"The memories we store up influence our lives and deeds by their power over our actions.

"The memories which come to us from our past bring a picture of men who brought a Book to this wild and strange land, a Book containing wise and noble ideas. They established churches and the family altar, and taught all people to venerate God. And this became the greatest nation of modern times, founded upon religion. That is the memory for us to capture and hold for the flood of memories can serve to stimulate us and release within us a creative power for good."

Dr. Norman Vincent Peale
This brief history is gratefully dedicated

To the consecrated Christian men, women, and children who, as followers of our Lord and Savior Jesus Christ, have by their love, labor, and loyalty made possible a Methodist Church in Greensboro, Georgia; past, present, and future.

Elvie Armor Will

June 9, 1951.

Greensboro, Georgia
The Methodist Church has a long and glorious history in and around the town of Greensboro and Greene County.

The English settlements in Georgia begun in 1733 grew slowly, remaining fast by the Atlantic Ocean and the Savannah River.

However, shortly before 1770 white men with their families began to follow the fur traders into the forests west of Augusta, the trading post up the river from Savannah. There was talk of driving the Indians from these hunting grounds. While the Indians and the State of Georgia haggled over treaties a stream of settlers poured into the counties of Wilkes, Washington, and Franklin.

These settlers were from Virginia, North and South Carolina and older settlements of Georgia.

Early in 1786 by an act of the Georgia Legislature the westmost section of Washington County was set aside and named "Greene County" in honor of the Revolutionary hero, General Nathaniel Greene. The county seat was named "Greeneborough". The erection of a courthouse, a "goal", and the establishment of a Greene County Academy were authorized. The buildings were of logs. The Indians were to remain on the other side of the Oconee River which was the western boundary of the land by the treaty of 1773.

When the War of Independence ended the Revolutionary veterans were offered free land in Georgia. Many came to this section and were of great assistance in combating the Indians. Forts were built along the river and in the town.
Into these forts settlers took their families when the Indians made a raid. Despite forts and other precautions, the Indians in the fall of 1787 slipped into Greenesborough. They burned the courthouse and all the dwellings, killed thirty-one settlers, wounded about twenty more, and took four prisoners. The mural painting in the new postoffice lobby depicts this scene.

Despite all these threats of the Indians and other difficulties Court was held in 1787 presided over by Judge George Walton of Augusta, signer of the Declaration of Independence. He charged the "Grand Inquest" (later called the Grand Jury) to be patient with the new citizens of Greene and to help them to get adjusted.

The majority of the early settlers came with their families to earn a livelihood honestly. Nearly all the families made their own living at home. They built log houses, cleared land to cultivate, put rail fences around their fields and patches, and let their cows, sheep and hogs range the town. They made clothes of wool which the women carded into thread and wove into cloth. They planted enough cotton for their own needs since it was so laborious to separate the seeds from the lint. They made their shoes from tanned cowhide. Wild game and fish from the creeks and river helped out their meat supply.

Tobacco and indigo, hauled to Augusta, were their money crops. With this cash they bought coffee, iron tools, medicine, needles and buttons, guns and ammunition, magazines and school books. There were some slaves. After Eli Whitney's invention, the "cotton gin", came into use in
1793 and cotton became the money crop, many slaves were bought.

Following the pioneer one-room log cabins, larger log houses were built. By 1810, frame houses appeared. The old rock "goa" or jail was built in 1806, two stories high, 28 feet square. Three races, Red, White, and Black, have occupied it. It is still standing near the courthouse and used for storage.

Shortly after American Methodism was formally setup in the Lovely Lane Chapel, Baltimore, Maryland, December 24, 1784, in what came to be known as the "Christmas Conference", Bishop Francis Asbury "who was ordained a deacon on Saturday, an elder on Sunday, and a bishop on Monday" determined that the gospel should be carried to the rural sections and that new territory should be mapped out for occupation, and turned his face to South Carolina and Georgia. Missionary preachers started the work. Thomas Humphries and John Major volunteered to go and James Foster was appointed presiding elder of the one district which comprised all of South Carolina and Georgia and they began their task among the people of their parish who were so widely scattered.

These noble servants of God with undaunted spirits braved many hardships and difficulties. By 1787 Georgia was made a separate district and Richard Ivey was appointed presiding elder. Thomas Humphries with Moses Park took charge of the Augusta Circuit which included all the territory north and northwest of Augusta, that these earlier preachers had visited. Did they come to the new county of
During the early days of Methodism the founding fathers discouraged matrimony and preferred the ministers devoting all their time to travelling the circuits, preaching everyday, establishing a society with a class leader, always on the move. His possessions were his indispensable horse and saddle bags, his few books and clothes. When he wore out he wandered from neighborhood to neighborhood, cherished kindly by his Methodist brethren who were wealthy enough to shelter him. If he married, he located. Some of the preachers had a small patrimony or an inheritance which they spent in their work. The Conference allowance per year for a preacher was sixty-four dollars and the same amount for his wife but nothing for family expenses. In 1812 the same usages which prevailed in 1788 still existed. After Methodists became well to do, the same old habit of giving twenty-five cents each quarter, per member, to his self-denying preacher still prevailed. Often just one member of a church could have paid the total assessment for the year and hardly have missed it, but they had not been trained to give systematically nor liberally nor taught the religious use of money.

In his recent book "Lest Faith Forget", Rev. A.M. Pierce says of these pioneer pastors that they were men "of defiant energy, unyielding zeal, and matchless courage, who laughed at hardships, welcomed perils and triumphed over the indescribable difficulties of an unsettled and undeveloped country.
"Every phase of circuit riding was exacting. Travel was not easy. And on and on the preacher went; day after day, week after week, month after month, year after year, if life held out. Nearly half of the preachers who died before 1847 had not reached thirty years of age. Robust men broke under the strain; and Georgia itinerants, being no slackers, shared the same fate.

"Their style of dress was peculiar. Their delivery, more frequently than otherwise, was loud and boisterous; but back of their messages were their lives with the hardships they endured."

Money was rarely mentioned and the pay was so small that the preachers were not encouraged to marry. But marriage is normal and unless there was some property in the family the preacher would have to "locate" and work at something to support his family. They returned to the itinerancy as soon as they could overcome their financial difficulties or became "local preachers".

The preachers often lived in towns far removed from the pulpits to which they were assigned. In 1817 Dr. Lovick Pierce lived in Greensboro in the house on the block bounded by Laurel Avenue, Broad Street, South and Spring Streets, but preached in Eatonton and Athens while his family lived here. Reverends W.J. Parks, John Howard, and Bishop Andrew resided here and served churches in nearby towns.

In the early days of Methodism in Greensborough, which became Greensboro in 1861, and is now Greensboro, because of a clerk's error in copying, there was no parsonage or
or preacher's home furnished by the church. The preacher had to secure his own living quarters. Just when the better plan of providing and furnishing a parsonage was begun in Greensboro was after 1830 for Dr. G.G. Smith states there were only four parsonages in Georgia; Savannah, Augusta, Milledgeville (Capitol of the State), and Macon in 1830. This 1830 was the year that the South Carolina Conference had grown strong enough to be divided into two Conferences, the South Carolina and the Georgia. Greensboro was served by John Howard and H.H. Palmer, and John Howard lived in Greensboro.

The first Annual Conference held in Georgia convened April 9, 1788 "at the Forks of Broad River". Bishop Asbury came to Georgia in 1788 for the first time. At the Conference of 1791 Bishop Asbury said that the peace with the Indians and the prosperous trade with them which followed the new settlements in Greene and Hancock and Clark, the buying of slaves, had so engrossed the mind of the people that the preachers had not had the success they hoped for.
1789 to 1827

In 1789 the second meeting of the Georgia Conference was held at Grant's meeting-house, the first completed church building among Georgia Methodists. Dr. Smith states: "It was a framed building, weather-boarded but not ceiled or painted, had a plain plank pulpit and benches movable." It was located not far from Washington, Wilkes County. Conference met at the same place in 1790 and at "Scott's", a private home, in Wilkes County in 1791. Bishop Coke was present with Asbury.

At the Conference of 1791 Bishop Asbury said that the peace with the Indians and the prosperous trade with them which followed the new settlements in Greene and Hancock and Clark, the buying of slaves, had so engrossed the mind of the people that the preachers had not had the success they hoped for.

Two new circuits were formed at the Conference of 1792, the Elbert and the Oconee. The Oconee probably covered the counties of Greene, Hancock, and a part of Washington and Warren. Reuben Ellis was the presiding elder. At the Conference of 1793 it was agreed that Georgia and South Carolina should be united in one Conference, called the "South Carolina Conference" until changed in 1830 to the Georgia Conference.

In the year 1797 at a Conference held in Charleston, presided over by Bishop Asbury, the pastor appointed to this section in which Greensboro lies was James Jenkins who preached to Lovick and Reddick Pierce who became chosen vessels to bear Christ's name to a lost world.

This was the Oconee Circuit which was a two weeks' circuit and extended from the Sweet Water Iron Works in Warren County and included the lower part of Greene, all of Hancock and a part of Washington. Rev. Jenkins was 28 years old and had been preaching 2 years. He lived for many years and continued in the ministry all the days of his life. He was a stern man and boldly denounced sin. He served more in South Carolina than in Georgia. Bishop George Pierce wrote of seeing "Jimmy Jenkins" in Charleston when Jenkins was an old man but still filled with zeal in his famous prayers.

Smith's History states on page 758: "James Jenkins was now on the Washington Circuit, 1797, and we get the first clear view of its boundaries. It included the present counties of Greene, Taliaferro, Wilkes, Lincoln, Elbert, Hart, Franklin, Madison, and Oglethorpe. There were now a number of church buildings erected. Among them was Burke's Meetinghouse and Liberty Chapel, in Greene. Burke's Meeting House was about two miles from Union Point."
"At Liberty Chapel, Jenkins exhorted after Enoch George and a man in uniform came forward, and falling at his feet, begged him to pray for him; others came likewise, and this says Jenkins, was, as far as he knew, the beginning of the custom of public profession of penitence, or in Methodist parlance, going to the altar.

"Bishop Asbury's health having improved he came to Georgia in November 1799 and visited many of the Methodist families around Augusta and into Elbert County, Franklin, Oglethorpe and Wilkes." They now turned their course westward and in December, 1799, Asbury preached in Greensborough. Here there was a Presbyterian Church, the first mention we have of one in upper Georgia. It was established by Father Cummings (or Cummins) the first Presbyterian minister in this part of the State.

Although we had no church in Greensborough there were several in Greene County, such as they were; one at Burke's, one at Crutchfield's, and at Little Britain, and Liberty Chapel. Sometime after 1799 there was a little log church built on the outskirts of Greensborough, but after Dr. Lovick Pierce settled there, in 1815, at his insistence a better house was built, on a better lot, and he incautiously assumed the whole pecuniary responsibility, from which he was not relieved till after this great revival in 1827.

Baptists and Methodists alike participated in the blessings. Perhaps no year in the history of the church in Georgia has been one of richer interest than that of 1827.
Methodism was growing and the cradle of Methodism in Greene County was said to be "Liberty" located in the "Cracker's Neck" section, south of Greensboro. "In its early history is was noted mainly for the sentiment of liberty as it came down from the fathers who had been Revolutionary soldiers and settled thereabouts. For the most part they were a law unto themselves. Every man had a mind of his own and did what he thought was right, and peace and harmony reigned."

The above and following quotation are from "Boyhood and Other Days in Georgia" by Rev. George W. Yarborough. "I must be pardoned for doubting if any Church in Georgia ever exerted a more wholesome influence over people within its reach. And it had a good name at a distance as well as near. For the South Carolina Conference (Minutes of 1808) was held at Liberty Chapel in Georgia by Bishop Asbury in a farmer's house (Mr. Bush) near old Liberty Chapel." Mr. Bush's house was one of the finest in the county but was destroyed by fire in 1898.

Bishop Asbury and the new Bishop William McKendree came in a thirty dollar chaise as the old gray horse that Asbury mentioned so often was gone. This was the first visit of McKendree to Georgia. At this Conference, December 26, 1808, William Capers was admitted on trial and Lovick Pierce was ordained deacon. It was an inspiring place for George Foster Pierce, his son and a native of Greene County, to preach his first sermon many years later.

The Conference was in session in Mr. Bush's house while the camp-meeting services went on at the old Liberty Campground. Two missionaries were selected for pioneer work in Alabama in the Tombigbee River section, and two to travel and organize circuits between the Ashley and Savannah, and Cooper and Sautee Rivers.

The new Bishop McKendree was the first native born American elected bishop. He was a titanic figure of American Methodism, a preacher of great power and a wise and vigorous administrator.

William Capers began a ministry which for nearly fifty years was a benediction to the world. The district conference, now such a power, originated with him. He was made a Bishop in later years and at one time lived in Oxford, Georgia.
From George W. Yarbrough's "Boyhood and Other Days in Georgia" "The mourner's bench" as born at Liberty Chapel.

A noted revivalist, Rev. Stith Mead, was conducting a meeting of great power. His custom was to talk privately to everyone under conviction to make the way of the Spirit clear. But at Liberty the work pressed him until he was forced to adopt another method. So he invited all with such an experience to come to the front seats, where he might instruct all together as he had been instructing them singly and alone. It proved most helpful; and, of course, others followed his example. Finally the custom drifted into going up to the front to be prayed for; and we have the "altar" or the "mourner's bench", as we have been pleased to call it.

In 1871 Dr. John Curtwright told this version to Dr. Yarbrough. Judge A.B. Longstreet had given this history to Dr. Curtwright.

"When I first thought of writing a history of Methodism in Greene County I requested several of the old pastors to write me all the facts they could remember. Very few responded. The facts were so unsatisfactory I abandoned the plan and confined myself to Greensboro Church. The following letter I insert as containing some things of interest:

"- J.J. Ansley.

"Turin, Ga. Feb. 15, 1893

"Dear Bro. Ansley:

"I was pastor of Greensboro Circuit during 1862 & 63 - during the dark days of the war. The work embraced Greensboro, Hastings, Union Point, White Plains, Liberty, New Salem, Ridge Grove and Fork Chapel. The war was the absorbing question at that time, hence Church work suffered. At Hastings I preached twice a month; once in the week at 11 o'clock and once at 3 P.M. Sunday. The Church prospered during the two years. James Dolvin and the Bowdens were among the leading members of Hastings.

"The leading members at Greensboro were W.W.D. Weaver, Isaac Hall, Thos. Cunningham. Sister Weaver was one of the most superior women I ever met, cultivated, refined, intelligent and devotedly pious. Sister Nicholson also was a most excellent Christian - And there were others male and female who deserve to be mentioned and praised.

"There were old debts hanging over the Greensboro Church and so far as I remember we paid them all while I was there."
"Among the leaders at Union Point were P.W. Printup & L.D. Carlton. White Plains had one of the best stewards in Wiley Wright.

"The leaders at Liberty were Uncle Jackie Smith, Jas. Smith, Thos. Smith, the Copelans & Rev. Bryant. The wives of these Smiths were good women. Obediah Copelan's wife was a modest woman and that modesty refined by grace.

"The leaders at New Salem were Dr. Curtright, Col. Ward, and the Armors. Sister Ward was a very superior woman, one of the first graduates of Wesleyan F.C.

"The leaders at Ridge Grove were Green Moore, J.N. Armor & J.B. Park. Sister Billingsley was the widow of a local preacher and an excellent woman. So was Sister Park, a widow and the mother of J.B. Park, Sr. The leaders at Fork Chapel were Hinton Crawford, local preacher and his wife. He was very useful and highly esteemed. I have not mentioned many, many whose names are worthy of all honor. At that time Greene had as good citizenship as I have ever found in Georgia. And the membership of the Church was as good as I have ever found. They were generous, liberal and kind. Their pastor shared all the good things they possessed - chickens, hams etc. were sent to the parsonage and if I were to say they gave us first and last 200 lbs. of butter it would not be an exaggeration. As I have said it was war times and a struggle to live, but they sent me away with meat, flour, wheat & other supplies enough to see me far into the next year.

"I believe I have about complied with your request as I understand it. With many friendly wishes for you and old
Greene County, I am Yours fraternally, Wm. J. Cotter

From: Records, Methodist Church, Greensboro, Georgia

Rev. Yarbrough in his book mentions "The names of the families in the vicinity of Liberty in the early fifties" whom he knew when his father, George W. Yarbrough was pastor at Greensboro. "We readily recall the Armors, Dr. John Curtwright, Col. Rowan Ward, the Kimbroughs, the Credilles, the Woodhams, Brown (father in law of Rev. James Billingslea) Perkins (grandfather of Preston Wright, my old schoolmate) the Smiths, the Hutchinsons, Henry Walker, Rev. William Blythe, the Copelans, Gentry, a leader in singing at Liberty, and Jernigan. We could make this list much longer---" The Greensboro church has been benefitted and helped by the descendants of these families up to the present day.

"For many years there was a large camp ground at Liberty. It drew multitudes annually from Greene, Warren, Oglethorpe, Hancock, and Putnam counties, and from greater distances. The last camp meeting I attended there was during the War Between the States while at home on sick furlough. Dr. Lovick Pierce, Bishop George F. Pierce, Dr. Alexander Means, Rev. Robert W. Bigham, Dr. A.G. Haygood, and others were there.

"My first visit was in 1852 when the camp ground was in its glory. Years after the war I visited the hallowed spot and not a vestige of a tent or the old stand was to be seen."

There is a nice frame Church there now on the White Plains charge.
Camp meetings were not so practical but are popular to this day and the revivals were held yearly in most of the churches and proved most beneficial.

There is mention of wide spread revivals in 1827, 1839, 1858 and 1879, 1882, 1895 and others. In 1839 there were wonderful revivals over the State; 250 joined the church in the Greensboro Circuit.

Mention is made of revivals in all the churches during 1858-59 from which the people drew strength for the trials during the dark days of the sixties.

In common with all the other Greensboro churches much work was done for the soldiers, especially the wounded ones in the hospitals, and every building in Greensboro of any size was used as a hospital during the War Between the States.

The church survived and the members took up the tasks of reconstruction and adjustments. For a time Federal troops supervised the affairs of the county with the help of Northern Carpet Baggers and local scalawags. The Negroes were given the ballot. They knew their ex-masters still understood them and were their best friends. By caution, patience, persuasion, and mutual need there was very little trouble.

Time moves on and customs changed. Another great revival was in 1879, when Rev. H. C. Christian was pastor. In Sam Jones Georgia had one of the greatest revivalists. He had wonderful results from a revival held about 1886 in Greensboro. This was a tent meeting on the old Fair Grounds on Laurel Avenue, Athens Road. All of Greene County participated in the services and benefits from this meeting. During the pastorate of Rev. T. C. Betterton in 1895 there was a gracious revival conducted by Rev. J. A. Burrow of the Halston Conference. During the two years Rev. Betterton was here there were 117 additions to the church.

Rev. Marvin Williams wrote as he was leaving Greensboro in November 1917, "A notable feature of my stay for the past two years has been the street preaching by Rev. J. A. Simpson", (the Presbyterian Minister), "and myself on Saturday afternoons." "Many have expressed themselves as feeling that the best features of church life during my stay have been the drawing closer together of the various denominations. I have had such glorious friendships with Bros. J. A. Simpson, and L. E. Dutton, of the Presbyterian and Baptist Churches. May they and theirs live long and be blessed of God".
Union revival services in tents, conducted by Rev. Lincoln McConnell, Dr. Broughton, and others, and simultaneous revivals with exchanged pulpits, and vespers services on Sundays at the courthouse grounds have all been a season of refreshing religious experiences.
Events

In April 1853 Rev. B. Jenkins, our missionary to China was with the family of Rev. John W. Yarbrough at the parsonage in Greensboro and showed some shoes such as Chinese women wore, and other curiosities from that "faraway land". He had a Chinese boy with him "who gave us great entertainment at the table eating rice with his little chop sticks". (George W. Yarbrough)

The President of LaGrange Female College, LaGrange, Georgia, was Rufus W. Smith whose brother, Rev. Cosby W. Smith, was the teacher at the Academy in Greensborough, Georgia, in the 1850's where George W. Yarbrough and Rufus W. Smith were students. Rev. Cosby W. Smith went from Greensboro to Wesleyan Female College about 1852. He was very much beloved by his students.

"Monday, December 26th, 1892, This morning we buried from the Methodist Church Phil Baugh, a faithful old Negro who had been sexton thirty years or more, but for the last two years he has been feeble. Everybody had confidence in his religion." (From Rev. J.J. Ansley's Diary)

The Stewards were Phil's pallbearers. Phil Baugh sat in the gallery of the church during worship services. On Communion Sunday, after the white communicants finished going to the Communion table, Phil came and knelt and the pastor served him as he had served the others.

The slaves in the early days of Methodism attended Church with their masters and all worshipped together. Balconies or seats were provided for the slaves.

June 28, 1892, Rev. J.J. Ansley wrote "Rev. T.H. Yun, a native Corean, delivered a lecture here tonight. He is very intelligent. We paid him $10.00. He is at present a student at Emory College."

"July 1893 - Athens District Conference met on last Wed. Greensboro's hospitality was unbounded. The preaching was fine. Among those present were Bishop Atticus G. Haygood; Dr. Warren A. Candler; W.W. Wadsworth of St. Johns, Augusta; Dr. Hunnicutt, Pres. Centenary College, La.; Prof. Rufus Smith, president LaGrange Female College; Dr. W.C. Bass, President, Wesleyan Female College, Dr. Young J. Allen, Missionary to China.

"Dr. Young J. Allen delivered two lectures one on Sunday night to the Conference and one on Tuesday night. He is really a great man and as simple in his manners as a child. I was impressed with his modesty and information."
Friday, November 3, 1893. "I baptized Miss Susie Dawson and Miss Mamie Goodwin by immersion in Richland Creek yesterday afternoon at 3 o'clock."

This was at the conclusion of a protracted meeting begun the 3rd Sunday in October and there were seven additions to the Church. Rev. E.A. Gray of Lexington and Rev. J.B. Allen of White Plains and Rev. G.W. Garner of the Greensboro Baptist Church had assisted in the preaching.

Miss Mamie Goodwin married Col. Asa Candler Brown and they lived in Jefferson, Georgia. Miss Susie Dawson moved away from Greensboro shortly after 1893 to Atlanta.

Wednesday, March 7, 1894, "Went to R.A. Champion's in S.E. Jopling's one horse wagon. Mr. and Mrs. Champion loaded me with sugarcane, collards, peas, potatoes, ham, and canned fruit. My children danced around the cane and my wife and mother rejoiced over everything." -Ansley

Thursday, June 14, 1894, "Rev. T.O. Rorie made a trip to old Mexico and gave us a lecture on it tonight. His allusions to the corruptions in the Catholic Church there made a lady very angry. - Ansley"

Sunday, Feb. 4, 1894 - "Two thirds of my congregation, including organist went seven miles to Siloam to hear Dr. W.A. Candler dedicate the new church which after much wrangling resulting in a division of the congregation, has been finished." - Ansley

Old Hastings Camp Ground fades away into the Siloam Methodist Church and the Wesleyan Methodist Church on the Siloam road has a Beginning.

Hastings received its name from Mr. Hastings who gave the land for the location and whose wife, Mrs. Becky Cartwright Hastings, was related to the Stanley family who are true and loyal Methodists. There was a famous campground at Hastings and at Liberty and there were many famous preachers and many souls converted at these spots. The camp meetings were at the peak of their popularity before the War Between the States.
From "Reverend Ansley's History" the exact date of building a Methodist Church in Greensboro cannot be ascertained. Smith's "History of Methodism in Georgia and Florida" states that "there was a log meeting-house for the Methodist in Greensboro in 1815".

"This stood in the southwestern part of town at the last right angle (and on the right hand side going out of town) of the public road just before it forks; one fork going to Park's Ferry and the other to Willis's Ferry. It stood on the lot owned by William G. Armor."

This was a four acre lot in 1893 and was the corner of Laurel Avenue and Elm Street and there was a nice spring of water near the forks of the road. 1950-Oconee Street is the Park's Ferry fork and Apalachee Avenue is the Willis's Ferry fork.

"The old log church was replaced by a frame building largely paid for by Dr. Lovick Pierce who was a local preacher at that time in Greensboro. Sometime between 1825 and 1826 the frame building was moved on wheels to the present location, 1893 (Broad and Spring Streets) of the church but facing up town with side to the (Broad) Street. The railroad was not here then.

"The man, George Heard, who took the contract to move the Church had to go off and make a crop before it reached its present location, leaving it in the middle of the street on opposite side of railroad cut from where it now stands. The people worshipped in it there until the man made his crop and then he finished moving the church."
The lot on which the frame church was located was part of the Darracott property and was given by Mr. William Darracott before the Georgia Railroad line was surveyed.

The Georgia Railroad has been in operation from Augusta to Atlanta since 1845. It ran very near the Methodist Church which was located just across the bridge which spans Broad Street. This church was built of brick when there were very few brick churches in Georgia and it was the first brick church the Methodist had ever had in Greensboro and was built when George C. Clark was the preacher in charge of the Greensboro Circuit in 1859. The old wooden church was rolled back and after war was given to the Negroes.

The new building faced Broad Street. The following were the building committee: W.W.D. Weaver, John H. Wood, Thomas Cunningham, Rev. George C. Clarke, and Rev. William J. Parks.

There is a list of every contributor and the amount contributed in Rev. Ansley's history of the Church. This list contains the names of all of the prominent men of wealth and influence, and quite a few women, who lived in Greene County at that time, regardless of denomination.

"Some names appear more than once. The first subscription did not pay for the church, so they took a second. Thomas Cunningham was one of the best and most liberal members the Church ever had, and John H. Wood, who was treasurer paid every bill presented to him whether he had the money or not. The Church cost $7,664.00 and the bell $322.00. The contract was let to W.H. Goodrich of Augusta. Bishop
George Foster Pierce dedicated the church. It was in good condition in 1893. - Rev. J.J. Ansley

However, it was of the old type - a vestibule with stairs leading to the balcony or gallery for the colored worshippers; a main auditorium with partition separating the males and females, "amen" corners on each side of the pulpit. It was heated by stoves. A beautiful central chandelier with crystal pendants which the good ladies had bought in 1897 used kerosene lamps which were a great improvement just as small kerosene lamps had been considered a decided convenience over candles used in the earlier churches. Also, there were so many trains on the main line of the Georgia Railroad which run within less than fifty feet of the church as the railroad has been in operation to Greensborough since the great day in 1839 when it was completed this far.

At the Conference of 1907 Rev. W.H. Cooper was appointed pastor and the charge was changed and Greensboro became a station.

At the beginning of 1908 the question of a new church was considered and a building committee appointed as follows: E.A. Copelan, E.W. Copelan, S.E. Jopling, P.F. Merritt, G.A. Merritt, J.H. McWhorter, J.E. Armor, and James B. Park.

"The old parsonage was situated where the home of Mr. and Mrs. J.G. Faust is now located. It was sold for $3,250.00. On the lot upon which the present church stands stood the present parsonage. It was rolled to its present position. The church lot and the house on it, which is now the parsonage, cost $4,000.00.
"The contract for the granite foundation was awarded the Piedmont Stone Co., Atlanta, Georgia, for $2,831.00 in 1908.

"On June 26, 1909, a contract was let to the Winder Lumber Co., Winder, Georgia, to build the new church on the granite foundation. The old church was torn down on the 3rd and 4th days of August, 1909."

During the interim between 1909-1911, the Presbyterians offered the use of their Church to the Methodist who had their Sunday School in the afternoon and the other services were shared.

The new Church was finally completed and furnished in February, 1911, and the first service held in it on Sunday, February 5, 1911, during the pastorate of Rev. H.W. Joiner. Rev. W.L. Pierce, son of Rev. Thomas L. Pierce, preached the sermon of the morning and Rev. W.H. Cooper preached the evening sermon.

Rev. William R. Mackey, at the Conference of 1911, was appointed to Greensboro. His pastorate extended to the four year limit, the only four year pastorate in the history of the church to the present time. He compiled "The Story of Methodism in Greensboro" which appeared in the Wesleyan Christian Advocate, October 29, 1915. Also, in the Church record he wrote about the new church building and itemized the cost (1915) as follows:

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</tbody>
</table>
The Church was dedicated in the summer of 1918 by Bishop Warren A. Candler, who used as his text Matthew 16, 18th verse.

Mr. and Mrs. James Winfield were members of the Methodist Church in 1865. Mr. Winfield was a very prosperous merchant. His store was in the Brown Building, Broad Street. They gave a silver communion service consisting of a tankard, two goblets, and two plates. The tankard has this inscription, "Presented to the Methodist Church, Greensboro, Geo., 1859". They gave a duplicate set to the Baptist Church of which Mrs. Winfield was a former member. She was Miss Claudia Jackson and her mother was Martha Davis Jackson and a sister of Mr. Wm. S. Davis, Sr., Mrs. Lula Bowen, Mrs. Fannie Stocks, and Mr. Alfred Davis. These sets were used constantly until the world became "germ" conscious.

A modern communion service was given by Mrs. J.W. Evans, inscribed "Presented to the Methodist Episcopal Church of Greensboro, Georgia, in Loving Memory of Edward A. Copelan, Born Aug. 9, 1849 - Died May 12, 1918."

Mrs. Richard A. Champion gave a rug for the ladies' parlor about 1940 and the outdoor entrance lights in 1945. Mr. and Mrs. W.R. Jackson, after they moved to Florida, sent some handsome brass flower baskets for the pulpit. Mrs. Lucy Swann McDonald of Texas sent an organ hymnal in memory of her cousin, Mrs. Henrietta Smith Faust. There have been other gifts and donations from friends from time to time honoring their loved ones.

Repairs and improvements have been made from time to time in the Church and parsonage. The pipe organ was
installed during the pastorate of Rev. W.M. Barnett who was pastor from November, 1943 to June, 1949, when the Conference began meeting in mid-year. This is the longest pastorate of any minister in the history of the Greensboro Church. The Sunday School rooms were also improved and better equipped. A grand piano was purchased in 1943 and there are other pianos. Music has been an outstanding feature in the church services since instruments were first used in Methodist Churches here.

Some of the early organists were: Misses Jessie Wilson, Annie Wood, and sisters, Mrs. E.A. Copelan and Miss Annie Copelan (Mrs. P.F. Merritt), Mrs. W.A. Kimbrough, Mrs. Ria Weaver Burks and others. Mrs. Henrietta Smith Faust was organist for over thirty odd years, until 1937. Others who have helped at various times are Mrs. Pierce Copelan, Mrs. W.R. Jackson, Mrs. E.J. Stanley, Mrs. W.C. Davidson, Misses Carleton Ellis, Martha Henry and others. Mrs. W.B. Caldwell and Mrs. G.M. Charles are the present pianists and Mrs. J.E. Boswell and Mrs. Neal Starr are organists.

Sweet singing has always been a feature of worship. Mr. and Mrs. E.W. Copelan and their contemporaries Mrs. Mamie Goodwin Brown, Mrs. Jude Weaver Jones, Mr. Walter Kimbrough and Dr. Olin Weaver and others composed the choir in 1890 and earlier and their tuneful voices are remembered with pleasure. The vestment-clad choir and special numbers are one of the most attractive features of our present worship service.

The children's choir under the direction of Mrs. Carey Williams is doing a wonderful work, and it is inspiring to hear these young voices at Sunday School, Prayer Meeting, and Sunday nights.
Missions

The first preachers sent to America by John Wesley came as missionaries and from the organization of the Methodist Church in America it breathed the missionary spirit, and in 1819 the General Conference organized the Missionary Society. Support for both Home and Foreign Missionary work has been promoted and information has been faithfully brought to the church members from the beginning in 1819 to the present day.

Some of the pioneer pastors were truly missionaries to this thinly settled frontier.

Page 331, Dr. Smith's history, "In the county of Greene alone, Peyton P. Smith reported $378.43 as collected for missions." 1838 was the year.

The Woman's Foreign Missionary Society was authorized May 23, 1878, at First Church, Atlanta, Georgia, by the General Conference and the Woman's Home Mission Society in 1902. Societies were organized in Greensboro at once.

Some of the earliest members were Mrs. C.M. King whose father, Rev. Albert Gray, was pastor here in 1860-61, also in 1873-74. His son, Rev. E.A. Gray, was a frontier missionary to the Indians in the West; another son, Rev. Lee Gray, was a missionary to China.

Mrs. Fannie Williams, Mrs. J.F. Thornton, Mrs. M. Markwalter, Miss Julia Foster, Mrs. Susie Irby, daughter of Rev. Wiley T. Hamilton, the Weavers, the Woods, the Wilsons, the Fosters, Misses Maria and Louisa Moseley were among the first workers, and later Mrs. Kitto Smith, Mrs. E.A. Copelan, Mrs. W.G. Armor, Mrs. J.E. Armor, Mrs. W.F. Armor, Mrs. S.E. Jopling, Mrs. J.C. Williams and others.

Mrs. A.H. Smith, who was District Secretary of the Athens District in 1904 reported: "District has 24 auxiliaries with 610 members, 5 Golden Link societies with 166 members and 14 juvenile societies with 434 members. The total amount of money raised during the year ending March 1st 1904 is $1,985.76 increase over last year $193.57." This report was made at the North Georgia Conference annual meeting of the Woman's Foreign Missionary Society meeting in Augusta, April 21-26, 1904. Others representing Greensboro at this meeting were Mrs. J.B. Allen who was the Rev. Allen's wife and became the new district secretary; Miss Florence Oliver who represented the "Golden Links", young people; Mrs. J.F. Thornton, Lady Manager of the Juveniles.

The Seventeenth Annual Meeting was held in Greensboro, May 17-22, 1895, and again in May, 1907, when Mrs. W.B. Higginbotham was president.
Throughout the changes from "Parsonage Aid" for local work to Home Missions in which Mrs. J.W. Moore, Mrs. Thomas Samford Hutchinson, Mrs. L.P. Jernigan and others worked so faithfully, to the combining of Home and Foreign Societies to the "Woman's Missionary Society" about 1916, and again when all the study classes and groups of Missionary work were organized into the Women's Society for Christian Service in 1940, there are a few still living in 1950 who have steadily and loyally gone all the way, Mrs. W.G. Armor (Luda Hutchinson), Mrs. E.W. Copelan (Annie Thornton), Mrs. W.M. Kimbrough (Nell Williams), and Mrs. J.L. Brown (Sophie Wright).

1951 The Church is now in the Augusta District and the District Meeting was held here in May. The new District Secretary is our own Mrs. Rollin M. McCommons. Mrs. Carey Williams is Superintendent of Literature and Study, and Mrs. Allen Roper, Chairman of Christian Social Relations. Mrs. Sewell Dixon is in charge of the training school for teachers in the Bible School and has worked enthusiastically and helpfully in every department. She is active in the Woman's Christian Temperance Union also.

The temperance activities of the Church were very pronounced when the fight was on against the sale of alcoholic drinks in open barrooms here. Rev. T.C. Betterton, pastor in 1895, wrote, "On Sept. 13, 1895, a prohibition election was held in Greene County and we carried it by a majority of 242. During the campaign I 'stumped' the county for prohibition, speaking and working with both white and black. Rev. J.H. Gambrell, pastor of the Baptist Church, and I were the prime movers in the fight against liquor."

This Church has lent her aid in all work for the betterment of humanity through the several organizations. The Sunday School is one of the channels.

Dr. Pierce writes that Sunday Schools for the children have been a concern of the American Methodist since 1790 but "progress was slow, but in 1831 the movement took on new life, and schools were established in a number of towns and country villages but not yet in the rural churches. The catechism, spelling book, and an abridged hymn book and the Bible constituted the curriculum."

The earliest record we have about the work here is that Mr. Howard E.W. Palmer was superintendent of the Sunday School. He was a member of the church in 1865. After he moved away, Mr. Albert H. Winter, who became a member of the Church September 17, 1875, was Superintendent. He moved to Madison.

Mr. E.A. Copelan came next, followed by his nephew, Mr. E. Winn Copelan, who was the beloved superintendent for a generation. While his business interests caused him to
be away from home a great deal others assisted, among them were Mr. P.F. Merritt, Mrs. Ila McCommons, Prof. J.B. Kelley and others. Prof. L.D. Haskew, Claude C. Wills, Jr., Dr. J. McD. Radford and Mr. L.M. Beckum carried on. Dr. Howard T. Connally was elected superintendent and served before and after he came back from the Army until 1948 when he moved away and C. Weldon Smith has carried on the work efficiently since.

Miss Carrie Smith, of the good Methodist background of Purks and Veazey "Smiths" has ably assisted with the plans and literature, serving as Secretary and Treasurer for a dozen or more years. Mr. J.E. Armor was secretary for many years. In 1890 he gave the marble-topped table on which to keep his book. It is still in use.

Consecrated teachers of the past were Judge James B. Park, Sr, who ably expounded to the men; Mrs. W.F. Armor inspired the young people; Mrs. J.F. Thornton trained the children; Mr. S.E. Jopling taught the boys; Mrs. Fannie Williams, Mrs. Ava Young, Miss Julia Foster, Capt. and Mrs. A.H. Smith, Mrs. W.G. Armor, Mr. and Mrs. J.L. Brown, Mrs. W.R. Jackson and many others have taught and helped those who are teaching today in the same Sunday School.

With the excellent literature and nice equipment the work is easier but the will to be helpful is evidenced by the splendid corps of Christian workers today just as of old.

The Daily Vacation Church School begins a training that will be most helpful to those who will be teachers and leaders in future years.

The Recreation Park has proved of great help at the Vacation Church School and all the various social affairs the church has held outdoors. The use of this area, just back of the church and parsonage, has been given since Rev. Sewell Dixon has been pastor (1949-50) by Mr. and Mrs. J.W. Evans, and all have enjoyed working toward making it more convenient and useful.
The pastor, Rev. J.J. Ansley, in 1893 wrote in the Greensboro Church record a brief history of the Church and compiled a register of Pastors of Greensboro Circuit. He states, "The first names found in this list were sent to all the region of country now known as Greene and adjacent counties. History was doubtful as to some few dates, earliest ones - but I suppose the list is as nearly correct as can now be made. Rev. George G. Smith, the historian of Methodism in Georgia and Florida, aided me much.

"Here is the honorable roll.

"James Jefferson Ansley"

(It has been completed up-to-date.)

James Jenkins 1798
Samuel Cowles 1799 ---
George Daugherty 1800
Sam Cowles, Dooman, & Thos. Milligan 1801
Sam Cowles & Moses Black 1802
Sam Cowles & Sam Ansley 1803
Benjamin Watts & Epps Tucker 1804
M. Boyce & James Boykin 1805
Joe Tarpley & Lovick Pierce 1806
Jere Lumsden & Charles Foster 1807
James Russell 1808 --- S.C. Conference at Liberty Chapel Dec. 26, 1808
James Russell & T.D. Glenn 1809
Hilliard Judge & Wm Redwine 1810
Jno. S. Ford & T.D. Glenn 1811
Osborn Rogers & S.M. Meek 1812
Henry Bass & John E. Bird 1813
Benjamin Scott & Wm Collinsworth 1814
Epps Tucker & McIntire 1815
West Harris & Levi Garrison 1816
James Bellah 1816 (?)
Barnet & Thomas A. Smith 1817
Samuel Dunwoody 1818
John Simmons & Thomas Betts 1819
R. Tucker & R. Green 1820
R. Tucker & J. Sinclair 1821
Whitman Hill, P.N. Maddox (22) A. Ray 1822-1823
Thos. Samford & J. Osborn 1824
J. Bellah & W. Crook 1825
Nosworthy & McPherson 1826
Tilman Snead & Williams 1827
A. Ray & B. Pope 1828
James O. Andrew 1829
John Howard & A.H. Palmer 1830 & Conference
I.N. Glenn 1831
Thomas Samford 1832
W.J. Parks & John L. Oliver 1833
Thomas Samford & Mahaffey 1834
G.A. Chapell 1835
T.H. Capers 1836
J.L. Oliver 1837
P.P. Smith 1838
McC. Purifoy 1839
James Jones 1840
Richard Lane 1841
W.P. Arnold 1842-43
W.M. Crumley 1845
Wm. J. Parks 1846
Wm. J. Parks 1847-48
John C. Simmons 1849-50
Richard Lane 1851
John W. Yarbrough 1852-53
Wm. A. Florence 1854
John P. Duncan 1855-56
George Bright 1857
C.A. Mitchell Jun. Preacher 1857
George C. Clark 1858-59
Albert Gray 1860-61
Wm. J. Cotter 1862-63
Miles W. Arnold 1864-65
Thomas F. Pierce 1 year 1866
John W. Talley 1866-67
James M. Dickey 1868-9-70
Geo. W. Yarbrough 1870-71
Albert Gray 1873-74
F.G. Hughes 1875-76
Wiley T. Hamilton 1877-78
H.C. Christian 1879-80
R.J. Bigham, Junior Preacher 1880
T.A. Seals 1881
W.A. Farris 1882
O.A. Thrower 1883-84
W.T. Caldwell 1885-86-87
Geo. W. Duval 1888-89
E.K. Akin 1890-91
Jas. J. Ansley 1892-93-94
T.C. Betterton 1895-96
John R. Lewis 1897
Simeon Shaw 1898
F.D. Cantrell 1899-1900-1901
C.C. Jamison 1902-03
J.B. Allen 1904-05
J.T. Robins 1906-07
W.H. Cooper 1908-09
H.W. Joiner 1910-11
W.R. Mackay 1912-13-14-15
Marvin Williams 1916-17
J.F. Roberts 1918-19-part of 1920
Dr. Gerdine finished 1920
Dr. J.McD. Radford 1921-22-23
A.E. Sansburn & Ralph Ramsey 1924
J.W. King 1925-26
R.J. Broyles 1927
B.H. Smith 1928
Arthur Maness 1929-30
R.P. Etheridge 1931-32-33
F.E. Jenkins 1934-35
W.H. Gardner 1936-37
D.P. Johnston 1938-39-40
United 1939- Methodist Church
B.F. Mize 1941-42-43
W.M. Barnett 1944-45-46-47-48-49
Sewell Dixon 1949-50-51
Bishop Asbury

Bishop Asbury and his associates visited Greene County several times as they came from Augusta, through Warren County etc., to visit Hancock, Washington and Burke. He and Jesse Lee on one of these trips came to Greensborough in December 1799 and Bishop Asbury preached in the Presbyterian Church as we had no church building here then. His preaching is described in Dr. A. M. Pierce's recent book "Lest Faith Forget".

Wherever he went he preached - in churches of course, but also in homes, in taverns, in storehouses, under the trees, by the seashore, in poorhouses, in play houses, in the market place, in log pens, in bar-rooms, in courthouses, at hangings, in places conceivable and almost inconceivable. To small congregations and to great throngs. His preaching was pointed, clear, tremendously earnest, with a sense of urgency - "Now is the accepted time; today is the day of salvation" - and fitted to the needs of the congregation he was addressing.
Bishop Andrew

Bishop James Andrew married Mrs. Ann Leonora Greenwood in 1844. Both his first wife and his second wife owned slaves and at the General Conference in 1844 the question of slavery abolition came to a focus and resulted in the Plan of Separation and the Methodist Episcopal Church, South, and the Methodist Episcopal Church were "simultaneously born. Two new churches of equal age and equal dignity came into being at the same moment."

Greensboro has been honored by having Bishop Andrew as pastor and as her resident bishop. The family lived in a comfortable and handsome home on South Main Street, which was owned by the good woman who became his wife. It was in one of its rooms that the solemn ceremony was performed by Dr. Lovick Pierce that made them man and wife. It was to this home he was welcomed when he came back from that famous General Conference of 1844 that divided the Church.

In the old cemetery of Greensboro in which sleep many men and women of prominence there is the monument to Mrs. Andrew inscribed "In memory of Ann Lenora, wife of Rev. Bishop Andrew, born July 26, 1801, died at Oxford June 10, 1854. As a wife, mother, stepmother, or mistress she had no superior. As a Christian, diligent, humble, and conscientious. A bereaved husband and children have inscribed this frail testimonial to her memory."
MRS. MARY HARRIS ARMOR
The Valiant, Dynamic, Glorious Servant of the King.

She has joined the hosts of the triumphant, and will still "beckon us on from the Ramparts of Heaven."

—M.S.R.

"When the name of Mrs. Mary Harris Armor is called people do not think of one of the very few women upon whom Wesleyan College conferred the LL.D. degree; they rather think of the woman whom millions crowned with their praises, who through thirty years had crossed the continent twenty-eight times, speaking over and over again in every state, waging a relentless war on rum; of the woman who carried the fight to New Zealand, Cuba, Scotland, England, Switzerland and all the way to Australia; of the woman who had spoken at World Woman Christian Temperance Union Conventions at Boston, Glasgow, Brooklyn, London, Toronto and Lausanne; of "The Georgia Cyclone." In 1906 she became president of the Georgia Woman's Christian Temperance Union, and in 1907 Georgia passed the prohibition law. In the meantime she had gone up and down the state speaking in the cities, the towns, the villages, and the country cross-roads; and when the votes were cast Clark Howell, editor of the anti-prohibition Constitution, said: 'It was her voice that aroused the Christian conscience of the state and put it on the march. She trained it for service, and gave it superb direction on the day of combat.'"

The above quotation from Dr. Pierce's "Lest Faith Forget" describes one of the Greensboro Church's most outstanding members who with her husband, Mr. Walter F. Armor, transferred from New Salem, Greene County, to Greensboro in 1890. They had worked faithfully at New Salem with the Sunday School and continued their works for the Master in Greensboro until they moved away in 1902.

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A TRIBUTE TO MRS MARY HARRIS ARMOR

For many years, Mrs. Mary Harris Armor, whose death occurred Nov. 6, 1950, was a citizen of Greensboro and an active and loyal member of the Greensboro Methodist Church. Her influence for good is still felt by those of our members who were associated with her or trained in the Christian way of life under her splendid leadership.

Throughout the years, she always referred to Greensboro as "home" and maintained a genuine interest in her friends and church here.

She was active in all phases of Christian work and became a nationally known leader in the cause for temperance. Such women as Mrs. Mary Harris Armor are indeed rare. A purer, nobler more symmetrical character would be hard to find; one in which true womanly virtues and Christian graces were more beautifully blended. There was nothing artificial about her. What she professed to be she was.

With a great soul attuned to the love of God and with a heart full of human kindness and animated by the spirit of the Master, her life was a power for good and service to her day and generation.

Therefore, be it resolved:

I—That the Greensboro Methodist Church express deep appreciation for the life, the work and the influence of this good woman.

II—That we express love and sympathy for her children and pray God's richest blessings on them.

III—That a copy of these Resolutions be placed on the minutes of the W. S. C. S. of the Greensboro Methodist Church; a copy be sent the family and a copy be published in The Herald-Journal and the Wesleyan Christian Advocate.

Respectfully submitted,
Committee
Mrs. M. E. Sisk
Mrs. J. L. Brown
Mrs. J. S. Hardin
Bishop Moore's Election Strengthens the Church

NOT LONG AGO several Atlantians and visitors to this city were arguing the questions: Who is the most eloquent and who is the most influential minister in the South? On both counts there was strong evidence advanced for the name of Bishop Arthur J. Moore.

The questions really should not have been so limited as to area. Bishop Moore's influence is much more than Southwide. It extends from the Georgia farmlands where he spent his boyhood to the ends of the earth. He has administered affairs of the Methodist Church in countries as far removed from us and from each other as China, Czechoslovakia, and the Belgian Congo. Wherever he has been, he is loved for his warmth of heart and his breadth of spirit.

But we are provincial enough to believe that he is at his best in a Georgia pulpit, preaching a gospel of faith and redemption to the people from whom he sprang. Well aware of the complexities and distractions of the modern world, Bishop Moore takes his stand firmly on the rock of eternal verities. No person ever listened attentively to the Bishop but what he came away refreshed and strengthened of mind and soul.

To all his admirers, therefore, it is most gratifying that Bishop Moore has been elected president of the Council of Bishops of the Methodist Church, and as such the chief officer of Methodism throughout the world. The church will be stronger through his leadership. But we hope his new task will not take Bishop Moore too long away from his native Georgia.

Bishop Moore has been the honored guest of the select Methodist Church in May 1941 at the Augusta District Meeting, and in May 1943 at a joint meeting of the Deans and Augusta Districts. Both times Rev. B. F. Mize was the pastor-host.

On April 15, 1951 in route to New York via train from Augusta, Bishop Moore came by automobile to Greensboro and preached at the request of Rev. Sewell Dixon, pastor, at the morning service after which friends accompanied him to Augusta on his journey.

Large crowds on all three occasions were thrilled and inspired by his wonderful message that the youngest could understand. At the Greater Greene County meeting in 1942 Mrs. Arthur J. Moore was the charming and entertaining speaker.
Greensboro takes great pride in the fact that Rev. and Mrs. Loick Pierce and their family, and many of their family connections have resided in our town and have been members of the Methodist Church to this day - 1951.

Judge A. B. Longstreet is one of the most noted former members of the church - From Smith's history - About 1827. "In Greensboro, John Howard and Lovick Pierce had their homes, and there Adiel Sherwood and others of the Baptist Church resided also. They determined to storm the bastilements, and began a meeting. Augustus B. Longstreet was Judge of the Circuit Court. He was highly educated. His mother was a Presbyterian and he had been religiously trained and had married a Methodist. After the death of his little boy, he found no comfort in his cheerless creed of doubt and began to study religion. He came to the meeting. Adiel Sherwood preached, and John Howard followed him in exhortation. Penitents were invited forward and Judge Longstreet came with them. God converted him. He soon began to preach." In 1838 he was appointed to Augusta and in 1839 was called to the presidency of Emory College. Later he became president of Centenary College in Louisiana and then the University of Mississippi. His daughters were Mrs. Henry Branham and Mrs. L. Q. C. Lamar of Mississippi. Later he was president of South Carolina College, Columbia, S. C. He returned to Mississippi during the War Between the States where he died.

John Howard who re-entered the South Carolina Conference in 1828 and was made secretary of the new Georgia Conference in Macon, 1830, was an excellent minister, 'full of zeal and fire who knew how to move the hearts of men' - a master of sacred song, and wherever he went the revival influence went with him. Savannah, Augusta, Greensborough, Washington, Milledgeville and Macon were especially indebted to him. He died in Macon 1836.

Rev. Wm. Parks full name Wm. J. Parks, stationed in Greensborough in 1833, again in 1836-47-48 and Thomas Sanford in 1824, again in 1832 and 1834 are noted preachers who came back. Rev. Wm. J. Parks married Mrs. Emily A. Carleton, the widow of Thomas Carleton, who resided at 209 Laurel Ave. Soon after their marriage Rev. & Mrs. Parks moved to Oxford, Georgia.
Rev. and Mrs. Simeon Shaw were returned Missionaries from Japan and Rev. Shaw was the pastor here in 1898. Mrs. Shaw nee Adah Wooten, was a skilful artist and taught an art class.

Rev. J. L. Cerdine was a Georgian, born of a deeply religious family. His mother was a sister of Bishop W. F. Murrah and his father was an official in the church. Rev. Cerdine was a Missionary to Korea from November 1902 over 25 years and had wonderful success there. His wife, also was a missionary under the auspices of the Woman's Board of Missions, going to Korea in 1906. She and Rev. Cerdine were married in 1909 there. They were much beloved by the Koreans and exerted a powerful influence on the work there. They supplied the Greensboro church in 1920 for several months while on furlough from Korea, to which they returned.

Rev. Ralph Ramsey, a distinguished Georgia educator, supplied the Greensboro pulpit after the death of Rev. A. E. Sansburn in an automobile accident in October 1924, until Conference convened.

Mrs. M. M. Burks (Ria Weaver) was ever a loyal member of the Methodist Church. She resided in Greensboro during her girlhood. Some of her contemporaries and kinsfolk were the great-grandchildren of Bishop Andrew whom they loved and called "Grandfather." They were Miss Mary King, Mrs. L. C. Little (Legora King), Mrs. P. B. Carter (Corinne King), Charles M. and Willie King. After her marriage to Rev. Burks, they lived in Dallas. After his death she and her small daughter, now Dr. Margie M. Burks, returned to Georgia. Mrs. Burks began teaching at Wesleyan Female College while Dr. W. C. Bliss was President. She was the niece of Mrs. W. C. Bliss. During her vacations when she was not travelling or studying she visited her father, Judge W. M. Weaver, who resided in the Greenwood Andrew homestead. Her modesty, refinement, broad culture, well-poised dignity, and charming manner and beautiful charachter influenced the lives of hundreds of Wesleyan students for 35 years. The bell was tolled in the old-fashioned manner for her burial service in the Greensboro Cemetery.
WHO'S WHO

May 19th 1904

My good friend, also Chairman of my Official Board: viz, Mr. Edward A. Copelan was today nominated as Senator for this State Senatorial District. There is hope for our country so long as such men are elected to office.

Rev. J. B. Allen

Judge James B. Park

James B. Park, son of James B. Park Sr. and a relative of Rev. James Billingslea of the Ridge Grove neighborhood, became a member of The Greensboro Church, Sept. 22, 1874, when Rev. Albert Gray was preacher in charge. James B. Park was very successful in church and state. He was Judge of the Greensboro Circuit for many years and Senator from this district. He was a regular attendant at church, a liberal contributor and a great help in legal affairs. While on a committee for aid and church extension, he aided in clearing up some indebtedness in the 1930s which had hampered the church affairs very much. He was very affable in his manners and most cordial in his hospitable home where the church members of the Methodist and Episcopal churches and many visitors were entertained.
WORLD WAR II ROLL OF HONOR

"WE MUTUALLY PLEDGE TO EACH OTHER OUR LIVES,
OUR FORTUNES, AND OUR SACRED HONOR".

Thomas Jefferson

ASHLEY, WILLIAM S.
BAKER, J. GARLAND
BARNETT, WM. M., JR.
BROOKS, BETTY R.
BRYAN, GOODWIN
BRYANT, EDWIN H.
BRYANT, JAMES
BAUKNIGHT, L. M.

Caldwell, CHARLES R.
Carson, E. W.
Cawthon, JOHN W. JR.
Connally, T. Howard
Cofelan, John T.

Downs, E. H.
Eberhardt, Landrum
Edmonds, James O.
Evans, Edward C.

Hamilton, PHILLIP L.
Harmwell, Florette L.
Haywood, Alva
Hunter, J. Fred
Hunter, Martha S.

Jackson, ROBERT
Jackson, W. Eugene

Mapp, James
Mize, B. Hamby
Mize, Gunnelis
Moore, Allen
Moore, Richard

Nipper, WILLIAM B.
O'Neal, Walter N.

Reynolds, william A.
Reynolds, James
Richards, Charles
Richards, Roy Martin
Rothell, Colleen

Sanders, James
Sisk, Edgar
Smith, C. Weldon
Smith, James Park
Smith, John A.
Stanley, Gerald T.
Stone, J. T. JR.

Tarpley, Charles JR.
Taylor, John A. JR.
Tolbert, Comer

Walker, hillman
Wilcox, Drewry Reid
Whitehead, R. B.
Wright, Matt C.
There have been 120 pastors during a period of 154 years.

Greensboro records fail to show the names of the associate churches prior to the War Between the States but since the war the records are complete. From 1862 to 1867 there were eight churches composing the circuit: Greensboro, Liberty, Hastings, Ridge Grove, Union Point, New Salem, Fork Chapel, and White Plains.

From 1867 to 1880 four churches composed the circuit: Greensboro, Union Point, Ridge Grove, and New Salem. From 1880-1892 the circuit was made up of three churches: Greensboro, Union Point, and Crawfordville. From 1892 to 1907 the charge was Union Point and Greensboro. From 1907 to the present time Greensboro has been a station. After the Greene County Circuit churches were rearranged in the 1920's Walker Church has been a part of the Greensboro Church work.


Greensboro has been in the Oconee Circuit, the Apalachee, Oconee again, Athens District and is now in the
Augusta District.

1950-1951

CALENDAR OF THE CHURCH
Board of Stewards meets the last Monday in each month.
Woman's Society of Christian Service Monday after first Sunday.
Circles meet Monday after each third Sunday.
Wesleyan Service Guild Monday evening after third Sunday.
Prayer Meeting Wednesday evening.
Junior Choir Practice Thursday evening.

DIRECTORY

Church School:
General Superintendent C. Weldon Smith
Superintendent Adult Division G. M. Charles
Superintendent Youth Division Mrs. Huldah Caldwell
Superintendent Children's Division Mrs. Carey Williams
President Youth Fellowship Loretta Strickland

General Secretary Miss Mae Ruark
Chairman Board of Christian Education Ford Boston
Church Treasurer H. H. Harwell
Church Secretary Mrs. Lewis P. Brown

Communion Steward Mrs. J. W. Evans
Organist Mrs. Neal Starr
Organist Mrs. J. E. Boswell
Pianist Mrs. G. M. Charles
Pianist Mrs. W. B. Caldwell
Junior Choir Director Mrs. Carey Williams

President Woman's Society of Christian Service Mrs. Weldon Smith
President Wesleyan Service Guild Mrs. John Gentry

Chairman Circle Number One Mrs. Allen Roper
Co-Chairman Mrs. Ford Batson
Chairman Circle Number Two Mrs. S. F. Guthrie
Co-Chairman Mrs. W. B. Caldwell
Secretary of Children's Work Mrs. H. H. Harwell
Co-Secretary Mrs. L. P. Brown

TRUSTEES OF CHURCH PROPERTY
E. W. Copelan H. D. Goodwin W. M. Settle
M. E. Sisk P. F. Merritt

BOARD OF STEWARDS
William B. Nipper, Chairman
George W. Murphy, Vice-Chairman H. H. Harwell Treasurer
John W. Cawthon, Jr., Secretary C. Weldon Smith, Recording

R. M. McCommons, District J. T. Bond, Lay Leader

L. M. Beckum G. M. Charles O. B. Moore
W. W. Bell, Jr. S. F. Guthrie W. A. Nipper
Ford Boston Fred Hunter M. E. Sisk
J. E. Boswell M. G. Irby Edgar Sisk
L. P. Brown K. A. McMillon R. Kyle Smith
E. P. Campbell W. A. Moore T. E. Waters
R. R. Champion W. A. Moore, Jr. Carey Williams

HONORARY
E. W. Copelan H. D. Goodwin P. F. Merritt

USHERS
Fred Hunter, Chm. John Carr William B. Nipper
William S. Ashley Charles Caldwell Wm. A. Reynolds
William W. Bell, Jr. Eugene Jackson Edgar Sisk
J. B. Bradley J. D. Gentry C. Weldon Smith
Goodwin Bryan John Cawthon, Jr. J. T. Stowe
James Bryan R. F. McGibony, Jr. Comer Tolbert
Robert Bryan William A. Moore, Jr.
The information in this history of the Methodist Church in Greensboro has been compiled from Rev. George G. Smith's "History of Georgia Methodism in Georgia and Florida from 1785 to 1865", Dr. Arthur Raper's book, "Tenants of the Almighty", Dr. A.M. Pierce's timely history, "Lest Faith Forget", Dr. George W. Yarbrough's "Boyhood and Other Days in Georgia", and the reminiscence and remarkable memory of my mother, Luda Hutchinson Armor, who joined the Liberty Methodist Church quite young and was the oldest member of the Greensboro Church when she died in her 97th year, January 30, 1951.

The Rev. J.J. Ansley and Rev. W.R. Mackey wrote histories while they were pastors, the late Dr. T.B. Rice wrote many articles for the local newspaper, and Mrs. Alberta Hall Armor gave information in the "History of the Presbyterian Church in Greensboro" which were read and freely quoted and for which I am most grateful.

Mrs. Adrianne Wills Lunsford has been most generous in doing the typing. Her family for five generations has worshipped in the present Church building.

May this history be continued as a record of this grand old Church which has meant so much in the religious life of the community and its citizens.

Historian - Elise Armor Wills

Mrs. C. C. Wiles
Greensboro, Georgia
June 9, 1951