Sam Jones Memorial First United Methodist Church

CHURCH HISTORY

1979
HISTORY

OF

SAM JONES MEMORIAL FIRST UNITED METHODIST CHURCH

CARTERSVILLE, GEORGIA

1838 - 1979
This History of Sam Jones Memorial First United Methodist Church, Cartersville Georgia was compiled by Reverend A. B. Elizer, former pastor of the Church. Assisting Reverend Elizer were other members of the History Committee, as follows:

Mrs. Harry Cobb, Chairman
Mrs. Paul Franklin
Miss Elizabeth Bradley
Miss Grace Gaines
Mr. Joe Crowe
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with assistance from:

Reverend T. Cecil Myers (while serving as Pastor)
Reverend Thomas Wheelis (while serving as Pastor)
Reverend Zach C. Hayes (Pastor of Sam Jones Church, beginning July 1, 1962 - June 1968)

Further additions and editorial corrections were made by Clyde Jolley - Church Historian in 1979 - 1980.
GEORGIA, AFTER A HUNDRED YEARS, REACHES THE CHEROKEE NATION

Though the grant to the Trustees of the Georgia Colony called for all the lands from South Carolina to the Spanish possessions on the South, and stretching westward to the Mississippi River, the first hundred years she was in possession of only a fraction of her possessions. The Indians had very reluctantly given up their lands. After some twenty separate treaties they, in 1833, had reached the Cherokee Nation, whose boundaries followed the Chattahoochee to a point near Roswell and then westward north of Marietta to the Alabama line. Thus all North Georgia from Clarksville to Alabama and the Chattahoochee to Tennessee was the Cherokee Nation. Thus from river to river the white boundary had slowly been pushed westward for a hundred years.

Georgia had, in 1802, ceded to the United States Government all claim to the present Alabama and Mississippi areas on condition that the Indians be removed from the State of Georgia as fast as could be done peaceably and on reasonable terms.¹ The Indians and Georgia had interpreted this condition differently, Georgia insisting the Indians be speedily removed; the Cherokee insisting that they had adopted the white man's ways, building homes, permitting schools to be built, and inviting missionaries to work among them. Thus during the first quarter of the century they were making rapid progress. They adopted a constitution patterned after the Federal Constitution and prepared to live on among their beloved Georgia hills and mountains. They owned large farms, herds of cattle, sheep and swine. They built grist mills, and practiced considerable intermarriage with the whites who settled among them. The census of 1825 showed 147 white men with Indian wives and 73 white women with Indian husbands.² The leading chief, John Ross, was only one-eighth Indian and was the son of four generations of mixed marriages.³ These people were especially determined not to leave Georgia and depended on the Federal Government to
protect them in their desire to stay. Meanwhile, several events made the clamor grow louder for their removal. Gold had been discovered in Dahlonega in 1829. The Assembly of Georgia had authorized the survey and distribution of the Indian land by lots in 1831. Each lot was to have 160 acres, but the new owner could not occupy the land until the Indian title had been extinguished. Then in 1832 the territory was divided into ten counties, namely, Forsyth, Lumpkin, Union, Cobb, Cherokee, Gilmer, Cass, Murray, Floyd and Paulding. So in 1833, when the drawing was completed, the whites rushed in. Some of the leading chiefs now became convinced of the futility of further effort to remain in Georgia, as the Georgia Assembly, in 1834, gave them two years to get out of the way. So in December 1835 the United States Commissioner came to New Echota, their capitol, and by treaty they agreed to give up all their lands for lands in the west, and $5,000,000. Ross and his party refused to attend, but in 1838, the Cherokees were rounded up by the United States Army, under General Scott, to set out for their western home.

Missionaries had been working among the Cherokees since 1800. Especially active had been the Moravians, but the Methodists from the Tennessee and Holston Conferences had early been active. Georgia Methodists had centered their work among the Creeks on their western Border.

The Tennessee Conference report for 1828-29 showed seven preachers serving circuits in Georgia, and McKendree, touring the Cherokee Nation in 1828, estimated there were 15,000 and 700 were members of the Methodist Church.

When permission was given for white people to possess the land they had drawn in 1835, the picture rapidly changed. The preachers came in with the people. Both Georgia and Holston organized districts. The Holston Conference organized the New Town District, with Reverend David Cummings as presiding elder in 1835. The same year, the Georgia Conference organized the Cherokee District, with Reverend Isaac Boring serving as
presiding elder. This overlapping of jurisdiction continued until the General Conference of 1844 placed all the territory in Georgia in the Georgia Conference except Dade County.

The missions in New Town District were listed in 1835 as Chatooga, Spring Place, New Town, Ellijay, Hiawassee, Vally Town, Coon Town and Oothcalooga. This was mainly for work among the Cherokees, and both workers and members went west in 1838.

The Cherokee District had two missions set up in 1835 - the Chestatee and the Etowah. Their boundaries are not defined except by the course of the named rivers. It is not certain that the Etowah Circuit Rider, John P. Dickinson, reached the vicinity of the present Cartersville. However, in 1836, Reverend Boring established the Cassville Mission and assigned Reverend Frederick Lowry pastor. Smith, in History of Methodism, says: "The Cherokee District was still under the direction of Isaac Boring. This year, the Cassville Mission was established..... It was then one of the largest and most fertile counties in the Cherokee Country, and though the Indians were still in some parts of the country, it was being rapidly settled. Frederick Lowry was sent to it, and reported 130 members at the next Conference. From this time, this populous and fertile country has been supplied with preachers and there are now three large circuits and one station in the circuit which Lowry traveled." Smith continues: "The district of John W. Glenn, which has been organized by the energetic Boring, was not diminished in size, and still extended from the Blue Ridge to Monroe County, and from the Savannah to the Chattahoochee." It then included most of the territory of today's Athens-Elberton, Gainesville, Dalton, Rome, Atlanta-Emory, and the Atlanta-Marietta Districts. The Circuits also were large, and if they were married, the pastors often did not move their families to the Circuit.

Reverend Andrew Neese served the Cassville Circuit in 1854, while his address is listed in the Minutes as Cave Springs. Likewise, John W. Glenn
served in 1859, using Cave Springs as his address. And John W. Talley served the Circuit in 1860, while his family remained in Oxford.

It is probable that the first circuit riders held services in the homes of the people.

The whole section south of Cassville seemed to have been known as "Cherokee." A blacksmith shop stood between the railroad underpass and the Etowah River, with probably a few houses. This was known as Birmingham. Also, an Indian village was located across the river, on Pumpkin Vine Creek. Farmers had occupied some of the farm land in the area. The County had been laid out in 1832, and the population was scattered. Cassville was established at the county seat in 1833, and Mrs. Akin relates: "Lawyers of ability had been attracted to the little city, as well as other professional and businessmen. There were three churches and two colleges and it was soon the largest city in Northwest Georgia. Present-day Cartersville was seven miles to the south. Methodism had grown with the community, as some of the settlers were Methodists. It is not known when they built the first church, but it was probably by 1838 that they built on Oak Hill (now a part of Oak Hill Cemetery, a log church, and named it Ebenezer. The land was given by Mr. John Leake, who had moved here from South Carolina. His brother, Mr. Armistead Leake, had been here for some years, and many of this devoted Methodist family have served the church down to the present day. At least five generations have been members, and many have held official positions in the local Methodist Church."

In 1838, the Indians were moved to their homes in the west, and the whole area began to grow rapidly. Then, 1839, the State of Georgia began to build the Western & Atlantic Railroad, to link with the Georgia Road, which had been projected to end at Whitehall and the Macon and Western, which was to join it there. The Georgia reached Whitehall in 1845, and the Macon and Western in 1846. The line to Chattanooga was completed in 1851.
Cassville was off the railroad, and the new town, whose name was changed from Birmingham to Cartersville, began to grow in importance. Services were being held regularly in Ebenezer. Accounts tell of long horse-back rides through the woods, often at night, to attend the meetings. The people were hungry for the Gospel, and doubtless, homesick for the settled churches they had left in older places, with services held more often than the large circuits could afford.

Dr. W. H. Felton had come here from Middle Georgia in 1847 and at once identified himself with the Ebenezer congregation. He was twenty-four years of age, a graduate of Franklin College and of the Medical College of Augusta. He was also a local preacher in the Methodist Church and had been ordained both deacon and elder. His presence was of great benefit to the little Ebenezer group. He was a preacher of culture, and could also officiate in administering the sacraments to the congregation. This was a great service, as many of the large circuits in those days had to wait for the pastor, or in many cases, the presiding elder, to receive benefits. Sometimes, even a funeral sermon would be preached for a person whose body had been interred weeks before, on the next round of the pastor.

In 1848, it was decided to move the church nearer the railroad station, within the little settlement of Cartersville. The population in 1849 was 150. There were four or five stores. Though the membership was small, they set to work with courage to build their new church. It was built on land donated by a Baptist, Col. Lewis Tumlin. Clearing away the forest, the little group erected a frame church. Reverend Russell Reneau was the presiding elder, and Reverend Josua Knowles was the pastor. The building committee, at first, rejected the building as not meeting the specifications, but later it was accepted, and Dr. Felton preached the first sermon in it.

It was a plain, unpretentious, commodious wooden building, with a number of long windows, with small panes of glass. It was sixty feet long and forty
feet wide, and stood for years on the site where the present elegant church stands.

The congregation now rejoiced to have a comfortable church, regular pastor, good officials, and a Sunday School for the children. Dedicatory services for the church were conducted by Reverend Alfred T. Mann, who had succeeded Reverend Reneau on the district. The Trustees elected were: John Leake, Sr., Dr. Wesley W. Leake, Joseph Hamilton, Urel Harper, Edmund Puckett, and W. H. Felton.


There were also a number of active local preachers during the period in the Cassville Circuit. Among them were: A. I. Lent, Alexander Todd, Ellis, H. Best, J. W. Harris, Robert Jones and W. H. Felton. The last two occurred very often in the account of work on the circuit. The local preachers were much more a part of circuits in supplementing the pastors then than they are now.

The Methodist Church was the first house of worship in Cartersville. The Presbyterian built in 1853 and the Baptist in 1856.

The church was built on a lot elevated above the road. It had a fence around it, and at least two of the original oaks were left to shade the church yard. These trees remained for some time and underneath their branches bountiful meals were spread for Quarterly Meeting occasions, a joy of other days.

The church had two entrances and a partition down the center was as high as the pews, and provided for a rigid segregation of the sexes. The ladies regularly went to the right door, and the men the left. The escort for the young lady might accompany her to the door, but no farther. He could then meet her at the door when the service was ended, but the men
and women sitting together in church was strictly forbidden.

The church had a bell and the pulpit was modern, a low one, not in the style of the high one at Cassville.

Dr. Felton preached the first sermon in the new church. As accurately as we have been able to find, the list of the pastors and presiding elders is given elsewhere in this account.

The church was fortunate to have the strong local men to be among the early members. Some lived in Cartersville, and others lived in Cassville. Some were lawyers and professional men, who gave strong leadership, inspiration and guidance to the congregation.

In 1844, the Methodist Church divided. The next year, the Methodist Episcopal Church, South was organized. The membership of the Cassville Circuit before the Civil War reached 671 white and 340 colored members. We do not know how many of these were from Cartersville. The division of the Church may well have been a prophesy of darker things to come. When the war came, most of the active men were soon in the Army. The churches were demoralized, and the ranks of the preachers depleted. Regular services could not be held and conferences were interrupted.

In Cartersville, the Methodist Church was spared, but suffered badly from abuse by Sherman's Army. The Baptist Church was razed to the ground, and the Presbyterian Church was left in such condition that it could not be used for nearly a year. During the War, in 1864, Benjamin Arbogast refugeed for Virginia to Cassville and served as President of the Female College there. He also served as presiding elder. W. N. Dunlap is listed as pastor and all other charges in the district are listed "To Be Supplied." Reverend Dunlap preached once a month and Reverend Arbogast as often as he found it possible.

The name of the Cassville Circuit was changed to Manassa, at the same time the county was changed to Bartow. The people with amazing unanimity, repudiated the name of Cass, as General Cass from his cabinet position had
made remarks and taken positions that were hostile to the South and deeply resented. When the Federal troops arrived at Cassville the whole town was destroyed, including the Court House and the Female College which had flourished before the war. We wonder if retaliation for the change in name added to the determination to destroy.

Many of the people from Cassville and Cartersville had refugeed, because they were in the path of the advancing Federal Army. When they returned, they were faced by hard conditions. Cassville was so completely destroyed that it was not rebuilt, though her old name was retaken. Many of her citizens moved to Cartersville.

Soon the county seat became Cartersville, and the people began to stand by their churches with zeal and energy. The Methodist Church was usable, and Methodists, Baptists, and Presbyterians, in fine brotherly fashion, all used it. There was a union Sunday School. Mr. J. J. Howard, a Baptist, served as Superintendent. Dr. Kirkpatrick, a Presbyterian, was Assistant Superintendent, along with Mr. Milton Loveless, a Methodist.

As winter approached, the long, glassless windows became a great concern, but the people rallied bravely, making the old building habitable before the hard winter could drive them out. An old stove was found, which broke the chill for the thinly-clad worshippers. The congregation used the church alternately for preaching, and all cooperated in the repair and building the other churches. The newspapers of the period have many notices of concerts and entertainments given for the benefit of the Church fund, all of which were held in the Methodist Church.

When the Conference met in 1865, it was decided that Cartersville should have an exceptional preacher. General Clement A. Evans had been an illustrious Confederate Commander. He was one of the generals under General Lee at Appomattox. He had held services with his men in the Army, and after surrender, he asked for license to preach in the Methodist Church, applying
for admission into the Conference. Cartersville Circuit became his first appointment. Young Mr. Ellis was his assistant. They had between them all of Bartow County. Dr. Aticus G. Haygood was the presiding elder. The presence of these outstanding men was a great inspiration to the discouraged people. General Evans preached his fourth sermon in the old war-devastated Methodist Church. So far as the records relate, General Evans was the first pastor to live in Cartersville. Mrs. Felton tells of the skill and diplomacy required to gather enough household supplies for the preacher's family to set up housekeeping. But the membership, out of their poverty and scant rations, met the issue heroically.

Soon a Wednesday night prayer meeting was begun and in 1866 a great revival swept over the community. More than forty young men and women united with the Methodist Church. Since the setting up of the Georgia Conference, all Georgia Methodism had been together but in 1866 the state was divided into the North and South Georgia Conferences. General Evans had been returned as pastor 1867 and 1868, and in May, 1868 there was held in Cartersville the first meeting of a District Conference, which the last General Conference had provided for. It met in the old church, and Bishop Pierce was present, both presiding and preaching. The Conference lasted for several days, and on Sunday the local deacons were ordained. From this time until Unification, in 1939, the District Conference held a large place in the Southern Church.

In 1869, Reverend J. L. Pierce was sent as pastor, and Dr. W. P. Harrison was presiding elder. Cartersville had been first in the Cherokee District, in 1836, then the Rome District. In 1854, it was in the Marietta District for a year. Then in 1855, it was back in the Rome District. From 1869-1873 Cartersville was placed again in the Marietta District, but in 1874 it came back to the Rome District.

In 1869, Mr. John A. Erwin became Superintendent of the Sunday School.
and under his guidance, Cartersville came to have one of the best Sunday Schools in the Conference. In 1871 the Sunday School had grown to 150 regular members in ten classes. The Annual Anniversary Celebration of that year was most elaborate, presenting music, charades, tableaux, speeches and addresses. Nine beautiful girls represented the Fruits of the Spirit, and seven others, dresses in rainbow costumes, gave in song the Seven Attributes of Deity, the Seven Notes of Music and the Seven Beatitudes. Enthusiasm rose to a high pitch. Dr. Felton was called on and made a speech and $125.00 was contributed to the Sunday School.

During the year 1871, it was felt Cartersville should have a better church. The required amount was subscribed, the old building sold, and services were moved to the Court House. The church was completed and dedicated in 1872. It was a charming example of the architecture of that period. From descriptions available, it was of brick, fifty by seventy-five feet, and seated six to seven hundred people. It was built on the original lot, and rose above the street. A spire of one hundred feet added to its dignity. The steeple was decorated with a sort of open banjo work that gave a great deal of trouble, as the birds were able to make their nest inside, and items of "repair on the steeple" appear in the Quarterly Conference records. The interior of the church was approached through an octagonal vestibule, paved in marble. The irregular shaped spaces at the ends were cut off into two small rooms. At one time these were used for a library and later for classrooms. The pulpit was in an oval alcove at the west end of the church. A gallery over the doors for the choirs was at the east end. Six large windows on each side and two behind the pulpit gave light and air. The chancel rail and the pews are still in use in the present church. The cost was $8,000.00 and Z. W. and M. C. Jackson had the contract for the building. Some of the Jacksons are still numbered among the membership of the church.
In 1872, Cartersville reached the dignity of a station. Reverend George Kramer was sent as pastor and Reverend F. A. Kimball was presiding Elder. On the first Sunday in June, 1872, the new brick church was dedicated by Reverend Kramer and a successful revival followed in which thirty were united with the church. They now had two hundred members.

The Conference of 1873 saw Cartersville moved back to the Rome District and L. J. Davies was sent as pastor. He was returned in 1874, and the Annual Conference was entertained in Cartersville for the first time. Bishop Wightman presided over the sessions though Bishop Pierce gave two days to the Conference. Reverend A. J. Jarrell preached the opening sermon of the Conference and when the appointments were read Reverend Jarrell was the new preacher for Cartersville. He was returned the next year.

The years succeeding for the Cartersville Methodist Church saw continued growth and development. In 1878, the Women's Missionary Society was organized and another District Conference came to Cartersville. This year Bishop McYeire presided over the sessions. Reverend J. H. Baxter was the pastor and Reverend Simon Richardson was the presiding elder.

The Cartersville Church had no record of deeds to the church lot, as these papers with most records of the county were destroyed when the Cassville Court House was burned in 1864. Efforts had been made from time to time to perfect the title without success. So in an effort to strengthen the title, affidavits concerning the ownership of the church lot were made by Dr. W. H. Felton and Judge Henry Wikle and were recorded in the Clerk's office of the Superior Court of the County, as follows:

Affidavit of John Henry Wikle recorded in Deed Book 59, pages 365 and 366, Clerk's Office, Superior Court, Bartow County, Georgia.

In re: Methodist Episcopal Church, South, Cartersville, Georgia

State of Georgia, Bartow County

In person came before me the undersigned officer of said state and
county, authorized to administer oaths, John H. Wikle, who on oath says that he has known the property whereon the Methodist Episcopal Church, South, in the City of Cartersville, Georgia, is located for fifty years or more. That said lot, or property whereon said church is located had been in the uninterrupted, continual and peaceable possession of said church, and the authorities thereof, for at least fifty years, to deponents personal knowledge, that there had been in the actual possession and occupancy of the said M. E. Church, South, at Cartersville, Georgia, for said fifty years or more. Deponent has been a resident of and near Cartersville since his childhood, is a member of said church, and has been for 38 years, and had been intimately connected with said church and its affairs during a large part of said time.

Deponent further says on oath that the records and conveyance of the County of Bartow, formerly Cass County, in which said City of Cartersville is situated, prior to 1860 were destroyed or lost, during the War Between the States. That this territory was occupied by the Army during a large part of the year 1864, during which period said records were lost or destroyed. That the Court House of said county, then located at Cassville, was destroyed by the Federal or U. S. Army with all contents.

Deponents further states on oath, that he has had the investigation of the title of this church property in his hands, as an attorney at law in behalf of said church, and said investigation has satisfied him, that said church did have and hold fee simple title to the same, free of all limitations, and that said church has a good and sufficient title there-to, and that if now written title had ever existed, the title has become absolute by prescription, under the laws of Georgia and as an Attorney at Law deponent says that he in good faith believes, and by this affidavit certifies that the title of said church lot in the City of Cartersville, Bartow County, Georgia, upon which the said church, now known at the Sam Jones Memorial Church, is located (and in course of construction) and whereon the former church buildings of said church were located, is good and beyond the dispute of law and equity.

(Signed) John H. Wikle

Sworn to and subscribed before me
this 6th day of
December, 1906

(Signed) G. H. Aubrey (Seal)
Bartow County, Georgia

Affidavit of William H. Felton recorded in Deed Book 58, page 365, Clerk's Office, Superior Court, Bartow County, Georgia.

In re: Methodist Episcopal Church, South, Cartersville, Georgia
State of Georgia, Bartow County

In person came before me the undersigned officer in and for said state and county. Dr. W. H. Felton, who on oath says, that he is 85 years of age, and that he is a minister of the Gospel, of the Methodist Episcopal Church, South, and had been a minister for 58 years. That he has resided near Cartersville, Bartow County, Georgia for 59 years; that he is well acquainted with the M.E. Church lot in the City of Cartersville, Georgia, located at the corner of Church and Erwin Streets in said city since about the year 1849 or 1850. As I now remember, the original trustees of said church, and its property were: Dr. W. W. Leake, Edmund D. Puckett, Joseph Hamilton and deponent. All of these are now dead excepting deponent. There were perhaps others. This lot was originally conveyed by Lewis Tumlin,
deceased. These gentlemen as owners of the lot, deeded same to the Trustees of said M. E. Church. This lot since said time 1849 or 1850 has been in the open, continuous, actual possession of said church and its authorities from that time to present.

Deponent preached the first sermon ever preached in the first church erected on the lot hereinbefore mentioned. The church was dedicated by Dr. Alred Mann, their presiding elder. I can state there was a deed to said church or rather its Trustees to said lot and its title never questioned from that time to this, covering more than fifty years. I know these facts because I was a trustee at the time.

About 1867 or 1868, a strip of land lying immediately south of the original lot was added to it. This addition was purchased by John A. Erwin, W. W. Leake, and deponent, and donated to the church and conveyance made thereto.

Deponent is informed that the deeds to the aforesaid church property have been lost or destroyed, as well as the records to the same. Deponent states, however, that there were two deeds, one to the original lot upon which the new church is now being erected and the land adjoining, and one to the strip south of the above referred to, and the title to the same has never been questioned, or claimed by any other claimant or person, and the facts he herein stated are made from deponents personal knowledge and recollection.

(Signed) W. H. Felton

The foregoing affidavits are given in full as not only legal, but historical. It must be remembered that for some years after the war closed Federal supervision, and courts were held with soldiers in the court room. An article in the newspaper "Cartersville Express", in 1872, tells that the political disabilities of six citizens had been removed by Act of Congress, and at least two of these were members of the Methodist Church, and one of them, who had been a member of the Confederate Congress, was a local Methodist preacher. Progress was often handicapped by these hindrances.

Like far too many churches, the early Quarterly Conference records of Cartersville Methodism have been lost. The oldest that has been preserved is 1883, when Dr. W. F. Glenn was presiding elder and F. G. Hughes was pastor. The pastor's report shows both a Woman's Foreign Missionary Society and a Juvenile Missionary Society, and a good Sunday School.

Earlier reference was made to fitting a parsonage for General Evans.
This was probably in a donated or rented house. In 1883, there occurs an item $37.50 expense for parsonage rent in the Quarterly Conference report. Mrs. Akin states that several houses were known to have been rented for this purpose. Mrs. Felton says a desperate effort to build a parsonage occurred in 1879 that ended unsuccessfully, as after the first payment there was no title to the property. After this, there was no effort to own a parsonage until 1892, when it was decided to build one. The house on the corner of Church Street and Bartow Street was built, and it continued to serve as the parsonage for fifty years, until 1942, when it was sold, as will be recorded later. The value of this house was $3,500.00.

In 1884, under the pastorate of Reverend J. B. Robbins, and Dr. T. F. Pierce as presiding elder, a great brush-arbor revival meeting took place in Cartersville, when the pastor received 68 at one time into the membership of the church, many of them adults, and many old and gray-haired. This was probably the beginning of the Sam Jones Camp Meetings, as two years later in 1886, the town bought the land, and Sam Jones built the Tabernacle where a meeting was held every summer as long as Sam Jones lived, and until 1925 by others.

In 1891, S. P. Richardson was pastor and W. P. Lovejoy was the presiding elder. Again, the Annual Conference had been invited to meet in Cartersville. Bishop Key presided over this Conference. There was a debt of $1,800.00 on the church (probably incurred through sprucing up to entertain the Conference.) Sam Jones led the prayer meeting on a Wednesday night and took up a collection raising $800.00! He must have had a larger crowd than attends today!

A notable achievement in this decade, in addition to building the parsonage, already mentioned, was the purchase of the church pews. They are still used in the sanctuary today.

In 1896, Reverend A. J. Jarrell came for the third time as pastor at Cartersville. He was pastor in 1874-1875; and then again in 1880-1881,
and for the third time he was sent, in 1895, but he died August 1, and his son, Charles C. Jarrell, served until the Conference of 1896.

The years 1904-07 were the auspicious pastorate of G. W. Duval, who was a very active and devoted pastor. In 1906, the need for a new church was decided upon, and the pastor started in the lead of the enterprise. Through thick and thin, beset with great difficulties, they pressed until the goal was reached and the beautiful new building a reality. The building committee consisted of Mr. L. S. Munford, Chairman, and Mr. J. W. Knight, Vice-Chairman, working very closely with the pastor. They selected a competent architect, Mr. Downing, and a plan was agreed on. Mr. Eugene W. Smith, a well-known Cartersville builder, had the contract for the building. While the church was being built, for a period of almost two years, services were held in the Court House. This church we still have.

The three that are gone can only be described. It is of classic type, an example of the Early Christian or Round Arch type, adapted to modern usage. It has simple line, Corinthian columns, and the classic trim, which gives the building an attractive dignity. The wood work and dart moulding make a beautiful interior.

The Sunday School section was built on the Akron plan, which was very popular in 1906, but with the present departmentalized Sunday School does not meet today's standards. When it was built, there was hardly a better plant in the North Georgia Conference.

Certainly we should all be very grateful for the beautiful and worshipful church those of that generation built for us.

When the church was nearing completion, the whole of Cartersville and regions far beyond were shocked by the sudden death of Sam P. Jones. He had become Cartersville's most famous citizen. At the memorial service, held at the Court House, in Cartersville, on October 28, 1906 for Reverend Sam P. Jones, a church conference was called and the following resolution was offered.
Whereas, the Reverend Sam P. Jones was reared in this community, and was for many years, and until his death, a citizen of Cartersville and a member of this church, and whereas, he went forth from this church to enter upon a career of usefulness and distinguished renown, culminating in death at the crest of his earthly fame, and whereas, his home-people and the members of his home church feel most keenly the loss, which the ending of his earthly life entails upon us, his neighbors, his friends, and his brethren.

Therefore it be resolved by the Cartersville Methodist Church, South, in church conference assembled, that we, in recognition of his greatness and goodness, and in token of our abiding love for his memory do hereby name our new church, now being erected, "SAM JONES MEMORIAL METHODIST CHURCH"

This resolution was unanimously and enthusiastically adopted by rising vote.

The cost of the church building and Sunday School rooms and walks, was given by the treasurer as totalling $38,016.00.

The first service in the new church was the North Georgia Annual Conference, which met on November 7, 1907, and was presided over Bishop Seth Ward. Thus the North Georgia Conference has met in Cartersville three times -- 1874, 1891, and 1907.

The new church was equipped with a $3,000.00 pipe organ -- the first in Cartersville.

There was a balance debt that was not paid until some years later, when Bishop John C. Kilgo preached the dedicatory sermon, with a large crowd of members, former members, preachers and presiding elders present. Large members were unable to gain entrance into the church. It was a great day for Cartersville Methodism.

Some changes have been made in the church from time to time.

In 1933, under the devoted and enthusiastic leadership of Reverend Nath Thompson, the Watt Mabry Recreation Hall was opened. This had been made by digging out the entire basement under the main church. It was during the depression days, and the men of the church did the digging while the ladies cooked and served suppers to them. When it was completed, it was named for Watt Mabry, who had aided in the digging, and was killed in an
accident that brought great sorrow to the community. Much credit for the success of this project is due Reverend Nath Thompson, pastor. This basement has been used for community and youth meetings. It also served as the church dining room.

An additional word should be said about the Sam Jones Tabernacle. Though it was never under the jurisdiction of the church, it grew from the influence of the dynamic personality of Sam P. Jones, who served for a time in the North Georgia Conference. Then, when a wider field of evangelistic service called him he located from the Conference, but continued to hold membership as local elder in the Cartersville Methodist Church. He held revival meetings all over the United States, and was undoubtedly the best known person to ever come from Cartersville. He was assisted at these meetings, and at the Sam Jones Tabernacle meetings by his daughter, Mrs. Annie Jones Pyron, who served as pianist, and by his niece, Mrs. Annie Laurie Cunyus, who was Reverend Joe Jones's daughter. Mrs. Cunyus filled an important place as a soloist in the choir of Sam Jones Church, and also throughout the North Georgia Conference, as long as her health permitted.

The Union Tabernacle Association was formed in 1886, to erect a building in Cartersville, where the annual Sam Jones Meetings could be held. For thirty years, until Sam Jones's death, in 1906, these meetings were held each summer, usually in August. Great crowds attended, with even special trains being run after Sam Jones's death, until 1925, but no one was ever able to take Sam Jones's place. The Tabernacle site is used today for educational and recreational purposes.

Mention has been made earlier of a report of the Woman's Missionary Society. The women of Cartersville Methodist Church have been active from the beginning. In 1866, there was the Ladies Aid Society, whose purpose was to feed and clothe the widows and orphans left destitute by the casualties of war. Early officers of this organization were Methodist women. An
editorial of a local newspaper, February 28, 1871, says: "This denomination has the largest membership of any in the place, and has always exercised a commendable influence in the community." The Women’s organization has been all along one of the strongest features of the church work. Again and again, in their reports to the Quarterly Conference, the pastors have said: "This is the best Woman’s Society we have ever seen." A good number of Conference officers have come from Cartersville.

On February 8, 1906, the Home Missionary Society announced the inauguration of a settlement house, in what was called "Hay Town." A full-time, licensed deaconess, Miss Sadie Williams, was employed. A house was rented and boys’ clubs, nursing classes, mothers’ meetings, and a Sunday School were begun. After a few years, the work was discontinued, but much good was done while it was in operation.

In 1929, the program of Women’s work was consolidated and has since continued as a unified operation. Then with Unification in 1939 a new name was adopted, "The Woman’s Society of Christian Service." This organization embodied features from the three uniting churches and carried on an intensive program of study, worship and service. The present organization is the United Methodist Women; it will be discussed in later pages.

The Methodists in Cartersville have always answered loyally to every national emergency. Most of the able bodied men were enlisted in the War Between the States. At the close of the first World War an accurate bronze tablet was placed on the wall for the thirty-three who served. World War II had eighty men and women in the service and a service flag with a star for each. It was fortunate that when the war was over and a memorial service held, none of the stars had been turned to gold. Among those who have served, the late William Conyers Fite had attained the rank of Rear Admiral and Reuben Ellis Jenkins attained the rank of Lieutenant General. Many others served honorably and well.

-18-
Among those who have answered the call for Christian Service from the Sam Jones congregation, Sam P. Jones has already been mentioned. Reverend Dederick P. Johnson gave forty-two years to the North Georgia Conference and is now retired. Reverend R. H. Jones, Reverend C. A. Allday and Dr. W. H. Felton were among the honored local preachers. The Hendricks brothers both were connected early with the Sam Jones Memorial Church. H. L. graduated from Reinhardt, then Vanderbilt, and served for a time in the North Georgia Conference, then transferred to North Carolina, where he served until his death, in 1961. L. G. Hendricks also served in the North Georgia Conference, transferred to Florida, and spent some years in the ministry there. There were also sons who had their membership at Sam Jones Church while their fathers were pastor, who followed their father in the ministry - among them, C. C. Jarrell and Pierce Harris. Also several former pastors' daughters have become preachers's wives and some have married and made their home in Cartersville.

In 1942, while Reverend B. W. Hancock was pastor, the old parsonage on Bartow Street, built in 1892, was sold and a new location across from the church, facing on Erwin Street, was contracted for. Mrs. Bessie Baker Franks owned the property and the contract is found recorded in the Clerk's Office, Book 79, page 593. The pastor's family lived in the house that was on this location until 1946, when Reverend George O. King was pastor. He immediately got plans going for the building of a new parsonage. The Guest House was built to serve as a temporary parsonage, and the old house was sold to an individual, who moved it out on West Avenue. Then the present parsonage was built, during the war-time, when Brother King had to search very diligently for building materials. How the job was completed only Brother George and the good Lord know!

In 1945, during the pastorate of Reverend George O. King, the 17 beautiful stained glass windows were installed in the church. These windows,
designed by the noted artist, Josepah V. Llorens, and installed by his studio, illuminate the life of Christ; with one exception, they were given as memorials to deceased members of the church. The cost of the larger windows was approximately $500 each.

Starting at the west end of the building under the organ pipes and continuing around the sanctuary clockwise, the windows are inscribed as memorials to the following:

1. Mrs. Sam P. Jones
2. John W. Jones
   Sarah Quillian Jones
3. Walter Weeks Daves
   Annie Hopkins Daves
4. Annie Laurie Jones Cunyus
5. Thomas Ware Leake
   Mary Furr Leake
6. Thomas Lumpkin
   Elizabeth Benham Lumpkin
7. John Abner Monfort
   Lila Merrell Monfort
8. Warren Akin Hendricks
   Rosa Harris Hendricks
9. Mr. W. J. Noble
   Mrs. W. J. Noble
10. John Paul Adair
    Dr. Robert E. Adair
11. Mr. & Mrs. F. C. Watkins
12. Mr. & Mrs. O. C. Bradford
13. Reverend & Mrs. J. M. Fowler
14. G. M. Jackson
    Z. M. Jackson
15. Mr. & Mrs. L. S. Munford
    Mr. & Mrs. Oscar Peeples
16. Dr. W. H. LaPrade

The seventeenth window - the small window in the memorial room that features the Star of David - was given by Mr. Llorens in honor of Reverend and Mrs. George O. King. However, Reverend King did not have the name plate installed and it was subsequently lost.

Dr. W. H. LaPrade, Jr., who served long and well, was sent as pastor in 1943, but he did not live to finish a year, as he died November 17, 1944, just a few days before Conference met. Bishop Moore came to Cartersville and conducted his funeral, with many well-known ministers of the North Georgia Conference attending the service.

Then, in 1951, because cars had so multiplied and parking space around churches had become so difficult, the Church decided to buy two houses and
lots immediately back of the Church, facing Church Street. They were
bought from Mrs. Orris Best Griffin for $8,000. The property had been part
of the Clark H. Griffin Estate. The deeds are recorded in the Clerk's Office
Book 96, page 211. Reverend Walter Twiggs was pastor when the purchase was
made. The houses were torn down and the land graded and surfaced for parking,
to the convenience and enjoyment of the membership, and also people having
business in the Bartow County Court House.

The pastorate of Reverend A. B. Elizer, 1953-54 to 1956-57, saw the
church air-conditioned, the west part of the basement completed and an electric
organ installed.

The Church School teachers had become increasingly conscious of the need
of other Church School facilities, so with Dr. Cecil Myers as pastor, the
building program was inaugurated and the beautiful Educational Building was
erected, 1959-1960. The cost was about $200,000. It is one of the best
equipped Educational Buildings in the North Georgia Conference. In addition
to classrooms, there is a beautiful chapel, in which there have been several
beautiful small weddings. The pews, organ, altar service and other items
were given as memorials. The ladies' parlor and bride's room are beautifully
furnished. Mrs. H. R. Maxwell served as chairman of the committee in charge
of furnishing these rooms, having also served as chairman of the committee
to furnish the parsonage, when it was built in 1946-1947.

By the time the Educational Building was completed, almost half the
required amount had been collected, and the balance was set up to be paid
over a period of ten years. Brother Myers was moved September, 1960, about
the time the building was opened for use.

Reverend T. H. Wheelis then became pastor and for two years payments
were regularly made. Then in 1962 Reverend Zach C. Hayes became pastor. It
was decided to make a drive to refinance the balance for payment in a shorter
time. Pledges were made for a three year period, and it was hoped these
would enable the saving of much interest and quicker payment.

The ground-breaking ceremony for the new Educational Building was held on November 22, 1959, with the following persons taking part in the ceremonies: Hayne Haigler, Chairman of the Building Committee; Jimmy Dellinger, Chairman of the Official Board; Percy Bray, Chairman of the Board of Trustees; Mrs. Willard Gray, President of the W.S.C.S.; Robert White, Church School Superintendent; Dr. Cecil Myers, Pastor; and Miss Julia Warlick, President of the M.Y.F.

The building was opened for use Sunday afternoon, November 27, 1960, with these taking part: Jimmy Dellinger presided; Reverend E. D. Rudisill, District Superintendent, led in prayer; Reverend A. B. Elizer, former pastor, gave the Call to Worship followed by words by Whit Sewell, President of the M.Y.F.; Robert White, Church School Superintendent; Harry Chappell, Chairman of the Commission on Education, and Reverend Thomas H. Wheelis, pastor. Dr. T. Cecil Myers made the opening address, after which Hayne Haigler, Chairman of the Building Committee, gave the keys to Chairman Dellinger. Reverend T. L. Rutland gave the Benediction.

The building was now open for future illustrious teachers to follow such former greats as: Benjamin Mountcastle, Mrs. Florence Harris (sister of Bishop Warren A. and Asa G. Candler), W. P. Quinby, Henry Harvey, (father of Mrs. Sam Howell, Sr.), W. W. Daves (father of Mrs. Claude Pittman), N. A. Bradley (father of Miss Elizabeth Bradley), and many others in long and faithful line: Among them: Mrs. Sam P. Jones, Mrs. Annie Pyron (daughter of Reverend & Mrs. Sam P. Jones), Mrs. J.W.L. Brown, Dr. H. P. McElreath, Mrs. Ab Monfort, W. M. Dorsey, S. E. Hamrick, Robert Whitaker, Claude C. Pittman, Herbert Crane, Mrs. Kate Brown Zachry, Mrs. Wilbur Ham, Mrs. W. M. Dorsey, Mrs. A. C. Jolly, Miss Martha Archer, Mrs. John Hodge, Mrs. R. S. Munford, Mrs. Kinnie Crowe, Miss Frances Adair, Mrs. Tom Warlick, Rol N. Soper, and many others.

One of the highlights of the 1960s at Sam Jones Church was the glorious
revival held in September 1963 in which the preaching was done by Bishop Arthur J. Moore and the singing was led by Reverend Peter Manning.

The Unification of the Methodist Church with the Evangelistic United Brethren in 1968 at the General Conference in Dallas, Texas caused the name of our church to be changed to Sam Jones Memorial United Methodist Church. Reverend G. Robert Gary was pastor at this time.

Reverend Gary, assigned to Sam Jones in 1968, resigned to become chaplain at Emory University Hospital in December of 1970. The Bishop appointed Reverend William H. Gardner, retired to succeed him until Annual Conference when the Reverend Frank Jenkins was named. Reverend Jenkins served from 1971 until 1977 to be succeeded by the Reverend Don Harp.

It was a great day for Methodism in Cartersville when the note signifying the balance due on the Sam Jones Memorial United Methodist Educational Building was burned and the building was dedicated by Bishop John Owen Smith on Sunday, May 12, 1968.

The future of any church is in the hands of its young people. The Sam Jones Memorial Church had a good Epworth League program for many years and from the Fifties onward has always has an outstanding Youth Fellowship. From the late Thirties onward the church has employed professional youth leaders. Some of these were Miss Mable Harrell, Reverend Terry Endsley, Miss Carol Skinner, Reverend Fred Whitley, Bill Griffin, Reverend Randy Warren, Mrs. Frankie Sanders and Joe Watson. Certainly this narrative should mention the outstanding youth leadership provided by Reverend David Ogletree and Reverend John Page. Reverend Ogletree, a versatile musician, poet, and preacher, enjoyed a special rapport with the youth of Sam Jones during a period in the late Fifties and then again during the period 1963-1966. Reverend John Page came to us in November 1972 as minister to youth, and in 1974 became the second associate pastor employed by the church. Reverend Page left Sam Jones in November 1977 to become pastor of Aragon United Methodist Church; he
returned here to again become associate pastor in November of 1979. Under his direction the Youth Division has undertaken many constructive programs with vigorous zest and enjoyment.

The exacting standards and superb musicianship of Vivian McGowan remain felt in our music program to this day, although Mr. McGowan was our director of music for only four years - from 1959 until his death in 1964. His patience, his ability to inspire new singers, and his willingness to spend many hours in building a sound musical organization, even when his health was failing rapidly, served to inspire music lovers in the congregation with the desire to continue an outstanding music program. One of the mainstays in Mr. McGowan's choir, Mrs. Janis Thompson, succeeded him as music director and most capably filled this post, except during a few absences of short duration, from 1964 until July of 1977 when she resigned to take a full time job in government work. Mrs. Kaye Smith, a professional choir director, assisted by her husband Don, and Warren Kennedy, who has been our organist for several years, comprised an excellent music staff.

During Mr. McGowan's tenure as music director he organized a handbell choir. Twenty-five bells were ordered from Holland and Mr. McGowan set about training the young people in their use. David Ogletree continued the task of training the bell choir after Mr. McGowan's passing, and in 1965 twelve more handbells were added to the total. All of the bells were dedicated to the memory of Vivian McGowan and the organization is know as the Vivian McGowan Handbell Choir. The Junior High M.Y.F. placed a portrait of Mr. McGowan in the Memorial Room.

The music program of the church was given a mighty impetus in 1973 when Reverend and Mrs. Oliver Auchenpaugh and children moved to Cartersville. "Ollie" Auchenpaugh, in mid-life had left a lucrative engineering job to study for the ministry, and became our minister of music while pursuing his Bachelor of Divinity degree at Emory. "Ollie" organized the "Alleluia
Between 1960 and 1970 the church sponsored a missionary couple, Mr. and Mrs. David (Eleanor) Cobb, who served in the Belgian Congo. During the first year of their service the Cobbs were supported entirely by Mr. and Mrs. John Hodge. During the remaining nine years Mr. and Mrs. Hodge paid one half their expenses, one fourth was paid out of the church's budget, and the remaining fourth was raised by the Commission on Missions, under the able leadership of Miss Elizabeth Bradley. In 1970 the policy of the Board on Missions changed and Mr. and Mrs. Cobb came back to the United States. Since that time Sam Jones Church has supported several mission specials, one of which was paying one half the cost of maintaining a chaplain at the Georgia School for the Deaf at Cave Springs.

In 1978 our church began the partial support of a missionary couple, Reverend and Mrs. Richard Cabbage, in Sierra Leone, Africa. Other mission specials sponsored by Sam Jones at the beginning of the 1980s include support of Wesley Foundations at Georgia College and West Georgia College, Ethel Harpest Children's Home, Sara Murphy Home, Hinton Rural Life Center, the Protestant Radio and TV Center, N.C.O.R., Urban Action, and special relief offerings.

In 1959, Mrs. H. R. Maxwell organized the Altar Guild and served as its chairman until her death in 1961. It is composed of twelve ladies who are in their service. We do not believe one would find lovelier flowers in a church anywhere on Sunday mornings. Most of them are placed by members as memorials or in honor of a loved one.

Under the direction of the Building Committee in 1971, the den area of the parsonage was enlarged, the interior renovated and air conditioned.

A Policy and Planning Committee was established in 1971 for the purpose of studying and making plans for improving each area of the church property. As a result, in 1973 the church completed a successful capital funds crusade, wherein $140,000 was pledged over a period of three years towards retiring
Singers, an interdenominational group of 50 young people who became adept at putting on dramatic choral presentations; they went on several widely-acclaimed tours. Mrs. Kay Smith assumed direction of the "Alleluia Singers" when Reverend Auchenpaugh joined the Virginia Conference.

Mrs. Colin (Judith) Cameron was engaged as music director in June of 1978. A dynamic personality as well as an accomplished pianist and gifted vocalist, Mrs. Cameron has been instrumental in building the chancel choir to its largest ever, and has presented it in several outstanding musical programs.

The history of Sam Jones Church in the middle third of the 20th century would not be complete without mention of the faithful service rendered by LeRoy McCoy, who was custodian during the pastorates of nine ministers beginning with that of Reverend George King in the 1940s and terminating due to bad health of LeRoy during Reverend Frank Jenkins tenure in the 1970s. When Dr. Cecil Myers assumed the pastorate in 1957 he asked LeRoy what he did and LeRoy's reply was "You just do the preaching, I'll take care of everything else." After his retirement LeRoy joined Sam Jones Church, as far as is known the only black person in modern time to become a member. On the Sunday he united with the church a great many people in the congregation shed tears of joy.

Sam Jones Church is one of the few churches in the Conference that has a Memorial Room. Pictures of all former pastors of the church, (with the exception of one) and of the Reverend Sam P. Jones, adorn the walls of the rooms, and most of the furnishings were given by members of the church as memorials. Mrs. Harry Cobb, chairman, and other members of the History Committee (appointed in 1958) assisted by Mrs. Harold Harper, devoted a great deal of time to this interesting project. Mrs. Paul Franklin, Sr. secured pictures of former pastors, a task that required much time and patience.
wide picnic held in July of each year at a park near Allatoona Lake, a family camp-out in October of each year at Red Top Mountain State Park, weekly Lenten Luncheons held for the public during the weeks preceding Easter, and an additional Sunday morning worship service at 8:45.

Significant strides were made in improving the physical plant of the church in 1978 and 1979 during the pastorate of Reverend Don Harp. A long-standing dream of the women of the church achieved reality when the kitchen was remodeled and up-to-date equipment was installed. Upon completion of the kitchen, Mrs. Betty Jane Tilley was engaged as church hostess to supervise preparation of meals and refreshments for church functions. The parsonage on Erwin Street was sold to Bartow County for use as an office building and a handsome four-bedroom parsonage on Maple Drive was purchased. The memorial room was relocated and that space was incorporated into a new pastor's office adjacent to the secretary's office, which was remodeled.

Nineteen seventy-nine was a particularly fruitful year for Sam Jones Memorial First United Methodist Church. During the year 57 new members were received into the fellowship, 20 by profession of faith and 37 by transfer of membership. The proposed budget of $170,246 for 1980 was the largest in the church's history and was oversubscribed in a short drive in the fall of 1979.

Two new classes for young adults have been organized in the Sunday School and are well attended. The average attendance at Sunday worship during 1979 was 341, a new high. Present membership of the church is 957.

Despite unsettled conditions in the community, the nation, and the world as the ninth decade of the twentieth century begins, it appears that the future of Sam Jones Memorial First United Methodist Church as a mighty force for good is more secure than ever before.
the costs of capital improvements. A church conference held on June 10, 1973
authorized the Board of Trustees to borrow up to $200,000 for this purpose.

Capital funds were used for redecorating and redesigning the sanctuary
inside and out. Interior changes included dividing the chancel and extended
the pulpit area to provide a considerably lengthened chancel area, establishing
pulpit and lectern on opposite sides of the pulpit area, and redesigning the
choir loft to include interior access and room for a new pipe organ. A 21-
rank Reuter pipe organ was installed, and a 15-passenger Dodge van was
purchased for general church use. Several memorials were given by dedicated
members, including carpeting throughout the sanctuary, pew cushions, the organ
chimes, the lectern and the paraments.

Although the church conference held in 1973 had authorized borrowing up
to $200,000, the effected improvements necessitated borrowing only $30,700,
which was repaid in 1977.

The Women's Society for Christian Service officially became the United
Methodist Women in 1973. This organization has continued to grow in influence
and has provided larger budgets each year for the support of local and foreign
causes. In most years, beginning with 1971, the U.M.W. has held church bazaars
which were enjoyable and lucrative. Throughout the Seventies the ladies have
participated in helping to run the Community Church Shop, a distribution point
for clothes for needy persons; and they have joined with church groups from
other denominations in providing "Meals on Wheels" for needy shut-ins.

With the remodeling of the sanctuary, several of the youth were trained
to serve as acolytes. Their lighting of the candles, helping with the offering,
and assisting in the communion service had added measurably to the beauty of
the worship services.

The 1977 budget of Sam Jones Church of $104,175 was the first budget of
the church to exceed $100,000.

Meaningful innovations of the early and mid-seventies included a church-
| Methodist Episcopal Church               | 1835 – 1844 |
| Methodist Episcopal Church, South      | May 2, 1848 – 1939 |
| The Methodist Church                   | 1939 – 1968 |
| The United Methodist Church            | 1968 to present  |
| The Georgia Conference                 | 1835 – 1866  |
| The North Georgia Conference           | 1866 to present  |
| Cherokee District                       | 1835 – 1853  |
| Marietta District                      | 1854          |
| Rome District                          | 1855 – 1868  |
| Marietta District                      | 1869 – 1872  |
| Rome District                          | 1873 – 1900  |
| Dalton District                        | 1900 – 1962  |
| Rome District                          | 1962 to present  |
| Etowah Mission                         | 1835          |
| Cassville Circuit                      | 1836 – 1860  |
| Bartowville Circuit                    | 1860 – 1861  |
| Manassas Circuit                       | 1861 – 1866  |
| Cartersville Circuit                   | 1866 – 1871  |
| Cartersville Station                   | 1871 – 1907  |
| Sam Jones Memorial                     | 1907 to present |
SUPPLEMENTAL MATERIAL

The foregoing, based on information available to us, summarized below:

METHODISM IN CARTERSVILLE, GA. FROM 1835 TO 1980

From 1835 to 1838 In homes as preachers made appointments.

THE HOUSES OF WORSHIP HAVE BEEN:

1838-1848 Ebenezer (Oak Hill)
Cartersville Church (Corner Church & Erwin Streets):
1848-1871 The Wood Church
1872-1905 First Brick Church
Since 1907 Sam Jones Memorial Church
Since 1960 Educational Building
LIST OF PASTORS IN CHARGE

ETOWAH MISSION
1835 John P. Dickinson
1836 Frederick Lowry
1837-38 Robert Stripling

CASS MISSION
1839 Russell H. Johnson

COBB MISSION
1840-41 Samuel Anthony
1842-43 John H. Caldwell
1844-45 Churchwell Crowell
1846-47 John W. Talley
1848-50 Joshua Knowles
1851-53 James H. Wingo
1854-55 Andrew Neese
1856-58 L. J. Davies
1859 John W. Glenn
1860 D. J. Myrick

CASSVILLE CIRCUIT
1861 D. J. Myrick

BARTOWVILLE CIRCUIT
1862 A. Graham
1863 John W. McGehee
1864 W. C. Dunlap
1865-66 C. A. Evans
1867 W. C. Dunlap

CARTERSVILLE CIRCUIT
1868-69 J. L. Pierce
1870 J. L. Pierce
1871 & J. T. Norris
1871 G. R. Kramer
& J. T. Norris
1872 L. J. Brandon
& J. T. Norris
1873 L. J. Davies
& J. T. Norris
1874-75 A. J. Jarrell
& J. T. Norris
1876 T. J. Timmons
& J. T. Norris
1877 J. H. Baxter
1878-79 P. M. Ryburn
& R. H. Jones
1880 A. J. Jarrell
R. H. Jones
& J. T. Norris
1881 A. J. Jarrell
R. H. Jones
& J. T. Norris
1882 F. G. Hughes
R. H. Jones
& J. T. Norris, Sup.

CARTERSVILLE (continued)
1883 J. B. Robbins
R. H. Jones
& J. T. Norris, Sup.
1884 J. B. Robbins
R. H. Jones, Sup.
1885 W. A. Dodge
1886 B. E. L. Timmons
1887-88 H. J. Adams
1889 H. J. Ellis
1890 S. P. Richardson
1891-92 J. H. Masburn
1893-94 W. F. Quillian
1895 A. J. Jarrell *
& C. C. Jarrell
1896-98 B. P. Allen
1899 W. R. Manham
1900-01 George W. Yarbrough
1902-03 T. J. Christian
1904-08 G. W. Duvall

* died Aug. 1, 1895

BARTOWVILLE CIRCUIT
1861 D. J. Myrick

MANASSAS CIRCUIT
1862 A. Graham
1863 John W. McGehee
1864 W. C. Dunlap
1865-66 C. A. Evans
1867 W. C. Dunlap

SAM JONES MEMORIAL
1909-10 H. B. Mayes
1911
1912-15 William Dunbar
1916-17 W. T. Huffman
1918-21 John G. Logan
1922
1923
1924-27 S. A. Harris
1928-32 L. M. Twiggs
1933-34 T. R. Kendall, Sr.
1935-36 W. H. Clark
1937-38 W. S. Robinson
1939-40 Nath Thompson
1941-43 T. R. Kendall, Jr.
1942
1944 Claude Hendrick
1945-49 W. G. Crawley
1949

July 1949 thru June 1953 B. W. Hancock
July 1953 thru June 1957 W. H. LaPrade, Jr.
July 1957 thru Sep. 1960 George O. King
Sept. 1960 thru June 1962 H. B. Mayes
July 1962 thru June 1968 A. B. Elizer
Jan. 1971 thru June 1971 T. Cecil Myers **
July 1971 thru June 1977 Zach C. Hayes
July 1977 thru June 1977 Frank Jenkins

* died November, 1944

** moved from Church September, 1960
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<th>Year(s)</th>
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<tr>
<td>1835-36</td>
<td>Isaac Boring</td>
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<tr>
<td>1837-39</td>
<td>J. W. Glenn</td>
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<td>1840-43</td>
<td>W. J. Parks</td>
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<td>J. B. Payne</td>
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<td>John C. Simmons</td>
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<td>Weyman C. Potter</td>
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**DALTON DISTRICT**

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<td>1951-54</td>
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<td>1955-58</td>
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<td>1959-61</td>
<td>E. D. Rudisill</td>
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**ROME DISTRICT**

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**MARIETTA DISTRICT**

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<td>Russell Reneau</td>
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<td>1855</td>
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<td>John C. Simmons</td>
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<td>1859</td>
<td>Weyman C. Potter</td>
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<td>John W. Glenn</td>
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<td>1863</td>
<td>James B. Payne</td>
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<td>1864-65</td>
<td>Benjamin Abrogast</td>
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<td>1866-67</td>
<td>Atticus G. Haygood</td>
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<td>1868</td>
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<td>P. M. Ryburn</td>
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<td>F. A. Kimbrell</td>
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<td>T. F. Pierce</td>
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<td>1898</td>
<td>J. H. Eakes</td>
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<td>1899-00</td>
<td>J. F. Mixon</td>
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**Assistants**

- Functioned as unpaid secretary from pastorates of Reverend George King through Reverend A. B. Elizer.
FOOTNOTES

1 Coulter, "Short History of Georgia", p. 204
2 A. Johnson, "Georgia As Colony and State", pp. 273-274
4 A. Johnson, "Georgia As Colony and State", pp. 278-279
5 Ibid, p. 280
6 Coulter, "Short History of Georgia", p. 201
7 Ibid.
8 Peacock, "The Circuit Rider and Those Who Followed", p. 36 (op. cit.)
9 Ibid, p. 42 (op. cit.)
10 G. G. Smith, "History of Methodism in Georgia and Florida", p. 313
11 Ibid, p. 337
12 Cunyus History of Bartow County - Formerly Cass.
13 Coulter, "Short History of Georgia", p. 244
14 There is no record of when the congregation at Ebenezer was organized into a church, but it was probably shortly after the settlers came in 1835 - as quickly as a preacher came (possibly Frederick Lowry).
15 Mrs. Felton
16 The name had been given at the suggestion of Mr. Farish Carter, half-jokingly, that the town be named Cartersville.
17 White's Statistics of Georgia
18 Mrs. Felton's paper
19 Affidavit of Dr. W. H. Felton, found later in this story.
20 Description by Mrs. Paul F. Akin, whose diligent research forms much of the content of this paper.
21 An illustration of the rigidity of the sex segregation was in Concord Church, in Carroll County, where a young couple that had been raised in the community came back and went to church together. The pastor demanded they separate, but not knowing the pastor referred to them, they sat still, and the pastor dismissed the congregation, refusing to preach with courting couples sitting together. This was told the writer by older people who were there, and witnessed the incident. The young couple were man and wife.
22 Bartow County was named for Col. Francis Bartow, a bright and popular young Georgian who had graduated from the University of Georgia, entered the political arena with bright prospects, but was killed at Manassas while leading his troops.
23. The Circuit was called Bartowville in 1891. Then the next year it was changed to Manasses, and seems to have been so designated for the balance of the war period. With the close of the war, it became Cartersville Circuit.

24. Local preachers were so licensed in the Southern Methodist Church, but in the Northern Church this was done by the Quarterly Conference. But since the Bishop does not regularly attend the District Conferences, while the local preachers hold membership in the District Conference and are licensed by it, they are ordained along with those uniting with the Annual Conference.

25. Cartersville Express, May 9, 1871

26. Ibid, 1872

27. The Minutes of the Conference state: "Cartersville, where the Conference was most hospitably entertained, is one of the thriving towns of Georgia. The population has increased from 500 to 3,500 since the war. There are four excellent churches. Surrounding are extensive tracts of fertile farm land, and inexhaustible beds of rich iron ore. The climate and the water are fine. The Bishop has placed Reverend A. J. Jarrell, one of our best preachers, there.

Conference Minutes of 1874

28. Cartersville News, November 1, 1906

29. This organ lasted until 1957, when it was replaced with a Hammond Electric Organ.

30. The Cartersville Exchange, THE METHODIST CHURCH
SAM JONES MEMORIAL FIRST UNITED METHODIST CHURCH

102 North Erwin Street
Cartersville, Georgia

(picture taken, April 1980)