

HERITAGE  
IN  
REVIEW

By  
M. Eugene Dunn

A  
HISTORY OF  
ZEBULON-FINCHER  
CHARGE

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IN  
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M, Eugene Dunn  
Pastor, Zebulon-Fincher Charge  
1959--1961.

Zebulon, Georgia  
1961

## HERITAGE IN REVIEW

### Part I

#### I. Methodism Begins

In the beginning there was no plan to organize a new Church. But a great revival of religion among the common people swept over England in the eighteenth century. The name written largest in connection with this revival is that of John Wesley.

John Wesley was born in Epworth, England, June 7, 1703. He died in London, March 2, 1791 in his eighty-eighth year. His father was a clergyman in the Church of England. He was rector of the Church at Epworth, a small village about one hundred miles north of London.

Wesley received his formal education at Charterhouse School in London, Christ Church College at Oxford University and was awarded the degree of Master of Arts in 1727 from Lincoln College of Oxford.

John's brother Charles started the first Methodist Society at Oxford in 1727. When John returned to Oxford he was immediately recognized as its head. Their activities included Bible study, visits to prisoners and the sick, and religious instruction of children. The news of this club spread beyond Oxford and it met both praise and harsh criticism. Various names were given it, sometimes in derision, but the name Methodists stuck and millions of people in all parts of the world today are happy to bear the name.

From this humble but unintentional beginning, Methodism began. As the revival spread more and more Societies were organized. With the rapid increase of the societies came the necessity for more preachers and a closer organization.

On June 25, 1744, Wesley called a few preachers together at Foundry Church, London, for a Conference.

There were six clergymen of the Church of England and four lay preachers. This was the beginning of the Annual Conference, and every year thereafter Methodists have assembled annually to review the work of the past year, be charged for the work of the new year and appoint the preachers to their several fields of labor.

From these early conferences came much of our Church government and polity which we now use in American Methodism.

John Wesley came to Georgia, landing at Tybee Island in February 5, 1736. He preached, visited and ministered to the sick. He was unpopular and left a South Carolina port on December 2, 1737 to go back to England thinking he had failed.

George Whitfield passed in sight on way to America. He discovered that John Wesley had done much good and that his name was very precious in some circles. Whitfield was very eloquent and throngs of people crowded to hear him preach. However, he was not an organizer and it became apparent that if the results of his labor were to be conserved so that Methodism might become a constructive factor, further help must come.

Thomas Coke and Francis Asbury were sent to America to be general superintendents of American Methodism. On December 24, 1784, at Lovely Lane Chapel in Baltimore, Maryland, Methodism was formally set in motion. About sixty out of the eighty Methodist preachers in the nation were present. Both Coke and Asbury were unanimously elected bishops on the first ballot. Asbury had not been ordained a Deacon. Thus occurred an occasion never equalled again in Methodism-- a preacher ordained a Deacon on Saturday, an Elder on Sunday, and a Bishop on Monday.

When the historic "Christmas Conference" adjourned Asbury saddled his horse and turned his face to South

Carolina and Georgia. He was convinced that new territory should be cultivated and that the gospel should be carried to the rural and unevangelized sections of America.

The first reference of Methodism coming to Georgia was at the first Annual Conference of the Methodist Episcopal Church in America held at the home of Green Hill in North Carolina, April 20, 1785. This Conference included all of Virginia, North Carolina and South Carolina. Bishop Coke says of the occasion: "...We... have stretched our borders into Georgia."

Georgia was a large state and extended westward to the Mississippi River and included the greater part of what is now Alabama and Mississippi. To this giant state the Conference of 1785 sent Beverly Allen, a man of winsome personality and popular appeal, but of little character. He never showed up in Georgia that year, and thanks to a local preacher whose name is unknown in Methodist history, seventy members were enlisted.

The Virginia Conference met in Lanes, North Carolina in 1786, and a call was made for preachers to go to Georgia. Many volunteered, but only two were accepted--Thomas Humphries and John Major.

Thomas Humphries was a preacher of power and John Major's devoted life won the love of the people of Georgia. And after one year of fruitful labor they reported to the Conference that 430 members "had been joined into society". At the end of the second year more than 1100 additional members were reported. Methodism was catching hold and advancing in Georgia.

The first Annual Conference held in Georgia met "at the Forks of Broad River", April 9, 1788. For the next two years it met in Georgia at Grant's meeting house, the first completed church building among Georgia Methodists, located near Washington, Georgia.

The Conference of 1791 met at Scott's meeting house in Wilkes County. Both Bishops Asbury and Coke were present. And by the Conference of 1793 there were 1,904 Methodists in Georgia.

Methodism continued its advance in Georgia and the General Conference of 1828 gave permission for the Georgia Conference to be established. This was consummated in 1830, forty-six years after Methodism had officially begun in America.

As we have seen, Methodism made its debut in Georgia in those sections of the state first settled, around Wilkes County. But there was a zeal about the early Methodists which made expansion and progress the normal and expected results. Raw frontier conditions could not stop these gallant soldiers of the Cross. They were carrying good news, jubilantly declaring that God loved all, invited all, and saved all who would come.

That message was first brought to Pike County by a young Methodist preacher born in Charleston, South Carolina, who started to preach when he was only twenty years of age--George Hill. His parish was called the Monroe Mission and included what is now Monroe, Upson, Crawford, Pike, Butts, Lamar, and parts of Bibb and Spalding Counties. Once each month he preached at each of his twenty-four preaching places.

Conference had met in 1822 at Augusta. Bishops McKendree and George presided.

First preaching in Pike County was at a little log church near the home of Josiah Holmes, a few miles from Barnesville.

## II. Conference and District Affiliations

Even though John Wesley came to Georgia during the early years of the eighteenth century, it was not

until the last years of that century that Methodism reached our State.

Even before the organization of a district or conference as we now know them, the Virginia Conference, held Georgia and South Carolina as a part of their Conference. Georgia was made a separate district in 1787.

At the Conference of 1793 it was agreed that Georgia and South Carolina should be united in one Conference and this union was consummated in 1794. Two years later the General Conference divided the whole connection into six original conferences. This action merely approved the agreement previously made by Georgia and South Carolina and made it official. A small part of North Carolina was added to these two and it was named the South Carolina Conference.

When Methodism reached Pike County in 1823 it was a part of the Athens District and remained such until the District lines were changed in 1825 and was placed in the Milledgeville District where it stayed until 1833.

While a part of the Milledgeville District, in 1830, the South Carolina Conference divided and Georgia became the Georgia Conference, with Florida as a part of it.

The Zebulon and Fincher Churches moved in and out among many Districts of the Georgia Conference. After being changed from the Milledgeville District they were a part of the Columbus District until 1835. From 1836-1839 they were in the Macon District. During the year 1840 these churches were shifted back to the Columbus District. In 1841 the Cherokee District included Zebulon and Fincher and this arrangement continued until 1844 when they were transferred to the LaGrange District. This appears to be the longest period that the churches stayed in one District, for it was not until 1858 that the Griffin District was

organized. Of course, Zebulon and Fincher were among the charter members of this District and have remained in this District ever since its organization.

Georgia Methodism grew rapidly during its early years. In 1866 the General Conference granted permission for the Georgia Conference to divide and become two Conferences. The only change this meant to Methodism in Pike County was its Conference affiliation. It was still a member of the Griffin District, but now it was a member of the North Georgia Conference. These two arrangements continue to this day.

Thus, Zebulon and Fincher have been members of three Conferences--South Carolina, Georgia and North Georgia--and seven Districts--Athens, Milledgeville, Columbus, Macon, Cherokee, LaGrange and Griffin.

### III. Circuit Affiliations

Records of the organization of Zebulon and Fincher are not available. Therefore, there is no positive way to know the date of the organization of these two churches. However, it is believed both churches began about the same time around 1823.

Pike County was established in 1822 by the Georgia legislature. It was cut off from Monroe County which then included the territory that is now Monroe, a part of Butts County, about half of Spalding County, all of Pike and Lamar Counties, and most of Upson County. The County seat was located at Riley's Crossroads about four miles south of Zebulon, where the Zebulon-Meansville road meets the Meansville-Fincher Church Road. The town was named Newman.

The minutes of the old Inferior Court of 1824 decreed a lot for the exclusive use of the Methodist Society. No records or traditions indicate a church was ever built in Newman.

In December, 1824, the legislature formed Upson County from parts of Pike and Crawford Counties. This left Newman too far from the center of the County and in 1825 Zebulon was established as the county seat.

The new town built up quite rapidly. Many of the merchants in Newman moved to Zebulon. Soon Newman became one of the lost towns of Georgia. There is no evidence there today that a town ever stood on those grounds.

The assumption is made that Methodism was born in Zebulon with the birth of the town. Deeds were not officially recorded until June 6, 1842, but it is commonly believed Methodists were active before that date.

Fincher's organization date is not certain, but it is believed to be established around 1823. The church site was located about a half mile west of Newman, where it has stood all these years.

From this beginning, Zebulon and Fincher must have started out as a part of the twenty-four point circuit known as the Monroe Circuit.

No records are available to identify the other churches on the Monroe Circuit. However, it is reasonable to assume that the number of the churches on the circuit was frequently changed. New churches were added, old ones were placed with other circuits.

Somewhere in these early years the Zebulon Charge was formed. We do not know how many churches comprised this Circuit but we do know Fincher was a part of it and remained so until 1866 when the Circuit was divided. This appears to be the first time Zebulon and Fincher were separated.

About that time the Pike Mission was organized and later changed to Milner Circuit. It embraced Milner, Ebenezer, Fincher and Century Nelson.

During this time the Circuit on which Zebulon was located was constantly changing. For that matter, so was the Circuit to which Fincher was connected.

The following is a partial list of fellow-churches associated with Zebulon and Fincher through the years: Salem, Red Oak, Mt. Zion, Flat Rock, Smith's Chapel, Hollonville, Anthony's Chapel, Mt. Hope, Maddox, Pine Mountain, Line Creek, Williamson, Jolly, Ebenezer, Milner, Century Nelson, The Rock, Molena and Fayetteville. Many of these are non-existent today. Some have changed their name.

For the year 1903, Fincher was back on the Zebulon Charge which consisted of these additional churches: Concord, Hollonville, Jolly, Molena, Mt. Zion and Red Oak. The next year Fincher, Molena and Mt. Zion were placed elsewhere.

It was 1911 when Zebulon and Fincher came back together---this time to stay! The Zebulon Charge was then composed of Zebulon, Fincher, Concord, Hollonville, Jolly and Molena.

As time progressed the number of churches on the Charge was gradually reduced. In 1912 Molena went to another circuit. Jolly was sold for \$100 in 1915, and in 1917 Hollonville was placed elsewhere. Thus, by 1918 it was only Zebulon, Fincher and Concord on the Zebulon Circuit.

This arrangement appears to have continued undisturbed until 1947 when Concord was placed with the Williamson Charge. Both Zebulon and Fincher paid Concord \$75 each for their equity in the Zebulon Parsonage.

Zebulon had become a half-station in 1916, and Fincher had started having services on fourth Sunday nights. An additional Sunday was offered at Fincher in 1918 when the Rev. R. W. Rogers retired and moved

to this area to live.

With the establishment of the Zebulon-Fincher Charge in 1947, both churches picked up a faster pace.

#### IV. Zebulon-Fincher Charge

The original church buildings for both churches are non-existent today. It appears Zebulon is using its second building and Fincher is in their third or fourth. The present Zebulon Church was completed in the Spring of 1897 and was valued at \$1,000. It was dedicated on June 13 by Dr. Warren Aiken Candler of Emory College. In 1916 Zebulon added four classrooms to the church.

Fincher has had difficulty with their buildings. In 1919 it was damaged by lightning and on November 2, 1941, it burned. Immediately the church officials set out to reconstruct the church. The present building was completed in 1944 and was dedicated by Bishop Arthur J. Moore of the Atlanta Area on September 15, 1944.

A Camp Ground was associated with these two churches for many years. It was a hallowed spot, revered by many of the present members as the place where they were converted and were received into the church. It was known as Bluff Springs Camp Ground, and was sold in 1950 for \$1989.85. These proceeds were equally divided between the two churches, and became the beginning of fund-raising, which resulted in the addition of a Church School Annex for Zebulon and a Fellowship Hall for Fincher. Both buildings were begun at approximately the same time in 1952 or 1953, and have greatly facilitated the program of both churches. Bishop John Owen Smith dedicated the Zebulon Annex on Sunday night, February 12, 1961, and then preached the Revival throughout the following week.

At the First Quarterly Conference on March 6, 1911, a resolution was passed to sell the old parsonage and property and a committee was established to build a new one. The new parsonage was completed in 1913 at a cost of \$2000, and has served as the home for the Pastor of Zebulon and Fincher Churches for forty-eight years.

For fifty consecutive years Zebulon and Fincher have been together on a Circuit. During this time the churches have grown in ability and dedication. On Sunday morning, December 18, 1960, Fincher, and on Sunday morning, January 22, 1961, Zebulon voted by overwhelming majorities to ask for full-time status at the 1961 Session of the Annual Conference. This, of course, means the churches will divide again to become full-time appointments. This action necessitates a settlement of the Zebulon parsonage. Committees from both churches met at the parsonage and agreed on the fair value of the property and agreed that Zebulon would pay Fincher \$5,250 for their equity in the parsonage and Zebulon would keep it for their Pastor.

Meanwhile, Fincher broke ground April 9, 1961, for a new parsonage and construction is already underway, and it is hoped the home will be ready for occupancy when the new Pastor arrives in July, 1961.

There has been a beautiful spirit of cooperation and appreciation between the churches all these years. Many of the programs of Methodism have been done on a Charge-Wide basis.

In the Spring of 1956 the Zebulon-Fincher Charge decided to secure the services of a student to serve as a combination Youth Director and Associate Pastor. Under this program the youth organizations, though small, took on new life, and both churches were able to have full-time worship services on Sunday. No doubt, the increased meaning the churches and church services had as a result of the student's assistance, helped both churches to see the desirability of both churches

having their own Pastor.

Both churches are connetional minded and support all Conference and District activities. At a meeting of the Griffin District Laymen at Mt. Zion Camp Ground in September, 1960, ninety-six members of the Zebulon-Fincher Charge were present.

Finances are easier now than in early years. For a number of years now these churches have been able to report to the Conference, "paid out" on all items.

But of far greater importance than finances, has been the contribution of servants to the church. Preachers have gone out from both churches.

Zebulon claims credit for three Methodist preachers. The Rev. Arthur B. Pope was the first. He joined the church when he was 12. At the Fourth Quarterly Conference meeting at Red Oak, November 2, 1889, he was licensed to preach and was recommended to be admitted on trial to the Annual Conference. This action was consummated when Conference met in the Fall of the same year. He served appointments at Milner, Clarksville, Dahlonga, and Summerville. He became very sick at Summerville and was forced to locate when the Conference met in Athens in November, 1897. He then returned to Zebulon as a local preacher on January 22, 1898. He was very active in the church and in 1900 when the Pastor, the Rev. J. P. Burgess died, he supplied the pulpit for the remainder of the year. He died November 2, 1902, and is buried in the Methodist Cemetery in Zebulon.

Roy Ben Ridley is Zebulon's second son in the ministry. He joined by profession of faith in the summer of 1924. On May 30, 1937, the Second Quarterly Conference recommended him for license to preach. The Griffin District Conference met at Fayetteville on June 15, 1937 and unanimously issued him license. He was graduated from Bob Jones University with an A.B. Degree and from Asbury Theological Seminary with a B.D. Degree in 1943. Later he did additional work

toward a M. Th. Degree.

During his Seminary training he served pastorates in Indiana and Kentucky. He was admitted on trial into the Florida Annual Conference in 1944. The Charges served in Florida are: Reddick, Chiefland, Crescent City, Arcadia and he is currently serving in his fifth year as Pastor of First Methodist Church, Winter Garden. During the year 1945-1946 he served as a Chaplain in the United States Navy.

Harold Turner Daniel, Jr., became Zebulon's third Methodist preacher when the Griffin District Committee on Ministerial Qualifications licensed him to preach on Saturday, April 15, 1961. He had been previously unanimously recommended by a called session of the Quarterly Conference on Easter Sunday night, April 2, 1961. His Pastor, the Rev. M. Eugene Dunn, presided over the Quarterly Conference in the absence of the District Superintendent.

Hal, as he is commonly known, has been very active in the church and has supplied the pulpit on a number of occasions. He will be graduated from Pike County High School in June and will enter Emory at Oxford in the Fall to begin his college education in preparation for the Methodist Ministry.

Fincher is the home church for W. E. Cochran, the Pastor in his fourth year at Watkinsville. He joined Fincher as a young boy of twelve in 1932. Later, in 1950, he transferred his membership to Hightower Memorial Methodist Church in Thomaston, and was called to preach while a member there. But Fincher is due the credit for his early christian training and he refers to Fincher as his home church.

His license were issued in 1952 and he has served Century Nelson-Zion's Chapel, Culloden-Yatesville and Watkinsville. He supplied the Hightower pulpit for part of the year 1954 when the Pastor was in an automobile accident and incapacitated for a while.

Miss Leah Hartley is another Fincher member who went as a servant of the Church--she as a missionary. Joining the church in 1913, she went to the Mission Field in 1927 and returned in 1929. She attended Young Harris College and Scarritt College. In 1936 she transferred her membership to a Methodist Church in Atlanta and is currently teaching a class of mentally retarded children.

Thus, this Charge is happy to have contributed a total of four preachers and one missionary to The Methodist Church. And wherever they have witnessed to our Christ, and will continue to challenge people with His salvation, Zebulon and Fincher Churches will be very much alive.

#### V. The Years Ahead

Anytime one talks about the future, much of it is speculation. But when the talk of the future is concerning Zebulon and Fincher Methodist Churches certain dogmatic facts appear.

It is the sincere opinion of the writer that both churches will develop a more effective program to meet the spiritual needs of their respective members and communities--even a program that reaches around the world.

The more effective the program, the deeper the spiritual experience. Under the leadership of a full-time Pastor this fact should become more and more evident in the individual members, as well as the total life of the church as they come under the passion of Christ.

The end result of a program passionately carried on for Christ is power. Service--yes, but power, too. It will be the kind of power which knows no barriers. There is no battle it cannot win, there is

no service it cannot render. It is magic. It knows no defeat. Every call of the church, and of the world, can be met with immediate dispatch.

To these ends both churches are challenged as the Zebulon-Fincher Charge is dissolved. These planes will be surprisingly attainable, and range will rise on range as each plateau is scaled.

Empowered by the energies of the Holy Spirit Zebulon Methodist Church and Fincher Methodist Church moves into these higher levels. They will be characterized by a great program, a passionate devotion, and spiritual power. Watch them climb.

## Part II

### I. Pastors

#### Zebulon and Fincher

- 1823 George Hill
- 1825 Alexander F. Edwards
- 1826 Adam Wyrick
- 1827 Jeremiah Norman
- 1828 John Wimbish and M. Bedell
- 1829 Fredwick P. Norsworthy & William B. Smith
- 1830 Fredwick P. Norsworthy & John Hunter
- 1831 James Hunter and Jesse Sinclair
- 1832 James Hunter and John Hunter
- 1833 T. Mabrey and G. A. Chappell
- 1834 W. W. Stogall and T.P.C. Shellman
- 1835 J. W. Starr and D. Daily
- 1836 C. L. Hays
- 1837 Alfred Dorman
- 1838 James Dunwoody and John J. Taylor
- 1839 Harris Sterns
- 1840 Jesse W. Carrol
- 1841 Abraham Pennington & George W. Farrable
- 1842 Abraham Pennington
- 1843 Claiberne Trussell and J. Scaife
- 1844
- 1845
- 1846 Noah Smith and Samuel J. Bellah
- 1848 Robert Stripling
- 1849 Morgan Bellah and William B. McHan
- 1850 Morgan Bellah
- 1851 J. T. Smith and J. E. Sentell
- 1852 Noah Smith and Lemuel Q. Allen
- 1853 Noah Smith
- 1854 Francis W. Baggerly
- 1855 James Jones
- 1856 S. C. Quillian
- 1857 Jesse R. Littlejohn
- 1858 Noah H. Palmer
- 1859 Columbus W. Howard
- 1860 John W. Knight
- 1861 James M. Armstrong

- 1862 D. T. Holmes, W. C. Rowland, Jesse R.  
Littlejohn  
1863 D. T. Holmes, C. W. Parker, Jesse R.  
Littlejohn  
1864 R. A. Seale and C. W. Parker  
1865 R. A. Seale

Zebulon

- 1856 F. B. Davis  
1867 William P. Rivers  
1868 David Stripling  
1869 John W. Reynolds  
1870 Wesley F. Smith  
1871 Joseph Carr  
1872 Wesley G. Hunson  
1873 D. Nolan  
1875 T. S. L. Harwell  
1878 Cadesman Pope  
1881 J. T. Lowe  
1885 L. P. Necse  
1886 F. P. Brown and W. R. Stilwell  
1887 J. J. Singleton  
1889 S. R. England  
1893 E. K. Akin  
1897 J. J. Ansley  
1898 M. M. Walraven  
1900 J. P. Burgess (Died) A. B. Pope (Supplied)  
1901 C. V. Weathers

Fincher

- No record from 1865 to 1878  
1878 J. B. McFarland  
1880 W. G. Hunson  
1880 J. B. McFarland  
1883 Sanford Leaks  
1885 J. W. Blosser  
1887 J. H. Little  
1888 B. Sanders  
1890 O. B. Quillian  
1892 T. O. Rorie  
1893 A. B. Pope

- 1896 A. Lester  
1897 R. P. Martin  
1899 G. W. Farr  
1901 B. P. Searcy  
1902 E. A. Gray

Zebulon and Fincher

- 1903 C. V. Weathers

Zebulon

- 1904 E. A. Gray  
1905 T. S. Edwards  
1906 F. W. McClesky  
1907 W. H. Spoor

Fincher

- 1904 J. L. Ware  
1905 J. F. Davis  
1907 T. S. Edwards  
1909 H. K. Patillo  
1910 F. R. Smith

Zebulon and Fincher

- 1911 C. P. Marchman  
1912 J. R. Jones  
1913 W. S. Branham  
1914 J. W. King  
1917 E. P. Eubanks  
1918 Arthur Maness  
1920 J. D. Milton  
1921 D. S. Patterson  
1922 Adrain Warwick  
1923 R. E. Rutland  
1925 J. S. Thraillkill  
1928 G. H. Bailey  
1932 G. C. Burtz  
1936 J. J. M. Mize  
1938 C. B. Drake  
1940 W. J. Cullpepper  
1941 D. H. Maxey  
1944 T. H. Maxwell (Died) Warner Crumb (Supplied)

1945 A. W. Williams  
 1946 Sam A. Dailey  
 1950 E. W. McDougal  
 1952 W. O. Lindsey  
 1954 James L. Sanders  
 1956 James L. Sanders and Robert Swanson  
 1957 James L. Sanders and Larry Roberts  
 1959 M. Eugene Dunn and Wallace E. Thomas  
 1961

## II. District Leaders

1823 Samuel K. Hodges -- Athens District  
 1825 Samuel K. Hodges -- Milledgeville District  
 1827 William Arnold  
 1831 John Howard  
 1834 C. Hardy -- Columbus District  
 1836 William J. Parks -- Macon District  
 1837 William Arnold  
 1840 Samuel K. Hodges -- Columbus District  
 1841 John W. Glenn -- Cherokee District  
 1842 William J. Parks  
 1843 Payton P. Smith  
 1844 Willis D. Matthews -- LaGrange District  
 1845 James B. Payne  
 1850 G. Jefferson Pearce  
 1851 John C. Simmons  
 1855 Samuel Anthony  
 1858 Charles R. Jewett -- Griffin District  
 1859 Walter R. Branham  
 1863 James W. Hinton  
 1864 W. F. Cook  
 1866 George C. Clarke  
 1867 John C. Simmons  
 1868 W. R. Branham  
 1870 Josiah Lewis, Sr.  
 1874 G. W. Yarbrough  
 1877 Jessie Boring  
 1878 James E. Evans  
 1879 W. F. Cook  
 1882 R. W. Bigham

1883 G. H. Pattillo  
 1887 H. H. Parks  
 1890 S. P. Richardson  
 1891 C. A. Evans  
 1892 J. S. Bryan  
 1896 W. W. Wadsworth  
 1900 J. S. Bryan  
 1901 J. B. Robins  
 1903 W. F. Glenn  
 1907 J. T. Davis  
 1908 J. H. Eakes  
 1912 Fletcher Walton  
 1916 W. L. Pierce  
 1920 Luke C. Johnson  
 1924 J. H. Eakes  
 1927 L. M. Twiggs  
 1931 W. L. Duren  
 1932 W. T. Hunicutt  
 1936 W. M. Twiggs  
 1940 R. I. Russell  
 1943 M. M. Maxwell  
 1944 A. M. Pierce  
 1945 Paul A. Turner  
 1949 Henry H. Jones  
 1953 C. Hoke Sewell  
 1958 J. Clyde Callaway

## III. Significant Events

1703 John Wesley born (June 7)  
 1727 First Methodist Society organized at Oxford, England  
 1744 First Annual Conference held in London (June 25)  
 1784 Methodism organized in America  
 1785 First Annual Conference held in America (April 20)  
 1786 First Methodist preachers sent to Georgia  
 1791 John Wesley died (March 2)  
 1793 Georgia and South Carolina forms South Carolina Conference