ST. JOHN'S CHURCH
FOR FIFTY YEARS
1877 - 1927

By
Dr. A. H. Cochran
We, of the Methodist Youth Fellowship at St. John's Methodist Church, wish to express our sincere gratitude to A. H. Cochrane, M. D., of 3 Willow Lane, New York, New York, for so generously granting permission for us to use the information which he compiled in his original written history of our church.

Gratitude is also expressed to Rev. W. F. Lunsford and Mrs. E. T. Feck for their assistance and cooperation.

METHODIST YOUTH FELLOWSHIP
About twelve years after the end of the Civil War, Atlanta had recovered somewhat from the ravages of that conflict and was anxious in its reconstruction to resume its former peace time activities.

There were at that time several large churches already established in the city, most of which still remain. Among these was Trinity Methodist Church, one of the most prominent and important in the city at that time, even as it is today. Some of the members of Trinity were anxious to spread their good influence about the city and this desire gained expression through the efforts of a Girls' Society at Trinity Church. Miss Laura Haygood and some of the girls in her society established a mission out on Rawson Street, near the corner of Whitehall Terrace. This mission was used as a Sunday School and the most frequent services held there were the Sunday School exercises every Sunday afternoon. Occasionally there was a Thursday evening preaching service, as well as Wednesday evening prayer services. The name selected for this post was Pierce Chapel. Little did the girls of Miss Laura Haygood's Girls' Society realize the importance of their work and the wonderful church to which their efforts were eventually to lead. Pierce Chapel was first established probably in 1875, and certainly by 1877.

This mission post fared well after its establishment in the late seventies. But there came a time when the enthusiasm for it was not so great and it was found that their efforts were not producing desired results.

During the years of existence of this small chapel, there had been industrial development taking place in the entire city and there was evidence now of a new community located farther out in the neighborhood of the East Tennessee and Virginia Railroad shops, where the Southern shops are now located. This neighborhood was rapidly increasing in size and there was no church in the community at which the people could worship. With this condition progressing,
it was not long until other plans were in store for Pierce Chapel and its membership.

The story of another little mission should not be forgotten; existing as it did about the same time, under similar circumstances and on the same side of town. This was the Capitol Avenue Mission. It, too, was struggling for existence a few years after its establishment and like its neighbor, Pierce Chapel, was not doing quite the good it might be.

Since the prospects were least favorable if it remained in its location on Rawson Street, and since most of the members of Pierce Chapel Sunday School were essentially those who had attended the Sunday School at Trinity that same morning, it was decided the best thing to do was to move Pierce Chapel to a more desirable location such as the one out in the neighborhood of East Tennessee Shops. Accordingly, the building was placed on wheels and rolled to a point on Ira Street near the shops, between Eades and Anderson Streets.

Rev. J. M. Tumlin was City Missionary in Atlanta during 1885, 1886, and 1887. During 1885 he saw the conditions as they existed at Pierce Chapel and it was he who instigated the movement that resulted in Pierce Chapel being moved to its new location. He gathered up the fragments of the membership "that nothing be lost", organized the flock into a new membership with some recruits, changed the name to Pierce M. E. Church and saw to its location in a new field on Ira Street. This was in July, 1885. It was still for a great part under the care of Trinity Church, whose pastor was Rev. J. W. Lea, Rev. T. R. Kendall had been Pastor of Trinity during the last years of the existence of Pierce Chapel and he had been assisted in the work of the church activities by Rev. W. M. Crumley and Rev. W. A. Simmons. During the time the church was on wheels going to its new location, services were held in it, probably being conducted by Rev. J. M. Tumlin.

The City Missionary activities of Rev.
Tumlin went on during the time he was caring for Pierce Church. In December, 1885, the Presiding Elder, H. H. Parks, appointed Rev. J. D. Milton as the pastor in charge of Pierce Church and assistant to Rev. J. M. Tumlin. Under Rev. Milton's ministry during the year 1886, there were thirty-six members added to the church. This is probably the only year in which the church can boast of having more than doubled its membership in so few months. This was one of the greatest revivals in the interesting history of the church.

At the annual Assembly of the North Georgia Conference of 1886, Brother J. D. Milton was received into traveling connection and was sent to work elsewhere. In his place the Presiding Elder appointed Rev. C. C. Davis as Pastor in charge of Pierce Church, which station he filled during 1886-1887. He also had charge of the Trinity Home Mission known as the "Barracks" in Jamestown, a suburb of Atlanta.

In 1886 Rev. J. M. Tumlin was sent to Forsyth, remaining there through 1887. In the meantime, Rev. Sidney Stevens was in charge of Pierce Church as Pastor in 1888, 1889, and part of 1890. The work of the church progressed very well during these years and his reports to his Presiding Elder are indicative of an active and interested congregation of that time. Rev. Stevens was not yet out of his teens at the time of his pastorate but he did work of an admirable nature.

Even at these early dates the members of the church and the Pastor were looking forward to the time when the church would be larger and would occupy a more spacious and elaborate building. Rev. Sidney Stevens began to work immediately on the prospects for building the church they most earnestly desired. A building committee was appointed and the outlook for the future was estimated. In the meantime, for the purpose of organizing, the first meeting of the Board of Stewards of Pierce Church was held at the office of Mr. Ulysses Lewis, at 40 Marietta Street on March 14, 1887. At this meeting it
and moved and passed that Mr. Ulysses Lewis be appointed a committee of one to confer with Rev. Lee, Pastor of Trinity Church and request early attention to the collection that had been ordered taken by that church for the benefit of the Pastor of Pierce Church, Brother C. C. Davis. These minutes were signed by Ulysses Lewis.

A further study of the records of these years show that the members were most desirous of having a new church building. The minutes of the Church conference of January 26, 1890 read as follows:

"There was a discussion opened by the Pastor as to whether we should give up the old church and go worship in a Baptist Church or elsewhere, and the matter was postponed till later."

Evidently they were very dissatisfied, or were in dire straights as to a place to meet. Certainly they were most anxious to get into a new home. They decided to build a frame structure farther up on Ira Street at the corner of Georgia Avenue. The old building was sold to Negroes after the membership had left it.

During the year 1890 every attempt was made to finish the new building on Ira Street. There were trials and periods of uncertainty, as shown by the following quotation from the minutes of a Church Conference held on February 23, 1890, signed by Ulysses Lewis.

"The Pastor urged the church to pay in as much as possible next week on the new church as we are out of funds to carry on the work.

"Brother Lewis spoke to the church and said all the material had been paid for, and we only need money now to pay the workmen, and in two or three weeks the house will be so far completed as to admit our going into it in an unfinished condition. The building committee has resolved not to go in debt, but to stop the work where the money gives out. The Pastor said friends of other churches have made kind offers to help."
There are no further records of the weeks that followed, but it is presumed that the building was occupied in an unfinished condition as had been planned. After occupying the new building the members set about to pay off all debts of the church. When asked how much they were in debt, it was found that the entire indebtedness of the church was near one thousand dollars. They then set about to rid themselves of it. It is interesting to read one of the speeches given by Brother Lewis at the meeting of the Board of Stewards on May 5, 1890. It follows:

"I propose to finish the church by Annual Conference, pay off the debt, and have nothing but the lot to pay for. I propose to depend on this part of the city for it and not on outsiders and I believe our people will do it if we can first get them interested. If we can't raise the money at one meeting, I have other plans. I have in view sometime in June for someone to come and preach, someone who will draw a crowd, get Sam Jones if possible and let him set his own date. I think we can get him once anyhow. It would be a good idea to get up a petition and let all railroad men sign it for he loves to talk to railroad men. If we can't get him, get Bishop Wilson or someone else and have several meetings before hand led by the Preacher here and get things warmed up before he gets here. We want to have a good many meetings and get all the people interested and stirred up and bring them in from all directions. The people of Trinity have given us fully one thousand dollars already, and that is enough for them. I believe our friends would help us without asking if they saw we were helping ourselves."

After this speech, the Pastor, Rev. Sidney Stevens, arose and expressed himself as being highly in favor of carrying out the proposed plan of Mr. Lewis. So did other members and it was agreed upon. But what happened further in reference to the Sam Jones meeting, we do not know. There is no further mention of it in the records. It is probable that the plans did not
carry, because of a series of coming events that were to change things materially in reference to the church, its name, building and membership.

Just at this time, Rev. Stevens was offered a scholarship to Vanderbilt University. When he accepted, Pierce Church was left without a pastor; but there was another movement at hand that was to change the destiny of the church. It was a movement of progress and we shall now turn our attention to it.

The Capitol Avenue Mission had not fared quite as well as had Pierce Church. Rev. J. M. Tumlin was returned to Atlanta in 1890 and placed in charge of Pierce Church by Rev. T. F. Pierce, the Presiding Elder, to succeed Rev. Stevens. Rev. Tumlin went to work with the church and made his plans for a revival meeting. A large tent was secured and pitched at the corner of Pryor and Richardson Streets. It was conducted in conjunction with the Pastor and congregation of the Capitol Avenue Mission. This was in September of 1890. The Rev. J. B. Culpepper, M. B. Williams, W. A. Dodge, Charley Lane and others did much of the preaching. Out of the fellowships and associations at this meeting grew the idea and plan of combining the congregation of the Capitol Avenue Mission with that of Pierce Church. This was to be done in order to establish a larger and better church and congregation with the idea of locating the building at some convenient place intermediate. It must have been so decided for we read the following from the minutes of the thirty seventh meeting of the Board of Stewards of Pierce Church, held at the home of Mr. H. S. Hubbard on December 1, 1890:

"Pierce Chapel and Capitol Avenue Mission, having been merged together and Pierce Church building now being removed from its place at the corner of Ira Street and Georgia Avenue to the corner of Georgia Avenue and Lloyd Street and its name being changed to that of St. John's Church and a new Board of Stewards elected for the new organization. This Board had expired and does now adjourn, sine die." These minutes
And so it happened that St. John's had a moving day again. Though it was as yet unfinished, the new place of worship, designated St. John's Methodist Episcopal Church, South, was placed on wheels and moved from the corner of Ira Street and Georgia Avenue to the corner of Lloyd Street (now Central Avenue) and Georgia Avenue. Two weeks were consumed in its transfer and while in transit there was a Sunday School service held in the building while in the middle of the street. Reaching South Pryor, it was necessary to cut many electric wires in order to get the building across the street. This was done after midnight. Rev. C. C. Carey, Pastor, conducted the meeting that was held in the church while it stood in the middle of the street at the corner of Windsor Street and Georgia Avenue. Rev. C. C. Carey was the second pastor of St. John's Church, presiding during the years of 1891, 1892, and 1893. During these same years, Rev. Pierce was Presiding Elder.

So St. John's Church, now established with a membership of 286, launched out on what has proven to be a magnificent career. The lot on which it now stands was purchased, all but a portion nearest the intersection of the two streets. This niche was owned by the Belt Line Railroad at that time and could not be purchased. The ground on the lot stood much higher than it does now and large red banks faced out toward both streets.

The parsonage was built directly on the corner and the church proper placed on the inside, just the reverse of the arrangement of the church and parsonage today. Of the two, the parsonage looked the more imposing and much the better, another reversal of arrangement. There were several large oak trees that stood around the church on the lot which it occupied, giving it a familiar likeness and freshness of a small country church.

The following is a copy of the minutes of the first meeting of the Board of Trustees of
St. John's Church, held on May 1, 1891.

"The following is a list of the names of the Trustees of St. John's M. E. Church, South, Atlanta, Georgia, South Atlanta District, North Georgia Conference, to wit:


"The Board of Trustees met today in the Recorder's Court Room for the purpose of organizing. The following members were present: Dr. T. T. Key, J. C. Joiner, J. L. Mell, H. Smith, T. Boggus, J. O. Perkins, E. P. Burns.

"On motion of Trustees, Dr. T. T. Key was elected Permanent Chairman of the Board and J. O. Perkins was elected Secretary and Treasurer. On motion, the Board agreed to meet at Dr. Catchings' office at 6 P.M. on May 4 to hear the report of the Building Committee. This May 1, 1891." These minutes were signed by J. O. Perkins, Secretary.

Referring to the little niche of land that originally belonged to the Belt Line Railroad, it was through the efforts of Dr. Fitzgerald, then Editor of the general organ of the Epworth League that it was finally obtained by being donated to the church. When the new church building was constructed, it was then able to be placed directly on the corner.

In the article on the History of St. John's Church written by Mrs. Nellie B. Hamilton, while editor of "The Witness", she has very nicely described the way the building looked in those days.

"Remember how the church looked in those days, somewhat barnlike in outline, squatting after the fashion of a brooding hen in the very spot where the parsonage now stands, with a small sized tower looking rather forward on its forehead, and having slightly the look of a Charlie Chaplin hat, ambitious to come to the
forefront, even if it did not entirely cover the situation! But as towers went for those days, that was the big mama tower and there was a little toddling fellow of a tower on the other front corner. It was a good building of its kind, was designed by our Brother Harris and expressed good enough taste and workmanship but a decided stringency in the money market."

After moving to its new location, life began anew for St. John's Church and it pushed forward to things bigger and better than it had ever known before. There is little of actual church history to relate of the years following its location in a new territory. Many of the present congregation joined the church during those years and they well remember the various Pastors as they have come to us since. After Brother G. C. Carey, the next Pastor was Rev. W. R. Foote, who served during the years 1894 and 1895. After him came Rev. J. T. Daves, who served during the years 1896 and 1897. It was during his pastorate that St. John's Church entered into some establishment adventure itself. There was established during the year 1897, a Mission known as Nellie Dodd and Rev. C. H. Carson was placed in charge. The position of Pastor of Nellie Dodd was for many years that of Assistant to the Pastor of St. John's Church. It remained so up until the year 1912, during the pastorate of Rev. G. M. Eakes. Whenever the Quarterly Conferences were held during those years, the Pastor of Nellie Dodd had to make his report to the Presiding Elder at the same time and place that the Pastor of St. John's made his. Since then Nellie Dodd has become a separate and independent charge. It too has prospered and the new building of today is a beautiful evidence of the importance of the work it has accomplished in its community.

Rev. H. J. Ellis was Pastor of St. John's Church during 1898 and 1899. He was followed by Rev. Spencer who served during 1900 and part of 1901. Rev. S. R. England was pastor the remainder of 1901, 1902, 1903, and 1904. Following him, Rev. J. N. Snow served in 1905 and 1906. Rev. H. C. Christian succeeded him and presided
during 1907 and 1908.

It was in 1907, in the month of March, that the idea of a new church again assumed tangible form. Again we will let Mrs. Nellie B. Hamilton tell us about it.

"It was in February or March 1907 that the idea of a new church building for St. John's assumed tangible form. Just how long the idea had been smoldering in the minds of certain of the saints we do not know but we remember well the Sunday when the first public subscriptions were made.

"It was a fine day in point of weather, also in attendance, though the fact that a public subscription of the heaviest type would be asked was well known to the members before they assembled for the eleven o'clock worship. Indeed, a Sunday paper carried on its pages for that day a large cut of the new church as it would be, and everybody knows those cross-the-page cuts are far more expensive in appearance than the actuality ever turns out to be. The architect gratuitously throws in curved walks and abundant landscape gardening with large century old oaks in the most psychological corners, while he arranges all to a magnificent perspective so as to totally ravish the eye of the poor sinner who never has known what it means to be a communicant of a handsome church.

"Mr. Quillian was the orator of the day and it was he who took the subscriptions. Somewhere around twenty thousand dollars was underwritten on that Sunday, a fine beginning, although it was known that at least thirty thousand dollars would be required to build the church. The largest amount given is said to have been by one not a member of the church, Mr. John McEachern, who gave two hundred dollars.

"Among the largest contributors of that day were Messrs. Kelley, Quillian; Wynn, Stallings, McDougall and the West family, though the most liberal contributors when taking in the law of proportion were probably the average subscrib-
ers, young men and women on salaries, wage earners, who would feel the need of what they gave, but who seriously and earnestly longed for a better church home. Notes were signed payable in three yearly installments, the first of which was due in about two months.

"Accordingly, the first of May, 1907, saw the first notes being presented and the ground being broken for the work. The old church was raised and by dint of arch mechanical skill was screwed first backward, then eastward until it stood somewhat East of Northeast, if you know what that is, sitting up high like a French shepherd on stilts and apparently looking in every direction for Sunday. But when Sunday came, the poor old church must have been taken unawares, for it was probably not facing it; in fact, it was not facing any direction that a self-respecting compass would recognize.

"Then the parsonage had to be moved to the spot that had just told the church good-bye. We are not sure, but we seem dimly to remember how our Brother Christian stoically but complacently sat on the porch while the parsonage traveled westward in a sidewise, sandcrab-like fashion, though his wife nervously fled the scene, determined not to witness the possible destruction of her home, her husband and her hope.

"Then came the grading. There were trees to cut, stumps to uproot, and much grading to do for it will be remembered that the parsonage sat up on a rather considerable bank.

"The summer of the first year saw the excavating done and the rock foundation of the church completed, though sad to relate, it was found after the workmen had left the scene that the front step had been made too narrow ever to be used in case of a funeral service. The architectural error had later to be corrected at a cost of several hundred dollars. So ended the first stage of the new church enterprise."

After the church had been shifted around to its new position to make way for the grading and
excavations that were necessary for the foundations of the building, it remained cocked around at half angles for about two years. In the meantime, to get into the church it was necessary to go up a long wooden pathway that led to the building. There finally came a time, however, when the building itself had to be razed and the last service conducted. It must have been great to be present that Sunday. The small church of so many winters was now to see its last service, and in the future there lay ahead a more magnificent one, better equipment and a better contented congregation for it was about to realize the dreams of years. Rev. Ledbetter preached the last sermon in the old church that morning of April 15, 1909.

After moving out of the church the meetings were held in a tent that was placed on a vacant lot on the corner of Bass Street and Pulliam Street. This was during the pastorate of Rev. S. B. Ledbetter. And at this point, we again take the liberty to insert an entire installment written by Mrs. Hamilton that once appeared in the columns of "The Witness".

"In the fall of 1907 you remember that a financial panic fell upon the entire nation. The Knickerbocker Trust Company of New York, and the Neal Bank failed in Atlanta. Some of our members were depositors in that bank and suffered heavily from their failures, at least for the time being. So that the next year Brother Christian refused to further push the collection of the notes which were outstanding, thinking it would be useless to make the attempt.

"In the year of 1908 we accomplished nothing, though all the while we were groping our dangerous way to the church entrance along the high rock wall which separates church from parsonage and once inside experiencing a sensation on seasickness or dizziness whenever we attempted to imagine in what direction our homes could be located; sitting up in a church that was twisted, unstable in all ways and diagonally opposed to conforming to its surroundings. The while we beheld the fruition of our hopes in
the hole of mushy red mud that contrasted so strikingly with the clean, unfinished, encompassing granito wall.

"In the fall of 1908, Rev. S. B. Ledbetter was sent to us by the Conference and with every new pastor there usually comes a new access of ambition and energy to do things and achieve further conquests. So that in the following spring, the notes were pressed for payment, money began to take exercise and St. John picked up its unfailing old benches, bought a tent and acquired a right to worship, tentwise like the Jews of old, on the Southeast corner of Pulliam and Bass Streets.

"There it was that we realized every form of humiliation known to an ambitious people with inadequate means. Words are poor things to describe the inconvenience of that summer, the extreme heat, against which not only our faces, but our whole bodies cried out in great tears of salty perspiration! Our brethren truly wore boiled shirts. However, it is a known fact that one Sunday a saucy little breeze did actually flaunt down Bass Street, blow into the tent and fearlessly and coolly brush against the cheek of a choir member to her immense astonishment and delectation!

"Do you remember the day in the tent when we had "Dollar Sunday" and Mr. Asa Candler came to us? How button pictures of Bishop Galloway were given as souvenirs and each person was by pre-exhortation keyed up to the generosity of adding one more dollar to the number he had already eked out? Mr. W. H. Preston was originator of "Dollar Day" and had charge of that program.

"Well, those were the days when the sound of the hammer was on the new church and the voice of the workman was heard in the land. Each Saturday night at that time brought from carpenter and bricklayer its own bill for services rendered.

"It was in the fall of 1908 that the lower
floor of our church was completed, the upper part of it was walled in and overlaid with brick and the wall put on. By fall, we were ready to worship in the basement, having over our heads a skeleton of a church but something in the way of unpaid debts that was far more substantial than the skeleton of any giant behemoth that ever crushed the earth.

"In fact our debt was so great and our money strength so impaired that we were floored if the church wasn't, for two years, 1910 and 1911, we could only chip off small portions of the great mountain of debt that frowningly faced us. Let it here be said, however, to the enduring credit of the congregation and pastor of that time in 1909 when the largest amount ever raised for the church was reported to Conference and that 1910 and 1911 were almost as good. We do not believe it is generally known that our Brother Ledbetter and his good wife contributed no less than six hundred dollars to the new building. This information was not offered. It was taken. There are others in the church today whose total contributions to this one enterprise have probably gone over one thousand dollars.

"In November, 1911, Brother Mac Eakes was sent us by Conference. The Church in its unfinished state was a public eyesore and there was still a heavy debt for work already done but that was almost if not entirely dissipated by the spring of 1912, when a loan of nine thousand dollars was placed on the property and the main church auditorium brought to completion. Then there had also to be a local loan to cover cost of chairs and other furnishings, which swelled our indebtedness up to approximately thirteen thousand dollars. Of this sum, we still owe about eight thousand, three hundred dollars which should rightfully be cleared by May, 1917. It remains to be seen whether or not it will be. If we are indebted, however, we are not alone in our grief. Nearly all progressive churches in Atlanta have large mortgages over them.

"It is needless here to tell of the smooth, steady advancement made during the pastorate of
our Brother Eakes. Perhaps no church ever had a Pastor who looked more minutely after its affairs or gave better instruction in church discipline and doctrine. He learned his people and their lives by heart, so to speak, and by his clear insight into human nature, his aggressive friendliness and outspoken appreciation won us to larger efforts and nobler achievements.

"Do you remember the first service upstairs, how every seat was filled even to the complete use of the gallery; how the large chorus, all dressed in white, sang high notes of praise and gladness; how Brother Eakes mastered the ceremonies; how Dr. Ainsworth preached; how Brother Christian prayed our thanks for us; and how, if you knew the undying history of our enterprise, you just sat up and missed Brother Ledbetter because he ought to have been there and wasn't?

"It was a glorious day. The new church looked brilliant in its new furnishings, which wore and always are indicative of the exceptionally fine choice of our Brother Eakes.

"Yes, we were glad. We had come on a long, long journey. We were foot sore and weary and it did feel so good to be in our Father's House!

"Besides the beautiful corner stone that is located in the front of the church, there is another corner stone, time worn and notched that is placed in the wall of the building at the back entrance to the Sunday School room. If you have noticed it, you will remember that it has the following inscriptions on its two sides:

<table>
<thead>
<tr>
<th>PIERCE</th>
<th>Committee</th>
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<tbody>
<tr>
<td>M. E. Church, South</td>
<td>J. W. Hutchins</td>
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<tr>
<td>Erected A. D. 1890</td>
<td>E. M. Seymour</td>
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<td></td>
<td>H. N. Smith</td>
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<tr>
<td>Jesus Christ Himself</td>
<td>U. Lewis</td>
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<tr>
<td>The Chief Corner Stone</td>
<td>T. B. Boggus</td>
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<td></td>
<td>J. C. Joiner</td>
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<tr>
<td></td>
<td>S. Stovens, Pastor</td>
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</tbody>
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Eph. 11: 26

"Of course it is the corner stone of the
original church that was built on Ira Street and later moved to the present location of our church. So far as we know, that is all that remains today of the old church building.

"The church was dedicated in the last part of the summer of 1921. Bishop W. A. Candler preached the dedicatory sermon and Rev. W. T. Hunnicutt was Pastor at that time. The money had been raised by a special effort which had started in the year previous, which effort was to pay off the remaining part of the mortgage to the Board of Church Extension. It was a great occasion for the church and the entire church was filled even to the seating capacity of the gallery."

The above description brings us well into the period of what has happened within the memory of some of the present congregation. Following the pastorate of Rev. G. M. Eakes, Rev. R. C. Cleckler presided during the year of 1916. He was succeeded by Rev. W. H. Cooper who served during the years of 1917 and 1918. Rev. W. T. Hunnicutt was pastor during 1919, 1920, and 1921. Rev. Hunnicutt later became the Presiding Elder of the South Atlanta District. During the next two years, Rev. C. M. Meeks presided as pastor and was succeeded in 1923 by Rev. L. M. Twiggs.

A story of the church without mention of the war time activities would certainly be incomplete. It should not be forgotten that the members of St. John's Church did all that they could to further the fight for Democracy. The church had a large service flag that hung in the choir loft. Thirty four young men from the congregation entered the armed forces during the war and many of these served overseas. In the front of the church there is a bronze tablet in memory of one of the young men who was killed in action.

This brings the written history of St. John's Church up to date as of 1927.

THE END
The writer of the first fifty years of St John's history was able to tell a wonderful story of struggle, privation and sacrifice, which was finally rewarded by the seeing of their church lifted from an obscure one-room mission to a great church with more than 1200 members and a splendid and beautiful house of worship.

This story of the achievements of fifty years makes it difficult for those who have been asked to write a supplement record to bring the original up to the present time.

While our hearts swell with love and gratitude to those who built so well and left us this rich heritage, we have accepted this assignment with some reluctance, since we realize that we must record a period of decline and desperate struggle to stem the downward current which has carried us far from the high place we once occupied.

About the close of the period covered by the original, or fifty year period of this history, a shift in population had begun and there was a popular residential movement from South side to North side homes. This shift in the residential area carried a great number of our members to new homes, taking them out of our community and out of our church. The vacancies in the community were filled largely by people of other religious beliefs, and by many who were not permanent additions, but transients who did not remain long in one place.

The result was a steady decrease in our membership. Our people tried very hard to hold the position to which the first fifty years had brought them, but with a decline of fifty per cent in members it was not possible to do so.

We would like at this point to pay tribute to the small band of loyal, persevering spirits who shared in the achievements of the period of prosperity and growth, who remained with us when the decline began. Most of them have passed away now, but it is due to their loyal devotion to God and His church, with the help of new recruits enlisted from time to time, that St John was able to survive at all.
The church has, we think, passed through its worst period and will go forward again. But we should never fail in our gratitude to those "old timers" whose love and sacrifices preserved it during a very difficult and dangerous period.

We feel that it is appropriate to name at this point some of the great souls who remained with us during this trying period, but have now passed from this life to answer the call "Come unto Me—and I will give you rest!". But we of today can never repay the debt of gratitude we owe for the love, loyalty and self-sacrifice which preserved St John church for us, and we wish we could name them all, but this is not possible.

Among them the following names stand out in our memory:

- R.B. Deavors
- Mrs. R.B. Deavors
- J.R. Jordan
- J.A. Moore
- Mrs. J.A. Moore
- W.A. Teat
- Mrs. W.A. Teat
- C.A. Strickland
- J.B. Kincaid
- E.L. Graydon
- E.D. Fines
- Mrs. C.P. Scribner
- W.F. Wooden
- Mrs. W.F. Wooden
- Mrs. J.A. Flemister
- T.B. Boggus
- Mrs. T.B. Boggus
- C.H. Sims
- Mrs. C.H. Sims
- W.H. Preston
- Mrs. W.H. Preston

We have a few of the "old timers" who are still with us, but we have listed only the names of some of those who have passed away.

From 1927 to 1951 the following pastors and District Superintendents have served St John:

<table>
<thead>
<tr>
<th>Year</th>
<th>Dist. Supt.</th>
<th>Pastor</th>
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<tr>
<td>1926-27</td>
<td>W.T. Runicut</td>
<td>L.M. twiggs</td>
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<tr>
<td>1927-28</td>
<td>&quot;</td>
<td>R.A. Edmondson</td>
</tr>
<tr>
<td>1928-29</td>
<td>J.S. Jenkins</td>
<td>V.E. Lanford</td>
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<tr>
<td>1929-30</td>
<td>&quot;</td>
<td>E.C. Wilson</td>
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<tr>
<td>1930-31</td>
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<tr>
<td>1931-32</td>
<td>R.L. Russell</td>
<td>&quot;</td>
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<tr>
<td>1932-33</td>
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<td>&quot;</td>
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<tr>
<td>1933-34</td>
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<tr>
<td>1934-35</td>
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<tr>
<td>1935-36</td>
<td>Lester Rumble</td>
<td>W.H. Clark</td>
</tr>
<tr>
<td>1936-37</td>
<td>C.C. Jarrell</td>
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<td>1937-38</td>
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<td>1938-39</td>
<td>W.G. Henry</td>
<td>&quot;</td>
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<tr>
<td>1939-40</td>
<td>&quot;</td>
<td>C.A. Hall</td>
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<td>1940-41</td>
<td>E.G. Mackey</td>
<td>&quot;</td>
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<td>1941-42</td>
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<td>&quot;</td>
</tr>
<tr>
<td>Year</td>
<td>Dist. Supt.</td>
<td>Pastor</td>
</tr>
<tr>
<td>----------</td>
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</tr>
<tr>
<td>1942-43</td>
<td>E.G. Mackey</td>
<td>C.R. Cochran</td>
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<tr>
<td>1943-44</td>
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<tr>
<td>1944-45</td>
<td>Wallace Rogers</td>
<td>B.F. Mize</td>
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<td>1945-46</td>
<td>Lester Rumble</td>
<td></td>
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<td>1946-47</td>
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<td>1947-48</td>
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<td>1949-50</td>
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<tr>
<td>1950-51</td>
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</table>

During the period the title "Presiding Elder" was changed to "District Superintendent". We have used only the present title.

A glance at the roster of ministers shown above will prove to all who know much of the North Georgia Conference that our decline has not been due to the lack of good preachers. St John has always had good pastors.

During the period covered by this appendix the following members have served as chairman of the Board of Stewards:

- Dr. A.H. Cochran
- Dr. P.L. Moon
- J.R. Jordan
- R.C. Allor

The following is a roster of the present officers of the church:

- General Superintendent: E.T. Peck
- Supt. Adult Division: A.A. Hardwick Jr
- Supt. Youth Division: Roy Patillo
- Supt. Children's Div.: Mrs. G.A. Stripling
- Pres. W.S.C.S.: Mrs. H.M. Pennington
- Pres. W.S. Guild: Miss Olive Flury
- Pres. Men's Club: E.A. Hardwick
- Pres. M.Y.F.: Miss Joan Duddy
- Communion Steward: Mrs. L.A. Wiggins
- Organist and Choir Dir.: Mrs. L.C. Lamb

Trustees of church property:

- R.C. Allor
- J.A. Flury
- J.G. Morris
- Dr. I.H. Etheridge
- H.M. Pennington
- E.K. Scribner
- W.M. Wulkey Jr
- H.E. Judge
- Earl T. Peck
The Board of Stewards

R.E.Looney,Chm.  E.A.Hardwick Jr
Mrs.P.L.Moon,V.Chm.  James Lindsay
Miss Ethel Moore,Sec. J.C.Morris
Mrs.Earl Peck,Treas. W.M.Mulkey Jr
R.C.Ailor  Roy Patillo
Mrs.W.W.Baltzell  Earl T.Peck
H.F.Boston Sr  M.L.Rivers
H.F.Boston Jr  E.K.Scribner
W.C.Burrell  L.W.Smith Jr
D.S.Bouncesor  Jack Stanford
H.A.Coleman  L.A.Wiggins
J.A.Flury  Mrs.B.M.Simpson

Emeritus

B.H.Williams  J.T.Wilkins

Pastor

T.H.Shackleford.

Today St John is in a good healthy condition,not so strong in membership or in financial ability as it was 30 years ago, but we do have a congregation of good folks who work together with love and fellowship which will help to make the church grow and prosper again.

The church is free of debt and the interior has been recently redecorated. We have a good roomy parsonage in fair condition, but needs paint and minor repairs.

There is some evidence at present that we have one foot on the ladder that might enable us to climb again toward the heights we once occupied.

A movement is underway which could result in another shift in population in the next 5 or 10 years. This shift would not be from North side, of course, but probably will put many good, solid working families within the area reached by our church.

If this movement succeeds we may be able to build up our membership from these prospects and add greatly to our influence in the community.

Twenty five years of decline has dampened the spirits of some but has not put out the light of hope and faith that we will become strong again and be able to accomplish much good for our community.