

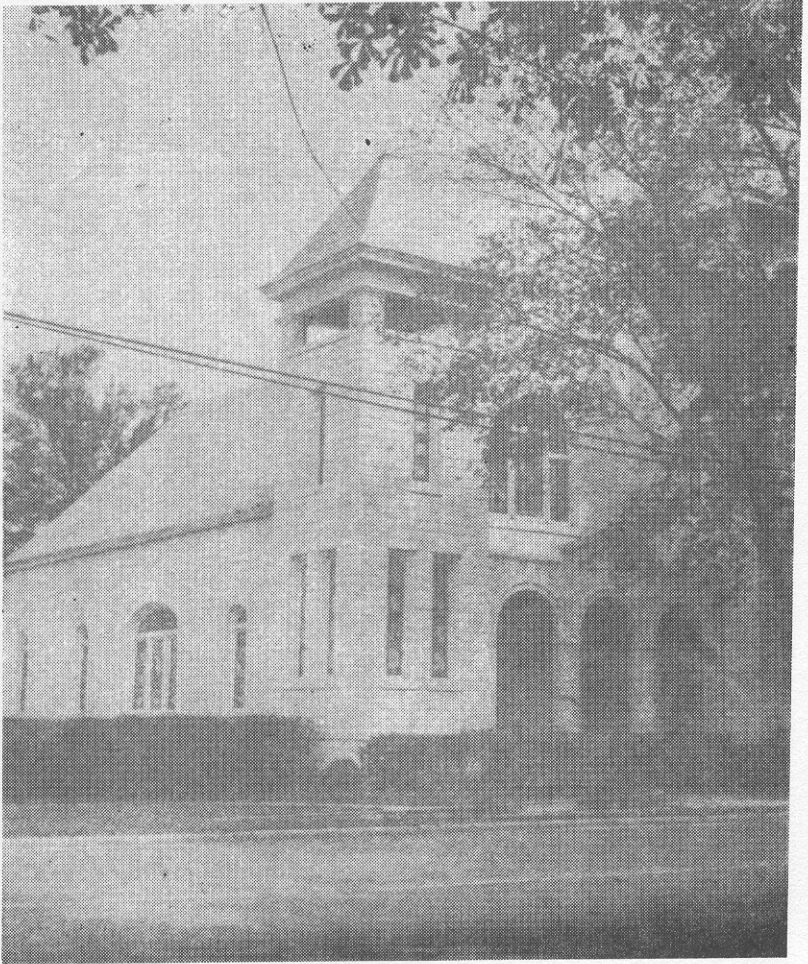
HISTORY OF
UNITED METHODIST CHURCH

SOCIAL CIRCLE

GEORGIA

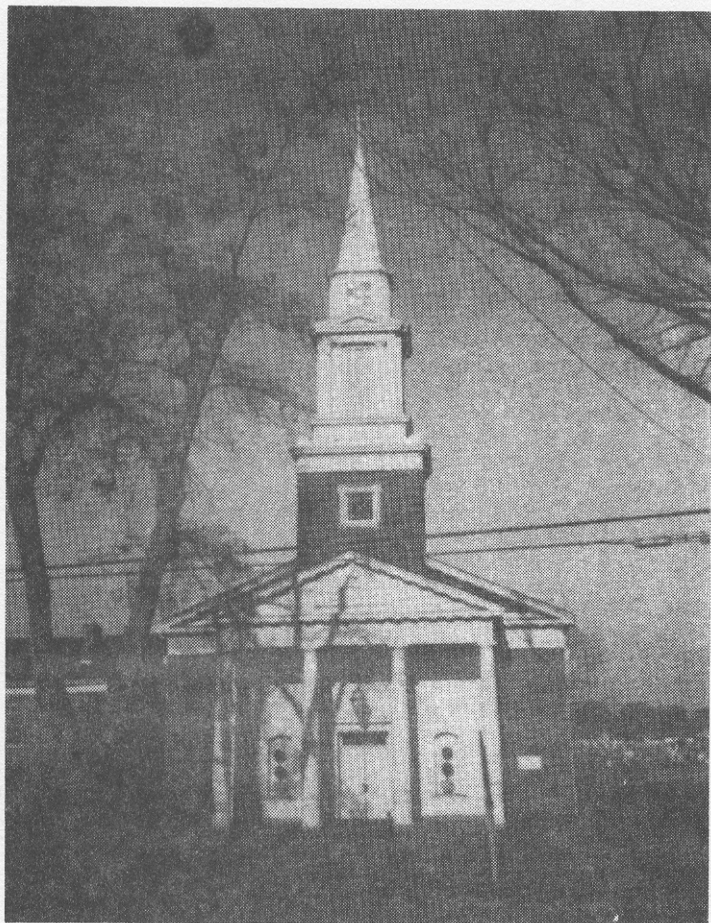
1826 - 1982

SOCIAL CIRCLE
UNITED METHODIST CHURCH



Old Church Building
Destroyed by fire June 1, 1969

SOCIAL CIRCLE
UNITED METHODIST CHURCH



Our New Building
Completed 1971

HISTORY OF
SOCIAL CIRCLE UNITED METHODIST CHURCH
1826 to 1982

Compiled by
Leason C. Hart, Sr.
(From older histories and documents
in his possession)

Courtesy Printing Company
Social Circle, Ga.
1982

HISTORY OF
SOCIAL CIRCLE UNITED METHODIST CHURCH
1826 to 1982

Before 1826

Long before the first white settlers entered that part of Georgia we know as Walton County, Indian trading and hunting paths had found a natural crossing point that later was to become Social Circle.

In the days when the Indians found fur trading popular, much of this traffic from Cherokee tribes moved along the Etowah river. A trail which became known as the Hightower evidently derived its name from the Cherokee word "Etowah", corrupted into "Hightower". The trail entered Walton County near the present town of Jersey, continuing westward directly through Social Circle, then southeasterly through Rutledge and Madison.

A north-to-south trail developed from South Carolina through Winder and Monroe. Running south from Monroe through Social Circle, the trail bent toward the southwest and led to Jackson and eventually to Columbus, Georgia.

CHURCH HISTORY

This north-to-southwest trail became known as "Rogue Road", probably because of the activities of a local horse thief, who used it to move stolen animals to a marketing outlet.

The first white settlers favored this Walton area because of the soil. It was much richer than that of the lower lands to the east. Another favorable influence was the combination of climate and soil conditions well suited to growing cotton.

After the Revolutionary War, Georgia was among several states that rewarded their volunteer soldiers with substantial parcels of land. The parcels were awarded by a lottery, so that all the participants in the drawings were treated as fairly as possible.

In the lottery of 1820, the tract of land which was to become Social Circle was drawn. At that time, there were just a few scattered dwelling places and a few early signs of potential growth. These few buildings were centered around the crossing of the Hightower and Cherokee trails. Recently, the Social Circle Garden Club erected a well building at this crossroads point, designed to resemble the original well shelter.

There probably is no better way to describe the conditions in and around Social Circle that preceded the founding of the Social Circle Methodist Church than to quote from Anita Sams' history of Walton County: According to WAYFARERS IN WALTON, pages 302-303:

"When Joel Strickland of Tattnall County learned that he had drawn Lot Number 96, First Land District of Walton

CHURCH HISTORY

County, in the 1820 Lottery, he and his wife Elizabeth talked it over and decided not to keep the property.

"He was offered \$118 for the 250 acres and, five days after Christmas, Joel and Elizabeth signed the warranty deed making three men owners of the tract in southern Walton on which the town of Social Circle was to evolve. The second of these co-owners ran into debt and, in 1824, his one-third interest was bought at a sheriff's sale by John P. Blackmon, one of the other original purchasers, for \$11.00, or approximately 13¢ an acre. Fourteen months later, Blackmon was able to buy the remaining one-third share, giving him sole ownership.

"John Blackmon bought and sold several tracts in the new county, but he was especially pleased with Lot 96. On this property was an excellent spring, near which the important north-south Rogue Road was intersected by the best-known route from the southwestern part of the county, Hightower trail. Near the latter's ford on the Alcovy was the recently-vacated camp site of a band of Creek Indians, whose choice of the location in itself spoke well for the region's fertility and comfort.

"Blackmon added his own log dwelling to those standing near the crossroads and donated a nearby parcel as site for a Methodist church. Soon a small storehouse, the meeting house, and a shop gave the little settlement 10 miles south of the county seat the semblance of a village. It was a likely spot for business, for at the junction of the two old routes travelers often paused to rest. Friends frequently met, either by design or accident, and newly

CHURCH HISTORY

formed acquaintances were often renewed by patterns of their travel habits." *

Although legend has it that this pleasant custom of meeting at the trail crossings and at the well, led to the village name "Social Circle", it is known that a community by this same name existed in Bulloch County some time before Walton was created. It may be, as Ms. Sams points out in her book *WAYFARERS IN WALTON*, that a visitor or new resident from Bulloch County may have been the source of the name.

So, it is evident, from the fact that the land was donated to the Methodist Church in 1826 and the village of Social Circle was not incorporated until 1832, that we had a Methodist Church several years before the town of Social Circle came into being.

In 1826, John Blackmon became Social Circle's first postmaster, to be succeeded by Augustin Pope later that year. Soon after Blackmon deeded the tract of land to the Church, he sold the remainder of his Social Circle property and became a citizen of Talbot County.

1826 to 1832

There is no record of the date the first Church building was begun. However, one historian tells us that in 1832 the building stood on the site now occupied by the Co-operative Department Store building. Social Circle was still a small cross-roads community, existing around the intersection of north-south and east-west travel routes.

There was yet no railroad. The nearest rail depot was

*By permission of Anita Sams

CHURCH HISTORY

at Madison, some twenty miles away. The Georgia Railroad from Augusta ended at Madison. The extension of the rail line to the future city of Atlanta, then known as Marthasville, was several years in the future.

By 1831, the village community had begun to grow and in 1832 an Act of the Georgia Legislature officially incorporated the Village of Social Circle, the limits to extend $\frac{1}{4}$ mile from the center.

Social Circle began to grow in importance quite rapidly during the first few years of the 1830-40 decade. Within a short time after the Church was built, plans were being made to survey a rail route through Social Circle from Madison and on to the Marthasville terminus.

1832 to 1834 (Approx.)

When the surveyors for the railroad planned the route through Social Circle, it was found that the line would run right through the rear of the Church. The property was sold to the railroad and the Church was forced to find a new location.

Across the street from the Church property was a grove of trees owned by G. W. Garrett, adjoining some property owned by a Dr. Preston. Upon finding the grove of trees was for sale, the Church Board of Trustees, J. R. Browning, Willis A. Hawkins, Joseph Boring, E. Alex Hawkins and Elisha Mayo, asked Dr. Preston not to bid on the Garrett property until the Church might have an opportunity to buy the grove for the new building site.

Dr. Preston agreed and the Church bought the Garrett property, where a new wooden Church building was erected.

CHURCH HISTORY

The Preston property later passed through several hands and was eventually acquired by J. C. Sheppard, Jr.

This small wooden building was later torn down and re-built into a school house, on the site of the present Chapel and Fellowship Hall. This was known as the Oak Grove School House. At that time there were only two school buildings in Social Circle, one Methodist and the other Baptist.

A new Church building was erected on the site of the wooden building that had been moved. It was rather plain, with straight benches serving as seats and with the usual "Amen corner". The building was lighted by oil lamps.

As part of the new building equipment, an organ was bought and installed, but this did not please all members. One of them, who is referred to only as "a fine Christian gentleman", objected to the organ and felt so disturbed by it that he threatened to resign his membership in the Church if the organ was installed. There is no record to show whether his threat was carried out when the organ was installed over his objections.

1834 to 1875

There are extremely few records available to record the Church history during the 39 years between 1834 and 1875. So many valuable records of all kinds were lost or destroyed during the terrible conflict of 1860-65 that only general information about the Church is available.

With the coming of the railroad through Social Circle, the little town gained in importance and population. Indeed, the business volume flowing through the town was

CHURCH HISTORY

remarkable, considering the reported population of only 200 in 1849. That year, the volume of trade was about \$40,000 in goods.

Many of the wealthier people from Decatur and other larger communities came to Social Circle for their important trading. One historian estimated that in 1860 there were 40 houses, churches and schools. When General Sherman destroyed the railroads around Atlanta, Social Circle became the western terminus of the line from Augusta.

The Church building erected when the first one was converted into a school house survived the War Between the States, to be remodeled in 1907.

In 1860, according to old records, Social Circle and Monroe became a Charge of the Atlanta District. The Reverend Marshall F. Molsby was Pastor and the Reverend Atticus Haygood was Presiding Elder. There were 267 members in the Charge, of whom 11 were black.

Social Circle was a part of the Monroe Circuit until 1872, when the list of appointments for the North Georgia District included the name of Social Circle.

Meanwhile, in 1869, the State Legislature extended the town limits to reach one half mile from the center. This had brought in additional population as well as increasing the size of the town.

In 1875, Social Circle was honored by the appointment of Bishop Candler to preach at a District Meeting on May 15.

CHURCH HISTORY

Beginning on Page 21 of this history, an Appendix gives a list of pastors and presiding elders of the Church since the year 1873.

1875 to 1969

After 1875, nothing of special interest is reported, except the listing of pastors and elders, until the year 1904. In that year, the Reverend F. S. Hudson was pastor and J. W. Heidt was Presiding Elder. A special committee was appointed to go to Atlanta for the purpose of buying a piano and a bookcase. The bookcase was for the pastor's study.

The committee was composed of four members: Jim Hurst, Charlie Almond, Mrs. E. C. McDowell and Miss Lucy Bailey. The bookcase is now (1982) in the upstairs library of the new Chapel building. The piano was used until 1969, when it was destroyed by fire along with many other valuable Church properties.

In 1907, Mr. H. M. Greason, a contractor from Sparta, Ga., was employed for several alterations to the Church building. Cement blocks were manufactured on the Church grounds and the old building was veneered with them.

Two small rooms, sometimes used for class rooms and sometimes for cloak rooms, were torn down and tall bell towers were built in their place. The old wooden steeple was torn away and the two new bell towers served as steeples.

A basement was dug under the rear part of the Church and a furnace installed to heat the building.

CHURCH HISTORY

Three beautiful stained glass windows were installed. Two were memorials, one for A. M. Colton, who was Social Circle Postmaster in 1885 and was one of the original Board of Commissioners when the town was incorporated in 1869. The other memorial was for Elizabeth Colquitt, who was very active in Church affairs and a member of a prominent family. A third window memorial was for the Epworth League.

Old benches were replaced with new ones and were sold or given to a country Church near Shiloh, which is near Kelly, about 15 miles from Social Circle.

While the Church was being remodeled, the Reverend W. R. Brannon was pastor and services were held in the old church school auditorium.

Many years later, in 1933, when the Reverend J. J. Copeland was pastor, it was found the Church needed more class rooms. The North Georgia Conference owned a small wooden church building at Dorsey, Ga., which was no longer being used. All the members had died or moved away and the building was available.

A number of the Social Circle Church members volunteered and went to Dorsey, where they took down the old building and moved it to Social Circle. Here it was rebuilt for class rooms, being occupied by the Berean Sunday School class and later by the Children's Department. The Berean Class was moved into a room back of the Church pulpit.

The Dorsey building was later used for prayer meetings

CHURCH HISTORY

in winter months and for meetings of the Women's Society of Christian Service, which is now the United Methodist Women. It was called "The Chapel" and eventually was sold to W. H. Stapp, who used the material to build a very nice and pretty cottage.

In 1938, the Church property was increased by the acquisition of a patch of land behind the Church property, which was deeded to the Church by Joe P. Freeman, who was known and loved by all who knew him.

In 1948, the Church was completely renovated. New carpets were installed, and a modern two story Church school annex, with a recreational room, two restrooms and a kitchen being added.

A modern Hammond organ and Deacon chimes were bought and donated by Mr. and Mrs. W. B. Spearman, in memory of their parents, Mr. and Mrs. Gabriel Tooms Spearman.

A short time later, in 1950, the Parsonage also was renovated, papered and painted. The floors were sanded and the furniture refinished. Some of it was replaced. This was at the time the Reverend W. R. Ridgeway was Pastor.

The Reverend Ridgeway was very well liked by the whole congregation and was often called "Bill" by many members who were good personal friends. An interesting story about his ministry relates that during the morning services, one day, a very pretty young lady, about 4 years old, left her mother seated in the rear of the sanctuary

CHURCH HISTORY

and walked straight down the aisle to the railing that formed a semi-circle, used for sacrament services. Here, she proceeded to climb up and over the rail, then marched up to the chair in which Reverend Ridgeway was seated and pushed him, saying, "move over, Bill!".

In 1958, a red brick, two story building was added as well as more class rooms and a Church Library on the second floor. A Chapel and the Pastor's study were on the first floor.

In 1959, when Reverend Hoyt Gurley became Pastor, the Church, the Chapel and the Educational building were all painted white. A modern three bedroom, brick parsonage was completed and was dedicated with appropriate ceremonies on April 21, 1963. Air conditioning was installed in 1965 and in 1966 the clear glass windows in the Chapel were replaced with memorial windows.

Upon completion of the building in 1966, our congregation was justifiably proud of having a fine place of worship. Rarely did a visiting minister enter the pulpit without words of praise and appreciation for the beautiful and worshipful atmosphere of the interior. They often mentioned the red carpet, which gave a nice feeling of welcome, and the elegance of the glass memorial windows.

And then.....came Disaster!

On June 1, 1969, the Reverend "Jimmie" Thurman was returned by the Conference for his fourth successive year of ministry. That very Saturday night, at 11:40 p.m., a rapidly burning fire broke out and completely destroyed the

CHURCH HISTORY

Church and the Educational Building. The 1958 Chapel also was badly damaged with smoke and water.

Not until the dawn of Sunday morning, June 22, could the hard working firemen bring the raging fire under control. By that time, only the twin bell towers that were built in 1907 remained, rising out of the still smoking debris to pose grim reminders of that once beautiful sanctuary. The towers also collapsed into the ashes a little later. That day is deeply engraved our history as one of great crisis.

The investigations of the fire established that the blaze was not the result of arson, as some thought at the time, but came about through an unfortunate combination of circumstances that began with a small fire that went undetected due to the very late hour.

1969 to 1982

Plans for a new Church began while the smouldering debris was not yet cool. Acting with the strength of faith, Reverend Thurman and loyal members met for a few Sundays in the Social Circle High School lunch room. As soon as the Chapel could be cleaned and made usable, the Church moved back in. Reverend Thurman preached two sermons each Sunday morning in order to accomodate the whole congregation and continued this practice until a new Church was built.

On June 22, the Administrative Board appointed a Building Committee and called a Charge Conference with Lamar Cherry officiating.

CHURCH HISTORY

On July 13, the Charge Conference authorized a building committee consisting of J. Howard Barton, Amy Bowers, Stanton Duval, Leason C. Hart, N. L. (Jack) Lipscomb, Haralson Simons, W. B. Stephens, Jr., Joseph Parker Walton and Fred P. Wiley, with Jack Lipscomb to be Chairman.

With the assistance of the Reverend Jessie Lenning, a Field Representative of the Office of Finance and Field Services, Board of Global Ministries of the United Methodist Church, a three week "Program of Progress" was begun. This was a drive for three year pledges, with a goal of \$66,000.00. When all pledges were in and counted, it was found that a total of \$73,643.56 had been raised. In addition, the insurance on the burned building added some \$85,000.00 to this sum.

Meanwhile, on July 13, the committee had selected the firm of Brothwell, Jenkins, Slay and Associates, of Decatur, Ga., to draw up plans for the new Church. Charles Jenkins and John Briscoe, of this firm, were asked to work with the committee on the building project.

Unfortunately, the committee would lose two members during the next year, through death. Miss Amy Bowers died on October 25 and Joseph Parker Walton died the following year, on September 13. Every Church member was greatly saddened by their deaths and will remember Amy Bowers for her great faith. One of the remarks made by her was: "Start a building for the Lord, have faith and the money will come!"

CHURCH HISTORY

In January, the Church, now officially named the "Social Circle United Methodist Church", purchased the J. C. Sheppard, Jr. home (next door to the Church property) for \$12,000.00. It was called the "Parish House" and was used for additional Church School space as well as providing a study for the minister, Reverend Thurman.

On April 1, 1970, M. W. Butrill General Contractor of Decatur, Ga., was appointed the contractor. Mr. Butrill appointed "Pug" Butrill and Grady Askew to remain on the job until the task of building would be complete.

This was a giant step toward rebuilding the Church. Ground breaking ceremonies and special services were held on April 19.

The work progressed quite rapidly. As the building began taking shape, everyone looked forward to the day we could move in and worship the Lord. It had been a very long time since June 21 of 1969, but finally the first service in the new building was scheduled for January 31, 1971.

There was an overflowing attendance. Chairs were placed in the aisles and the balcony was filled. It was truly a great day to behold the Lord.

In the middle of February, the Church steeple arrived and was placed on the building as soon thereafter as possible.

On May 30, 1971, the Sanctuary Building was dedicated to the glory of God. This special day of consecration featured an eleven o'clock service with Dr. W. Candler

CHURCH HISTORY

Budd, Director of Missions and Church Extension of the North Georgia Conference delivering the morning message. Afterward, the building committee was directed to remain intact until some further decisions were made.

EDUCATIONAL BUILDING PLANS

In July of 1971, Reverend Thurman was transferred to Augusta, Ga., and was succeeded in Social Circle by Reverend E. Parks Davis.

On Sunday, December 9, 1973, a Day of Dedication was observed and Reverend Thurman returned to be the speaker at the Service of Dedication and to conduct the Burning of the Note ceremony.

Reverend E. Parks Davis remained as Pastor at Social Circle for the next three years and was transferred to Atlanta. He was succeeded by Reverend Larry McIntosh, who remained two years. During the last year of his service as minister, in 1976, the building committee met with John Briscoe of Brothwell, Jenkins, Slay and Associates, of Decatur, to prepare plans for an Educational Building. Bid invitations were sent out on July 1 and received bids were opened on July 19.

All submitted bids were in excess of the estimated cost of \$170,000.00 projected by the architect. The committee was instructed to continue working with the lowest bidder and to work with M. W. Butrill, General Contractor of Decatur, to arrive at some acceptable plan.

On November 10, 1976, a conference was called with Dr. Eugene T. Drinkard, District Superintendent, to review

CHURCH HISTORY

the progress on plans for the Educational Building and for the Church to vote on the plans. Everything was approved and work was scheduled to begin immediately. Three large trees in the rear of the Church, in the way of the new building, were removed in November.

Again, a drive for pledges and intentions was begun, with a goal of \$90,000.00. This was on May 16, 1976. The Reverend McIntosh, assisted by Reverend Hilton Whitaker, trained many canvassers who were named to go out in faith, hope and love to do a real good job. Reverend Whitaker also was Field Representative of the Office of Finance and Field Services, Board of Global Ministries of the United Methodist Church. After pledges and intentions were totaled, on May 19, the Church had a total of \$105,524.20.

When Rev. Larry McIntosh was transferred in July 1977, Reverend Larry Amos became Pastor.

Meanwhile, work on the Educational Building was proceeding according to plan. Work had begun in December, 1976 and was completed in April, 1977, just five months later. On the twenty-fourth of April, a consecration service was held for the new Educational Fellowship Building.

The Church borrowed \$90,000.00 in May, 1977 and by May 15, 1981 the note had been paid down to \$6719.15. Thanksgiving week, November 22, 1981 was set aside as a week of giving thanks for being able to pay off the bank note.

CHURCH HISTORY

During the week of Thanksgiving the Church also had a revival, with Dr. Thomas A. Carruth preaching. The singing was led by Les Connell. It was a wonderful week. On Sunday, November 24, 1981, District Superintendent Charles L. Middlebrooks preached at the eleven a.m. service. Bishop Joel McDavid conducted a special service at 3:00 p.m., dedicating the Educational Building.

Afterward, the congregation, along with the Building Committee, went outside to enjoy the bank note burning ceremony. Following the burning, a covered dish meal was served in the new Fellowship Hall.

THE SESQUICENTENNIAL....

In the Fall of 1978, plans were begun for the Church's sesquicentennial celebration. The Church would be a hundred fifty years old and celebration was planned for June 17, 1979. The program was as follows:

10:00 A.M.....Church School

11:00 A.M.....Morning Worship Service

Bishop William R. Cannon, preaching

12:00 noon.....Dinner on the Ground

1:30 P.M.....Laying of the Cornerstone, with Time

Capsule. Service led by Dr. Eugene T. Drinkard.

2:00 P.M.....Afternoon Worship Service with singing,

sharing and tolling of the bell for honored dead.

All living former ministers and those who entered the ministry from this Church were invited to preach here

CHURCH HISTORY

during the year, 1979. Speakers who took part in the program were:

Bishop William R. Cannon.....	Homecoming Service
Dr. Eugene T. Drinkard.....	Cornerstone Service
Rev. W. R. Ridgeway.....	Morning Service
Rev. Mack Driver.....	Morning Service
Rev. W. R. Cochran.....	Evening Service
Dr. Hoyt Purcell.....	Evening Service
Rev. Clyde Lee.....	Morning Service
Rev. Jimmy Thurman.....	Morning Service
Rev. Mell Simons.....	Morning Service
Rev. Ronnie Flowers.....	Evening Service

A sesquicentennial plaque of appreciation was presented to all ministers who participated in the year's service.

The homecoming service was video-taped by Joe Phillips and Camera Man L. Calvin Hart, Jr. Official homecoming photographer: Don Goldthwaite.

A Church Directory was published and made available at the Home Coming Services on June 17. The directory included Church family pictures, church activated Sunday School classes and a Membership Roll, with addresses and phone numbers.

The editor of THE CHRISTIAN ADVOCATE, Rev. Bill Holt, published a special edition and used a color photograph of the Church on the front page. The Walton Tribune also was invited to cover the Homecoming service and a special room was set aside for memorabilia of the

CHURCH HISTORY

Homecoming.

Despite the complexity of the plans for the sesquicentennial homecoming, only one date had to be changed. The first date had been set for June 24, 1979, and had to be changed to June 17. It was described as one of the greatest days of this Church.

One other change had to be made because the cornerstone was not buried on that date, but on October 14, 1979. The capsule was buried in front of the Church and the site was marked with a bronze plate costing \$416.00. It is dated to be opened a hundred years from now.

THE REAL CHURCH---THE PEOPLE

In describing the growth of the Church in terms of buildings, the tearing down and reconstruction, the movings and alterations, we often are forgetful of the fact that buildings do not make a Church. The people ARE the Church.

Behind the dry recital of date and events of history, it is the people who really make up a Church. Many of them have found a wonderful fellowship of believers who gather at a place of worship with devotion and who have given outstanding service while expressing their faith with reverence.

As a member of the North Georgia Conference of the Methodist Church, our congregation has been a part of five districts: Atlanta, Athens, Oxford, Decatur Oxford and,

CHURCH HISTORY

since 1962, the Athens Elberton District.

At Least four members of our Church have become ministers and three are members of the North Georgia Conference. These three are Mell Simons, Clyde Lee, and Ronnie Flowers. The fourth, Phillip Wiley, is now in the South Georgia Conference.

Additionally, many outstanding members of the laity have served well and have witnessed to a great faith.

A number of laymen have become certified lay speakers and many young people have witnessed to their faith, expressing a desire for full time Christian service. A listing of names would be like "The Endless Line of Splendor", for their work is immeasurable.

The witnessing of this Church continues. The Church is a fellowship of people who share a common bond of faith in their belief in Jesus Christ. It is important that we know and love the Lord together.

This history ends with 1982. We now begin a new history, looking toward a wonderful future for our Church.

CHURCH HISTORY

APPENDIX I

Pastors and Presiding Elders from 1873 through 1982:
(NOTE: There are few records of Pastors' names or Presiding Elder names prior to 1873.)

Social Circle Methodist Church has been assigned to several different districts over the many years since organization. The following table is therefore divided according to these districts.

<u>Pastor Name</u>	<u>Year and District</u>	<u>Presiding Elder</u>
------------------------	------------------------------	------------------------

ATLANTA DIST.

W. R. Branham	1873-75	W. H. Potter
P. B. Davies	1875	J. E. Evans
W. A. Florence	1876	J. E. Evans
W. R. Branham, Sr.	1877	W. F. Cook
W. R. Branham, Sr.	1878	W. F. Cook
W. P. Lewis	1879	W. F. Cook
J. D. Gray	1880	Jessie Boring
D. F. C. Timmons	1881	Jessie Boring

ATHENS DISTRICT

D. F. C. Timmons	1882	G. W. Yarbrough
------------------	------	-----------------

OXFORD DISTRICT

M. F. Malsby	1883	J. D. Gray
D. F. C. Timmons	1884	J. D. Gray
W. P. Robinson	1885	J. D. Gray
J. T. Lin	1886	J. D. Gray
J. T. Lin	1887	G. W. Yarbrough
C. C. Carey	1888	G. W. Yarbrough
W. R. Johnson	1889	G. W. Yarbrough
W. R. Johnson	1890	G. W. Yarbrough
R. R. Johnson	1891	R. J. Bigham
J. T. Richardson	1892	R. J. Bigham
J. T. Richardson	1893	W. D. Anderson
T. O. Roris	1894	W. D. Anderson
T. O. Roris	1895	Walker Lewis

CHURCH HISTORY

<u>Pastor Name</u>	<u>Year and District</u>	<u>Presiding Elder</u>
J. L. Moon	1896	Walker Lewis
G. W. Duval	1897	Walker Lewis
G. W. Duval	1898	J. S. Bryant
G. W. Duval	1899	J. S. Bryant
G. W. Duval	1900	W. R. Foote
T. J. Warlick	1901	W. R. Foote
T. J. Warlick	1902	W. R. Foote
F. S. Hudson	1903	J. W. Heidt
F. S. Hudson	1904	J. W. Heidt
J. R. McClesky	1905	J. W. Heidt
J. R. McClesky	1906	J. W. Heidt
W. R. Branham	1907	C. E. Dowman
W. R. Branham	1908	C. E. Dowman
W. R. Branham	1909	C. E. Dowman
W. R. Branham	1910	C. E. Dowman
C. H. Branch	1911	J. W. Quillian
C. H. Branch	1912	J. W. Quillian
C. H. Branch	1913	J. W. Quillian
August Barnest	1914	J. W. Quillian
August Barnest	1915	B. F. Fraser
August Barnest	1916	B. F. Fraser
K. Read	1917	B. F. Fraser
J. T. Robins	1918	B. F. Fraser
J. T. Robins	1919	H. B. Mays
J. T. Robins	1920	H. B. Mays
J. T. Robins	1921	H. B. Mays
T. W. Elliott	1922	H. B. Mays
T. W. Elliott	1923	W. G. Crawley
J. S. Strickland	1924	W. G. Crawley
C. A. Hall	1925	W. G. Crawley
C. A. Hall	1926	W. G. Crawley
C. A. Hall	1927	E. F. Dempsey
C. A. Hall	1928	E. F. Dempsey
E. P. Eubanks	1929	E. F. Dempsey
E. P. Eubanks	1930	E. F. Dempsey
E. P. Eubanks	1931	Nath Thompson

DECATUR-OXFORD DISTRICT

B. L. Betts	1932	Nath Thompson
J. J. Copeland	1933	R. Y. Tyler

CHURCH HISTORY

<u>Pastor Name</u>	<u>Year and District</u>	<u>Presiding Elder</u>
J. J. Copeland	1934	Wallace Rogers
J. J. Copeland	1935	Wallace Rogers
C. B. Drake	1936	Wallace Rogers
A. L. Scott	1937	Wallace Rogers
A. L. Scott	1938	T. M. Sullivan
J. O. Brand	1939	T. M. Sullivan
J. O. Brand	1940	T. M. Sullivan
J. O. Brand	1941	T. M. Sullivan
G. B. Henderson	1942	H. H. Jones
G. B. Henderson	1943	H. H. Jones
G. B. Henderson	1944	H. H. Jones
G. B. Henderson	1945	H. H. Jones
C. D. Read	1946	C. L. Middlebrooks
C. D. Read	1947	C. L. Middlebrooks
C. D. Read	1948	C. L. Middlebrooks
C. D. Read	1949	C. L. Middlebrooks
W. R. Ridgeway	1950	E. G. Mackay
W. R. Ridgeway	1951	E. G. Mackay
W. R. Ridgeway	1952	E. G. Mackay
W. R. Ridgeway	1953	E. G. Mackay
S. R. Millsaps	1954	E. G. Mackay

NOTE: In 1955, the Church year ended in the summer and still continues that way until now--1982.

H. M. Driver	1955-1958	J. Walker Chidsey
H. L. Gurley	1958-1961	Delma Haygood
W. E. Cochran	1961-thru the year	Delma Haygood
H. D. Purcell	1962----(District Lines Changed)	

ATHENS-ELBERTON DISTRICT

H. D. Purcell	1962-65	W. H. Ruff Dist Supt.
H. P. Duling	1965-66	W. H. Ruff Dist Supt.
James W. Thurman, Jr.	1966-72	Lamar Cherry, 1968 thru 1974
L. Parks Davis	1972-75	Eugene Drinkard
Larry McIntosh	1975-77	Eugene Drinkard
J. Larry Amos	1977-81	Charles Middlebrooks, Jr.
J. Shelby Cook	1981-present (1982)	

CHURCH HISTORY

APPENDIX II

BISHOPS

Arthur J. Moore	Retired 1960	Died June 30, 1964
John Owen Smith	1960-71	Died 1979
William R. Cannon	1972-80
Joel McDavid,	1980 thru present,	1982

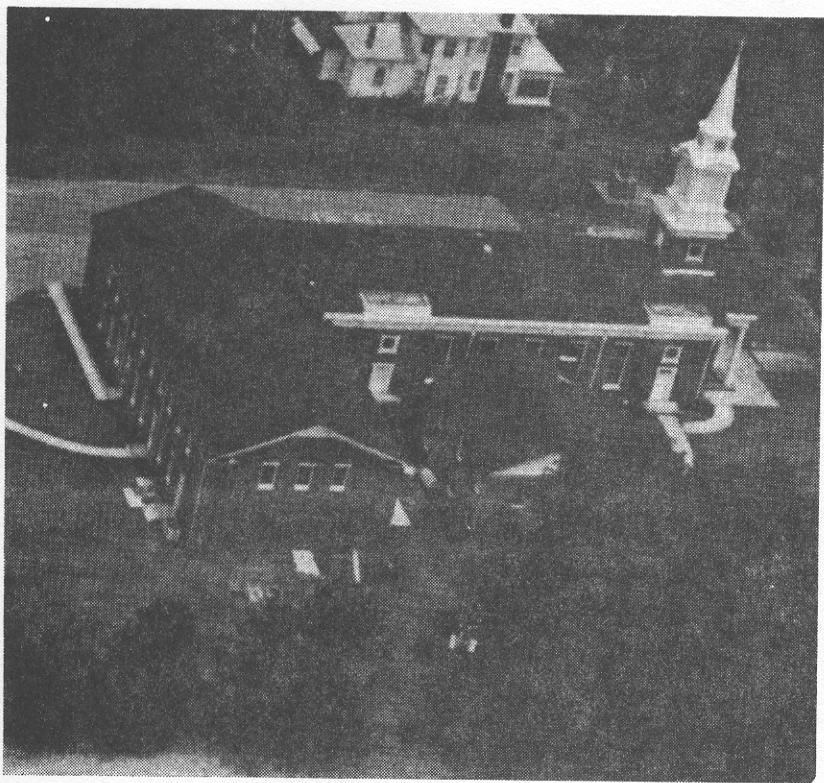
APPENDIX III

Presidents of United Methodist Women

(Formerly: Women's Society of Christian Service
Women's Missionary Society)

From 1891 to Present--Exact Dates Not Available

Mrs. Fannie Colton, Mrs. Charles Robinson, Mrs. John Porter, Mrs. May Lloyd, Mrs. T. O. Roris, Mrs. John Carter, Mrs. George Duvall, Sr. Mrs. Tom Maylo, Mrs. R. L. Paine, Mrs. M. B. Day Mrs. E. L. Sheppard, Mrs. W. L. Phillips, Mrs. H. L. Connor, Mrs. C. T. Ivey, Mrs. J. J. Copeland, Mrs. J. S. Clegg, Mrs. C. T. Wiley, Mrs. J. O. Brand, Mrs. E. C. McDowell, Mrs. W. D. Partee, Mrs. W. V. Murrow, Mrs. W. D. Connor, Mrs. E. C. McDowell, Mrs. L. N. Sigman, Mrs. C. A. Hall, Mrs. W. L. Chapman, Mrs. C. D. Read, Mrs. Louise Trotter, Mrs. L. C. Hart, Mrs. L. S. Duvall, Mrs. Don Goldthwaite, Mrs. N. L. Lipscomb, and Mrs. Gladys Barber.



AERIAL VIEW

UNITED METHODIST CHURCH

SOCIAL CIRCLE, GA.

1982