. James F. Eden, 1924-26.

Present pastor, Rev. C. M. Goforth, 1034 Longley Avenue, NW. Property valuation, \$10,000; membership, 387; Sunday School enrollment, 306.

See: J. T. Jackson, History of Northwest Baptist Church, 1937, (in possession of Mr. W. G. Curbow, Lithia Springs). Rev. J. Herman Gresham, Directory, 1938, (copy kept by pastor in his home).

Minutes (including financial records), 1924--, 11 vols., kept by clerk, Mr. B. W. Sanders, Hall's Place, NW. Register, 1924--, 2 vols., kept by pastor in his home. Sunday School records, 1924--, 6 vols., kept by secretary, Mr. Joyce Eaton, 910 Hall's Place, NW. Deed: Fulton County Superior Court Clerk's office, deed book 789, p. 532.

61. PEACHTREE CITY BAPTIST, 1924--, Norcross, 2 mi. S. on State Highway 13.

Organized in 1924 by a group of local residents who had been holding prayer meetings in various private homes. Late in 1924, their first church was erected and dedicated. It is a frame structure painted white; Has a belfry with a bell. First settled pastor, Rev. William H. Massey, 1924-28; educated at Mercer University, Macon.

Present pastor; vacant. Property valuation, \$2,000; membership, 51; Sunday School enrollment, 20.

Minutes, 1924--, 4 vols.; register, 1924--, 1 vol.; both kept by clerk, Mr. Morris D. Wingo, Brookhaven. Sunday School records, 1930--, 2 vols.; financial records, 1924--, 4 vols.; both in possession of superintendent and treasurer, Mr. J. E. Hickson, Route 1, Norcross. Deed: Gwinnett County Superior Court Clerk's office, deed book 7, p. 208.

62. WHITEFOORD AVENUE BAPTIST, 1924--, corner Whitefoord Avenue and Meridian Street, S. E.

Early in the year 1924, Rev. George W. Adolphus drove up to a crowd of boys who were playing marbles, and asked them if they would like to hear a Bible story. A neighbor ran a light wire to a poplar tree under which, that evening, a few listeners gathered. They formed the nucleus of the present congregation which was organized in spring of 1924.

A boy, then 12 years of age, helped to clean the brick for the foundation of the church, was baptized at 19 and, six years later, became its pastor, the Rev. Howard Holloway. First services were held in a tent at the corner Leslie and Whitefoord Avenues, SE. After holding services there for four months, the present site was purchased and the tent removed to the rear of this lot. The present structure was occupied in 1925 and dedicated in 1926.

It is a frame edifice painted white; has red brick foundation; Sunday School rooms in attic and adjoining annex. First settled pastor, Rev. George W. Adolphus, 1925-27; educated at Home Bible Institute, Meridian, Mississippi.

Present pastor, Rev. James L. King, 447 Monument Avenue, SE. Property valuation, \$5,000; membership, 300; Sunday School enrollment, 198.

Minutes (including financial records), 1925--, 1 vol.; register, 1925--, 1 vol.; both kept by clerk, Mr. George Chambers, 1286 Wylie St., SE. Sunday School records, 1925--, 12 vols., kept by superintendent, Mr. Boise Hayes, 1439 Boulevard Dr., NE. Deed: DeKalb County Superior Court Clerk's office, deed book 238, p. 204.

63. CAREY PARK BAPTIST, 1925--, N. Circle Drive and St. James Place.

Organized in 1925. Congregation worshipped three months in home of a charter member, Mrs. Kirbo (full name unknown), on St. Paul Ave., until present church was completed in 1926. Dedicated in 1928. It is a neat frame building painted white. First settled pastor, Rev. Simon A. Walker, 1925-27.

Present pastor, Rev. Lester H. Hanie, 1137 St. James Place, NW. Property value, \$3,000; membership, 393; Sunday School enrollment 250.

Minutes, 1925--, 5 vols., kept by clerk, Mr. Joe S. Pluckett, 2299 St. James Place, NW. Register, 1925--, 4 vols., kept by pastor, at his home. Sunday School records, 1925--, 7 vols., kept by secretary, Mrs. Homer Kerr, St. Paul Avenue, Carey Park. Financial records, 1925--, 10 vols., kept by treasurer, Mr. Olin Coleman, 20 Louise Place, Simsville. B. Y. P. U. records, 1925--, 4 vols., kept by secretary, Mr. Walter Wilson, Route 8. W. M. U. records, 1924--, 3 vols., kept by secretary, Mrs. Meda Rabun, Route 8. Deed: Fulton County Superior Court Clerk's office, deed book 1199, p. 177.

64. MARTEL BAPTIST, 1925--, Martel Mill Village, Egan Park.

Organized in 1925 by and for the convenience of employees of the Martel Mill; building having been provided by the owners of the mill. It is a one-room frame structure painted white; has steeple but no bell. Services are held irregularly, dependent upon mill activity. First and only pastor, Rev. A. J. Stover, 949 N. Central Ave., Hapeville, 1926--. Membership, 89; Sunday School enrollment, 84.

Minutes and Sunday School records, 1925--, 1 vol. (notebook), kept by clerk and treasurer, Mr. W. M. Wix, Egan Park. Deed: Recorded in the name of Martel Mill.

65. CALVARY BAPTIST, 1926--, Roswell Road at Buckhead, 8 miles north of Atlanta on State Highway 9.

Organized December 12, 1926 under the leadership of Dr. J. H. Fuller. First services held in the Ku Klux Klan hall at Buckhead until 1927 when the present lot was purchased, a basement and temporary rooms erected, and used for worship and Sunday School purposes.

Work was resumed on this building in 1930 but not completed and dedicated until 1935. During that period, membership increased and their indebtedness was paid. Church is built of cream brick; Sunday School rooms in temporary quarters to rear of church. First settled pastor, Dr. J. H. Fuller; educated at Arsonman College, Jefferson City, Tennessee.

Present pastor, Rev. J. Herman Gresham, RFD 1, Dunwoody. Membership, 295; Sunday School enrollment, 160; property valuation, \$15,000.

Minutes (including register and financial records), 1926--6 vols., kept by clerk, Miss Eunice Shellnutt, RFD 1, Dunwoody. Sunday School records, 1926--2 vols., kept by the secretary, Mr. Byron Heard, RFD 1, Dunwoody. Deed: Fulton County Superior Court Clerk's office, deed book 1235, p. 29.

66. SECOND BAPTIST (formerly CENTRAL BAPTIST), 1926-32; May 1933--, Lake Avenue, Hapeville.

Organized in 1926 by members from the First Baptist Church, entry 14. First worshipped in an old Presbyterian church building which had been purchased and removed to King Street, one block from its former location, corner of Stewart and Central Avenues. It was destroyed by fire in 1932; uninsured. For financial reasons, disbanded in 1932.

In May 1933, reorganized and adopted the name, Second Baptist. The building at present site, which had been donated by the First Baptist Church, was used for services. It was dedicated in 1933. Several minor additions to the original structure were made in 1934-35. It is a frame building painted white; neat design; has steeple but no bell.

First settled pastor, Rev. H. W. Morris, 519 Lake Drive, 1926-28, 1933--; educated at Mercer University, Macon. Property valuation, \$3,000; membership, 196; Sunday School enrollment, 120.

Minutes (including register; financial 1926-32, May 1933-37), 1926-32, May 1933--3 vols., kept by clerk, Mr. H. W. Ledford, Rt. 1, Box 471, Grand Avenue. Sunday School records, 1932--2 vols., kept by superintendent, Mr. Fred E. Nelms, Lake Drive. W. M. U. records, 1938--1 vol., kept by president, Mrs. H. W. Denton, 1384 Jonesboro Rd.

Financial records, 1938-- (prior records in minutes), 1 vol., kept by treasurer, Mr. J. T. Vaughn, Waters Road. Deed: Fulton County Superior Court Clerk's office, deed book 1492, p. 499.

67. COLONIAL HILLS BAPTIST, 1927-- , corner Knott and Newnan Avenues, East Point.

Organized 1927. Services were held in the home of Mr. and Mrs. A. B. Rhodes, 136 Newnan Avenue for the first six months while awaiting completion of their first church at 601 Newnan Avenue. This was used until 1939 when the present building was erected.

It is a frame structure painted white; neat design; and has a gable over entrance. The old building was moved back on the lot and used for Sunday School services. First settled pastor, Dr. A. W. Lamar, 1927-29.

Present pastor, Rev. Jesse M. Hendley, 225 Elizabeth Lane, East Point, February 1933-- . Property valuation, \$40,000; membership, 1,969; Sunday School enrollment, 764.

See: Mrs. Frank Plunkett, History of the Church, February, 1940, (manuscript kept at home of author, 441 Newnan Avenue).

Minutes, 1932-- (1927-31 missing), 1 vol., and 2 loose-leaf files; register, 1927-- , 1 vol.; both kept by clerk, Mr. Frank Plunkett, 441 Newnan Avenue. Sunday School records, 1937-- (1927-36 missing), 2 vols., kept by secretary, Mrs. Frank Plunkett at her home. B. T. U. records, 1937-- , 2 vols., kept by Mr. Leon Evans, 204 Womack Street. W. M. U. records, 1937-- , 2 vols., kept at church office. Financial records, 1937-- (prior records missing), 1 vol., kept by treasurer, Mr. C. M. Cook, 105 Wadley Avenue. Deed: Fulton County Superior Court Clerk's office, deed book 1401, p. 601.

68. FELLOWSHIP BAPTIST, 1927-- , Log Cabin Drive, Smyrna.

Organized in 1927. Congregation worshipped continuously until 1940, in a log cabin community building located on Log Cabin Drive. Their first and only church was completed in 1940. It is built of wood and stone, trimmed in white; Sunday School rooms in rear part of church. First settled pastor, Rev. A. B. Caldwell, 1927-34. Present pastor, Rev. J. C. Arwood, 1934-- , 1291 Stillwood Drive, NE. Property valuation, \$3,000; membership, 116; Sunday School enrollment, 245.

Minutes (including register), 1927-- , 2 vols., kept by clerk, Mr. L. F. Kenady, Smyrna. B. Y. P. U. records, 1927-- , 1 vol., kept by Mr. J. L. Priest, Smyrna. W. M. U. records, 1932-- , 1 vol., kept by

superintendent, Mrs. L. F. Kenady, Smyrna. Financial records, 1927-- , 2 vols., kept by treasurer, Mr. J. P. Durkee, Smyrna.

69. HILLS PARK BAPTIST, 1927-- , Annie Street, 6 mi. from Atlanta, 2 blocks N. of State Highway 3.

Organized in 1927. First services held for several months under some trees on Carroll Street (exact address unknown); then under a tent at same location until the end of 1927. In 1928, a lot was purchased at present site and their first church erected. It is a frame structure painted white; has a belfry but no bell. Sunday School rooms are partitioned off in rear part of church. Dedicated in 1928. First settled pastor, Rev. Henry E. Marlow, 1927-29.

Present pastor, Rev. A. L. Flury, 413 Park Avenue, SE. Property valuation, \$3,000; membership, 125; Sunday School enrollment, 122.

Minutes (including register), 1927-- , 2 vols., kept by clerk, Mrs. R. J. Walters, 12 Carroll St., NW. Sunday School records, 1927-- , 1 vol., kept by superintendent, Mr. G. H. Cochran, Bolton Road. Financial records, 1927-- , 1 vol., kept by treasurer, Mrs. J. H. Dukes, 118 Carroll St., NW. Deed: Fulton County Superior Court Clerk's office, deed book 1205, p. 41.

70. STEWART AVENUE BAPTIST, 1927-- , 657 Wells Street, S. W.

Organized in 1927. This congregation was the outgrowth of a mission Sunday School of West End Baptist, entry 19. First services held in Good Will Center, corner Glenn Street and Stewart Avenue, SW., until 1930 when they moved to larger quarters, 665 Wells Street, SW., which they rented.

Present site was purchased in 1931 and structure erected and dedicated thereon. It is a frame building painted white, attractive design; has a belfry and bell; large auditorium and Sunday School rooms. First settled pastor, Rev. John F. Eden, 1927-29.

Present pastor, Rev. Gordon Price, 1940-- , 1384 N. Morningside Dr., NE. Property valuation, \$1,000; membership, 328; Sunday School enrollment, 171.

Minutes (including register; financial, 1927-37), 1927-- , 1 vol., kept by clerk, Mr. James Moody, 642 Glenn St., SW. Sunday School records, 1927-- , 3 vols., kept by superintendent, Mr. L. A. Camp, 760 Bender St., SW. W. M. U. records, 1938-- , 1 vol., kept by president, Mrs. William Bockelman, 665 Wells St., SW. Financial records, 1938-- , (1927-37 in minutes), 1 vol., in possession of treasurer, Miss Carrie Bockelman, 665 Wells St., SW. Deed: Fulton County Superior Court Clerk's office, deed book 1111, p. 288.

71. LOWERYTOWN BAPTIST, 1928-- , Bolton Road, Chattahoochee.

Organized May 1928 as an outgrowth of revival services held by members of Bellwood Baptist Church, entry 50, in a tent at present site. First services held in homes of members while the present edifice was being constructed in 1928. It is a frame building painted white; has a belfry with bell. First settled pastor, Rev. Green Huckaby, 1928. Present pastor, Rev. J. H. Lanson, 620 Griffin St., NW. Property valuation, \$1,000; membership, 322; Sunday School enrollment, 151.

Minutes (including register and financial records), 1928-- , 10 vols., kept by clerk, Mr. W. S. Boss, Chattahoochee. Sunday School records, 1928-- , 10 vols., kept by superintendent, Mr. A. B. Battles, Chattahoochee. Deed: Fulton County Superior Court Clerk's office, deed book 1200, p. 124.

72. MORNINGSIDES BAPTIST, 1930-- , 1344 Highland Avenue, N. E.

Organized in 1930. A small group of Baptists residing in this locality, under the leadership of Rev. G. J. Davis, organized this congregation, and until a building could be acquired, the Haygood Memorial Church in this neighborhood, tendered the use of their meeting house to these Baptists. Several months later, services were held in the Morningside School, 1053 Rock Springs Rd., NE., until the present structure was completed in June 1931. It was dedicated in 1936. It is a brick and wood building trimmed in white; Sunday School rooms in rear part of church. First settled pastor, Rev. G. J. Davis, 1930-- , 1276 N. Morningside Dr., NE.; educated at Mercer University, Macon, and the Southern Theological Seminary, Louisville, Kentucky.

Property valuation, \$29,960; membership, 458; Sunday School enrollment, 538.

Minutes (including register and financial records), 1930-- , 1 vol., kept by clerk, Mr. Bennie Brown, 875 Kings Court, NE. Sunday School records, 1930-- , 2 vols., kept by secretary, Mr. A. H. Duggan, 6 Cheshire Bridge Rd., NE. Deed: Fulton County Superior Court Clerk's office, deed book 1660, p. 509.

73. WOODLAND HILLS BAPTIST, 1930-- , 1270 Woodland Avenue, S. E.

Organized in 1930 by Rev. R. R. Shropshire and several members from the Richardson Street Baptist Church. First services held in a tent on present site. Late in same year, the congregation rented a store across the street and held services there until their present church was erected and dedicated in 1931. It is a frame building painted white; a brick foundation. An obsolete street-car on the premises is used for Sunday

School services. Construction was begun September 1940 on a new church, corner of Confederate and Woodland Avenues. When completed, it will be a three-story brick and stone structure, Georgian Colonial architecture.

Present pastor, Rev. Clarence F. Sessions, 988 Harte Dr., SW. Property valuation, \$5,000; membership, 234; Sunday School enrollment, 168.

Minutes (including register), 1930--, 1 vol., kept by clerk, Mr. Walter Cain, 1099 Woodland Ave., SE. Sunday School records, 1930--, 2 vols., kept by superintendent, Mr. Jimmie R. Wilson, 1165 Woodland Ave., SE. Financial records, 1933-- (1930-32 missing), 1 vol., kept by the treasurer, Mr. R. L. Turner, 1287 Woodland Ave., SE. Deed: Fulton County Superior Court Clerk's office, deed book 1691, p. 145.

74. DEFOOR AVENUE BAPTIST, 1931--, 389 De Foer Avenue, N. W.

Organized in 1931. First constituent members withdrew from North Side Park Baptist Church, entry 40. A lot was purchased and the present structure erected in 1931; dedicated in 1935. Services were held in North Side Park Church until completion of their first house of worship. It is a frame building painted white; granite foundation; Sunday School rooms in basement. First settled pastor, Rev. R. W. Kearn, 1931-35.

Present pastor, Rev. O. M. Ellenburg, 4 Harper Street, NW. Property valuation, \$2,500; membership, 161; Sunday School enrollment, 90.

Minutes (including register and financial records), 1931--, 1 vol., kept by clerk, Mr. T. C. Compton, 54 Ridgeway Ave., NE. Sunday School records, 1931--, 3 vols., kept by the superintendent, Mr. C. C. Bennett, 1808 DeFoor Ave., NW. Deed: Fulton County Superior Court Clerk's office, deed book 1500, p. 368.

75. EUCLID AVENUE BAPTIST, 1931--, 1120 Euclid Avenue, N. E.

Baptist mission established March 1931 at Little Five Points in the Greenfield Masonic Hall (known as Little Five Points Mission), by one hundred constituent members who had withdrawn from the Inman Park Baptist Church, entry 39. In June 1932, this body purchased the lot and building on present site, remodeled it, organized an independent congregation, and adopted its present name.

It is a two-story brick building painted buff; stone foundation; Sunday School rooms in upper story and basement. First settled pastor, Rev. Samuel A. Cowan, 1931-40. Present pastor, Rev. Roy Niager, 217 Poplar Circle, NE.; educated at Howard College, Birmingham, Alabama, and the Southern Theological Seminary, Louisville, Kentucky.

Minutes, 1931-- , 2 vols., kept by clerk, Mr. J. V. Powell, 350 Sinclair Ave., NE. Register, 1931-- , 1 vol., kept by pastor at his home. Sunday School records, 1931-- , 2 vols., kept by the superintendent, Mr. Lewis M. Herndon, 432 Hardendorf Avenue, NE. W. M. U. records, 1931-- , 2 vols., kept by president in church office. Financial records, 1931-- , 7 vols., kept by secretary, Mr. H. A. Tatum, 1248 Emory Circle, NE. Deed: Fulton County Superior Court Clerk's office, deed book 1462, p. 200.

76. NEW HOPE BAPTIST, 1931-- , 19 Bicknell Drive, S. E.

Organized August 30, 1931 by Rev. C. D. Herndon, from a community Sunday School held at Mrs. Grace Godfrey's Camp, 133 Lakewood Ave., SE. Soon after their first meeting, the camp burned and services were continued in the home of Rev. P. F. Fields, 3 Pecan Drive., SE., until the present lot was purchased and a temporary frame shack with dirt floor erected thereon in 1932. This makeshift structure was used until 1935 when the present building was completed. It is a frame church painted white; has belfry but no bell. First settled pastor, Rev. C. D. Herndon, 1931.

Present pastor, Rev. R. H. Smith, 198 Holtzelaw Ave., SE. Property valuation, \$1,000; membership, 139; Sunday School enrollment, 87.

Minutes (including register and financial records), 1931-- , 2 vols., kept by clerk, Mr. J. M. Roach, Bicknell Drive, Rt. 1. Sunday School records, 1935-- , 2 vols., kept by superintendent, Mr. W. C. Helms, LaFayette Dr., NE. W. M. U. records, 1935-- , 2 vols., kept by Mrs. B. C. Adams, LaFayette Drive, NE. Deed: Fulton County Superior Court Clerk's office, deed book 1434, p. 508.

77. SYLVAN HILLS BAPTIST, 1931-- , 985 Harte Drive, S. W.

In the spring of 1930, a committee from the Atlanta Baptist Association purchased three lots at the present site and constructed a small frame church. Congregation organized the following year and first services held on September 18, 1931. This building served as place of worship until basement of present church was completed in 1936. Church not entirely completed until 1939. It is built of Stone Mountain granite; Sunday School rooms and large auditorium on main floor. First settled pastor, Rev. H. C. Hodges, 1931-32.

Present pastor, Rev. W. H. Reed, 963 Katherwood Drive, SW. Property valuation, \$25,000; membership, 424; Sunday School enrollment, 516.

Minutes (including register), 1931-- , 8 vols., kept in church office by clerk. Sunday School records, 1930-- , 9 vols., in possession of secretary, Mrs. W. H. Thomas, 960 Katherwood Dr., SW. W. M. U. records, 1930-- , 10 vols., kept by Mrs. W. H. Childress, 1794 Lanier Dr.,

SW. Financial records, 1931-- , 8 vols., kept by treasurer, Mr. H. E. Bedingfield, 930 Mickleberry Drive, SW. (Sunday School and W. M. U. organized one year prior to organization of church). Deed: Fulton county Superior Court Clerk's Office, deed book 1455, p. 155.

78. GROVE PARK BAPTIST, 1937-- , 23 Charlotte Place, S. W.

Organized in 1937. The first pastor, Rev. R. D. Walker, with 40 members, withdrew from Center Hill Baptist Church, entry 43, and organized this congregation. First services held in a store, corner of Hollywood Road and Bankhead Avenue, NW. In 1938, they purchased a lot and erected present church thereon. It is of red brick, trimmed in white. The auditorium and Sunday School rooms are petitioned off.

Present pastor, Rev. R. D. Walker, 8 N. Evelyn Place, NW., 1937-- ; educated at Mercer University, Macon. Property valuation, \$6,000; membership, 230; Sunday School enrollment, 211.

Minutes (including register and financial records), 1937-- , 1 vol., kept by clerk, Mrs. Roy W. Baker, 27 South Center Hill Ave., SW. Sunday School records, 1937-- , 1 vol., kept by superintendent, Mr. J. Foy Hindsman, 32 Mildred Pl., SW. Deed: Fulton County Superior Court Clerk's office, deed book 1656, p. 479.

79. TEMPLE BAPTIST, 1937-- , 804 Hemphill Avenue, N. W.

Organized May 2, 1937 by 231 members from the North Side Baptist Church, entry 40. Congregation worshipped in a tent, Eighth Street and Hemphill Avenue, NW., until 1938 when present structure was completed. Dedicated April 3, 1938. It is a frame building painted white; Sunday School rooms in basement.

First and only pastor, Rev. George N. McLarty, Jr., 885 State St., NW., 1937-- ; educated at Atlanta Law School. Property valuation, \$6,500; membership, 357; Sunday School enrollment, 252.

Minutes (including register and financial records), 1937-- , 1 vol., kept by clerk, Mr. J. P. Barnett, 342 14th St., NE. Register of baptisms, 1937-- , 1 card file, kept at the church office by Mr. Jack Storm. Scrap-book of contributions from members, 1937-- , 1 vol., kept by the superintendent, Mrs. George N. McLarty, Jr., in her home, 885 State St., NW. Deed: Fulton County Superior Court Clerk's office, deed book 145, p. 389.

80. GLEANERS BAPTIST, 1939-- , 708 Kirkwood Avenue, S. E.

In May 1927, Miss Carrie Llewellyn established the Gleaners as a

mission of the Baptist Tabernacle, entry 28. It was operated as an adult bible class until 1930 when a storm destroyed the tent in which they were holding classes. A dwelling was then rented at 691 Kirkwood Ave., NE., until July 1932 when the basement of their present church was completed. Classes were held regularly in basement until 1939 when their church was partially completed and their congregation organized.

Construction of the present church was sponsored by the Tabernacle Baptist Church, under the direction of Dr. W. H. Knight, and Miss Carrie Llewellyn, who was teacher, 1927-38. Foundation and basement of church are of red brick; the temporary body of the church is of neat design, frame, painted white.

First and only settled pastor, Rev. Guy Owen, 1939--, 251 Howard St., NE. Property valuation, \$5,000; membership, 120; Sunday School enrollment, 153.

See: Miss Carrie Llewellyn, History of the Church, 1939, (kept in minutes).

Minutes (including register and financial records), 1939--, 1 vol., kept by the clerk, Miss Carrie Llewellyn, 415 Candler St., NE. Sunday School records, 1930--, 3 vols., kept by superintendent, Mr. Ben Padgett, Jr., 1923 Ponce De Leon Ave., NE. Deed: Unable to locate.

81. BROWNWOOD BAPTIST, 1940--, Adamsville.

A small number of Baptists in this community, under the leadership of Rev. Rex Brown from North Side Park Baptist Church, entry 40, organized a mission in May 1939, and conducted services in a small shack on the lot adjoining present property until their first and only church was completed March 31, 1940.

It is a frame structure painted white; has ten plain glass windows; Sunday School classes held in rooms petitioned off from main auditorium of church by curtains. First and only settled pastor, Rev. Rex Brown, 449 4th Street, NW. All indebtedness on church has been paid and they expect to hold dedication services at an early date.

Property valuation, \$500; membership, 101; Sunday School enrollment, 85.

Minutes (including register), 1940--, 1 vol., kept by clerk, Mr. Emerson Hyde, Rt. 8., Adamsville. Pastor also keeps copy of these records at his home. Sunday School records, 1940--, 1 vol., kept by the secretary, Mr. Luther Feathers, Rt. 8. Financial records, 1940--, 1 vol., kept by pastor at his home. Deed: Fulton County Superior Court Clerk's office, deed book 1826, p. 385.

82. WHITE OAK HILLS BAPTIST, 1940--, Candler Road and Memorial Drive, S. E.

At the suggestion of the Park Avenue Baptist Church, entry 11, the lot at present site was purchased by the Atlanta Association of Baptist Churches in October 1938. Baptists in this vicinity began holding meetings semi-monthly in private homes early part of 1939. Present structure started in 1939 but not completed until April 1940 when their congregation was organized.

It is a frame building painted white; has eight plain glass windows; Sunday School classes held in rooms petitioned off from main body of auditorium by curtains. Entire structure built by volunteer labor.

First and only pastor, Rev. Thomas P. Whitfield, Route 1, Decatur. Property valuation, \$3,000; membership, 70; Sunday School enrollment, 107.

Minutes, 1940--, 1 vol., kept by clerk, Mr. A. D. Ward at his home, Rt. 1, Decatur. W. M. U. records, 1940--, 1 vol., kept by secretary, Mrs. Homer Hasty, 339 Ashburton Ave., SE. B. T. U. records, 1940--, 1 vol., kept by Miss Ruby Hembree, 260 Second Ave., SE. Financial records, 1940--, 1 vol., kept by the treasurer, Mr. Homer Hasty at his home. Deed: DeKalb County Superior Court Clerk's office, deed book 480, p. 433.

STATISTICS COMPILED FROM MINUTES OF THE
ATLANTA ASSOCIATION OF BAPTIST CHURCHES

Year	Number of churches reporting	Membership	Sunday School enrollment	Baptisms	Contributions for all purposes
1910	45	14,093	10,892	805	\$146,995.42
1915	49	16,991	10,050	793	131,161.75
1920	50	21,777	14,514	1,149	563,265.74
1925	65	33,684	27,417	2,144	578,185.19
1930	70	38,112	35,409	1,989	647,803.74
1935	75	48,580	38,794	2,077	532,391.88
1940	78	62,047	44,431	2,952	760,532.16

COMPARATIVE TABLE BY PERIODS

Years	Membership		Baptisms		Period
	Increase	Increase in percentage	Number	Increase in percentage	
1911 thru 1915	2898	20	3996	-	Pre-war
1916 thru 1920	4786	28	4790	20	1st World War
1921 thru 1925	11907	55	10073	110	Post war
1926 thru 1930	4428	13	9295	-7.7	"Prosperity"
1931 thru 1935	10468	27	11430	23	Depression
1936 thru 1940	13467	30	14571	27	2nd World War

HISTORICAL TABLE OF THE ATLANTA ASSOCIATION
OF BAPTIST CHURCHES

Year	Moderator	Clerk	Place of meeting
1909	M. L. Brittain	M. M. Anderson	First, Atlanta
1910	M. L. Brittain	M. M. Anderson	Oakland City
1911	George M. Brown	M. M. Anderson	Tabernacle
1912	George M. Brown	M. M. Anderson	Second, Atlanta
1913	W. W. Gaines	M. M. Anderson	College Park
1914	W. W. Gaines	V. O. Kimsey	Gordon Street
1915	John F. Purser	V. O. Kimsey	Calvary
1916	John F. Purser	V. O. Kimsey	Woodward Avenue
1917	G. S. Prior	V. O. Kimsey	First, Atlanta
1918	G. S. Prior	V. O. Kimsey	East Side Tabernacle
1919	B. S. Railey	V. O. Kimsey	Grant Park
1920	W. W. Gaines	V. O. Kimsey	First, East Point
1921	W. W. Gaines	H. E. Moody	Western Heights
1922	F. S. Etheridge	H. E. Moody	Third
1923	F. S. Etheridge	H. E. Moody	Capitol Avenue
1924	L. E. Roberts	H. E. Moody	Second, Atlanta
1925	L. E. Roberts	H. E. Moody	Tabernacle
1926	E. L. Harling	H. E. Moody	Gordon Street
1927	E. L. Harling	H. E. Moody	West End
1928	B. J. W. Graham	H. E. Moody	Ponce De Leon
1929	B. J. W. Graham	H. E. Moody	Druid Hills
1930	Carlton W. Binns	H. E. Moody	First, Atlanta
1931	Carlton W. Binns	H. E. Moody	First, Atlanta
1932	W. H. Major	H. E. Moody	First, Atlanta
1933	W. H. Major	H. E. Moody	First, Atlanta
1934	Frank A. Hooper, Jr.	H. E. Moody	First, Atlanta
1935	Frank A. Hooper, Jr.	H. E. Moody	First, Atlanta
1936	W. H. Faust	H. E. Moody	First, Atlanta
1937	W. H. Faust	H. E. Moody	Second-Ponce De Leon
1938	G. Frank Garrison	H. E. Moody	First, Atlanta
1939	G. Frank Garrison	H. E. Moody	Druid Hills
1940	W. Lee Cutts	H. E. Moody	Tabernacle

ORIGINAL CHURCHES WHICH FORMED
THE ATLANTA ASSOCIATION OF BAPTIST CHURCHES
NOVEMBER 9, 1909

CHURCH	CHURCH
Battle Hill *	Jones Avenue *
Brown Memorial	Kirkwood
Capitol Avenue	Lakewood Heights
Center Hill	Morrow *
Central	Mount Paran
College Park	North Atlanta
East End *	New Antioch
East Lake *	Oakland City
East Point	Orchard Knob
Edgewood	Peachtree
First, Atlanta	Ponce de Leon Avenue *
Grant Park	Ponders Avenue
Glenn Street *	Providence
Highland Park *	Second, Atlanta *
Hapeville *	South Side
Heights, Atlanta	Tabernacle
Immanuel	Temple *
Inman Park	West End
Jackson Hill	Woodward Avenue

* These churches are not in the Atlanta Association of Baptist Churches at the present time. They have been either dismissed to join other associations, have become defunct, or have merged with other congregations.

CONSTITUTION OF THE GEORGIA BAPTIST
CONVENTION (Adopted 1919)

I. Name and Object

Section 1. The name of this body shall be the Baptist Convention of the State of Georgia.

Section 2. The object of this Convention shall be to furnish a medium of cooperation for the Baptist churches of Georgia in their divinely commissioned work of missions, education, and benevolence.

II. Membership

Section 1. This body shall be composed of messengers from regular Baptist churches and Associations, in harmony and cooperation with the work and purpose of this Convention.

Section 2. Each church shall be entitled to two messengers and one additional messenger for each \$50.00 contributed to the funds of the Convention; but in no case shall any church be entitled to more than eight messengers.

Section 3. Each Association shall be entitled to five messengers.

III. Meeting

Section 1. The Convention shall meet at least once each year, the time and place to be fixed either by the Convention or the Executive Committee.

IV. Powers

Section 1. This Convention shall never attempt to exercise authority over any church, but shall always cheerfully recognize and uphold the sovereignty under Christ of the Churches.

Section 2. All funds entrusted to the Convention or to any of its boards or agents shall be strictly applied according to the expressed will and direction of the donors.

V. Officers

Section 1. The officers of this Convention shall be a President, four Vice-Presidents, a Secretary, and a Treasurer, who shall be elected by ballot at each annual meeting, and who shall hold their offices until their successors are elected. Their duties shall be those usually dis-

charged by such officers. No person shall serve as President more than three years.

VI. Boards and Commissions

Section 1. An Executive Committee of this Convention shall be chosen by the Convention, and shall consist of the officers of the Convention ex officio, the President of the Georgia Baptist Sunday School Convention, the President of the Baptist Training Union, the President of the Woman's Missionary Union, the President of the Baptist Student Union, and the President of the Brotherhood, ex officio, and forty-five members from the state at large, one-fifth of whom shall be elected to hold office for one year, one-fifth for two years, one-fifth for three years, one-fifth for four years and one-fifth for five years. The vacancies as the terms expire shall be filled for terms of five years. No one connected in any way with any institution fostered by this Convention shall be eligible for membership on this Committee. No member of the Committee shall be eligible for re-election after the expiration of his term of service until he has been in retirement from the Committee for at least one year.

Sec. 2. The Executive Committee (or Board) shall have charge and control, except when otherwise directed by the Convention, of all work of the Convention, including Missions, Education, and Benevolences, in the interim between sessions of the Convention. No member of the Executive Committee shall have any official connection with any of the institutions whose work it fosters.

(a) When an unforeseen emergency occurs in any of the affairs of the Convention, or in any of the interests it controls, that, in the judgment of the Executive Committee, required action before the next session of the Convention, the Executive Committee in that case shall have full authority to take such action as it thinks will be best in the interim, and all parties will be bound by its action, provided (1) that it must report to the next session of the Convention all the facts in each case and what action it took; and provided (2) that whatever action it takes in such cases will be binding only until the next session of the Convention; and provided (3) that nothing in this article shall be construed as giving the Executive Committee authority over any matters already committed by the Convention to any of its Boards of Trustees, unless such boards decline to act.

(b) The Executive Committee shall have authority to fill all vacancies that occur in its membership between the sessions of the Convention from any cause, provided that those who are so elected by the Committee shall hold office only until the session of the next Convention,

when the vacancies shall be filled by the Convention itself, in the manner provided by its laws.

Sec. 3. The Convention shall appoint a Holding Commission, consisting of seven members, which shall hold in trust and manage all the properties, annuities, trusts, and invested funds of the Convention and of the different institutions fostered by the Convention, guarding well any legal points involved in the terms of bequests or special donations, making an itemized statement of all the property it holds for each institution, how it is invested, and what sums it has paid to each during the year. No member of the Holding Commission shall have any official connection with any of the institutions whose property it holds, provided, however, that the members of the Holding Commission may be ex officio members of the Boards of Trustees of the institutions whose properties they hold, especially for the purpose of holding said properties.

VII. Amendments

Sec. 1. This constitution may be amended at any regular session by the vote of two-thirds of the messengers present and voting at the time; provided, that no amendment shall be made later than the second day of the Convention, and further, that notice of the proposed change has been given in writing to the Convention or in the State paper ninety days before meeting.

Sec. 1. At each meeting of this Convention, the President shall appoint a committee of ten, whose duty it shall be to nominate to the Convention all Boards, Commissions and Committees chosen by the Convention.

Sec. 2. All Boards, Commissions and Committees of the Convention shall cause to be embraced in their reports of finance the usual "Balance Sheet", accompanied by an audit, and a budget of estimated income and expenditure for the ensuing year.

Sec. 3. The Boards and other like bodies belonging to the Convention and under its control shall have their Treasurers placed under bond. Every Auditing Committee of a Treasurer's account shall report as to the validity of his bond.

Sec. 4. No recommendations shall ever be embodied in any reports made to this Convention by any agent, secretary, or other officer of any Board or like body, which, if received and adopted, will modify or amend any item of the Constitution, By-laws or Standing Resolutions of the Convention.

Sec. 5. The Executive Committee is directed in the beginning of each Convention year to make a definite agreement with the different Boards and interests for which it collects money, as to what amount it shall charge each of these Boards and interests for collecting and forwarding its money.

Sec. 6. It shall be the duty of the Committee or Order of Business to provide for the consideration of any proposed amendment to the Constitution.

Sec. 7. These By-laws may be altered at any annual meeting by a majority vote of the members present and voting, notice of the proposed change having been given in the State paper at least thirty days before the Convention.

CONSTITUTION OF
THE ATLANTA ASSOCIATION OF BAPTIST CHURCHES

I.

This body shall be styled "The Atlanta Association of Baptist Churches".

II.

The general object of this Association is to facilitate the union and cooperation of the Baptist people in Atlanta and its suburbs, in such immediately contiguous territory as may be properly included, in the judgment of the Association.

Its most specific objects are:

To bring into close and compact fellowship the energies of all the Baptist churches in the territory of the Association.

To concentrate attention directly upon the city of Atlanta and the problem of its rapid growth from a Christian and Baptist standpoint.

To promote evangelism, church organization and church building in the territory of the Association through the cooperation of the churches of the Association.

To cooperate with other Associations and churches in the work of the Georgia Baptist Convention in fellowship with the Southern Baptist Convention, all the objects and purposes of which shall be held in a general way the objects and purposes of the Association.

III.

The membership of the Association shall consist of messengers from the churches regularly affiliated with the Association. New churches desiring affiliation with the Association will present proper petitions, accompanied by satisfactory evidences of doctrinal regularity and general acceptability. New groups of Baptists in the territory of the Association desiring to organize themselves into Baptist churches, with a view of petitioning for membership in this Association, will be requested to confer with the Executive Committee and to secure the Committee's approval and cooperation in the proposed organization and location of such churches, and churches of the Association contemplating removal to new locations within the bounds of the body are requested to confer with the Executive Committee to secure the counsel and cooperation of that committee.

IV.

The Association shall hold its sessions annually, beginning on Tuesday after the third Sunday in October, at such place as the Association shall itself appoint; the Executive Committee, however, shall be authorized to make such changes in either time or place of meeting, or both, as may best serve the interest of the Association.

V.

The officers of the Association shall be elected by ballot and shall consist of a Moderator, a Vice-Moderator, a Clerk, who may have such assistance as the Association may provide for him; a Treasurer, and an Auditor. The Moderator and the Vice-Moderator shall not be elected for more than two years in succession, but this restriction shall not apply in the case of other officers. The Moderator and Vice-Moderator shall be elected on the closing day of each annual session of the Association, to serve until their successors are elected. The offices of the Clerk and Treasurer may be held by the same person.

VI.

Each church of the Association and each regularly constituted mission shall be entitled to six (6) Messengers without reference to its numerical strength and an additional Messenger for every fifty (50) members, or fraction thereof after it has passed a membership of three hundred (300); provided, that no church shall be allowed more than thirty-five (35) Messengers as members of this Association participating in its sessions.

VII.

It is further provided that regularly ordained ministers of the Gospel residing within or holding pastorates within the boundaries of the Association shall be entitled to all the courtesies and privileges of the floor of the Association but without the right to vote except when they have been regularly named as Messengers in the quota allowed each church.

VIII.

The Association shall elect an Executive Committee, which shall be nominated by a special committee appointed for that purpose by the Moderator.

The Executive Committee shall be composed of the Moderator of the Association, the Vice-Moderator of the Association, the Superintendent of the Atlanta Baptist Sunday School Association, the Superintendent of

the Atlanta W. M. U. Association, the President of the Atlanta B. T. U. Association, the Clerk of the Association, the treasurer of the Association, sixteen pastors, eight laymen, and eight women, who shall be elected for the following terms; Four pastors for a term of one year, four pastors for a term of two years, four pastors for a term of three years, four pastors for a term of four years; two laymen for a term of one year, two laymen for a term of two years, two laymen for a term of three years, and two laymen for a term of four years; two women for a term of one year, two women for a term of two years, two women for a term of three years, and two women for a term of four years. After the plan has become operative, election shall be for a term of four years, except in the case of election of a member to fill an unexpired term. No person shall be eligible for re-election to membership on the Committee until one year's time has elapsed. (This not to apply to the fixed members of the Committee who hold membership by virtue of election to one of the offices specifically mentioned in this paragraph).

The Executive Committee shall be organized each year with the following officers: Chairman, who shall be the Moderator of the Association; Vice-Chairman, who shall be the Vice-Moderator of the Association; Treasurer, who shall be the Treasurer of the Association; and Recording Secretary, who shall be the Clerk of the Association.

The Executive Committee shall be charged with the responsibility of administering the interests of the Association in the interim between the sessions, as follows:

1. The Executive Committee shall be charged with the duty of maintaining a vigilant interest in Baptist affairs within the territory of the Association and specifically with the duty of directing a program of evangelization and church extension through the employment of such agencies as the Association may direct.

2. To the Executive Committee shall be delegated the authority of appealing to the churches of the Association for contributions to carry on such work, under the direction of the Association.

3. The Executive Committee shall be divided into the following standing committees:

- W. M. U. Work
- Sunday School Work
- Baptist Training Union Work
- Stewardship and Evangelism
- Church Extension and Pastoral Aid
- Student Work.

(By action of the Association at the 1939 session, the Executive Committee was authorized to appoint such additional committees as it may deem wise for the proper and efficient prosecution of our associational program, and also to correlate the work of existing committees in the interest of efficiency).

4. The Executive Committee shall hold monthly meetings at which time reports (preferably in writing) from the standing committees shall be made.

5. Each department of associational work shall advise with the Executive Committee as a whole in establishing its policies and making its programs.

6. The Chairman of the Executive Committee and the Chairmen of the various standing committees shall prepare a budget, including all expenditures of all unincorporated departments of the work, and submit same to the Executive Committee each year at its last meeting before the annual meeting of the Association, and the budget shall be included among the recommendations of the Executive Committee to the Association.

7. Members of the Executive Committee who are absent from three consecutive regular monthly meetings without rendering an acceptable excuse shall be automatically dropped from the Committee and the Executive Committee is authorized to fill the vacancies.

8. The Executive Committee is empowered to fill any vacancies which may occur in its membership during the year.

IX.

The Moderator of the Association shall appoint at each session one year in advance, either personally or through a committee, the committees who are to present written reports on the various objects fostered by the Association; also the committees on application for membership and Dismission; Place of Next Meeting; Nominations.

X.

The doctrinal statement representing in general the Biblical beliefs of the Baptists constituting this Association, as its ground of common faith and practice, shall be the declaration contained in what is known as "The Seminary Creed".

XI.

The Parliamentary law in the government of the Association shall be that known as "Mell's Parliamentary Practice".

XII.

This Constitution may be altered or amended at any session of the body by a vote of two-thirds of the registered messengers present.

BY-LAWS OF THE ATLANTA ASSOCIATION OF BAPTISTS

1. The fiscal year shall run from October 1st to September 30th and all reports shall conform to the dates of the fiscal year.

2. The Clerk of the Association is instructed to send blank forms of reports to the Clerk of each church, with a letter of information and the request that churches, desiring to report their statistics to the Association to be printed in the Minutes, shall carefully fill out said reports, and return the same to the Clerk of the Association within five days after October 1st.

3. The Clerk of the Association is instructed to prepare an exhibit of statistics reporting the work of the churches for the year just ended. The Executive Committee is authorized to make appropriation to cover the special expenses of printing and postage and necessary clerical assistance in preparing the exhibit for the Association.

4. Churches having a membership fewer than 100 are asked to contribute \$2.50 toward the expense of printing the Minutes and other incidental expenses; those having between 100 and 250 members, \$5.00; those with between 250 and 600, \$10.00; those with over 600, \$15.00.

5. The Atlanta Association adopts the Schedule Appeal plan of the State Convention, as set forth by the Convention's Committee on cooperation; the Executive Committee of the Association is directed to apportion among our churches the amount asked of us by the Committee on cooperation, and the committee is to make an additional apportionment for Associational Missions. The exhibit of apportionments shall be given a conspicuous place in the Minutes of the Association.

6. The report of the Executive Secretary is to be included in and made a part of the report of the Executive Committee.

7. The Standing Committees of the Association shall be the following:

Committee on Associational Work
Committee on Convention Missions
Committee on Education

Committee on Benevolent Institutions and Social Service
Committee on Order of Business.

The Executive Committee shall constitute the Committee on Associational Work; and the Moderator and the Chairman of the Executive Committee shall be members of the Committee on Order of Business.

The reports of these committees, except on Associational Work and Order of Business, shall be limited to a maximum of **eighteen** hundred words.

8. The Committee on Nominations shall report nominations for the Executive Committee and for representatives to Georgia, and Southern Baptist Conventions.

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CHURCH NAME INDEX

(Ant-Hil)

<u>Church or Institution</u>	<u>Location</u>	<u>Entry No.</u>
Antioch Church	434 McDonough Rd., SE.	13
Atlanta Baptist Association	2715 Peachtree Rd., NE.	1
Avondale Church	Old Stone Mt. Highway 1/2 mi. No. of Avondale on State Highway 78	22
Bellwood Church	705 Ashby St., NW.	50
Ben Hill Church	Campbellton Rd., Ben Hill	56
Brookhaven Church	Decatur Rd., Brookhaven	54
Brown's Memorial Church	953 Howell Mill Rd., NW.	16
Brownwood Church	Adamsville, Ga.	82
Calvary Church	Roswell Rd., 8 mi. N. on State Highway 9	65
Capitol Avenue Church	660 Capitol Avenue, SE.	17
Capitol View Church	1332 Stewart Ave., SW.	41
Carey Park Church	N. Circle Dr., and St. James Dr.	63
Cascade Church	1512 Beecher St., SW.	57
Center Hill Church	Mildred Pl., and Bankhead Ave., SW.	43
Central Church	219 Washington St., SW.	10
College Park Church	215 E. Hawthorne Avenue, College Park	21
Colonial Hills Church	Cor. Knott and Newman Avenues, East Point	67
Confederate Avenue Church	704 Ormewood Ave., SE.	55
Cooper Street Church	700 Cooper St., SW.	36
DeFoor Avenue Church	389 DeFoor Ave., NW.	74
Druid Hills Church	1085 Ponce De Leon Ave., NE.	52
East Side Tabernacle	Cor. Flat Shoals Ave., and Gibson St., SE.	48
Edgewood Church	Cor. Mayson Ave., and Iverson St., NE.	31
Euclid Avenue Church	1120 Euclid Ave., NE.	75
Fellowship Church	Log Cabin Drive, Smyrna	68
First Church	754 Peachtree St., NE.	3
First Church	Church St., and Trinity Pl., Decatur	6
First Church	East Point Ave., and Thompson St., East Point	20
First Church	Atlanta and College Aves., Hapeville	14
Fortified Hills Church	1710 Bankhead Ave., NE.	46
Georgia Baptist Convention	22 Marietta Street Building	B
Gleaners Church	708 Kirkwood Ave., SE.	81
Gordon Street Church	Lucile Ave., and Gordon St., SW.	37
Grant Park Church	314 Georgia Avenue, SE.	38
Grove Park Church	23 Charlotte Place, SW.	78
Harrison Road Church	Harrison Road, Egan Park, Ga.	51
Highland Park Church (defunct)	Highland and Greenwood Aves., NE.	42
Hills Park Church	Annie Street, 6 mi. N. on State Highway 3.	69

Church Name Index

(Imm-Thi)

<u>Church or Institution</u>	<u>Location</u>	<u>Entry No.</u>
Immanuel Church	704 Fair St., SE.	29
Inman Park Church	147 Hurt St., NE.	39
Inman Yards Church	1634 Marietta St., NW.	47
Jackson Hills Church	Boulevard Ave., and Rankin St., NE.	23
Kirkwood Church	112 Howard St., NE.	12
Lakewood Heights Church	Jonesboro Rd., and Sawtell Ave., SE.	35
Lowerytown Church	Bolton Rd., Chattahoochee	71
Martel Church	Martel Mill Village, Egan Park	64
McDonald Memorial Church	Cameron and Kalb Sts., SE.	15
Mercer Avenue Church	552 Mercer Ave., College Park	58
Moreland Avenue Church	548 Moreland Ave., SE.	26
Morningside Church	1344 Highland Ave., NE.	72
Mount Paran Church	Mount Paran Rd., 9 mi. N. on State Highway 9	7
New Antioch Church	Chattahoochee, Ga.	18
New Hope Church	19 Bicknell Dr., SE.	76
North Atlanta Church	Tenth St., and Hemphill Ave., NW.	24
North Side Park Church	1881 Howell Mill Rd., NE.	40
Northwest Church	1150 Niles St., NW.	60
Oakhurst Church	East Lake Dr., and 3rd Ave., Decatur	53
Oakland City Church	1137 Avon Ave., SW.	44
Orchard Knob Church	Orchard Knob Ave., RFD 3	30
Park Avenue Church	480 Park Ave., SW.	11
Peachtree Church	2590 Briarcliff Rd., NE.	2
Peachtree City Church	2 mi. S. of Norcross on State Highway 13	61
Piedmont Church (defunct)	South Whipple Ave., Egan Park	32
Ponders Avenue Church	683 Ponders Ave., NW.	27
Providence Church	Cor. Mt. Vernon Rd., and Glenn Ridge Ave., 1 mi. E. of Sandy Springs	5
Second Ponce De Leon Church	2715 Peachtree Rd., NE.	4
Second Church	Hendrix Ave., near Randall St., East Point	49
Second Church	Lake Avenue, Hapeville	66
Sharon Church	Hightower Rd., 1 block off Gordon Rd.	8
South Decatur Church	Fifth Avenue, Decatur	25
South Side Church	Weyman and Capitol Aves., SW.	33
Southern Baptist Convention	161 Eighth Ave., North, Nashville, Tennessee	A
Stewart Avenue Church	657 Wells St., SW.	70
Sylvan Hills Church	985 Harte Dr., SW.	77
Tabernacle Church	152 Luckie St., NW.	28
Temple Church	804 Hemphill Ave., NW.	79
The Christian Index	22 Marietta Street Building	C
Third Church (defunct)	Cor. Luckie and Gresham Sts., NW.	9

Church Name Index

(Vir-Woo)

<u>Church or Institution</u>	<u>Location</u>	<u>Entry No.</u>
Virginia Avenue Church	Virginia Ave., and Ponce De Leon Pl., NE.	59
West End Church	572 Lee St., SW.	19
Western Heights Church	Kennedy and Chestnut Sts., NW.	34
West Merritts Avenue Church	531 Plum St., NW.	45
Whitefoord Avenue Church	Cor. Whitefoord Ave., and Meridian St., SE.	62
White Oak Hills Church	Candler Rd., and Memorial Dr., NE.	80
Woodland Hills Church	1270 Woodland Ave., SE.	73

CHRONOLOGICAL INDEX

(1821-1902)

<u>Date</u>	<u>Church or Institution</u>	<u>Location</u>	<u>Entry No.</u>
1821	The Christian Index	22 Marietta Street Bldg.	C
1822	Georgia Baptist Convention	22 Marietta Street Bldg.	B
1845	Southern Baptist Convention	161 Eighth Ave., North, Nashville, Tenn	A
1847	Peachtree Church	2590 Briarcliff Rd., NE.	2
1848	First Church	754 Peachtree St., NE.	3
1854	Second-Ponce De Leon Church	2715 Peachtree Rd., NE.	4
1856	Providence Church	Cor. Mt. Vernon Rd., and Glenn Ridge Ave.	5
1861	First Church	Church St. and Trinity Pl., Decatur	6
1862	Mount Paran Church	Mount Paran Rd., 9 mi. N. on State Highway 9	7
1866	Sharon Church	Hightower Rd., 1 blk. off Gordon Rd., SW.	8
1869	Third Church (defunct)	Cor. Luckie and Gresham Sts., NW.	9
1869	Central Church	219 Washington St., SW.	10
1871	Park Avenue Church	480 Park Ave., SE.	11
1872	Kirkwood Church	112 Howard St., NE.	12
1874	Antioch Church	434 McDonough Rd., SE.	13
1884	First Church	Atlanta and College Aves., Hapeville	14
1886	McDonald Memorial Church	Cameron and Kalb Sts., SE.	15
1887	Brown's Memorial Church	953 Howell Mill Rd., NW.	16
1888	Capitol Avenue Church	360 Capitol Ave., SE.	17
1888	New Antioch Church	Chattahoochee	18
1888	West End Church	572 Lee St., SW.	19
1889	First Church	Cor. East Point Ave., and Thompson St., East Point	20
1894	First Church	215 E. Hawthorne Ave., College Park	21
1894	Avondale Church	Old Stone Mt. Highway, $\frac{1}{2}$ mi. N. of Avondale	22
1894	Jackson Hill Church	Boulevard and Rankin St., NE.	23
1894	North Atlanta Church	Tenth St. and Hemphill Ave., NW.	24
1895	South Decatur Church	Fifth Ave., Decatur	25
1898	Moreland Avenue Church	548 Moreland Ave., SE.	26
1898	Ponders Avenue Church	683 Ponders Ave., NW.	27
1898	Tabernacle Church	152 Luckie St., NW.	28
1902	Immanuel Church	704 Fair St., SE.	29
1902	Orchard Knob Church	Orchard Knob Ave., RFD 3	30

Chronological Index

(1903-1924)

<u>Date</u>	<u>Church or Institution</u>	<u>Location</u>	<u>Entry No.</u>
1903	Edgewood Church	Cor. Mayson Ave., and Iverson St., NE.	31
1904	Piedmont Church (defunct)	South Whipple Ave., Egan Park	32
1904	South Side Church	Weyman and Capitol Aves., SW.	33
1904	Western Heights Church	Kennedy and Chestnut Sts., NW.	34
1906	Lakewood Heights Church	Jonesboro Rd., and Sawtell Ave., SE.	35
1907	Cooper Street Church	700 Cooper St., SW.	36
1907	Gordon Street Church	Lucile Ave., and Gordon St., S.W.	37
1907	Grant Park Church	314 Georgia Ave., SE.	38
1907	Inman Park Church	147 Hurt St., NE.	39
1907	North Side Park Church	1881 Howell Mill Rd., NE.	40
1908	Capitol View Church	1332 Stewart Ave., SW.	41
1908	Highland Park Church (defunct)	Highland and Greenwood Aves., NE.	42
1909	Atlanta Baptist Association	2715 Peachtree Rd., NE.	1
1909	Center Hill Church	Mildred Pl. and Bankhead Ave., SW.	43
1909	Oakland City Church	1137 Avon Ave., SW.	44
1909	West Meritts Avenue Church	531 Plum St., NW.	45
1911	Fortified Hills Church	1710 Bankhead Ave., NW.	46
1911	Inman Yards Church	1634 Marietta St., NW.	47
1912	East Side Tabernacle Church	Cor. Flat Shoals Ave., and Gibson St., SE.	48
1912	Second Church	Hendrix Ave., near Randall St., East Point	49
1913	Bellwood Church	705 Ashby St., NW.	50
1913	Harrison Road Church	Harrison Rd., Egan Park	51
1914	Druid Hills Church	1085 Ponce De Leon Ave., NE.	52
1915	Oakhurst Church	East Lake Dr. and Third Ave., Decatur	53
1920	Brookhaven Church	Decatur Rd., Brookhaven	54
1921	Confederate Avenue Church	704 Ormewood Ave., SE.	55
1922	Ben Hill Church	Campbellton Rd., Ben Hill	56
1922	Cascade Church	1512 Beecher St., SW.	57
1923	Mercer Avenue Church	552 Mercer Ave., College Park	58
1923	Virginia Avenue Church	Virginia Ave., and Ponce De Leon Pl., NE.	59
1924	Northwest Church	1150 Niles St., NW.	60
1924	Peachtree City Church	Norcross, 2 mi. S. of Norcross on State Highway 13	61
1924	Whitefoord Avenue Church	Cor. Whitefoord Ave., and Meridian St., SE.	62

Chronological Index

(1925-1940)

<u>Date</u>	<u>Church or Institution</u>	<u>Location</u>	<u>Entry No.</u>
1925	Carey Park Church	N. Circle Dr., and St. James Dr.	63
1925	Martel Church	Martel Mill Village, Egan Park	64
1926	Calvary Church	Roswell Rd., at Buckhead, 8 mi. N. of Atlanta on State Highway 9	65
1926	Second Church	Lake Ave., Hapeville	66
1927	Colonial Hills Church	Cor. Knott and Newman Aves., East Point	67
1927	Fellowship Church	Log Cabin Dr., Smyrna	68
1927	Hills Park Church	Annie St., 6 mi. from Atlanta N. on State Highway 3	69
1927	Stewart Avenue Church	657 Wells St., SW.	70
1928	Lowerytown Church	Bolton Rd., Chattahoochee	71
1930	Morningside Church	1344 Highland Ave., NE.	72
1930	Woodland Hills Church	1270 Woodland Ave., SE.	73
1931	DeFoor Avenue Church	389 DeFoor Ave., NW.	74
1931	Euclid Avenue Church	1120 Euclid Ave., NE.	75
1931	New Hope Church	19 Bicknell Dr., SE.	76
1931	Sylvan Hills Church	985 Harte Dr., SW.	77
1937	Grove Park Church	23 Charlotte Pl., SW.	78
1937	Temple Church	804 Hemphill Ave., NW.	79
1937	White Oak Hills Church	Candler Rd., and Memorial Dr., NE.	80
1939	Gleaners Church	708 Kirkwood Ave., SE.	81
1940	Brownwood Church	Adamsville	82

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2. ———, No. 32, Clinch County (Homerville). Atlanta, Georgia, 1940.
3. ———, No. 47, Dougherty County (Albany). Atlanta, Georgia, 1941.
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7. ———, No. 121, Richmond County (Augusta). Atlanta, Georgia, 1939.
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9. Inventory of Federal Archives in the States, Series II (The Federal Courts), No. 10 (Georgia). Atlanta, Georgia, 1940.
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