A BRIEF STATEMENT OF HISTORICAL SIGNIFICANCE
OF THE
OWL ROCK METHODIST CHURCH
5880 Campbellton Road, S. W.
Atlanta, Georgia

Compiled by James M. Varner, Pastor 1958-60
PART THE BACKGROUND--POLITICAL AND RELIGIOUS--
ONE: OF THE FOUNDING OF OWL ROCK CHURCH IN 1828

I. A BRIEF LOOK AT WORLD CONDITIONS IN THE YEAR 1828

Until the end of the year 1828 the world was enjoying a state of peace. This peace was broken toward the end of the year when Nicholas I, Czar of Russia (1825-55), went to war with the Turks to liberate the Greeks. In this year, George IV (1820-30), of the House of Hanover, was ruling in England, while across the channel in France the last of the regular line of Bourbon kings, Charles X (1824-30) was about to be overthrown in the revolution coming in two years.

The Holy Roman Emperor, ruler of Austria-Hungary, was Francis I (1792-1835). The German nation had not as yet been consolidated but was still situated as a group of Germanic States. The largest was Prussia, and in 1828 the ruler was Frederick William (1797-1840).

II. AFFAIRS IN THE UNITED STATES IN PERIOD UP TO 1828

By the year 1828 there were some twenty-four (24) States in the Union. Notice there were not quite half of our present day number of fifty States! All of them were to be found in the Eastern half of what is now the United States except Louisiana and Missouri.

Of the thirty-three (33) Presidents who have been sworn in as Chief Executive of our United States, only six (6) had served prior to the year 1828: George Washington, John Adams, Thomas Jefferson, James Madison, James Monroe, and, John Quincy Adams. During the early period of the establishment of our Federal government the trend was toward aristocratic dominance by the Eastern merchants who were seeking to entrench themselves in privilege and prestige. With the election of Andrew Jackson in this year 1828, the backwoodsman -- The Common American -- staged a political revolt and the Era of "Jacksonian Democracy" was to mark the dramatic transition toward broader manhood suffrage and more democratic participation.

In the Census of 1820 the population of the U.S. stood at some 9,638,453 persons. In the Census of 1830 the population had increased to 12,666,020.
III. AFFAIRS IN GEORGIA LEADING UP TO 1828

Georgia, as an English colony, was established by General Oglethorpe when he founded a settlement at Savannah on February 12, 1733 -- not quite a century before the founding of Old Rock Church. Soon pioneers began moving inland from the coast settling homesteads across the lower part of the state and moving up into this piedmont section with each successive period.

In 1795 the Georgia legislature became involved in the Yazoo frauds in the granting of title to the lands within the present states of Alabama and Mississippi, to four land companies for $500,000. When the legislature attempted to rescind these grants in 1796, the U.S. Senate formed a committee to check into the matter. In 1800 the U.S. government established territorial control over this region and Georgia ceded claim to the U.S. in 1802 for $1,250,000 and required the Federal government to secure for the use of the state the remaining Indian lands of this piedmont area.

The first of Georgia's land lotteries was established by the legislature on May 11, 1803, and the drawing was held in 1805. The second lottery authorized on June 26, 1806, was held in 1807, and the third was held in 1820.

A treaty was made with the Creek Indians on January 8, 1821, under which a large portion of the territory lying between the Ocmulgee and Chattahoochee rivers was ceded to the State. The fourth land lottery was authorized on May 15, 1821, involving this portion of old Fayette County, which was later to be formed into old Campbell County and subsequently merged into Fulton County. We are primarily interested in this District 14 of old Fayette in which our own Richard Barge drew one of the Land Lots (number 120) and paid $19.00 to receive the grant of title. (NOTE: The records of the Georgia State Archives contain the original Grant Books and in our proposed history it is planned to include a listing of all original land-holders of this 14th District.)

When by 1824 the United States government had done nothing constructive in regard to the Creek Indian lands as agreed in 1802 the State proceeded to act.

AFFAIRS IN GEORGIA (continued)

In 1825 a treaty was negotiated at Indian Springs in which most of the Creek chieftains agreed to exchange their remaining lands in Georgia (northwestward from the Chattahoochee) in return for five million dollars and equal territory west of the Mississippi river.

It was in the year 1828 that gold was discovered in the Cherokee lands of Georgia and while the U.S. government was declaring the Treaty of 1825 to be illegal, the state legislature declared that the jurisdiction of Georgia law extended over all the lands of the Cherokee area. After his inauguration in 1829, Andrew Jackson upheld the claims of the State, and even though the U.S. Supreme Court declared in favor of the Cherokee Indians in 1832 the President was formulating plans to move the Indians toward the Western reservations.

Of the present one hundred fifty-nine (159) Counties in Georgia, there were only some seventy-three (73) formed by 1828. In this year 1828 two more were created -- Campbell and Randolph.

IV. OLD CAMPBELL COUNTY

Campbell County no longer exists, having been merged into Fulton County in 1932, but in a rare old book published by Adiel Sherwood in 1860 -- THE GAZETTEER OF GEORGIA (4th. ed.) -- we find this on page 38, sect. 14: "Campbell County has Paulding and Cobb on the north, Fulton & Fayette on the East, Coweta south, and, Carroll west; formed in 1828. Campbellton is the capital, on the E. side of the Chattahoochee. It is not a large, but a healthy place.

This county has a dozen post-offices and other public places, at Elton, Campbell Factory, New Manchester Factory, N. and Sweetwater Factory, on the Cobb county line. Mount Vernon, Holly Springs and Antioch are public places. (This county was named for...) Colonel Duncan G. Campbell, a native of North Carolina represented Wilkes in our legislature, and urged, as early as 1825, a charter for a Female College, the first, it is believed, ever granted (Wesleyan, Macon). He was Commissioner in the Treaty at Indian Springs, 1824 (sic. 1825); died in 1828, a firm believer in the Christian religion and a Presbyterian by profession."
A BRIEF GLANCE AT METHODISM (continued)

This was the famous Christmas Conference held in the town of Baltimore. The Methodist Episcopal Church was formed and as the Church followed into the Frontier... new circuits were organized into districts and new districts into annual conferences.

In 1792 the General Conference was established to give cohesion to the work being done in the Annual Conferences. At first these General Conferences were composed of all the itinerant ministers in effective conference relation, but later delegates were elected. The General Superintendents (the bishops), Presiding Elders (the assistants who acted as liaison officers between the bishops and the ministers of a district), and the ordained Ministers held oversight in all matters of Methodist Episcopal Church government.

There were two basic issues which might be said to have become formed into a "platform" of MUTUAL RIGHTS in the American Methodist Episcopal Church during the first two decades of the 19th century.

FIRST, In regard to the presiding elders whom the bishops appointed over the various districts, these appointed officials were not always popular with the itinerant ministers committed into their charge. In the General Conferences of 1800, 1806, and 1816, there was agitation by the effective ministers to gain the right of electing their presiding elders.

SECONDLY, As our nation began to mature and the Circuit Riders (itinerant ministers) began to marry and settle down, they could no longer travel the circuit appointments so they had to locate. When these ministers located they became "lay ministers" and not only lost their status in the Annual Conference but also became ineligible for election as delegate to the General Conference. As early as 1804 these Lay Ministers began to contend for "Lay Representation" in the governmental conferences of the church.

This faction of ministers and members in the Church was indicative of the same demands for a voice in the civic, state and national political affairs that was rising in America at this time. What was this Spirit of Democracy that was heard in Church and Politics?
QUESTION: Is there any correlation between the Jacksonian Revolt at the polls against aristocratic monopoly in American government and the schismatic revolt against the autocratic episcopacy in American Methodism -- which both came about in 1828?

(NOTE: Along with his duties as pastor of this Church, this student in pursuit of the degree Master of Arts in History at Emory University has chosen as his Thesis the task of finding the answer to these two important questions. Since the revolt against the Methodist Episcopacy became formalized as the Methodist Protestant Church, the findings in this area of American History will be included as background and introduction in the proposed Owl Rock Church History.)

VI. THE BACKGROUND OF THE METHODIST PROTESTANT CHURCH

At the close of the General Conference of 1820, one William Stockton began to publish a reform periodical entitled the Wesleyan Repository advocating lay representation in Methodist Church government. The first public meeting of Methodist reformers was held in Cincinnati on Aug. 19, 1823. A strong circular was addressed to the "Members of the Methodist Episcopal Church throughout the United States." Numerous petitions were presented to the General Conference of 1824 which met in Baltimore in May of that year.

When these petitions were turned aside in committee some seventeen dissatisfied ministers left the convention and went to another part of the city to meet with reform leaders in a convention. They resolved to publish a periodical in pamphlet form entitled: "The Mutual Rights of the Ministers and Members of The Methodist Episcopal Church," in which they encouraged the organizing of Union Societies within the local M.E. Churches.

It was in this year 1824 that the Mount Gilead Methodist Episcopal Society (Church) was formed, in this area of old Fayette (now Fulton) County, Georgia. During these formative years in Georgia Methodism the M.E. Churches were being served by circuit riders appointed by the South Carolina Annual Conference. Since Mount Gilead and Owl Rock were to start in relation of local Church and Society this chronological assertion made.

VII. FORMATION OF THE "ASSOCIATED METHODIST CHURCHES"

In the Spring of 1826 the Baltimore Union Society sent out a circular to the local reform societies calling for a General Convention to be held in their city in the fall of 1827. This convention was held in November of the proposed year and an organization called "Associate Methodist Reformers" was formed. This was but a loose-knit organization but the local Societies were drawn into mutual cooperation through committees on correspondence.

By this time many "Mutual Rights" reformers were being suspended or expelled from membership in the M.E. Church and a crisis was mounting up. Memorials and resolutions were presented to the General Conference of 1828 which convened in the city of Pittsburgh. Not only did the Conference reject the petitions but sent out a circular announcing that the episcopal form of government would be maintained.

On November 12, 1828, the reformers from various "associated societies" assembled in Baltimore and formed a provisional government for the "Associated Methodist Churches." Rev. Nicholas Snethen, a noted preacher and traveling companion of the late Bishop Francis Asbury, was elected the first President, and William Stockton, the layman who had published the Wesleyan Repository, served as Secretary.

VIII. ESTABLISHING THE METHODIST PROTESTANT CHURCH

The relations between adamant Methodist Episcopal Church leaders and the determined reformers worsened so that the Conference of November 2, 1830, held in Baltimore proceeded to establish the Methodist Protestant Church with the drawing up of a declaration of principles, a constitution, and a discipline. In form the new church government was to be much more democratic, being based upon an equality of ministry and laity. The Episcopacy was abolished and the M.P.Ministers, called "superintendents", were appointed through the action of a conference committee to work with the lay class leaders in the local churches. It is significant that our great Methodist Church was formed upon this foundational relationship between Minister and Laymen when the merger came in 1939.
IX. THE BEGINNINGS OF THE METHODIST PROTESTANT CHURCH IN GEORGIA

The Georgia Annual Conference of the M.P. Church was formed on July 22, 1830, at the Salem Campground in Newton County. It is significant that our state conference was formed some four months before the national church was established and preceded the formation of the separate Georgia Conference in the Methodist Episcopal connection by some two years. Twenty ministers and eight lay delegates met at the campground and the first president was the Rev. Epps Tucker and the first secretary was General Harrison Jones.

PART TWO: THE HISTORY OF OWL ROCK METHODIST CHURCH

I. THE CALLING OUT OF REFORMERS IN A LOCAL CHURCH

The Methodist Episcopal ministers came into the frontier settlements of Georgia just as soon as pioneers had set up their homesteads. Following a conference held at Savannah, the Gwinnett Mission was established and the Rev. William J. Parks was appointed. He was invited to the home of John M. Smith, who had settled in what is now the Ben Hill section of Atlanta, and on April 23, 1824, Brother Parks delivered the first of his sermons in the Smith home. Soon thereafter, he organized the Gilead Society of the Methodist Episcopal Church. There were fourteen charter members and included among them were Richmond Barge and his wife, Margaret. During the period of 1825-26 the first house of worship was built by the members on a small tract of land at the present site, donated by John Smith. From the HISTORY OF MT. GILEAD M.E.CHURCH, published by J. M. Baker (Smith's grandson) for the 1924 centennial, we find documentation related to Owl Rock, on page 24:

"During the period 1820-28 there came into existence a new faction or party in the Methodist Church known as the Mutual Rights Party, who contended for the mutual rights of the ministry and laity against the Episcopacy or control of the church by Bishops. Richmond Barge became a supporter of this new faction, which afterwards became known as the Methodist Protestant Church." (Note: It is assumed that Richmond Barge became familiar with the Mutual Rights pamphlets.)

"It is said that on one occasion, during a meeting at Mount Gilead, an opportunity was given to all members of the church to declare themselves either for or against this new faction, that a line was drawn upon the ground in the church yard across which all dissenters might go over to the new faction, the faithful members of Mount Gilead to remain. Other families also crossed over, whose names we have not recorded." (NOTE: We hope to learn the names of some of our "founding fathers" through research in the Mt. Gilead records and other historical sources.)

"Richmond Barge, with his negro slaves had built a house of worship near his home, on a lot he had given for that purpose, which was used as a mission a branch of Mount Gilead Church. Hence we see that Owl Rock Church came from the original membership of Mount Gilead Church. In 1828, when the split came between the Methodist Episcopal and Methodist Protestant Churches, Richmond Barge rolled the little log house, which he had built, off the lot where it stood and moved it near the present site of Owl Rock Church, and organized what was known as the Owl Rock Methodist Protestant Church. He was an officer and Superintendent of the Sunday School until his death, which occurred many years later. He left a large family, notably among them being John, Edward, Richmond, and Jacob. The Barge history was furnished by J. J. Barge, grandson of Richmond." SEE THE MAP ON NEXT PAGE.

After the log house was moved to what is now the "new" portion of our cemetery (across the line on Land Lot No. 119) in the year 1828 one of the first of the "Associate Methodist Churches" in Georgia was formed. Then in 1830 when the Methodist Protestant Church was established, Owl Rock again was distinguished as one of the first in this movement. J. J. Barge served as Secretary of the Georgia M.P. Conference for 12 years.

Robert S. McWilliams settled in the community near Owl Rock Church in 1847 and acquired considerable land holdings. On July 24, 1856, he executed a deed of two acres situated just across the line on Land Lot No. 118 trustees: R. Barge, John McWilliams, & Alexander Smith.
III. OWL ROCK CHURCH AND SANDTOWN COMMUNITY
DURING THE BATTLE OF ATLANTA

Probably, the old log meeting house was rolled over onto the deeded lot just before the War Between The States. By this time Sandtown Plantation had become quite a manor village and Atlanta in this period of the Confederacy was a railroad transportation center.

As Sherman's Union Army closed in and besieged Hood inside Atlanta, the latter sent the main units of his cavalry under Wheeler to strike Union supply lines. Sherman deployed part of his cavalry to strike across the Chattahoochee into Campbellton. The Union Army in this area was entrenched along the Utoy Creek (about where Cascade road crosses) and one of the Union cavalry commanders, Army of Ohio, named Col. Israel Garrard, wrote a letter dated Aug.11,1864, stating that General Kilpatrick had shelled Sandtown Aug.9th. He and his units advanced to Owl Rock Church (ARROW ON NEXT MAP) where they found smoldering fires of a large camp.

He questioned "a respectable citizen, an old man, Mr. McWilliams, who lives near the church," and found that Armstrong's division of three Confederate brigades had camped there on the night of August 9th, leaving the next morning going toward Campbellton.

Another of Garrard's reports dated the next day, on the 12th, tells of his scouts encountering heavy enemy pickets (Confederate patrols) near Owl Rock Church who "made a stubborn resistance, but were driven in."


The Confederate commanders letter below is on p.968.

On Aug.16,'64, Brig.Gen.L.S.Ross, commanding a brigade of Jackson's Confederate Cavalry division, reported two regiments of Union cavalry had raided Fairburn and that they had "an infantry force that came as far as Owl Rock Church, but no farther." This infantry unit camped on the McWilliams property across from the Church for a cache of carbine rifle bullets and minie balls and a wooden spoon bearing the inscription: "John Gillis, Co.38, 55th N.Y.V., Military Prison, Ga," have been found and are shown in our display window.
THE MAP ShOWN ON THE OPPOSITE PAGE (13) IS A reproduction of the military map made by the U.S. Corps of Engineers of the Union Occupational Army in 1867, courtesy Col. Allen Julian, Dir. Atlanta Historic Society.

During the closing days of August, '64, Sherman shifted the main strength of his army from North and Northeast around thru this Southwest quadrant of the battle zone to strike at Hood's supply lines coming up through Jonesboro. Maj. Gen. O.O. Howard, commanding the Army of the Tennessee, notified Sherman (Aug. 27) he had had "little difficulty in drawing out last night" (from around the N.W. sector of the city) and gave notice of his headquarters being "on the Campbellton road, near Widow Forsyth's, one mile east of Dry Pond." He mentioned General Logan's crossing Camp Creek about one mile to the South of him and General Blair crossing at William Campbell's about a mile farther westward. Kilpatrick's cavalry had been camping at the Sandtown Plantation and now swung down past Owl Rock Church to cover the right flank. He was reported to be about "a mile South of Enon Church."

IV. THE OWL ROCK CHURCH-SPONSORED PUBLIC SCHOOL

Soon after the war a public elementary school was sponsored by the Owl Rock Church in an old log house standing about where the old church had first stood — in about the place where Dr. Lee Campbell is now buried. One of the earliest of the teachers employed was John Hamilton Cash (father of our own L.H. Cash) who was licensed by the Fulton County Grand Jury during the period of the Reconstruction. He taught for one year, married one of his older pupils and went to farming. Other teachers who are remembered, include: Jim Bell, Rev. J.O.A. Radford, Charlie and Mary Suber, Lois Greene. The second schoolhouse stood in the area where our outside eating tables are situated. In the year 1921 Owl Rock School was consolidated with Boat Rock and Sandtown Schools to form our present Fulton County sponsored Sandtown School.

After we have dug into the records of old Campbell County and of Fulton County educational groups we hope to include an interesting history about our school.
V. METHODIST PROTESTANT MINISTERS WHO ARE KNOWN TO HAVE SERVED OWL ROCK CHURCH

This list is taken from the available Minutes of the Georgia Annual Conferences, the Methodist Protestant Church, on file in the Candler School of Theology Library, Emory University, giving the year, the name of the circuit that Owl Rock was on, and name of ministers:


1873-74 - Palmetto Circuit - J.A. Farrabee, Superintendent, S. Moore, Superintendent.

1875-76 - Palmetto Circuit - E.B. Fendley, Superintendent, S. Moore, Superintendent.

1876-77 - Palmetto Circuit - E.B. Fendley, Superintendent, Asst. G. P. Sutherlin


1890-91 - Owl Rock Station - R.S. McGarity, Pastor.


NOTE: The 71st Annual Conference - that of 1900 - was held in the Owl Rock Methodist Protestant Church.


1903-04 - Cedar Grove Circuit - C.B. McDaniel, Pastor.


1905-06 - Owl Rock Station - C.B. McDaniel, Pastor.

VI. THE FIRST BUILDING PHASE ON THE PRESENT CHURCH

It was in the year 1879 that our present Sanctuary was built by the members. The old building was torn down and sold to the Negroes who used the materials for the construction of the colored Eno Bapt. Church. The picture on the next page (16) is an artistic conception of what this structure must have looked like. The Atlanta Road, as it was called, ran right across the front of the church and went into what is now the dirt road called "Old Campbellton Road." The two front doors are the same two at the back of the Sanctuary now.
This picture of the work being finished on the towers shows Perry Stewart (living at 1595 New Hope Road, SW) sitting out in front with his new buggy and mare.

In 1926 the present central doorway was cut inside opening upon a central aisle and the two Sunday school rooms were closed off.

VIII. THE TRANSFER OF OWL ROCK CHURCH FROM THE METHODIST PROTESTANT CHURCH INTO THE METHODIST EPISCOPAL CHURCH, SOUTH.

During the period of the First World War ministers of the Methodist Protestant Church became hard-pressed to keep up with the work because of fewer candidates entering into the ministry of their conferences. Owl Rock Church voted to transfer its status from the Methodist Protestant Church into the North Georgia Conference of the Methodist Episcopal Church, South. This transfer was effected in 1916 and in the Minutes of the Conference for this year we find a notation on page 27 adding Owl Rock Church to the Oakland City Circuit in the South Atlanta District. It is significant that M.P. minister, Rev. C.B. McDaniels, also transferred his credentials into the Meth.Epis. Church, South, Ministry.

IX. THE METHODIST EPISCOPAL CHURCH SOUTH

This was NOT the same Methodist Episcopal Church from which the "founding fathers" of Owl Rock Church originally withdrew. In the General Conference of the Methodist Episcopal Church which met in 1844 the M.E. Church delegates from the North took a strong stand against slavery and a move was made to suspend Bishop James O. Andrews, of Georgia, from the Episcopacy because of certain slaves that had been given to him much against his wishes. Northern radicals and Southern "fire-eaters" allowed the situation to get out of hand and suddenly a Plan of Separation was thrust forth -- worded "in the event of separation" but based upon the implication that separation was inevitable. On May 1, 1845 a Southern Convention met in Louisville, Kentucky, with delegates coming from thirteen Southern Conferences and established a separate Methodist Episcopal Church, South. Thus, there were three distinct branches of American Methodism that were re-united in 1939.

In 1918 Owl Rock Church was joined with Mt. Gilead, and Wesley Chapel (now Ben Hill Ch.) to form the Ben Hill Circuit; see Minutes-1918, page 31.

In 1922 Mount Zion Church (on Stewart Ave) was added to the Ben Hill Circuit. The next year 1923-24 the Ben Hill Circuit constructed a PARSONAGE. This house still stands at 3832 Campbellton Road, SW, in Ben Hill.

A PICTURE OF THE BEN HILL CIRCUIT PARSONAGE
X. OWL ROCK AND MOUNT GILEAD ON TWO-POINT CIRCUIT

In 1933 the Ben Hill "four-point" Circuit was subdivided into two new circuits. By coincidence, there was a kind of unique relationship between Mt. Gilead and Owl Rock being united on the same circuit. When the merger came in 1939, Reverend W. M. Hunton was the last President of the Georgia Conference of the Methodist Protestant Church. He served as Pastor of the Owl Rock and Mt. Gilead Circuit before his retirement.

XI. OWL ROCK METHODIST CHURCH BECOMES A STATION

In 1948 Owl Rock Church was made a station appointment, and entered into its third building program with the addition of the West-wing of the Church School Annex shown in the aerial photograph below. Attendance in the Church School had grown to such a point that this annex had become imperative so the Brethren decided to build! With donations of trees for timber and with a good bid on construction the total cost was $5,843.

There was talk of building a parsonage during this period and the lot next to the cemetery was offered. When nothing materialized another lot was offered on March 30, 1952, located on Cascade Road but again no concrete plans were adopted.

XII. OWL ROCK CHURCH'S FOURTH BUILDING PHASE

Once again Church School space became inadequate and in 1955-56 the East Wing Annex was built for a cost of $10,000 borrowed on a ten year mortgage.

The Sanctuary was renovated during 1956-57 with new pews and a new Alter old church furniture.

XIII. OWL ROCK CHURCH BUILDS PARSONAGE IN 1958-59

Ground was broken on Nov. 2, 1958, for the Parsonage and completed on Mar. 17, 1959. Consecration services were held on May 17th as part of 1959 HOMECOMING.

The Parsonage (5291 Campbellton Road) contains some 2,360 sq.ft. floor space divided into eleven rooms. During 1959-60 the Church has worked hard at the "Down With The Church School Annex Mortgage" so that the $11,000 parsonage debt can then be attacked.
XIV. METHODIST MINISTERS WHO HAVE SERVED OWL ROCK:
1918-19 BEN HILL CIRCUIT - E.L. Hillman, Pastor
1919-20 BEN HILL CIRCUIT - Lawrence W. Neff, Pastor
1921-22 BEN HILL CIRCUIT - P.A. Kellett, Pastor
1922-23 BEN HILL CIRCUIT - J. Fred Sparks, Pastor
1924-25 BEN HILL CIRCUIT - Roy P. Ethridge, Pastor
1925-26 BEN HILL CIRCUIT - James V. Jones, Jr., Pastor
1929-33 BEN HILL CIRCUIT - James V. Jones, Jr., Pastor
1933-35 MT. GILEAD & OWL ROCK - A.D. Houglin, Pastor
1935-37 MT. GILEAD & OWL ROCK - R.B. Hays, Pastor
1937-38 MT. GILEAD & OWL ROCK - Wilbur Wilson, Pastor
1938-39 MT. GILEAD & OWL ROCK - J.A. Gray, Pastor
1939-40 MT. GILEAD & OWL ROCK - Ernest F. Martin, Pastor
1940-41 MT. GILEAD & OWL ROCK - Walter M. Hunton, Pastor
1947-48 MT. GILEAD & OWL ROCK - William W. Byington, Pastor
1948-50 OWL ROCK STATION - Jackson P. Speer, Pastor
1950-52 OWL ROCK STATION - Donald Mason, Pastor
1952-53 OWL ROCK STATION - John K. Miller, Pastor
1953-55 OWL ROCK STATION - Jesse B. McNiel, Pastor
1955-56 OWL ROCK STATION - Frank E. Crutchers, Pastor
1956-58 OWL ROCK STATION - D. Leyton Gregory, Pastor
1958-60 OWL ROCK STATION - James M. Varner, Pastor

XV. THE HISTORICAL SOCIETY OF OWL ROCK METHODIST CHURCH
THE PURPOSE OF OUR HISTORICAL SOCIETY WILL BE to give written testimony to the working of God within Owl Rock Methodist Church of Atlanta, Georgia, through the Person of His Son and the Power of His Holy Spirit, as manifest in the United Action of the Congregation and Pastor.
THE RESPONSIBILITY OF THIS SOCIETY SHALL BE THREE-FOLD:
First, to preserve the great Heritage of this church's Past;
Secondly, to record the Progress of each successive Present year;
and, Thirdly, to project with anticipation into the Future of Owl Rock Church in this Sandtown Community.

If you desire to make a contribution to the publishing fund of the Owl Rock Church Historical Society, send your gift to the Church Treasurer: Mrs. J.A. Williams, 5252 Campbellton Road, S.W., Atlanta 11, Georgia.