HISTORY OF SAINT JAMES CHURCH

AUGUSTA, GEORGIA

1856-1951

COMPILED BY ETHEL S. PARKS

FROM THE FOLLOWING SOURCES:

HISTORY OF ST. JAMES CHURCH 1856-1906
by John M. Weigle

ARTICLE IN THE AUGUSTA HERALD OCTOBER 18, 1931
by J. Gardner Weigle

QUARTERLY CONFERENCE RECORDS OF ST. JAMES CHURCH

REGULAR AND SPECIAL CHURCH BULLETINS

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HISTORY OF ST. JAMES CHURCH

At the very threshold of the Church -- even at its altars, where the vows are taken -- we are met by the solemn statement that "The Church is of God, and shall be preserved to the end of time, for the promotion of His worship and the due administration of His word and ordinances -- the maintenance of Christian fellowship and discipline."

What is the Church? In answer, I may say, that it is not merely and solely a building or an edifice. True, in one sense, the building is a Church, i. e., a church building, which is dedicated to the worship of God -- a place wherein those who are the living Church can assemble themselves together and worship at its altars. The "true Church" is in the soul and spirit of its worshippers -- this is the spiritual and immortal. The material and visible Church of God, the building where we worship, is as necessary for the salvation of the world, and is as necessary for our individual good as our private and personal worship. Our standards say that "all, of every age and station, stand in need of the means of grace it alone supplies." Therefore, through the preached word, and the spiritual influences which we receive by attendance upon worship at her altars, we are renewed and strengthened in the faith, and thereby touch others with our lives. This is the "means of grace" which we need, and "which it alone supplies." As an evidence of this fact, we are wont to test the spirituality of the individual by attendance upon the services of the visible Church.

Then, from the above premise, I argue that, to be a Christian, in its true sense, the Church building, which is dedicated to the worship of God, is as necessary to the spiritual welfare of the world as is the grace of God to the spiritual welfare of the individual. A person cannot claim to be a Christian, in its true sense and meaning, without a proper appreciation of, and submitting to, the "means of grace which the Church alone supplies" -- which "grace" is not only for the personal and individual growth of the member, but for the propagation and dissemination of the Christian religion. The Church building is not an object of worship -- but it is a sacred and holy place, for which we should have great respect and reverence -- because it is dedicated to the worship of God, and consecrated and sanctified by the tears, love and devoted sacrifices of those who worship the true and living God around her altars. We love the Church on account of its holy associations, and we believe it a part of God's system toward the conversion of the world.

"I love Thy Kingdom, Lord,
The house of thine abode --
The Church the bless'd Redeemer bought
With His own precious blood."

... ...

My duty is to trace the history of this particular Church, and this Church building, from its source to the present time.
St. James Church, as a congregation, was antedated by a year or two with a Mission Sunday School on Greene Street, located about where the residence of Brother John H. Jones now stands, 244 Greene Street. This seems to have been the nucleus from which St. James had its beginning. Brother W. C. Derry was superintendent of the mission school, and he was also the first superintendent of the organized St. James Sunday School.

The first reference I find toward the organization of a Church in this section of the city is in the minutes of the Third Quarterly Conference of the Augusta Station, in the year 1854. A resolution was introduced by Rev. J. E. Evans, as follows:

"Resolved, That a building committee of nine (9) be appointed by the Conference who shall proceed to obtain a lot, on which to build a Church, in the lower part of the city, and to procure the subscription of the funds necessary to build said Church, and on obtaining the lot and subscription of necessary amount, they shall proceed to build a suitable Church, not exceeding in cost the amount subscribed, so that the Church shall not be involved in debt."

This resolution was adopted, and the following committee appointed:

The next reference to the new Church is at the Quarterly Conference of the Augusta Station, held May 5th, 1855, in which I find the following report:

"The committee appointed last year to procure a lot and build a new Church report that they have leased a lot, 60 feet front, just below the Houghton Institute for 99 years, at an annual ground rent of $75, that they have about $7,000 subscribed for the purpose of building, and expect soon to contract for a brick building, 50 x 70 feet."

The last entry in the records I find in the Fourth Quarterly Conference of the Augusta Station, held September 29th, 1855. Rev. J. E. Evans offered the following resolution:

"Resolved, That the preacher in charge be and he is hereby requested to organize a separate society at the new Church, now building, of all those members who may prefer to worship at that Church, and that he appoint a Board of Trustees for said Church, to whom the building committee shall cause titles to the property to be made, when the building and lot are paid for, and that the Presiding Elder be requested to get the Bishop to appoint a Preacher to said charge at the next Conference.

"Resolved, That the naming of the two Churches be referred to the official members of the respective Churches."

It will be seen from one of these resolutions, quoted above, that the Church lot, reported by the committee as having been leased for 99 years is located below the Houghton Institute. I think this an error.
If not, then the site was subsequently changed. But of this no record appears.

In looking over the papers in my possession, I find that the lot upon which the Church stands was deeded to the Trustees May 23rd, 1855, by George M. Newton, executor of the estate of Thomas Hopkins. It is not stated in the papers I have whether it was a gift, under the will, or a purchase. I am rather inclined to the opinion that the lot was a gift, because the location is different from the original site, which gives a "lot of 60 feet, below the Houghton Institute," while the present lot is 80 feet, and a block above the Houghton Institute. Thomas Hopkins, from whose estate the lot was secured, is the father of our Brother Rev. I. S. Hopkins, D. D., who went out from this Church to the ministry. Thus we see the good life of the father perpetuated through the son. "And his works do follow him."

It will be noticed again, that one of the resolutions calls for the naming of the two Churches. St. John Church appears to have had no special name at that time except "the Methodist Church," and was then for the first time called by the present name. St. James was evidently named in honor of Rev. James E. Evans, its founder.

At the time of which I write, 1856 to 1859, I find that Methodism in Augusta met in Quarterly Conference under the name of "Augusta Station," and in it the colored members participated. I quote from the Quarterly Conference minutes of July 16th, 1859: "The following colored brethren, preachers and exhorters, were called and their characters passed." Then followed a list of the colored preachers and exhorters present, with such well known names as Ned West and Robert Kent, now remembered by the older people of Augusta. These facts are suggestive as to what Methodism was doing during slavery. This appears to be the last Quarterly Conference thus held, as I find no future reference to it in the minutes.

The first pastor sent to St. James Church was Rev. Wm. M. Crumley, in 1856, who remained for two years. He did a great work in building up a congregation and adding to the Church. As far as I know, there are only two living members who joined the Church during his ministry. These are Brother R. B. Morris and myself.

The first official board was composed of Wm. C. Derry, H. T. Peay, Dr. W. S. Jones, H. E. Clarkes, Isaac T. Heard, George W. Broadhurst, W. S. Royal, Dr. W. H. Doughty, J. W. Bartlett and W. J. McCall. "All gone to their reward."

The Quarterly Conferences were held together as the "Augusta Station" until March 7th, 1863, when it was separated, and St. James, from then to the present time, had a conference of her own.

I have traced the history of the Church from its beginning to the time when it became an independent charge, and I will now endeavor to deal more specifically with the detail work of the Church.
This Church was fortunate in its location, and today I regard it as one of the best located places of worship in the city. It was also exceedingly fortunate in getting for its first pastor Rev. Wm. M. Crumley. He did a great work for the Church and added many to its membership.

For the period during the war I can find no Conference records, but it appears that the Church was in a languishing condition on account of the condition of things, and the many men who left the Church and city for the army.

After the war, in 1867-1868-1869- came George H. Patillo, when the Church received a new impetus, was greatly revived, and more than a hundred members added. He was succeeded by Rev. H. H. Parks, who also added many to the Church, especially of young men. "His work survives him."

At this period the Church was moving out in missionary work. Jones Chapel lot was secured in 1869, and a Sunday School commenced by Brother C. C. Carey the following year. A mission school was started in Harrisburg, in 1870, with J. T. Derry as superintendent, assisted by S. Miller Willis and several of the brethren. That section was sparsely settled at that time, and this Sunday School was the nucleus from which sprang the present St. Luke Church. In 1877 a mission school was begun in the old brick Church in Hamburg, S. C., with John M. Weigle as superintendent. It was continued for several years, and until the white population removed from the place. In addition to these, St. James Church built Wesleyan Chapel in the southern suburbs of the city. After trying several years to build up a congregation, the work was abandoned because the white population of that neighborhood was too small to maintain a Church.

Brother Parks was succeeded, in 1873, by Rev. J. E. Evans, during which time the Church was in a constant state of revival. At the First Quarterly Conference, held in March, 1873, I find a list of 88 accessions to the Church. The next Quarterly Conference, held in June, 1873, 24 accessions were reported, and at the last Quarterly Conference the total accessions for the year were reported as 121. In the statistical report I find the number of members at the end of 1873 to be 582, and money raised $3,249.85. In 1874 Brother Evans was still pastor, and I find the number of members reported at the end of the year as 637. He altered and improved the Church in 1874, at a cost of $1,668.70.

Brother Evans remained but two years, and was followed by H. J. Adams, in 1875. In his report at the end of the Conference year, I find members 645, and money raised, $3,335.38.

In 1876 Brother H. H. Parks served the Church for one year. I can find no statistical report, but the Church was still prosperous.

Brother A. J. Jarrell was sent to St. James in 1877, and served the Church for four years. He endeared himself to the entire membership, and was one of the most popular pastors St. James ever had. He did a great work in spiritualizing the Church, and was much beloved by the community. Under his ministry the building was renovated and improved.
Jones Chapel was set off as a separate charge in 1875, with W. L. Wooten as pastor. It was found impracticable as a station or a mission, and the congregation came back to St. James in 1877. It was again tried as a separate charge in 1878, with W. R. Foote as assistant pastor to St. James. This plan was also discontinued after a year. It was found that the people in that section of the city would not worship there, preferring to come to St. James.

Brother Jarrell was followed in 1881-1882 by Rev. S. P. Richardson. By his original and characteristic style of preaching, Brother Richardson attracted large congregations, and he was very popular, both in and out of the pulpit.

In 1886-1887 Brother C. A. Evans was sent to St. James. It was during his second year that the Church was very much enlarged and improved, at a cost of about $12,000. Succeeding in consecutive order, came Brothers Gibson, Bigham, Yarborough, Quillian, Bigham, Johnson, Mashburn, Christian, and Belk. The last of whom we would like to have always.

St. James Church has continued to prosper until the present time, and is now recognized and classed as one of the leading Churches of the city. It will be impossible to enumerate all that has been accomplished through this Church organization. From the best data available, I estimate that the Church has raised for the ministry and the benevolences of the Church in the past fifty years something over $200,000. Added to the original cost of the building, which was $9,661, the amount expended in improvement by Rev. J. E. Evans, in 1874, $1,668.70; by Rev. A. J. Jarrell, in 1880, $1,200; by Rev. C. A. Evans, in 1886, $12,000, and Rev. S. R. Belk, during his pastorate, about $4,000, making a total of $26,529.70 expended on Church improvement. This does not include the organ, which cost $3,000, nor the present Church furnishings, at about $1,200, which was accomplished by the devoted ladies of the Church, through hard, persistent and consecrated work. They have always been a power of help in every good work in the Church. I must not fail to mention, however, that Brother R. J. Bigham did much toward raising the money to pay off the bonds of the Church, he having raised by subscription over $2,000 at one service. Also, that the chairman of the Board of Stewards secured nearly $8,000, through the Church and otherwise, to pay the debt of the enlargement.

It would be too tedious for me to attempt to give all the details of the Church, from its birth to the present time, but I will mention that the Church has been wonderfully blessed during the ministry of Brother H. C. Christian and of Brother S. R. Belk. There is perfect harmony in all departments, and the Church is on a high plane, with no financial embarrassments, no differences, all in harmony and love, and in perfect peace as a Christian community. The annual report of Brother Belk shows we have now 903 members, and the Church raised in money last year $7,011.25.

In reviewing the history of St. James Church, it would be incomplete unless I mention the Confederate monument in front of the Church. The very fact of its location tells of its inception. Only a few months after the end of the great strife, the patriotic impulses of the members of St. James Sunday School led to the recognition of the heroic deeds of the young men who enlisted from this Church and Sunday School, and lost their lives for
the cause. We find that on October 29th, 1865, the movement was commenced in the Sunday School by the Hon. M. V. Calvin and J. T. Derry to memorialize these martyrs. In a tablet facing the Church you will find their names. There are 24 of them, with this descriptive tablet:

"St. James Sabbath School Dedicates this Tablet to her Fallen Heroes." Then follows these 24 names, which I give a place in this history, because they are a part of it:

James Augustus Randall, Morton B. Crocker,
Joseph John Small, George Pierce Payne,
John W. Cheesborough, George W. Youngblood,
Henry Lewis Zinn, John M. Heard,
Isaac T. Heard, George Neibling,
Henry B. Tutt, Thomas J. Tutt,
Augustus T. Parker, George P. Pournelle,
Milton Holbrook Willis, Willie A. Googer,
Nathan D. Pugh, Ilewellyn G. Doughty,
Wm. T. E. Anderson, Thomas J. Cartledge,
Alexander M. Hilzheim, Edmund Martin,
Henry Prentiss Osborne, Wm. H. Gray.

In addition to these names from the Church and Sunday School, there are 261 names from the county at large inscribed on the monument.

I must not fail to mention, also, that in her official capacity the Quarterly Conference of St. James Church has given to the ministry nine men, four to the itineracy, one to evangelistic work, and three to the local work. The itinerate preachers sent out by this Church are Isaac S. Hopkins, C. C. Carey, C. A. Jamison and Wm. Shackleford. The evangelist is Thomas Leitch, and the local preachers are F. M. Russell, Blackwood Benson, W. A. Bartlett and J. C. Brewer.

St. James Church has also given as a missionary to the foreign field one of our most highly esteemed and talented young ladies, Miss Emma Lester, who will soon leave us for distant China. May she win many souls for the Master!

It would make my paper too lengthy to tell of all the worthy members who have labored in St. James Church -- such as Wm. C. Derry, Aaron Jones, Isaac T. Heard, Henry E. Clarke, George H. Crump, T. H. Holleyman, J. W. Rigsby, John F. Miller, Dr. Eugene Foster, J. C. Ferris, George K. Moore, Uriah Slack, Armstrong Connor and others who have gone to their reward -- and the many noble and devoted women, living and dead. "Of such is the Kingdom of Heaven." One character, however, I must give place to here, and that is S. Miller Willis. He was a product of this Church, and one of its best type. He was known all over the city and state as one of the most unique Christian characters in the State of Georgia. Full of the love of God and man, all times with him was opportune time to exhort others to a holy living and a consecrated life. Of him it can truthfully be said: "His works do follow him."

In the early struggles of the infant Church, a noble and consecrated woman, almost unaided and alone, devoted her energies to building and furnishing a parsonage for the Church. For the heroic work she accomplished...
the name of Mrs. E. W. Doughty should occupy a prominent place in this
Church as well as in this sketch.

I must also acknowledge the constancy and devotion and the long
official connection with this Church of our Brother John H. Jones. I
find that he was in the official board in 1869, and is yet an honorary
member, though age and infirmity prevent his attendance. The Church
sends him Christian greeting.

As an incident, I may mention that Mrs. Ferdinand Phinizy, the
mother of Messrs. Jacob, Leonard and Stewart Phinizy, presented to the
Church the first Bible used in this pulpit, and is the one now in use on
the sacred desk.

Among those who loved this Church, and devoted themselves to the
good of the cause, were many noble and consecrated ladies. I can but
mention a few of those who have laid down their work here and gone to
their reward above. Mrs. I. T. Heard, Mrs. Taliaferro, Mrs. Eleanor Brown
and Mrs. Bondurant still live in the hearts of the members of St. James
Church. There are many devoted and self-sacrificing women in the Church
at the present day. Of these the future historian will write.

1856-1906. The record is made. A half century is behind us.
St. James Church has stood for these years for purity and Christian
progress. Who can measure the good which has been accomplished these
50 years? Who can contemplate the next 50 years?

The original building of St. James was enlarged and beautified dur­
ing the ministry of that beloved and valiant soldier-preacher, Rev. Clement
A. Evans. A Sunday School building of the best type was erected at a cost
of $7,600.00 during the pastorate of Dr. Richard Wilkinson in 1909. This
took the place of the Sunday School rooms on the first floor of the original
building. These rooms were unused until Rev. Frank Siler, who came to St.
James as pastor in 1912, saw possibilities for additional classrooms with
movable partitions, which would permit the entire space to be thrown together
for large social gatherings. This plan was worked out and completed while
Rev. Walter B. Dillard was pastor. By this St. James was equipped to min­
ister to the recreational needs of children, young people, and adults.

The parsonage of St. James was situated on the northwest corner of
Fourth and Walker Streets. This was sold after many years, and for a time
the pastors lived in houses rented for them by the congregation. In 1916,
after the disastrous fire which swept the eastern part of Augusta, where
the majority of St. James' members had their homes, it was decided to
build a comfortable and well equipped home for the minister. Accordingly,
the lot next to the Church was purchased and a modern brick house erected.
This parsonage has been remodeled and redecorated as the need arose, and
is a home of which the people of St. James may well be proud.

One of St. James' prized possessions is an heirloom that has been
in use continuously since the church was built. This is the silver
communion service, each piece of which bears the inscription, "St. James Church, Augusta, Georgia - 1856."

As a part of this church history, showing her attitude to faithful service regardless of race or color, I would recall "Uncle Rich" - Richard Hall, the sexton for many, many years. When "Uncle Rich" laid down the work which he had so faithfully performed and passed to the Great Beyond, his body was tenderly borne into the sanctuary of St. James by members of the Board of Stewards, where the funeral services were conducted by the pastor. From thence his remains were conveyed to Cedar Grove Cemetery and reverently lowered in the last resting place. Through the kindness of a friend of the church, there has recently been erected over his grave a neat marble slab containing his name, age, date of death, and this inscription: "Faithful Sexton of St. James Church."

The following tribute to St. James was written by a former member, Prof. Joseph T. Derry, at the "Homecoming" celebration on October 18, 1923:

"'Round thee, St. James, what holy thoughts entwine,
And in our inmost souls thine image shine;
How 'round thine altar we did kneel,
And every thought that leads to Heaven feel,
As Father, Mother, children, many a friend,
Around one Mercy Seat our prayers did blend.
And many a time in sweet communion there
Our souls were fed with praise and prayer;
'And Heaven came down our souls to greet,
And Glory crowned the Mercy Seat'."

A custom worthy of note at St. James is that of placing memorial lilies in the sanctuary at Easter in memory of departed loved ones. This custom was adopted in 1925, during the pastorate of the Rev. B. F. Fraser, and continues to the present time - 1951.

In the fire of 1916, many of St. James' people lost their homes, and a number of these sold their lots and built on The Hill. After a few years, the need for a Methodist Church in that section was recognized, and in October 1926 Trinity-on-the-Hill Methodist Church was organized. Among the charter members of this new congregation were several who had been prominent in the work at St. James. These were greatly missed in the different organizations, but the ranks were closed, new members came in, and the Lord's work continued to go forward.

St. James Church holds a unique place as the only church in Augusta located below Fifth Street in residential downtown, the old part of the city. She has been likened to a beacon whose light has not failed during a century.

In 1931, Dr. J. W. Quillian was assigned to the pastorate of St. James. He was an old-fashioned Methodist who eloquently preached the doctrines of the Church. His pastorate was abruptly terminated by his death in 1934, but "his works do follow him." From the time of Dr. Quillian's death in May until the meeting of the North Georgia Conference in November, Rev. Paul J. McKnight, a teacher at Paine College, filled the place as pastor of St. James.
In 1935, the sanctuary was completely redecorated. The organ was cleaned, repaired, and chimes installed. The floor was covered by a new carpet, pew cushions were renewed, and new lights installed in the sanctuary and the vestibule. The funds to pay for this project were solicited by the church secretary, Miss Carrie Lu Lamback, and it was she who supervised the work. On October 27, 1935, when the sanctuary was reopened, two memorials were presented: Organ chimes in memory of Robert L. Swan, and an individual Communion Service in memory of John E. Barton.

During the years 1934-1938, St. James, with all other Methodist Churches in the United States, turned its thoughts toward the unification of the three branches of our great denomination - The Methodist Episcopal Church, The Methodist Episcopal Church South, and The Methodist Protestant Church. After much prayer and planning, this was accomplished, and The Methodist Church girded itself for spiritual gains. When the hymnal of unified Methodism was published, St. James needed new hymnals, and Miss Willie Parks headed a movement to purchase an adequate number. Many of the new hymnals were placed in the church as memorials to those who had joined "the choir invisible".

In January 1941, a building program was launched, which planned for raising $15,000 for the purpose of renovating and improving the church plant by adding a building for Beginners and Primaries, and making such other changes as were deemed necessary. Pledges were taken to be paid over a three year period, a lot in the rear of the church was purchased, and the entire plan was enthusiastically set in motion. War halted the carrying forward of the building program, but the funds as collected were invested in War Bonds and made secure for the time when restrictions should be lifted, and the work begun.

During the pastorate of Rev. Robert L. Armor, two series of special services were held at St. James. In the spring of 1941 a most helpful evangelistic campaign was conducted by Dr. Harry Denman of Birmingham, Ala., Chairman of the Board of Evangelism of the Methodist Church. Dr. Denman, a consecrated layman, brought soul stirring messages, under which sinners were convicted and converted, and church members were revived and inspired to active Christian living.

In the fall of the same year, Bishop Edwin Holt Hughes of Washington, D. C., preached both morning and evening for seven days, October 28 to November 3. Members of all denominations flocked to St. James to hear one who was recognized as one of the great preachers of Methodism and an outstanding Christian statesman of America.

The opening of Camp Gordon, sixteen miles to the west of Augusta, brought many service men to the city. St. James recognized its responsibility to these men and did its part toward giving them a church home. The women of the congregation undertook the project of furnishing a Day Room for one company of the Fourth Division. When the furnishings had been assembled and arranged by the committee, a number of the church members went out to view the results, and the Day Room was dedicated by the pastor, Rev. Robert L. Armor. After the dedication, the group was invited to the company Mess Hall and served coffee and cookies by the men.
Many of St. James' boys and several girls represented the Church and their country in the Army, Navy, Marines, and Nurse Corps. In their honor two service flags were displayed on the walls of the sanctuary and an attractive Honor Roll placed in the vestibule. At this time the men of the Church School presented to the congregation a Christian flag and a United States flag on standards, to be placed on the rostrum.

The lot in the rear of the church was planted with shrubbery and flowers, thereby being transformed into a veritable "beauty spot". A brick wall was built to enclose the garden, and entrance gates were placed; the latter had ornamental hinges, which were the gift of a member of the congregation. During the summer months, evening services were held in the Church Garden, which also made an attractive setting for social affairs. The Church Garden was completed by the placing of two bronze tablets. One near the building, presented by the Barton Bible Class, bears the inscription:

"The kiss of the sun for pardon,
The song of the birds for mirth,
One is nearer God's heart in a garden
Than anywhere else on earth."

Near the Ellis Street entrance is the tablet presented by the Loyal Leaders Bible Class, which is inscribed:

"Let no one say,
And say it to your shame,
That all was beauty here until you came."

For a number of years many of the congregation realized the great opportunity presented by the Vacation Church School, but no move was made to undertake such a project until the Rev. McLowery Elrod opened the first such school in 1943. Results justified the wisdom of the venture, for the enrollment was 135, with an average attendance of 115. Vacation Church School is now an established part of the Religious Education Program at St. James.

In 1944, the Methodist Church launched a great movement known as "The Crusade for Christ", with five major objectives:

1. The establishment of a new world order
2. The raising of $25,000,000 for relief and rehabilitation of lands devastated by war
3. An intensive campaign of evangelism
4. A campaign of stewardship education
5. A definite movement to increase Church School attendance

The financial goal was apportioned to charges throughout the Church, St. James' share being $3,000. The pastor and officials realized an opportunity for launching a great expansion program for St. James simultaneously with "The Crusade". Accordingly, in addition to the $3,000 for this cause, the following financial aims were announced:
$1,500 to place memorial windows in honor of the men and women from the church who had served in the armed services;
$5,000 for the completion of the building program;
$1,500 for renovating and redecorating the interior of the sanctuary.

Workers canvassed the membership, and at the close of the campaign, the amount was over-subscribed. Many subscriptions were cash, thereby paying in full the amount due on "The Crusade" and giving evidence of the loyalty of the membership. Thus in 1945 St. James faced the future prepared for greater undertakings and continued service. The success of the Expansion Program proved that the old church had lost none of its fervor and determination to serve the community in which it is located.

At the 1946 session of North Georgia Conference, the time of holding the sessions was changed from November to June. The Rev. McLowery Elrod, who had served as pastor of St. James for four years, was replaced by Dr. O. P. Fitzgerald, who remained until June 1948. During his stay in Augusta, Dr. Fitzgerald became well known to Augusta through the morning devotions which he gave on the radio as representative of the Ministerial Association.

St. James' building program had been postponed for a long while, but in the summer of 1948 the time seemed ripe for carrying forward the plans. At the Conference of 1948, Rev. J. Foster Young was appointed to the pastorate of the church. He had wide experience in building and making alterations in church plants, and entered into this work with great enthusiasm.

Changing conditions made necessary a number of changes in the original plans. The kitchen, opening off the Adult Department, was enlarged and completely modernized. The building, erected in 1909, was altered so as to accommodate Junior and Young People's Departments on separate floors. A robing room for the choir was added, opening on the corridor leading to the sanctuary.

The Children's Building was constructed with two stories, instead of one as originally planned. On the first floor are rooms for kindergarten, rest room, church parlor, with kitchenette; on the second floor are the Primary Department assembly room and classrooms. Both floors are connected with the main building by spacious corridors.

The sanctuary was redecorated, the interior of the organ completely rebuilt, and a new motor installed. The heating system was converted from gas to oil, with capacity to heat the entire plant. The rooms of the Adult Department were redecorated and gas space heaters placed for heating the separate rooms when necessary. The work was begun in the summer of 1949 and was ready for use early in 1950.

On May 7, 1950, St. James observed "Homecoming Day", at which time many former members returned to rejoice with their friends at the wonderful success of the building program. A large company met for a picnic dinner in the rooms on the first floor after the morning service. The preacher for the occasion was Rev. John C. Moore, who entered the ministry
from St. James not so many years ago. Now pastor of the Methodist Church at Oakland City, he and his family were given a hearty welcome by the congregation of the old home church.

The last Sunday in 1950 was a memorable day at St. James. On December 31, Bishop Arthur J. Moore and Mrs. Moore were present for the dedication of the organ, which ceremony the Bishop held at the close of the morning service. The sermon of the morning will live long in the memory of those who were present. The Bishop's text was the second verse of the Third Epistle of John: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." The message was truly an inspiration for the beginning of the new year.

After the morning service on Sunday, March 17, 1951, the congregation was invited to the rooms of the Primary Department, which the Pastor, Rev. J. Foster Young, dedicated to the memory of Elizabeth Hayes Sherman, wife of St. James' beloved member, William H. Sherman. This memorial is the gift of his daughter, Mary Sherman Dickerson, and her husband, the late Clarence L. Dickerson, of Dallas, Texas.

In the summer of 1948, the General Conference of the Methodist Church met in Boston, Mass., and plans were formulated during the session for a movement for the next quadrennium under the title "The Advance for Christ and His Church". The general objectives of the movement as set up are:

A. Enthronement of Christ and His Church:
   1. Our supreme need is Religious Faith, what we believe and to whom we are committed.
   2. To understand the nature of "Our Church", the body of Christ. To win 2,000,000 members in the quadrennium.
   3. To emphasize "Our Ministry", its divine summons to complete dedication. A church-wide effort to recruit persons for the ministry and all other vocational services of the church.
   4. "Our Mission". To establish the Christian home, the Christian community, the Christian nation, the Christian world.

B. A World-Wide Advance in which we share a ministry of relief in carrying the Gospel of Christ to the peoples of the earth.

<table>
<thead>
<tr>
<th>Combined Financial Minimum Program</th>
<th>$50,000,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. World Service (33 1/3% increase)</td>
<td>$32,000,000</td>
</tr>
<tr>
<td>2. Present Specials</td>
<td>4,000,000</td>
</tr>
<tr>
<td>3. Week of Dedication</td>
<td>6,000,000</td>
</tr>
<tr>
<td>4. New Specials (to be selected by conferences)</td>
<td>8,000,000</td>
</tr>
<tr>
<td>Total</td>
<td>$50,000,000</td>
</tr>
</tbody>
</table>

St. James Church School assumed a supplementary salary of $500.00 a year for four years for the Methodist pastor at Dunkirk, Belgium. This was divided into shares of $25.00 each, of which the Children's Division took two shares, the Young People's Division two shares, and the Adult Division sixteen shares.
Other phases of the "Advance for Christ and His Church" are progressing at St. James, as well as the Advance Special referred to above.

The committee in charge of the building and improvements in 1949-1950 was: Paul D. Otis, Chairman; Hugh P. Greene, Oscar T. Adams, J. E. Eubanks, Millard A. Beckum, Clarence L. Powell, Frederick B. Gnann, Mrs. W. H. Greene, Jack Rountree, Miss Carrielu Lambaek. The total cost of building and furnishings was $52,522.00; rebuilding organ $10,545.25.

The total membership of St. James reported in 1949-1950 was 1175; total amount raised for all purposes, $78,285.00. All deeds to Church property contain the Trust Clause, property valued at $215,000.00.
PASTORS WHO HAVE SERVED
ST. JAMES METHODIST CHURCH

William M. Crumley..............................................1856-1857
Eustice W. Speer.................................................1858
Thomas H. Jordan................................................1859
William F. Cook..................................................1860-1861
Alfred T. Mann....................................................1862-1863
Habersham J. Adams and J. O. A. Clark....................1864
George Kramer.....................................................1865
George Kramer and Isaac S. Hopkins.......................1866
George H. Patillo...............................................1867-1869
Harwell H. Parks................................................1870-1872
James E. Evans...................................................1873-1874
Habersham J. Adams.............................................1875
Harwell H. Parks................................................1876
A. J. Jarrell......................................................1877-1880
Simon P. Richardson............................................1881-1882
Cadesman Pope....................................................1883-1885
Clement A. Evans................................................1886-1887
J. T. Gibson.......................................................1888
R. J. Bigham.......................................................1889-1890
George W. Yarbrough.........................................1891-1893
William F. Quillian............................................1894-1896
Luke G. Johnson................................................1897-1899
John H. Mashburn.............................................1899-1900
Hayden C. Christian..........................................1900-1901
Samuel R. Belk................................................1902-1903
Richard Wilkinson..........................................1904-1905
Thomas R. Kendall...........................................1906-1907
Frank Siler.......................................................1908-1909
Walter B. Dillard.............................................1910-1911
H. L. Edmonson.................................................1912-1913
Alfred M. Pierce..............................................1914-1915
W. H. Cooper....................................................1916-1917
Marvin Williams..............................................1918-1919
Benjamin F. Fraser...........................................1920-1921
L. Wilkie Collins...............................................1922-1923
Walter G. Crawley............................................1924-1925
Charles M. Lipham...........................................1926-1927
John Wiley Quillian.........................................1928-1929
Paul J. McKnight.............................................1930-1931
Charles L. Middlebrooks..................................1932-1933
Wills M. Jones................................................1934-1935
Robert L. Armor..............................................1936-1937
McLowery Elrod...............................................1938-1939
O. P. Fitzgerald.............................................1940-1941
J. Foster Young..............................................1942-1943
MEMORIAL WINDOWS IN THE SANCTUARY

In the vestibule overlooking Greene Street:

Two windows in honor of members of St. James who served in the armed services in World War II and in memory of those who made the supreme sacrifice.

Angel with the Jewels
"Remember him, Oh Lord, when thou commest to make up thy jewels."

The Great Commission
"Lo, I am with you alway, even unto the end of the world."

Beneath these windows is a permanent Honor Roll in bronze inscribed with the names of all who served in World War II.

On the East Side of Interior:

In Honor of
Donna V. Hendee
1883-1949
by
Emma Lester Bible Class

In Memory of
Ida Huiett Phillips
1858-1928
by
Her Daughter

In Memoriam
James Burke Morris
1935-1948
by
Aunt and Uncle

To the Glory of God and in Loving Memory of
Algernon F. Otis, Sr.
1864-1940
by
His Children

On the West Side of Interior:

To the Glory of God and in Loving Memory of
Clement Lamar Castleberry
1876-1937
by
His Wife and Son

In Loving Memory of
my Wife
Mrs. J. L. Ergle
1883-1937

To the Glory of God and in Loving Memory of our Beloved Wife and Mother
Laura Bartlett Hemstreet
1931

In Memory of
John Wiley Quillian, D. D.
1861-1934
by
The Loyal Leaders Bible Class

To the Glory of God and in Loving Memory of
Elizabeth Hayes Sherman
1867-1940
by
Her Daughter
OTHER MEMORIALS IN THE SANCTUARY

Baptismal Font
In Memoriam
Mrs. Catherine E. B. Harker
1834-1903
by
Her Children

Communion Table
In Memory of
George H. Dennis
1934
by
His Wife

Silver Crosses on Bookmarks
In Memory of
The Loved Ones of the Loyal Leaders Bible Class
Easter 1928

Lectern Lamp
In Loving Memory of
William F. and Virginia C. Parks
by
Their Daughters

Organ Chimes
In Memory of
Robert L. Swan
1935
by
His Wife

Communion Silver
Pitcher and Patten
Inscribed: St. James Church, Augusta, Ga.
1856

Individual Communion Service
In Loving Memory of
John E. Barton
1935
by
His Daughter
MEMORIALS IN THE CHURCH SCHOOL

Lectern
In Memory of
W. C. Derry, Our First Superintendent

Rooms of the Primary Department
This Department is dedicated to
the Memory of
Elizabeth Hayes Sherman
1867-1940
For her many years of love
and devotion to St. James Church
"Suffer the little children to come unto me." Mark 10:14

In the Church Parlor
Picture - "The Presence"
In Memory of
Mrs. Bates Miller
by
The Toole Family

OTHER GIFTS AND DEDICATIONS

Altar Urn
Inscribed: Ethel L. Parks, Teacher
Loyal Leaders Bible Class
1908-1936

Pulpit Vase
Inscribed: St. James Church
from
Mrs. W. A. Cook's Circle
1934

In Junior Department
Picture: "Christ and the Doctors"
In Honor of
Miss Ethel Parks
by
Warren K. Toole