The early story of this little church, which was organized in the latter part of 1948, cannot be told without frequent reference to Rev. H.B. Duling, Sr., who was its founder, its first pastor, the architect and supervisor of its first church building, its most liberal supporter and its undiscourageable leader in its first years.

For thirty-three years Bro. Duling was professor of electrical engineering at Georgia Institute of Technology. Though greatly interested in his educational work, there was another interest that lay closer to his heart. From his graduation day he had fought the call to preach and it was only after many years that he ended the struggle and applied for license. The years passed and in 1946 he was appointed as supply assistant on the Roswell charge. Not receiving an appointment in 1948, he asked his district superintendent to suggest a place where a church was needed. He followed guidance but found the people not interested. One of those interviewed, however, did suggest that there was a community hut in the neighborhood which was used for religious services and furnished the names of the trustees. Losing no time, the hut was easily obtained and in a week a revival was in progress with Bro. Duling doing the preaching and a member of the College Park First Methodist Church at the piano. Contrary to usual custom, the preacher paid the expenses of the meeting and never once passed the collection plate.

While the meeting was in progress sufficient interest had been manifested to prompt the determination to have preaching services every Sunday night and during the months of July, August, September and October that plan was followed. During these months the pastor visited among the people, inviting them to attend the services. As an aid to sustained interest a little card called Methodist Patter had been prepared and
when Methodists were discovered in the neighborhood their names were added to the mailing list. As was true of other finances, the pastor assumed responsibility and usually paid the bills.

In the natural order of things a Sunday school should have been established ere this and this would have been attempted had not a polio scare made the people wary and kept them apprehensive until about the middle of November. When the threat weakened, the attempt to organize a Sunday school was made but it met with a discouraging response—only seven people were present. Nevertheless the pastor persisted and in a few weeks about thirty-five members were enlisted.

On December 12, 1948, the church was organized with twenty-one charter members. Suggestion was made that the church should bear the name of the pastor. He appreciated the proffered honor but thought that its name should suggest its mission. As St. Andrew was a seeker of the lost, he gained the consent of the Conference that the church should be named for him with the hope that the membership would be moved to emulate his example and go out into the highways and hedges to persuade the unconverted to come in. And St. Andrew, College Park, had begun its history.

Though the hut in which the first services were held was not comfortable in winter and though the oil stove which had been installed was not adequate, a fine spirit prevailed and the membership steadily increased. Rev. J.W. Veatch, the district superintendent, saw the promising outlook, bought a large, attractive lot and presented it to the church. "God moves in a mysterious way his wonders to perform." Almost simultaneously the College Park church was planning to expand its Sunday school equipment and tendered its improvised shacks to St. Andrew if it would tear them down and haul them away. Willing hands were ready to help and the City of College Park responded to the pas-
tor's request for assistance to move the timber to its own lot. This was only one of the times when the City manifested a like fine spirit of helpfulness.

The lot presented by Bro. Veatch was not entirely symmetrical, so more costing $600, land, was bought to round it out, bringing the property valuation to $2,000. With lumber already on the lot and in danger of damage by the rains of winter, a new church was enterprised and carpenters employed. The pastor was very active in his effort to enlarge the membership as well as to erect a house of worship and one of the carpenters had to join the church to escape his persistence, seeing he had already made thirty-six efforts to enlist him. So it was that Bro. G. J. Morgan became a Methodist, gave a substantial sum toward the erection of the building and made himself generally so useful that the pastor said that it would have been almost impossible to have proceeded with the building without his help. And that was typical of his continuing attitude.

The weather favored the building enterprise and the carpenters were delayed very little, so that by the end of March, 1949, the roof was on the church and the building, fifty feet long by thirty-two feet wide, with three Sunday schools in the rear, was well on its way. The pastor was almost constantly on the job and was busy in almost every conceivable way, from the most menial to the most important, to advance construction at the least possible cost, studying to save a dime here and a dollar there.

During all this time the church had been using a piano borrowed from the hut. Since the hut was interdenominational, some people began to object to the Methodists using the piano so constantly. The objection was well founded and the church inaugurated a movement to buy a piano of its own. All the members had not yet attained full sainthood and the objections began to be urged against the chairman of the com-
mittee who was unselfishly directing the effort. Out of little begin­nings large results sometimes grow, so the pastor sensed the danger and quieted it in a rather unusual way—He paid for the piano himself and the flurry subsided.

By Easter the church was finished and the first service was held on Easter Sunday morning, 1949. The church was not yet seated and it was necessary to purchase folding chairs and for the next two years these substituted regular pews. Miss Rogers, the teacher of a flourishing Sunday school class at the East Point First Methodist Church, became interested in the brave undertaking of the young church and at her suggestion her class made a liberal donation to further its plans. Another good friend donated fifty song books and when the Kirkwood Methodist Church decided to retire their old lights, St. Andrew fell heir to them also.

The Sunday school was growing so rapidly that the need of more room was clearly apparent. At the same time the Boy Scouts of the neighborhood needed a place to meet. So another building, sixteen by forty feet, was projected to take care of both the Scouts and the Sunday school. From the beginning of the movement to establish a church in that community, Bro. Duling had also carried on his full work in connection with the Institute of Technology and his strong body broke under the strain. What at first looked like a disaster to the church proved a blessing. When the pastor fell ill the congregation realized that it had been depending on him too much and, instead of folding up, it set itself to carry on during his absence and by the time he got well enough to resume his pastoral responsibilities, the new building was ready for occupancy by the Scouts and the Sunday school.

As the third year of Bro. Duling's pastorate closed the Conference Journal showed a church membership of 98; a Sunday school membership
of 118, with an average attendance of 62; a Woman's Society of Christian Service membership of 24, which was paying $52 for Local Work and the same amount for District and Conference Work. As to finances, the pastor was receiving a salary of $900; all benevolent askings were paid in full and various other causes to which a Methodist Church is expected to contribute had been remembered liberally, making a grand total of $3,515 for the year.

As the end of the year was approaching plans were set up to buy or to build a parsonage and as much as $1,200 had been raised. Bro. Duling had notified the church that he would not return as pastor for the next year and Rev. W.L. Martin, an Emory theological student, was sent to St. Andrew and is now closing his first year as pastor.

The acid test of a pastor's work is seen when he leaves a charge. Has he so built the church around himself that his presence is essential to its continued prosperity or has he so turned his people's attention toward the work of the kingdom that another can take over the charge and carry it on to larger proportions? Bro. Duling's work stood that test—the charge continued to prosper. The $1,200 that has been raised to provide a parsonage was increased to $9,000 and a home for the pastor purchased. More Sunday school rooms were needed and effort was soon under way to that end. Though there were already two rooms in the church proper, three rooms in the addition previously made and three rooms in the latest building it was not long before talk of a larger, better equipped church began to be heard.

A great work had been well done by the retiring pastor and a greater work was already begun as the new pastor was building upon the foundation already laid.
The names of some of the charter members follow:

Mr. and Mrs. James Owens
Mr. and Mrs. H.C. Agnew and their three daughters
Mr. and Mrs. Wade Fullerton, their daughter and son
Miss Lucile Orr
Mrs. Ida Rogers
Mr. and Mrs. Fred Williams
Mr. and Mrs. H.B. Reid
Mr. and Mrs. W.D. Lively
Mr. and Mrs. G.J. Morgan and Helen
Mr. and Mrs. J.H. Swink
Mr. and Mrs. Ofl. Holland
Miss Frances Fullerton
Mrs. J.B. Dover
Mrs. L.B. Hammond
Miss Tommy Shaw
Mr. and Mrs. W.D. Heard
Mrs. Carrie Bonner
Mrs. V.B. Bonner
Mrs. E.B. Hart
Mrs. H.B. Duling, wife of the pastor

July 1962 there were reported 98 members; 118 members of the Church School; 24 members of W.S.C.S; Raised for all purposes during the year $2,664.00