



The History of

Dawnville

United Methodist

Church

1409 Dawnville Road, N.E.
Dalton, Georgia

Michael & Pam
John

Karen & Jeff
Phillips

Clyde & Myrtle Jarrett
Linda Clark

Ross M Black

John M White

Betty L White

John White Jr

Lisa White

Paul & Kim

Harold & Opal Davis

Ray Kinnaman

Loice Hilley

Beverly Kinnaman

Floyd Osborn

Hazel Groves

Belinda Henderson

Rodney Henderson

Helen Bice

Charlotte Barnes

Chris Stephens

Carolyn Hayes

H. Fred Johnson Evelyn Johnson
Frank Harold Ward Jr.

Jerry M. Bishop

Randy Porter

Jane R. Hawkins

Hayden Painter

Karen Griffin

Stephen Carson

Beth Carson

Jill Hayes *

Carrie Beth Thomasen

Crista Shirley

Leah Ann Sells

Stephanie Sumner

Daniel Hair & Debbie Hair

Anthony Farner

Amy Barnes

Betty Black

ENNIO JOHNSON

SARAH

KELLIO ROLLINS SMITH

Lucille Hair

STEPHANIE DAVIS

**A
HISTORY
OF**

**THE MT. ZION METHODIST EPISCOPAL CHURCH, SOUTH
THE MT. ZION METHODIST CHURCH
THE DAWNVILLE UNITED METHODIST CHURCH
1860—1980**

PREFACE

In April of this year, 1980, the Administrative Board asked me to write an up-to-date history of The Dawnville United Methodist Church. What is written on the following pages is my effort to fulfill that commission. In writing this history, I have tried to do three things. First, I have tried to be as factual as possible, not an easy task when very few church records have survived the years. To obtain the facts, therefore, I have spent many hours in the Dalton Library gleaning information from local and state histories, in the Candler School of Theology Library studying the conference journals for the years 1835-1917, in my own library studying conference journals for the years 1918-1980, and in digging through whatever records might still exist at the church. Where I have encountered discrepancies between local histories and conference journals concerning pastoral appointments, I have worked on the assumption that the conference journals are correct.

The second thing I have tried to do is capture something of the "spirit of the times" by including some of the historical events going on at the time when major events in the life of the church were taking place. A case in point is an entry found in the statistical pages of the 1864 Conference Journal concerning the previous year, 1863. The page for the Rome District (Mt. Zion was in the Rome District then) contains the following: "No report from this District, it having been overrun by the enemy." The reference, of course, is to the Civil War.

Thirdly, I have attempted to show the human side of the life of the church by including stories and anecdotes I have been able to get from the Centennial History of the church written in 1960, and from members of the congregation. Harold and Elizabeth Hair were most helpful. I spent an evening with them, listening and taking notes, as they reminisced about pastors and events they remembered during the years 1923-1977. Their fine spirit is reflected in the words spoken by Mr. Hair as we concluded our evening together. He said, "We have been fortunate to have had a long line of good and godly pastors. I can truthfully say I loved them all."

There are some gaps and insufficient information in places in this history, and for this I apologize. I simply have not had the time or resources to have been as thorough as I would have wished to be. However, I have enjoyed thoroughly my adventure into the history of the Mt. Zion/Dawnville Church. It has been truly a "labor of love." I dedicate it to the wonderful people who are The Dawnville United Methodist Church for allowing me to be their pastor. Who would not feel honored and humbled by seeing his name at the bottom of a list of men described as "a long line of good and godly pastors."

The church is indebted to James M. Davis, President of Lancer Enterprises, Inc., for the printing and binding of this history.

H. Fred Johnson
Pastor
Dawnville United Methodist Church
1980

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IN THE BEGINNING 1835 - 1854

Prior to 1838, the part of Georgia that is now Whitfield County was Indian territory -- a vast area that included all the territory north of the Chattahooche River to the Tennessee line, and from Alabama to North Carolina. It was a virtually unspoiled forest paradise, judging from the following description by a white settler living here at the time.

It was then a forest, perhaps as beautiful and rich as the eye of man ever looked upon. The trees, in great variety of the plains and valleys, were large, tall and straight. On the highlands and ridges they were beautiful, but not so tall, nor so great in variety, being mostly pine and oak of different varieties and hickory.

The lands everywhere were covered with luxuriant grass, and vines, forming a very fine range for cattle and horses.

In this territory are numerous hills and small mountains which contribute largely to the beauty of the country, notably Dug Gap, Mount Rachael, Rocky Face and Dick's Ridge and Tunnel Hill Ridge . . .

The whole country is well watered by numerous springs, branches, creeks and the Connasauga River. (1)

In 1828 things began to change very rapidly. The Georgia Legislature extended its jurisdiction over the Cherokee Territory, and Federal troops were sent in to force the removal of the Indians to reservations west of the Mississippi River. This action culminated in the infamous "Trail of Tears," one of the darkest periods in the moral, spiritual and political life of our nation. There was some resistance, and it was 1838 before the last of the Cherokees were removed.

Before the removal of the remaining Indians, however, the Legislature had begun to facilitate the settlement of the area by whites. In 1831 the area was surveyed and divided into parcels of one hundred sixty acres and forty acres. The smaller lots were called "gold lots" because of the speculation that gold might be found there. On December 26, 1831, Cherokee County was formed, a giant area which included almost two-thirds of the former Indian Territory. The next year the land was distributed by a lottery which began October 2, 1832. The parcels making up the area that is now Whitfield County were drawn and settled by people who were mostly from East Tennessee.

On December 3, 1832, Murray County was formed from Cherokee County with Spring Place, an established and thriving settlement being named the county seat. Then, on December 30, 1851, Whitfield County was formed from Murray County with Dalton, formerly named Cross Plains, being designated the county seat. Cross Plains was named Dalton in 1844 by Edward White in honor of his mother, Mary Dalton White. Whitfield County was named after George Whitefield, the famous English preacher and evangelist.

In 1850 a census was taken, and it shows that the County had grown from a few scattered white settlements in 1838 to a population of over 2100. The Census contains some interesting bits of information. It shows that, among the people living here then, there were thirteen ministers (eight Baptist, four Methodists and one Presbyterian), ten physicians, eight lawyers, two sheriffs, and forty-two widows. (2) One of the Methodist ministers was Allison McHan, who was appointed pastor of the Spring Place Circuit in 1856. Also appearing in the 1850 Census are some names that would play an important role in the history of what would become the Mt. Zion Methodist Episcopal Church, South--Bond, Crouch, Davis, Dean, Dunn, Fraker, Keith, McNabb, Meredith and Vining.

Methodism has been a vital part of the history of this area of Georgia since 1835 when the Holston Conference, which had jurisdiction over this area then, sent D. B. Cumming, D. T. Fulton and D. Ring to serve as missionaries to the Indians and few whites living here at the time. They established The Cherokee Mission at Spring Place, and after the first year reported a membership of 299 whites, 13 coloreds and 521 Indians. Quite a year! The presiding elder the first year was Thomas Stringfield, whose district covered an area from the Hiwassee River on the north to the Chattahooche River on the south, and from the South Carolina line on the east to the Tennessee River on the west. The pastoral appointments for the years 1835-1843, when the area was part of the Holston Conference were as follows: (3)

<u>YEAR</u>	<u>PASTOR</u>	<u>PRESIDING ELDER</u>	<u>CHARGE</u>	<u>DISTRICT</u>
1835	D. B. Cumming D. T. Fulton D. Ring	Thomas Stringfield	Cherokee	Washington
1835-36	M. C. Hawke	D. B. Cumming	Spring Place	Newtown
1836-37	Elijah Still	D. B. Cumming	Spring Place	Newtown
1837-38	Chas. K. Lewis	D. B. Cumming	Spring Place	Newtown
1838-39	Chas. K. Lewis Daniel Paine	D. B. Cumming J. B. Daughtery	Spring Place	Newtown
1839-40	Chas. K. Lewis	J. B. Daughtery	Spring Place	Newtown
1840-41	Wm. H. Hickey	J. B. Daughtery	Spring Place	LaFayette
1841-42	Aiker N. Ross	Thomas Stringfield	Spring Place	LaFayette
1842-44	D. Crenshaw	Timothy Sullins	Spring Place	LaFayette

The years 1844-51 saw three changes which would affect the lives of Methodists living in this area. Two of these changes occurred in 1844. First, there was a division in The Methodist Episcopal Church. The Church divided to form The Methodist Episcopal Church and The Methodist Episcopal Church, South. The reason is not altogether clear. The Book of Discipline says that the cause was "construed by some as the question of slavery, by others as a constitutional issue over the powers of the General Conference versus the episcopacy." (4)

The second change was the changing of the conference lines. The General Conference changed the lines of the Georgia Conference to take in that part of the Holston Conference lying in Georgia, with the exception of Dade County. At the time of the change, the Spring Place Circuit was composed of what is now Murray and Whitfield counties, and parts of Catoosa, Gordon and Bartow counties. Andrew J. Reynolds was the first pastor of the Spring Place Circuit after the change. For one year the new district was called the Cherokee District and then the name was changed to the Marietta District. The new district extended from the Marietta area on the south to the Dalton area on the north, and from the Rome area on the west to the Dahlonega area on the east.

The third change occurred December 30, 1851 when Whitfield County was formed from Murray County. The next year the Annual Conference split the Spring Place Circuit into two circuits, forming the Spring Place Circuit and the Dalton Circuit. By this time, the Spring Place Circuit had grown to 1442 members (1353 white members and 89 colored members, according to the report to the Annual Conference). Richard H. Waters was the pastor of the newly formed Dalton Circuit. (5) The pastoral appointments for the years 1845-54 are as follows.

<u>YEAR</u>	<u>PASTOR</u>	<u>PRESIDING ELDER</u>	<u>CHARGE</u>	<u>DISTRICT</u>
1845-46	A. J. Reynolds	Russell Renneau	Spring Place	Cherokee
1846-47	James Quillian	Russell Renneau	Spring Place	Marietta
1847-49	Wm. A. Simmons	Russell Renneau Alfred T. Mann	Spring Place	Marietta
1849-50	J. Strickland	Alfred T. Mann	Spring Place	Marietta
1850-52	S. C. Quillian	Alfred T. Mann	Spring Place	Marietta
1851-52	R. H. Waters	James B. Payne	Dalton	Marietta
1852-53	M. C. Smith	James B. Payne	Dalton	Marietta
1853-54	R. F. Jones	James B. Payne	Dalton	Marietta

A CHURCH IS BORN 1855 — 1873

The Mt. Zion Episcopal Church, South was organized near the Meredith Camp Ground in the Joseph Meredith home about 1860. But to understand how this came about it is important to go back a few years to July 24, 1855. A deed recorded (Book C, page 461) at the Whitfield County Courthouse shows that on that date Joseph Meredith deeded approximately eight acres to a group of men who were the trustees for a proposed campmeeting ground. The deed states:

Know to all men by these present, that I, Joseph Meredith do hereby, for and in consideration of the love and zeal which I have for the Methodist Episcopal Church, South, give and bequeath to the Trustees, viz -- J. J. Davis, Daniel Johnson, Nathan Jones, John Stanton and C. Quillian and to their successors in office, in trust for the Methodist E. Church South a certain piece or parcel of land . . . containing Eight acres and Sixty . . . for the use & purpose of a Campmeeting Ground & Church or for either (& for no other purpose) . . . and be it furthermore understood, that should the said Trustees neglect or consent that the above parcel of land . . . be no longer used for the above named purpose, then & in that case, the land & waters herein conveyed shall revert to the same lot from whence they were taken . . . as above described & the owners of tents or buildings on the said parcel of land may remove them for their own benefit & use. (Italics mine)

The land was deeded to the trustees to be held in trust for the Methodist Episcopal Church, South for the expressed purpose of using it for a campmeeting ground and church. Since the deed is dated July 24, 1855, this is probably when the campmeetings began. It was called the Meredith Campground in honor of the man who donated the land. The deed also indicates that the intention to organize a new church was there from the beginning, and that the new church was to be a Methodist Episcopal Church, South. This is evident because the land was donated "in consideration of the love and zeal" which Joseph had for the Methodist Episcopal Church, South.

Of the trustees named in the deed, we have information regarding two of them, and possibly a third -- J. J. Davis, Nathan Jones and C. Quillian. In 1851, a S. C. Quillian was one of the pastors of the Spring Place Circuit. It is possible that he is the C. Quillian named in the deed. J. J. Davis and Nathan Jones became members of the Mt. Zion Church when it was organized in 1860, as did Joseph Meredith.

There are some unanswered questions concerning the deed. If the land was given for the purpose of using it for a campmeeting ground and church, as the deed states, why wasn't the church built there when it was organized five years later? And, if the land was deeded to the trustees to be held in trust for the Methodist Episcopal Church, South, when and why and how did the church lose ownership of the property?

At any rate, the Meredith Camp Ground was built and campmeetings were held there. It was located on what is now the Beavertdale Road at a place called Bold Springs on the Meredith farm. The farm was later owned by Dr. Broadrick, Hill Keith and at present by Art and Ellen Keith Thompson. Mrs. Thompson is a great-granddaughter of H. D. Keith.

The Campground probably looked to the Dalton Circuit for pastoral leadership and guidance. The pastors who were appointed to that Circuit, and who must have preached at the Meredith Camp Ground, for the years 1855-59 were:

<u>YEAR</u>	<u>PASTOR</u>	<u>PRESIDING ELDER</u>	<u>CHARGE</u>	<u>DISTRICT</u>
1854-55	Michael A. Clontz	John C. Simmons	Dalton	Rome
1855-56	H. P. Pitchford	John C. Simmons	Dalton	Rome
1856-57	Goodman Hughes	John C. Simmons	Dalton	Rome
1857-58	John Murphy	J. W. Yarborough		
	Chas. A. Moore		Dalton	Rome
1858-59	Isaac N. Craven	John W. Glenn	Whitfield (6)	Rome

The old histories of the church state that the Mt. Zion Church was organized about 1860. If 1860 is the date and the church was made part of the Whitfield Circuit, then the pastor at the time was Benjamin Breedlove, the presiding elder was John W. Glenn, and the bishop was George Pierce. Mt. Zion was organized in the Meredith home and met there for a while. For some reason, which is unknown, the members left the Camp Ground site and, after meeting for a time in the Meredith home, began looking for a more suitable place to meet. They secured the use of an old log building about one and one-half miles northeast of Dawnville on the Luther Bond farm. The congregation worshipped there until 1874. Some of the founding members of Mt. Zion, as listed in the previous histories of the church were:

The Meredith Family
 Jackson and Jane Meredith Davis
 James and Lavinia Crouch
 George P. and Evaline Fraker
 Andrew and Margaret Fraker
 Wesley and Sallie Fraker
 Nathan and Violet Jones
 Alexander and Elizabeth Dunn (7)

Jackson Davis married the daughter of Joseph Meredith, Jane Meredith, and they are the great-grandparents of Harlan Davis, Willard Davis, Kathleen Davis Elliott, and Chester and Dorothy Vining Davis. Of these, all but Willard Davis are still members of the church their great-grandparents helped found. George P. Fraker was the grandfather of Clarence, Frank, and George Heartsell Fraker, all of whom were life-long members of the Mt. Zion Church. George Heartsell Fraker died in 1965 and Clarence Fraker in 1969. George Heartsell Fraker was the husband of Lula Bird Fraker, who is still a member of the church and who will celebrate her 99th birthday February 16, 1981. As far as is known, of all the founding members of the church, only descendants of Jackson and Jane Meredith Davis are members of the Dawnville United Methodist Church today.

The following is information taken from journals of the Georgia and North Georgia Annual Conferences for the years 1860-1873, formative years for The Mt. Zion Methodist Episcopal Church, South. (8)

<u>YEAR</u>	<u>PASTOR</u>	<u>CIRCUIT</u>	<u>DISTRICT</u>	<u>MEMBERS</u>	<u>PAID PASTOR</u>
1860	*Benj. F. Breedlove	Whitfield	Rome	554	
1861-62	*W. C. Richardson	Whitfield	Rome	457	
1862-63	*A. J. Jarrell	Whitfield	Rome	499	
1863-64	To be supplied	Whitfield	Rome	NO REPORT	
1864-65	To be supplied	Whitfield	Rome	499	
1865-66	*W. P. Rivers	Whitfield	Rome	453	126.80
1866-67	*B. F. Johnson	Whitfield	Rome	600	188.25
1867-69	T. M. Pledger	Tunnel Hill	Rome	591	408.65
1869-71	Wiley T. Hamilton	Dalton	Rome	369	385.75
1871-72	*Sanford Leake	Dalton	Dalton	371	198.29
1872-73	*Perry G. Reynolds	Dalton	Dalton	414	266.08

For two of these years, 1863-64 and 1864-65, no pastor was appointed to the Whitfield Circuit of which Mt. Zion was a part. This disruption was caused by The Civil War. In fact, for one year (1864) there was no report from the entire Rome District. In 1864 Conference Journal makes the notation: "No report from this District, it having been overrun by the enemy." This doesn't mean that the churches quit holding services, simply because the Conference was unable to send pastors. The churches, including Mt. Zion, were probably served by lay pastors who lived in the area.

Of the pastors who were appointed to serve here for the years 1860-1873, only two are named on the lists of former pastors in the previous church histories -- T. M. Pledger and Wiley T. Hamilton. If T. M. Pledger was a former pastor, and he surely was because his name appears on several lists, then Mt. Zion must have been on the Tunnel Hill Circuit for two years during this period because those two years are the only years that Pledger was appointed pastor in this area by the conference.

During the years 1860-1873, there were two changes on the District and Conference levels. The Dalton District was formed in 1870 and Mt. Zion became part of that District instead of being in the Rome District. The second change was the dividing of the Georgia Conference into the North Georgia Conference and the South Georgia Conference. The conference journals reveal that the membership of the circuit Mt. Zion was on ranged from a high of 600 in 1867 to a low of 369 in 1871, but there is no way of knowing how many of the members belonged to Mt. Zion.

BUILDING THE CHURCH 1874 — 1925

In 1874 the congregation purchased a three-fourths acre lot from E. F. and Mary Dawn. The deed, dated February 9, 1874, states:

For, and in consideration of the sum of Thirty . . . Dollars to me in hand paid by Wm. McNabb, G. P. Fraker, A. S. Dean, H. D. Keith, and J. M. Poag, Trustees of the Methodist Episcopal Church, South, for Mt. Zion Church . . . do hereby . . . sell . . . unto the said Trustees and their successors in office, a church lot . . . provided there is no one buried on said church lot. (9)

A church building was built and the congregation moved to the site the same year, and this has remained the location of the church.

Of the trustees named in the deed, only G. P. Fraker is among those listed in previous histories as being one of the original founding members, and he served the church faithfully until his death in 1889. However, the histories do say that William McNabb and H. D. Keith were "Among the names of the early founders of the church." (10) William McNabb lived a long and fruitful life until his death in 1909. A veteran of the Civil War, he served four terms as Justice of the Peace. In fact, he was the Justice of the Peace who signed the deed for the church lot in 1874. He served for many years as a trustee of the church, and as a local preacher. He was a great-uncle of Annie Ruth Rollins Hair.

H. D. Keith, or "Brother Bud" Keith as he was affectionately called, was also a local preacher who served Mt. Zion and other churches in the area for many years. He was a man who certainly left his mark upon the church and community. It is said that, while serving as Sunday School Superintendent, he would give the children a penny for memorizing Scripture verses. He was the father of Hill Keith and Fannie Keith Bond, both of whom were members of the church. The Rev. H. D. "Brother Bud" Keith died in 1922. What is engraved on the tombstone of The Rev. William McNabb can be said of both McNabb and Keith: "And the King said unto his servants Know ye not that there is a prince and great man fallen this day in Israel?" (II Samuel 3:38).

The original church building of 1874 was a crude structure which, nevertheless, served the congregation well for many years. It was lighted by six kerosene lamps, three on each side. The Church History of 1960 contains this amusing story about the lamps:

One summer night about fifty-five years ago (1905), one of these lamps caught fire down inside the bowl. Fearing it might explode several yelled, 'THROW IT OUT! THROW IT OUT!' Being near, Mr. Ernest Rollins, then young and daring, grabbed it and threw it through an open window. The tale might have ended there except that the flaming lamp struck a mule tied to the side of a buggy near the building. The mule's tail caught fire and the frightened animal bolted, creating a terrible confusion and damaging the buggy.

A picture of the original church with the congregation posing in front of it has survived, and is included in this history. The picture was taken around 1895.

When the church was built in 1874, D. J. Weems was the pastor of the Circuit, and he was followed by G. W. Thomas. However, as the following list shows, neither name appears on any list of former pastors in any previous history of the church. In fact, the only one ever mentioned of the pastors assigned to the Circuit for the years 1874-1885 is A. J. Hughes. It is surprising that W. G. Hanson is not remembered because he was here on two separate occasions (1875-77 and 1884-85) for a total of three years. Here are the Conference appointments to the Dalton Circuit for the years 1873-1885:

<u>YEAR</u>	<u>PASTOR</u>	<u>YEAR</u>	<u>PASTOR</u>
1873-74	*D. J. Weems (11)	1880-81	*H. M. Newton
1874-75	*G. W. Thomas	1881-82	*R. M. Hickey
1875-77	*W. G. Hanson	1882-83	*J. B. McFarland
1877-78	*R. P. Martyn	1883-84	*J. B. Richardson
1878-80	A. J. Hughes	1884-85	*W. G. Hanson

On November 27, 1886, a second deed was made. For thirty dollars, the church purchased an acre of land from Thomas and Margaret Caldwell. This property adjoined the south boundary of the existing property. The deed, like the deed of 1874, stated that no one was to be buried on the property. The deed was "Signed, Sealed and delivered in the presence of L. A. McNabb and Wm. McNabb--N. P. & J. P." It named Wm. McNabb, George P. Fraker, A. S. Dean, H. D. Keith, and F. L. Lane as the trustees. H. D. Keith was the Chairman. (12) This is the same Board of Trustees as in 1874, with one exception--F. L. Lane has replaced J. M. Poag. (13) F. L. Lane was thirty-eight years old at the time, and he remained a faithful member until his death in 1928. He was remembered in the 1960 History as "a great pillar of the church and was beloved by all." All six trustees named in the deeds of 1874 and 1886--and their wives--are buried at the Dawnville Cemetery.

Some of the older members of the church recall an annual event which was held at the church each year, an event which was probably started with the acquisition of the additional land in 1886--the yearly revival held each summer under a brush arbor. The 1960 History of the Church describes what would happen each summer after "laying-by time", when the crops had received their final attention until harvest.

... with the coming of laying-by time each summer, the men of the church began to busy themselves gathering materials for the brush arbor.

The old arbors were built about where the present sanctuary stands and were used for revivals each summer. Green boughs were laid across a framework of poles to form the roof overhead. Sawdust was hauled for the floor and the benches and old pedal organ (14) were moved out of the church into the arbor. The kerosene lamps from the church were hung from the overhead poles. A rough platform was built up for the pulpit, using rough timbers borrowed from some nearby saw mill.

Usually, in those days, the regular pastor preached the revival sermons and such large crowds came that often people would be standing around outside of the arbor.

It was the custom as the sermon progressed, and especially when the altar invitation was given, for many of the church members to move about among the crowd, inside and outside the arbor, doing 'personal' work. In this way many converts came to the altar or made their profession in small groups of friends outside.

The difference in the tones of voices spoken under the brush arbor, the smell of the green boughs overhead and the sawdust underfoot, created an atmosphere that lingers in the hearts and minds of all who remember.

It is not known exactly when the brush arbor revivals were discontinued. The 1960 History says that they were held "up until some thirty to thirty-five years ago", which would make it around 1925-30. The "large crowds" that attended the brush arbor revivals came not only to hear the preaching of the Gospel, but to have fellowship with one another. The brush arbor revivals were also social events, and members looked forward to getting together. The fact that large crowds attended is a tribute to the faith and hardiness of the people because travel was difficult and slow during this period. Needless to say, the roads were not paved, so in order to get to the services, the members drove their horse or mule-drawn buggies and wagons over bumpy roads that usually had deep ruts in them. Mrs. Arthur Rollins recalls that in wet weather conditions were miserable, with the wagons often sinking to the axles in the mire. The residents of the Dawnville community worked to correct the problem by laying poles and slabs over the ruts and holes. Everyone was expected to help. An overseer was appointed to notify residents when it was their time to work and where they were needed. They were to either pay three dollars or work three days without pay. This arrangement existed until 1920-25.

Who preached the brush arbor revivals? The 1960 History says that it was usually the regular pastor. The following is the list of pastoral appointments for this area for the years 1886-1911. (15)

<u>YEAR</u>	<u>PASTOR</u>	<u>CHARGE</u>
1885-86	*G. T. King (16)	Dalton
1886-87	J. F. Scurlock (17)	Dalton
1887-89	E. M. Stanton (18)	Dalton
1889-90	W. R. Kennedy	Dalton
1890-91	W. T. Hamby	Dalton
	or	
	W. R. Kennedy	Cohutta
1891-92	J. R. Speck	Dalton
	or	
	T. J. Turner	Cohutta
1892-93	*M. D. Smith	Dalton
	or	
	J. W. Gober	Cohutta
1893-94	*J. N. Myers	Dalton
1894-95	J. W. Gober	Whitfield
1895-97	G. L. Chastain	Tunnel Hill
	or	

<u>YEAR</u>	<u>PASTOR</u>	<u>CHARGE</u>
	W. R. Kennedy	Whitfield
1897-98	H. D. Pace	Whitfield
1898-99	J. F. Tyson	Whitfield
1899-00	J. W. Bailey	Whitfield
1900-01	A. J. Mann	Whitfield
1901-03	J. M. Hawkins	Whitfield
1903-05	J. H. Bailey	Whitfield
1905-07	N. A. Parsons	Whitfield
1907-08	*E. A. Shields	Whitfield
	or	
	N. A. Parsons	Tunnel Hill
1908-09	J. E. Rorie	Whitfield
1909-10	W. L. Lyons	Whitfield
1910-11	*Grover Noles (19)	Whitfield

There are several problems concerning the pastoral appointments for the years 1860-1911. One problem is why aren't the names of so many, who obviously were pastors of the circuits of which Mt. Zion was a part, not included in any of the lists of former pastors in any of the histories of the church written previously? A second problem is difficulty assigning the exact years of service for those who are included in the histories. The answer to both problems is probably explained by the fact that the church was blessed with local preachers, and the entire area with supply pastors, who served Mt. Zion from time to time, even though someone else was pastor-in-charge of the Circuit itself.

For instance, Mt. Zion was served by William McNabb, H. D. Keith, David Delk and Sam Hair, all local preachers. (20) Because of the number of churches on the circuits, the distances involved, and because travel was so slow and arduous, local preachers were used extensively. The churches which they served looked upon them, with good reason, as the pastor of the church. This is probably why some of the pastors appointed by the Conference as pastors of the Circuit are not remembered.

John W. Lupo and N. A. Parsons are cases in point regarding supply pastors. Lupo was appointed pastor by the Conference in 1914, yet the roll book for Mt. Zion Church has him receiving members into the church in 1912. N. A. Parsons was appointed pastor by the Conference for the years 1905-07, yet the roll book proves undeniably that he was Mt. Zion's pastor in 1911 when Grover Noles was the pastor appointed by the Conference. (21) In the case of Parsons, it is easy to see why some members who were trying to remember when the different pastors served the church could become confused. He had a long and distinguished ministry, serving several circuits and churches in this one area. (22) Because of the sheer longevity of his ministry here in one area, he became so endeared to the people that they looked upon him as "their pastor", and would have him return often for baptisms, weddings and funerals.

After 1911 the picture clears considerably. Here is the way it was for the years 1912-1925: (23)

<u>YEAR</u>	<u>PASTOR</u>	<u>CHARGE</u>	<u>MEMBERS</u>	<u>CHARGE EXPEND.</u>	<u>AMT. PD. PASTOR</u>
1911-12	C. A. Alday	Whitfield	309		287
1912-14	H. A. Winstead	Whitfield	337		247
1914-15	John W. Lupo	Whitfield	437	917	313
	Adrian Warwick				
1916-17	Adrian Warwick	Varnell (24)	318	972	444
1917-19	F. R. Smith	Varnell	319	1256	500
1919-20	T. H. Williams	Varnell	344	935	500
1920-22	R. W. Greene (25)	Varnell	389	1478	600
1922-23	R. L. Locke	Varnell	400	1416	454
1923-25	R. M. Jones	Varnell (26)	536	3384	654

In 1925, while R. M. Jones was pastor, the present sanctuary was built. It was lighted by gasoline mantel lamps suspended from the ceiling by chains, and, for the first year, music was provided by the pedal organ which had been used for so many years in the old building. (27) The members of the Building Committee, whose names are on the cornerstone, (28) were Tommy J. Cox, Chairman, J. L. Randolph, Treasurer, P. G. Poteet, I. E. Hair, Parker Warmack, Minnie R. Lane, Ruth Rollins and Fannie Bonds. At the

1960 Centennial Celebration on May 1, 1960, tribute was paid to several who had served, not only on the Building Committee, but in other offices of the church for many years. Tommy Cox was remembered for providing the "master hand"--the leadership, knowledge and skill in planning and constructing the sanctuary. Here is the way that one, who knew them all, described them in 1960. (29)

Mr. Tommy Cox . . . Sunday School teacher and Superintendent, Trustee, Music Director, leadership and devotion to duty and to God. His life stands today as a roadmark for all who would know the way.

Mr. and Mrs. J. L. Randolph, shining examples of devotion and love, to each other, to the church, their family and friends. . . . Mr. Randolph--a pillar of the church--steward--fund-raising chairman-- . . . humble, arrogance being foreign to him. Mrs. Randolph--love magnificent--kindness sublime . . . Sunday School teacher--counselor of youth--guiding star for all who knew her.

Mr. Patton Poteet, music director, preacher, Sunday School teacher and Superintendent, a loyal member who gave his best to his church.

Mr. Ernest Hair, Dean of Bible Scholars, a man who has many years of service in this church to his credit. Sunday School teacher Superintendent, Steward, Trustee, a man who given his best through many years and does so even now. A man who commands the respect of layman and District Superintendent alike He together with his wife, Mrs. Fannie, hold positions of high honor and esteem among the members of this church.

. . . Mrs. Arthur Rollins and Mrs. Fannie Bond (who) were on the building committee of this church and other fund raising activities.

Mr. Tommy Cox was the father of Ruth Cox, who is still an active member of the church. Mr. Ernest Hair was the father of Bill Hair, Charlie Hair, Harold Hair, Mabel Hair Osborn, and Myrtle Hair Jarrett, all of whom are active members of the church. Another son of Ernest Hair, Milton, now deceased, was the husband of Annie Ruth Rollins Hair and the father of Cynthia Hair Goforth, both of whom are active members of the church.

Besides members of the 1925 Building Committee, others singled out for recognition at the Centennial Celebration included:

Mr. Morris Palmer, Sunday School teacher, Church School Superintendent, Steward . . . He was always to be found on the side of right and progress . . . his pocketbook always as open as was his heart. He offered encouragement when a project was under way, never willing to accept defeat, his motto was 'WE CAN DO IT'.

and

. . . Joe Hair, Sunday School Teacher and Superintendent, Epworth League President, leader in all youth work

and

Mr. & Mrs. Luther Bond	Mr. & Mrs. Hill Keith
Mr. & Mrs. Isaac Cady	Mr. & Mrs. Howard Poteet
Mr. & Mrs. Heartsell Fraker	Mr. & Mrs. Arthur Rollins
Mr. & Mrs. Clarence Hair	Mr. & Mrs. Arthur Strickland
Mr. & Mrs. Marvin Lentz	Mr. & Mrs. J. A. Hilley

and

Mr. Cleo McNabb and Mr. Bob Rice (whose) loyal attendance noted their allegiance to the church.

Mr. Billy Fraker (whose) good humor was contagious, making one forget troubles, and seeing the good side of life.

Mr. Willard Smith (whose) softly spoken prayers and . . . gentle life are remembered with affection.

Mr. Clarence Fraker and Mr. Frank Fraker (who) have been staunch supporters of the church through the years.

and Mrs. Charlie Hair, Mrs. Travis Smith, and Mr. Loice Hilley for the leadership and direction they provided for the Methodist Youth Fellowship. These three are still strong supporters of the church, having made a lasting contribution down through the years.

TO THIS PRESENT DAY 1926-1980

The years 1926-1939 included the years of the Great Depression. Times were hard for everyone, including the church. Total Charge expenditures, which had risen to a high of \$3384 in 1925-26, dropped suddenly to a low of \$696 in 1931. For several years the Charge was unable to pay the pastor much of the time. This problem was solved finally in 1936 when the Charge cut the pastor's salary to what they could afford. It would be 1941 before charge expenditures were back to where they had been in 1929. The following shows how difficult those years were:

<u>YEAR</u>	<u>PASTOR</u>	<u>CHARGE</u> <u>MBRSHIP.</u>	<u>CHARGE</u> <u>EXPEND.</u>	<u>PASTOR'S</u> <u>SALARY</u>	<u>AMT. PD.</u> <u>PASTOR</u>
1925-27	M. F. Walden	517 (30)	2257	715	823
1927-30	J. E. Foster	612	2803	1000	910
1930-31 (31)	H. G. Garrett	583	696	1000	507
1931-32	L. G. Hendricks	597	1260	800	440
1932-33	L. G. Hendricks	457 (32)	1137	800	511
1933-34	W. B. Mills	488	1240	850	550
1934-35	W. B. Mills	497	1939	740	636
1935-36	T. E. Sherwood	485	1558	661	661
1936-37	T. E. Sherwood	430	1551	705	705
1937-38	L. J. Coe	489 (33)	1273	781	767
1938-39	L. J. Coe	516	1435	729	790

In spite of the times, the church made progress during this period. One of the accomplishments was the purchase of a tract of land in 1936. The deed is dated May 14, 1936 and states:

In consideration of the sum of Seventy Dollars to them paid J. B. Wallace, W. M.; Eugene Teasley, Sr. W.; C. B. Hair, Jr. W.; of Dawnville Lodge No. 510, F. & A. M., . . . do hereby sell and convey unto the Trustees of Mt. Zion Church, M. E. South, of Dawnville Ga., a tract or parcel of land which is described as follows: (34)

The purchased land was a strip (100x240) bordering the northern side of the existing property. With the purchase of this property, the church then owned all the land it presently owns at the church site. The trustees are not named in the deed.

The C. B. Hair named in the deed as the Jr. Warden of Dawnville Lodge was Mr. Clarence Hair, the father of George Hair, Farrell Hair, Edra Lee Hair Smith, and Hazel Hair Groves, All of whom are active members of the church. He was also the father of Allene Hair Lentz, a former member who was active for many years at Mt. Zion. Clarence Hair, himself, is remembered as a faithful member and for "his affirmative support" of others in the church.

It was not a small accomplishment to buy more land for the church in 1936 when money was so scarce. These were lean years, things being so bad that the pastors were often paid part of their salary in vegetables, fruits and meats which the members raised themselves. The story is told of T. E. Sherwood, who was pastor when the land was acquired, that he had only one suit and he wore it so much and had it cleaned so often that it shone. Once, during a revival, and just before the sermon, the suit "gave up the ghost" when the pants split. But that didn't stop Rev. Sherwood. He left the pulpit, went to the store and bought a pair of overalls, and came back and preached anyway.

The church made progress in other ways during the years 1926-1939. While J. E. Foster was pastor, the Epworth League, the forerunner of the Methodist Youth Fellowship, was formed and youth meetings were held on Sunday evenings. The Mt. Zion Epworth League became part of the Whit-catooray League Union, which included the Epworth Leagues of Whitfield, Catoosa and Murray counties. The Women's Missionary Society also was formed during Foster's pastorate (1930).

J. E. Foster was the pastor for three years. He was single when he came to Dawnville, but married while he was here. He is remembered as a young, dynamic preacher who was an avid sports enthusiast. While pastor of Mt. Zion, he was the principal of Dawnville School. This is surprising because he was a student pastor while he was here. He must have been a very busy man, serving as pastor of six churches, attending school, and serving as principal. Any one of them is a full time job.

L. G. Hendricks, who was pastor for two years (1931-33), is remembered as a "short, bantam rooster" type person with a fiery temperament, and as a preacher who did not mince words, preaching without fear or favor. Once, while preaching the revival himself, he noticed that people would begin leaving as he was giving the "altar call." After enduring several nights of this total indifference to his preaching, he followed the ones who were leaving to the door the next night, stood at the door and shouted at them as they walked away, "YOU'RE GETTING MIRED DEEPER IN HELL EVERY DAY!" The Rev. ~~Hendricks~~ must have been a prophet because it is reported that a locust plague hit Dawnville while he was here.

L. G. Coe was the pastor when The Methodist Episcopal Church, The Methodist Episcopal Church, South and The Methodist Protestant Church united to form The Methodist Church on May 10, 1939. The Epworth League became the Methodist Youth Fellowship and the Women's Missionary Society became the Woman's Society of Christian Service.

During the decade 1940-1950, there were five pastors appointed to the Varnell Charge, four of them during a seven year span-1943-50. The Charge had a high of seven churches in 1940 and a low of three churches in 1950.(35) Here is a look at those years:

<u>YEAR</u>	<u>PASTOR</u>	<u>CHARGE</u> <u>MBRSHIP.</u>	<u>CHARGE</u> <u>EXPEND.</u>	<u>PASTOR'S</u> <u>SALARY (36)</u>
1939-43	R. A. Neal	418	2165	1200
1943-46	E. W. McDougal	449	6462 (37)	1825
1946-48	W. B. Hughes	296 (38)	3384	1500
1948-49	Frank Ellison	354	4073	2100
1949-50	L. G. Cowart	351	5105	2100

Roy A. Neal is considered one of the finest pastors ever to serve at Dawnville. A great administrator and preacher, his popularity with the people resulted in his staying four years, longer than anyone had ever stayed up to that time, with the possible exception of N. A. Parsons. His popularity was testified to further in 1980 when the church honored Ms. Bird Fraker on her ninety-eighth birthday. When asked to name her favorite pastor, so he could be present for the occasion, she immediately replied, "Preacher Neal!"--almost forty years later!

While Rev. Neal was pastor the church held its first Vacation Bible School (1941). Mrs. Allene Hair Lentz was the director, and sessions were held each morning for a week. She and Rev. Neal drove all around the community, picking up children for the classes and returning them to their homes later. Vacation Bible School has remained an important part of the church's summer program.

E. W. McDougal followed Roy Neal, and stayed three years. Like L. G. Hendricks, he had an excitable personality and was an excellent preacher. He was in the area quite a while, serving the Chatsworth, the Tunnel Hill and the Varnell Charges. In addition to his pastoral duties, he painted houses. Later, after leaving Dawnville, he lost his arm in an automobile accident. He was the pastor when two Sunday School rooms were added to the rear of the sanctuary.(39) Marvin Lentz was the contractor, and he and Lester Morris are credited with doing most of the construction. E. W. McDougal must have been very good at getting these kinds of things done, because the Conference records show that while he was pastor of the Varnell Charge expenditures increased dramatically, a usual indication that building or improvement is going on.

Lester Morris and his wife Maude are still active members of the church, having served faithfully for many years. Not only are they dedicated Christians and church members, working hard in the programs of the church, and giving faithful attendance upon the private and public worship of God, they provide the church with other vital services. Working as a team, they serve as custodians and communion stewards. Their church members agree as one, "We don't know what we would do without them."

After E. W. McDougal left, the church had three pastors in four years: W. B. Hughes who stayed two years, Frank Ellison who stayed one year, and L. G. Cowart who stayed one year. Rev. Hughes was an older man who was dearly loved by the people. His daughter, Charlotte Hughes Hammontree, still lives in the Pleasant Grove community. Frank Ellison was really a pentecostal in Methodist clothing, a preacher whose sermons dealt largely with pentecostal themes, especially "the second blessing." He later joined the Nazarene Church.

In 1950 J. R. Baxter was sent to the Varnell Charge and he stayed six years, the longest any pastor has ever served at Dawnville. There were many reasons why he stayed so long, but the main reasons were two--he was a great pastor, and the people loved him. Some, who knew him best and loved him the most, have described him as "down-to-earth" and "common as dirt" -- a real "pastor of the people." Under his leadership the Charge grew steadily in membership. The members of the Charge expressed their love and appreciation for him while he was here by giving him an automobile.

It was while Rev. Baxter was here that the church remodeled the sanctuary and built the first annex. The sanctuary was remodeled in 1951 by covering the walls with sheet rock and the ceiling with celestex. The Sunday School annex was built in 1955 at a cost of \$10,000. It had three class rooms, a kitchen, two bath rooms, and a small fellowship hall. Harlan Davis was the Chairman of the Building Committee, and also the contractor. Harlan Davis, as was noted earlier, is a great-grandson of Jackson Davis, one of the founding members of the church. Mr. Davis, and his wife, Opal, are still active members of the church. In fact, in 1980, when the church entered another building program, Harlan Davis again was a member of the Building Committee.

With J. R. Baxter's ministry here a new trend had developed in pastoral appointments; namely, pastors have stayed longer. Since 1950, with two exceptions, pastors have remained a minimum of four years. Here is the way it was for the years 1950-1968:

<u>YEAR</u>	<u>PASTOR</u>	<u>CHARGE</u>	<u>MBRSHIP.</u>	<u>EXPENDS.</u>	<u>PASTOR'S SALARY</u>
1950-56	J. R. Baxter	Varnell	439	19,707 (40)	3060
1956-58	A. C. Gilmer	Varnell	398	7,904	4220
MT. ZION/DAWNVILLE ONLY					
1958-60	T. M. Lanford	Varnell	173 (41)	5,813	1740
1960-64	B. E. Peters	Varnell	182	12,862 (42)	1800
		Dawnville (43)			
1964-68	Lloyd Lovern	Dawnville	178	6,782	2400

J. R. Baxter was followed by A. Clayton Gilmer. Rev. Gilmer was from Cartersville, and it is remembered that he would have his father visit and preach quite often at Mt. Zion. While he was here The Mt. Zion Methodist Men was chartered on December 21, 1956. The charter members of The Methodist Men were Loice Hilley, Harlan Davis, Horace Hayes, Harold Hair, Fred C. Smith, Lester Morris, Bill E. Hair, Charlie M. Hair, Winfred Bryant, Travis Smith, I. E. Cady, Mack Rollins, O. L. Hammond, A. C. Gilmer, G. H. Fraker, D. L. Groves and George Fincher. Of these, the first ten are still active members of The Dawnville United Methodist Church, and, therefore, members of the Church Militant. The last three are deceased and are now members of The Church Triumphant!

In 1960 the church celebrated its centennial year. Thomas M. Lanford was the pastor. On May 1, 1960, at the Centennial Celebration Service, a history of the Mt. Zion Church was presented. (44) With the help of their counselors and other church members, the history was researched, compiled and presented by the Methodist Youth Fellowship. The ones who presented the history were:

WELCOME ADDRESS	Carl Rollins
EARLY CHURCH HISTORY	Annette Fincher
EARLY DAY SCENES AND INCIDENTS	Joe Fincher
THE OLD BRUSH ARBORS	Gloria Jarrett
CHARGE ORGANIZATION	Charles Wilson
THE CHURCH GROWS	Diane Osborne
OUR PASTORS	Jim Davis
VACATION BIBLE SCHOOLS	Brenda Smith
HAPPENINGS AS I REMEMBER THEM	Mack Rollins

OTHER CHURCH ORGANIZATIONS

W. S. C. S.
Methodist Men's Club
History of Youth Organization
MT. ZION TODAY

Mrs. Fannie Bond
Harold Hair
Dennis Groves
Linda Smith

The officers of the M. Y. F. in 1960 were: Mrs. Mack Rollins, Counselor; Carl Rollins, President; Joe Fincher, Vice President; Linda Rollins, Secretary; and Annette Fincher, Treasurer.

Of the thirteen who participated in the 1960 Centennial Celebration presentation, Harold Hair, Jim Davis, Linda Smith (now Linda Smith Davis), Brenda Smith (now Brenda Smith Scott) and Linda Rollins (now Linda Rollins Dixon) are still members of the church, upholding it by their prayers, their presence, their gifts, and their service. Harold Hair has held many offices in the church, including Chairman of the Administrative Board, President of the Methodist Men (he has also served as District President of the Methodist Men), Chairman of Pastor-Parish Relations, and Chariman of Evangelism. Jim Davis' offices, since the days when he was a member of the M. Y. F. have included Church Treasurer, Chairman of Stewardship, Chairman of the Trustees, and Chairman of the Building Committee. Linda Rollins Dixon presently serves as the church organist, choir director, and Chairperson of Worship.

In 1962, while B. E. Peters was pastor, the church took an important step forward. Land was purchased and a parsonage was built as Mt. Zion became head of the Dawnville Charge. The land was purchased from D. B. McHan for one thousand dollars. The deed is dated February 10, 1962, and names Loice Hilley, Fred C. Smith, Harlan Davis, I. E. Hair, and T. J. Cox as the Trustees. (45) A parsonage was built the same year at a cost of \$13,000. Once again, Harlan Davis was the Chairman of the Building Committee, as well as the contractor and builder.*

Lloyd Lovern followed B. E. Peters as pastor. He and the two who preceeded him, Thomas Lanford and B. E. Peters, were well-liked by the people and were considered good pastors and preachers. Rev. Lanford married while he was at Dawnville, and is presently the pastor of The Pleasant Grove United Methodist Church, a neighboring church that used to be on the same charge with Mt. Zion. Lloyd Lovern's son, who was a close friend of Clarence Hair (the son of George Hair) while his father was pastor at Dawnville, still visits the Hair Family, especially when the Hair reunion is held.

The year 1968 marked the beginning of a new era, not only for Mt. Zion, but for Methodists everywhere. At the General Conference that year The Methodist Church and The Evangelical United Brethren Church merged to form The United Methodist Church. Terminology changed--The W. S. C. S. became The United Methodist Women, The Methodist Men became The United Methodist Men, The Methodist Youth Fellowship became The United Methodist Youth Fellowship, The Official Board became The Administrative Board, and The Board of Stewards became known as Members-At-Large. (46) Then, in a called session of the Annual Conference at the Grace United Methodist Church of Atlanta on February 4, 1971, the North Georgia Annual Conference voted to merge with the Georgia Annual Conference by a vote of 486 to 360. (47) The merger was consummated at Annual Conference on June 21, 1971. A new day had dawned.

During these years of change, the congregaton grew in numbers and in spirit and prospered financially. Here is the record for the years 1968-1980:

<u>YEAR</u>	<u>PASTOR</u>	<u>YEAR</u>	<u>MBRSHIP.</u>	<u>EXPENDS.</u>	<u>PASTOR'S SALARY</u>
1968-69	Carl Bolt		175	18,677	6,200
1969-70 (48)	Carl Bolt				
1970-71 (49)	Carl Bolt		188	30,534 (50)	6,625
1971-72	Carl Bolt				
1972-73	Malcolm Patterson	1972	202	17,581	7,722
1973-74	Malcolm Patterson	1973	212	20,497	8,360
1974-75	Malcolm Patterson	1974	224	23,990	9,250
1975-76	Malcolm Patterson	1975	218	25,997	9,750
1976-77	Malcolm Patterson	1976	223	27,365	11,250
1977-78	H. Fred Johnson	1977	201 (51)	34,781	12,450
1978-79	H. Fred Johnson	1978	217	36,532	13,250
1979-80	H. Fred Johnson	1979	221	36,858	14,150
1980-81	H. Fred Johnson	1980	228	90,000 (52)	16,000
		1981			16,600

* Mack Rollins was Chairman of the Building Committee. Harlan Davis was the contractor and builder.

Carl Bolt was the pastor 1968-1972. A good preacher and mixer, the church grew under his leadership. His ministry here was marked by three important events. The first was that the name of the church was changed from Mt. Zion to Dawnville. The church voted to change it at the Fall Charge Conference in 1969. Horace Hayes made the historic motion. Two reasons were given for the change. One was that the bank and other businesses kept confusing the Dawnville Mt. Zion Church with the Mt. Zion Church in Murray County. The other reason was that the members themselves had been referring to their church as The Dawnville United Methodist Church for some time anyway. So the change was made. Mr. Hayes, and his wife, Carolyn Morris Hayes, are still two of the most active and faithful members of the church. (53)

Secondly, the church became a full station charge in 1970. At the time of the change, The Dawnville Charge was a circuit of four churches--Dawnville, Fuller's Chapel, McGaughey's Chapel and Mt. Pleasant. The latter three were removed, and the Dawnville United Methodist Church became a full-time church with a full-time pastor for the first time since its beginning in 1860.

The third event was the construction of a Sunday School annex. The annex replaced the two Sunday School rooms that were already at the rear of the sanctuary. The new addition included four classrooms, an office-study, a library, and a choir loft. This addition provided the church with much needed space in the Sunday School and in the worship services. Fred C. Smith was the Chairman of the Building Committee and builder. Mr. Smith, and his wife, Myrtle, are two others who have served in the church for many years.

Malcolm Patterson followed Carl Bolt, and was the pastor at Dawnville for five years (1972-77), longer than any one except J. R. Baxter. An outstanding pulpiteer, he was considered to be "one of the best two or three preachers to ever be at Dawnville." His dedication to the art of sermon preparation and delivery was reflected in his report to the Charge Conference in 1976, when he wrote: "I see my first responsibility as being a preacher of this Gospel of Jesus Christ. An old preacher once said to me, 'Most of the people will come if they have someone to shuck corn on Sunday morning.' I spend 15-20 hours each week in preparing for 'corn shucking'."

Rev. Patterson "hit the ground running" when he arrived at Dawnville. In 1972, his first year, he organized and conducted a Church Planning Conference at Camp Glisson (Nov. 3-5). The goals and programs set by the Council on Ministries at that planning retreat have influenced the direction of the church's ministry to the present time. Those who participated in it say that it was one of the most meaningful events that the church has done in recent years. Two of the most lasting results of Rev. Patterson's ministry at Dawnville were that the church organization was restructured to conform more fully to the Discipline of the Church, and the worship services were made more liturgical to be more in keeping with the Methodist tradition.

In 1973 the church began a project to pave the parking lot. The project was completed finally in 1975 at a cost of \$6,935.05. The members of the Board of Trustees during those years were:

Fred C. Smith, Chairman 1973-74
George Hair, Chairman 1975
Harlan Davis
Ivan Cady
Floyd Osborn

Bill E. Hair
Travis Smith
Farrell Hair
Lester Morris
Alton Cady

Tom Wiley
Jack King
Charles Elliott
Clyde Jarrett
Ed Staten

Also in 1973, a Day Care Center was organized at the church. It did not last long. Because of job lay-offs during the recession that was caused by the Energy Crisis, the Center was discontinued the following year. But while it lasted it provided one of the most helpful services the church has ever offered the community. Betty Carson was the director. The Report of the Laity to the Charge Conference, December 10, 1974 says:

The closing of the . . . Center was a disappointment for us all. The Center provided a real ministry to the children of our community, introducing many of them to the Church for the first time . . . The Church is deeply grateful to Mrs. Ivan Carson for her leadership and untiring efforts for this important ministry.

In 1974, a garden area was created between the sanctuary and the Sunday School annex. The fountain, which is largely the work of Horace Hayes, Fred Smith, and Bill Hayes, is dedicated to the memory of George Fincher. The shrubbery was planted in memory of Dennis L. Groves.

The New Dawn Singers, a youth choir that was organized while Carl Bolt was pastor, was very active during the years 1970-75, giving their witness in musical concerts, not only at Dawnville, but in other churches in the District, state, and other areas of the south. Some of the members of that group included the following:

Tom Wiley
Gail Ledford Wiley
Tom Crawford
Brenda Hair Crawford
Cheryl Duncan Gazaway
Randy Porter
Nancy Hair
Brian Thomason
Elaine Cole

Jim Shirley
Iris Thomason Shirley
Kymon Farner
Phyllis Hair Farner
Belinda Osborn Henderson
Bill Hayes
Phil Hayes
Patti Davis
Regina Black Basol

Curtis Cox
Anda Thomason Cox
Kaye Bryant Smith
Janet Elliott Parker
Beverly Osborn
Neal Carson
Bobby Groves
Cheryl Smith
Greg Cady

All of the above are still members of the church, and most of them are active members. Out of this group have emerged choir workers, youth counselors, Sunday School teachers, and some have assumed positions of leadership in the church. So, something tremendous resulted from what began simply as a youth choir. May God bless them and keep them faithful as they take their places in helping shape the history of Dawnville United Methodist Church in its second century of ministry.

Following Malcolm Patterson, H. Fred Johnson, the current pastor, was appointed to serve The Dawnville United Methodist Church. It was during his ministry that Dawnville realized the fulfillment of a dream that began while Rev. Patterson was here--the construction of a new fellowship hall complex. The new building has a large fellowship hall, two additional bathrooms, a parlor-classroom, a kitchen-classroom combination, and an upstairs area for future classroom expansion. The building was completed in 1980 at a cost of approximately \$85,000.

The Charge Conference established the Building Committee in 1975. Its purpose was to study the needs of the congregation and recommend a plan for expansion. In 1977, a building fund was established, and a tentative building plan was approved by The Charge Conference. Construction was to begin when the building fund reached fifty per cent of the total estimated cost of construction. The goal was reached in 1979. Jim Davis was the Chairman of the Building Committee throughout the years of planning and fund raising. Upon the recommendation of Mr. Davis, Horace Hayes was elected Chairman of the Building Committee in 1980.

Finally, everything was ready and on July 27, 1980, at a called Church Conference, the congregation approved the Building Committee's plan for a new fellowship hall complex and authorized its construction. The new building will provide opportunities for ministry and fellowship which would have been impossible without it. The church acknowledges its debt of gratitude to all who made this dream come true: to those who supported the project with their approval and gifts; to the members of the Building Committee who stuck with it over the years and worked and planned through many meetings. The members of the 1980 Building Committee were: (54)

Horace H. Hayes, Chairman
James M. Davis
Harlan E. Davis
Harold Hair, Sr.

Fred C. Smith
W. Edward Staten
Bettye B. Black
Betty P. Carson

And so, we reach the end of this survey of the history of The Dawnville United Methodist Church--one hundred-twenty years of service in the name of Christ. We must realize that we are indeed debtors to all who have gone before, those magnificent men and women who are part of that "endless line of splendor." As we acknowledge that debt, let us give thanks to Almighty God for calling us to build upon what they have begun; and let us dedicate ourselves anew to being "a chosen generation, a royal priesthood, a holy nation, a peculiar people" and shew forth the praises of him who hath called us out of darkness into his marvelous light" (I Peter 2:9). AMEN.

TO BE CONTINUED



Mt. Zion Methodist Church in Dawnville before 1900.

Front Row (children sitting, left to right)

Fred Vining, Frank Keys, Saxon McHan, Bass McHan, George Davis, Jim Poindexter, Loraine Hair, Cecil Berry, Wright Davis, Bob Keys, Lark Crouch, and Elwood Broadrick (or Fulton Broadrick).

Second Row (left to right)

Essie Johnston, Omega Johnston, Mym Leach, L. Leach, Sallie Fraker, Is Leach, Arthur Rollins, Oscar Berry, Frank Fraker, Milton Roe, Jim Crouch, Trent McHan (holding mother's hand), Geneve McHan, Jessie Vining, Ruth Vining, Ora Berry, Mamie Leach (holding hat), Ollie McNabb, Frank McNabb, Annie Enos McNabb, Pearl Jones, Eva Berry, Gertie Broadrick, Betty Keys, Sam M. Boyles (holding child), and Quinn Boyles (on father's lap).

Third Row (left to right)

Clint Johnston, Bill Lentz, Walter Crouch, Sam Hair, Homer Boyles, Heartsell Berry, Lacewell Berry, Henry Gilbert, Jessie Rollins, Margie Thompson (the older girl in rear), Edna Hair (younger girl in front), Cora McHan (holding child's hand), Marie Smith (baby), Essie Smith (holding baby), Maggie Davis, Minnie Miller, Leona Jones, Julia McHan, Annie Johnston (behind Julia McHan), Mrs. Tom McNabb, Dr. G. L. Broadrick (behind Mrs. Tom McNabb), Cynthia McNabb, Alfred Keys (head barely showing), Laura Crouch, Grandchild of Jim Crouch, Jim Crouch (holding grandchild), Sarah Crouch, and Tom Poindexter.

Back Two Rows (left to right)

George Hair, Tom Berry, Jim Miller, Tom Rollins, Clarence Hair, Jim Varnell (rear), Heartsell Fraker (in front of Jim Varnell), Walter Purvine, Henry Cartwright (in rear with hands on shoulders of Wesley Davis), Wesley Davis, Frank Rollins (in rear with hand on shoulder of Rev. Berry), Rev. Hughes Berry (holding Bible), Ernest Hair, Martin Tarver, Cynthia Lentz (in rear), Mrs. Tom Berry (in front of Cynthia Lentz), Julia Cline (lady with hat), Sarah Varnell (in front of lady with hat), Dora-sister of Dr. Broadrick, Mrs. Square McNabb (in front), Elaine Davis (rear), Fannie Varnell, Leonard Vining (head showing), Zelma Vining, Edith Hair, Jamie Raines, Laura Crouch (holding baby), Lonnie Keys (baby), Mrs. Jim Crouch, and Nancy Gilbert.

PASTORS, PRESIDING ELDERS-DISTRICT SUPERINTENDENTS, BISHOPS

of

The Mt. Zion Methodist Episcopal Church, South
The Mt. Zion Methodist Church
The Dawnville United Methodist Church
1860 - 1980

<u>PASTORS</u>	<u>PRESIDING ELDERS</u>	<u>BISHOPS</u> <u>1860-70</u>
1860	1860-63 J. W. Glenn	G. F. Pierce-2
1861-62		Bishop Andrew
1862-63	1863-64 J. B. Payne	Bishop Early
1863-65	1864-66 Benj. Arbogast	G. F. Pierce
1865-66		H. N. McTyeire-2
1866-67	1866-68 A. C. Haygood	G. F. Pierce
1867-69	1868-69 W. P. Harrison	Robert Paine
1869-71	1869-70 H. J. Adams	D. S. Doggett
1871-72	1870-72 W. J. Scott	G. F. Pierce
1872-73	1872-74 R. W. Bigham	<u>1871-1890</u>
1873-73		W. M. Wightman
1874-75	1874-76 D. J. Myrick	E. M. Marvin
1875-77	1876-79 A. M. Thigpen	Robert Paine
1877-78		W. M. Wightman
1878-80		J. C. Keener
1880-81	1879-81 W. A. Parks	G. F. Pierce-2
1881-82	1881-84 J. F. Mixon	H. N. McTyeire
1882-83		J. C. Keener
1883-84	1884-87 W. F. Quillian	H. N. McTyeire-2
1884-85		G. F. Pierce-2
1885-86		J. C. Granberry
1886-87	1887-90 J. W. Lowery	A. W. Wilson
1887-89		H. N. McTyeire-3
1889-90	1890-91 J. B. Robins	J. C. Keener
1890-91	1891-92 W. C. Dunlap	R. K. Hargrove
1891-92	1892-96 H. J. Adams	<u>1891-1900</u>
1892-93		Joseph S. Key
1893-94		O. P. Fitzgerald
1894-95	1896-99 A. W. Williams	A. C. Haygood-2
1895-97		J. C. Keener
1897-98	1899-02 B. P. Allen	A. W. Wilson
1898-99		C. B. Galloway
1899-00	1902-06 Ford McRee	W. C. Duncan
1900-01		E. R. Hendrix-2
1901-03	1906-10 W. P. Lovejoy	<u>1901-1915</u>
1903-05		C. B. Galloway
1905-08	1910-11 T. J. Christian	W. A. Candler
1908-09	1911-15 W. T. Irvine	Joseph S. Key
1909-10		W. C. Duncan-2
1910-11	1915-19 S. B. Ledbetter	Seth Ward-2
1911-12		E. E. Hoas
1912-14		E. R. Hendrix
1914-15		A. W. Wilson-2
1914-17		J. H. McCoy-2
1917-19		

PASTORS, PRESIDING ELDERS-DISTRICT SUPERINTENDENTS, BISHOPS

	<u>PASTORS</u>	<u>PRESIDING ELDERS</u>	<u>BISHOPS</u>
1919-20	T. H. Williams	1919-22 J. F. Yarborough	Collins Denny-2
1920-22	R. W. Greene		
1922-23	R. L. Locke	1922-26 S. A. Harris	W. A. Candler
1923-25	R. M. Jones		1916-23
1925-27	M. F. Walden	1926-30 Frank Quillian	
1927-30	J. E. Foster		U. V. W. Darlington
1930-31	H. G. Garrett	1930-34 J. R. Turner	1924-26
1931-33	L. G. Hendricks		
1933-35	W. B. Mills	1934-38 A. M. Pierce	W. B. Beauchamp
1935-37	T. E. Sherwood		1927-29
1937-39	L. J. Coe	<u>DISTRICT SUPERINTENDENTS</u>	
1939-43	Roy A. Neal	1938-41 J. S. Thrailkill	J. M. Moore
1943-46	E. W. McDougal	1941-47 C. M. Lipham	1930-33
1946-48	W. B. Hughes	1947-51 N. P. Manning	
1948-49	Frank Ellison		W. N. Ainsworth
1949-50	L. G. Cowart	1951-55 H. C. Stratten	1934-37
1950-56	J. R. Baxter	1955-59 W. H. Gardner	
1956-58	A. C. Gilmer	1959-63 E. D. Rudisill	J. L. Decell
1958-60	Thomas M. Lanford	1963-67 William A. Tyson	1938-39
1960-64	B. E. Peters	1967-73 C. L. Middlebrooks	
1964-68	Lloyd Lovern		A. J. Moore
1968-72	Carl Bolt	1973-79 H. Dan Rice	1940-60
1972-77	Malcolm Patterson	1979- Jack Bozeman	1960-72
1977-	H. Fred Johnson		W. R. Cannon
			1972-80
			Joel McDavid
			1980-

LOCAL PREACHERS WHO HAVE SERVED MT. ZION

H. D. Keith	David Delk
William McNabb	Sam Hair
(Dates uncertain)	

DISTRICT LAY SPEAKERS STILL ACTIVE

Charlie M. Hair
Harold Hair, Sr.

CHARGES THAT INCLUDED MT. ZION-DAWNVILLE 1860-1980 (55)

1860-67 The Whitfield Circuit	1895-97 The Tunnel Hill Charge
1867-69 The Tunnel Hill Charge	1897-16 The Whitfield Circuit
1869-94 The Dalton Circuit	1916-62 The Varnell Charge
1894-95 The Whitfield Circuit	1962-70 The Dawnville Charge

CHURCHES ON CHARGES 1927-1970

THE VARNELL CHARGE

- 1927-37 Varnell, Mt. Zion, Pleasant Grove, Mt. Olivet, Mt. Pleasant, Lee's Chapel
- 1937-42 Varnell, Mt. Zion, Pleasant Grove, Mt. Olivet, Mt. Pleasant, Lee's Chapel, Mineral Springs
- 1942-48 Varnell, Mt. Zion, Pleasant Grove, Mt. Pleasant
- 1948-49 Varnell, Mt. Zion, Pleasant Grove, Mt. Pleasant, Smith's Chapel
- 1949-51 Varnell, Mt. Zion, Smith's Chapel
- 1951-56 Varnell, Mt. Zion, Smith's Chapel, Mt. Olivet, Mt. Pleasant
- 1956-59 Varnell, Mt. Zion, Smith's Chapel, Mt. Pleasant, McGaughey's Chapel
- 1959-62 Varnell, Mt. Zion, Smith's Chapel, Mt. Pleasant, McGaughey's Chapel, Lee's Chapel

THE DAWNVILLE CHARGE

- 1962-68 Mt. Zion, Mt. Pleasant, McGaughey's Chapel
- 1968-69 Mt. Zion, Mt. Pleasant, McGaughey's Chapel, Fuller's Chapel
- 1969-70 Dawnville, Mt. Pleasant, McGaughey's Chapel, Fuller's Chapel

- 1970- The Dawnville United Methodist Church became a full station charge.

CHURCH OFFICERS 1973-1981

1973

Ivan Carson	Ch. Administrative Board	Horace Hayes	Lay Leader
Hazel Groves	Recording Secretary	Bill E. Hair	Sunday School Supt.
Jim Davis	Treasurer	Bettye Black	Education
Fred C. Smith	Ch. Trustees	Travis Smith	Evangelism
Clyde Jarrett	Ch. Finance	Beatrice Cady	Missions
Travis Smith	Ch. Pastor-Parish	Bobby Groves	Social Concerns
Ruth Marler	Lay Delegate	Clyde Jarrett	Stewardship
Harold Hair	Ch. Council on Ministries	Maude Morris	Worship
Tom Wiley	Youth Ministries	Dot Bryant	Adult Ministries
Ruth Marler	United Meth. Women	Edra Lee Smith	Sunda School Sec.

1974

Ivan Carson	Ch. Administrative Board	Bettye Black	Education
Hazel Groves	Recording Secretary	Charlie Hair	Evangelism
Clyde Jarrett	Treasurer	Harold Hair	Missions
Carolyn Hayes	Finance Secretary	Bobby Groves	Social Concerns
George Hair	Ch. Trustees	Winfred Bryant	Stewardship
Winfred Bryant	Ch. Finance	Maude Morris	Worship
Travis Smith	Ch. Pastor-Parish	Betty Carson	Children's Min.
E. G. Million	Lay Delegate	Tom Wiley	Youth Min.
Ruth Marler	United Meth. Women	Patti Davis	Family Min.
Jim Davis	Ch. Council on Ministries	Dot Bryant	Adult Min.
Horace Hayes	Lay Leader	Maude Morris	Membership Ch.
Bill E. Hair	Sunday School Supt.	Edra Lee Smith	Sunday School Sec.

1975

Horace Hayes	Ch. Administrative Board	Bettye Black	Education
Hazel Groves	Recording Secretary	Charlie Hair	Evangelism
Travis Smith	Treasurer	Margaret Million	
Carolyn Hayes	Finance Secretary		Missions
George Hair	Ch. Trustees	Ivan Carson	Social Concerns
Winfred Bryant	Ch. Finance	Harold Hair	Stewardship
Travis Smith	Ch. Pastor-Parish	Dot Bryant	Worship
E. G. Million	Lay Delegate	Maurine Hair	Children's Min.
Marlene Cady	United Meth. Women	Tom Wiley	Youth Min.
Fred C. Smith	United Meth. Men	Don Robertson	Family Min.
Jim Davis	Ch. Council on Ministries	Maude Morris	Communion Steward
Charlie Hair	Lay Leader	Gwen Porter	Adult Min.
Charlie Hair	Sunday School Supt.	Maude Morris	Membership Ch.
		Edra Lee Smith	Sunday School Sec.

1976

Horace Hayes
Hazel Groves
Travis Smith
Carolyn Hayes
George Hair
Winfred Bryant
Harold Hair
Jim Davis
Farrell Hair
Bettye Black
Charlie Hair
Charlie Hair
Edra Lee Smith

Ch. Admin. Board
Recording Sec.
Treasurer
Finance Sec.
Ch. Trustees
Ch. Finance
Ch. Pastor-Parish
Ch. Building Comm.
Lay Delegate
Ch. Council on Min.
Lay Leader
Sunday School Supt.
Sunday School Sec.

Maurine Hair
Charlie Hair
Margaret Million
Ed Staten
Jim Davis
Dorothy Bryant
Brenda Crawford
Geraldine Hair
Gwen Porter
Harold Hair
Myrtle Smith
Marlene Cady

Education
Evangelism
Missions
Social Concerns
Stewardship
Worship
Children's Min.
Youth Min.
Family Min.
Communion Steward
Adult Ministries
Membership Sec.

1977

E. G. Million
Hazel Groves
Winfred Bryant
Carolyn Hayes
Lester Morris
Horace Hayes
Harold Hair
Jim Davis
Farrell Hair
Bettye Black
Charlie Hair
Clyde Jarrett
Edra Lee Smith

Ch. Admin. Board
Recording Secretary
Treasurer
Finance Sec.
Ch. Trustees
Ch. Finance
Ch. Pastor-Parish
Ch. Building Comm.
Lay Delegate
Ch. Council on Min.
Lay Leader
Sunday School Supt.
Sunday School Sec.

Maurine Hair
Harold Hair
Margaret Million
Carolyn Hayes
Jim Davis
Dorothy Bryant
Brenda Crawford
Louise Thomason
Betty Carson
Maude Morris
Myrtle Smith
Myrtle Smith

Education
Evangelism
Missions
Social Concerns
Stewardship
Worship
Children's Min.
Youth Min.
Family Min.
Communion Steward
Adult Ministries
Membership Sec.

1978

Harold Hair
Hazel Groves
Winfred Bryant
Gwen Porter
Lester Morris
Horace Hayes
Harold Hair
Jim Davis
Farrell Hair
Jim Shirley
Rueben Porter
Charlie Hair

Ch. Admin. Board
Recording Sec.
Treasurer
Finance Sec.
Ch. Trustees
Ch. Finance
Ch. Pastor-Parish
Ch. Building Comm.
Lay Delegate
Pres. Meth. Men
Head Usher
Lay Leader

Clyde Jarrett
Maurine Hair
Ivan Carson
Margaret Million
Carolyn Hayes
Ed Million, Jr.
Betty Carson
Louise Thomason
Bettye Black
Maude Morris
Myrtle Smith
Edra Lee Smith

Sunday School Supt.
Education
Evangelism
Missions
Social Concerns
Stewardship
Worship
Youth Min.
Family Min.
Communion Steward
Membership Sec.
Sunday School Sec.

1979

Harold Hair
Hazel Groves
Winfred Bryant
Gwen Porter
Jim Davis
Clyde Jarrett
E. G. Million
Jim Davis
Louise Thomason
Jim Shirley
Rueben Porter
Curtis Cox

Ch. Admin. Board
Recording Secretary
Treasurer
Finance Sec.
Ch. Trustees
Ch. Finance
Ch. Pastor-Parish
Ch. Building Comm.
Lay Delegate
Pres. Meth. Men
Head Usher
Lay Leader

Maurine Hair
Phyllis Farner
Ivan Carson
Bettye Black
Carolyn Hayes
Ed Million, Jr.
Betty Carson
Betty Carson
Louise Thomason
Maude Morris
Myrtle Smith
Edra Lee Smith

Sunday School Supt.
Education
Evangelism
Missions
Social Concerns
Stewardship
Worship
Youth Min.
Family Min.
Communion Steward
Membership Sec.
Sunday School Sec.

1980

Charlie Hair
Hazel Groves
Winfred Bryant
Gwen Porter
Rueben Porter
Clyde Jarrett
Horace Hayes
Horace Hayes
Louise Thomason
Marlene Cade
Rueben Porter
Curtis Cox

Ch. Admin. Board
Recording Sec.
Treasurer
Finance Secretary
Ch. Trustees
Ch. Finance
Ch. Pastor-Parish
Ch. Building Comm.
Lay Delegate
Pres. U. Meth. Women
Head Usher
Lay Leader

Carolyn Hayes
Phyllis Farner
Harold Hair
Bettye Black
Carolyn Hayes
Jim Shirley
Linda Dixon
Betty Carson
Louise Thomason
Maude Morris
Myrtle Smith
Edra Lee Smith

Sunday School Supt.
Education
Evangelism
Missions
Social Concerns
Stewardship
Worship
Youth Min.
Family Min.
Communion Steward
Membership Sec.
Sunday School Sec.

1981

Charlie Hair
Hazel Groves
Winfred Bryant
Gwen Porter
Ivan Carson
Horace Hayes
Louise Thomason
Marlene Cady
Tom Crawford
Rueben Porter
Curtis Cox
Anda Cox
Kevin Dixon

Ch. Admin. Board
Recording Sec.
Treasurer
Finance Sec.
Ch. Pastor-Parish
Ch. Building Comm.
Lay Delegate
Pres. U. Meth. Women
Pres. U. Meth. Men
Head Usher
Lay Leader
Church Historian
Pres. U. M. Y. F.

Carolyn Hayes
Phyllis Farner
Harold Hair
Myrtle Smith
Martha Smith
Jim Shirley
Linda Dixon
Leona Hayes
Curtis Cox
Iris Shirley
Maude Morris
Edra Lee Smith

Sunday School Supt.
Education
Evangelism
Missions
Social Concerns
Stewardship
Worship
Children's Min.
Youth Min.
Family Min.
Communion Steward
Sunday School Sec.

NOTES

1
Official History of Whitfield County, by Whitfield County History Commission Appointed, The A. J. Showalter Co., Dalton, Georgia, 1936, pp. 42-43.

2
Official History of Whitfield County.

3
All the information regarding the appointments of pastors, presiding elders and bishops reported in this history are taken from the official Conference Journals of the United Methodist Church. In places this history will differ from the various local church histories, but we have to assume that the Journals are correct. The Discrepancies probably are due to the fact that local church histories were written by people relying upon their memories ~~of the past~~ or upon the memories of other church members.

4
"Historical Statement," The Book of Discipline of the United Methodist Church, p. 10.

5
Prior to 1927, the Conference Journals did not list the individual churches on a circuit. However, this history assumes that what would become the Mt. Zion Methodist Episcopal Church, South would be part of the Dalton Circuit and not of the Spring Place Circuit. There are two reasons for this assumption. First, the Dawnville community, and therefore Mt. Zion, was in Whitfield County; and second, according to the memories of the oldest members, the Mt. Zion Church was always part of a circuit with other Whitfield County churches.

6
The Dalton Circuit was renamed The Whitfield Circuit by the 1858 Annual Conference.

7
"History of Mt. Zion Methodist Church," Centennial Celebration, May 1, 1960.

8
Asterisks by a pastor's name means that the name does not appear in any of the lists of former pastors in previous histories of the church.

9
Book H, page 203-04, Whitfield County Courthouse.

10
"History of the Mt. Zion Methodist Church," Centennial Celebration.

11
See note 8.

12
Book 6, Page 458, Whitfield County Courthouse.

13
J.M. Poag was Frank Lane's father-in-law. Frank Lane was the father of Vasthi Lane Hair, the wife of Sam Hair. Sam Hair was a local preacher who served Mt. Zion.

14
The old pedal organ was used as long as the original church building stood, and then it was moved into the present sanctuary which was built in 1925. It was replaced in 1926.

15
Several possibilities are included because it is the only way to account for the lists of former pastors found in the previous histories. If all the pastors listed in those histories served the Mt. Zion Church, then the church must have been shifted from one circuit to another from time to time. However, the pastor and circuit listed first here are probably the correct ones.

16
See note 8.

17
J. F. Scurlock is the Rev. Sherlock referred to in the 1960 History as being a former pastor prior to 1911.

18
E.M. Stanton was the brother of Frank L. Stanton, Poet Laureate of Georgia.

19
The oldest membership roll book at the church lists N.A. Parsons as the pastor in 1911. The Conference Journal, however, names Grover Noles as the pastor of the Whitfield Circuit and Mt. Zion was ~~was~~ certainly on that circuit in 1911. The roll book is probably correct in this case. Grover Noles was the pastor of the circuit, but N.A. Parsons was assigned to serve as pastor of several churches on the circuit, including Mt. Zion.

20

In the picture of the congregation taken prior to 1900 there is a Rev. Hughes Berry. Was he also a local preacher who served Mt. Zion? W.E. Kennedy is another who is included in the list of former pastors. Since he was never appointed by the Conference, he was either a local preacher or supply pastor.

21

See Note 18.

22

N.A. Parsons served the following circuits and churches in this area: Mt. Zion of Murray County (1891-92), Fairview (1892-94), Spring Place (1896-97; 1901-05), Cohutta (1900-01), Whitfield (1905-07), Tunnell Hill (1907-09), and Mt. Zion-Whitfield (1910-11).

23

The figures for charge membership, charge expenditures, and amount paid the pastor are for the final year the pastor was here.

24

The 1960 History reported that "As far back as the memories of our oldest members go, as far back as seventy-five years (1885), Mt. Zion has always been on The Varnell Charge." This cannot be correct because The Varnell Charge did not exist until the Conference of 1916. What they probably meant was the Mt. Zion and Varnell Churches had always been on the same circuit together with other churches.

25

Rev. Greene was the father of The Rev. Reynolds Greene, Jr., who was born while his father was pastor here. Reynolds, Jr. is one of the most distinguished members of the North Georgia Conference, having served the North Decatur, Druid Hills, Dalton, and Northside United Methodist Churches, as well as serving as Director of Missions and Evangelism of the Conference.

26

Lee's Chapel was added to the Varnell Charge in 1924.

27

See Note 14.

28

The pastor's name was removed by the church later when, after leaving Dawnvile, he became involved in some sort of scandal.

29

Mr. Mack Rollins, "Happenings As I Remember Them," Mt. Zion Methodist Church Centennial Celebration, 1860-1960, May 1, 1960.

30

See Note 23.

31

The years 1931-39 are listed separately to show the financial hardship of those years.

32

The Charge rolls probably were purged or corrected.

33

The amount of increase due to Mineral Springs being added to the charge.

34

Book 21, page 390, Whitfield County Courthouse.

35

A complete list of churches that made up the Varnell Charge and the Dawnvile Charge through the years, beginning in 1927 when the Conference Journals started naming the churches in circuit, is included in this history.

36

See Note 23.

37

Mt. Zion added two Sunday School rooms.

38

Part of the decrease was due to the rolls being corrected.

39

These rooms were replaced in 1969.

40

The annex was built at the church in 1955.

41

Beginning in 1958, the figures for church membership, expenditures and pastor's salary are for Mt. Zion-Dawnville only, and not for the Charge as a whole.

42

The parsonage was built in 1961.

43

The Dawnvile Charge was created in 1962.

44

This is the 1960 History referred to many times in this history of the church.

45

Book 149, page 536, Whitfield County Courthouse.

46

There were not only changes in terminology, but a complete restructuring of Church organization.

47

The Georgia Annual Conference was composed of the black United Methodist Churches in Georgia.

49

Dawnville went full time.

50

The fiscal year was changed from the Conference year to the calendar year. This figure is for one and one-half years.

51

The membership roll was audited and corrected by the Membership Roll Committee. Members of the Committee included Harold Hair, Charlie Hair, Myrtle Smith and Maude Morris.

52

The exact amount was not known at the time the history was written, but it will be in excess of the figure shown. The tremendous increase was due to the building of the fellowship hall.

53

Horace Hayes' father, The Rev. William A. Hayes, was a Presbyterian minister. Rev. Hayes preached a revival at Dawnville while J.R. Baxter was the pastor.

25610

GROVES

Keri Scott

Toynie Sumner

Jennifer Sumner

ROBERT GROVES

Adam Sneed

Chris Davis

SCOTT ELLIOTT

SCOTT LYNN

Kelly Johnson

Levin W. Dixon

Linda Bellis Painter

Ana Smith

Brita Garland

Scott Pugmire

Weston Cox

Rachelle Rollins

Jon Barnes

Jonathan Scott

Tracie Farner

Nancy Groves

Anne Ruth Hair

Cynthia Goforth

Leah Goforth

Lacey Goforth

Edra Lee Smith

Janice M. Smith

Raymond O. Smith

Rick Patterson

Ellen Patterson

Coron Patterson

Tabitha Patterson

Phyllis Laver

Nancy Duffin

Scott Duffin

Curtis & Co

Anda Cox

Meredith Cox

Fred C. Smith

Rickey Smith

Bill & Mary Hayes

Maggie Parker

Chris Shirley

Jim Shirley

Penelope

Jeffrey Raymond Smith

Harold L. Hays

Dennis Hays

Brenda Scott

Opal Elizabeth Hair

Richard L. Scott

Alma Carson

Betty Carson

Linda Davis

Jim Davis

Reuben F. Porter

George Hair

Dennis Long

Harold Shirley

Freddie Shirley

Leslie Morris

Chavis Smith

Bill Hair

Ruth Cox

Mabel Osborn

Martha Smith

Lucie Thomas

Vivian Long

Gwen Porter

Kathleen Elliott

Myrtle Smith

Maudie Marra

Dubbie Barnes

Richard Barnes

Cheryl Smith

Ruth & O'Leary Marler
Miss L F Zunker (Byrd)
Harathy Kendrick
Winifred Bryant
Maurine Hair
Charlie Dr. Hair