HISTORY

of

CARTERSVILLE, FIRST METHODIST CHURCH
METHODISM IN CARTERSVILLE, GEORGIA

From about 1838 to 1950.

HOUSES OF WORSHIP

Ebenezer Church - about 1838 - 1848
Cartersville Church - corner Church and Erwin Streets.

The wooden church, 1848 - 1871
The first brick church, 1872 - 1905
The present church, 1907 - 1950.
CHANGES IN JURISDICTION.

The Methodist Episcopal Church - About 1838 - 1846
The Methodist Episcopal Church, South - 1846 - 1936
The Methodist Episcopal Church - 1936 - 1950

The Georgia Conference - About 1838 - 1866
The North Georgia Conference - 1866 - 1950

Cherokee District in 1837
Marietta District in 1854
Rome District 1855 - 1900
Dalton District 1900 - 1950

Cassville Circuit 1848 - 1860
Bartowville Circuit 1860 - 1861
Manassas Circuit 1861 - 1866
Cassville Circuit 1866 - 1871
Cartersville Station 1871 - 1950
REFERENCES

Official Church Records:
- Quarterly Conference Records - 1883 - 1950
- Minutes of Georgia Conference
- Minutes of North Georgia Conference
- Minutes of Woman's Missionary Society

Simpson: History of First Presbyterian Church of Cartersville, Georgia, 1943.

Files of Newspapers; Ordinary's Office; Clerk's Office, Bartow County Court House.

Cassville Standard, 1857 and 1859

Cartersville Express
Cartersville Courant
Bartow Herald
Cartersville Tribune
Cartersville Tribune-News

Deed Books, Bartow County, Georgia.

Lumpkin: Removal of Cherokee Indians

Cunyes: History of Bartow County, formerly Cass, 1933.

White: Statistics of Georgia, Historical Recollections of Georgia, 1854.

Article: "The Address by Ex-Senator of United States, Mrs. W. H. Felton, under the auspices of the Epworth League, in Cartersville, Georgia, Feb. 18th" -
Published in The Cartersville Tribune-News, March 15, 1923.

This address has been freely used for background material. It is personal recollections, but the facts on which it is based are, in the main, accurate so far as they can be checked. It is the most valuable source material of the Ebenezer Church known to be in existence.
LIST OF PRESIDING ELDERS AND PASTORS WHO SERVED THIS CHURCH.

PRESIDING ELDERS

Cherokee District
1837 - J. W. Glenn
1848 - Dr. Alfred Mann

Marietta District
1854 - J. B. Payne

Rome District
1855-1858 - John C. Simmons
1859 - Weyman H. Potter
1860-1862 - John W. Glenn
1863 - James B. Payne
1864-1865 - Benjamin Abrogast
1866-1867 - A. G. Haygood
1868 - W. P. Harrison
1869 - 1870 - F. M. Ryburn
1871 - F. A. Kimbrell
1872 - T. F. Pierce
1873 - W. F. Cook
1876-77-78-79 - S. P. Richardson
1880-81-82 - W. F. Glenn
1883-84-85-86 - T. F. Pierce
1887 - J. W. Roberts
1888-1890 - A. C. Thomas

Rome District (Cont'd)
1890-1891 - W. P. Lovejoy
1892 - J. T. Gibson
1893-94-95-96 - T. F. Pierce
1897 - J. H. Eakes
1898-1899 - J. F. Mixon

Dalton District
1900-1901 - B. P. Allen
1902-03-04-05 - Ford McRae
1906-07-08-09 - W. P. Lovejoy
1910 - T. J. Christian
1911-12-13-14 - W. T. Irvine
1915-16-17-18 - S. B. Ledbetter
1919-20-21 - John F. Yarbrough
1922-23-24-25 - S. A. Harris
1926-27-28-29 - Frank Quillian
1930-31-32-33 - J. R. Truner
1934-35-36-37 - A. M. Pierce
1938-39-40 - J. S. Thrailkill
1941-42-43-44-45-46 - C. M. Lipham
1947-48-49 - N. P. Manning
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<thead>
<tr>
<th>Year</th>
<th>Presiding Elder</th>
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<tbody>
<tr>
<td>1837</td>
<td>Robert Stripling</td>
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<td>1854-1855</td>
<td>Andrew Neese</td>
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<td>1856-1858</td>
<td>L. J. Davies</td>
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<td>1859</td>
<td>John W. Talley</td>
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<td>1860</td>
<td>D. J. Myrick</td>
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<td>1854-1855</td>
<td>Andrew Neese</td>
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<td>1856-1858</td>
<td>L. J. Davie, J. T. Norris</td>
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<td>1859</td>
<td>John T. Tally</td>
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<td>1876</td>
<td>J. H. Baxter</td>
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<td>1877</td>
<td>P. M. Ryburn and R. H. Jones</td>
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<td>1880</td>
<td>A. J. Jarrell, R. H. Jones and J. T. Norris</td>
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<td>1881</td>
<td>J. B. Robins, R. H. Jones and J. T. Norris</td>
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<td>1882</td>
<td>F. G. Hughes, R. H. Jones and J. T. Norris</td>
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<td>1884</td>
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<td>1885</td>
<td>W. A. Dodge</td>
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<td>1886</td>
<td>B. E. L. Timmons</td>
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<td>1887-1888</td>
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<td>1889</td>
<td>H. J. Ellis</td>
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<td>1891-1892</td>
<td>J. H. Mashburn</td>
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<td>1893-1894</td>
<td>W. F. Quillian</td>
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<td>A. J. Jarrell</td>
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<td>1896-97-98</td>
<td>B. F. Allen</td>
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<tr>
<td>1899</td>
<td>W. R. Branham</td>
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LIST OF PRESIDING ELDERS AND PASTORS
WHO SERVED THIS CHURCH.

PASTORS IN CHARGE (Cont'd)

CARTERSVILLE (Cont'd)

1900-1901 - George W. Yarbrough
1902-1903 - T. J. Christian
1904-05-06-07 - G. W. Duvall
1908-1909 - H. B. Mayes
1910 - Wm. Dunbar
1911-12-13-14 - W. T. Hunnicutt
1915-1916 - J. G. Logan
1917-18-19-20 - S. A. Harris
1921 - L. M. Twiggs
1922 - T. R. Kendall, Sr.
1923-24-25-26 - W. H. Clark
1927-28-29-30-31 - W. S. Robison
1932-1933 - Nath Thompson
1936-1937 - Claude Hendrick
1938-1939 - W. G. Crawley
1940-41-42 - B. W. Hancock
1943 - Wm. H. LaPrade
1944-45-46-47-48 - G. O. King
1949 - W. M. Twiggs
Cartersville is in the heart of what was once known as Cherokee Georgia. First in Cherokee county and then in Cass, which was laid out in 1832, it was then a primitive country, peopled mainly by Indians, with a "very sparse white population" (1).

Cassville was the county seat in 1833, and lawyers of ability had been attracted to the little city as well as other professional and substantial business men. There were three churches and two colleges and it was soon the largest city in North Georgia.

Cartersville was seven miles to the south. It was a tiny hamlet at this time, in the midst of virgin forest, with few white families, far apart. But in 1838 two events marked it as having a future. The Western & Atlantic Railroad was begun; and the Indians were moved out of the country. Cartersville was on the railroad and it would grow.

Methodism began and grew with the town. It is not known exactly when the first church was established, but it was during this period, probably about 1838. It was located in what is now Oak Hill Cemetery on the northern edge of what is now Cartersville and was named Ebenezer. The land for the church was given by Mr. John Leake, who had come 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. Probably six, and certainly five, generations of Leakes have belonged to

(1) Lumpkin, "Removal of the Cherokee Indians".
the Methodist church in Cartersville, a number holding official positions. The Leakes began with the earliest organization, and are the only family known to have held continuous membership from the beginning until today.

The little Ebenezer Church seems to have had no official connection with the Conference (1), but services were held regularly.

Accounts tell of long horseback 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 known in older places, and for regular ministers.

Dr. W. H. Felton came 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 the Medical College at Augusta. He was a local Methodist preacher and had been ordained both deacon and elder (2). This was a great benefit to the little Ebenezer group as they had a preacher of culture; and also they had the sacraments of the Church. This was an important matter at that time, as most rural churches, even in comparatively recent dates, had to depend on the quarterly visits of the Presiding Elder for the Communion and for baptism.

In 1848 it was decided to move nearer the railroad station within the little settlement at Cartersville. The population in 1849 was one hundred and fifty (3), with four or five stores. Though the membership of the church was small, they set to work with courage and built their new church. It was on land donated by a

(1) - Mrs. Felton
(2) - Mrs. Felton
(3) - White's Statistics of Georgia.
Baptist, Colonel Lewis Tumlin. Clearing away the forest, the little group erected a frame church and rejoiced to have "a regular preacher appointed by the Conference, a regular congregation, good stewards and a good Sunday School for the children (1)."

Putting together details from various sources, we have a good description of this first church. It was the first house of worship in Cartersville, the Presbyterians building later, in 1853; the Baptists in 1856. It was on a lot elevated above the road, had a fence around it, and at least two of the original forest oaks were left to shade the church yard. These trees remained until after the present church was built, and underneath their branches bountiful tables were spread for quarterly meeting occasions. These happy gatherings, so dear to Methodist traditions, continued at intervals until recent times and are cherished memories of other days and other ways.

The church had two entrances and the partition down the center was as high as the pews and provided for a rigid segregation of the sexes. They had a bell, and the pulpit was modern, being a low one, not in the style of the high one at Cassville. The windows were tall and broad and it was a comfortable little church, much loved by the members. Dr. Felton preached the first sermon in the new church, and it was dedicated by the Presiding Elder, Dr. Alfred Mann (2).

It is not known who was the first pastor, but Cartersville was on the Cassville Circuit, first in the Cherokee, and then in the

(1) - Mrs. Felton.
(2) - Affidavit of Dr. Felton,Ek.28,p.365,Clerks Office, Bartow Superior Court.
Marietta District, Georgia Conference. The local preachers were the strong reliance of the Church. Several lived in Cartersville, and others came from Cassville. They were in many instances noted lawyers and public figures and their presence and influence was an inspiration to the congregation.

A complete list of pastors and presiding elders, so far as known, is given with this paper. Some of the great figures of the Georgia Conference served here and at least one of them became a Bishop. Dr. A. G. Haygood, who was Presiding Elder in 1865, was one of the greatest of our Bishops.

In 1846, the Methodist Episcopal Church divided and the Methodist Episcopal Church, South, was formed. This was a prophecy of dark days to come.

As the war came on most of the active men were with the army. For the year 1864 Benjamin Arbogast, who was President of the Female College at Cassville, is given as Presiding Elder; W. N. Dunlap, pastor; and all other charges in the District "To be supplied". Almost the entire population refugeeed as this was in the direct path of Sherman's army. Cassville, whose name had been changed first to Bartowville and then to Manassas, was burned to the ground.

When the war was over and the survivors began to come back, it was found that Cassville was so completely devastated it would never be re-built. Cartersville was on the railroad and was soon made the county seat. Many strong Methodist families came in from Cassville, from South Carolina and from elsewhere.
In the first year after the war the Methodist church was the only usable auditorium in the town. The Methodist, Baptists and Presbyterians used it alternately for services and all contributed to the repair of the other churches. The newspapers of this period have many notices of concerts and entertainments given for the benefit of the church fund, all of them held in the Methodist church.

The first pastor of the Methodist church after the war was General Clement A. Evans. His very presence must have been a source of strength and comfort to the desolate and defeated people. He was one of the great Confederate Generals and was looked on with the hero-worship that became a cult with Southern people. He joined the Conference at the close of the war and this was his first charge.

Cartersville was now in the Rome District and, as the Georgia Conference was divided in 1866, it was in the North Georgia Conference. The town now had 757 inhabitants and was growing rapidly.

From the beginning of the Church there was a Sunday School. By 1871 it had grown to one hundred and fifty regular members in ten classes. The Annual Anniversary Celebration for that year was most elaborate, presenting music, charades, tableau, speeches and addresses. Nine beautiful girls represented the Fruits of the Spirit, and seven others, dressed 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
for the Sunday School.(1)

During the year a new brick church was begun, and dedicated in 1872. This church was a charming example of the architecture of that period. Good descriptions are available. It was fifty by seventy-five feet, and seated six or seven hundred people. Built on the original lot, it rose above the street and a spire one hundred feet in height added to its dignity (2). This steeple was decorated with a sort of open-work which is described as "banjo-work", but it gave a great deal of trouble, as the birds were able to make their nests inside, and items of "repairs 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 in two small rooms, at one time used for a library and later as Sunday School rooms. The pulpit was in an oval alcove at the west end of the church, a gallery over the doors for the choir 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. The Jacksons continue to be one of the numerous and devoted families in the Church.

There is no deed to the church lot, as almost all records in the county were destroyed when Sherman burned the town of Cassville in 1864. Efforts have been made from time to time to perfect the

(1) "Cartersville Express", May 9, 1871.
(2) "Cartersville Express", 1872.
title, but this can not be done.

In an effort to strengthen the title, affidavits concerning the ownership of the church lot were made by Dr. W. H. Felton and Judge John Henry Wikle and were recorded in the Clerk's office of the Superior Court of the County, which are 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, Ga.
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 has been in the uninterrupted, continuous & peaceable possession of said church and the authorities thereof, for at least fifty years, to deponents personal knowledge, that there has never been any adverse claimants to said lot, or property, and the same has been in the actual possession and occupancy of said M. E. Church, South at Cartersville, Georgia, for said period of 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 has 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 conveyances 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 Federal 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 its contents.

Deponent further states on oath, that he has had the investigation of the title to 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 from all limitations, and that said church has good & sufficient title thereto, and that if no 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 to said church lot in the city of Cartersville, Bartow county, Georgia, upon which the said church, now known as
the Sam Jones Memorial Church is located, (and in course of con-
struction) and whereon the former church buildings of said church
were located, is good and beyond dispute in law and equity.

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

(Signed) Jno. H. Wikle

(Signed) G. H. Aubrey, N. P.,
Bartow County, Ga. (Seal)

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

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

In person came before the undersigned officer, in and for said
state and county, Dr. W. H. Felton, who on oath says that he is 83
years of age, and that he is a minister of the Gospel of the Metho-
dist Episcopal Church, South, and has been a minister for 53 years.
That he has resided near Cartersville, Bartow County, Ga., for 59
years; that he is well acquainted with the M. E. Church lot in the
city of Cartersville, Ga., located on the corner of Church and
Erwin Streets in said city since about the years 1849 or 1850. As
I now remember the original trustees of said church and its property
were Dr. W. W. Leake, Edmond D. Puckett, Joseph Hamilton and depon-
ent, all of these are now dead excepting deponent, there were per-
haps others. This lot was originally conveyed by Lewis Tumlin,
deceased. These gentlemen as owners of the lot deeded same to the
trustees of said Methodist 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 the present.

Deponent preached the first sermon ever preached in the first
church erected on the lot hereinbefore mentioned. This church was
dedicated by Dr. Alfred 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
Mr. 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 of
of 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 original lot above referred to, and the title to the same has never been questioned, or claimed by any other claimant or person, and the facts herein stated are made from deponents personal knowledge & recollection.

Sworn to and subscribed before me, this Dec. 7th, 1906.

(Signed) Wm. H. Felton
(Signed) Saml. F. Milam
Notary Public, Bartow County, Georgia (SEAL)

RECORDED October 15, 1921.

As the property has been in the actual possession of the church authorities for more than a hundred years, a prescriptive title has been established and there can never be an adverse claim to the church lot successfully established, according to the best legal opinion.

In 1872 the church had two hundred members and had been made a station by the Conference. It will be remembered, however, that at this time Georgia was still occupied by Federal soldiers and until 1876 elections were held under Federal supervision, and the courts were held with Federal soldiers in the court rooms. An item in the newspaper, "The Cartersville Express", in 1872, tells that the political disabilities of six citizens had been removed by Act of Congress and at least two of them 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
must have been made with some difficulty under these humiliating conditions, and too much praise can not be given those who carried Methodism through deep waters.

The earliest Quarterly Conference minutes that have been preserved are for February 19, 1883. Dr. W. F. Glenn was the Presiding Elder and F. G. Hughes the preacher in charge. He reports a woman's Foreign Missionary Society, also a Juvenile Missionary Society and a good Sunday School.

In 1883, an item of expense appears - $37.50, rent for parsonage. This seems to have been the method of providing a home for the pastor and several houses are known to have been rented successively for this purpose. The pastor's salary was $800.00. The addition must have been welcome. A few years later, however, it was decided to build a parsonage and in 1892 the house at the corner of Bartow and Church streets was erected and continued to be used as the parsonage until 1942. It was valued at $3500.00. After it was sold the house and lot at the corner of Church and Erwin streets was bought. In 1947 the house was torn away and the house was built which is now the parsonage.

It has been the pleasure of the women of the church to furnish the parsonage completely. The life of the Circuit Rider's Wife, with its frequent moves and always uncertain tenure, is a hard one as to living conditions. As a matter of interest, it is found that in its existence there have been fourteen pastors of the Presbyterian church in Cartersville and in the same period there have been forty-three in the Methodist. The Aid and Home Societies have felt during the years that they could make it easier for
the families of the pastors by providing fully for their comfort. Much effort, often money raised by the women themselves, and loving care have been given freely by all members of the Church. Furniture has been accumulated and kept in repair, the present equipment being almost entirely new. The value of the parsonage plant is estimated at $35,000.00.

If a minister's wife, in one of those sudden turns always possible in the itinerancy, found her husband unexpectedly assigned to Cartersville, she would be able to settle in comfort in a very few hours. Rugs, hangings, bedding, and linen, silver, china and glass, are all provided, in addition to the furniture, and the kitchen has all modern electrical appliances.

The pastorate of Rev. G. W. Duvall - 1905-1909 - was one of the most important periods in the history of the church. He was a most active and devoted pastor, and took the lead in building the present church. With tireless energy he worked to raise the funds needed for a modern plant. A Building Committee was appointed, of which Mr. L. S. Munford was chairman, and Mr. J. W. Knight, vice-chairman. Working closely with Mr. Duvall, they selected a competent architect, Mr. Downing, and a plan was decided on. While the church was being built, a period of almost two years, services were held in the Court House.

The church building is a classic type, an example of the early Christian, or Round-Arch, period, adapted to modern usage. The simplicity of the lines, the Corinthian columns that support the roof, and the classic trim, give the building an attractive dignity. The interior is in keeping, - the wood work white, with conventional
egg and dart molding; the furnishing in mahogany, and originally the walls the same tone.

For the first time, a Sunday School building was added with an auditorium and 24 class rooms. It was a modern plant for that time and gave a great impetus to the work of the Sunday School. The enrollment for 1960 is 410, with 36 on the cradle roll. Mr. E. L. Kirkman is the able superintendent. It is the general feeling of the membership that the equipment has again been outgrown, though in 1907 it seemed ample and sufficient.

The first service in the new church was the meeting of the North Georgia Conference in November, 1907, presided over by Bishop Seth Ward. Conference had met here twice before, - in 1874, when Bishop Wightman presided; and in 1891, with Bishop Key.

The cost of the church was $32,000.00, exclusive of the organ, which cost $3000.00; and of the heating plant. This was the first pipe organ in Cartersville and is in use today. The present value of the church building and furnishings is estimated at $125,000.00(1).

The dedication was not held until some years later, April 2, 1911. Bishop John C. Kilgo preached the sermon. He took his text from Colossians 3, verses 1-4, and his theme was the Resurrection. Here for the dedication was a large crowd of present and former members, pastors and Presiding Elders, coming from a distance, and it is said numbers were unable to gain entrance to the building. All the churches in town gave way for the dedicatory service and their pastors and congregations were present. It was a great

(1) Estimate by Mr. M. W. Morris, Chairman Board of Stewards.
day for Cartersville Methodism.

Some changes have been made in the church as need arose. In 1933 the Wat Mabry Recreational Hall was opened. Under the pastorate of Rev. Nath Thompson excavation under the church added a large space for the young people. When completed it was named in honor of a fine young man whose accidental death brought sorrow to the community. This Hall is today in some sense a community center for the town, and is generously used for many types of groups, as well as for young peoples’ activities.

A record of Cartersville Methodism would not be a fair history if it did not include an account of the Sam Jones Tabernacle, though it was never under the jurisdiction of the Church. This organization grew up around the dynamic personality of the Rev. Sam P. Jones. He was a local preacher in the Cartersville church, and became one of the most celebrated evangelists this country has ever known. He held successful meetings all over the United States, and was far the best known person who ever came from Cartersville.

The Union Tabernacle Association was formed in 1886 to erect a building in Cartersville where the Sam Jones meetings could be held. During the remainder of his life until his death in 1906, annual meetings were held for two weeks, usually in August, and enormous crowds gathered from far and near to hear his sermons. After his death, efforts were made to continue the Tabernacle revivals and though they were held until 1925, not one was comparable in any way with the Sam Jones meetings.

At his funeral in 1906 the suggestion was made that the Methodist Church, then about half completed, be named in honor of
Sam Jones.

Methodism in Cartersville has lived through five wars. It is not known if any member served in the Mexican War in 1845; and as most able-bodied men were in the War Between the States, it can be assumed that the Methodist Church had its full quota. We have no record of those going to the Spanish War in 1898, though some probably did, as the troops were called up as militia companies. Of the first World War we have an accurate list, as there is a bronze tablet on the wall of the Church giving each name, thirty-three in all.

Among them must be mentioned W. C. Fite, now a retired Admiral in the Navy, and living in Cartersville; and R. E. Jenkins, now Major General Jenkins, stationed with the United States Army in Greece. So far as is known, these are the only officers of this rank from Bartow county in the United States armed services.

In World War Two more than eighty men and women went from this Church. A service flag was kept in the Church throughout the war, with a star for each one. The names were kept on a bulletin board that was constantly brought up to date. A memorial service was held on a Sunday afternoon after the war was over, and it is a source of deep gratitude that not a single one of those lost was from this large Methodist personnel, all returning safely home.

There is less definite information on the Women's Department of the Church than any other branch. But the women have been active from the first, though not careful about recording it.

The early activities, beginning in 1866, were carried on through a Ladies Aid Society, interdenominational, and formed for
the purpose of feeding and clothing the large number of widows and orphans left destitute by the war. Early officers, we learn from newspaper files, were Methodist women. This paper (1) says, February 28, 1871, in an editorial headed "The Methodist Church", "The denomination has the largest church membership of any in the place and has always exercised a commanding influence in the community." We can be sure the Methodist women did their share in the Ladies Aid Society.

When the Foreign Missionary Society was organized is not known. The first Quarterly Conference record in 1883 says "there is a Woman's Foreign Missionary Society and a Juvenile Missionary Society". These organizations, and the later formed Home Society, have been all along one of the strongest features of the Church work. Again and again in their reports to the Quarterly Conference pastors have said "This is the best woman's society we have ever seen; it is a pleasure to work with this splendid group of women", and similar expressions. At least four Conference officers and a number of District officers have come from Cartersville.

The work of the Home Societies is always popular, and this has been true in Cartersville. All forms of what would later be called Social Service drew on the interest of a large number of the women. Unselfishly they gave time, effort and money to the unfortunate and underprivileged. On February 8, 1906, the Home Missionary Society announced the inauguration of a Settlement House in what is called "Hay Town". A full-time licensed Deaconess

(1) "The Cartersville Exchange".
was employed—Miss Sadie Williams. A house was rented, and institutional work was organized, such as Boys' Clubs, Nursing School, Mothers' meetings and a Sunday School. Possibly this was too ambitious a project for a small town, for it was discontinued after a few years. But it was a marked success, and some of the work has been continued.

Perhaps one or two reports here and there may best show the scope and progress of the Women's Societies (1).—For the year 1909 we find the Foreign Society had forty-seven adult members, eighteen young people and fifty-seven juveniles. They raised $407.55, reported by Mrs. J. W. Knight, Treasurer. The Home Society had seventy-eight members, sixty-two children and raised a total of $1849.07. This was spent on the parsonage, the church, the poor, and other objects.

In 1929, the work had been consolidated and the number of members was one hundred and eleven. Total raised for the year, $1566.26.

For the past year the Woman's Society of Christian Service sent to Conference and District Treasurer $1921.00.

In addition, a great deal of work has been done and money contributed for the church and parsonage, already mentioned.

Growth of a church is shown in two other ways: By the sponsoring of additional church organizations and by the development of ministers among the laymen.

In 1908 a revival was held in the east end of town. It was led by Rev. D. P. Johnson, a member of the First Church who had

(1) Quarterly Conference Records.
joined the Conference in 1908, and by Rev. C. A. Allday, a local minister of this church. As a result of this meeting a new church was formed, the charter members all coming from First Church. This church was first called East Cartersville and is now known as the Douglas Street Church. It had in 1949 one hundred and seven members and the pastor is Rev. Luther Porter.

Rev. D. P. Johnson has given thirty-eight years to the service of the Conference and is now stationed at Fairburn. Cartersville is proud to have sent out this fine minister, who is a splendid representative of consecrated loyalty.

Rev. H. L. Hendricks was called to preach about the same time as Mr. Johnson. They went to college together at Reinhardt College, Waleska. Mr. Hendricks then went on to Vanderbilt, where he got his degree. He joined the Conference, and after six years' service here, transferred to the North Carolina conference. He has served churches in Durham and Raleigh and is now stationed at Tarboro.

Sincere gratitude is felt for the fruitage of these useful lives and the Cartersville Church has followed them with loving interest and satisfaction.

Much research remains to be done before the full picture of Methodism in Cartersville can be given. But enough is known to set an example of heroism, of sacrifice and devotion to the ideals of a beloved Church. Through separation and reunion in the Church itself, the membership has stood fast and made great progress. In the midst of devastating war and a crushing reconstruction, in bitter poverty and humiliating defeat, our fathers stood the storm.
From a glorious past into a more fortunate present, the Church has been steered. Today the membership is given as 908, with a total of contributions for all purposes last year of $18,680.00. This is a long way from the beginning at little Ebenezer. But far greater goals lie ahead.

We hear on all sides that this is a critical period in the world's history. Therefore the challenge of the times calls for greater intelligence, deeper loyalty, a more exalted faith. May the example of our forefathers inspire us to rise to a vision of "the wide horizon's grander view", leading ever onward and upward to the Church Triumphant - "the promised day of Israel".