











METHODIST CHURCH, 1828. FIRST EVER BUILT IN MACON.

# Macon Methodism

From 1826 to 1903

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Addresses delivered at the Seventy-fifth Anniversary of MACON METHODISM and Bi-Centenary of the Birth of JOHN WESLEY, held at Mulberry Street Church, October 14, 15, 16 and 18, 1903

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*and published by authority*  
*of the Macon Churches*

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## *The Seventy-Fifth Anniversary of Macon Methodism*

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**I**N the summer of 1903 the Board of Stewards of Mulberry Street Church invited the other Methodist churches of Macon to join with the Mother Church in celebrating the seventy-fifth anniversary of the dedication of the first Methodist church erected in the city, and the bi-centenary of the birth of John Wesley.

The churches readily accepted the invitation, committees were appointed, and the necessary arrangements made. The meeting was held in Mulberry Street Church, beginning Wednesday, October 14th, and continuing through the Sunday following. The former pastors of the several churches were invited to attend the meeting and many pleasant reunions of these pastors and their flocks resulted. The meeting was also productive of much good by the bringing together of the Methodists of the city and promoting a spirit of cordial fraternity among them. It also did much to increase the interest in the history of the denomination in Macon and respect and love for the fathers whose efforts planted and whose devotion to the cause of the Master made Macon Methodism what it is today.

The program arranged for the meeting was as follows:



## MACON METHODISM

## WEDNESDAY EVENING — "THE MOTHER CHURCH."

- "The Beginnings" .....Rev. George G. Smith, D. D.  
 "The First Half Century" ..... N. E. Harris.  
 "The Last Twenty-Five Years" .....Orville A. Park.

## THURSDAY EVENING — "MULBERRY'S DAUGHTERS."

- "First Street Church".....Geo. B. Jewett.  
 "East Macon Church"..... M. H. Cutter.  
 "Second Street Church" .....James Platt.  
 "Centenary Church" .....P. E. Dennis.  
 "Vineville Church" .....George S. Jones.

## FRIDAY EVENING — "WESLEY MEMORIAL."

"John Wesley and Methodism"

Chancellor Walter B. Hill, LL. D., of the University of Ga.

"John Wesley and Other Communions"

Hon. J. C. C. Black, of Augusta, Ga.

## SUNDAY.

9:30 a. m.—Love Feast—Bishop O. P. Fitzgerald, D. D.,  
 of Nashville, Tenn., leader.

10:00 a. m.—Anniversary Sermon.....Bishop Fitzgerald.

3:30 p. m.—Sunday School Mass Meeting.

8:00 p. m.—Union Epworth League Service.

Address by Rev. Alonzo Monk, D. D., of Atlanta, Ga.

This program was carried out as arranged except that the venerable and beloved Bishop Fitzgerald (who had been converted at the altar of Mulberry Street Church and in his young manhood was most active in mission work in the city) was so overcome by his trip from Nashville as to be unable to fill the place assigned him. The love-feast was therefore conducted by Dr. George G. Smith and was an occasion long to be remembered, the very Heavens bending low to catch the words of the old saints, ripe for the "mansions not made with hands," as they told how

“grace had led them safe thus far,” and of their confidence that “grace would lead them home.” The Bishop’s sermon, under the title of “A Sermon That Was to Have Been Preached,” was published soon after in “The Wesleyan Christian Advocate.” Dr. Monk, a former beloved pastor of Mulberry Street Church, filled the pulpit for the Bishop at eleven o’clock to the delight of a magnificent audience.

The histories of the several churches required in their preparation a great deal of care and labor, the sifting of musty records, unfortunately incomplete and not very accurately kept in many instances, the talking with many of the older members of the churches and the putting together of bits of information gathered from many sources. The service thus rendered to the future historian of Macon Methodism is of incalculable value. In order that this painstaking labor may not be lost and that an interest in the history and development of the church in Macon may be stimulated it has been determined to publish the several historical papers read at the anniversary in pamphlet form and place them within the reach of all Methodists in the city. Such is the purpose of this little booklet, the addresses being here published just as they were delivered and some miscellaneous matter being added, which it is hoped will make this a sort of hand-book of information for the four thousand Methodists of Macon.

In publishing the pamphlet it has been decided to omit all the addresses, sermons, etc., not bearing directly on the history of the Macon churches. To have published them all would have required a book of

much greater proportions, and while it is to be regretted that all are not preserved, those omitted are of general rather than local interest, having no special bearing on the Church in our midst.

Mention must be made, however, of the Wesley Bi-Centenary service. The many friends of Chancellor Hill were delighted to welcome him back to his old home and to the church in whose service he had so efficiently and faithfully labored for so many years. His address on "John Wesley and Methodism" was in his usual chaste, elegant and happy style, so well remembered and so much admired in old Mulberry. Major J. C. C. Black, a Baptist layman of Augusta, repeated, by request, his splendid address, delivered at the Wesley Bi-Centenary in Savannah on "Wesley and Other Communions." This superb presentation of the influence of the great founder of Methodism upon her sister churches has happily been preserved in the volume of addresses delivered at the Savannah Celebration.

One other service deserves brief mention, the Sunday School Mass Meeting. This was perhaps the best of all the services. The several schools, marching from their respective churches to Mulberry, crowded every available space in the auditorium to its utmost capacity, until the aisles, chancel, vestibules could accommodate not a single additional person. The meeting was presided over by Brother R. F. Burden, who at different times had been actively identified with almost every school represented. Music was furnished by the different schools in turn. Bro. Burden delivered a short address on "John Wesley and

the Sunday School." This was followed by historical accounts of the schools, Mrs. J. H. L. Gerdine representing the mother school, while her five daughters were represented by as many young ladies, and the mission schools, granddaughters of Mulberry, by little girls. The organization and development of Sunday School work in the city and suburbs was thus forcibly and beautifully brought out, while the multitude of eager, interested faces eloquently proclaimed its present strength and splendid future prospect.

# *The First Methodists in Macon.*

BY REV. GEORGE G. SMITH, D. D.

The Methodist church in Macon was completed in 1829 and Dr. Few was the first stationed preacher, but Macon and Clinton appear on the records in 1829, when Thos. Darley was pastor, but the history of the Macon Methodists ante-dates that period.

It is possible that the fields one surveys as he crosses over into East Macon, have been populated and cultivated for six hundred years. Here the Mound builders in large numbers had their maize, and pumpkin, and pea fields, and here they built the large mounds which are on the hills overlooking the river, and here they were exterminated, or driven elsewhere by an incoming tribe from the far southwest. Here the Creeks had their habitation, when De Soto made his expedition in 1540 through the forests of Georgia, but up to 1803 no white man's home was legally fixed in this section. Then, however, a purchase was made from the Creeks, and on the high hill overlooking Macon, now known as Fort Hill, a block house was built and a post established. This was known as Fort Hawkins, and a road still known as the Garrison road, was cut through the forests leading to Fort Wilkinson, near where is now Milledgeville, on the Oconee river. New counties were speedily laid out, great crowds of settlers came into this attractive country just opened to them, and the Methodist circuit rider came with them. A flour-

ishing village sprang up on the banks of the Ocmulgee, known as Fort Hawkins, and a large circuit known as Cedar Creek circuit, had this village in its boundaries. No society or class seems to have been organized in the hamlet. It is probable there were Methodists among these Fort Hawkins people, who doubtless held their membership in some of the numerous log churches, which were visited every three weeks in the month by the preacher in charge of the circuit and possibly a night appointment was made at some private house in the growing little village. The town of Clinton was then a very important country town, with great stores, much trade, much wealth, and much wickedness, and all through the thickly peopled county there were meeting houses. It was no difficult matter to get a church building in those days. A lot was freely given. The brawny farmers came with axes and frows, and negro slaves, and the pines were felled, the logs were peeled, the boards were riven and the puncheons were split, and in a few days the church was finished. The circuit preacher was not an expensive personage. He came once in two or three weeks — on a week day most of the time, and on Sunday in some of the more prominent places. Clinton was the most important town on the frontier and Hillsboro was quite an educational center, and the Cedar Creek circuit extended from Fort Hawkins to Cedar Creek. Where are now all along the eastern banks of the Ocmulgee worn out fields and pine thickets there were then on every hundred acres the newly built cabin of a new settler. Fort Hawkins was the natural mart of trade.

And as the new purchase filled up with settlers, the little village filled with traders. The Indians came from the far west to the Fort to trade. All the goods were brought from Augusta over the wretched roads of middle Georgia, until some enterprising northern men decided on a line of flat boats to Darien. They were built and Fort Hawkins became the leading mart in the western frontier. Cotton was brought from the interior and boated down the river and slowly the boats were poled back laden with goods. Among those who were drawn to this section were Luke Ross, the son of a North Carolina Methodist, who was, with his wife, an earnest Methodist, and there were doubtless others who were living here. The little Methodist group in the village doubtless held their connection with a nearby country church in Jones county. Then in 1818 came another purchase from the Indians and all the land between the Ocmulgee and the Flint was purchased and opened to settlers. A city at the head of navigation of the Ocmulgee was a foregone conclusion, and on the western bank of the river the city of Macon was laid out. Beginning just where this church stands on First street, Macon's wide streets were laid out, running east and west and north and south, by the surveyor and mapped off, and soon cabins were scattered thinly over the hills. The Monroe mission had these few people under its care. The prospective city grew rapidly and those who had been Methodists came in, and in 1827, in a little board shanty, near where the Lanier House is now, the first Methodist Society in Macon was organized. The original class roll has been preserved, and Brother

Oliver Evans, the son of the class leader, and the oldest Methodist, as he is one of the oldest citizens in Macon, has given me a copy of it. There were Thomas and Rebecca Gardner. Brother Gardner was a local preacher. He remained here for some years, and finally, I think, removed to Florida and died there. He was the father of Rev. Thomas Gardner of the Florida Conference and grandfather of Geo. R. Gardner, one of our most gifted young preachers. R. R. Evans and his wife. Brother Evans came here from the North and was the first class leader in the church. Jos. L. Moultrie was a young fellow who belonged to an excellent and wealthy family living near Macon and had become strangely identified with the Methodist Society. He entered the ministry, removed to Alabama and located at Union Springs, near where he lived. I found him and in the parsonage a handsome library which he had given the church. Alex. Richards, whose wife was long one of the most prominent women in the church, and whose daughter was the wife of Dr. W. F. Cook, and whose grandsons were Rev. Ellison R. and Edwin F. Cook. Elbert Calhoun, a member of the famous Calhoun family. James Blanton, connected with one of the first Methodist families in Georgia. M. E. Rylander, a steady, prosperous gifted blacksmith, who made quite a fortune at his anvil, and who was one of the most ardent and enthusiastic of Methodists. Maria Childers, who was the wife of John Childers, father of Mrs. Frank Ross. Susan, Rebecca and Eliza Campbell, who were daughters of the celebrated Duncan G. Campbell and granddaughters of Gov. Clark, and whose relatives still live here — were in the



number. Mrs. Sarah Washington, grandmother of Col. Hugh V Washington, and one of the most saintly of women. Mrs. Isaac Harvey, the daughter of old Thomas Napier, the leading merchant in the young city. Miss Harvey, her daughter. Miss Ann Gamble, Miss Stallings, Mrs. McGregor, Miss Emily Boring. These twenty-six constituted the advance guard of the army of Methodists in the city. They had no Sunday school, no church building, but they had an organization. The little city grew with wonderful rapidity and all classes of people crowded into it and the little class had doubtless constant accessions by Methodists removing to the city. Eighteen hundred and twenty-seven was a great revival year, and Georgia never had before or since such a corps of evangelists. Stephen Olin, Lovick Pierce, James O. Andrew and John Howard were a gifted quartette, who were famous in revival work, and they had held meetings together in a number of places with wonderful success. Samuel K. Hodges was appointed to Milledgeville and Macon in 1827, and he projected a great tent meeting and secured a large cotton warehouse on Walnut street where Christ Church is now, to hold the meetings in. There had moved into Bibb county quite a number of Baldwin county Methodists of wealth and position, among them Dr. Myrick, Col. Flewellen, Tapley Holt and his brother Simon. They threw in their help to the struggling young charge. Edward Hamilton and Thomas Hardeman, earnest Methodists, were warehousemen. Robert Fort, one of the largest merchants in this part of the state, and one of the leading men of the community, was settled here. There was a great

revival and all the churches participated in its blessings. Dr. Jos. C. Stiles, a famous and pious young Presbyterian, came near this time, and a number of brilliant young men joined the Presbyterian Church, among them Col. Jos. J. Gresham and Washington Poe. The town was rapidly growing. The Baptists had built a church on Fifth street, the Presbyterians built a church on Fourth street near the Brown House, and the Methodists, surrendering the lot granted to them, took the lot by another grant, just outside the city limits, on which the church now stands, and built a plain, barn-like wooden church, and a station preacher was appointed. I have now covered briefly the ground assigned me. The story of the next fifty years will be told by another.

It may be well enough to get a glimpse of the city and of its people as they appeared when the church was built. Beginning at First street and stretching for miles westwardly there was an unbroken forest—a forest of pines reached to the summit of College Hill, which was called Encampment Hill sometime after this. There were a few suburban homes on the Hill and in the dell now known as Magnolia street. My grandfather, Rev. John Howard, had a residence on the square above the home of Judge Felton. Judge Tracy, the witty New York lawyer, lived near by, and there were sundry other homes just outside the city limits, but the forest was largely unbroken from College Hill westward. There were very few people living beyond Poplar street. Walnut street was a bustling, busy street, but the heavy business was done on Ocmulgee street near the river. First, Second, Third,

Fourth and Fifth streets were the busy streets. The handsome homes were on Walnut and Fourth streets, stretching from the bluff westward. There was an academy, and the Episcopalians, the Baptists and Presbyterians all had churches and organized societies. There were very few brick houses, but a great many large one-story houses for goods. There was much trade and the city doubled its population each year for several years. Nearly all of the stores sold whisky and there was much of it imbibed. It was before the temperance reform and the best Methodist merchants, while they would not have a bar, sold liquors by the gallon and barrel without compunction. There was, as is usual in all new cities, a very motley community. There were men then in Macon the equals as lawyers and judges and business men of any who have ever lived in it, and merchants who carried on as heavy trade as most houses do now. The church had in it representatives of the leading families in the community and there were perhaps more wealthy men in the church in 1829 than there are today. Not so much wealth by any means, but more wealthy men. There was a newspaper, the *Georgia Messenger*, in East Macon, and a bridge to connect Fort Hawkins and Macon was projected. There was a military company and a lodge of Masons.

Boats came down the Ocmulgee in high water from as far up the country as Henry county.

The Macon Volunteers were organized and on the Fourth of July they had a great parade.

In 1825, two years before the church was organized, there was a steamboat and two tow boats. It

took eight days for a boat to be poled from Hartford or Hawkinsville to Macon. While there was no organized church till 1827 there was a club of gay pleasure seekers, and the managers of a ball on the 22d of February, 1825, were Chas. J. McDonald, Washington Poe, J. W. Campbell, and John T. Lamar.

The grand jury complained of fighting chickens on Sunday as well as of frequent fisticuffs. The Presbyterian, Episcopal and Baptist churches were occupied as early as the Methodist. There was a bank in the city, a volunteer company and a lodge of Masons before the church was organized, but in 1826 an advertisement was made for bids to erect a meeting house in Macon, forty feet square, and galleries. The Methodists calling for proposals were Moses Matthews, Tapley Holt and Thos. Gardner. The city was on a boom and \$3,500 was paid for a store lot on the river near the Southern depot.

The Methodists were a feeble folk as far as money was concerned, and when first organized it will be noted that of the three who invited proposals to build the church in 1826, two of them lived out of the city in what was then known as the Damascus neighborhood. The removal of my grandfather, Rev. John Howard, and the coming in of Thomas Hardeman, Everard Hamilton, Wm. Fort, Mrs. Henry G. Lamar and her gifted husband, greatly strengthened the church, and while I have no roll of the church when Dr. Few came, I am sure the little class of twenty-six had grown to be four times that number. Samuel K. Hodges was an admirable preacher. John Howard was at that time one of the most popular preachers in the

state and as soon in 1828 as the church could be occupied it was supplied with a large congregation for those times.

I turn over to my friend an organized, compact and even wealthy church, whose story for the next half century he is to tell.





MULBERRY ST. METHODIST CHURCH, BEFORE REMODELLED.

# *Mulberry Street Church: The First Half Century.*

BY NATHANIEL E. HARRIS.

As Brother George has told you, the first beginnings of Mulberry Street Church reach back to the time when Macon was in her cradle.

On December 23d, 1826, Gov. G. M. Troup approved a bill passed by the legislature authorizing and requiring the Commissioners appointed to lay off the town of Macon, on their first meeting to sell lots, to lay off a suitable piece of ground for the benefit of the Methodist Episcopal Church, having due regard to quality and locality.

It was further provided in the Act that the Commissioners should execute a fee-simple title to the piece of ground conveying the same to the trustees of the church. (Dawson's Comp., p. 105).

It is a noteworthy fact that about the same time our forefathers incorporated the Presbyterian Church and granted them a lot in square 39; on the same date the Episcopal Church was granted lot 6 in square 39; at the same time the Baptist Church was granted lot 4 in square 39. All the four churches were provided for in the lying out and the locating of the then town of Macon.

They believed in giving the church a showing in those old days — our forefathers did. So they located the lot on the old Monroe road on the outer boundaries



of the city and here the first building was erected as you have just heard. It may have been a crude affair, for Brother George tells us its seats were of rough plank laid on pine logs, but its body was built out of love and chinked with hope, for the good women, we are told, our grandmothers, furnished the materials for the building.

It was placed first in the Macon and Clinton circuit, I suppose we would call it now, and in those early days had a membership of probably about 100.

Clinton was a more important village than Macon at that time, for the Indians had kept the whites back and Jones county was east of the Ocmulgee.

The second church edifice on this site was built in 1849-50, under Dr. W. R. Branham's pastorate. This church stood until 1882, when its walls and site were utilized for the present structure. They say it was the finest church in the city when built.

I shall never forget the scene which occurred when that church was torn down in order to erect the present edifice. The sacred memories which clung to the old building could not be destroyed in a moment, and when the women, our mothers in Israel, saw it all in ruins there were many tears shed over it and many sighs and much weeping. They sat in sack-cloth and ashes. It was the house of prayer to them. It was like the first temple to the Israelites. Their own fathers and mothers, their children and loved ones had been carried out from its sacred altars to their last resting places; and they had seen in the days gone by the power of God manifested in the wakening of His people and the conversion of the sinners in their midst.

You built a beautiful church in place of the old. I used to think it was too fine. This splendid organ was an innovation on my ideas of church worship—these steel ceilings, this magnificent chandelier, and these splendid pews made a wide difference in appearance from the rough floors, walls and pine boards that once received our forefathers in the good old pioneer days. One of the old saints, it is said, once built a fine church from his own design and under his own supervision. One day after it was completed he entered it with some of his monks and became conscious of the swelling of his heart with pride at the beauty of the splendid building he had erected. His higher nature rebuked his lower and he called to his companions and said “Quick, get here ropes and pull these pillars out of perpendicular that my eyes may be disturbed whenever I enter this house of God.” A church edifice can be too fine.

Brother George has told you how the Methodist people gathered around this seat, and how it began to extend and widen and enlarge until it took in the whole country.

The history of a church after all is but the history of a community in which it is located; the history of the church at large is the history of the nation at large, for religion has always kept pace with the development of the commonwealth. In the church the children are christened, the grown people are married and from the aisles are finally carried to their last resting places.

You remember that the records of the church do not extend back of 1851, but in the great Semi-Cen-

ennial in 1878, when were gathered around this shrine the survivors of those early days, the research and diligence of the historians of that era got together a catalogue of the ministers stationed in Macon, and especially those who have had charge of Mulberry Street Church. I can do no better tonight than to go over the list. Brother George has already called the names of many of these and has given you an historical sketch of them. Some of them became great in our Israel — leaders of men and agents of thought whose fiery words and holy example have inspired thousands of our people to better lives and taught the way to God for countless seekers after the truth.

*Preachers Stationed in Macon.*

1827—Thomas Darley.	1838—Willis B. Matthews.
1828—S. K. Hodges.	1839—Elijah Sinclair.
1828—Charles Hardy.	1840—John P. Duncan.
1829-30—Ignatius A. Few.	1841—A. T. Mann.
1831-32—Benjamin Pope.	1842—Geo. F. Pierce.
1833—A. H. Mitchell.	1843—S. Anthony.
1834—I. A. Few, S. Lawrence.	1844—James B. Payne.
1835—J. W. Talley.	1845—S. Anthony.
1836-37—Alexander Speer.	1846-47—Wm. M. Crumly.

*Mulberry Street.*

1848—G. Jefferson Pearce.	1858—J. Boring.
1849-50—W. R. Branham.	1858—T. H. Stewart.
1851—J. E. Evans.	1859—H. H. Parks, G. G. Smith.
1852—S. Anthony.	1860—H. H. Parks.
1853—E. W. Speer.	1860—Geo. H. Patillo.
1853—Thomas H. Jordan.	1861—A. T. Mann.
1854—E. W. Speer.	1862-63—J. E. Evans.
1854—L. G. R. Wiggins.	1864—E. W. Speer.
1855—J. W. Hinton.	1865—E. P. Birch.
1856—J. E. Evans.	1866-67—J. S. Key.
1856—Geo. G. N. MacDonell.	1866-67—J. W. Burke.
1857—J. E. Evans.	1868-69—J. S. Key.

1870—R. B. Lester.                      1875—A. Wright.  
 1870—A. M. Campbell.                1876—A. Wright, C. W. Smith  
 1871—J. O. Branch, H. J. Ellis. 1876—Wm. A. Parks.  
 1872-74—J. O. Branch.                1877-78—Geo. G. N. MacDonell

You will find a sketch of most of these in the pamphlet prepared and published at the last Semi-Centennial which occurred in 1878 and to which I have heretofore referred — these men who labored through fifty years to make Mulberry what she is today. They were the mouth pieces of God; they bore His message from the throne, and they gathered together a body of consecrated laymen in this church almost without an equal in the South, many of whose names are known to this generation and about whose memories to us there is an odor of sanctity that can never pass away.

In the second century one of the great adversaries of Christianity cast up against the church a reproach founded upon the words of Christ, who declared that He had come into the world not to call the righteous, but sinners, to repentance. This man said that the church, therefore, must be an assembly of profligates, separated from the good people among whom they were mixed before; that Christ rejected all the good and collected all the bad. One of the fathers replied to the infidel that it was true that "Jesus came to call sinners, but to call them to repentance," said he. "He assembled the wicked it is true, made His church out of them, but He converted them into new men, changed them into angels. We go to Him envious, He makes us liberal; lascivious, He makes us chaste; violent, He makes us meek; impious, He makes us religious, and this is the body of believers whom we call the church."

The membership of the Church steadily advanced. At the conference in Columbia, S. C., January, 1830, it is said that the pastor reported 120 whites and 36 blacks. The next conference was held in Macon, January, 1831, but the membership was then only about 130.

In 1835 began the great revival, which you have heard of, under John W. Talley, who was sent to the church. At the end of this year 290 members were reported, thus more than doubling the roll.

In 1839 occurred the great revival led by Geo. F. Pierce, Dr. Lovick Pierce, Dr. W. H. Ellison and others under the pastorate of Elijah Sinclair, and at the conference which followed this year the membership had risen to 364.

In 1849 there was a great weeding out of the church record, and G. J. Pierce, the next preacher in charge of Mulberry station, reported only 292 members — quite a falling off from ten years before. At the conference in 1851 the membership had increased again to 342.

After this Vineville was incorporated with the station and Dr. Eustace W. Speer and Jas. H. Jordan, two young men, were placed in charge. The first named was the father of our illustrious fellow citizen, Judge Emory Speer, of the United States Court. Much success attended the pastorate of these two young preachers, and at the close of the year they reported to the conference 534 white members.

In 1858 the membership numbered 632 in full connection, with 84 on probation.

During 1859 the membership declined to 589 in full fellowship, 43 off, but with 123 on probation.

This is the last glimpse we get of the church before the dark cloud of war spread its shadows over our horizon and our brethren obeyed the call to arms in behalf of the Southern cause.

During the great struggle the congregation melted away until there was only a handful of old veterans, young boys, women and children left. It is said that "on one Sunday there were 40 teachers in the Sunday school, on the next only four were left." The classes that had 25 and 30 members one week had only two or three the next.

There is a pathetic entry in one of the minutes of 1862-63. The quarterly conference in one of the dark hours of the dreary time, unanimously resolved as follows: "We reaffirm our unqualified loyalty to the Confederate States of America." Ah! old Mulberry, God bless you for that!

It was a time that tried the souls of our brethren, but the old church stood firm to her allegiance to the cause of the suffering South. The shadows of the Virginia battle fields floated down and hung over her aisles and altars. Some of the best of her members poured out their life blood on the fields. We who survive the war can say "God bless the old church for these words." There were times doubtless when the question came up, what ought to be done? and are we right? or are our people fighting for naught? and then the words rang out in the old aisles: "We reaffirm our unqualified loyalty to the Confederate States of America."

Ill fated nation! Ill fated Confederacy! We wrapped it in shrouds spotted with blood and buried it in sands by the shores of a deathless memory! The hands of the stranger decks with flowers the lonely graves in Virginia, Tennessee and Mississippi—your fathers, your brothers, who died for what they thought was right!

But the old church sent her boys to the Spanish war with the same allegiance to the starry flag that their fathers felt for the fateful cross of St. Andrew in the days of 1861-5. It is only a memory now!

The giants of our faith have walked down the aisles of this old church. You know how Bishop Fitzgerald, of sweet and sainted character, professed religion at its altars; how Bishop Key served it eight years as its pastor; and that princely orator who stands without a peer in Southern history, George F. Pierce, preached as its head and watched its development and aided in the spread of its power and glory.

We think you fane of learning on the hill, which began its work in 1836, if it did not owe its origin to the efforts, yet owed its success at least to the work of those who gathered around these altars. Yes, verily the triumph of Wesleyan College has been the triumph of Mulberry Street Church always in the past, and will always be in the future. They cannot be divided.

Your laymen have made history for Georgia; their names are household words, and their influences have spread beyond their day and generation. Robert A. Smith, Abner F. Holt, George Jewett, Thomas Hardeman, Sr., Henry G. Lamar, Barnard Hill, Jas. Jackson, Edward Salisbury, B. A. Wise, R. P. Mc-

Evoy, Wiliam A. Ross, William T Morgan, Thos. A. Harris, Asa Holt, O. A. Caldwell, James J. Snider, Judge T. G. Holt, and a host of others, made up their life histories within the first fifty years of the church.

Your church heads the South Georgia Conference in numbers and in contributions of money and men to the Christian work; her pastors have the finest audiences in the South. Wesleyan College sends the future mothers of Georgia to sit in her pews and learn the lesson of right doing and right living from her ministers. You are the Mother Church of Methodism, well located, at the point of contact with hotel and court house — with native and stranger. I can talk of this church now as my name is now no longer on its rolls. For influence and opportunity, for glorious achievement and brilliant history I put this church at the head of the Southern Methodist column, hard by McKendre, and side by side with Trinity, St. Johns, and the other great churches and congregations of our faith, that only run neck and neck with her in the doing of God's mighty work. God keeps a beade roll of her sons and martyrs who have gone to their reward.

### REVIVALS.

The great revivals of the church during the fifty years occurred in 1835, 1839, 1851, 1859, 1866 and 1875. I have not taken time to speak of these in detail. I am perfectly cognizant of the facts which led up to the revival of 1875, under Dr. Arminius Wright. Strange to say, the church had retrograded during the time intervening from 1866 to 1875. Her member-



ship had grown cold; there was a lack of spirituality; reaction had set in. When I came over from Sparta and put my name on its books and took my place in its pew the first sensation that I had was a chill. There was no welcome to the new comer. There were no words of sympathy to the parting guest. It did not seem to me that the members of the church ever thought of looking after one another. It was a frozen church. The amens had all died out and the church survived only from the impulse of former years and from the hidden fires that burned in the hearts of its Christian men and women at home. Like a frozen stream, it moved no machinery to grind the corn. There was no verdure on its banks to diversify its way. It was almost useless as an evangelizing power. However brightly it may have glittered, its influence did not hinder sinners from damnation nor check the downward way of the wicked.

The reaction began among the young people. A young men's prayer-meeting was organized. I can understand the power of the prayer meetings at the Oxford revivals when John Wesley laid the foundation of our church. That revival began among the young men just as the revival in Mulberry commenced in 1875 with the young men.

The saintly women of the church — some of the best women that ever lived have been members of Mulberry Street Church — women who were not afraid to visit the afflicted, succor the lost, help the unfortunate, pray by the side of the erring and the fallen — women who recognized God's command to

go, and who went, devoting time, money and means to the salvation of the people.

In the great revival that it was my province to speak of just now, these noble hearted saints in God's vineyard marched up and down the streets, laying aside all business and making appeals to their friends, and urging them to go to church and join in doing better. After all, these women keep the altar fires alive in every church.

I am now going to speak of two living people. Their work began far back into the first fifty years of Mulberry's existence, but it has extended over to the present time. When I came to Macon in 1872 there were three names almost constantly on the lips of the members of the church. The traditions of good deeds abounded concerning them; Dr. Key, for his great love, and his gentleness, and his strength of character; Dr. Branch, for his splendid words of counsel, for his urbanity and solicitude for his church, and Dr. George G. Smith for the way in which he could talk to the children.

Those with whom I mingled who spoke of these were of the younger set, and Dr. Smith's name and fame were put higher than that even of the two great men that I have mentioned. I thought then, as I think now, that the power which Dr. George G. Smith enjoyed in his talk to the children was the greatest gift that God could give to a man.

You have turned your thoughts to soberer things perhaps, Brother George, since then, but you will never know how many buds on life's tree you taught to bloom and bear fruit to God's honor in those days.

You have been writing history since then, I see, but you wrote more history for eternity with your words and counsel on the hearts of Macon's children than you ever did for the eyes and thoughts of men in this world with your pen, and I had rather be the author of those heart histories than of all the great histories that you have written since.

I hope the Lord will spare you long to see the fruit of your labors around you.

There was another one that I soon found to be faithful and true and pre-eminent in devotedness to duty in those days. I mean Aunt Nora Canning, superintendent of our infant classes. I used to tell her that she never had any children herself, but there were more people who recognized her as their spiritual mother in this city and community than anyone else could boast of in all this land.

We used to run races with each other in the contributions to the Sunday School, you remember. She took the banner in the semi-centennial year, and I think she has been entitled to it almost ever since. The auditorium class beat her a few times, but she thought it was not fair, because there were so many miscellaneous persons gathered there who were not real members of the Sunday School. Brother Park will speak of her, doubtless, but in all this land there is no one whose honored head, now grown silvery white with years, deserves a brighter crown.

By such noble ones was Mulberry's glory founded and built up.

## DIVISIONS.

We have had our divisions and you will hear some of them detailed by the one who will follow me, but these divisions have never reached the point of scism, and the saving grace of God has furnished a cement to heal up the breaches.

I heard a fable once that comes well in hand just now. "A very hard bell clapper in an old church tower professed the intensest distress because its bell was hopelessly cracked. Many people thought it a pitiable situation and wished the said hard-hearted bell clapper a better bell. But one day the ghost of Diogenes, the ancient sage, floated in through the window and whispered these words: 'Master bell clapper, cease your noise, and remember in the first place, you cracked the bell, and secondly, nobody would have known it if you had not told them.' Then the ghost floated out." Did you ever think that those who deplore most divisions in the church are the very ones who make them, and that those who make them are oftentimes the very one most ready to deplore the fact? Did you ever think too, said the author of this fable, that all clappers are not of as good metal as the bells they crack? It is a sweet and glorious thing for brethren to dwell together in unity.

Mulberry Church reminds me of the nebular hypothesis. Away back yonder in those prehistoric times that Brother George talked about, a revolution began around this common center. It grew more in-

tense; it became stronger year by year. It gathered force and one by one it threw off pieces of matter like unto itself, and these began to revolve about their own axes and to form separate worlds near at hand. First Vineville, then First Street, then East Macon, then South Macon, then Centenary, and that other one down by the old armory directed the work of the mother church; and Mulberry sent her children to light new altars and set new agencies to work in the great ecliptic where God does all of His work.

My brethren, what will the resurrection morn unfold to us, "when the roll is called up yonder" of this old church? How many answers will we hear; and when the influence for good of this mighty church, upon our people, is traced down through the rolling ages, how will the heart of the world tremble and thrill as the record is unrolled! That will be a glorious triumph when the banners of Mulberry Street Church and the banners of her children shall float together as they march in the great columns through the open gates of the skies.

At the close of the war of 1866 the triumphant army of Prussia came to Berlin for a great reception and welcome. As each regiment approached the city gate it was halted by a choir of singers that demanded by what right it would enter the city. The regiment replied in a song reciting the battles it had fought and the victories it had won, and waved its captured standards in the air, and then from the great choir, like bursts of thunder set to music, came the welcoming words "Enter thou into the city;" and so the next regiment came up reciting its deeds, and then another and

another, each being challenged and each welcomed as the first. They marched up between rows of captured cannon, with the banners they had borne and the banners they had taken, and saluted the statue of the grand old Frederick, creator of their country and founder of their nation. There they stacked their arms and stood in array to receive the welcome of the King.

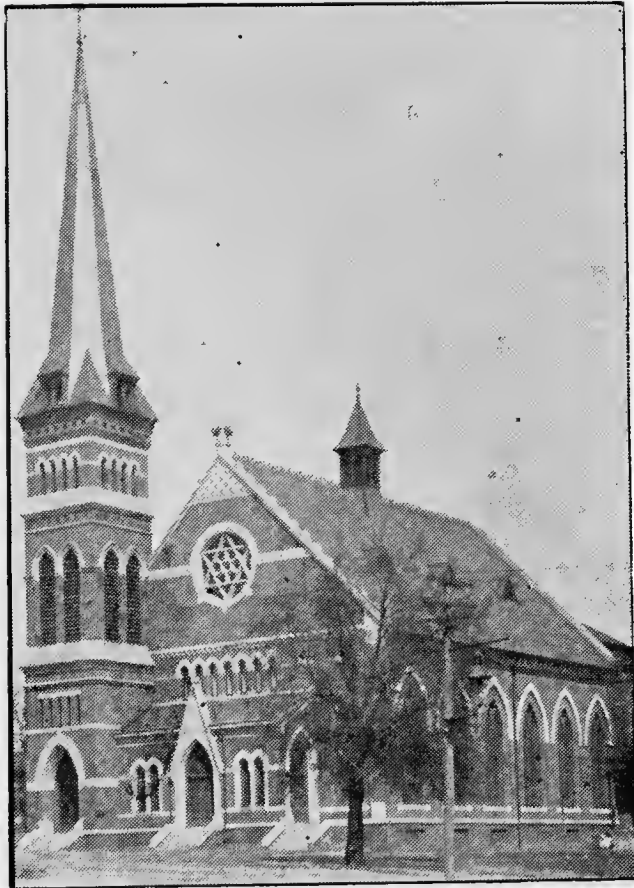
So too, I think brethren, when all the fierce warfare of this earth shall have been accomplished, when the kingdom of our Christ shall have been assured, and the phalanxes of His redeemed shall come up to the city with signs and tokens of victory, there shall march in that column this old church, with her thousands of sainted members, with those who have sprung from their loins too — her children — and singing hallelujahs as they come, shall be welcomed by the choir of angels and enter in to lay their trophies at the feet of Him upon whose head are many crowns, and shall stand in array to receive the plaudits of the King of kings and Lord of lords in the great forum of the Heavens.

*Mulberry Street Church:  
From 1878 to 1903.*

BY ORVILLE A. PARK.

The history of the recent past is always difficult to write. The events have not had time to assume their proper historical proportions. Many of the persons who contributed to the making of this history are still in life, and proper literary delicacy would seem to require that no sketch should be made of living persons. In writing such history, there is still another difficulty, for as George Eliot so well says, "The growing good of the world is mainly dependent on unhistoric acts; and that things are not so bad with you and me as they might have been is due to the large number of those who have lived faithfully hidden lives and who rest in unvisited tombs." It is comparatively easy to record the names of the pastors who have served the church, that on such and such an occasion so much money was raised, that the building was remodelled, that such an one passed from the church militant to the church triumphant. But these things have very little to do with the making of the church. The silent forces working unseen have made the church what it is and the operations of these forces cannot be satisfactorily chronicled.

This paper begins with the history of the church immediately following the Semi-Centennial which was



MULBERRY STREET METHODIST CHURCH.



during the remodelling were held in the Masonic hall on Mulberry street, and though the work was somewhat disorganized by reason of the inadequate accommodations, and the church's efforts were largely directed towards the reconstructing of its building, the year was a very good one.

Dr. Hinton had served the church before as pastor for one year, and as Presiding Elder for four. His home was here during a good portion of his ministerial life. But a few months ago, after a life well spent in the service of his Master, his body was taken to rest from the church that he had served so acceptably. He was the first of the pastors whose work has been touched upon in this paper who has been called to his reward.

During the year 1883, the earthly life and labors of another of the true and faithful servants of God and the church was ended. Uncle Peter Solomon, as he was familiarly called, the chairman of the Board of Stewards, one upon whom the church had long leaned. His declining years were gladdened by the election, upon the nomination of Dr. Key, of his son, W. G. Solomon, as a Steward. How his heart would have rejoiced, could he have looked through the vista of years and seen that son occupying the chair of the presiding officer of the Board with the same zeal and fidelity which had characterized his own service.

The Annual Conference in 1883 met in the remodelled church, Bishop Keener presiding. After only one year of service Dr. Hinton was placed in charge of the District and was succeeded as pastor by Rev. J. O. A. Cook.

Though the remodelling of the church was completed, unfortunately sufficient provision had not been made for paying the cost of the improvements. For two or three years the church struggled with a large floating debt. Finally, there seeming to be no way to raise the amount, the property was mortgaged and bonds to the amount of \$7,500.00 issued.

In spite of this financial problem the church, under Brother Cook, continued to make some onward progress, and during the last quarter of his four years' pastorate a revival, for which the pastor had been earnestly praying and laboring, quickened the life of the church, and forty-three new members were added to the roll.

At the Annual Conference of 1885, one of the choicest young men of the congregation, W. B. Burke, son of the Rev. John W. Burke, was admitted on trial. Two years after, he was transferred to the China Conference, where he has since constituted a link of peculiar strength between this church and the foreign field. His going kindled a new interest in missions, and the reports of his successful work have deepened our interest and strengthened our faith.

In 1886 Dr. J. B. McGehee followed Dr. Hinton as Presiding Elder. Centenary, the outgrowth of a mission school, conducted with much success by some of our young people, was organized as a separate church about this time, and several of those who had been active in its foundation left the old church for the new.

In 1888 Rev. W. M. Hays was appointed Presiding Elder and Dr. T. R. Kendall was transferred from the North Georgia Conference and stationed at Mul-

berry, succeeding Brother Cook. For three years he served the church with remarkable success. While he was pastor "The poor had the Gospel preached unto them." They flocked to the church and were made most welcome. Cottage prayer-meetings were held in different parts of the city and the weekly prayer service at the church was probably better attended than at any other period in the church's history. With Dr. Kendall hand-shaking was a fine art. During the first year of his ministry a pentecostal shower fell upon the congregation. There were 130 accessions to the church; \$2,300.00 were pledged for missions, though only \$1,200.00 had been requested. By the end of the second year 400 members had been added to the roll. All departments and interests of the church were, during this pastorate, in a healthy and prosperous condition.

Since 1855 Vineville had been a part of the Mulberry Street charge, the pastor during most of the time giving one Sunday night in each month to the little church in the village. For some time a Union Sunday School had been kept up, the superintendent being a member of the Mulberry Street Quarterly Conference. In 1890 the Methodists in Vineville determined to organize a separate church, and at the Fourth Quarterly Conference a separate Board of Stewards and other officers were elected, and some fifty of our members transferred to the new charge.

The death roll during Dr. Kendall's pastorate includes the name of Emory Winship. For years he had served on the Board of Stewards, and was a leader in every church enterprise, big hearted, companionable,

loyal and true, sadly missed by all but by none more than the sick and the poor of the congregation.

Towards the close of Dr. Kendall's term, the church began to need considerable repair. It had not been satisfactorily completed when remodelled in 1883, and Col. Isaac Hardeman, the superintendent, was still urging, as he had done for years, the necessity of a separate building or room for the Sunday School. The church was encumbered with the bonded debt. It was inaccessible to many of its members on account of a lack of street car facilities, and the question of building a new church upon College Hill began to be broached. A committee was appointed to determine the question as to whether the old church should be repaired or a new one built upon the hill.

Before anything definite was decided, the Annual Conference met in Macon (Dec., 1900), Bishop Haygood presiding. Dr. Kendall was transferred, Dr. J. P. McFerrin, coming from the Holston Conference, was appointed to succeed him. The Presiding Elder, Dr. J. O. A. Clark was returned to the District, having been appointed the previous year.

The church determined to move and a Board of Trustees was elected, and, with the pastor, authorized to purchase a site for a building upon the hill. The Trustees of the old church were authorized to sell the property, pay off the bonds, and turn over the balance to be used in building a new church. It appeared for a time that this action would meet the approval of the congregation, but soon it developed that a considerable proportion of the membership were very much attached to the old church, and unwilling to see it sold. Two

factions speedily appeared and there seemed no way to reconcile them. The church was divided within itself. Very little progress was made in the ordinary lines of church work. Dr. McFerrin, noted for his eloquence, preached some matchless sermons and the church continued to meet her obligations, but made little, if any, progress.

Before the question of removal was settled, Dr. McFerrin, who was then serving his second year, was transferred back to the Holston Conference, and the year was filled out by Rev. S S. Sweet, who, as supernumerary, had for some time been connected with the Board of Stewards.

At the Fourth Quarterly Conference 1892, as a compromise measure, the advocates of a church upon the hill agreed to withdraw from the old church, leaving the church property for the members who wished to remain, and accordingly two organizations were perfected. Separate Boards of Stewards, Trustees and Sunday School Superintendents being elected for Mulberry Street and for College Hill charges. The various officers, however, elected for Mulberry all resigned and at the First Quarterly Conference of the next year new officers had to be elected. The officers of the College Hill charge were chosen.

Dr. W. C. Black, from the Mississippi Conference, was sent to take up the work at the beginning of 1893. He was probably the most logical and profound preacher who has ever served the church. His well constructed sermons, complete in every detail, were indeed powerful, but the people were in no mood to be really affected by them. A large portion of the con-

gregation was still anxious to build a church upon the hill. A new building committee was appointed and a sale of the old church was again determined. The committee appointed to purchase a lot upon the hill met with considerable difficulty. Failing to find a suitable location for a suitable price, negotiations were begun with Wesleyan College, looking to the erection of a church building upon its property. The congregation continued to be divided upon the subject of removal. The old church building was now badly out of repair, and still encumbered with the bonded debt. The financial panic of '93 had begun. A purchaser for the old church property could not be found. The vexed question became more and more insoluble.

Meantime some of the old leaders had died and their wise counsel was greatly missed. Brother J. Madison Jones, who had succeeded Peter Solomon as chairman of the Board of Stewards, and who for years had been a member of that body, always present at every service, and always looking after the comfort of the congregation, strictly just and honest, and faithful to every trust. Brother W. R. Singleton, who had been the treasurer of the building fund when the church was remodelled in '82, quiet, unostentatious, loyal and consistent. These had died in the Summer of 1892. Next year the sudden death of the courteous and gallant, Maj. John B. Cobb, as modest as a woman, and as pure, left a vacancy upon the official board that was very hard to fill. N. T. Johnson, whose splendid work as chairman of the Building Committee in 1882, seemed to render him invaluable at this time, had also passed away. The church had also lost one

of its most active and faithful young workers, Brother Herman C. Jones, who in 1891, joined the South Georgia Conference.

In the Fall, while the church was still at sea over the removal proposition, Dr. Black was elected editor of the *New Orleans Christian Advocate*, and departed at once to begin his new employment. The work of the pastorate was again left to Brother Sweet, who, under the trying conditions, did most excellent service. But in spite of his earnestness, his patience, and above all, his prayers, the church failed to pay her assessments for almost the only time in her history, and the membership which, under Dr. Kendall, had grown from 554 to 1000, was reduced to 690.

And now a change seems to have come over the spirit of the congregation. The Board of Stewards met in the office of Capt. A. G. Butts. A fervent prayer was offered by Dr. Clark, the Presiding Elder. The whole question which had divided the congregation for so long was again taken up. Long and earnestly it was discussed. The dummy line had been built passing in front of the church, up the hill, down College street, and out to Vineville,—one of the principal arguments for a church on the hill was silenced. Finally the Board decided that a church conference should be called and again the congregation be asked to pass upon the question of removal. When the day came Brother G. R. Glenn, after an earnest prayer, recited "Betsy and I Are Out," and took up the subject of removal, stating what had been done and the arguments that had been used. As he spoke of the old church built upon the lot set part and donated by the State, the people who had

been buried from its doors, the hearts united at its altars, the souls born into the Kingdom upon the sacred spot where it stood, of the many memories which clung around it, the congregation was melted to tears, and when, after prayer, interrupted by sobs and deep-toned amens, a vote was taken, it was unanimously in favor of the old church,—the threatened division was averted and the question of removal finally put to rest.

At the next Conference (Dec., 1903), Rev. Alonzo Monk, D.D., was transferred from the Tennessee Conference and began the work of bringing order out of the chaos occasioned by the divisions in the church. Before his arrival a committee had been appointed with power to raise the necessary funds for the improvement of the old building, and the erection of a combined Sundry School and Library room. Dr. Monk requested this committee to give him three months to look over the field before anything should be done. At the end of this period he explained his plans to the congregation and announced that on the following Sunday he would take up a collection to secure the required funds. The church was packed. Enthusiasm ran high. It seemed impossible that the amount of money that the pastor thought necessary could be raised in the midst of the financial panic. But his influence and his matchless leadership inspired the congregation to step out on faith and do seemingly impossible things. On this Sunday there was pledged over \$18,600.00. This amount was increased within the next few days to \$22,000.00. The Annex was built, but there was yet needed money to complete the contemplated improvements on the auditorium and the



exterior of the church. The congregation was asked for \$3,100.00 ; the response was \$3,600.00 and the work was done.

Dr. Monk displayed the same splendid leadership in all the affairs of the church's life. An Epworth League was organized and soon became one of the largest and strongest in the State. The Sunday School grew and prospered. At the First Quarterly Conference the pastor reported 147 accessions to the church and they continued to come. At almost every service the seating capacity of the church was taxed to its utmost.

During the latter part of Dr. Monk's quadrennium there occurred the second exodus to Vineville, many of our most active and efficient workers casting in their fortunes with that new and rapidly growing church. The Sunday School Superintendent, six members of the Board of Stewards, and a large number of others leaving almost in a body, caused a wide gap in the ranks of the old Mother Church. In spite of these transfers, the machinery of the church was all kept intact and efficiently manned, and the membership which had been on the increase since Dr. Monk's arrival, again passed the 1,000 mark.

In 1894 the scholarly and learned Presiding Elder, Dr. J. O. A. Clark, who had faithfully served the church during the trying period through which it had passed, and had done much to keep it together, passed away, removing from Southern Methodism one of its most conspicuous and able members. Brother J. P. Wardlaw filled out the unexpired term and was appointed for the following year.

This same year Methodism was also called to mourn the death of Dr. W. C. Bass, who for so long had managed the affairs of Wesleyan Female College with such conspicuous ability. Dr. Bass was a member of the Mulberry Street Quarterly Conference at the time of his death, and his long and useful life spent in our midst did much towards making Macon Methodism what it is.

In 1895 Dr. James O. Branch, who had formerly served the church as pastor, came to us as Presiding Elder, and contributed in no small measure to the church's success during that period.

At the Second Quarterly Conference of 1895, the pastor's report contained the following: "I can but mention the triumphant departure of our dear Brother Sweet." The deep piety and sweet spirit of this faithful servant of the Master had endeared him to the congregation to a degree rarely equalled. The same report notes the death "in the faith" of Capt. Albert G. Butts, who quietly and efficiently had discharged the duties of a steward for many years.

One of the last services performed by Dr. Monk was the raising at a union meeting held at this church of \$2,026.00, to finish paying for the lot on College street which had been purchased some years previously for Centenary Church, and upon which the first brick of the new building is to be laid during this Anniversary. Right heartily does the Mother Church rejoice with this her youngest daughter.

At the close of Dr. Monk's four years as pastor (December, 1897), Rev. W. W. Pinson, afterwards Dr. Pinson, was transferred from Texas and appointed

to succeed him, Rev. A. M. Williams, one of Mulberry's noblest sons, being placed in charge of the District. It is doubtful if a better successor to Dr. Monk could have been chosen. A man of the highest character, great spirituality and profound thought, Dr. Pinson's work was to deepen the spiritual life of the church. No backward steps were taken during his four years' pastorate, and in many respects decided progress was made. The Sunday School, in its new and beautiful room, grew until it was almost double its former size. Many changes in this department which had not been possible when the sessions were held in the church auditorium, were now put into effect. A forward movement in missions was begun, the church undertaking the support of Rev. Thad E. Leland in Cuba, and raising for this purpose double the amount of its missionary assessment. The school, founded by Brother Leland in Havana, is to be the basis of a college in Cuba, which will mean much for Christianity and Methodism in this most promising missionary field.

In 1898 a prohibition campaign stirred the county to its depths. This church and its able pastor and Presiding Elder were in the thickest of the fight. This campaign, in which almost all of the churches of the city were engaged, though it failed to accomplish its object, brought the moral forces of the city together, and secured a more general harmony and a more cordial co-operation among the different denominations.

Mulberry was most interested in the Twentieth Century Education Movement and contributed some \$7,000.00 to the Twentieth Century collection, most of

which was directed to the endowment fund of our own Wesleyan Female College.

Towards the close of Dr. Pinson's pastorate the bonds, which had been issued in 1886 to pay the debt incurred in remodelling the church in 1882, were about to mature. This bonded indebtedness was originally \$7,500.00. It had been reduced by payments to \$5,900.00. Five of the bonds (\$100.00 each) were owned by Brother J. Madison Jones who, before his death, gave them in trust, the interest to be used in paying his quarterage, and the principal at the maturity of the bonds for the benefit of the church. Dr. Pinson, with a committee from the Board of Stewards, secured in cash, notes and subscriptions an amount within some \$300.00 of that needed to retire the bonds, and the next year, with the help of Brother Ainsworth, Dr. Pinson's successor, the notes and subscriptions were collected and the balance raised. The bonds were redeemed and burned and the mortgage which had been an incubus for so many years cancelled.

Much might be said of the work of Dr. Williams during his four years as Presiding Elder. His well directed and untiring efforts, great zeal and enthusiasm, thoroughly organized the District, making it one of the best in Southern Methodism.

In 1897 there passed from our midst, to be numbered with the saints above, the genial and generous Rev. John W. Burke, who as preacher, and as publisher and seller of church literature, contributed, during the thirty years and more that he lived among us, in no small degree to the church universal, and particularly to Macon Methodism to which he was devoted.

Brother J. L. Gerdine, the secretary of the Board of Stewards and a leader in all church work, entered the ministry in 1900, and, after two years' service in the South Georgia Conference, was sent to represent Christ and the church in Korea,—another splendid contribution from old Mulberry to “the nations that sit in darkness.”

In 1901 the church again entertained the Annual Conference, presided over by Bishop Galloway. At this Conference our present pastor, Brother W. N. Ainsworth, was appointed to the church and Dr. Walker Lewis placed in charge of the District. Dr. Lewis, however, did not fill out the year, being transferred some time before Conference to Arkansas.

At the last Conference our pastor reported one of the best years in the history of the church. We were out of debt, had overpaid our assessments, a large number had been added to the membership and all our institutions were in good condition. The Conference returned Brother Ainsworth to the church and placed Rev. Bascom Anthony in charge of the District.

In the early part of last year another of the old guard— one of the last— Capt. S. S. Dunlap, laid down his armor and passed peacefully into rest. For a long time he had been one of the leading members of the church and the board. During the time when it seemed that the old church would be abandoned, he, with two or three others, stood out against the removal, and he did more than any other one person to prevent the sale of the consecrated spot where he had so long worshipped. It seems peculiarly fitting that the building which he did so much to save from de-

struction should contain some monument to his memory. The beautiful memorial window erected by his family is most appropriate.

The list of the dead for the year also includes the name of Geo. T. Beeland, one of the younger men of the Board, but one true and tried, whose very name is a synonym for fidelity.

We have now passed from the realm of history into the light of the present. My task is done. With a membership so large as ours it is impossible, within the limits of an ordinary paper, to even mention those who had much to do with the making of our history. I have selected but a few, all of whom were officially connected with us. Others there were, no doubt, as well worthy of note as these, but all could not be mentioned.

Twenty-five years in the history of a church is but a span, and yet what changes have been wrought in this brief quarter of a century! As we look about the congregation but a handful of those who worshipped in the old church before the Semi-Centennial remain. A new church has been taken almost bodily from our ranks and become one of the leaders of the city. In all the other churches there are those who first learned to love and to obey at the altars of old Mulberry, while many of her best loved sons and daughters, strong in the faith, have gone forth to represent her Lord in all branches of His service, not only in the home land, but even unto the uttermost parts of the earth. And Oh! what havoc has been wrought by the grim destroyer! But we mourn not as those who have no hope, realizing that they are now "Where con-

gregations ne'er break up and Sabbaths never end."

But in spite of all these losses the church numbers today more than a thousand, twice the membership in 1878, and with a hundred to spare. The church is united and harmonious. Her services well attended. Her institutions admirably supported. Her influence in the community recognized and commanding. Right nobly has she served her Master in the years that are gone. And as she stands today surrounded by her five beautiful daughters, we can but realize that "Hitherto the Lord hath blessed us." Facing the future let us "thank God and take courage."







FIRST STREET METHODIST CHURCH.

## *First Street Church*

BY GEORGE B. JEWETT.

In common with all Methodists, and Christians of all denominations, we extend to Mulberry Street Church to-night our sincere congratulations on this her seventy-fifth anniversary.

Who can estimate the wonderful influence she has exercised for three quarters of a century, through her long line of noble, devoted and pious ministry, in moulding the character of the womanhood and manhood of this community, and fitting them for the highest duties of citizenship.

Let us hope that her days of usefulness to God and humanity have but just begun, and that generations yet unborn may crowd her altars to hear the story of the cross and receive that spiritual baptism that will fit them not only for the responsibilities of this life, but prepare them for a life eternal, beyond the stars.

It is my privilege to-night to give you a brief sketch of First Street Methodist Church, one of the daughters of Mulberry. A church born in troublous times when the nation was torn asunder by the agitation of great political questions and which culminated in the grandest struggle of modern times. A conflict that bereft her of many of her noble and ardent promoters, from the firing of the first guns on Fort Sumter to the explosion of the last shell at Appomattox.

Before any movement was made to organize what is now known as First Street Church, a number of persons, in obedience to that Divine command, "Go ye into all the world and preach My gospel," perceiving an inviting field of Christian effort in the southwestern portion of the city, united in organizing a Sunday school in the basement of the cotton factory, at the head of First street. They soon succeeded in building up a flourishing school and in perfecting arrangements for occasional public worship and religious exercises. Henry L. Jewett, Robert A. Smith and Miss Eliza Stubbs, of Mulberry, and the Misses Bond, of the Presbyterian Church, were prominent among the first few engaged in promoting the movement which culminated in the present church. At the stewards' meeting and at the quarterly conference at Mulberry, the subject of organizing a church in this section of the city was often discussed, and finally, at the first quarterly conference at Macon and Vineville station and City Mission, held January 19th, 1856, Rev. James E. Evans and Rev. Geo. G. N. MacDonell being pastors, the question of building a church edifice in that part of the city was again agitated, to follow up the work of the noble men and women who had inaugurated it.

A committee of three was appointed, consisting of Henry L. Jewett, Robert A. Smith and B. F. Ross, to raise funds, purchase a lot and contract for a building, provided that no debt should be incurred. The committee found it impossible to raise the money and comply with these conditions at that time and so reported at the second quarterly conference, held April 11, 1857. So desirable however, did it seem to the quarterly con-

ference that something should be done, that another committee was appointed to further the work, composed of Henry L. Jewett, Thomas Dougherty, Granville Wood, Robert A. Smith and J. C. C. Burnett, who were urged to procure funds for the erection of a suitable church building.

At the third quarterly conference held July 4, 1857, Rev. W. F. Cook, then in charge of the City Mission, was added to the committee. No progress, however, was made until January 16, 1858, when the committee reported that they had purchased a lot on which to build and had paid about half the purchase money, but that in consequence of the scarcity of money it was impossible to build at that time.

At the first quarterly conference, held January 15, 1859, a new building committee was appointed, composed of J. W. Armstrong, pastor in charge of City Mission, Rev. A. L. Smith, James A. Knight, Robert P. McEvoy, and Edwin Saulsbury. This committee was authorized to dispose of lot, previously purchased, to procure one more desirable and to erect a church building as speedily as possible.

At the second quarterly conference, held April 2, 1859, a board of trustees and of stewards were elected for the City Mission.

On May 26, the building committee reported that they had sold the former lot and purchased a better one, and that they were proceeding with the erection of a brick building for worship, that they had paid out \$3,735.64 up to that date, and that their present contracts would require about \$900.00 more to meet the

demands on them, of which they had in hand \$494.24. For two years, after May 26, 1860, the records report no further progress, but during that period the new church was made habitable, and the faithful band who had been organized and who had been worshipping in McGregor's work-shop, took formal possession of the new building, known as Arch Street Church, though unfinished, but did not worship in it until the latter part of May, 1861.

Rev. W. P. Pledger, the pastor for that year, severed his connection with the church to accept a chaplaincy in the Confederate army, and Rev. W. C. Bass was appointed by the presiding elder to fill his place. But before the new pastor had an opportunity to preach to his congregation, the building erected through such trying conditions was destroyed by fire the latter part of 1861. The congregation, then homeless, worshipped in Sherwood's shop, corner of Second and Arch streets, until 1864. Rev. W. C. Bass was reappointed pastor in 1862, and was succeeded in 1863 and 1864 by Rev. Thomas T. Christian.

At a revival in 1863, the pastor reported an accession of 70 new members.

At the first quarterly conference, January 10, 1863, Rev. James E. Evans offered the following resolution: "That in the opinion of this quarterly conference, it is desirable that the City Mission Church building should be rebuilt at once and that we will afford Brother Christian, the pastor, all the aid we can in furtherance of the movement." In pursuance of this resolution, Rev. Thomas T. Christian, the pastor, with the trus-

tees, purchased the lot on the corner of First and Arch streets, on which was a comfortable dwelling, suitable for a parsonage. On the night before the pastor expected to occupy the building, it was burned to the ground. This was the second misfortune the young church had sustained by fire and left it without either church or parsonage. But Brother Christian, undismayed and with his characteristic energy, soon had erected a new parsonage on the site of the old one.

A new brick church was also started under his ministry and was soon sufficiently advanced for the congregation to worship in the basement.

In 1865, Rev. Charles R. Jewett was assigned to the charge, and under his untiring zeal, the church was sufficiently completed for the congregation to move from the basement to the upper floor. After this, the church remained in an unfinished condition, embarrassed by debt until 1871, when the South Georgia Conference that met in Fort Valley, Ga., sent Dr. William Watkins Hicks to the charge. By his untiring efforts, his matchless eloquence, and gift of song, the church building was carried forward to completion, and on the 26th of November, 1871, in the presence of a large and grateful congregation, was dedicated to God.

But the close of the war found the church largely in debt, some \$7,000.00 being due on purchase and for building material contracted for on the basis of war values and Confederate money, and for which its creditors were demanding pay in good money, with an accumulation of interest. Its male membership had been decimated by the recent war, in the struggles around

Gettysburg and in the valleys of Virginia, those who survived had been impoverished, and found it impossible to support the church and meet these pressing demands. This was a dark period in the history of the church. For she stood as a dismantled ship at sea amid the foaming billows with no friendly light in view. It would be impossible to describe the prevailing conditions of those days of reconstruction, how its devoted membership, whose cup of sorrow was overflowing, agonized with God in prayer, and how its devoted ministry, who scarcely knew where the necessities of life were to come from, with unconquerable faith and a sublime determination labored for the preservation of the church. It was then that the true spirit of Christian womanhood left the impress of its magnetism on all who came within the radius of its influence, for through their unconquerable devotion, courage and self-sacrifice, a new inspiration was born in the hearts of the men. Dismay gave way to hope, for with renewed determination every obstacle was overcome, and the debts, principal and interest were paid, and First Street Church stood in the sunlight, unfettered by debt, with her honor as stainless as an infant's tear.

While the memories of all her devoted pastors are precious to the church, yet to no one does she feel under greater obligations in this period of trial than to that true and noble Christian, Rev. Geo. G. N. MacDonell, for it was largely through his instrumentality that time was gained for the payment of the debts.

It would be impossible, even if time permitted, to name all the pastors and members through whose de-

votion and self-sacrifice the church was brought safely through the ordeal of war, fire and reconstruction. A few still linger in the shadow of the past, but the greater number have been called to their reward, but the memory of their good deeds remain as the essence of broken vases, for they knew no greater duty than obedience to God; they labored not for earthly praise but to them was sufficient the promise of the Master,—“Be thou faithful unto death and I will give thee a crown of life.”

What innumerable associations are revived as we stand to-night in the twilight of the past and are reminded of the fervent prayers to Almighty God of the devoted men and women, whose lives like gold had been tested and refined in the crucible of trial, and whose sufferings had but intensified their spirituality, as they implored Divine aid to guide them through the wilderness of sufferings to the blessed Canaan beyond.

“For lulled in the countless chambers of the brain,  
Our thoughts are linked by many a hidden chain,—  
Awake but one, and lo ! what myriads rise.  
Each stamps its image as the other flies.”

Pollock has beautifully said that “past sorrow sweetens present joy.” The church that was born in poverty and has had to contend with so many unfavorable conditions, is reaching out to-day for a higher destiny and a broader field of usefulness to God and humanity. The church has a membership of about 700, a senior and junior Epworth League that are doing a great and noble work. She has Hawthorne Mission with a Sunday school of over one hundred, which is doing a great work, and Fourth Street Sunday



School of fifty-nine scholars, which is destined to develop into a fine mission. In the foreign field she has two missionaries and until recently has maintained a missionary in the city work. Situated in the growing and populous residence portion of the city, she offers to Methodism an inviting field of Christian endeavor and should command earnest and unselfish support and loyal devotion.

First Street Church has always been the friend of the poor, and in the spirit of Him who said to the woman of Samaria, "Go and sin no more," has always been the steadfast friend of the "Door of Hope."

Its membership, under the leadership of its zealous and untiring pastor, Rev. K. Read, imbued with the hope of doing a still greater work in the field of soul reaping, is now having the church enlarged and modernized, with class rooms for the Sunday school and rooms for the Epworth League, with an estimated seating capacity for 1,200 worshippers. The estimated cost of improvements is \$15,000.00, and when completed, it will be one of the best appointed in the city. The contractors, Wilder & Paullin, are pushing the work as rapidly as possible, assisted by the building committee, composed of James T. Gantt, J. H. B. Wilder, T. P. Marshall, A. B. Subers and Rev. K. Read.

Truly, when in retrospection, we recall the small but devoted band who inaugurated the movement for the establishment of the church, struggling for very existence, and in prophetic vision forecast her wondrous influence and possibilities for the future, may we not in truth exclaim,

"What hath God wrought !"





EAST MACON METHODIST CHURCH.

*East Macon Methodist Church*

BY M. H. CUTTER.

In the long ago I stood in this place as a speaker, the occasion being a union Sunday school celebration, and I represented the East Macon Union Sunday School. Now, after the lapse of nearly sixty years, I am called upon to fill the same office. Mr. Chairman, this is a fast age. I am called to give the history of my church in fifteen minutes, dealing it out at the rate of one-fourth of a minute for a year. I am reminded also that in this occasion is fulfilled the old adage, which reads that "All things come to him that waits." When I was a boy, nothing pleased me so much as to sit and listen to my mother as she would tell us of incidents of the pioneer life in the settlement of this part of the country before the day of railroads and steamboats. In the many trips by private conveyance between Macon, Darien and Savannah, the often hairbreadth escapes by reason of swollen streams and defective bridges; the primitive life of the inhabitants; what make-shifts were resorted to to accommodate travelers; how they had to travel late in the night on account of the sparse settlement of the country; how that a quilt would often be hung up to divide the one-room cabin to separate the males from the females. My mother said on one occasion, the vessel that was used to cook the morning meal looked suspiciously like the one she had seen the children use to take their

morning ablution in. How that on one occasion in the home, while my father was away, and my mother with only one negro woman servant, was visited by the Indians to get something to eat, and espying in the room a peafowl fly brush, raided it to decorate their heads as long as it lasted. Their home was at Fort Hawkins, the hamlet being a quarter of a mile from the fort, just this side of the old cemetery. This brings me to probably the beginning of Methodism in East Macon, and West Macon also, for the Methodist missionary came along with the early inhabitant.

While the events of this preface are not the history of the Methodist church, they are so closely connected with it the writer thought it not inappropriate to mention them. Our people have had the gospel from about the time of the settlement of Fort Hawkins. Sixty years ago, very few Sundays passed that we did not have preaching in our village, the old school house, that stood nearly on the ground occupied by the last building erected on the lot, being the preaching place.

All the denominations had appointments then. Such men as Seneca G. Bragg, of the Episcopal Church, Rev. Cassels, of the Presbyterian Church, the various pastors of the Baptist Church, Revs. Duncan and Crumley, Samuel Anthony and the two Pierces, being the preachers from whom the people received the pabulum spiritual, doctrinal and intellectual. The impression made on the mind of the writer lingers there still.

As the latitude granted the young ladies in their Sunday School History does not allow them to go so

far back, you will pardon me for referring to that institution also, especially as I promise not to exceed the fifteen minutes allowed me. As far back as the writer can recollect there was a union school that held its sessions in the same old school house previously mentioned, sometimes in an unoccupied storehouse on the corner of the J. A. Nelson lot, also in a storehouse where the church now stands, and finally in the church building before the Society was organized. The pupils were usually children of Methodist and Baptist parents, but the superintendents were almost invariably from the Presbyterian Church. I remember Mr. Woodruff, Mr. Sydney Ives, Mr. Robert Carver and John A. Nelson. I was a regular attendant, my mother being a teacher. This school formed a nucleus from which the East Macon Methodist school was organized.

In 1868, Uncle Jimmie Jones, city missionary, secured by deed of gift from Asher Ayres, Henry Gresham Cutter, and Melancthon H. Cutter, heirs of Mrs. Sarah Cutter, a lot on the corner of Cantonement and Hydrola streets. The deed was to James Williams, Granville Wood and W R. Rogers, trustees for the M. E. Church, South. The building of a church was begun the same year, but when only partially raised a storm blew it down. Undaunted, the committee, consisting of Rev. J. W. Burke, Granville Wood, Joseph O. Davis and J. T. Womack, set to work to rebuild. To them is due the credit of founding Methodism in East Macon. Rev. J. W. Burke was the first pastor, he being appointed in 1870. On taking charge, he

organized with the following members: J. O. Davis, W. A. Myers, William Adkins, A. E. Small, Wm. Rogers, John R. Collins, D. M. Perry, Joseph Schafer, James D. Norman, Mary A. Davis, Julia Subers, Mary A. Womack, Rachael Brown, Fannie Givins, Francis Rittenberry, Martha A. Jones, Emily Wood, Nancy D. Massey, Sarah Collins, Martha Rogers, Mary McKenzie, Mrs. Sullivan, Sara Myers, Mary Adkins, Rebecca Pate, Martha A. Cutter, Edith Perry, Mary Schafer, Lucretia A. Rogers, Elizabeth Schafer, Martha Weeks, Mrs. Hollis, Martha Carter, Martha West, Sarah Eldridge, Ann L. Burge, Virginia Waller, Mary Hunt, Margarette Schaefer, Nettie Hollis, Sarah A. Odum, Virginia Walls, Laura Goff, Sarah Givins, Parmelia Clarke, Louisa Joiner, Martha Mason, Susan Webb, Lydia Skinner, Martha Waltz.

Andrew E. Small was elected secretary and Joseph O. Davis, Sunday School Superintendent. Brother Burke served East Macon and Swift Creek churches, and during a pastorate of two years received forty-four members.

Rev. R. M. Lockwood served one year (1873) with Jones' Chapel attached. Under his pastorate, the Sunday School Missionary Society was organized (the first in the Conference) and still abides. This year eighteen names were added to the church roll. Sister Rachael Brown died this year, leaving the memory of a good life and in her will a bequest of \$200.00, which was used in erection of the first parsonage. Rev. S. S. Sweet served the charge in 1874, 1875 and a part of 1876, being afflicted early in the latter year. J. M. D.

Bond filled his place for a short time. In 1874 the church property was transferred to the following Board of Trustees: Joseph O. Davis, W. A. Myers, J. G. McCrary, A. A. Subers and M. H. Cutter. In 1874 A. A. Subers was elected Church Secretary, he held the office until 1876, when M. H. Cutter was elected and still retains that office. In 1877-78, Rev. R. L. Honiker was pastor. Collections from all sources for the two years, \$1,586.85; members received, 42. J. G. Harrison, now of the South Georgia Conference, was superintendent during this pastorate. In 1879, Rev. S. S. Sweet was again pastor, but by reason of ill health, served only until the first Quarterly Conference. Rev. W. P. Pledger and Rev. B. H. Sasnett filled his unexpired term. In this year J. G. Harrison was licensed to preach, and the first parsonage was completed and first occupied by Brother Sasnett. In 1880-81, Rev. J. W. Simmons was pastor, this being the first year the church entertained the District Conference. During this term J. G. Harrison was recommended for admission on trial into the traveling connection, and seventy-four members were added to the roll.

Rev. P. H. Crumpler was pastor in 1882-83-84 and 1885. During his ministry, Swift Creek was again added to the charge, and the missionary appropriation voluntarily relinquished in 1882. Board of Stewards were J. O. Davis, Geo. D. Wasner, M. M. Massey, J. L. B. Kelley, DeWitt McCrary, W. A. Arnold, A. A. Subers, Geo. W. Gantt, M. H. Cutter; collected for support of the ministry, \$860.00; for other pur-



poses, \$577.95. The Woman's Foreign Missionary Society was organized this year. The Mission Sunday School was organized during this pastorate and 228 members added to the church.

In a revival in 1886-87, Rev. J. M. Austin being pastor, fifty-five members were added to the roll.

Rev. Geo. S. Johnson served us in 1888 and received sixty-five members.

In 1889, Rev. B. F. Breedlove was pastor and added to the membership, twenty-five.

Rev. H. A. Hodges was pastor in 1890-91, 149 members were added to the roll; pastor's salary raised to \$1,000.00.

Rev. J. W. Weston was pastor in 1892-93-94. In 1893 the new parsonage was built, the church was remodelled, and in 1894 the District Conference was entertained. During his administration the first League was organized.

Rev. Wm. J. Robertson was pastor in 1895-96 and Rev. C. J. Toole assistant. Paid for ministerial support for the two years, \$2,025.00; for other purposes, \$1,991.10 and received 100 members. During this administration, Rev. Leonard A. Hill was licensed to preach.

In 1897 Rev. R. L. Wiggins was pastor; Rev. Leonard A. Hill entered the Conference; Epworth League was reorganized; \$925.00 paid to the pastor; raised for other purposes \$655.05.

Rev. J. W. Weston served us in 1898; received during this and former pastorate 157 members.

Rev. J. H. Mather was pastor in 1899, 1900, 1901,

by him Wesley Chapel was saved to the church and 154 members added to the roll. Quarterly Conference recommended W L. Williams to District Conference for license to preach, and duly granted.

Rev. J. M. Glenn, our present pastor, came to us in 1902; this year is noted for the ingathering, 1903 for the forward movement for missions, and both for the advance in financial interest. Members received up to this time for both years 352, and fourteen more applicants to be received.

Fifty-three Stewards have rendered the following service including the present term: W Towler, W. M. Frazier, G. T. McDermon, W. H. Huggins, R. A. Butler, W N. Arnold, H. D. Cutter, T. J. Finney, Geo. W Burnett, A. E. Small, J. P. Hunt, W C. Causey, Jacob N. Bidby, Wm. H. Cutter, Edward M. Elder, one year; Samuel A. Kingman, J. J. Hubbard, Samuel Ryal, Robert Stripling, Geo. D. Wasner, James T. Cash, Chris C. Balkcom, A. Shepherd, J. G. Shepherd, J. T. Shepherd, two years; Hugh White, D. M. Benton, Alex Melton, three years; Robert Rogers, J. G. Harrison, J. T. Layton, J. F. Means, Milton M. Massey, four years; Thos. L. Funderburk, five years; Dr. J. G. McCrary, R. G. Douglas, six years; W A. Myers, J. M. Massey, seven years; J. W Smith, DeWitt McCrary, J. L. B. Kelley, J. W Hancock, Ben T. Ray, eight years; Jos. R. Culpepper, Geo. W Mann, ten years; J. W Cannon, eleven years; J. S. Long, twelve years; W. L. Williams, thirteen years; J. O. Davis, fourteen years; A. A. Subers, seventeen years; Geo. W Gantt, nineteen years; Melancthon H. Cutter, thirty-two years. 1600 names have been put on

the roll. There have been 123 infant baptisms, 83 marriages, 149 deaths. Today we have on roll 623 members; a property valued at \$7,000.00; Sunday Schools, with 400 members; a Senior and a Junior League doing good work, a Woman's Foreign Missionary Society, Home Mission Society, a Juvenile Society, and a Sunday School Missinary Society.

Under the blessings and help of God let us go forward to possess the land, for we are fully able to do it.

## *Second Street Church*

BY JAMES PLATT.

About the close of the War between the States, services were held in the homes of a few Methodist families that lived then in what is now known as South Macon. This culminated in the organization of a church which was named for Rev. James Jones, who labored with untiring devotion for the accomplishment of this great end. He became its first pastor. His memory still lingers; his very name is the synonym of all that is great and good. The church has passed through many trials, and its faith has been tried, but the measure of success that it has achieved proves the wisdom of the few faithful men and women who wrought better than they knew. Revivals have been constant in the history of the church; hundreds have been converted around its altars. Of the many whose lives have blessed the church and the generation among whom they lived, some have fallen asleep, and are now with their blessed Lord, whom they tried to serve faithfully while here below; others have moved to other parts of the field, and still labor in the ranks of our beloved Zion. But as our roll is depleted by death and otherwise, the work moves on, and today the church has the largest membership in its history.

The following have been pastors of this church: Rev. James Jones, 1866-1868; Rev. R. Cain, 1868-1872; Rev. S. S. Sweet, 1873; Rev. R. M. Lockwood, 1874;

Rev. J. W Simmons, 1875 ; Rev. W M. D. Bend, 1876 ;  
Rev. S. N. Tucker, 1877-1878 ; Rev. J. E. Rorie, 1879 ;  
Rev. B. H. Sasnett, 1880 ; Rev. J. B. Culpepper, 1881 ;  
Rev. J. D. Mauldin, 1882 ; Rev. W C. Davis, 1883 ;  
Rev. W. J. Robertson, 1884-1885 ; Rev. L. A. Darsey  
and Rev. J. L. Ivey, 1886 ; Rev. J. G. Harrison, 1887-  
1888 ; Rev. Wesley Lane, 1889-1891 ; Rev. E. J. Birch,  
1892 ; Rev. T. W Ellis, 1893 ; Rev. M. B. Ferrell,  
1895-1896 ; Rev. T. I. Nease, 1897-1900 ; Rev. J. W.  
Simmons, 1901 ; Rev. I. F. Griffith, 1902-1903.

The church is now prospering as never before ; soon it shall be numbered with the self-sustaining charges of the Conference. Under the management of a wise official Board, the church will pay all its assessments in full this year, the first time in its history. Many have been added to the church ; Sunday Schools and Epworth Leagues are doing well. We need, in order to meet the demands upon us, the successful prosecution of the plans for the new church, and then, with another out at the end of the car line, we shall be prepared to meet the requirements upon us.

## *Historical Sketch of Centenary Church*

BY P. E. DENNIS.

“In the beginning God made Heaven and earth, and the earth was without form and void.” Later on He made Centenary Church, very much in the same way, and while of much less magnitude, those of us who have been associated with the movement from the beginning see in it His guiding hand.

A true history of Centenary Church would probably be better obtained by getting someone not associated with it in any way, to search the records and tell of its beginnings, its progress, and of its successes and failures. The enthusiasm which has ever characterized those who have labored there is apt to bias the judgment, and give too rosy a hue or too gloomy a view to what has or has not been accomplished. In writing the Gospels only two of the authors were with the Master in His work, and one of these for only a short time. The other tells of His love, rather than the history of His doings, and it remains for Luke who “knew (having traced the course) of these things from the first,” to give us the fullest account. You will bear with me, therefore, if I come short of your expectations in my statement of the beginnings, rise, and progress of our church.

The first appearance of the name of Centenary on the minutes of the South Georgia Annual Conference, is found in the record of 1887. The report for that

year by Crawford Jackson, who had been sent as pastor, showed a membership of 320 in the church, and 285 in the Sunday School, with thirty teachers and officers, but this is not by any means the beginning of the work. I want to demonstrate to you that we are entitled to the name Centenary, the work having been started in the centennial year of Organized Methodism in America, and in the same month of the year in which Francis Asbury began his labors. The report of the Domestic Mission Board for the year 1883 tells of the Macon City Mission served by Rev. W. D. McGregor, and in that report mention is made of one charge with a membership of twenty-five and two Sunday Schools with 163 scholars. Grace church and school was one of these, the other school was known as the Adamson School, and was conducted at the residence of A. Y. Adamson on College street, where it crosses the Central railroad, J. C. C. Burnett was its Superintendent. Your speaker is not familiar with the organization of the Macon City Mission, which was begun in the early eighties as a special work by the Methodists of Macon, and seems to have been maintained entirely independent of any Conference help. The first person employed to do the work was the Rev. Robt. E. Miller. In 1882 they turned what property they had accumulated over to the Conference and asked for a Conference Missionary to be appointed. In answer to this request the Rev. W. D. McGregor was sent.

In 1884 Rev. J. W. Simmons was appointed to the Macon City Mission. In the Spring of this year the Adamson School was suspended. In an historical

sketch by R. F. Burden in the *Centenary Record*, a paper published by the church, he alludes to this fact and says, "the chief mourner at the obsequies of the Adamson School was the Rev. J. W. Simmons." Quoting further from Brother Burden's outline, "in the month of August, 1884, by the kindly aid of a few friends, led by Bros. R. F. Burden and Isaac Hardeman, he, (the Rev. Simmons) secured the vacant lot on the corner of Ross and Ash streets at a cost of only \$350.00 upon which to build a church and establish a Sunday School." On the 26th of September following, in response to Brother Simmons' invitation, the following named brethren, J. C. C. Burnett, O. F. Evans, Isaac Hardeman, J. J. Cobb, E. R. Richards, R. F. Burden and P. E. Dennis, met at the residence of A. Y. Admson for the purpose of taking the matter fully into consideration. J. C. C. Burnett was elected chairman and R. F. Burden requested to act as secretary. After a thorough discussion of the subject the meeting was resolved into a "Committee of the Whole upon Ways and Means" for the erection of a church. At its meeting a week later the names of W. A. Goodyear and G. A. Smith were added to the committee. From the zeal and alacrity with which these brethren responded to the call of the work, came the inspiration for the immediate organization of the school, and it was resolved that a suitable place be secured for that purpose and the school be organized as soon as possible. Accordingly the basement room of the residence belonging to Mr. E. Crockett, on the West corner of Ross and Ash streets, was obtained, and on the first Sunday in November following the school met for the



first time. It is right and proper that credit should be given to Brothers Burden and Hardeman for the assistance rendered in the purchase of this lot. Without this assistance Brother Simmons would have had great difficulty in carrying out his scheme. It was necessary that the lot be bought at once and paid for in cash, so Brother Burden advanced the money for this purpose and afterwards he and Col. Hardeman canvassed among the Methodists of the city and secured necessary funds for replacing this outlay, other than his own liberal subscription.

The same outline sketch mentions the organization of the Sunday School as follows: J. J. Cobb, Supt., J. C. C. Burnett, Assistant Supt., E. R. Richards, Secretary and Treasurer, with W. A. Goodyear as assistant, and the following teachers: Mrs. J. C. C. Burnett, Miss Lucia Evans, Mrs. J. T. Derry, P. E. Dennis and R. F. Burden.

The speaker recalls one incident in connection with the first committee meeting of which Brother Burden makes no mention. After the meeting of which I have just spoken had adjourned it was decided that those of the members who were not obliged to go home should visit the site of the proposed church. Following the leadership of Brother Simmons we marched down College street to Ash, at this point a short pause was made and Brother Simmons said, "Here is the place where we ought to have our church, but we cannot obtain the property as Major Findlay holds it at a very high price."

At the first meeting of the Sunday School only the officers and teachers, nine were present, and the fol-

lowing Sunday eighteen were enrolled, and the third Sunday was required before a sufficient number had been obtained for subdividing into classes. The City Mission was again served in 1885 by the Rev. Simmons who divided his attention between Grace and Centenary. During the entire time from the organization of the school until its removal into the new building in May the sessions were held in his house which adjoined the church property. The people occupying the Crockett residence were tired of the School after two sessions and begged that it be removed.

The first anniversary of the school was celebrated with special exercises, and the church was organized with sixteen members received from the Sunday School on profession of faith. These anniversary exercises have been held regularly in the month of November since that time and have proven occasions of great pleasure and profit to the Society.

On the fourth anniversary of the Sunday School in November, 1888, the exercises were very largely attended, and the much loved Assistant Superintendent, Grandpa Burnett, as the children called him, had written for the occasion a poem from which I give a few verses:

Four years ago, across the street,  
From where we worship now,  
A child was born, and if you'll wait,  
I'll tell you who, and how.  
Some friends did meet and did agree  
A Sabbath school to form,  
And that's the way, you sure can see,  
The little child was born.

*MACON METHODISM*

The babe was sweet as it could be  
 'Twas bright and smart and merry,  
 And everyone did then agree  
 To call it Centenary.

A sponsor then the child did need,  
 A safe and sure protector,  
 One that would be in every need  
 A guide and a director.

With one accord they all agreed  
 That J. J. Cobb should be that guide,  
 Assured that child with such a head,  
 Would every storm and wind outride.

Its Grandma (Mulberry) said it was her child,  
 Its Mamma (First Street) said so too,  
 And both of them did most run wild  
 To know what it would do.

Dear Brother Simmons took it home  
 To keep it for a spell,  
 'Till we could finish up this house  
 Which then was but a shell.

And as the months and years roll on,  
 We trust this child will grow,  
 'Till every child within its reach  
 Shall Christ the Savior know.

It would take a book to go into the details of this church, to tell of its growth, of its successes, its difficulties, and its hopes and aspirations. From the first the needs of the people whom it served were studied, and they were helped spiritually, mentally and physically, with all the ability which those who were in charge were able to give. Societies for improvement were formed and an industrial school in charge of Mrs. J. T Derry was organized and a large number

of volunteer teachers for this school were secured, and the children who assembled were taught plain sewing and some forms of fancy work. The garments made were either sold or given away. Before the days of Epworth Leagues, a Christian Endeavor society was organized and did much good in developing the young people. At its devotional services many conversions were made. Later on the League took its place. All of the societies of the church have been organized and their several interests closely looked after. In its effort to do good and to build up and help the people that came to its services, the society did not forget its allegiance to the parent organization, and we have ever been loyal to the doctrines and polity of our church.

The appointments for '86 show Rev. W. F. Smith and L. A. Darsey appointed to Jones Chapel and City Mission, with J. C. Toole as supernumerary. By agreement, Brother Smith served Grace one Sunday and Centenary the next. Brother Smith was a young man in those days, and a pair of bright eyes that belonged to Centenary captured him. We have no cause of complaint at the proportion of the time which he gave to the work in our territory, his services were very satisfactory. In '87, with Rev. Crawford Jackson as pastor, we had one of the most successful years of our church, and this year, for the first time, it was reported to the Conference with 230 members and a Sunday School of 285.

It is not the province of this talk to tell in detail of the labors of those who have served the church since Brother Jackson was pastor. Rev. W. F. Smith

was returned to us for two years, 1888 and 1889, and at the end of the second year reported the membership in the church as 282 and in the Sunday School as 343. In 1890 Rev. W. E. Vaughn was sent as pastor and at the beginning of the second year of his pastorate purchased the lot corner of Ash and College streets, which Brother Simmons thought the best location at first. At that time we had a church membership of 346 and a Sunday School of 385. Brother Vaughn left us in the middle of the second year.

In '92, '93 and '94 the charge was very ably filled by Rev. O. B. Chester. At the end of his third year the Sunday School enrollment was 304 and the church 391.

In 1895 Rev. M. A. Morgan was pastor, he reported 396 in the church and 316 in the Sunday School.

In '96 and '97 Rev. O. W. Branch served the charge with great zeal.

Rev. T. D. Ellis, in 1898, reported to the Conference a membership of 432 in the church and 316 in the Sunday School.

Rev. J. A. Thomas served the charge in '99 and reported 422 members of the church and 259 in the Sunday School.

In 1900 Rev. J. W. Simmons served one year the charge which he had begun sixteen years previously.

Our present pastor, the Rev. H. B. Bardwell, has been with us three years, during that time our church has gained all lost ground and, both in the membership of the church and the school, we are larger than at any time since the Society was organized. The average attendance of the school the past year was three hun-

dred, with an enrollment of 500 in the various departments of the school. The members of the church number 488.

The Conference has been good to us in sending the best of the young preachers to serve us, and while the church has never been strong financially, we have done our best by those who have come to us. I wish to give the first financial report made by the Rev. Crawford Jackson to the Conference, and the last one made by our present pastor at the last session of the Conference.

	1887		1903	
	ASSESSED	PAID	ASSESSED	PAID
Presiding Elder ...	\$ 30 00	\$ 30 00	\$ 95 00	\$ 95 00
Pastor .....	600 00	700 00	800 00	800 00
Bishops .. .....	6 00	6 00	15 00	15 00
Conference Claimants	19 00	19 00	19 00	19 00
Domestic Missions	26 00	26 00	40 00	112 00
Foreign Missions ..	35 00	35 00	80 00	160 00
Church Extension ..	7 00	7 00	30 00	30 00
Woman's M. S.....		40 00		102 40
Total amount for 1887 ..	.....		\$ 982 70	
Total amount for 1903.....	.....		3,354 96	

The question arises, has the work accomplished, been of sufficient magnitude to balance the money and time spent? To tell of this let us take an accounting and see what has been done. Have there been any souls saved? Have there been any workers sent out? Have there been many who have found the church suited conveniently for worship at its altars? In answer to these questions we give the following numbers: The number of accessions to the church on profession of faith, 350; number of accessions from other sources,

600 ; number of persons licensed as exhorters, 6 ; number of persons recommended to the Conference for preacher's license, 4.

It hardly seems proper to close this talk without prophesying some. Looking back in a general view, the whole course of the church seems to have been Divinely directed. The formative state shall we call it, the bringing of order out of chaos. Then we note the gradual rise of the Society to the time of Brother Vaughn when the church and school had outgrown the house in which we worshipped. The advance step which he took in purchasing the new lot was not supported by the people. It reminds us of the approach to the promised land by Moses and the Israelites who, when they found out that the tall sons of Anak dwelt there, were unwilling to enter and possess the land. We too, have the past thirteen years been wandering, but, trusting in the help that God alone can give, we have again come to the borders of the land. Tomorrow afternoon at four o'clock we contemplate laying, with proper ceremony and in the sight of God, the first brick of our new home. I have in my hand an invitation given to all of the members and contributors to the building fund of this house. I wish and am authorized to ask all within the sound of my voice to be present on that occasion. It may be that we will need a David to establish the Kingdom, and that before we are through paying for the church we will have many battles to fight, but we are entering upon the contest strong in faith and hope. But how about the territory that we occupy and what do we hope to accomplish in our new church? In answer to these questions let me

say that the new lot is centrally located in one of the most densely populated districts of the town and we count on soon having a thousand members in our Sunday School when we have room to accommodate them with a proportionate increase in the church membership.. Just what the possibilities are, I might be able to tell you in a week from this date as, following the leadership of our pastor, a house to house visitation has been made during this week covering some five or six hundred families and by Saturday night he will know just what work should be done.

We are not yet ready to go alone, it is doubtful if it were intended that the workers for the Master should go alone, for He Himself sent them out two by two, and we know that even in prison Saint Paul longed for the presence of his son Timothy. May we not therefore ask confidently the help and prayers of all the Methodists of this community in our undertaking.



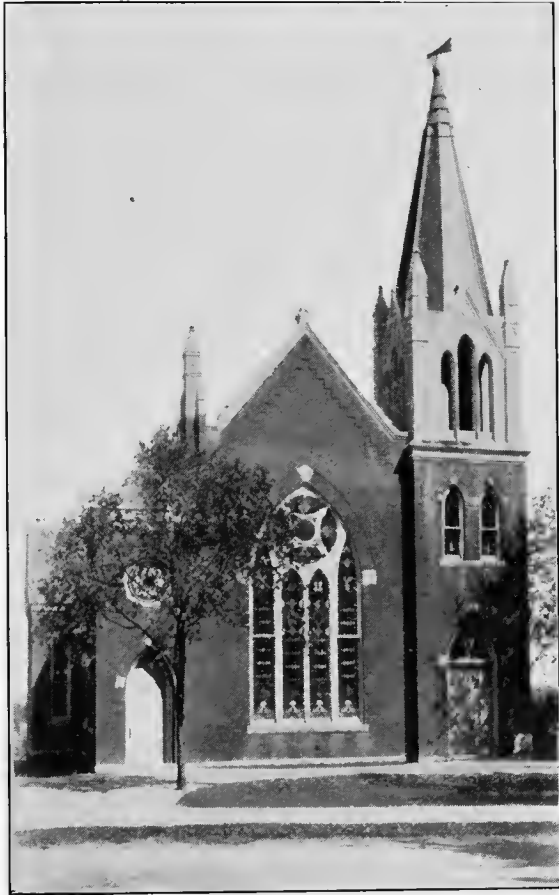
## *The Vineville Methodist Church*

BY GEO. S. JONES.

On March 1st, 1902, there floated down the Ocmulgee river at Macon during one of its recurrent freshets a small, white church building. Almost square in shape, severely plain in its architecture, with a porch across the whole width of its front, the roof of the porch which was simply an extension of the roof of the building supported by four large square columns, with almost square windows shut in by old fashioned green blinds, and with a large square tower perched almost directly over the front porch, it was a typical church of fifty years ago.

As the muddy waters of the river, violent and in haste to escape from the barriers of hills to the expanse of swamps lying below Macon, worried the old church along in undignified bobbles and gyrations and finally swept it underneath the bridge which crosses the river at Fifth street, a party of newspaper men standing on the bridge to watch the swelling waters, distinctly heard the old bell in the tower tolling its own and the building's requiem.

This old house and bell for a few years past stood near the river's brink in East Macon, having been reconstructed there after its removal from its original lot in Vineville, and the old bell called to worship the colored people in that section who had purchased and were using the old church. But both the house and the bell



VINEVILLE METHODIST CHURCH.



had known other uses, for this was the same building in which Mulberry's oldest daughter, Vineville, first set up house-keeping, and this same bell in ante-bellum days had signalled the preaching hour for the refined and elegant congregation who had erected the building to the service of God long before the war.

Vineville is Mulberry's oldest daughter and she has twice set up house-keeping on her own account, returning between times to the parental roof where we fondly believe she is at all times welcome. In 1846 the village of Vineville, a scattered hamlet lying northwest of the City of Macon, with palatial homes in extensive grounds, strongly Methodistic in its tendencies and beliefs, desired a church of its own, and in January of that year the Vineville Station was organized from what was then known as the Macon Station. Rev. William J. Sasnett was sent in charge of it. He was a young college man, just become an elder and only four years in the ministry.

From the very beginning the Conference appears to have favored Vineville by supplying her pulpit with its best talent. The membership of the church, though small as to numbers, was of great wealth and refinement, and the preachers were well cared for. William J. Sasnett was a strong man, a profound and advanced thinker and a close student. He had a fine presence and became a leader in the ministry. The new church prospered in his charge and at the end of the year there were 94 members.

Shortly after the church was organized a parsonage was secured and the preachers lived where Mrs. Jack Lamar's house is now. It is not at all unlikely

that the first services were held in the old school house which stood on the lot now occupied by the Vineville Public School, for Rev. Walter R. Branham the second preacher in charge, is credited with having accomplished the building of the church. There is an account of a remarkable revival in 1846 or 1847 and among others Robert Bowman, a bluff but very wealthy farmer and one of the prominent men of the county, was converted. He contributed very liberally to the building of the church and the year 1847 witnessed its completion. This year was a most successful one in every respect. Rev. Walter R. Branham was the preacher in charge during this year and during 1848. He must have been a young man at the time for some of us whose recollection is limited by our youth recall him as a very lovable old man, whose home was in Oxford, Ga., and who died within the last few years. In addition to the beauties of mind and heart which he possessed and which have endeared him to all who knew him, he was evidently a builder of churches. After completing the church at Vineville and serving this station for two years he was sent to Mulberry, and during the two years he spent there the Mother Church built for herself a handsome house of worship. Dr. Branham was pre-eminently a pastor and his congregation loved him most perhaps in their homes, though he was a preacher of no small ability.

During his pastorate a class was formed at the Lake Academy just beyond the village of Vineville proper, and out of this class has grown Bass' Church, the granddaughter of Mulberry.

In 1849 came W M. Crumley as pastor in charge. He had served Mulberry in 1846 and 1847 and during those years lost his wife. During the year at Vineville he married a very lovable girl from his congregation, Miss Julia Choate. The following beautiful tribute to him is one which any man might envy and which, unfortunately, few of us deserve: "Gentle as a woman, tender, unselfish, sympathetic and a man of the deepest piety, he lived in Heaven while he moved on earth."

The membership of the church fell off during this year and at its close Vineville reported only 149. This decline, however, was experienced also by the other churches, for Mulberry at that time reported only 292 members, less than she had reported in years before. Great changes had taken place in the village and the membership continued to decline, during 1850 under the pastorate of John M. Marshall and during 1851 and 1852 under W R. Foote. In 1850 there were 135 members, in 1851, 107 members, and in 1852 only 98. The report for that year shows also, however, 104 blacks, for at that time our slaves were members of their masters' church and worshipped with them, having seats specially assigned for their use.

At the close of this year, 1852, Vineville was bracketed with Mulberry, or to follow the figure, she quit house-keeping and was fed from the family table. Two young men, brilliant and energetic, Eustace W Speer and Thomas H. Jordan, were sent to Mulberry and Vineville. Dr. Speer was the senior preacher and the city church was crowded on Sunday mornings to hear his short but eloquent sermons. Both churches

prospered under their charge and at the end of the year 1854, during which year Dr. Speer was assisted by L. G. R. Wiggins, Vineville was again made a separate station and O. P. Anthony and L. G. R. Wiggins both served it during 1865. It seems likely that O. P. Anthony for some reason, was unable to complete the year and Mr. Wiggins took his place.

Separate house-keeping was apparently still unsuccessful however, and in 1856 this daughter again took her seat at the parental board, where she remained for over thirty years. For a number of years the appointments were read out "Mulberry and Vineville" and the Junior, and occasionally the Senior preacher, preached in Vineville on Sunday nights.

There were giants in those days among the membership of the church. Thomas Hardeman, Sr., was a member of Mulberry before Vineville became a station and afterwards a member of Vineville. He was a sweet singer in Israel. He loved to sing and the people loved to hear him sing. He was, too, a power in prayer and of course became one of the pillars in the little village church. T. J. Cater was another very useful and pious member and especially successful as a steward. Another member of Vineville during its separate existence as a station was Uncle Billy Holmes, whose very name shows the place he occupied in the hearts of his fellows. He, too, was a delightful singer and with Uncle Tom Hardeman led the little congregation in the worship of song. Uncle Peter Solomon, the father of W. G. Solomon, that staunch Christian and Methodist, whom we all claim and share with Mulberry, was the leader of the little church and uni-

versally respected and loved. Perhaps the backbone of the members was Robert Bowman. The little church came to life with his conversion in 1846 and it was not until after his death in 1852 that its separate existence ceased.

The history of Vineville from 1855 to about 1878 belongs to Mulberry and I would merely repeat the admirable and interesting papers read last evening were I to attempt to call the roll of the pastors who served the joint station during these years. There was preaching in the village church at night and it was well attended. All the leading people of the community attended the city churches in the morning. The Sunday School was regularly kept up and most of the time there was a Wednesday evening prayer-meeting service. The teachers in the Sunday School comprised the consecrated members of three or four different denominations but nominally the school has always been a Methodist Sunday School. W. R. Rogers, a member of the Board of Stewards at Mulberry, and for thirty years the treasurer of the Board, was one who never lost sight of the little church, and on the Fourth Quarterly Conference in each year he insisted upon, and frequently procured, a report from the Vineville work and especially from the Vineville Sunday School.

While it is not expedient to mention the names of the preachers who served Mulberry and Vineville during these years, it would be improper to fail to mention one of the junior preachers during this period and I cannot omit to do so. In 1859 a young man about twenty-two years of age, with only one year of experience as a preacher was read out to this charge as



junior to Dr. H. H. Parks. He was well known to both congregations and was in fact himself a member of the Vineville congregation before his call to the ministry. His work was done chiefly in the suburbs and among the children, but the good done among them cannot be estimated. There was a gracious revival among the children and young people, the Sunday Schools were strengthened and revived, and the church in Vineville took on new life. The young man endeared himself alike to young and old. He was known as "Brother George." This dear old saint still lives among us today and his presence is a benediction to the community. As far as physical infirmity will permit, itself a badge of honor, he still feeds Jesus' lambs and in this and every other way demonstrates the love which overflows his heart.

About 1878 the little white church began to get out of repair. The Mother Church, Mulberry, had made great progress, her membership had largely increased and the pastors found it impossible to spare the time from their city work to conduct services in Vineville even on Sunday nights. For some years there was a suspension of everything therein except the Sunday School. It is to the credit of the community, and not alone of the Methodists, that this School has never suspended, but for nearly sixty years, and almost from the beginning of Methodism in Macon, has taught the children of that community the beautiful stories and spiritual truths of the Bible.

In 1880 Henry J. Lamar, Jr., a wealthy citizen of the village, proposed if the trustees would give to the other denominations the privilege of worshipping in

the church that he would repair it. This proposition was accepted and the building put in nice repair, a fence placed around the lot and both again painted. For several years thereafter the Methodists, Baptists, Episcopalians and Presbyterians held services in the church on Sunday nights, rotating during each month.

The prayer-meeting which had been discontinued, was reorganized in 1883 by Rev. George G. Smith who resumed his residence in Vineville that year, after an absence of some twenty-five years. And while the praying members had been scattered and the services could hardly be called prayer-meetings, "Brother George," grown older and more feeble, but not less earnest or consecrated, continued his lecture services until Vineville resumed house-keeping in 1891.

In 1888 the Vineville Methodists began again to feel the need of a church of their own, nearer and more accessible for their families than the city churches. The village itself had greatly changed since 1846; the palatial homes of the ante-bellum planters had given place to more modern, if less imposing and symmetrical, residences; the spreading trees had succumbed to the axe of civilization and progress, and the ten-acre yards had in large part been divided up into urban lots, but the population of the village had increased and many felt the urgent necessity for a resident pastor and community church. Some of the leading spirits proposed to Rev. W. M. Hayes, who was presiding elder on the Macon District during that year, that if the Annual Conference would send one of four preachers whose names they furnished him, they would organize a station in Vineville. Dr. Hayes fell

in with this plan and urged it at the Conference. The proposition, however, was misunderstood, it was received as an effort to dictate to the Conference and so much opposition developed there that it was withdrawn and the plan abandoned. The necessity, however, for a church organization was so great that in 1890, at the Fourth Quarterly Conference at Mulberry, an official board was elected for Vineville and the Annual Conference was requested to appoint a preacher and to make Vineville a separate station. This was done, and this daughter, after thirty years spent with the Mother Church, during which time four other daughters had left the mother's home and set up their own establishments, for the second time commenced to keep house in the same old building into which she had moved in 1846.

Rev. McK. F. McCook, one of the most brilliant members of the Conference, was read out for the new station, but notwithstanding this very favorable appointment, the Vineville Church, upon its re-establishment, had a most inauspicious beginning. Mr. McCook was unable on account of serious illness to fill but few of his appointments, and at the First Quarterly Conference was compelled to announce his resignation.

The little congregation, only thirty-six in number, was greatly discouraged but not disheartened, and immediately applied to the Bishop to supply if possible the appointment. Rev. J. E. Dickey, then a theological student at Emory College and a local preacher, was appointed as a supply and began his work in June. He labored faithfully during vacation, and after the

opening of his college pursued his studies during the week at Oxford, and spent a part of Saturday and Sunday of each week in Vineville. He was a young man, scarcely more than a boy, but of unusual promise, a close student, a deep thinker and a born orator. His congregations were charmed and earnestly desired his appointment to the station at the end of the year. During the Third Quarterly Conference, held about three months after his appointment, he reported that the membership of the church had increased from thirty-six to fifty-eight, and at the Fourth Quarterly Conference he reported a total membership of seventy-three, four of whom had been admitted upon a profession of faith. The congregation was enthusiastic and loyal. During that year they supplied the church with new chandeliers, new steps and a new furnace for heating the building. An unusual occurrence was the recommendation of the preacher in charge at the Fourth Quarterly Conference to the Annual Conference to be admitted on trial to the travelling connection.

In 1892 another brilliant young man was appointed to this church. Rev. J. E. Wray possessed deep spirituality and intense zeal to the cause for which he had devoted himself. His sermons were gems, each one finely polished, and the cultured membership of the church appreciated them fully. Mr. Wray filled out a full quadrennium, and at the end of each year the Board of Stewards adopted resolutions commending his work, and three times earnestly requesting his return. His people were singularly attached to him, notwithstanding he demanded much of them spiritually. His reports to the Quarterly Conference show first

severe criticisms of the church on account of its worldliness and indifference, but finally he says, "We have a spiritual church. It is a known fact that we have a spiritual church. The zeal of our people is great." This improvement was undoubtedly the result of earnest efforts of this consecrated man of God. During his four years the membership of the church increased steadily from seventy-three to 243, each year seeing successful revival meetings, and the addition of large numbers upon profession of faith. During the first year of his pastorate Mr. N. B. Corbin, a wealthy citizen of Vineville, not a Methodist, presented the church with a lot on which to erect a parsonage, and the building of the parsonage was commenced in 1892 and completed in 1893. The membership were not able to fully pay for this building, but their faith was great and they were able to complete the house at an expense of over \$2,000.00, and at the end of the year to carry forward thereon an indebtedness of only \$800.00. This parsonage has been used up to the present time, and although some distance from the church, handsomely meets its requirements.

In 1893, during the second year of Mr. Wray's pastorate, the congregation had grown to such an extent that the need of a new house for public services began to be felt. The old building had a seating capacity of 300 and it was frequently taxed to its utmost. The roof was leaking, and expensive repairs were absolutely required to keep the house habitable. At the Fourth Quarterly Conference in 1893 a resolution was passed recommending the building of a \$20,000.00

church and for two years the question was constantly agitated. The Fourth Quarterly Conference in 1895 met in September, some two months earlier than usual, and at that time a building committee was appointed with instructions and authority to solicit subscriptions, and to commence the erecton of a suitable house of worship. The membership responded liberally, and in some instances, far in excess of their real ability, and as a compliment to Mr. Wray the foundations of the building were built and the corner stone laid during that year, the name of Mr. Wray appearing there as the preacher in charge.

The zeal and love of the church possibly carried it beyond its ability to perform, and Rev. K. Read, who followed Mr. Wray in 1896 found a very difficult work awaiting him. In order to lay the foundations of the new building the old house had to be rolled back from the street to the rear of the lot and behind the foundations of the new house. The cash in hand for building purposes had been all expended in constructing the basement of the new building, and the work stopped there. The members began to realize how much they had undertaken in attempting to build a \$20,000.00 church and were greatly discouraged. Mr. Read was one who did not temporize. He was plain spoken and believed in plowing deep in order to properly prepare for the seed. He was faithful in delivering the messages he brought, and thus offended some. His reports to the Quarterly Conferences pointed out clearly the weak places in the church, and insisted upon their repair. It was not deemed expedient to attempt to proceed durng this year with the building of the new

church, but the best possible work was done under the circumstances, and notwithstanding some disaffection and the discouragement in which he found the membership, there was an addition under Mr. Read's pastorate of forty-seven members, some twenty of the most experienced workers from Mulberry casting in their lot with the little church at the close of the year.

Undoubtedly the careful and conscientious work done by this experienced and faithful minister would in another year have developed great results under his hand. The Annual Conference saw fit, however, to appoint him to another work, and Rev. Bascom Anthony undertook the somewhat difficult task of organizing the forces in Vineville, of commencing anew the building of the church, and of carrying forward the big plans undertaken the year before by the little congregation. Bascom Anthony was another who believed in full preparation before he began work and at the first Conference in 1897 the church roll was thoroughly revised and forty names taken therefrom, a large portion being dropped because the church had lost sight of them. Mr. Anthony had had much experience in building churches, which was fortunate. It became apparent that the membership of this church would in a few years largely exceed the most sanguine expectations of those who made the original plans for the building. Mr. Anthony, with the assistance of Mr. W. W. DeHaven, a member of the church and an accomplished architect, rearranged the plans and thereby largely increased the seating capacity of the house, and added to its convenience and adaptability. Public and private subscriptions were taken, and at the

Third Quarterly Conference the pastor's report showed that the church was nearly completed though still somewhat in debt. At the Fourth Quarterly Conference he reports the completion of the house and its dedication. The congregation now comfortably fills this beautiful and modern church home, which actually cost \$10,000.00. During this year the membership increased from 280 to 323, and this notwithstanding the revision of the rolls and the eradication of many names therefrom, which had created a fictitious showing in the former reports. This was a remarkable year's work, and redounds greatly to the credit, not only of the pastor, but of the people themselves.

In 1898 Mr. Anthony was returned to Vineville, and continued to labor successfully until June of that year, when in the wisdom of the presiding elders of the Macon and Columbus Districts, he was removed to Columbus, Ga. The loss of Mr. Anthony was a great blow to the church, which had just emerged from the difficulties which for several years had beset it. It was fortunate in having as his successor Rev. J. D. Anthony, a superannuated preacher, one of the old guard, and a pulpit orator of great power, the father of Rev. B. Anthony, who notwithstanding the infirmities of age and disease, with few exceptions filled the pulpit morning and evening each Sunday to the intense delight of the large and growing congregation. "Uncle Jimmy," as he was fondly called, was afflicted with asthma, and was unable either to sit up or to lie in bed continuously for any length of time. It was a pleasure, however, to visit him in his little cottage, and there, while he reclined on a quilt spread on the floor of the



room, and with his shoulders leaning against an overturned chair, engage with him in conversation and listen to the interesting reminiscences with which he entertained you. He was unable to do any pastoral work, but the church certainly lost nothing in the pulpit so long as he filled it. During the latter half of this year Rev. J. G. Harrison, the superintendent of the Orphans' Home, and himself a member of the South Georgia Conference, rendered valuable assistance in the pastoral work both at Vineville and Manchester, which during this year was "bracketed" with Vineville, and on a number of occasions very acceptably filled the pulpit. With these interruptions and disadvantages the membership of the church continued to increase, and at the end of that year, there were 344 members.

In 1899, 1900 and 1901, Rev. T. D. Ellis was in charge. The Vineville church has had from its beginning as its pastors some of the most brilliant young men of the Conference, but in none has she been more signally favored than in T. D. Ellis. A pulpit orator of pronounced ability and power, a preacher studious yet original, and a pastor energetic, zealous and sympathetic, the church enjoyed great prosperity under his administration. A remarkable fact is that almost every report he made to the Quarterly Conferences during the three years show large accessions to membership on profession of faith. The revival seasons show respectively 12, 34 and 31 accessions during the three years of his pastorate, but during the other quarters when there were no protracted services young and old were continuously led by his preaching to "the

Lamb of God which taketh away the sins of the world." There was a constant increase in membership, and at the end of three years there had been a net gain of thirty-eight. Before the completion of the four years for which the church felt they were entitled to him, Mr. Ellis, notwithstanding his youth, was called "to the saddle," where his distinguished abilities have met with the success they deserve.

The new Vineville Church is scarcely old enough to have any extended "Roll of the Dead." At the same time it would not be expedient to attempt a reference to all of those who have transferred to the Church Triumphant. Since the reorganization of the church, if it may be so called, Rev. L. B. Payne, who, while not a member of the Vineville Church, as a superannuated member of the Conference, cast his lot with us, and regularly on Sunday morning filled his pew, notwithstanding his age and infirmity, has gone to his reward. Uncle Payne, as he was known to the orphan children, in whose interest his best work was done, was loved and respected by all classes alike. If the souls of little children are the jewels which bedeck the crowns of saints, this venerable man, whose life was devoted to helping helpless humanity, must be resplendent in the glory of the crown which he wears. Judge C. T. Ward and Mrs. Henry J. Lamar are two others whose memories are green, and whose good works live after them. Mrs. Lamar has been gone a number of years, but the poor among whom her bounty was bestowed, still miss her. Judge Ward was for years a most liberal member of the official board. Modest and retiring in disposition, his life neverthe-

less failed not to make an impression for good stronger and perhaps more lasting than the loudest professions.

It would doubtless be in bad taste to refer to the more recent work of this church. Rev. T. D. Ellis was followed in 1902 by the present pastor, Dr. J. H. Scruggs. During his administration the Epworth League, and particularly the Junior Epworth League, have been remarkably prosperous. The work in all departments is well in hand. Progress has been made financially, and possibly in this respect the church is in better condition than at any time of its history. There is still some indebtedness, but it has been reduced, and it is earnestly hoped that the end of this year will find the church out of debt. The membership continues to grow. The end of 1902 showed an increase of fifty-three and a total membership of 435. The present membership is 462, making a net increase during this year of 27. The word is preached in power. The congregations are large, the Sunday School shares with the Epworth Leagues the interest of the children and young people, and the prosperity which the Leagues enjoy. The Ladies' Societies are probably in advance of any others within the connection, and Mulberry's oldest daughter, rich in her own traditions and history as in those of the Mother Church, and proud of her relationship to it, looks forward to the future, hopeful and full of faith.

# STATISTICS Reported by the Macon Churches to the South Georgia Conference of 1903

Table No. 1. MEMBERSHIP, BAPTISMS AND PROPERTY.

NAME OF CHARGE	No. of Local Preachers.	No. of Members.	Total Members.	Additions on Profession of Faith	Additions by Certificate, or Otherwise	Removals by Death, Certif. or Otherwise	Adults Baptized	Infants Baptized	HOUSES OF WORSHIP			PARSONAGES			Value of Other Church Property	Money Expended for Churches & Parsonages
									No. of	Value of	Indebtedness on	No. of	Value of	Indebtedness on		
Mulberry Street.....	1	1,012	1,013	40	123	70	11	10	1	\$ 45,000		1	\$ 8,000		\$ 1,780 66	
Vineville.....	3	432	435	18	48	38	6	6	1	15,000		1	3,500		105 95	
East Macon.....	1	625	626	71	36	59	15	21	1	5,900		1	1,800		158 05	
First Street.....	1	660	661	20	35	72	12	6	1	24,000	\$ 8,500	1	5,000		2,712 00	
Second Street.....		541	541	88	10	53	6	6	1	3,600		1	1,200		20 40	
Centenary.....		499	499	44	70	57	23	18	1	2,500				\$ 3,500	1,658 20	
<b>Total.....</b>	<b>6</b>	<b>3,769</b>	<b>3,775</b>	<b>241</b>	<b>322</b>	<b>349</b>	<b>169</b>	<b>67</b>	<b>9</b>	<b>\$ 96,000</b>	<b>\$ 8,500</b>	<b>5</b>	<b>\$ 19,500</b>	<b>\$ 3,500</b>	<b>\$ 6,465 08</b>	

Table No. 2. EPWORTH LEAGUES and SUNDAY SCHOOLS.

NAME OF CHARGE	EPWORTH LEAGUES							SUNDAY SCHOOLS.								
	No. of Senior Leagues	No. of Senior Lg. Members	No. of Junior Leagues	No. of Junior Lg. Members	Total League Members	Raised by Lgs. for Missions	Raised by Lgs. for other objects	Total Raised by Leagues	No. of Sunday Schools	Officers and Teachers	Scholars Enrolled	Collected for S. S. Supplies	Collected for Missions	Collected on Children's Day.	Collected for other Objects	Total raised by Sunday Schools
Mulberry.....	1	100	1	60	160	\$ 103 50	\$ 103 50	103 50	1	40	500	\$ 193 65	\$ 500 00	\$ 3 00	\$ 181 29	\$ 882 94
Vineville.....	1	48	1	125	173	63 59	122 77	122 77	1	28	273	110 15	33 97	14 75	115 25	273 22
East Macon.....	1	52	1	45	97	104 80	104 80	104 80	1	46	365	63 25	143 88	4 85	206 34	423 41
First Street.....	1	60	1	80	140	21 05	15 00	36 05	1	49	622	107 00	76 00	5 84	111 32	300 16
Second Street.....	1	45	1	51	96	50 00	50 00	50 00	1	28	280	110 00	65 00	74 00	175 00	175 00
Centenary.....	1	45	1	45	90	21 72	238 65	260 37	1	40	675	125 98	74 00	11 54	260 44	471 99
<b>Total.....</b>	<b>1</b>	<b>350</b>	<b>6</b>	<b>406</b>	<b>756</b>	<b>\$ 151 95</b>	<b>\$ 525 54</b>	<b>\$ 677 49</b>	<b>12</b>	<b>222</b>	<b>2,715</b>	<b>\$ 715 12</b>	<b>\$ 896 85</b>	<b>\$ 39 98</b>	<b>\$ 874 64</b>	<b>\$ 2,526 69</b>

Table No. 2.—Continued. WOMEN'S FOREIGN AND HOME MISSIONARY SOCIETIES.

NAME OF CHARGE	W. F. M. S.			W. H. M. S.			Total Collected by Women's Societies	Total Amount Rept'd on this table not elsewhere reported.
	No. Societies	No. Members	Total Money raised	No. Societies	No. Members	Total Money raised.		
Mulberry.....	1	105	\$ 381 12	1	97	\$ 604 43	\$ 985 55	\$ 1,471 99
Vineville.....	1	38	\$ 81 17	1	23	\$ 478 00	\$ 559 17	\$ 956 06
East Macon.....	1	58	\$ 65 80	1	68	\$ 361 30	\$ 427 10	\$ 655 94
First Street.....	1	58	\$ 615 00	1	40	\$ 409 94	\$ 1,024 94	\$ 1,285 15
Second Street.....	1	49	\$ 118 30	1	27	\$ 104 74	\$ 223 04	\$ 160 00
Centenary.....	1	49	\$ 118 30	1	27	\$ 104 74	\$ 223 04	\$ 954 33
<b>Total.....</b>	<b>5</b>	<b>275</b>	<b>\$ 1,261 39</b>	<b>5</b>	<b>255</b>	<b>\$ 1,958 41</b>	<b>\$ 3,219 80</b>	<b>\$ 5,483 47</b>

Table No. 3. SUPPORT OF THE MINISTRY.

NAME OF CHARGE	Presiding Elder		Preacher in Charge		Bishops		Conference Claimants	
	Assessed	Paid	Assessed	Paid	Assessed	Paid	Assessed	Paid
Mulberry.....	\$ 416 00	\$ 416 00	\$ 2,500 00	\$ 2,500 00	\$ 76 00	\$ 76 00	\$ 304 00	\$ 304 00
Vineville.....	216 00	216 00	1,300 00	1,300 00	30 00	30 00	125 00	125 00
East Macon.....	160 00	166 00	1,100 00	1,100 00	20 00	20 00	75 00	75 00
First Street.....	180 00	180 00	1,440 00	1,440 00	30 00	30 00	145 00	145 00
Second Street.....	100 00	100 00	800 00	800 00	10 00	10 00	45 00	45 00
Centenary.....	100 00	100 00	1,000 00	1,000 00	16 00	16 00	25 00	30 00
<b>Total.....</b>	<b>\$ 1,178 00</b>	<b>\$ 1,178 00</b>	<b>\$ 814 00</b>	<b>\$ 814 00</b>	<b>\$ 182 00</b>	<b>\$ 182 00</b>	<b>\$ 719 00</b>	<b>\$ 724 00</b>

Table No. 4. BENEVOLENT COLLECTIONS.

NAME OF CHARGE	Foreign Missions		Domestic Missions		Church Extension		Education		American Bible Society Paid	Superannuates' End'm't Fund	Paid for other objects	Total amount raised for all purposes
	Assessed	Paid	Assessed	Paid	Assessed	Paid	Assessed	Paid				
Mulberry.....	\$ 750 00	\$ 1,500 00	\$ 290 00	\$ 290 00	\$ 160 00	\$ 160 00	\$ 170 00	\$ 170 00	\$ 10 00		\$ 2,549 96	\$ 11,295 45
Vineville.....	180 00	330 00	130 00	130 00	68 00	68 00	80 00	80 00	10 00	\$ 100 00	1,685 95	5,153 47
East Macon.....	100 00	400 00	78 00	78 00	45 00	45 00	50 00	50 00	5 00		770 59	3,543 58
First Street.....	270 00	385 13	130 00	130 00	70 00	70 00	60 00	60 00			988 00	7,425 15
Second Street.....	75 00	75 00	45 00	45 00	25 00	25 00	25 00	25 00	5 00		620 00	1,830 00
Centenary.....	80 00	130 00	40 00	100 00	36 00	36 00	40 00	40 00	5 00		3,190 96	4,000 81
<b>Totals.....</b>	<b>\$ 1,455 00</b>	<b>\$ 2,820 53</b>	<b>\$ 713 00</b>	<b>\$ 773 00</b>	<b>\$ 404 00</b>	<b>\$ 404 00</b>	<b>\$ 425 00</b>	<b>\$ 425 00</b>	<b>\$ 35 00</b>	<b>\$ 100 00</b>	<b>\$ 9,805 46</b>	<b>\$ 33,248 46</b>



*Official Directory of the Macon Churches  
for 1904.*

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NORTH MACON DISTRICT.

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*MULBERRY STREET CHURCH.*

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ORVILLE, A. PARK, *S. S. Superintendent.*

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E. R. HENDERSON, *Treasurer.*

B. P. WALKER, *Bookkeeper.*

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BEELAND, D. W.,	*MERRITT, T. E.,
BROOKS, W. S.,	MURPHEY, J. C.,
BROWN, E. L.,	PARK, O. A.,
CANNON, J. W.,	POSTELL, J. G.,
CARTER, W. F.,	RANKIN, G. P.,
CLARKE, GEO. P.,	RAY, B. T.,
DEIDRICH, W. S.,	ROGERS, W. R.,
FEAGIN, R. D.,	ROGERS, W. R., Jr.,
HARTER, C. E.,	SISSONS, R. H.,
HATCHER, A. S.,	WALKER, C. N.,
HEATH, O. P.,	WHITNEY, A. F.,

---

\* Deceased.

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LINGO, G. W.,	

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!Elected First Quarterly Conference, 1904,

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M. H. CUTTER, *Sup't Mission School.*

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*FIRST STREET CHURCH.*

REV. J. M. GLENN, *Pastor*

F. M. HOUSER, *Sup't Church School and of Hawthorne  
Mission School.*

J. L. RESPASS, *Sup't Grace Mission School.*

H. C. REIMER, *Sup't Fourth Street Mission School.*



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J. B. MATHEWS,	JAMES PLATT.

## *Wesleyan Female College.*

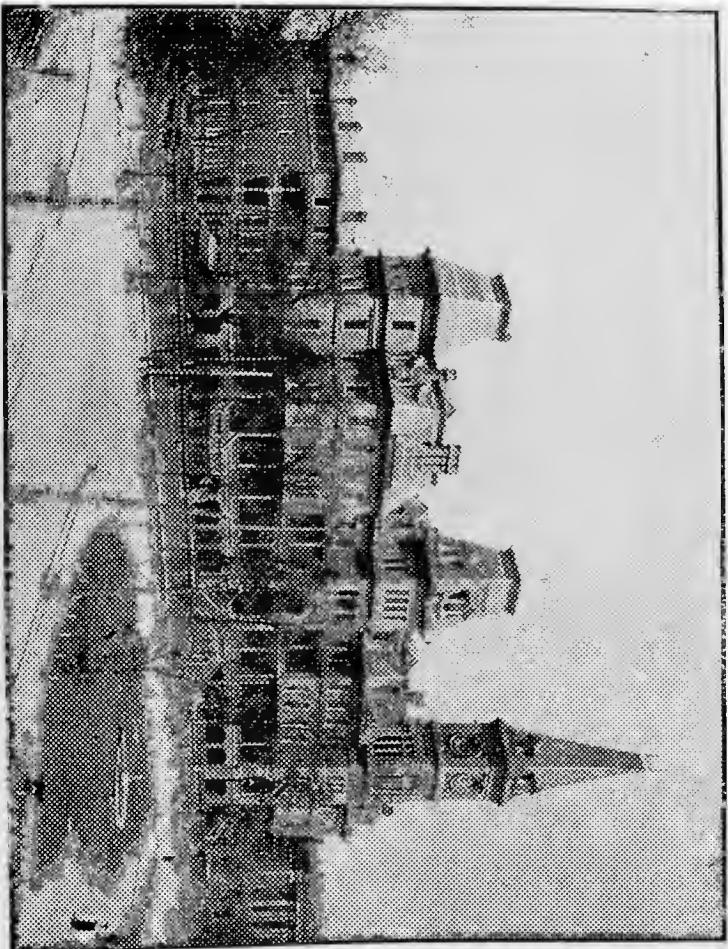
BY MRS. JOHN B. COBB.

The founders of this "Mother of Female Colleges" did a greater and wiser thing than they even suspected. They set in motion a train of influences destined to roll as far as civilization extends, and to act a most important part in shaping the history of the world.

It is difficult to tell who originated the idea ; several very positive and perfectly contradictory statements have been made on this subject. Suffice it to say, that in the order of God's providence, the time had come and the design was, somehow, put into the hearts of men competent and suitable to initiate and carry forward the grand enterprise.

First among these, in more senses than one, was Dr. Lovick Pierce, who, from the very beginning, was the unwavering friend of the institution.

The charter was obtained in 1836, and the college was known as Georgia Female College. In that same year twenty-two trustees was appointed. Two years after, in June, 1838, G. F. Pierce, afterward bishop, was elected president, and Rev. W. H. Ellison, professor of mathematics. In November of the same year, when professors and teachers were elected, the college, crowning Encampment Hill, since known as College Hill, was opened to the public, and began its appropriate work January 7th, 1839. On that day ninety young ladies enrolled their names as pupils, the number increasing during the term to 168.



WESLEYAN FEMALE COLLEGE.



In 1843, the college became the property of the Georgia Conference, and its name was changed to Wesleyan.

Bishop George F. Pierce, Drs. Ellison, Myers, O. L. Smith, Bonnell, Bass, Rowe, Hammond, Rev. Roberts and Hon. DuPont Guerry have been its presidents, Dr. Bass filling the place longer than any other one man.

The number of pupils this year, 383, is the largest enrollment in its history.

In 1881, Mr. George I. Seney, of Brooklyn, N. Y., gave \$125,000.00 to the college, the larger portion of the amount being for remodeling and improving the building, and the remainder for the endowment of the Lovick Pierce Professorship. This was the spontaneous offering of a Christian philanthropist, who in his princely offering to education and humanity, literally knew "no North, no South, no East, no West." Bishop A. G. Haygood first attracted the attention of Mr. Seney to the needs of Southern young men and women. By eloquent pen and voice he pleaded the needs of the South, and his appeals, through the press and pulpit, no doubt reached Mr. Seney in his distant home, and, under the influence of God's spirit, led him to open his purse for the relief of Emory and Wesleyan.

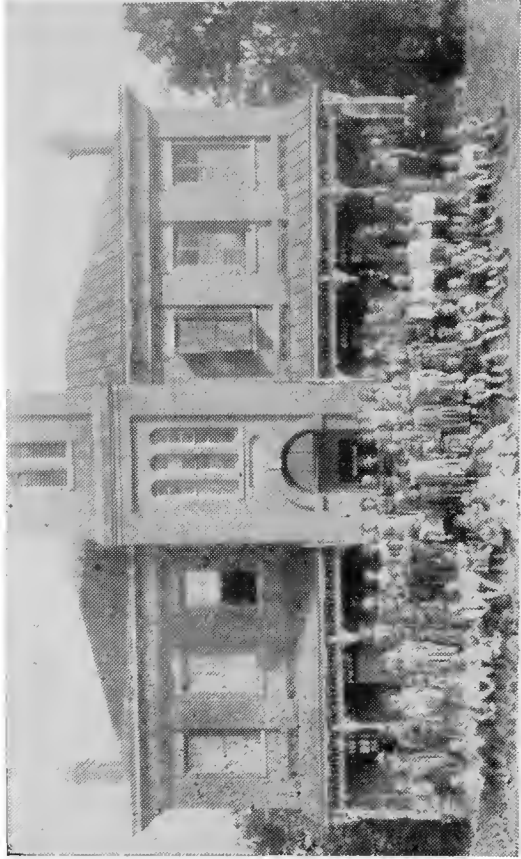
Over 1600 women have been graduated from the college, while many thousand have been partly educated within its halls.

Educated Christian women are the acknowledged mainstays of religion everywhere, and prominent among the supporting pillars of the church throughout the South are the graduates of the Wesleyan College.

Many of her daughters have given themselves as missionaries to the foreign field, and hundreds are working in the home land for Christ and the uplifting of humanity. The college, looking at her children, filling ably the various places allotted to Christian womanhood, can proudly say, "These are my jewels."







SOUTH GEORGIA CONFERENCE ORPHANS' HOME.

## *The South Georgia Conference Orphans' Home.*

BY R. F. BURDEN.

The Orphans' Home of the South Georgia Conference of the Methodist Episcopal Church South, was established at the Annual Conference, held at Thomasville, Ga., Bishop E. M. Marvin presiding, in the year 1872. Its establishment was due in large measure to the stirring appeals of Rev. Jessie Boring of the North Georgia Conference, who the year before had lent the weight of his influence to the establishment of the North Georgia Conference Orphans' Home located at Decatur, Ga.; and to Rev. Samuel Anthony, and a few others of the South Georgia Conference, who were also impressed with a deep sense of the need of such a work on the part of the church.

The following persons are named as petitioners for the charter, and constituted the first Board of Trustees: Samuel Anthony, A. M. Winn, George G. Clark, John W. Burke, James O. Branch, G. J. Pierce, A. L. Maxwell, J. W. Jordan, H. L. Jewett, J. W. Cheatham, W. D. Williams and James Jackson.

The charter was granted, under the laws of Georgia, by the Bibb Superior Court, Judge Barnard Hill presiding, on Feb. 8, 1873. The object of the Home was to maintain, support, and educate indigent orphans, within the bounds of the Conference, and elsewhere, if practicable; and when the interest of such

orphans would be best promoted thereby, after a residence in the Home for a fixed period, to locate them in Christian families until their majority, or secure their adoption in such families.

On December 17, 1873, the Board of Trustees acquired by deed of conveyance, from the Bibb County Orphan House Society, a tract of land near the village of Vineville, containing about ninety-four acres, and known as "The Cowles Spring Place." This tract of land was conveyed by Charles Y. Caldwell to Samuel T. Chapman, March 1, 1852, and by Chapman to Erastus H. Link, and by Link to the Bibb County Orphan House Society, by deed, dated the 4th day of June, 1867.

The work was duly organized by the appointment of Dr. Erwin as superintendent, who took charge of about twenty orphan children.

In the years 1874 and 1875, Rev. J. B. Wardlaw served the Home as Superintendent, and Rev. Samuel Anthony as agent. In 1876, that warm-hearted and genial preacher, and children's friend, Rev. Louis B. Payne, was elected agent and superintendent. In this dual capacity, he labored for the Home for sixteen years, his devoted wife serving most of the time as matron. Rev. Mr. Payne continued to manifest the deepest interest in the welfare of the Home until the day of his death, which occurred in 1902. As an evidence of the abiding love for the institution which lay so near his heart, and to which he had devoted the best years of his life, out of his small estate, he bequeathed to the Home one thousand dollars, to be paid upon the death of his widow, who still survives him.

The following succeeded Rev. Mr. Payne as agent of the Home, in the order named:

Revs. J. B. Culpepper, F. A. Branch, P. S. Twitty, J. P. Wardlaw, W. E. Mumford, and the present agent, Rev. W. A. Huckabee.

The following succeeded Rev. Mr. Payne as superintendent, in the order named:

Revs. J. T. Lowe, J. P. Wardlaw, J. G. Harrison, J. D. Clark, I. C. G. Rabun, and the present superintendent, Mr. J. T. Dozier.

The following ladies succeeded Mrs. Payne as matron: Mrs. Addie Sifley, Miss Annie McDonald, and the present matron, Mrs. J. T. Dozier.

Among the Board of Trustees for the past thirty years, are many now illustrious in church and state. At present, the Board is composed of seven travelling preachers, and eight laymen, as follows: A. M. Winn, George G. N. MacDonell, A. M. Williams, J. O. A. Cook, J. M. Lovett, T. D. Ellis, J. L. Day, C. T. King, J. J. Cobb, R. F. Burden, Isaac Hardeman, W. G. Solomon, L. A. Mitchell, and E. Phillips.

Dr. James O. Branch, whose name appeared among the petitioners for the original charter, and who was the honored president of the Board of Trustees, died since the last Annual Conference, thus causing a vacancy in the Board.

The members of the Board of Trustees, residing in Macon, constitute the Local Board, which has in charge all the affairs of the Home during the interim of the Annual Conferences.

On January 1, 1887, on one of the bleakest nights of the winter, the main building of the Home, a wooden

structure, was completely destroyed by fire. Through the wise management of the efficient Board of Trustees, and the untiring efforts of the agent and superintendent, Rev. J. L. Payne, it was replaced upon a more commanding eminence, by the present commodious brick structure.

On June 19, 1882, the charter was amended, and the scope of the work enlarged. On August 3, 1903, it was further amended by which important privileges and powers were obtained, and, having lapsed by limitation, was renewed for a term of fifty years.

The following have made important bequests to the Home, making possible in extent the work already accomplished, and laying deep the foundations for greater work for the years to come: Mrs. Amanda B. Johnson, Mrs. Lizzie Roberts, Mrs. Emily E. Jordan, Robert McIntyre, Esq., and Henry T. Coleman, Esq.

In April, 1893, Mr. P. P. Dunan, of Baltimore, furnished and endowed a sick-room for girls, in memory of his beloved wife, Pauline Boyd Dunan, who died in Macon January 12, 1893. About the same time, in memory of Maj. John B. Cobb, a former trustee and secretary of the Board, who died February 2, 1893, his family presented to the Home a library, and case for same, consisting of two hundred and thirty chosen volumes.

In 1902, Col. Isaac Hardeman, who is an honored member of the Board of Trustees, furnished and endowed a sick-room for boys, and in the same year, as a thank offering, a friend of the Home, who withholds

his name, furnished one of the dormitory rooms for the larger girls.

The rooms of the boys' dormitory building, which was completed in 1902, were furnished by the Epworth League of the South Georgia Conference, at a cost of about five hundred dollars.

The Home now consists of six buildings, the main building in which are dormitories for the girls and small children, apartments for the matron, teacher, and other officers of the Home, the superintendent's office, library, reception room, infirmaries, etc.

In the adjoining building, which is also a substantial brick structure, covered with slate and erected in 1903, is the dining room and kitchen, the school room and laundry. In addition to these are the boys' dormitory, a handsome brick slate-covered structure, the superintendent's cottage, the barn and dairy, and the old Home building.

The following are the officers of the Home: Rev. W. A. Huckabee, agent; Mr. J. T. Dozier, superintendent; Mrs. J. T. Dozier, matron; Miss Alma Dozier, assistant matron; Mrs. M. C. Askew, teacher; Miss Francis Pearce, housekeeper, and Mr. J. Y. Crawford, farmer.

The Home is fortunate in its present officers. The superintendent, besides being an efficient manager, and an humble, devout Christian, is also an experienced and successful farmer and dairy man. About fifty-five acres of the land belonging to the Home is in cultivation. The products of the farm and garden contribute much towards the support of the Home.

A school has been maintained at the Home from the beginning. The Home has been fortunate also in the

teachers who have taught this school. In none, perhaps, more so than the present teacher. The gentle influence of this devout Christian woman pervades the Home, greatly assisting in the discipline of the children, and contributing towards their moral and religious development.

This institution is a model home. In the education of the children, their industrial, intellectual, and spiritual development is carefully considered.

All the children of school age attend school half of each day for ten months in the year. All are required to attend morning and evening worship, and the larger children, the Sunday School and eleven o'clock services every Sabbath at the Vineville Methodist Church. All who are old enough are required to do some work, the boys in the field, garden or dairy, and the girls in house-work or the laundry. Thus the children are not only being trained in habits of industry, but by their labor are contributing much toward their own support.

For a long term of years, and until his death on Sept. 10, 1901, Dr. William F. Holt, a resident of Vineville, and a member of the Episcopal church, was the "beloved physician" of the Home. Dr. Holt, at all times, gave the Home the benefit of his skillful services and valuable counsel without stint and without hope of reward, except the consciousness of being engaged in doing something for the uplifting of the unfortunate and the alleviation of the suffering.

Since his death, Dr. M. A. Clarke, also a resident of Vineville, and a member of the Baptist church, a physician of recognized skill and ability, and possessing a large practice, has served the Home as physician in

the same noble, earnest and unselfish spirit as did his predecessor.

Through all the years of its existence, the health of the Home has been remarkable. The percentage of mortality of the children has been very small. Not exceeding five or six have died during their term of residence.

Since the foundation of the Home, exclusive of buildings, furnishings, etc., from \$125,000 to \$150,000 have been expended for the maintenance and education of the children who have been admitted under its fostering care.

On January 1, 1887, the records were destroyed in the fire which consumed the main building. From the present records, however, it appears that since that time thirteen hundred and fifty children have been admitted. Of this number, one hundred and three are now in the Home, and about twelve hundred and forty children, after being trained in the rudiments of industrial life, particularly along the lines of housework and agriculture, have been placed, under carefully guarded and binding contracts, into Christian families, to attain their majority, and enter upon the career of a useful and noble citizenship.

What a contribution in the past thirty-two years the Home has made to society, the church, and the state!









