UPSTREAM

A HISTORY OF

Clemmons Baptist Church
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1866 - 1966

BY

DAVID O. DYER
Dedication

This book is lovingly dedicated to those men and women whose love for God and their fellow man inspired them to organize this church and constantly strive to live in accord with the will of God.
Preface

The purpose of this book is to gather together in one writing the bits and pieces of historical data concerning the Clemmons Baptist Church and edit them in such a manner as to make live again the lives of those who have gone before us. As I searched through yellowed pages and strained to read faded brown ink, the men and women who founded this organization literally did begin to live again for me. I realized this most suddenly as I was walking through our church cemetery several weeks after I had begun doing research on the book. The names on the worn tombstones were no longer strangers, but friends who had formed the church about which I was writing. I felt an inexplainable loss as I looked down upon the graves of the men about whom I was writing.

I wish to express my appreciation to the Clemmons Baptist Church of 1965 for making it possible for me to write this history, and to the pastor, Rev. R. Claxton Hall, for his encouragement, enthusiasm, suggestions, and contribution of the last chapter of this book. A very special word of appreciation is due my wife for reading and correcting the manuscript; to Mrs. L. L. McGee for typing the manuscript; and to Mr. and Mrs. J. Thomas Cook, Mr. and Mrs. George Cooper, Mr. and Mrs. John Hutchins, Jr., and Mr. and Mrs. Gene Gearren for reading the manuscript and offering many valuable suggestions. I also wish to thank the many individuals who contributed photographs, newspaper clippings, and other valuable information.

In the writing of this book, I have honestly tried to include every piece of historical data I could find, but to make it as interesting as possible. In many instances I have
left out names of individuals, for no good could possibly come of embarrassing families, whose relatives of an earlier day may have gone slightly off the straight and narrow path. In quoting from old documents I have retained the original spelling, capitalization, and punctuation in the belief that this adds flavor to the quotation. I realize, however, that in some cases the reader will be hard pressed to make sense out of these quotations.

It is hoped that this book will fill the reader with wonder of the historical heritage which is his, and inspire him to make his own meaningful contribution to the history of the church during its second one hundred years.

David O. Dyer
CHAPTER I
1866 — 1879

Several sources indicate that Elder J. A. Cornish began preaching at a place known as the Muddy Creek Meeting House located some three miles southeast of the present site of Clemmons Baptist Church sometime during the year 1863. A formal church was not organized, however, until February 3, 1866. Ten members of the community felt the need for a formal organization, drew up a Church Covenant and a statement of Principles of Faith and, with the guidance of Elder Cornish and Elder Aaron Yarbrough, constituted themselves into a Regular Baptist Church.

MUDDY CREEK CHURCH*

Principles of Faith

Article 1. We believe that there is only one true and living God; the Father, Son, and Holy Ghost, equal in essence, power and glory; yet these are not three Gods, but one God.

2. That the scripture of the Old and New Testaments are the word of God, and the only rule of faith and practice.

3. That Adam fell from his original state of purity, that human nature is corrupt, and that man of his own free will and ability is impotent to regain the state in which he was primarily placed.

4. We believe in election according to the scriptures, effectual calling by the Spirit of God and justification in his sight only by the imputation of Christ’s righteousness Consequently we believe in the final perseverance of the saints.

* Taken from the church minutes of February 3, 1866.
5. We believe that there will be a resurrection from the dead and a general judgment, and that the happiness of the righteous and the punishment of the wicked will be eternal.

6. That a visible church of Christ is a congregation of immersed believers who have attained fellowship with each other and have agreed to give themselves up to the Lord and one another, having agreed to keep up a Godly discipline according to the rules of the gospel.

7. That Jesus Christ is the great Head of the Church, that we are to call no man master of the conscience but Christ, and that the executive government of the Church is with the body.

8. That Baptism and the Lord's Supper are ordinances of the Lord, and to be continued by his Church till His second coming.

9. That true believers are the only fit subjects of baptism and that immersion is the only mode.

10. That the church has no right to admit any but regularly baptized church members to communion at the Lord's Supper.

Church Covenant

We promise to attend regularly to our church meetings and watch over each other for good and not suffer sin to rest on any brother or sister, so far as it shall come within our knowledge, so as to render each others communion unexceptionable; to worship God, edify and help one another under all necessary circumstances, and to keep up a regular ministry among us. We agree to support the gospel of Christ, believing that God has ordained in his word, that they who preach the gospel should live of the gospel.
At the request of the above named persons, holding letters of dismission from Regular Baptist Churches, Elders J. A. Cornish and Aaron Yarbrough met at Mud-dy Creek Meeting House on the 3rd day of February 1866, and constituted them into a regular Baptist Church.

Presbytery A. Yarbrough
J. A. Cornish

The first pastor is listed in the minutes as "pastor J. A. Cornish." He, of course, began his ministry the day the church was formed. David Essex became the first of a long line of dedicated church clerks. The church began its ministry by meeting the first Sunday in each month and the Saturday preceding the first Sunday.

Much interest developed around the ministry of the little church and just six months after its organization, the membership of the church was more than doubled when twenty-six persons came forward "... related their Christian experience and were received as candidates for baptism. They were baptized on the 10th. of the same month." The month was August and the candidates were baptized only two days after their professions of faith.

Continual growth is evident as shown in the minutes of September 30, 1866. Five persons united with the church and a notation was made to indicate that at least one of
these was a Negro. From this time forward the clerk wrote “col.” after the name of a Negro, either in the minutes or on the church roll. Unfortunately, the names of Negro members disappeared from the church rolls and minutes approximately twenty years later, with no record as to the reasons for their departure.

Disciplinary action of the church was first recorded in January 1867, when a charge of fornication was brought against one of the sisters of the church “for which she was excluded from the fellowship of this church.”

The first anniversary of the church was marked by the election of its first deacon, Bro. Joseph Craver, and the re-election of Eld. Cornish as pastor. This is the first indication that the church originally planned to use the system of annual call for the pastor. On this occasion the church also “neud” (renewed) the Principles of Faith and the Church Covenant.

An interesting note is to be found in the minutes for May 4, 1867. “Church in Conference doors opened none recd then collection was made for wine conference closed.” It is not clear whether this reference is to alcoholic wine or the fruit of the vine, but the records of twenty years later leave no doubt in the reader’s mind that the church was firmly opposed to the use of alcoholic wine.

On July 6, 1867, the church elected “delegates” to attend the annual meeting of the Liberty Baptist Association. This indicates that although the church maintained its independence, it was, from the first, willing to associate with other churches of similar faith for the common good.

On January 3, 1868, the church agreed to “continue their pasture,” but the minutes of September 5, 1868, state that “the church in conference proceeded to the election of paster when eld. Pinkney Oliver was unanimously elected.” No mention is made of the departure of the former pastor, whether voluntary or otherwise, but the call of Eld. P. Oli-
ver, as he is consistently referred to in the minutes, ushered in the second longest period of pastoral service in the one-hundred-year history of the church.

The first reference to financial matters was made in the minutes of the church conference of April 3, 1869. "A plan of Systematic Benevolence was introduced by the moderator to be taken up quarterly. . ." The matter of finances was to become one of the major difficulties and continued to be so for some seventy years. In the early days of the church, money was collected from individual members when the need arose. General collections were made only occasionally, and then for some specific cause rather than for the general support of the church’s ministry.

On December 4, 1869, "Bro. Eld. P. Oliver" was elected for another year’s term as pastor, indicating that the annual call system was still in effect. Eld. Oliver, however, had some misgivings about continuing as pastor. The reason for his hesitancy is not listed, but the minutes of January 29, 1870 state: "Eld. Bro. P. Oliver not being able to continue as pastor the church then called brethren J. B. Richardson and R. Gurley as pastor. The deacons not being present a committee of two was appointed consisting of Brethren D. Essex and Wm. Doty to see them." Apparently Eld. Oliver had some second thoughts about giving up his pulpit, for the records indicate that on February 24, 1870, he preached the sermon and then "A motion was made to repeal the committee appointed to hire a pastor and Bro. P. Oliver was reelected as pastor." What about Brothers Richardson and Gurley? "The committee appointed at last conference to confer with Elds. J. B. Richardson and R. Gurley in reference to becoming pastor of the church, reported that they had seen Bro. Richardson but he would not consent to serve the church on motion the report was received and the committee excused from any further duty in reference to Bro. Gurley. . ."
An unusual phrase was entered into the opening passage of the minutes for May 28, 1870. "Church met, Preaching by the pastor. Fellowship found unbroken." The phrase fellowship found unbroken," is used in the minutes of following meetings for several years. Occasionally the phrase, "church found in harmony," is used in its place. Both phrases refer to the idea that love and peace reigned among the membership and no serious breach of the church covenant or rules of faith were known to exist.

In the same minutes listed above, the story of an attempt to unite with the church by proxy is recorded. A lady in the community had let it be known that she wished to unite with the church, but was unable to attend. The church appointed a committee to examine her Christian experience "in view of being baptized." A later note records the fact that the lady was accepted and was baptized on July 30, 1870.

In the annual meeting of November 1870, when Eld. Oliver was reelected pastor for 1871, the first record of community missions is listed. A collection was taken up for a man who is described as "a poor member for the support of his family."

On November 16, 1870, David Essex, church clerk since the organization of the church, resigned and C. A. Brindle was elected to take his place. Both Essex and Brindle were highly talented in writing detailed descriptions of church activities with unbelievable brevity.

An educational program is recorded in the minutes for August 3, 1872. "The church proceeded to reorganize the Sabbath School by electing the following officers to govern said school." The officers elected included a Superintendent, Assistant Superintendent, a Secretary, and a Treasurer. This is the first official mention of an educational program in the church, but the wording of the statement itself indicates that a similar school had been in existence at some
time prior to 1872. Even this reorganized Sabbath school, however, remained in existence for only a short time.

The first Protracted meeting (revival meeting) was held in October 1871. This meeting was planned in the preceding July conference. The minutes colorfully read, "(The protracted meeting) to be held embracing the fifth sabbath in October next." Elder C. W. Bessent was asked "to lend ministerial assistance in the conduction of said meeting." The second protracted meeting was planned in August 1872, and was to be held "embracing the fifth sabbath in September next," with Bro. J. H. Caudle assisting. The third such meeting was planned in July 1873, and was to be conducted "at this place commencing on Saturday before the fifth Sabbath in August next," with Eld. J. H. Caudle assisting. The church came to depend heavily on these protracted meetings, which lasted anywhere from one to three weeks, for its new members. The meetings also served as the least offensive occasion for a person who had been excluded from the church fellowship to apply for restoration, which was always granted.

In October 1873, Eld. Oliver was again reelected as pastor. The following month, the church’s financial problem reappears in the minutes in that a "collector" was elected to collect the pastor’s salary.

Until 1873 the church had spent the better part of each monthly conference dealing with matters of discipline, and even the leaders of the church were not immune. On November 3, 1874, a charge of "irreligious conduct" was brought against three of the prominent men of the church and community. Two of these were excluded from the fellowship and the third, after confessing his guilt, was "excused" (forgiven).

By the close of the seventh year of existence, the church membership had outgrown its physical facilities and early in the year 1874 (January 31), the church in conference
Clemmonsville Baptist Church as it appeared in 1880.
voted to relocate near Clemmonsville (now Clemmons). By motion, the Moderator appointed “five commissioners to superintend the plan and construction of said building.” Those appointed to this first building committee were: D. F. Kinney, William Doty, John Brindle, James Craver, and T. D. Cooper.

It is interesting to note that T. D. Cooper, appointed as a member of the first building committee in January 1874, did not unite with the church until October 2, 1875. He had been attending services for some two years and had been a member of this important committee for twenty-one months. This was not an unusual situation for the time since small churches had to make use of the best people available, regardless of their church membership.

At this same conference, a two-man committee, composed of T. D. Cooper and John Brindle, was appointed to take subscriptions for the new building; once again demonstrating the financial method being used in the early days. Evidently Bros. Cooper and Brindle had some difficulties in collecting the money for the new building, for on December 5, 1874, they asked for, and got, additional members on their committee (Benjamine Doty and C. A. Brindle).

The conference of February 28, 1874, was of equal importance then as it is now, when Mrs. Nancy Cook presented the church with the gift of land on which to build (the site of the present buildings). The minutes read: “The trustees are instructed to have the title of a certain lot of land given by Mrs. Nancy Cook made to them and to their successors in office as trustees of the Muddy Creek Missionary Baptist Church.” This above entry was also significant in ascertaining the name of the church. Until this time, the church had been called simply “Muddy Creek Church.” Only on one occasion had the name “Baptist” been at-
Interior of Early Church Building
tached. From this time on, the church was listed not only at “Muddy Creek Baptist,” but also as “Muddy Creek Missionary Baptist Church.”

The description of a service of baptism is given in the minutes for December 6, 1874. “Dec. 6th church and congregation assembled at the waters side. doors of the church opened for reception of new members. James Leinbache came forward related his christian experience on motion was received as candidate for baptism. James Sids and James Leinbache were Baptized. (P. S. Geilila Long were Baptized also.)”

C. A. Brindle resigned as church clerk on April 3, 1875 after serving almost five years. James Craver was immediately elected to take over the work.

Some degree of refinement in the discipline of members had developed by April 1, 1876. The records indicate that “the executive committee” reported a charge of irreligious conduct against one of the members and she was excluded from fellowship. This committee seems to have been appointed to receive charges made by one member against another, investigate the charges, and report the whole matter back to the church at one time. Now, charges could still be brought to the attention of the church by individual members and this practice continued for many years, but at least the church had made a step in the right direction.

By June 1, 1878, the new building may have been completed. (A history of the church, read at a Home Coming Service in 1943 states that the church occupied its new building in 1874. This seems unlikely in view of other evidence.) The records do not reveal the date of the completion or occupancy, but the minutes for the above date do record the fact that sufficient money had not been received to pay the bills. The minutes state that the church voted “to be assessed according to what they are worth to satisfy a claim” for building materials. On July 6, 1878, the church
directed the "committee on receiving funds and paying out the same" to give a report listing the amount given by each person and the amount paid out and to whom paid. In the following August conference, a similar request was made of the church treasurer. At this same August conference, the church agreed to take a monthly collection to support the Sabbath School, and thus, the first step in solving the financial problem was taken—the last step, however, was many, many years away.

Some two years after the committee had been appointed to handle church disciplinary problems, a striking incident is recorded—a strong leader in the church was charged with "irreligious conduct." The brother refused to answer the charges and under ordinary circumstances would have been excluded from the fellowship. Contrary to its usual policy, and maybe because of the need for his leadership, the church continued his case for several months. Finally he had a change of heart and "Ast the church to excuse Him for the Sin of intemperance." This is the first indication of what a charge of "irreligious conduct" might be.

Eld. P. Oliver had been reelected once a year as pastor of the church since his first election in 1868. He was again reelected to serve the church as pastor during the year 1879, but on January 1 of that year he decided to leave Muddy Creek Church. The reason for his decision is not recorded. The minutes simply read: "Elder P. Oliver resined The care of the church." Eld. Oliver had served the church well for a period of ten years and three months. Not for seventy-one years was the church to have a pastor whose length of service would rival this record.
CHAPTER II

1879 — 1894

Following the resignation of pastor Eld. P. Oliver on January 1, 1879, the church elected Eld. W. G. Brown. The minutes clearly reflect the annual call by stating, "(Brown was elected) for the year ending in February 1880."

Colorful language again appears in the minutes of May 10, 1879, describing a case of discipline. A committee was appointed to visit two offending brethren and "to request them to fill their seats at next meeting and answer such questions as the church may see proper to ask them."

On February 7, 1880, Elder Brown was not only re-elected pastor, but was voted a raise in salary. A committee was appointed to assess the congregation to take care of the increase in salary.

During the months of October and November 1881, the church established a policy for a church graveyard. They decided that the graveyard should be public, allowing burial privileges to anyone. No member would be required to be buried in the graveyard. The church appointed a man to superintend the graveyard, resolving to accept no responsibility for any indebtedness the graveyard might incur.

J. E. Craver resigned as church clerk on March 17, 1882, and led the church to approve a plan of annual election for the office. C. E. Idol was elected to succeed Craver as clerk.

A small scale purge was carried out in the church when, on May 13, 1882, eleven persons were excluded from fellowship "for disorderly walk in uniting with a denomination known as Campbellites."

The first meaningful missionary endeavor was undertaken on July 8, 1882, when the church voted "to have a
public collection next meeting for State and Foreign Mis-
sions.”

The first mention of any connection with the North Caro-
olina Baptist State Convention was made as an after-
thought to the minutes of October 7, 1882. The penciled
note read: “P. S. To avoid conflicting with the Bap. S. Con-
vention, the pro. meeting was changed to the fourth Sab-
bath in Nov.”

During a protracted meeting in November 1882, the
church voted to take a public collection for Ministerial Ed-
ucation. The minutes for Sunday, November 26, described
that offering and others taken:

After preaching a collection was taken up amounting
to $3.05. At night, Bro. Causey, a Colporteur employed
by the American & Foreign Bible Society, presented
his claims and took a collection which amounted to .65
ccts. This being the protracted meeting, Brother Conrad
came on Monday and preached faithfully for several
days* and while there were no professions and no ad-
ditions to the church, yet we believe that much good
was accomplished. On Thursday, the last day of the
meeting, being Thanksgiving day, a collection was
taken up for the Orphan Assylum—$2.00. Bro. Conrad
received $5.35 - cts - for his service during the meeting.
* The weather was so cold and unfavorable that very few persons at-
tended the meeting.

A later addition to the minutes indicates that this is the first
collection taken for the Thomasville Orphanage.

The fact that the church was indeed participating in
cooperative missionary activities is demonstrated by the
following entry in the minutes for February 11, 1883. “A
letter, read by the clerk, from the Executive Board of the
Association states that the board is in need of funds to pay
off the missionary, and desires assistance from the church.
Bro. D. F. Kinney was authorized to raise money for said
purpose and to forward the same to Bro. Hamner at Lex-
ington.” In the same light, the records for Sunday, April 7, 1883, state that “Sunday morning after an excellent ser-
mon on the subject of Missions, a collection was taken
amounting to $9.00 . . . P. S. Collection for Foreign Mis-
sions.”

A financial problem was solved relatively easily on
June 9, 1883, when “Bro. B. Doty then made a statement
in regard to pastor’s salary for last year. Reported $12.25
unpaid of which $7.50 have been subscribed; leaving a de-
ficiency of $4.75 not covered by subscriptions which he
wished to raise at this meeting. The brethren raised the
amount immediately.”

The protracted meeting of July 1883, saw an offering
taken for State and Associational missions amounting to
$2.80, a baptismal service in the Yadkin River, and the
visiting evangelist receiving $10.50 for his services during
the week.

The first custodian was appointed in October 1883.
“A Brother moved that someone be appointed to ring the
bell and keep the house in order. The chair appointed Broth-
er Wm. Doty.” Doty kept the job for many years. Although
the history of the church records the position of pastor
vacant sometimes for a year or longer, there has never been
a period exceeding one month when the church was without
a custodian.

By this time, owing the pastor part of his salary was
commonplace. Again at the meeting mentioned above the
minutes state, “Bro. Ben Doty announced that the pastoral
year is half out and requested the brethren to pay up their
quotas, as the Pastor is needing the money.”

Concern for missions was growing. The clerk, on Sep-
tember 8, 1883, records, “On motion of Brother Kinney the
church agreed to have a collection tomorrow for state mis-
sions. Bro. Kinney gave us a brief talk in reguard to collec-
tions, and expressed his belief that we ought to take up a collection every month. . . Collection on Sunday amounted to $2.00.” Again on November 10, 1883, the minutes state, “On motion Bro. Kinney was unanimously appointed to raise money for Associational missions. Bro. Wommack called attention to Bro. Mills statement in the Recorder concerning the Orphan Assylum, and suggested that we have a collection tomorrow for that object.” (The offering came to $4.00.)

After reviewing the financial problems of the church in relation to the pastor’s salary, one might assume that Eld. Brown’s resignation on February 9, 1884, might have been prompted out of physical necessity. The minutes of the next conference add weight to this theory. “Bro. Ben Doty made some remarks about the pastor’s salary and requested the brethren to pay up promptly.” The following Sunday, Eld. Brown preached his last sermon on “the proper consecration and support of the Ministry.” Two months later Bro. Ben Doty was still appealing to the church to pay Eld. Brown what was due him.

Eld. William Turner of Salem was called as the next pastor on April 12, 1884. For about two years the church seemed to move along smoothly, neither making great progress nor degenerating. The matter of paying the pastor’s salary continued as the number one problem.

May 17, 1884, was a rather eventful day in the life of Muddy Creek Missionary Baptist Church. “A brother stated the church was pledged to try to raise $5.00 each for Education and Foreign Missions, and suggested that the amount for Ed. — be raised at this meeting. A collection was taken amounting to $1.50. On motion two young sisters, Misses Millie Hanes and Adelia Cooper were appointed to raise the $5.00 for Foreign Missions.” The men were having a difficult time with finances and apparently felt it would
do no harm to have the ladies work on the problem. Sisters Hanes and Cooper succeeded in their task as later minutes show. This marks the first time women were given any responsible work in the church. In times past, they were not included in the roll call of the church and were listed on a separate roll from their husbands.

At this same meeting the man who was to organize the first lasting educational program of the church made a speech. "Bro. Cooper gave us an interesting talk on the importance of Sunday schools. He stated that the school at this place had gone down entirely. Notified it would soon be reorganized and that the members of the church would take an interest in, and maintain a good Sunday school hereafter. . . It was announced that Sunday school would be reorganized next Sunday." This is the first time the educational program was called the Sunday School.

The minutes of the next seven months are very brief, but they do give us a keen insight into the attitudes of the day: June 1884—"Oweing to the rain but few of the members were present." November 15, 1884—"A motion was passed allowing absent members to vote by proxy. Bro. Turner was elected pastor for the coming year. Brethren Jacob Cornish, Frank Cook and Charles Idol were appointed to assist the deacons in getting up the pastor's salary." May 1885—"Mention is made that the church still owed Elder Brown about $11.00 for salary for the year before last and a collection was made with $6.00 being raised."

The first yearly financial report was made for the year ending in August 1885.

Contributed for Ministerial Ed. ............. $ 5.50
Contributed State Missions ............... 5.05
Contributed Foreign Missions ............ 12.05
Contributed Printing minutes ............. 1.80
Contributed Minister in pro. meet. ......... 14.40
Contributed Assoc. Missions ............... 7.00
Paid by S. S. for S. S. purposes ............. 42.20
Contributed State Missions ................. 2.45

Total .................................. $90.45

This report does not include the pastor’s salary which was supposed to be $100.00 per year.

Problems within churches are not an invention of modern man as the minutes for September 13, 1885 demonstrate:

Bro. Hanes gave a brief report of the work of the Association. He said that the delegates had obligated themselves to try to raise about $35.00 for the different objects.

Whereas our Pastor, Bro. Turner, having changed the time of the pro. meeting from the 4th to the 3rd. Sunday in this month, and

Whereas some of the brethren believing it would be unwise to hold the meeting at that time, owing to the busy season.

Therefore the church was summarily called together to consider the propriety of said change.

Bro. Lawrence was called to the chair.

Bro. Cooper moved to accept the change.

Speeches were made in opposition by Brethren Cooper, Kinney, Cook and Wommack. The vote being taken it was decided that Bro. Turner’s change be rejected by the church.

On motion of Bro. Kinney, the meeting was postponed till the 4th Sunday in October.

A committee of Brethren Cooper, Kinney, and Cook was appointed to solicit Ministerial aid in the meeting.

The minutes of October 24, 1885 record the most detailed description of church disciplinary action up to this date:
Preaching by the Pastor from Matt. 12:30. Minutes of last meeting read and approved. Bro. _______ preferred a charge against Bro. _______ claiming that Bro. _______ misrepresented him in testifying to his character in our Superior Courts. On motion a committee consisting of the following brethren, viz: Y. S. Lawrence, T. D. Cooper, J. E. Craver, A. T. Hanes, F. Cook, Jac. Cornish and J. W. Idol, was appointed to investigate the difficulties and report at our next meeting.

This committee made their report on November 21, 1885. "The committee appointed last meeting to investigate charges against _______ by _______ reported that they had thoroughly investigated the affair and decided to acquit Bro. _______. On motion their report was received." There were forty-five members present when this report was made. The story so far has demonstrated several facts about the way the church handled serious discipline cases. First, the charge was made in public by an individual. Second, a responsible committee was elected to investigate the matter. The details were not publicly discussed. Finally, the committee found the accused innocent, which shows that being accused did not automatically result in conviction. The story does not end at this point. On July 24, 1886, the accused became the accuser, and the accuser became the accused:

Bro. _______, having been accused by Bro. _______ of false testimony and acquitted by the church, brought some charges against Bro. _______.

1. Bro. _________ preferred false charges against Bro. _______.

2. That he went to New York to get counterfeit money to pass off on his brethren and friends.

This was the most serious charge brought before the church up to this time and the church was slow in reaching a de-
cision. The minutes of September 25, 1886 state: "After considerable wrangling and confusion, Bro. Frank Cook came forward and testified in regard to the second charge, whereupon the church withdrew fellowship from Bro. ——.

William Doty resigned as treasurer and A. T. Hanes was elected to take his place on December 27, 1885. The church also agreed to pay Bro. Turner $100.00 for preaching for them during the following year.

In June of 1886, a charge of gross immorality was brought against one of the male members of the church. In the following conference he was present and denied the charges. A committee was formed to investigate and they brought back a detailed report which is recorded in the minutes of September 25, 1886:

That on 26th day of February 1886, Mr. ———, as Tenant for Mrs. ———, hauled to Winston and sold 367 lbs of tobacco $15.98. Mrs. ——— under previous contract was entitled to half the proceeds of this sale, which am’nt was $7.99. ———, in his settlement with Mrs. ——— by false statements defrauded her out of a part of her money. And in order to keep Mrs. ——— from detecting the fraud, stated (falsely) that he got no bill of the sale.

It appeared that Mr. ———, after learning that Mrs. ——— had found out the wrong and that the church would take action against him, attempted to get out of the trouble by going to Mrs. ———’s son and paying over this balance that was due: and in order to shield himself from further trouble, induced this boy by false statements to make him a receipt for the amm’t, $7.99, and date it back to correspond with the date of the sale. We also state that the testimony given in the case by Mrs. ———, her son, and Mr. Gorrell of Winston, proves the fact that Mr. ——— has told several false-
hoods in trying to keep his intended fraud from being found out.

We suggest that the church withdraw fellowship from Mr. ———.

On motion the report was adopted without remarks and Bro. ——— was excluded unanimously.

This story suggests how seriously the church regarded matters of discipline and to what lengths they would go to learn the truth about charges brought against a member.

A history of the church by Charles E. Idol, clerk, dated July 15, 1887, reads: "During the latter part of Bro. Brown’s and the first part of Bro. Turner’s pastorate the church was in perfect harmony and flourished beyond all precedence. It was during this time that the Sunday school reached 'high water mark,' and has been an important element in the church ever since. At the end of the year 1886, owing to certain troubles in the church, it was thought best to change pastors, and a call was extended to Eld. S. F. Conrad who accepted and took charge of the church in February 1887, and is the present pastor." The church minutes of November 27, 1886 record the event:

On motion church proceeded to elect a Pastor for the next year. Moderator called Bro. Hanes to the chair and retired. On first ballot 11 voted for Bro. Turner and 21 for 'a new pastor.' On second ballot Eld. W. J. Hopkins received 8 and Elder Henry Sheets 22 votes. Bro. Sheets’ election was then made unanimous. The Clerk was instructed to inform Bro. Sheets of this action of the church. Church agrees to pay a salary of One Hundred Dollars. The Collectors were requested to raise the balance of Bro. Turner’s Salary by next meeting.

Elder Sheets declined this call to be pastor, but he did accept a similar call many years later. In January of 1887, the church voted to borrow enough money to pay their in-
debtedness to Elder Turner and they unanimously elected Elder S. F. Conrad as their pastor for the coming year. Elder Conrad, apparently aware of the lack of harmony in the church, made a plea in his first sermon for strong cooperation with the pastor.

Although the church had been located in the Clemmons Valley community for many years, its name continued to be Muddy Creek. On April 23, 1887, a motion was made by R. L. Wommack that the name be changed from Muddy Creek to Clemmons Valley. The matter was postponed to the next conference when it was approved by a close vote of 52 to 30.

In April 1887, a committee was appointed to revise the "Rules of Decorum." This committee consisted of Dr. F. P. Tucker, David Essex, Frank Cook, A. T. Hanes, and C. E. Idol. The rules of order which this committee devised, with very few amendments, remained in effect until September 2, 1962.

Rules of Order
Adopted by the church May 21, 1887

Government
The government of this church shall be according to the New Testament plan and teaching, independent in form, and the right of administration shall be in the body itself.

Church Officers
The Scriptural offices of this church are Pastor and Deacons. There shall also be a Clerk, Treasurer, Supt. and Assist. Supt. of the Sunday School, Sexton and Ushers.

Terms of Office
The term of office shall be for one year for all officers except Pastor who shall be called to serve so long as
the pastoral relation shall be mutually agreeable, — and when a change is desired by either party two months notice shall be given, — and Deacons and Trustees who shall serve so long as they faithfully discharge their duties.

**Duties of Officers**

**Pastor.** The pastor shall faithfully preach the Gospel, visit the members all of them if possible, administer the ordinances, and preside as moderator at all meetings for business. In his absence the church may elect a moderator pro. tem.

**Deacons.** It shall be the duty of the deacons to see that God's house is kept in proper condition for worship, assist the pastor in administration of the ordinances, see that the church meets its financial obligations, and that the poor are not neglected.

**Clerk.** The Clerk shall keep the church records and faithfully and orderly record therein all business transacted by the church, keep a list of all members, the date of their reception, dismissal or decease. He shall call the roll of the male members at each regular conference meeting, note absences, and carry out instructions found elsewhere.

**Treasurer.** The Treasurer shall receive and disburse all monies belonging to the church as it may direct and keep an accurate account of the same. He shall report quarterly.

**Trustees.** There shall be three Trustees who shall hold all titles for church property, see that the same is properly recorded, and also that no depredation are committed thereon.

**Sexton.** The Sexton shall carry the keys, ring the bell, light up the ch., provide fire and water, and keep the floor and seats in good order.
Ushers. There shall be two ushers whose duty it shall be to see that the congregation is properly seated.

Duties of Members

It shall be the duty of the members to attend all regular church meetings, unless Providentially hindered, and to contribute of their means as God shall prosper them to defray the financial obligations of the church, both to Pastor and to other objects, and to loyally support the Pastor in all good work, and to heartily cooperate with him and with each other in all things that have for their object the promotion of Christ’s kingdom in the world. Any member who is repeatedly absent from church meetings, unless as above specified, will be considered as walking disorderly and where absent three times in succession shall be reported by the Clerk, except females who shall be reported only when their absence may be construed as a lack of interest in the work of the church. Any member thus repeatedly absent will be required to render the reason for the same, which if found unsatisfactory, the said member shall be subject to the discipline of the church.

A failure or refusal on the part of any member to bear a proportional part of the church’s financial obligations, except those in very indigent circumstances, will be construed as neglect of duty and will subject the offender to the discipline of the church. Members leaving the vicinity of this church will be required to keep up their contributions or take letters of dismission.

Any member who shall willfully neglect to appear before the church when summoned to do so treats the church with marked disrespect and a second neglect to obey such summons will be regarded as a forfeiture of membership.
Church Meetings
A conference meeting shall be held at least once a month. An annual meeting of the church shall be held in September, when full reports of the year shall be made by the Treasurer, Trustees, and Supt. of the Sunday School. A protracted meeting shall be held at least once a year unless otherwise ordered by the church. The Pastor, or in his absence the Deacons and Clerk, may call a meeting at any time by giving the members notice but all business transacted in a called meeting shall be subject to the approval of the church in its regular conference.

Church Letters
A church letter giving statistics and full reports of the work of the church shall be sent each year to the Association. Said letter shall be approved by the church conference before being sent. Letters of dismissal from this church shall be valid for three months only.

Representation in Association
This church shall send delegates to Liberty Association, who shall be elected by the church.

Ordinances
The ordinance of the Lord’s Supper shall be administered not less than twice a year, and when suitable in May and October. The ordinance of baptism shall be administered when necessary.

Election
All officers of the church shall be elected at the annual meeting, except Pastor who may be elected at any regular conference meeting.

The vote must be by ballot, and absent members may vote by proxy when it would (put) them to great in-
convience to be present. No member shall be allowed to vote against whom charges are pending.

**Vacancies**

Vacancies in any of the offices, on account of death, resignation, removal, or neglect to discharge the duties of the office, shall be filled by the Pastor's appointment until the next election.

**Board of Finance**

The Deacons, Clerk, and Treasurer of the church shall constitute a financial board, who shall collect the dues from the members and pay the same over to the Treasurer quarterly who shall settle with the Pastor, taking his receipt. They shall have discretionary power to excuse members who are unable to pay.

**Quorum**

The members present at any conference meeting of the church may constitute a quorum, except in calling a Pastor, a case of discipline, business relative to church property, or ammendment to the above Rules of Order, when there shall be not less than twenty-five members present.

**Order of Business**

1. Calling roll (an added note reads "discontinued")
2. Minutes of previous meeting
3. Excuses, if any
4. Reception of members
5. Unfinished business
6. Reports of committees
7. New business
8. Adjournment

Committee, F. P. Tucker Frank Cook
David Essex Chas. E. Idol
A. T. Hanes

30
Attention should be given to the facts that these Rules of Order do away with the annual call of the pastor, list certain responsibilities not only of church officers but also of church members, retain the right to vote by proxy, and make attempt to solve the financial problems of the church through the establishment of a Board of Finance and of stiff penalties for failure to support the financial obligations of the church.

The church at this time was not without humor. A separate piece of paper, found in the first book of minutes, related the story that "Bro. F. Cook made some remark concerning the graveyard and also states that we are indebted to Mr. Strupe to some extent for the building of it. F. Cook made a motion that we take a vote as to the willingness to pay back to Mr. Strupe. A. T. Hanes moved that F. Cook collect the amt." (Later minutes reveal that F. Cook did just that!)

The history of the church as written by Charles Idol is inaccurate in places, but is worthy of study.

**Historical Sketch**

of

Clemmons ville Baptist Church

Sometime during the year 1863, Eld. J. A. Cornish commenced preaching at an old Union Meeting House about four miles south-east of the present location of this church and, on Feb. 3, 1866, with the Assistance of Eld. Aaron Yarbrough, organized a church of ten members, and called it Muddy Creek Church. Eld. Cornish continued to preach here once a month for nearly four years, during which time the church seemed to prosper and increased in membership very rapidly.

At the close of the year, 1867, Bro. C. resigned and Eld. P. Oliver was called as pastor and served as a
faithful expounder of the Word for ten years. During Bro. Oliver’s ministry the growth was slow, but steady and of a permanent nature. The church continued to increase and the congregation also, ’till in 1874 they had outgrown their house of worship. The brethren therefore began to make arrangements to build a new house and decided to move the church to Clemmons-ville. Accordingly they secured a lot in the suburbs of the town and went to work in earnest, and soon completed the present house of worship. This was a hard struggle as the members were weak, financially and they did not go out of the community for help. In 1879 Bro. Oliver resigned the pastoral care of the church and Eld. W. G. Brown was called. Now the church began to realize (the) importance of (the) Lord’s Great Command to send the Gospel ‘into all the world.’

Prior to this time they had been giving their Pastor but a meager support and doing almost nothing in the way of Missions, etc. The Pastor’s salary was now raised to $75.00, and the church began to contribute regularly to the various objects of the convention.

In 1884 Bro. Brown resigned and Eld. Wm. Turner was installed as Pastor. During the latter part of Bro. Brown’s and the first part of Bro. Turner’s pastorates the church was in perfect harmony and flourished beyond all precedence. It was during this time that the Sunday School reached ‘high water mark,’ and has been an important element in the church ever since.

At the end of the year 1886, owing to certain troubles in the church, it was thought best to change pastors, and a call was extended to Eld. S. F. Conrad who accepted and took charge of the church in Feb. 1887, and is the present pastor. In May of this same year it was decided by a large majority to change the name
of the church from "Muddy Creek" to "Clemmons ville."

Since the church was organized, the following persons have served as clerk, viz: David Essex, C. A. Brindle, James E. Craver, and Charles E. Idol, the present incumbent.

The deacons at present are Joseph Craver, Ben Doty, and T. D. Cooper. The church numbers now 105 and pays her pastor $100.00 a year.

Charles E. Idol, C. C.

July 15th, 1887

The most important aspects of the above history are its record of the change of pastors between Eld. Turner and Eld. Conrad, and the statement of the size of the church in 1887. In thirty year's time, the church had more than ten times its original number. Two additions to the history in handwriting other than Mr. Idol's are important: (1) "March 16, 1876, Cornelus Blackburn was the first to be buried in the Clemmonsville Baptist Graveyard." (The grave is presently unmarked.), (2) "The Clemmonsville Baptist Sunday School was organized August 27, 1876. Thomas Dabney Cooper, Supt., E. Edward Strupe, Sec. Teachers—First Bible Class T. D. Cooper, 2nd. Bible Class D. F. Kinney, 3rd. Bible Class Bettie Rominger. Primary Teachers—Mrs. Nancy Cook, Jennie Mock, Frank Strupe."

Notes in the minutes of June, July, and September 1887, give insight into the thinking and activity of the church. "Bro. ________ and wife wanted letters of dismission. Sister ________'s letter was granted: but owing to certain reports reflecting on his character, it was decided to defer the matter of giving bro. ________ a letter until next meeting." "No church meeting on account of the Sunday School Picnic." "Bro. Frank Cook introduced the following resolution which was unanimously adopted: Re-
solved, that this church recognizing its obligation to help the deserving poor, hereby empowers its deacons to contribute whatever is necessary to the comfort and Welfare of Sister———, and to this end all members of this church solicited to furnish her wood, flour, meal, meat, molasses, potatoes, clothing for herself or children or anything else that will add to her comfort: the same to be reported to the deacons, and the deacons to make a report monthly."

In accord with the rules adopted earlier in the year, Treasurer A. T. Hanes submitted the first yearly Treasurer's Report, under the new rules and the second in the history of the church, on September 24, 1887:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Amt. recd. for Pastor's Salary from Feb. 1887</td>
<td>$23.00</td>
</tr>
<tr>
<td>Amt. Pd. for Pastor's Salary from Feb. 1887</td>
<td>22.25</td>
</tr>
<tr>
<td>Amt. on hand</td>
<td>.75</td>
</tr>
<tr>
<td>Amt. recd. for benevolent objects</td>
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</tr>
<tr>
<td>By public subscription</td>
<td>6.53</td>
</tr>
<tr>
<td>By W.M.S.</td>
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<tr>
<td>By Individual contributions</td>
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<tr>
<td>Less mutilated coin</td>
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</tr>
<tr>
<td></td>
<td>40.63</td>
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<table>
<thead>
<tr>
<th>Disbursements</th>
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</thead>
<tbody>
<tr>
<td>To Baptist Orphanage</td>
<td>3.27</td>
</tr>
<tr>
<td>To Foreign Missions</td>
<td>10.00</td>
</tr>
<tr>
<td>To Home Missions</td>
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</tr>
<tr>
<td>To State Missions</td>
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<tr>
<td>To Assoc. Missions</td>
<td>8.77</td>
</tr>
<tr>
<td>To Education</td>
<td>7.50</td>
</tr>
<tr>
<td></td>
<td>40.58</td>
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</table>

Other Objects

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pd. Home church Expenses</td>
<td>2.95</td>
</tr>
<tr>
<td>Pd. Sunday School Expenses</td>
<td>23.24</td>
</tr>
</tbody>
</table>
Pd. Ministers in pro. meeting ........ 5.00
Pd. Minute Fund ..................... 1.94          33.13
Total Amt. expended for all objects .......... 73.71

A. T. Hanes, Treas.

The clerk, on October 22, 1887, recorded: “According to the rules of the church, the Clerk reported several brethren as having missed three church meetings, but no action was taken against them.” On this date the first report of the Sunday School is recorded:

Supt. A. T. Hanes, Ast’nt Supt Frank Cook
Sec. and Treas., R. L. Wommack
Teachers, Frank Cook, F. P. Tucker, C. E. Idol and Eveline Sink
No. Scholars enrolled .................. 54
Average attendance .................... 27
Amt. of money raised ................... $37.04
Amt. expended by school ............... $23.21
Amt. contributed to St. Board .......... 2.84          26.08
Balance on hand ........................ 10.96

Remarks
The school is in a prosperous condition, and in addition to being self sustaining, has, since the beginning of the present year, made monthly contributions to the State S. S. Board.

A. T. Hanes, Supt.

In January 1888, the church voted to charge one dollar to non-members who wished to use the graveyard for burial, but this decision was rescinded the following month. The January minutes call attention again to the fact that the church’s biggest problem was financial. “Bro. Hanes called attention to the fact that the church is in arrears for Pastor’s salary. Bro. R. L. Womack made a motion that the
Treasurer report next meeting the names of those who have paid with the amounts and also the names of those in arrears. Motion prevailed."

In the February meeting of 1888, the resignation of Charles E. Idol was read and on motion was accepted. Idol had written the church several months earlier and asked their prayers as he was in poor health. He died a few weeks after the reading of his resignation. J. L. Reich was appointed Church Clerk in accordance with the Rules of Order, but he was apparently dissatisfied with the job for he resigned in September, six months after his appointment.

One of the two times the Rules of Order were ever questioned occurred in April of 1888. "The other Brother was ———— who said he was opposed to the church rules and government, and would not, so long as he lived, submit to them, upon which grounds he was unanimously excluded from the fellowship of the Church."

A. J. Essex was elected Church Clerk on October 22, 1888, and in December, Clerk Essex recorded: "On account of Jew being present the roll call was omitted, and the minutes of the previous meeting read and approved." Just why the roll call was omitted is difficult is ascertain. Clerk Essex had a mind of his own and when he disagreed with something, he disagreed. He apparently didn’t care for the sermon of June 22, 1889, for he wrote: "Preaching by the Pastor, or rather a comment."

A most important vote of the church is recorded in the minutes of July 27, 1889. "Bro. A. T. Hanes made a motion asking that we take a vote as to whether or not we should ask of the Liberty Association, a letter to unite with the Pilot Mountain Association. Which was acted upon, and carried almost unanimously; Then Bro. Wommack moved that we pledge to the association for the following objects. viz: for state and associational missions $20.00, for ministerial education, $10.00; The which was excepted."
The Treasurer’s report of September 21, 1889, states that a sum of $16.66 was deducted from the Pastor’s salary for being absent two months. This was a practice that was to continue for many years. In the church conference on the same date, the word “pupil” is used for the first time in place of “scholar” in referring to members of the Sunday School.

One of the most eventful ministries of the Church came to an end on November 23, 1889 with the resignation of Eld. S. F. Conrad. The entry of the clerk reads: “With much reluctance we excepted the resignation of Bro. S. F. Conrad as Pastor.”

Two events between December 1889 and October 1890 are of importance. In December, the church voted to revert back to the annual call system for the election of a pastor. In April, a committee which had been given the responsibility of investigating a charge brought against one of the members was reprimanded and dismissed by the congregation for failure to sufficiently study the charges and evidence. Again with this story, the seriousness of church discipline is demonstrated.

A new pastor was called on October 26, 1890. “Bro. J. F. Jenkins was called to the field, which call he was kind enough to accept.” The church agreed to pay $100.00 a year and half of his railroad expenses which would amount to about $12.00.

A committee, charged with the responsibility of visiting a member who was delinquent in his attendance, reported on January 23, 1892 that they could get no satisfactory reason from him for his non-attendance except for his dislike for the pastor. The church excluded him.

A rather unusual event occurred during December 1891 and January 1892. The church preferred charges against one of its members for violation of the church ordinances. The following month, the member stood before
the church to answer the charges. The minutes of January 23, 1892 record the event. "Bro. —— was present to answer charges preferred against him, he said he didn’t know it was against the rules of the church to commune with other churches, also saying he thought it was not any harm to commune with other churches and that he never would think that it was wrong. It was then moved that the church withdraw fellowship from Bro. —— and was second. The church called to vote which resulted in the majority being in favor of retaining Bro. ——.” However, the church had a change of heart the following month. “Bro. Doty moved that the case against Bro. —— be reconsidered the church agreed to reconsider whereupon the church withdrew fellowship from Bro. —— being convicted of disorderly walk. Bro. —— asked the clerk to give him a note showing the cause of his dismissal whereupon the moderator instructed the clerk to give Bro. —— the writing he requested.” The case was not ended yet, however. The minutes of March 26 state that a member of the church “asked the church to forgive him for his error in voting for Bro. —— which the church did. The church approved a committee to see other brethren who voted for Bro. ——.”

The title “Rev.” is used instead of “Eld.” for the first time in recording the resignation of Pastor Jenkins on February 27, 1892. “The Rev. J. F. Jenkins tendered his resignation as pastor, which was accepted by the church.” The new title continued to be used when Rev. J. B. Newton was called as pastor on May 7, 1892. During the years that Newton served as pastor, he also served the Union Hill Baptist Church. A church history written by the clerk, J. M. Jarvis, in 1905 records: “During Bro. Jenkins’ pastorate the meeting house was painted inside and outside, never having been painted before. The history also records that Bro. Jenkins was “quite a young man.”
More and more people were making use of the graveyard by August 1892, and the church felt the need of some additional rules governing its availability. A committee composed of A. J. Essex, J. C. Wommack, W. R. Essex, Frank Cook, and J. W. Idol was elected to devise rules for the control of the graveyard. They presented their report on May 20, 1893, ten months after the committee was formed. Although the details have since been changed, the ideas behind their rules are still in use today.

Whereas it is impossible under the present system to control and keep up the graveyard as it should be, Resolved, That Clemmonssville Baptist Church hereby repeal all former rulings, pertaining to graveyard management and adopt the following resolutions:

1st. That a committee of not less than three male members be appointed by the church who shall have the entire management of the “Grave Yard,” and that no person, either member or otherwise, be allowed to locate or dig a grave without a permit from at least one of this committee.

2nd. This committee shall not grant a permit to anyone, member or otherwise, to bury in this yard without requiring said parties, that after having tamped in filling up grave with as much dirt as possible, to remove all surplus of the same from the yard.

3rd. Any member of this church shall be granted the privilege to bury in said graveyard who shall comply with above resolutions unless said member prefer to pay $1.00 in such case the church will have surplus dirt removed.

4th. Children of members shall be entitled to privileges of a member.

5th. All persons who are not members of this church, desiring to bury their dead here shall be charged $1.00
for each grave, and shall also be required to remove the surplus dirt from the yard.

6th. That all money collected under the above regulations shall be held as a graveyard fund, to be used on the same as the church may deem proper, under direction of graveyard committee.

7th. That the clerk of this church be required to have these resolutions printed in sheet form that they may be posted as information to the people of this community.

The church, during the closing months of 1893, had a difficult matter of discipline to solve which was apparently never completely worked out to everyone's satisfaction. A father brought charges against one of the members for making slanderous reports concerning his girls. The clerk was requested to notify the man against whom the charges had been made to be present at the next meeting. During the next meeting, the father read the following to the church: “Dear brethren, by information coming to us by members of our church and other reliable persons, my family and self feel greatly wronged by Bro. ———, if the information be true. I have gone to him with two brethren of the church, and have failed to get any satisfaction whatever, but on the otherhand was convinced that he had had the alledged talk about one of my daughters that we heard of. Now, as our daughters are members of your body, I hereby prefer the following charges against Bro. ———. First—Of slanderous lying about two of my daughters. Second—Of having damaging talk about all four of our daughters. I therefore ask you to investigate the matter and see where the wrong is, believing that someone has gone wrong, and that it effects the whole body of the church.” This was a difficult matter for the church. On one hand, the plea of a father and the reputation of his daughters; on the other hand, there was the reputation of the accused. Ascertaini
the facts of the matter was difficult and embarrassing for all concerned. Finally a committee was appointed to investigate. The following month the committee reported they believed the father's charges were true and the church, by a narrow margin, voted to exclude the accused member. Evidence exists that feelings ran deeply on this matter and controversy raged for several years. It did, as related in the following chapter, lead to a new method of handling matters of church discipline. Never again was such a personal issue allowed to come before the church for open discussion.

The year 1894 ended on an equally sad note. In the September conference, the church voted to reduce the pastor's salary from $100.00 a year to $75.00 and a new pastor was elected. (He declined this initial call, due to the salary decrease.) No mention is made of the departure of Rev. Newton—whether by choice or by vote of the church. A new church clerk, James M. Jarvis, was also elected, and an apparently disgusted church clerk closed the minutes of this meeting by writing: "Respectfully submitted to the church and to my successor, James M. Jarvis. May the Lord bless him in this department of his work Amen! (signed) A. J. Essex, Ex C.C."
In conference on September 1, 1894, the church voted to reduce the pastor’s salary from $100.00 to $75.00 yearly, and to extend to Rev. B. K. Mason a call to become pastor. Rev. Mason was very frank in stating that he could not possibly consider a call to any church for such a small salary. He made no attempt to condemn the church, and no proposal as to what salary he would consider. He simply turned down the call and stated that salary was his reason.

On October 20, 1894, the church heard Rev. Mason’s letter and reconsidered the matter of pastor’s salary. Considerable discussion ensued and feelings ran high on both sides of the issue. Ultimately, the action to limit the pastor’s salary to $75.00 a year was rescinded and the salary was restored to the original amount of $100.00. For some reason, however, the church did not at this time vote to extend another call to Rev. Mason—instead, the vote was between three other men. A majority was reached, but the church refused to make this call unanimous. Owing to this fact, the man declined the call of the church. Finally, on November 17, 1894, the church again voted to extend to Rev. B. K. Mason a call to come and serve them as pastor and this time he accepted.

The above incident was but the first of a chain of events which marred the harmony of the church for the next several years. During the early part of Mason’s term of service, little of importance is recorded in the church minutes. In November 1895, graveyard fees were increased to a flat fee of $1.00 per grave and an additional fifty cents for failure to remove surplus dirt. January 1896 found the church withdrawing fellowship from a member for non-payment of dues, and from another for failure to attend services. The record of June 20, 1896 indicates that by this
time practically all disciplinary matters were turned over to a committee now called "the Spiritual Committee" for full investigation before public exposure to the congregation. The minutes of September 19, 1896 give an insight into the conditions of the day. "During the meeting (revival) chills and fevers prevailed to considerable extent in community keeping many from attending. Today being the time for regular conference, none was held owing to the absence of the pastor who is confined with Typhoid Fever."

Major conflict emerged in the fall of 1896 over the election of church officers. Many nominations were made for the various offices, discussion was not always on the highest level, feelings were hurt, and the church found itself in a difficult spot. An unusual solution was found for the problem. "Motion was then made by Bro. Cook to again postpone election of officers until next meeting and that all members come with one ballot prepared containing the name of his or her choice for each and every officer and at the proper time deposit said ballots in a hat the same to be counted and the result of said count to be final." This procedure proved to be effective, for the conflict is never again mentioned in the church minutes.

Reverend Mason resigned on March 20, 1897, having received a call for pastoral work in the western part of the state. He had served the church well during a very difficult period, and the church seemed to be aware of the fact. The minutes record, "Resignation accepted and on motion of A. J. Essex the church gave Bro. Mason a unanimous vote of thanks by a rising vote."

There are no minutes for the months of April through August of 1897. Apparently during that time, probably in July, the church extended a call to Rev. T. C. Myers to come as pastor. The minutes of September 18, 1897 state, "Church assembled in regular session after preaching by pastor T. C. Myers." The minutes of the church for July of the following
year record that Myers had served as pastor for twelve months, so in all probability he started his ministry in July of 1897. He served as pastor for two years during which time absolutely nothing of importance is recorded. The church seemed to be in a state of suspended motion, going neither forward nor backward.

On September 16, 1899, Rev. Henry Sheets was elected pastor with no mention whatever of what become of Rev. T. C. Myers. A. J. Essex was elected clerk and S. J. Crown became treasurer. These elections ushered in a new day for the church, though the conflicts which had been common for the past several years were to linger and become even more violent in the next few years. On October 14, 1899, "Rev. Henry Sheets stated to the church that he would accept the call provided the church would try to pay his salary quarterly. The matter was deferred until Sunday." On the following Sunday the clerk recorded the following: "After preaching on Sunday, October 15, 1899 by Rev. Henry Sheets a conference was called for the purpose of considering the proposition as made by Rev. Henry Sheets on Saturday in regard to his salary and after discussing the matter the church decided to accept the proposition."

Two interesting notes appear in the minutes for March and May 1900. "By common consent the church decided to stop people from camping on the Church Grounds with a request for Bro. Y. S. Lawrence to assist the church in this matter." The second note records that a female member of the congregation was excluded because of a charge of "lewdness".

The fact that the church was still having difficulty in financial matters is demonstrated by the proposition made by Rev. Sheets before he would agree to come as pastor, but the problem is more painfully illustrated in the minutes of May 19, 1900. The church had owed their former pastor, Rev. T. C. Myers, a considerable part of his salary for his
last year as pastor. Nine months after his departure, this back salary had not been paid. The minutes read, "The committee on back salary reported One Dollar on hand and a motion was carried for the Treasurer to send him all the money on hand for back salary with the statement that it seems to be all the church is willing to do, as Bro. Myers had said he was willing to take what the church felt able to do."

Harmony in the church seems to have been rare at this time and when it did appear, it was an occasion for great rejoicing. The clerk recorded the annual election of officers in August 1900 by writing, "The following officers were elected without a dissenting vote. viz. Pastor, Rev. Henry Sheets; Church Clerk, S. J. Craver; Church Treasurer, Charles W. Cooper; Church Sexton, Wm. Doty; Supt. of Sunday School, Char. W. Cooper; Ast. Supt. of Sunday School, Jas M. Jarvis." Bro. Cooper felt that he should not hold two major offices in the church and in September asked the church to relieve him of his position as treasurer. J. C. Wommack was then unanimously elected.

The harmony was short lived for the church began to experience growing pains centering on a proposal for a new building. The proposal was to construct a separate building, housing a pool for baptism. The minutes of October 20, 1900 read: "A resolution was offered by J. C. Wommack to appoint a committee to see if a suitable place to build a pool for the purpose of baptising. Brethren J. C. Wommack, F. Cook, and C. W. Cooper composed the committee." In December this committee made its report to the church. "Committee of Baptistry reported as follows. Cost of constructing a Pool of brick $50.00. Dressing room $25.00. Total $75.00. Report accepted as information for the future. And committee continued with instructions to furnish by next meeting the cost of a pool constructed of wood." Tied in with this proposal, another was made. "A
resolution was passed to provide a better plan for heating the church. On motion a committee of three was appointed to formulate a plan and to get the things necessary to put the plan into effect.” However, when the heating committee brought its report in the following meeting, “The report of the committee on heating was accepted and committee released.” Nothing was ever done about this report. The committee on Baptistry reported again in the May 1901 conference. “The committee on Baptistry reported as follows: An itemized statement of building materials was given, and the committee recommended that the work be done by voluntary labor. The report was adopted and the committee continued. A motion was carried by rising vote to build the Baptistry as outlined by the committee.” The matter is never mentioned again and the baptistry was never constructed. From its earliest days, the church had used two sites for baptismal services; one was Muddy Creek near Sides Mill, the other was the Yadkin River at the Power House. The church continued to use these sites, with the addition of “Lassiter’s Lake” until 1952.

There are several notes of interest in the minutes of April, June, and August 1901. “Owing to high waters, the Pastor did not arrive in time for services on April 20, 1901.” “As sisters ——— and ——— had ceased to communicate with the church for an indefinite time and there whereabouts unknown; the church decided to place their names on what is known as the retired list, to be kept for future reference in case such person should hereafter desire to communicate with the church again.” (These sisters’ names are still on the “retired list” and are the only names ever so listed. The note indicates that the attitude of the church was in the process of change. In the past, these sisters would have been excluded without a second thought.) A final note reads: “On motion of bro J. C. Wommack the Brethren and friends were requested to meet next Saturday,
August 24, at 1:00 o’clock to clean off church lot and work some timber that had been blown down into wood.”

One of the brightest moments of this period of the church’s history is the financial report of October 19, 1901. The treasurer’s report shows the church meeting its obligations for the first time. The pastor was paid $95.00, only $5.00 short of his actual salary; various mission objects received $60.00. A feeling of prosperity must have been present at the conference in which this report was read for the minutes report: “Bro. F. Cook moved that the pastor’s salary which has hitherto been $100.00 per annum be increased to $125.00 per annum after due consideration the matter was deferred until Nov. Meeting.” In the November meeting, “The question of raising the pastor’s salary was taken up and again after considering the matter the motion was lost. Bro. C. W. Cooper moved that the finance committee make an effort to collect more than $100.00 for Pastor’s salary. Motion carried.”

Three unrelated items appear in the December minutes reflecting the esteem of the church for its pastor, a gift to the church, and the Christmas spirit of the church. “Notwithstanding the inclemency and threatening appearance of the weather, the Pastor as is his custom was duly on hand and on time.... Bro. C. W. Cooper presented a communion set; a gift from his brother George W. Cooper of Raleigh, N. C., to this church, upon which the church tendered the donors a hearty vote of thanks.... Bro. C. W. Cooper, Supt. of S. S stated that the S. S. was in need of about six dollars to buy confections with which to gladen the hearts of the children at Christmas.”

The church’s attempt to use its influence in community affairs is reported in the minutes of February and May of 1902. “As there was complaint of the selling of wine and other liquors in the neighborhood a committee composed of Brethren F. Cook and J. C. Wommack was appointed to
confer with the principal of Clemmons School in order to secure the discontinuing of the selling of same on friendly terms.” Whether the principal was the one selling the alcohol or whether the church was attempting to get the principal’s aid in putting an end to the sale of alcohol is not stated, however the latter is implied. If this entry is confusing, the entry for May 1902 is even more so. “The committee on selling wine stated they had conferred with the Moravians in regard to the matter and that the Moravians promised to see them again but failed to do so. The committee asked to be relieved of further work which was done by the church.”

One of the most important and yet one of the most disruptive, activities of the church to date had its beginning on January 1, 1902. “The church decided to consider the matter of building a new House . . . (in the) February meeting, and if considered favorable; a committee to be appointed to take the work in charge.” In spite of the above resolution, the matter was not considered again until April 19, 1902. “The matter of building a new house of worship was again taken up. Bro. J. C. Wommack moved that a committee be appointed to get up plans and approximate estimates and submit to the church as soon as practical for consideration. Brethren R. L. Wommack, C. W. Cooper, H. E. Long, J. M. Jarvis, and F. Cook composed the committee.” Just one month later this committee had its report ready and it is recorded in its entirety in the minutes for May 17, 1902. It represents the most detailed report of a building committee in the entire history of the church as recorded in the official records:

The chairman of building committee on plans and estimates on new house of worship reported in substance as follows:

We based our estimates on a brick structure, the main part of which would be 55 feet long and 36 feet wide
with an average pitch of 16 feet, that is from floor to ceiling proper. The walls to be 16 inches thick from ground to ceiling and 12 in. thick in the gables. The roof to be self-supporting. The floor to be elevated permitting everybody in the house to hear and see much better than on level floor. Ten feet to be partitioned off in front for ante room with 14 ft. gallery overhead the full width of the house. One large double door in front and two single swing doors from ante room to main auditorium. Ample windows for lights. Entire building to be wainscoated to the proper height and plastered elsewhere, except overhead which could be sealed. In rear of main building and joined to it an annex for pastor's study, Sunday school library and Mother's room. The annex to be 28 feet wide by twelve feet deep and 13 ft. pitch. divided into two rooms of 14 x 12 ft. each. One door in each room opening outdoors and one from each into main auditorium also one connecting the two rooms. Everything to be neat, plain finish, with no superfluous ornaments.

After making conservative estimates of materials and work necessary for such a building we believe it can be completed for about $1650. $500 of which could be contributed in labor, hauling and furnishing wood for burning brick. Perhaps about $200 more could be contributed in rough lumber, such as scaffold plank lathes, sleepers rafters, etc. leaving cash necessary to be raised about $950 to $1000.

Respectfully submitted,
R. L. Wommack
C. W. Cooper
F. Cook Committee

Bro. J. C. Wommack made a motion to receive the report as information at present. The motion prevailed.
Although the church received the report only as information and did not formerly adopt it, a committee was appointed the following month to solicit subscriptions for the new church. Committee members were R. L. Wommack, Simeon Cook, A. J. Idol, Mrs. A. C. Wharton and Lena D. Cooper. After three months of work, "Bro. R. L. Wommack, Chairman of the committee on soliciting aid for the church building, reported $821 pledged and several indefinite promises to help after work is commenced. Bro. Wommack suggested that the church take definite action in the matter, either now or in the near future. On motion of Bro. J. C. Wommack it was decided to take the matter up at the next meeting and decide whether or not we will undertake to build a new house." Bro. Wommack followed up his motion by being the one to bring the matter to the attention of the church the following month. "A motion was introduced by J. C. Wommack to build a new church. Seconded by Simeon Cook, and after a warm discussion it was voted on by the church in favor of the motion by a majority of three." The fact that the motion passed by only three votes amply demonstrates how evenly the congregation was divided on the issue. At the time of this vote, October 18, 1902, a building committee was appointed consisting of James Jarvis, J. W. Idol, Frank Cook, J. C. Wommack, and C. W. Cooper. The next month, this new building committee reported as follows:

The committee met at Bro. Frank Cook’s home on Nov. 1 and after invoking the blessing of God upon the work, and asking his guidance in all they undertake; proceeded to organize by electing Bro. Frank Cook Chairman, and J. M. Jarvis secretary.

The plan of building that was formerly presented to the church was adopted. Sixty cords of wood will be needed for burning brick. The committee agreed to
allow donors $1.25 per cord for wood delivered at brick yard.

For hauling, two horse team—$2.00 per day
For hauling, one horse team—1.25 per day

The committee estimated that about $808.00 in cash will be needed to get building closed in. The committee formerly agreed: that under no conditions would they ask the church to encumber the church property in order to carry on the work.

As work began on the new building, interest began to build up not only in the church itself, but also in the community as seen from an entry in the minutes of February 14, 1903: “A resolution was introduced by R. L. Wommack to thank Mr. Henry Sherill for his liberal offer for the new church. The resolution was as follows. Resolve: that the church in conference hereby extends its hearty thanks to Mr. Henry Sherill for his very liberal offer to lay a stone foundation for the new church building as a donation and regret that for several reasons it is not practicable to use such foundation at this place, and that a copy of this resolution be furnished Mr. Sherill; and he be extended a cordial invitation to meet with us when he can do so.”

The details of the building program were difficult to carry out at best, and in view of the fact that nearly half the congregation initially opposed the building program, it is something of a miracle the building was ever completed. During the early months of construction several prominent members of the building committee resigned and two of them moved their church membership. In December 1903, the church discussed the matter and the clerk recorded the event by stating: “A resolution was carried for the Present Building Committee to meet, and suggest to the church, who, to fill the vacancies in that committee; by the next meeting of conference.” Those who were finally selected
The Completed Building
to fill the vacancies were J. E. Craver, Simeon Cook and Sister Elliza Wharton.

In a completely unrelated incident, Frank Craver resigned as church clerk. His term of service was marked by a very attractive literary style of writing. For instance, in recording a protracted meeting in September 1902, Clerk Craver penned, “And thus the meeting closed and while our protracted meeting of 1902 is now recorded with the things of the past we pray and trust that its influence for good may go on, growing in power and strength until they lash upon the shores of eternity.” Ed. Tucker was elected to take Craver’s place as clerk.

A history of the church by Clerk Jarvis, written in 1905, refers to the laying of the first brick by Miss Marie M. Moss, a teacher of music in the Clemmons School (notice the community is now being called “Clemmons”), and the laying of the second brick by Miss Nancy Cook, the oldest living member on Monday, September 25, 1905. Although the cornerstone of the building reads “1905” the work was not completed until the latter part of 1907 or the early part of 1908. The minutes of February 17, 1906, read: “The new building matter was brought up and discussed extensively along the line of securing help to complete the house.” Again the records of October 11, 1907 indicate that the new building was not completed. However, on January 20, 1906, “The matter of disposing of the old church property and brick came before the church, and the Building Committee were authorized to sell same.” (Frank Cook bought it.) This implies that although the building was not completed, it was probably used during the middle of 1906 or early part of 1907.

Pastor Henry Sheets, after ministering to the church for six years and leading the church into a more progressive spirit, resigned in September 1906. His resignation was followed by the resignation of the church clerk in Novem-
ber. There is no indication that there was any connection between the two resignations, and the implication is that Pastor Sheets was much loved by the congregation and his resignation caused great sorrow.

Closing out the year of 1906, Carl C. Cook was elected clerk, and the church turned their eyes toward a bright future.
CHAPTER IV
1907 — 1927

The ten-year period of 1907-1917 was largely a joyful experience for the Clemmons ville Baptist Church. Major attention was given to the building and furnishing of a new house of worship and, although finances remained a problem, the church moved a little closer to its solution. The division among the membership over the construction of the new house of worship, which was characteristic of the planning stages, gave way to a feeling of pride and satisfaction not only on the part of the church members, but among other residents of the community as well.

Rev. C. C. Haymore of Mt. Airy, North Carolina, was called as pastor on April 20, 1907, and in June his salary was set at $120.00 a year, to be paid monthly. J. M. Jarvis succeeded Carl Cook as church clerk on November 9, 1907, and the church moved into the new year with an attitude of great expectancy.

The first of many gifts to the church during this period of construction was presented by Mr. Joseph Tesh of Mt. Airy. The minutes of February 8, 1908 record: "On motion of Bro. Frank Cook, our pastor was instructed to go in person and express to Bro. Joseph Tesh of Mt. Airy, the gratitude of the church as a body for the very beautiful Bible Stand which he made and sent us for our new house of worship." One of the sad aspects of this otherwise happy period in the church's history is the fact that, in the rush of building and the excitement that accompanied it, the church overlooked recognition of a similar gift to them. Attempts to remedy the situation seem to have served only to make matters worse. The minutes of April 8, 1908 read: "A motion was made by Bro. Wommack and seconded, that the Church extend a vote of thanks to Bro. Walter Crouch of Winston-Salem, for the Bible Stand he donated.
the Church to be used in the new house. In discussing the motion, the statement was made by Bro. Frank Cook in substance: that owing perhaps to some misunderstanding, Mr. Joseph Tesh of Mt. Airy and Mr. Walter Crouch of Winston-Salem, had each donated a beautiful Bible stand for our new house of worship and at our conference meeting two months ago a vote of thanks was extended to Mr. Tesh for his donations, while no action had been taken with reference to Mr. Crouch’s gift, which had caused him to feel somewhat aggrieved over the matter. ”The church expressed sincere regret for this oversight and the discussion in this conference turned toward an attempt to remedy the error. “On motion of Bro. J. W. Idol, that, in his opinion, the adoption of the motion would do no good, in that it would fail to have the desired effect in satisfying the grievance which Mr. Crouch felt over the way he had been treated, Bro. Wommack withdrew his motion. Bro. Frank Cook then made a motion which was seconded, that the church instruct Bro. Haymore to see Mr. Crouch and state to him that what seemed to be a discourtesy on the part of the church, was simply an oversight, and try to bring about a reconciliation on the part of Mr. Crouch. Bro. Haymore promised to see Mr. Crouch and state to him that no discourtesy was meant towards him but that the matter was an oversight on the part of the church.” The feelings of two men who had sacrificially made donations out of the goodness of their hearts were at stake and the problem faced by the church was not ended. Having insulted one man by their failure to show proper appreciation, they now faced the possibility of hurting the feelings of either or both men by using one Bible stand instead of the other. The records indicate that the congregation was at a loss to know the proper action. They sincerely appreciated both gifts, were ashamed of themselves for their oversight, and had no desire to further hurt either man. Finally, on November 12,
1910, "A motion was made and carried to return the two Bible stands to donators to be their property."

In March of 1908 the building committee informed the church that they had sold the timber from the church lot and that it was at that time being removed. The proceeds from this sale were to go into the building fund.

April 1908 found the church receiving an unexpected gift for the graveyard. "Bro. Frank Cook stated that the late lamented Bro. Thomas Cooper had donated and set apart in his will and testament, a sum to be used in placing an iron fence around the graveyard, and suggested that remaining portions of the old fence be cleared away and other necessary work about the grounds be done."

The protracted meeting of August 1908 was an eventful occasion for the church. "Owing to the swollen and muddy condition of the creek, it was thought best to put off the baptising until the next regular meeting." The evangelist in this meeting was the pastor's brother and the church was greatly appreciative of his work among them. "Members of the church and friends made up a purse of twenty-five dollars and 52 cents and presented to Bro. R. D. Haymore at the close of the meeting." This was by far the largest amount given to a visiting evangelist to date. The clerk stated also that almost immediately after the last service the "brethren Haymores left on the southbound train for their homes in Mt. Airy."

A final note concerning the protracted meeting of 1908 brings up a question. The note reads: "This series of meetings was the first service to be held in the new house of worship, the first brick of which was laid September 25th, 1905." Now if this statement is accepted at face value, the church was first used on August 30, 1908, the date the protracted meeting began. As pointed out in the previous chapter, however, the evidence indicates that the new building, though not completed, was put into use during the middle
of 1906 or the early part of 1907. It is reasonable to assume that the clerk, in stating that the building was first used for a service on August 30, 1908, meant that this was the first service after its completion. The records clearly indicate that the church was still in the process of working on the furnishing of the building as late as May 8, 1909. The logical conclusion, then, is that the actual construction was completed prior to August 30, 1908, and that the first service held after construction was completed was on that date. Although the unfinished building had actually been used for some time, even on this date, decorating and furnishing of the building was not complete. As a matter of fact, the records of just three months after this protracted meeting state that, "J. E. Craver, Frank Cook and J. M. Jarvis were appointed a committee to look after and arrange for heating the church building." Also on October 10, 1908, "All who desired to furnish suitable shade trees for church lot were requested to bring and set them on the day of our next regular meeting, Saturday before the second Sunday in November."

The most detailed description of a baptismal service is recorded in the minutes for October 11, 1908:

This afternoon a large congregation of people gathered at Muddy Creek, just below Sides Mill, to witness the ordinance of baptism. The people were lined up along both sides of the creek and across the upper side of the bridge from end to end. The opinion was expressed that it was the largest congregation of people ever seen at a baptising in this community. A hymn was sung, several passages of scripture read explaining the mode and purpose of baptism and prayer offered in which God's blessings were invoked upon the ordinance, those about to be baptised, and those who were there to witness the ordinance. . . . . Mr. Henry Sides and his good wife, of the Germin (?) Baptist Church
kindly tendered the use of rooms in the house to accommodate the pastor and those baptised, in changing clothes.

In November of 1908 the pastor reminded the church that their financial problems were not completely solved. "Bro. Haymore stated that the church was behind with him on pastor's salary and expressed desire that the church square accounts with him before the close of the year and then let the fiscal year begin and close with each year."

In this same conference recognition was given to those who had given three additional gifts to the new house of worship. "On motion of Bro. Cook, the church gave a hearty vote of thanks to Brethren Spurgeon and Frank Craver for the five beautiful lamps which they donated and which so nicely lights the house. A vote of thanks was also extended to Misses Emma Doty and Birtie Sprinkle for a pair of beautiful flower vases which they gave the church. 'Uncle' Anderson Eccles, an old colored Methodist Brother, from the goodness of his heart, wanted to do something for us and so made and presented the church with two shuck feet mats, one for each door and for which a vote of thanks was tendered him."

In December of 1908 the clerk, J. M. Jarvis, requested release from his duties, and made some additional requests of the church. The church earnestly tried to get Mr. Jarvis to reconsider, but his will prevailed. Therefore, J. E. Craver was elected clerk on February 13, 1909.

The work on the church was still in progress as "F. Cook, Y. S. Lawrence and J. E. Craver were appointed as a committee to ascertain what benches would cost for the church." The following month, May 1909, "Committee on benches were instructed to go ahead and have the house furnished, with the understanding that the church stand by them in their contracts or deals they make."
At this same meeting, "Bro. Haymore stated that under the circumstances he thought it best to bring his pastoral work at this church to a close. A strong plea was made by quite a number of the brethren for him to continue the work here at least until after the association, also on motion the church unanimously asked Bro. Haymore to continue the work." The "circumstances" prompting Rev. Haymore's resignation are not stated. Certainly he had done a fine job in the church and was much loved by the large majority of the membership. Since the Pilot Mountain Association was to meet with the church in the fall of that year, Rev. Haymore stayed on through that meeting before making his departure.

One note of interest and another of great significance appear in the minutes of November 6, 1909. "The building committee having sold to Bro. F. Cook the old church building it was unanimously agreed for him to take possession of the property at once." (Cook had purchased the property some three years earlier.) The second note concerned the calling of a new pastor. A motion was made and approved that the church revert back to its rules and do away with the annual call—never again in its history has the annual call reappeared. Pastor Haymore was the last pastor to be elected annually. On March 20, 1910 the first pulpit committee, composed of F. Cook, Y. S. Lawrence, and C. A. Bulard, was appointed. They made their report on June 11, 1910 and their recommendation to call Rev. J. T. Kirk as pastor was approved.

J. E. Craver resigned in November 1910 as church clerk and his successor was not elected until March 11, 1911. Frank Cook assumed the work and continued until his death in February 1918.

The church was still caught up in the thrill of having built a new house of worship and was very conscious of every opportunity to increase and improve the church prop-
The minutes of “2nd Sunday in Feb. 1911” record: “Frank Cook having been appointed or requested by the church to negotiate with the Board of Education of Forsyth County in regard to the purchase of the School lot in rear of graveyard reports that same can be purchased for the sum of $25.00. Bro. Wommack introduced resolution that Deacons raise by contribution fund to pay for lot. Motion carried.”

On November 9, 1912, the first community Thanksgiving service appeared in the minutes. “... He (the pastor) also announces Thanksgiving Service to be held here on the 28 of Nov. First in which Moravian congregation with Rev. James E. Hall as their pastor will unite with us in this Thanksgiving Service.”

Pastor Kirk resigned on December 13, 1913 after having served the church for three and one-half years. The minutes merely record his resignation with no elaboration.

The church received a letter from Rev. O. A. Keller stating that he would consider a call to the church as pastor. It is not clear whether the initiative was taken by Rev. Keller or the church. The minutes of January 1914 read: “... a letter was read from Rev. O. A. Keller of Wallburg, N. C. Said letter stating that it will be possible for him to serve this church as pastor. A resolution was adopted asking Bro. Keller to visit our neighborhood and preach for us.” Shortly after this action was taken, another conference was held in which the following is recorded: “In compliance with request of the church a communication was forwarded to Bro. Keller and a reply rec’d stating that he would preach for us at 11 Ock on 4th Sunday in Jan. 1914. After this service of Bro. Keller on 4th Sunday the church in conference extended to him a unanimous call to the pastorate of this church. Bro. Keller, for reasons known to himself does not accept the call of the church at this time but leaves an appointment to preach for us on 3rd Sunday and
Saturday before in February. On account of extreme cold weather and snow Bro. Keller fails to get here on Saturday but comes in on Sunday A.M. and preaches at 11 Ock and preaches to a very small house composed mainly of the Sunday school scholars, deferring again his announcement as to whether or not he will accept the pastorate of this church until Saturday before the 3rd. Sunday in March 1914.” The record for March 1914 records: “Bro. Keller states that he has decided to accept the pastorate of this church on the conditions that the membership pay him $150.00 per year with the understanding that the same is to be paid monthly and if for any reason the church falls behind the deficit is to be paid up at the end of each quarter. On motion the church accepts Bro. Keller’s terms. Bro. Keller in accepting the pastorate of the church pleads that a united membership, united effort and a progressive spirit be the watchword of every member of the church.”

The second Sunday in October 1914 was an important day in the life of the Clemmons ville Church: “Immediately following the adjournment Bro. Keller spoke to the sisters about organizing a Womans Missionary Society. They decided to organize at once and nineteen gave their names for membership. The following officers were elected—Miss Lucy Wommack, President—Miss Lena Cooper, Vice President—Miss Sallie Welfare, Sec. and Treasurer. The order adopted for holding meeting is on each 3rd Saturday just after Conference.” Although the minutes imply that this was the first organization of its kind in the church, the financial report for the year 1887 states that the W.M.S. donated $8.26 for missions. Obviously in the year 1887 and before there was within the church an organization known as the W.M.S. By the year 1914 this organization, for some reason, had been abandoned. At any rate, the organization of the Woman’s Missionary Society, listed in the minutes
of October 1914, actually represents a reorganization of the Society.

The year 1915 passed without mention in the minutes and the fiftieth anniversary of the church slipped by in February of 1916 unnoticed. The First World War was raging in the world about and, although the records mention the war only once, one can assume that it had its effect in slowing down the activities of the church.

On the first Sunday in December 1916, the church took its first important action in nearly two years. “After the close of the 11 Ock Service on Sunday morning the church was called into conference and a resolution was introduced to increase the pastor’s salary to $15.50 per month. Motion carried.” The next month the church again showed its love for the pastor. “At close of the business session a substantial pounding consisting of things essential in house keeping were tendered Bro. Keller as an expression of love for him and appreciation of his work.”

In spite of the above and many similar expressions of appreciation and attempts to aid his physical needs, Pastor Keller found it necessary to resign the care of the church in November 1917 due to the “great distance in traveling”. “Two months after stepping down from the pastorate of the church, Rev. Keller was called back to the church to perform one final ceremony, the funeral of Bro. Frank Cook.” So highly did the church esteem Frank Cook, that the following is recorded in the minutes of the church: “Frank Cook died at his house here after a severe illness of pneumonia. His funeral was held in our church, a very large congregation present—Services were conducted by Rev. O. A. Keller former pastor here—The burial was in our graveyard—He was truly one of our most loyal and faithful members—He did a great part in the building of our present brick Church building. Was Supt. of our S.S many years—served also as Church Clerk.”
The second pulpit committee in the history of the church was elected in March of 1918. A period of four months had elapsed since Pastor Keller's resignation, and the committee felt that the church was in need of immediate pastoral care. The first action of the committee was to recommend that an interim pastor be asked to serve until the committee had time to recommend a permanent pastor. The church adopted this suggestion and in the same month, March, Rev. William Parker was called as the church's first interim pastor. Parker's period of service was very brief, for in the month of April, the pulpit committee recommended to the church Rev. W. S. Hall, and Hall began his ministry in May 1918. About this same time Harry D. Cook was elected Church Clerk to replace Frank Cook who had passed away earlier in the year.

The only mention of the First World War appeared in the minutes of September 1918. "Relatives and friends were sorry to hear that John Sidney Doty, a member of our church, was killed at the battle front in France Aug. 17, 1918." A newspaper clipping tells the story in more detail:

Mr. R. E. Johnson, of the general offices of the R. J. Reynolds Tobacco Company, hands The Sentinel a letter which will be read with interest by friends of Private Sid Doty, a native of Forsyth county and a resident of Clemmons, who was recently killed in action on the western front. The letter was addressed to the company and reads as follows:

"Sirs:

"A very great favor I wish to ask.

"Please have the following reach a paper which has good circulation in that vicinity for publication:

"Jim Doty (as he was known) of my platoon was mortally wounded by artillery fire and died on Saturday, August —, 1918. The artillery fire was from Ger-
man batteries, and he was wounded while charging a very strong and well-organized hill. This position was captured by the Americans and is being held by them.

"Private Doty was a man of good record in the company, well liked and highly esteemed by all.

"This man gave his life freely, and was fighting only as Americans fight when he was wounded. I would like to hear from his mother, if possible.

2nd Lieut. H. H. Haper
Co. M. 6th Infantry,
"A. E. F."

A note appended at the bottom of the letter says: "I am no writer, but a fighter. Please arrange the above properly."

The above letter will be a source of interest to those who knew Private Doty, citizen. It indicates that in the service of his country he was that same big-hearted, clever boy that a few months ago responded to the call to the colors. It is a source of gratification that the charge in which he made the supreme sacrifice was victorious, and that his comrades left behind are holding the territory acquired in the charge.

Private Doty was a son of Mr. John S. Doty, who holds a position with P. W. Blum in this city, he and Mrs. Doty retaining their residence at Clemmons.

The records again become very sketchy for the next several years. Protracted meetings were first referred to as revivals in August 1919. In March 1920, Rev. Hall resigned after having served as pastor for only two years. In July of the same year, Rev. J. T. Murray was extended a call to serve in this capacity.

The years of 1918 through 1924 are poorly recorded in the records of the church, but apparently during this time, the church voted to meet twice monthly, the first step toward a full-time ministry.
In August 1924, a committee was appointed to plan ways and means of constructing additional Sunday School rooms, indicating continual growth. Appearing as the chairman of this committee is the name of the man who was to become "Mr. Sunday School" in the Clemmons Baptist Church, Brother Charlie N. Essex. Other committee members were Rowland Craver, Charlie Tesh, John F. Holder, McKinley Phelps and George W. Cooper. This committee made its report in March 1925, and was given full authority not only to build Sunday School rooms, but to borrow money to finance the addition—not to exceed $3,000.00. This represents the first time the church had agreed to incur a sizeable indebtedness, and indeed is only the second loan of any amount ever approved by the church. (The first loan was in the neighborhood of fifty dollars to pay back wages to a former pastor.)

On the last Sunday of October 1926, the church held a Home Coming Day to celebrate the Fiftieth Anniversary of the organization of the Sunday School. According to all records now attainable, 1926 was not the fiftieth year of the Sunday School. The Sunday School in existence at that time was organized in June of 1884, and the records indicate that the first Sabbath School in the history of the church was organized sometime prior to 1872. Perhaps they had access to records which are no longer in existence. At any rate, this Home Coming Day proved to be such a success that a full description is recorded in the minutes of October 1926:

The Clemmonsville Baptist Church and Sunday School set apart the fifth Sunday in October 1926 as "Home Coming Day" to celebrate the 50th anniversary of the organization of the Sunday School, which reorganized August 27th, 1876—It was announced from the pulpit, the daily papers and we sent at least 50 special invitations to former pastors and members of our Church and
Sunday School—Arrangements had been made for a pleasant and profitable day—On the 5th Sunday A.M. it rained very hard and it seemed as if we would not have a good day—Still the people kept coming to Sunday School—R. L. Wommack, (former Supt. of our S.S.) and his wife, Also Rev. S. F. Conrad, (a former pastor) all of Charlotte, N. C. arrived from Charlotte in time for Sunday School—several of them teaching classes for us—Rev. O. A. Keller of Jonesboro, N. C. a former pastor and Thomas Drane, at one time a member here, brought Bro. Keller and they arrived in time for Sunday School too—We had 173 present in S.S.—Although the rain continued to fall, the people from far and near kept coming, the church being filled—Our Supt. Charlie N. Essex had charge of the program of the day—The 11 A.M. service was opened by Singing, Come Thou Fount of Every Blessing. The singing was led by W. A. Cooper, using all old time songs. Our pastor, Rev. James T. Murray, welcomed the visitors that were with us—R. L. Wommack read the scripture lesson, his own selection—Phil. 3 chapter—After reading he made a very interesting talk on how things were 50 years ago when the Sunday School was organized here by Thomas Dabney Cooper,* the difficulties they had to overcome and the pleasures they enjoyed in the S. S. services—Rev. O. A. Keller led in prayer. Mrs. Rodrick (Ruth Rominger) made a splendid talk of the great work the Sunday School and this church has done and is doing. She brought an encouraging message to us from Dr. H. A. Brown who was unable to be with us—just before the morning services closed the clouds broke away and the sun came out, so that dinner could be served from the long table in the yard—The table was filled from one end to the other with

* The reorganization of the Sunday School by T. D. Cooper was begun in May 1884, according to the minutes of the church.
good things to eat—Everybody enjoyed greeting old friends and meeting new ones at the noon hour—At the afternoon hour several old familiar hymns were sung while the people gathered in the church—The house was filled to capacity and quite a number stood outside that couldn’t get in—A large number of people present that had been away for a number of years—The Sunday School roll of fifty years ago when the Sunday School was organized, was called by C. N. Essex, there were 21 present to answer to their names. There were 78 members enrolled in the Sunday School at that time. After the roll call W. A. Cooper made an interesting talk, he related a number of things that took place during the first years of the Sunday School and of the many faithful workers of this church and Sunday School and spoke of the great number of splendid workers that had gone from this Church and S. S. to all parts of the country, the state, and other states. Bro. O. A. Keller made a short talk of his work here and the pleasant memories of it. Also of the many faithful workers of that time, that had gone to their reward. A collection was taken for the building fund of the Sunday School rooms, which amounted to $125.00. Rev. S. F. Conrad then made a helpful talk. At the afternoon service the Bernie Clodfelter quartet of Waughtown were present and rendered a number of beautiful songs (old familiar songs) which were enjoyed—The services of the day closed with the congregation singing, God be with you till we meet again—Rev. O. A. Keller dismissed the congregation with prayer.

A new branch of the educational program of the church was added in March and April of 1927 with the organization of the Baptist Young People’s Union. The record for March 1927 states. “The church by vote gave M. L. Jones—
Associational worker permission to come here for a weeks training in B. Y. P. U. work. Also permission was given to organize a B.Y.P.U. here.”

An interesting note in the same minutes, and the first record of the use of visual aids in the church, reads: “The church voted to let Rev. S. F. Conrad of Charlotte, N. C. (a former pastor) come and preach for us the 1st Sunday A.M. in April and have his stereoptigan views at night.” (Stereopticon views refers to projected pictures from an early form of the slide projector.)

Although music seems to have been an important aspect of the ministry of the church for many years, the first real attempt to organize a music ministry did not come until 1927. In May 1927 the church voted to give R. H. Hunter permission to “hold a singing school in our church for the S. S.” On Christmas day of that same year “Miss Lena Cooper was nominated and reelected as pianist of S. S. and Church.” Luther F. Wise was nominated and elected choir leader and music director. Although Wise was elected as choir leader, the church did not vote to organize a choir until the following year.

Dissatisfaction made its way into the churches of the twenties just as it does today. The first Sunday of June 1927 found the church in conference “to consider whether we wanted a new pastor or keep present pastor—C. N. Essex was elected moderator—conference voted to cast the vote by ballot—The votes were counted 40 for present—30 for new—The Clerk was instructed to write the pastor how the vote stood.” Pastor Murray felt that with the church so evenly divided it would be best for him to resign. The church accepted his resignation the following Sunday.

Two months later the church voted between three men and the recommendation of the pulpit committee, Rev. E. T. Sims, gained the majority vote. The vote was then made unanimous and Rev. Sims assumed his work immediately.
On Wednesday night, September 21, 1927, the church held its first baptismal service inside a church. Those joining the church on profession of faith during a revival meeting earlier were taken to the Salem Baptist Church in Winston-Salem for the ordinance of baptism. Those baptised in this first indoor service were Elizabeth and Julia Idol, Lucile Drane, May Irvin, Nora Stewart, George W. Cooper, Jr., and Horace Blakely.

By 1927 exclusion from membership and church trials had disappeared entirely, and the only disciplinary action taken by the church from that time to the present is the formality of removing from the roll the names of individuals uniting with churches which are not of like faith and order. However, the church did retain in its rules of order the right to discipline members.

At the conference of November 26, 1927, Luther Sides was elected as church clerk to take the place of Harry Cook who had resigned. Also Mr. P. H. Homewood became the sexton of the church at a salary of $2.00 a month, one dollar of which was to be paid by the church and one dollar by the Sunday School. These same minutes record: "It was decided to call off the Saturday afternoon service in Dec. as the Christmas entertainment is to take place on Saturday night, Dec. 24th." The following day, Miss Lena Cooper was elected church financial secretary and treasurer. At this time the officers and teachers of the adult Sunday School classes were elected by the class members, and the approval of the church was a mere formality. The church did, however, elect all other Sunday School workers.
On January 21, 1928, a motion was made to organize a church choir and the matter was voted on the next morning. "A special conference was called at the close of the 11 o'clock service Jan. 22, 1928 to decide on organizing a church choir. Bro. L. F. Wise made a motion that we organize a church choir. Motion carried." The music ministry of the church received another shot in the arm in June of the same year when "Bro. John Scott made a motion that the church get 150 new song books and the church pay one-half (1/2) and the Sunday School pay one-half (1/2). Motion carried." It is significant to note here that Bro. Scott was bringing to the church a recommendation from the Board of Deacons.

In November 1928 the first nominating committee for church officers was, at the direction of the church, appointed by the pastor.

In the spring of the next year the graveyard was again taken under consideration and new rules governing its use were adopted:

(1st) That the church set aside ten dollars ($10.00) each quarter from the general fund to be used for maintenance, improvement and extension of graveyard. All money taken in for sales of grave space in graveyard shall be added to the grave-yard fund for the purpose of maintainence, improvement and extension of grave-yard.
(2nd) That the following rules be adopted and carried out by the grave-yard steward or one of the committee.

(1st) No grave shall be located or dug without permission from grave-yard steward or one of the committee.
(2nd) No charge shall be made for grave for any church member or their immediate family.

(3rd) All church members shall have the privilege of setting aside space for two (2) graves for future use, or more space, by paying into the graveyard fund two dollars ($2.00) for each grave besides the two first selected, but each sale shall be recommended by grave-yard stewart or one of the committee and confirmed by church.

(4th) Non-church members may be buried in grave-yard by being recommended by stewart or one of the committee, and paying five dollars ($5.00) for each grave space.

(5th) Non-church members may select and set aside extra space for one grave by paying graveyard stewart for grave-yard fund seven and one-half dollars ($7.50). All sales must be confirmed by church conference.

(6th) Church and non-church members, shall have graves dug and remove all surplus dirt inside four weeks from date of burrial. If not removed in this time the grave-yard stewart shall have removed and charged to parties.

(7th) All plots shall be standard size allowing 4 ft. x 9 ft. for each grave.

(8th) No trees shall be planted in graveyard. No shrubery shall be planted without consent of church recommended by committee or stewart.

(9th) It shall be the duty of the church clerk to set aside and devote in his church records for rules governing the grave-yard and spaces sold so it can be kept for inspection.

In May of 1929 the church changed its monthly conference from Sunday mornings to the Wednesday evening
following the second Sunday in each month. In July of 1930 the church held its first revival using the services of Mr. Early Weatherman as revival music director. In August of the same year the first Junior Choir was organized with Julia Idol and Sarah Cooper as directors.

The financial difficulties that characterized the church during its early years had somewhat abated by 1930, but they were still slow to spend money on a project that was not considered absolutely necessary. The records of September 28, 1930 record: "...the heating committee brought before the church their report and a plan by which we could heat our class rooms. After some discussion there was a motion made and carried that we ask this committee to make an investigation as to how much it would cost to heat the entire church with a hot air furnace." The following month the committee reported that such a heating plant would cost approximately $300.00. It was decided to heat the class rooms with individual stoves.

In December 1929, W. J. Dunn had been named assistant choir director and the following December Charlie Stewart was elected to the same office.

The graveyard continued to present problems. George W. Cooper had been chairman of the committee, but his other responsibilities in the church made necessary his resignation from this time-consuming task. The records of February 11, 1931 state: "As Bro. George W. Cooper was relieved from the graveyard committee, Bro. Robert Cook was recommended to the church to be elected as one of the graveyard committee and also chairman of this committee. And that this committee be authorized to make or get someone to make a sketch or blueprint of graveyard and that it be placed in the church for future reference so that the church will know who has and where grave space has been set aside or purchased." In June of the same year the church
voted to rescind the old rules governing the graveyard and adopt a new set of rules. Unfortunately, these new rules are not recorded.

In the early part of 1932, thoughts turned to enlarging the educational space of the church and a building committee was appointed consisting of C. N. Essex, Chairman; L. C. Newsom, L. D. Clinard, C. T. Cooper, Lula Drane, Mabel Holder and Thomas Cook. The old problem of finances entered the picture, however, and on June 15, 1932, “There was a motion made and carried that we table the matter of building more to our church indefinitely to be taken up when the church thinks best.”

Pastor Sims resigned on March 1, 1933 over the earnest protests of the congregation. He had served faithfully for some six years and the membership truly loved him. He persisted in his resignation, but four days later the church voted to recall him as pastor and he accepted. Something of the size of the church may be determined by the vote that was cast to recall him as pastor. There were 173 votes in favor of recalling him and 10 votes opposed. Also of interest, in his letter of resignation, Sims had referred to the church as the Clemmons Baptist Church, but the church clerk continued to use the name “Clemmonsville.”

August of 1933 found the Sunday School offering to purchase new hymnals and the church accepting the offer. Also at this time the pastor was allowed the privilege of securing an evangelist for a coming revival. This makes the first time this matter had been completely left up to the pastor.

A great stride in the financial program of the church was made in November 1933, when two recommendations from the Board of Deacons were approved. The first called for an every-member canvass and that an itemized statement or budget for the next year be placed in every home.
The second recommendation called for the consolidation of the church and Sunday School treasuries.

Sunday evening worship services were begun under the sponsorship of the adult classes of the Sunday School in November 1933, and in the following month J. T. Cook was elected choir director.

The BYPU organized earlier must have been a failure, for the minutes of June 24, 1934 reveal the organization of another BYPU with Bro. G. L. Potts as director.

In October of 1934 the church began to use coal for fuel instead of wood, and in the same month, Pastor Sims again resigned and refused this time to reconsider. Closing out the year, the church voted to investigate the possibility of calling a full-time pastor, and they elected Miss Florence Essex church clerk.

An every-member canvass was taken to determine the feeling of the membership toward a full-time pastor. The result showed that the membership was in favor of such a move. Rev. Posey E. Downs was called as the church's first full-time pastor at an annual salary of $800.00. He preached his first sermon to the church in April 1935. Documents connected to this most important decision include two recommendations from the committee appointed to investigate the possibility of calling a full-time pastor, a letter from the committee to Rev. Downs, and some notes made by Rev. Downs. The first recommendation to the church is as follows.

The Church in conference authorized the pulpit committee to make an investigation of the membership of our church in regard to an all time pastor, this we did by canvassing our membership with the following results.
Members canvased 236
Do you favor an all time pastor
Yes 163
No 60
Will you be satisfied whatever the church does 13
Contributions promised $1452.54

We the pulpit committee after considering the sentiment of the members canvassed and the contributions promised, do hereby recommend that we call an all time pastor with salary not to exceed $800.00 per year.

Respectfully submitted by the pulpit committee,
C. N. Essex
L. F. Wise
J. Thomas Cook

Clemmons, N. C.
March 26, 1935

Dear Sir and Bro.,
The Clemmonsville Baptist Church in special conference Sunday March 25, 1935, voted to extend you a call as pastor and salary not to exceed $800.00 per year.
The vote was unanimous in regard to calling you as pastor. But in regard to the church going on full time, the majority voted favorably with a few objecting on the grounds that the church would not be able to pay. And before making your decision, the pulpit committee feels like and request that you come down and preach for us the first Sunday and look the situation over.

Yours in His service,

C. N. Essex
Chairman of pulpit committee

Rev. Downs did come down and look the situation over—very carefully apparently. A note in his handwriting indicates that he was prepared to ask the pulpit committee many important questions:

Apparently in 1935 the church began a rotating system for their Board of Deacons, for the record states that one man was elected for a one-year term, another for a two-year term, and a third for a three-year term.

The first Vacation Bible School began May 18, 1936 under the direction of Pastor Downs. The teachers included Anna Lena Cooper and Sarah Catherine Downs in the Beginner Department; Julia Idol and Sarah Cooper in the Primary Department; The pastor's wife and Charlotte Mock in the Junior Department; and Rev. Downs in the Intermediate Department. The music was under the direction of Elizabeth Idol and Florence Essex and the recreation was under the supervision of G. L. Potts. Virginia Wood served as secretary.

The records state that in March 1937 "the church and S. S. gave Bro. Downs $47.50 to buy a cow. His cow died a few weeks before." In August of the same year a private history of the church by Miss Lena Cooper refers to the church as "Clemmons Baptist Church" and a newspaper article the same month uses the same designation. Thus, by this time, the church was commonly known as The Clemmons Baptist Church, though its legal name was to remain "Clemmonsville" for many years. The records for this year also indicate that Lassiter's Lake, east of the Yadkin River, had become the preferred site for Baptismal Services.

In January 1938, plans to enlarge the church building were made and a building committee composed of C. N. Essex, Chairman; Thomas Cook, A. A. Wells, C. R. Tesh, George Sheets, Stephen Furches, and Carlos T. Cooper was elected.

Pastor Downs resigned on July 3, 1938 and on October 16 of the same year the church extended a call to Rev. Thomas S. Lawrence at a salary of $1200.00 a year plus a parsonage. On the same date the church voted to build
the parsonage promised Rev. Lawrence on a “parsonage lot given to our church by the Berean S. S. class and on part of the Church lot.” Rev. Lawrence accepted the call and began his work January 1, 1939.

Lena Cooper's history of the church records that “On Mon A.M. Nov. 7th, 1938—L. F. Wise—John McCrimmon—Carl Strupe and Arthur Rominger met and laid off the place for the parsonage, so that work can be started. Mr. Arthur Rominger a regular attendant of our S. S. and Church, but a member of another denomination, offered to do the brick work free of charge—The first brick of the foundation was laid Nov. 24th 1938—Thanksgiving Day—It started raining and turned real cold so the men had to stop their work—The church members and friends are responding in a splendid way toward the building of our parsonage with labor, logs for lumber, other material and money—We feel the Lord is truly with us and blessing our efforts.” The parsonage was completed in short order and Rev. Lawrence moved in on February 6, 1939.

An indication of the size of the membership may be seen in the enrollment figures for the last week of December 1938 and the first week of January 1939. On Christmas Day in 1938 the Sunday School attendance was 294 out of an enrollment of 388. The following Sunday morning the attendance was 310. Up until this time, at least for the previous forty years, the church had used the calendar year as the church year, but on April 12, 1939, the church voted to change the church year to correspond with the Associational year which began in October and ran through the following September.

Two previous attempts to organize a BYPU in the church apparently ended in failure. In May of 1939, Rev. Ted Dougherty, Pilot Mountain Associational Missionary, came to the church and held a series of five nightly meetings in preparation for the organization of a Baptist Train-
The BTU was officially organized Sunday, May 28, 1939, with J. Thomas Cook as the first director, Luther Sides as assistant director, Virginia Wood as secretary, Edith Cook as pianist, Florence Essex as chorister, L. F. Wise as sponsor for the Senior Union, Mrs. George Cooper and David Stilwell as sponsors for the Intermediate Union, and Sarah Cooper as sponsor for the Story Hour.

The church began to experience problems with inactive members and determined on June 7, 1939 to take a census of the church membership. Those members who could not be located, or who lived too far from the church to be expected to attend regularly were placed on an inactive roll, while the remainder of the membership was placed on the active roll.

The first record of any member of the church entering the ministry is dated August 27, 1939. “John Holmes McCrimmon was granted a letter to join Wake Forest Baptist Church—He having entered Wake Forest College as a ministerial student.”

The last three building committees elected by the church failed to follow through with additional construction, but on March 6, 1940 “The men’s Bible Class of the Sunday School was granted permission to build two class rooms directly back of the church.”

In June 1940 the Methodist, Moravian and Baptist Churches in Clemmons held a joint Vacation Bible School. Week day services were at the Moravian Church and Commencement was held in the Baptist Church. Thus began a practice which continued, with the exception of 1944, for nine years.

New hymnals were purchased in 1941 and used for the first time on November 16. The use of a printed church bulletin was introduced on December 14, 1941. The order of service printed on this bulletin read:
The order of service:
Meditation Music
Call to Worship Invocation Doxology
Hymn No. 5 Welcome, Delightful Morn
Responsive Reading
Scripture Reading Acts 9: 1-10
Meditation
Pastoral Prayer
Hymn No. 110 Beneath the Cross of Jesus
Offertory Prayer
Worshiping Tithes and Offerings
Morning Message — "The Call of God" Pastor
Invitation Hymn No. 188 Jesus Calls Us
Benediction

In December of 1941 the church voted to invest $50.00 per month in building loan stock to be used on the Building Fund of the church. The following month the pastor's salary was increased to $1508.00 plus the parsonage. On May 1, 1942 Pastor Lawrence told the church that he had been asked to become the Associational Missionary of the Pilot Mountain Association and, after careful consideration, he believed this to be God's will for his life. The church adopted his resignation with sorrow.

Rev. Marvin C. Swicegood was called as pastor on August 9, 1942 at a salary of $1509.00 plus the parsonage. Rev. Swicegood was a bachelor when he accepted the call of the church, but was married on November 27, 1942 which was an occasion of great rejoicing on the part of the people.

A sign of the time, World War II, is seen in a description of a revival held in April 1943. "Each night from April 11, 1943 to April 21, our pastor, Brother Swicegood, preached faithfully and earnestly to a very interested congregation, not so large on account of the gas shortage." At the conclusion of this meeting a Baptismal Service was held at "the Beautiful new Ardmore Baptist Church, Winston-
Sunday School—1943. Notice the Bell Tower at Left.
Salem . . .” Another indication of restricted freedom during the war years is found in this entry in the church records: “The Church in conference voted to start raising a fund for a heating system for our church. was started March—ended April 1943—Amount collected was $779.13 which was placed in Building Loan—The government would not give a permit to purchase a system now.”

Another entry in the church records of this period states: “Lena Dabney Cooper resigned as pianist of Church September 1943—having served for at least 45 years—Day and night—sunshine or rain—hot or cold—Always on time unless providentially hindered.” Mrs. Cecil Essex was elected to take over the responsibilities of the pianist.

The church was looking forward to the end of war when the gas shortage and building permits, as well as death and heartbreak, would not hinder the Lord’s work in the Clemmons Community. “The church in conference Sunday October 10, 1943 voted to start raising a fund for pews for our new church which we plan to build after the close of war.”

In November 1943 the largest budget in the history of the church ($3,808.20) was adopted which included a raise in the pastor’s salary to $1768.00 plus the parsonage.

The summer of 1944 found children barred from all public meetings, including church services, due to an epidemic of Polio. The year closed with the resignation of the much loved pastor (December 10, 1944).
CHAPTER VI
1944 — 1965

J. T. McRea served the church for six months as interim pastor while finishing his work at Bowman Gray School of Medicine in Winston-Salem. Upon his graduation the church gave Dr. McRae $50.00 as a gift. He and his wife soon became missionaries to the Gaza Strip.

Rev. J. Frank Stegall was called as pastor on July 15, 1945. In October of the same year, Miss Lena Dabney Cooper presented the church with a large pulpit Bible in memory of her parents, Thomas Dabney Cooper and Sarah Caroline Cooper. In December, the building committee appointed in 1938 went back to work, since the war had ended, and proposed the building of new structures for worship and Sunday School including a kitchen, dining room, and baptistry. At this time Carlos T. Cooper was serving as chairman of the committee. A considerable amount of money was already in hand, having been collected during the war years and placed in the Building Fund.

Beautiful pulpit furniture was given to the church by Miss Lena Cooper in memory of her parents on May 19, 1946 and in the following month, as far as can be determined by the church records, the first wedding in the church buildings was held. "On Saturday afternoon 2:30 June 29, 1946 Miss Irene Allen became the bride of S. E. Hall of Advance N. C. Rev. J. F. Stegall performed the ceremony—Was the first wedding in our church—Only members of their families were present."

New hymnals were purchased and placed into use on September 8, 1946. Carl Strupe resigned as church treasurer in the same month and J. Thomas Cook was elected treasurer the following month. Florence Essex became chorister and Nancy Cook became pianist at the same time. The cemetery gates were constructed in May 1946, and the ce-
ment walk and drive were laid one year later. Doris Wise became pianist in 1947 when Nancy Cook went to college.

On May 11, 1947, the “Church in conference ... voted to secure the services of a young man, a student, to direct religious work for our young people and to lead the music for our revival in June, to work four or six weeks—Richard Sullivan of Charlotte — ministerial student at Gardner-Webb School came June 1, 1947.”

The first organized nursery ministry became effective July 18, 1948 and served both the Sunday School and worship services. Ray Hodge served as summer youth and music director in 1948. Unfortunately, the children were again banned from public meetings during the summer due to another epidemic of Polio. The ban was lifted on September 14, 1948. Apparently there was no formally elected music director during the year of 1948, but a young man, Nat Thompson, seems to have been the unofficial leader of musical activities. He was formally elected chorister in September 1948 and became the summer assistant pastor in 1949.

The budget for 1949-50 totaled $7717.65 with $2600.00 for pastor’s salary and $300.00 for summer assistant, $315.00 for choir director, and $240.00 for treasurer.

Pastor Stegall and Nat Thompson submitted their resignations to the church on May 28, 1950. Rev. E. C. Painter began to serve as choir director and supply pastor during the interim. Rev. W. Elvin Jones was extended a call to become pastor of the church on September 24, 1950 and thus began the longest pastorate in the history of the church.

A new building committee was elected in November 1950 composed of Hugh Wells, E. P. Tesh, J. Thomas Cook, W. J. Dunn, Wesley Griffith, Mrs. Frank Lashmit, Mrs. E. T. Carter, Mrs. Marvin Craver, and W. L. Thomas, Chairman. The church approved this committee’s plans for adding an educational building in back of the existing sanctu-
Ground-Breaking—1951
ary on January 21, 1951 and groundbreaking was held on March 18, 1951. The badly needed educational building was rapidly constructed and occupied by the Sunday School on October 7, 1951. During the time of construction, the Sunday School met in the Clemons School Building.

The first License to Preach granted by the Clemons Baptist Church was to John Wells, a student at the time at Mars Hill College, on December 24, 1950. Wells was also the first man ordained to the gospel ministry by the church. The service was held on July 14, 1952.

Alva Cook was elected pianist in September 1951 and Nancy Cook, home from college, was elected choir director on June 10, 1951. In August the church voted to begin using individual offering envelopes and, at the same time, attention was called to the fact that the old bell tower was in need of major repairs. The church voted to remove and store the bell tower until it could be put back in proper shape. It was never replaced.

Children are pretty much the same in every year. A church bulletin dated June 17, 1951, contained a note written in pencil obviously during the worship service: “Pat, quit talking. Don will think you are talking about him.”

April 6, 1952 found the church voting to remodel the sanctuary and build additional rooms on the front. The work was begun the next month. In September of the same year, the church roll was revised and persons whose whereabouts could not be ascertained were dropped.

The Bowen Music Company of Winston-Salem installed an organ to be used the Easter Sunday of 1953. This was the first organ ever used in the church and on April 19, 1953, the church voted to purchase the organ and also purchase a new piano for the sanctuary.

A new cemetery fence was erected in February 1954 and in August of 1954 Charles E. Hanes died and willed to
the church a sum of money in the neighborhood of $20,000 to be used for the maintenance and upkeep of the cemetery.

In March of 1955, $200 was given to the church for additional hymnals in memory of Mr. and Mrs. W. J. Dunn by their children. The minutes of October 15, 1955 record: “Mrs. Cornelius made the motion seconded by Mrs. Edna Furches that the name ‘Clemmons Baptist Church’ be put on the front of the church building.” The name “Clemmons-ville Baptist Church” remained the legal name of the church.

The minutes for March 27, 1955 state that “A motion was made and seconded that the church accept the money offered by the Old Euzelian Class to buy robes for the choir.” Coleen Maynard had been choir director and resigned September 6. The minutes for September 18, 1955 were evidently written by a tired church clerk for the closing line reads, “There being no further business the meeting adjourned (In the wee small hours).”

Rev. and Mrs. Troy Bennett were appointed missionaries in June of 1956 and the church voted to provide one-half of their salary effective October 1, 1956. The First Baptist Church of Clinton, N. C. agreed to provide the other half of their support.

Mr. and Mrs. Thomas Cook, in memory of Mr. Cook’s father, Frank Cook, and his mother, Adelia Cook, offered to the church $750.00 to be used as a student loan fund, for worthy students wishing to further their education. The gift was accepted by the church in the regular conference meeting of July 25, 1956 at which time they set up the organization for the purpose of administering the fund. The following regulations were adopted:

THE FRANK AND ADELIA COOK STUDENT LOAN FUND

1. A minimum of $500.00 is required of anyone desiring to establish a Memorial Loan Fund.
2. Anyone desiring to contribute to the Frank and Adelia Cook Student Loan Fund or any other established Loan Fund, are not limited to any specific amount.

3. The maximum amount any one student may borrow during one calendar year shall not exceed $200.00.

4. In order to qualify for a loan, the student must:
   a. Be enrolled in an accredited college
   b. Have completed one or more years of college work.

5. The interest on loans shall be computed semi-annually:
   a. At the rate of 2 per cent from the time the loan is made until six months after graduation, or dropping out of school.
   b. At the rate of 4 per cent beginning six months after graduation, or dropping out of school, and shall continue at that rate until the principal and interest are paid in full.

6. The borrower shall agree to pay upon his employment, after graduation or dropping out of school, a minimum of 10 per cent of his income.

7. The notes must be secured by:
   a. If single: Signature of borrower and his of her parents or gardians
   b. If married: Signature of borrower and his or her spouse
   c. Minor married: Signature of borrower and his or her spouse, and the parents or gardians of the borrower.

8. These rules are subject to the approval and vote of the church; any changes additions or deletions, are subject to vote of the church.
In March of 1956 the church voted to install a $2000.00 chime system in the tower and the following month to purchase material and make robes for the Cherub and Junior Choirs.

Every area of the church's life was now in a period of numerical and spiritual development, but without doubt, the greatest growth was occurring in the Sunday School. This was due in large part to the devoted service of C. N. Essex who served as Superintendent for thirty-five years. On September 30, 1956 the church gathered to honor Brother Essex who was retiring from this place of service. An article in the Winston-Salem Journal and Sentinel dated September 29, 1956 reads:

"C. N. Essex Day" will be observed Sunday at Clemmons Baptist.

The congregation will honor C. N. Essex, who was elected general Superintendent of the Sunday School and served thirty-five years until his recent retirement. "Night meetings," explained Mr. Essex as the reason for his retirement. "I couldn't take 'em any more."

Members of the church will have a double cause for shaking Mr. Essex's hand Sunday morning, to thank him for his long service to the church and to congratulate him on his 78th. birthday.

Henceforth Mr. Essex will be Sunday School general Superintendent emeritus.

* * * * * * *

When he became superintendent in 1921, Clemmons Baptist Sunday School had an enrollment of 75, an average attendance of 40. Classes were held in one room of the church.

By 1926, under Mr. Essex's leadership, the church had built six Sunday school rooms, and pressed into service
Music Ministry in the 1950s
two rooms in the parsonage. By this time its Sunday School enrollment had grown to 300.

In 1951-53 the church built a $35,000 educational building, now has 38 classrooms. The present Sunday school enrollment exceeds 600, has an average attendance of 350, with a teaching staff of 55.

Dedication services for its debt-free physical facilities were held on October 7, 1965 by the Clemmons Baptist Church with Dr. Ralph A. Herring, then pastor of the First Baptist Church in Winston-Salem bringing the message. In August of the following year the church approved plans for additional educational facilities costing in the neighborhood of $50,000. The building committee consisted of S. T. Goforth, chairman, B. E. Chandler, W. E. Essex, Mrs. Henry Furches, Miss Virginia Wood, Jack Roberts, J. T. Cook and Frank Cook. The building was occupied for the first time on May 4, 1958. Dr. M. A. Huggins, Executive Secretary of the Baptist State Convention of North Carolina at the time, was the main speaker.

During the summer of 1957 the church paid the expenses of Junior and Youth choirs to attend a week of training at the North Carolina Baptist Assembly at Southport, N. C. called, at that time, Caswell.

Wayne Richardson had been serving as Minister of Music for some time and led the church to provide Youth Choir robes in April of 1957. Mr. Richardson resigned June 6, 1958.

August of 1957 found the church entering a new type of home mission work as they agreed to co-sponsor a mission located on Peace Haven Road near Clemmons. The Peace Haven Mission rapidly grew and in a few short years was constituted into a church.

The church's largest budget was adopted in 1959 amounting to $35,130.00. Following the resignation of
Wayne Richardson as Minister of Music, Howard Hickman Jr. and Louis Adkins served as directors of music for a time. Carey Williams served during the winter of 1959. Also during this period, Miss Imogen McCormick served briefly as secretary and music director.

The cemetery, which through the years had been a source of great comfort to the church family but had also presented many problems, received a new set of regulations in March of 1959.

**CEMETERY REGULATIONS**

The Cemetery Committee of Clemmons Baptist Church, in session February 25, 1959, adopted the following resolutions as a future guide for all members and non-members who use space within its bounds for burial purposes:

1. A charge of $50.00 shall be the minimum fee for a non-member’s grave. This fee is payable to the chairman within 90 days from date of burial.
2. A fee of $25.00 shall be assessed any non-member whose husband or wife, father or mother, are members of our church, provided these live in the same home.
3. A suitable stone marker shall be placed at the head of the grave within one year from the date of burial.
4. No foot stone, if used, may be placed above ground level.
5. No coping shall be used around any plot or grave.
6. All persons are hereby forbidden to dig or open any grave, pour footings, or set up any monument, dig or plant shrubbery or flowers, gravel or sand any grave, or otherwise disfigure this cemetery without first consulting one of the cemetery committee.
7. All persons are hereby forbidden to build up turf, dirt or gravel over grave plot at any time.
8. No person may choose and locate grave plot without
first consulting the cemetery committee.

9. The cemetery committee shall be responsible for general upkeep and maintenance of cemetery property.

10. The entire available grave plot spaces are presently being measured. Upon completion a photostatic copy of same shall be publicly exposed in our church building.

11. The committee shall be responsible for the purchase, use and repair of all cemetery tools.

12. All tools used for cemetery upkeep shall be kept locked, when not in use, in tool house.

13. General maintenance shall include the cemetery, church lawn, and parsonage property.

14. All remunerative services shall be kept and approved by cemetery chairman and in turn passed on to our cemetery secretary and treasurer for payment.

15. All checks must be countersigned by cemetery chairman.

16. The cemetery committee shall solicit, from the funeral homes used, their full cooperation in helping carry out the resolutions set forth by this committee and adopted by our church conference.

Members of the Cemetery Committee drawing up the above regulations were J. Frank Furches, Chairman; L. O. Crotts, Secretary; Roy Frye, Treasurer; F. M. Lewis and W. C. Creasy.

The new building, completed in May 1959, provided recreational space for the church, and less than two weeks after the building became available for use, May 14, 1958, the church agreed to purchase some recreational equipment and passed some rules concerning use of the recreational facilities:
1. All recreational programs be organized and supervised.
2. All recreational equipment be locked up and checked out by respective person supervising activity.
3. Only games approved by church deacons may be used.
4. Recreational facilities to be used by church organizations only.
5. All programs are to be finished by 10:00 P.M.
6. Juniors through Intermediates will use check system — sign the register indicating when they came in and when they leave.
7. No smoking will be allowed in the church building.
8. Recreation equipment is not to be used on Sunday.
9. Only equipment approved by supervisor and pastor may be used in building.

Miss Marian Phillips led the first organized summer recreational program in 1958.

The church voted on April 8, 1959 to give the old church bell, which had not been used for many years, to Southwest High School to be used as a victory symbol between Southwest and Northwest High Schools. If the purpose for which the bell was given was ever abandoned, the church stipulated that the bell was to be returned to the church's ownership.

Having an inside baptistry had proved to be a real blessing to the church both in terms of convenience and more meaningful worship. The winter weather of 1959 convinced the members that a heater for the baptistry was needed and the heater was installed in January.

Rev. Vernon Frank accepted the call of the church to become the first full-time Minister of Music and Education on October 18, 1959. His initial salary was set at $5,500.00.
An attempt to solve a growing problem of communications was made in May 1960 with the publication of the “Clemmons Baptist Newsletter.”

An addition to the educational program of the church which has proved of tremendous value came the last of February 1960. The church bulletin for Sunday, January 17, 1960, announced the addition by stating:

A FORWARD STEP—We are happy to announce the beginning of kindergarten work here at Clemmons Baptist Church with classes beginning February 29, at 8:30 A.M. All children who will be eligible to enter the first grade of public school this September may attend.

There will be a $2.00 registration fee due on the day the child is registered and a $30.00 tuition fee payable in two payments. $15.00 will be due on February 29 and the next $15.00 on March 28.

Church members are urged to register their children by February 1. For further information, please call the church office, phone RO 6-6243.

The first kindergarten was a ten-week experiment with Mrs. W. Elvin Jones as teacher. The church later approved a full-time program with Mrs. Jones as teacher and Miss Alva Cook as assistant teacher.

Mrs. Charlie Ward had served as church secretary for some time and resigned in June 1960. She was succeeded in September 1960 by Miss Alva Cook.

A very fine and totally devoted member of the church, Miss Lena Dabney Cooper, died on November 14, 1960. She had been a member of the church for sixty-five years and had served as pianist, organist, teacher, and church historian. The minutes of the church record that she was “one of the true foundation stones of the church.”
The church voted to provide the financial support for Missionary Marian Phillips in January of 1961 and began actually providing this support in March of that year. Miss Phillips had been appointed by the Foreign Mission Board of the Southern Baptist Convention as a missionary to Iwo, Nigeria on June 18, 1960, but there were some delays in her arriving on the mission field.

The church received an unexpected financial boost in August 1961 as the result of a bequest from the estate of Mary Womack Thomas. The designated amount was $2000.00 for the General Fund of the Clemmons Baptist Church.

Mrs. P. D. Simpson became church clerk in September 1961 following the retirement of Miss Florence Essex.

Rev. Elvin Jones left the Clemmons Baptist Church and assumed the pastorate of the East Belmont Baptist Church near Charlotte, N. C. in January 1962 completing the longest and one of the most meaningful pastoral ministries in the history of the church. On March 7 of the same year, the church voted to give the Jones six free lots in the cemetery. Rev. Jimmy Hayes was called as interim pastor.

Because of the resignation of her husband as pastor of the church, Mrs. Elvin Jones resigned as director of the church kindergarten. Mrs. Dorman Williams was called to succeed her in this work. Miss Alva Cook, who had been an assistant teacher in the kindergarten and part-time church secretary, was named full-time church secretary in the summer of 1962. Mrs. L. D. Watkins was named to the assistant kindergarten teacher position and began her work in September 1962.

On May 6, 1962, the pulpit committee, appointed to find a new pastor, and composed of Paul Church, Jack Roberts, L. O. Crotts, W. L. Thomas, Mrs. Paul Drane, Mrs. Bobby Sheets, Mrs. J. Thomas Cook, Mrs. Hunter Phillips, Joe Beckham and Wesley Griffith, recommended to the
church Rev. R. Claxton Hall, then pastor of the First Baptist Church of Galax, Virginia. The church voted to call Rev. Hall. He accepted and assumed his duties on June 3, 1962.

The last of July 1962, the church purchased 250 new Baptist Hymnals and a few days later (August 1, 1962) voted to purchase property for the purpose of constructing a new parsonage.

Perhaps the most important and far-reaching action of the church in 1962 was the adoption, on September 2, of a revision of the rules of order into a formal constitution. Among many important changes effected by this constitution is the change of the legal name of the church from "Clemmonsville Baptist Church" to "Clemmons Baptist Church." (The complete constitution plus amendments forms the next chapter of this book.)

Rev. Vernon Frank resigned his position as Minister of Music and Education on December 30, 1962 to accept a similar position with the North Winston Baptist Church of Winston-Salem. Mr. Jim Martin was called to succeed Rev. Frank and assumed his duties on February 11, 1963.

Because of large attendance, the church voted to have two morning worship services on Sundays. One service at 8:30 A.M. followed by Sunday School at 9:45, and a second worship service at 11:00. This plan was put into effect on March 24, 1963.

The new parsonage was completed and occupied on Monday, September 9, 1963. The total cost of the home was placed at $24,076.94. The committee building the parsonage consisted of George Cooper, Chairman; Mrs. Dorman Williams, Mrs. Nelson Jones, J. C. Hendrix, Dr. Harold Stinson, J. Frank Cook, and William Downs.

On Sunday, November 24, 1963, the Clemmons Church joined the nation in mourning the assassination of President John F. Kennedy two days earlier. A "Service of Prayer and Dedication" was held.
Jim Martin resigned as Minister of Music and Education on February 9, 1964 and Rev. Luell Smith, Associate Associational Missionary of the Pilot Mountain Baptist Association served as interim.

The church voted to build a "multi-storied educational building and temporary sanctuary" on June 21, 1964. Named to the building committee were George Cooper, Chairman; Dorman Williams, S. T. Goforth, Jim Owens, C. L. Hendrix, Jr., Wesley Griffith, John Hutchins, J. Frank Cook, and Carl Lawrence.

Mr. Ralph Holliwill served as Minister of Music and Youth during the summer of 1964. The church newsletter, which had become an effective means of communication for the church family, received a new name—"The Reminder."

Mr. David O. Dyer was called as Minister of Music and Education on September 13, 1964. He had been serving in the same capacity at the Thomasboro Church in Charlotte, N. C. Mr. Dyer assumed his duties on October 1, 1964. The church ordained Mr. Dyer to the gospel ministry on December 13, 1964.

Perhaps the most striking contrast in the one hundred year history of the church is the contrast between the first church budget, given earlier in the book, and the church budget adopted for the year of 1964-1965.

I. World Missions
   Cooperative Program $13,600.00
   Associational Missions 12,000.00
   Rev. and Mrs. Troy Bennett 2,000.00
   Miss Marian Phillips 1,000.00
   State Missions 100.00
   Home Missions 100.00
   Home for the Aged 100.00
   Local Benevolence 200.00
II. Salaries

Pastor 7,200.00
Minister of Music and Education 5,500.00
Secretary 4,000.00
Janitors 2,640.00
Nursery Workers 400.00
Extra Help (secretarial) 500.00

Total Salaries $20,240.00

III. Other Personnel Expenses

Convention Expenses 600.00
Denominational Retirement 1,200.00
Life Benefit Plan 240.00
Housing Allowance (Minister of Music and Education) 1,320.00
Car Expense 1,500.00

Total Other Personnel Expenses $4,860.00

IV. Organizational Ministry

Sunday School
Literature and Supplies 1,250.00
Study Courses 75.00
Summer Assemblies 75.00
Promotion-Recreation 200.00
Vacation Bible School 250.00
Materials and Record Books 200.00

Training Union
Literature and Supplies 225.00
Study Courses 50.00
Summer Assemblies 125.00
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<thead>
<tr>
<th>Category</th>
<th>Amount</th>
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<tr>
<td>Promotion-Recreation</td>
<td>100.00</td>
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<tr>
<td>Royal Ambassadors</td>
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</tr>
<tr>
<td>Literature and Supplies</td>
<td>30.00</td>
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<tr>
<td>Summer Assemblies</td>
<td>70.00</td>
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<td>Youth and Recreation</td>
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<td>Literature and Supplies</td>
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<td>Summer Assemblies</td>
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<td>Church Music Ministry</td>
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<td>Literature and Supplies</td>
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<td>Robe Cleaning</td>
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<td>75.00</td>
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<td>Promotion-Recreation</td>
<td>50.00</td>
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<tr>
<td>Church Library</td>
<td>100.00</td>
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<tr>
<td>Audio-Visual Aids</td>
<td>100.00</td>
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<td><strong>Total Organizational Ministry</strong></td>
<td><strong>$3,650.00</strong></td>
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V. **Service Ministries**

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<tr>
<th>Service</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Fire Dept. and Street Lights</td>
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<tr>
<td>Publicity</td>
<td>50.00</td>
</tr>
<tr>
<td>Biblical Recorder</td>
<td>50.00</td>
</tr>
<tr>
<td>Postage, Office Supplies, etc.</td>
<td>1,250.00</td>
</tr>
<tr>
<td>Revivals and Pulpit Supply</td>
<td>650.00</td>
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<tr>
<td>Flowers</td>
<td>300.00</td>
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<tr>
<td><strong>Total Service Ministries</strong></td>
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VI. **Buildings and Equipment**

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<td>Utilities</td>
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<tr>
<td>Insurance</td>
<td>1,064.00</td>
</tr>
<tr>
<td>Janitor’s Supplies</td>
<td>500.00</td>
</tr>
<tr>
<td>Repair and Maintenance of Buildings</td>
<td>500.00</td>
</tr>
<tr>
<td>Repair and Maintenance of Equipment</td>
<td>400.00</td>
</tr>
<tr>
<td>Purchase of New Equipment</td>
<td>960.00</td>
</tr>
<tr>
<td><strong>Total Buildings and Equipment</strong></td>
<td><strong>$6,524.00</strong></td>
</tr>
</tbody>
</table>
VII. Debt Retirement $20,000.00
VIII. Contingency Fund $2,000.00

GRAND TOTAL $79,389.00

The building committee selected Mr. Tom Hutchins of Statesville as architect for the new building and, following the approval of the church, began to work diligently with him. On January 31, 1965, the church voted to accept the plans submitted by the building committee by a vote of 230 in favor to 28 opposed. Formal ground breaking services were held on Sunday, July 4, 1965, and construction began the following week. The building committee is trying to have at least the temporary sanctuary ready for dedication and use during the centenial anniversary celebration of the church January 30 through February 6, 1966.

Early in 1965 the church began to think in terms of an appropriate observance of its 100th anniversary. In regular conference, February 1965, the church commissioned its Minister of Music and Education to prepare for publication a history of the Clemmons Baptist Church. At the same time the church named a Centenial Committee to make extensive plans for this special occasion. Named to the committee were Herman Cook, Chairman; C. B. Stewart, Miss Florence Essex, Miss Virginia Wood, Mrs. Grace Cooper, John Tise and Ray Collins.

The Centenial Committee formulated a three-part plan for the observance of the 100th anniversary. First, promotion of the sale and distribution of the History of the Church as soon as it is completed. Second, the committee planned a Golden Age Sunday, September 12, 1965, in which the older members of the church shall be recognized and honored. Third, a week of Centenial celebration, January 30 - February 6, 1966, to include a revival meeting.
Ground Breaking For Newest Building Program
Former pastors and their relatives will be invited home, special speakers from all over the convention will be invited to speak. Rev. Troy Bennett, the church’s missionary to East Pakistan, will hold several services and the week will conclude with the dedication of the new educational building and temporary sanctuary. Unavoidable delays in construction made necessary the cancellation of the dedication of the new building during the week of special services.
CHAPTER VII
THE CONSTITUTION OF
CLEMONS BAPTIST CHURCH

Preamble

For the more certain preservation and security of the principles of our faith, and to the end that this body may be governed in an orderly manner consistent with the accepted tenets of the Southern Baptist denomination, and for the purpose of preserving the liberties inherent in each individual member of this church and the freedom of action of this body with respect to its relation to other churches of the same faith, we do declare and establish this constitution.

I—Name

This body shall be known as the Clemmons Baptist Church of Clemmons, North Carolina.

II—Church Covenant

Having been led, as we believe by the Spirit of God, to receive the Lord Jesus Christ as our Saviour and, on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now, in the presence of God and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit to walk together in Christian love; to strive for the advancement of this church in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.
We also engage to maintain family and secret devotions; to religiously enduecate our children; to seek the salvation of our community and our world; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale of, and use of, intoxicating drinks as a beverage; to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember one another in prayer; to aid one another in sickness and distress; to cultivate Christian sympathy in feeling and Christian courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Saviour to secure it without delay.

We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

III—Character

Section 1—Polity. The government of this church is vested in the body of believers who compose it. It is subject to the control of no other ecclesiastical body, but it recognizes and sustains the obligations of mutual counsel and cooperation which are common among Southern Baptist churches.

Section 2—Doctrine. This church accepts the Scriptures as its authority in matters of faith and practice. Its understanding of Christian truth as contained therein is in essential accord with the belief of Southern Baptist churches but being aware at all times of the rights of Christian freedom, which grants to every man the right to deal with God for himself within Scriptural limitations.
Article I—Membership

Section 1. Qualifications. The membership of this church shall consist of such persons as confess Jesus Christ to be their Saviour and Lord, and who, (1) after due examination by the church as to their Christian experience, and, if coming from other churches, as to their letters of dismission and recommendations or satisfactory substitutes therefor, (2) have been accepted by vote of the church, and having been baptized by immersion, (3) enter into its covenant.

Section 2. Duties. Members are expected, first of all, to be faithful in all the duties essential to the Christian life; and also to attend habitually the services of this church, to give regularly for its support and its causes, and to share in its organized work.

Section 3. Rights. Such members as are in full and regular standing, and do not hold letters of dismission, and such only, may act and vote in the transactions of the church. No person shall be allowed to hold any office in the church or any of its organizations who is not an active member of the church.

Section 4. Termination. The continuance of membership shall be subject to the principles and usages of Southern Baptists churches, and especially as follows:

(1) Letters of dismission and/or recommendation shall be granted only for members upon the request of another church, this letter to be approved at a regular business meeting of the church, the applicant specifying the church to which the letter shall be directed and said letter to be forwarded to the pastor or clerk of said church.

(2) Should a member become an offense to the church and to its good name by reason of immoral or unchristian
conduct, or by persistent breach of his Christian covenant with God, the church may terminate his membership under conditions provided for in Article VIII.

Article II—Church Officers

The officers of this church shall be as follows:

Pastor

A pastor shall be chosen and called by the church whenever a vacancy occurs. His election shall take place at a meeting called for that purpose, of which at least one week’s public notice shall be given. A pulpit committee shall be appointed by the church to seek out a suitable pastor, and their recommendations will constitute a nomination. The committee shall bring to the consideration of the church only one man at a time. Election shall be by standing vote. An affirmative vote of ninety (90) per cent of those present being necessary to a choice. The pastor, thus elected, shall serve until the relationship is terminated by mutual consent. The pastor shall have in charge the welfare and oversight of the church. He shall be responsible for the pulpit at all times. He shall preside at all meetings of the church, except (1) any meeting where the pastor or his family shall be discussed, or, (2) where the pastor’s personal welfare may be discussed, or, (3) when the church or deacons may request that he not preside.

Deacons

Section 1. Number, Election, Terms of Service

(1) There may be seven deacons for the first three hundred members whose names are on the church roll, and one additional deacon for each additional fifty members.

(2) The rotating system shall be followed as to the term of office. The term of office shall be for three years
unless otherwise specified. After a term of service, one year must elapse before a deacon can be eligible for a re-election.

(3) The nominating committee in counsel with the deacons shall be responsible for the nomination of deacons. They shall nominate three men for each two vacancies that occur. In the case of a single vacancy, two men shall be nominated. The nominations shall be presented at the Annual Business Meeting of the church. There is no obligation to constitute as deacon a brother who comes to the church from another church where he has served as deacon.

Section 2. Duties. In accordance with the meaning of the word and the practice of the New Testament, deacons are to be servants of the church.

(1) They are to be zealous to guard the unity of the spirit within the church in the bonds of peace.

(2) They shall serve as a counsel of advice and conference with the pastor in all matters pertaining to the welfare and work of the church. With the pastor they are to consider and formulate plans for the constant effort and progress of the church in all things pertaining to the saving of souls, the development of Christians, and the extension and growth of the kingdom of God.

(3) By proper organization and method among themselves, they are to establish and maintain personal fraternal relations with, and inspiring oversight of, all the membership of the church. Especially are they to seek to know the physical needs and the moral and spiritual struggles of the people of the church; and to serve the whole church in relieving, encouraging and developing all who are in need.

Section 3. Method of Procedure

(1) The whole body of deacons shall be organized as a unit for the consideration of all larger problems and
general policies. They shall meet regularly at least once per month. They shall organize themselves with a chairman, vice-chairman and secretary. This organization shall occur in the latter part of the last month of the fiscal year at which time the present deacons plus the newly elected deacons shall be present. Only the deacons who shall serve the following year shall be eligible to vote in this organizational meeting.

(2) They shall apportion the membership of the church among themselves, or make plans whereby the entire membership may have the benefit of the oversight in Christ of their brethren.

(3) Each deacon shall freely confer with the pastor about all members and cases of discipline which in his judgment would be most wisely and spiritually handled in private.

**Moderator**

The moderator of the church shall be the pastor except as noted under duties of the pastor. In the absence of the pastor, the chairman of the deacons shall preside; or in the absence of both, the clerk shall call the church to order and a moderator pro tem shall be elected.

**Clerk**

The clerk of the church shall keep in a suitable book a typewritten record of all the actions of the church, except as otherwise herein provided. He (she) shall keep a register of the names of members (both in card file and in book form), with dates of admission, dismissal, or death, together with a record of baptisms. He (she) shall also notify all officers, members of committees, and delegates of their election or appointment. He (she) shall issue letters of dismissal voted by the church, preserve on file all communications and written official reports, and give legal notice of all meetings where such notice is necessary,
as indicated in these by-laws. The clerk shall consider it a part of his (her) responsibility to promote loyalty and efficiency in church life. He (she) shall work closely with the church secretary to see that all records are kept accurately, punctually and neatly.

**Treasurer**

The church shall elect annually a church treasurer. It shall be the duty of the treasurer to receive, preserve, and pay out all money, or things of value paid or given to the church, keeping at all times an itemized account of all receipts and disbursements. All bills are to be paid monthly and the books balanced by the eighth of the month and a monthly financial statement prepared for the finance committee. After the books are balanced each month the treasurer shall furnish the financial secretary the check stubs that she might credit each disbursement to the proper area of the church budget. Within fifteen days after the end of each fiscal year, the treasurer shall render to the deacons and to the church an annual report showing the total amount spent in each area of the budget. All books, records, and accounts kept by the treasurer shall be considered the property of the church. The books shall be open to inspection at all times to the finance committee and the deacons. The treasurer shall work very closely with the financial secretary and the finance committee.

**Financial Secretary**

The financial secretary shall be, unless otherwise provided, the church secretary. She shall accurately record the gifts of each member of the church as indicated on the offering envelopes. She shall mail quarterly to each church member a statement of gifts for the quarter. She shall keep an accurate record of all disbursements and record them against the proper area of the budget. At the end of each month she shall present the finance committee a state-
ment showing the amount of money spent that month in each area of the budget plus the amount spent to date in this year in each area of the budget. She will assist the treasurer and finance committee in preparing a monthly financial statement for the church. She shall be vested with the authority to issue requisitions for all purchases.

**Chairman of Ushers**

The chairman of ushers shall, on the approval of the church, associate with himself a sufficient number of aides to care for the seating and comfort of the congregation, the greeting and introduction of visitors, receiving of the offerings and similar needed services.

**Employees of the Church**

**Minister of Music and Education**

He shall be called by the church upon the joint recommendation of the personnel committee, the deacons and the pastor. He shall be responsible to the personnel committee and to the pastor. He shall perform such duties as described in a job description agreed to upon calling, as well as any other duties which may be mutually acceptable to him and to the church.

**Church Secretary**

The church secretary shall perform all the secretarial work of the church under the supervision of the pastor as well as serve as financial secretary of the church. The pastor in cooperation with the personnel committee in council with the deacons shall employ, under financial conditions defined by the church, and, at their discretion, without action of the church, may terminate the services of the secretary.

**Maintenance Staff**

The church shall employ such maintenance personnel so as to keep all property and equipment in excellent repair and to keep all buildings, furnishings and grounds
immaculately clean. They shall be responsible to the personnel committee. The personnel committee in counsel with the deacons shall have the authority to hire and dismiss such employees at their own discretion.

**Officers of Church Organizations**

All organizations of the church shall be under church control, all officers being elected by the church and reporting regularly to the church. It is understood that the pastor and minister of education are ex-officio leaders of all the organizations named, and their leadership is to be recognized in all of them.

1) **Sunday School Officers**—Three months before the close of the Sunday school year, the general superintendent shall be elected upon nomination of the nominating committee. His term of office shall not exceed three years. After election, the general superintendent shall become a member of the nominating committee. On the first Sunday of September the nominating committee shall bring a complete list of nominations of all officers and teachers in the Sunday school. No department or class shall have authority to elect its own teacher or associate. In every case the nominations will call for election on the part of the church at its discretion, with any changes it may decide to make. The duties of these officers and teachers shall be those ordinarily designated in the approved denominational standards.

2) **Training Union Officers**—The Training Union director shall be nominated by the nominating committee under identical procedure as the Sunday School superintendent. The Training Union director shall not serve a continuous term of more than three years. He, too, shall become a member of the nominating committee when elected.
(3) **W. M. U. Officers**—The officers of the W. M. U. shall be elected annually by the church upon nomination of the nominating committee after consultation with a committee from the W. M. U. The president of W. M. U. shall not serve a continuous term of longer than three years.

(4) Other necessary officers shall be nominated and elected as indicated above.

**Article III—Committees**

All standing committees of the church shall be elected on a rotating basis to serve a term of three years unless otherwise indicated. All special committees shall be elected to serve for the duration of their assignment. The nominating committee shall nominate all standing committees designating the chairman of each committee to serve for the ensuing year. Any vacancies which occur shall be filled for the duration of that term by nomination of the nominating committee.

(1) **Committee of Trustees**, three in number, one-third of whom shall be elected at each annual meeting to serve for three years, and, until their successors shall be appointed, will hold in trust the property of the church. They shall have no power to buy, sell, mortgage, lease or transfer any property without a specific vote of the church authorizing such action. They shall maintain and supervise an adequate program of insurance for the church. They shall have other responsibility only as the church shall specifically instruct them.

(2) **Properties Committee**, six in number, one of whom shall be a deacon, one-third of whom shall be elected at each annual meeting to serve for three years.

Duties:

(a) Maintain adequate and attractive church property exclusive of the cemetery.
(b) Supervise painting and building repairs.
(c) Purchase equipment and maintenance supplies in line with the church budget.
(d) Supervise the maintenance of the church grounds including the parsonage grounds but exclusive of cemetery.
(e) Submit, at least three months in advance of new fiscal year to the budget planning committee, an itemized estimate of needs for property maintenance for the next year.

(3) **Education Committee** shall be composed of the Sunday school superintendent, Training Union director, W. M. U. president, librarian, minister of education and three members-at-large, one of whom shall be a deacon, one-third of whom shall be elected each year for a term of three years.

**Duties:**

(a) This committee shall give general direction to the educational organizations of the church.
(b) They shall seek to correlate the activities of all the organizations.
(c) They shall assist in problems of administration arising within the educational organizations.
(d) They shall promote the Southern Baptist Church Training Program.
(e) They shall maintain and supervise an adequate library for the church.
(f) They shall prepare a church calendar of all proposed meetings of the year.
(g) They shall assist the personnel committee in securing a minister of music and education when the need arises.
(h) They shall present to the budget planning committee by July 1, an itemized budget of needs of all organizations for the coming year.

(4) **Finance and Purchasing Committee**—This committee shall be six in number, one of whom shall be a deacon, one-third of whom shall be elected each year to serve for a term of three years.

**Duties:**

(a) This committee will be charged with the administering of the budget as adopted by the church.

(b) They will meet monthly to consider the previous month's expenditures, the budget's allocations, any requests for purchase and to approve a monthly financial statement to the church.

(c) They will survey the need and recommend purchasing of all items and equipment that shall be requested by the organizations and the committees that are not specified in the budget.

(d) They will keep all budgeted items within the budget limits unless otherwise provided for.

(e) They may approve all expenditures from the miscellaneous funds that do not exceed $50.00 and shall make recommendations to the church of requests that exceed $50.00.

(f) They will lead the church in a program of Christian stewardship and shall direct the annual stewardship commitment program.

(g) They will secure an auditing or tellers committee, which will include one deacon, to count the money each week.

(5) **Budget Planning Committee**—This committee shall be six in number, one of whom shall be a deacon, one-third
of whom shall be elected each year for a term of three years.

Duties:
(a) On July 1, secure from all committee chairmen their proposed budgets for the coming year.
(b) In the light of anticipated needs and potential income they shall prepare a challenging budget which shall guide our church in its financial program.
(c) They shall present the budget no later than the first Sunday in September.

(6) Personnel Committee—This committee shall consist of six members, one of whom shall be a deacon, one-third of whom are to be elected annually for a term of three years.

Duties:
(a) They, along with the pastor, shall be responsible for recruiting and interviewing all paid personnel, exclusive of the pastor, when the need arises. They shall be totally responsible for the maintenance staff.
(b) They shall be responsible for initiating and maintaining the church approved salary program. Included in this is the maintaining of employee benefits.
(c) They shall prepare a job description for each salaried position in the church, exclusive of the pastor.
(d) They shall help to acquaint each new employee with his job and assist in every way possible.
(e) Should problems arise, the committee with the pastor shall prayerfully consider and deal with matters in the spirit of Christ.
(f) They shall present to the budget planning committee by July 1, a proposed budget of salaries for the next year.
(7) **Nominating Committee**—This committee shall consist of nine members, one of whom shall be a deacon, one-third of whom are to be elected annually for a term of three years. The three organizational heads (Sunday School superintendent, Training Union director and W. M. U. president) are ex-officio members and should a change occur, the newly elected organizational head shall become a member.

This committee is responsible for recommending to the church nominees for all offices of the church and its organizations, all committees and shall designate all committee chairmen. They shall present by the first Sunday of July the names of all organizational leaders and by the first Sunday of September all other nominations for organizational personnel and committee members.

(8) **Missions Committee**—This committee shall consist of three members, one of whom shall be a deacon, one-third of whom shall be elected annually to serve for a term of three years.

This committee, in cooperation with the Pilot Mountain Associational Missions Committee, shall seek to survey the need for additional Baptist missions in neighboring communities, and should such need be determined, they shall lead the church in assisting such missions as they deem wise and as the church shall approve.

(9) **Music Committee**—This committee shall consist of six members, one-third of whom shall be elected each year to serve for a term of three years, and shall be selected by the church nominating committee for election by the church.

Duties:

(a) This committee shall aid the minister of music in promoting a program of music education for the entire church. They shall at all times recognize the leadership of the minister of music in all matters pertaining to the music program.
They shall recommend the church organist, pianist and all other voluntary personnel who will assist in the graded choir program.

They shall be responsible for seeing that all musical equipment is kept in good repair including the periodic tuning of all pianos. They shall see that adequate supplies are available to maintain a program of music. They shall see that all the choir robes are cleaned periodically and are in good repair.

They shall assist the personnel committee in securing a minister of music and education when the need arises.

They shall prepare an itemized budget of needs for the coming year for the budget planning committee by July 1.

10. **Long Range Planning Committee**—This committee shall be composed of the Sunday School Superintendent, Training Union Director, W. M. U. President, Chairman of the Deacons, Chairman of the Trustees, Chairman of Finance Committee, Pastor, Minister of Education, and one member from the church at large who will be elected for a term of three years. The rotation of this committee will be cared for in the normal rotation of their office.

**Duties:**

(a) They will constantly survey the total program of the church with concern for the long range needs of the church as it relates to buildings, equipment and physical programs.

(b) They will keep the church appraised of the opportunities, responsibilities and needs of growth in all areas of the church's life.

(c) They will be particularly concerned with planning for future development. They shall survey
the needs for remodeling and refurnishing existing building; and shall survey the needs for acquiring new properties or building new buildings.

(d) They will report their findings to the deacons and the church and shall make such recommendations as they deem wise and necessary.

(11) **Flower Committee**—This committee shall be three in number, one-third of whom shall be elected annually to serve a term of three years.

They shall be responsible for providing floral arrangements in the church auditorium and in other portions of the building as the church so indicates. They shall be responsible for securing, arranging, and disposing of the flowers as well as giving proper attention to all essential supplies. They shall send flowers in cases of bereavement as the church directs. They shall present to the budget planning committee, by July 1, an estimate of next year's needs.

(12) **Kindergarten Committee**—This committee shall be six in number, one of whom shall be a deacon, one-third of whom shall be elected annually for a term of three years. They shall maintain and supervise a kindergarten program for the church. They shall develop policies and procedures which shall provide for the continuance of the kindergarten program.

(13) **Youth and Recreation Committee**—This committee shall be six in number, one of whom shall be a deacon, one-third of whom shall be elected annually for a term of three years. This committee is responsible for working with the church organizations to plan and guide the total recreational program. The committee functions as a co-ordinator for recreational activities of the church organizations. They shall determine policies and recommend the
procurement of necessary equipment. They shall be particularly concerned with planning and guiding a vital youth program for the church. They shall present to the budget planning committee by July 1, an estimate of their proposed needs for the next year.

(14) Cemetery Committee—This committee shall be six in number, one of whom shall be a deacon, one-third of whom shall be elected annually for a term of three years. A chairman and a treasurer shall be designated by the nominating committee.

Duties:
(a) This committee shall be responsible for the maintenance of the cemetery.
(b) They shall secure such personnel as necessary to keep the cemetery properly mowed, trimmed and beautified.
(c) They shall supervise the cemetery endowment fund and shall see that all monies are properly invested.
(d) They shall supervise the distribution of cemetery plots in line with stated policies of the church.

(15) Church Hostess Committee—This committee shall be six in number, one-third of whom shall be elected annually to serve for a term of three years.

Duties:
(a) They shall be responsible for all church socials, dinners, etc., which are held in the church fellowship center.
(b) They shall be responsible for the maintenance and supervision of the kitchen. They shall see that the kitchen is properly equipped and that ample supplies are available for all social functions.
(c) They shall recommend the purchase of new equipment for social hall and kitchen as the need arises.

(d) They shall present to the budget planning committee, by July 1, an estimate of their needs for the next fiscal year.

(16) **Nursery Correlating Committee**—This committee shall be composed of the nursery co-ordinator, the Training Union Nursery Director, a deacon, a father and mother of nursery age children, the Cradle Roll Superintendent, the Minister of Education and two members-at-large. This committee shall be elected annually.

**Duties:**

(a) They shall recommend nursery policies.

(b) They shall publicize nursery policies.

(c) They shall consider and recommend the purchase of nursery equipment and supplies.

(d) They shall seek to strengthen parent-worker relationships.

(e) They shall make recommendations about cleanliness and care of the rooms and equipment.

(f) They shall correlate the total program of the church for nursery age children.

**Article IV—Church Music**

**Section 1.** The church music program is organized for the purposes of developing a fully-graded, comprehensive program of church music education which offers participation to all and will magnify worship, promote Christian education and evangelism, and benefit all ages and organizations.

**Section 2.** The minister of music and education shall be responsible for all music activities. He will work with the music committee in selecting qualified and capable in-
dividuals who will serve as directors, parent sponsors and in other places of responsibility in the music program. These names shall be referred to the church through the duly-elected church nominating committee.

**Section 3**... All special music for worship services shall be selected by the minister of music and education in conference with the pastor. No one shall at any time invite other musicians for purposes of presenting special music without the consent of the pastor and/or minister of music and education.

**Article V—Church Finance**

**Section 1.** The finance committee in cooperation with treasurer and financial secretary shall keep the church informed at all times of the church’s financial condition by submitting a monthly financial statement.

**Section 2.** All funds, for any and all purposes, except small remembrance funds, shall pass through the hands of the treasurer and be properly recorded on the books of the church.

**Section 3.** Special offerings may be sought by the church or by any of its organizations only upon approval of the church after recommendation of the finance committee. This does not preclude individuals making special offerings at any time as the Spirit of God may move them.

**Section 4.** Any undertaking that requires the collection or expenditure of money not provided for in the budget, shall first be referred to the finance committee for consideration and recommendation.

**Section 5.** All payments shall be made by check. All bills and receipts shall be kept on file in the church office for a minimum of three years. All record books, records of gifts, etc., shall be kept on file in the church office for a minimum of five years.
Section 6. It is understood that membership in this church involves financial obligation to support the church and its causes with regular, proportionate gifts. Each new member shall be instructed as to his financial responsibilities. The Biblical concept of the tithe shall be the standard of giving for all members.

Section 7. The church shall have annually a stewardship emphasis which will include an effort to enlist the total membership in financial support of the church.

Article VI—Meetings

Section 1—Worship

(1) Morning and evening worship services shall be held each Lord’s Day except as the church may direct in cases of emergency. Prayer meeting shall be held each Wednesday evening.

(2) The Lord’s Supper shall be observed on the first Sunday of each quarter, or at such other time as the church may determine.

(3) Occasional special religious meetings may be appointed by the pastor at his discretion, or by vote of the church.

Section 2—Business

(1) The regular business meeting of the church shall be on the fourth Wednesday night of each month.

(2) The following order of business shall be observed in the regular business meetings:

(a) Reading of minutes of previous meeting
(b) Financial report
(c) Reports and recommendations of committees and officers
(d) Unfinished business
(e) New business
(f) Adjournment
(3) No motion shall be considered by the church unless it is presented in writing or unless it is reduced to writing before a vote of the church.

(4) The pastor shall, when requested by the deacons or a standing committee, call from the pulpit a special business meeting, the particular object of the meeting being clearly stated in the notice. Special meetings may also be called on written application signed by ten members of the church specifying the object therefor, which notice must be read before the church one week in advance.

(5) The annual meeting for the election of officers and the adoption of the budget shall be held the first Sunday in September.

(6) Thirty members shall be necessary for a quorum to transact business.

Article VII—Rules of Order

Section 1—The moderator shall cause every business meeting to be opened and closed with prayer.

Section 2—No discussion shall be allowed unless a motion has been made and seconded.

Section 3—When one motion is pending, the moderator shall not permit another to be entertained, except motions to adjourn, to lay on the table, to call the previous question, to postpone or to amend.

Section 4—Any member wishing to speak shall first rise from his seat and respectfully address the moderator.

Section 5—The moderator shall call to order any member who introduces any matter foreign to the subject under consideration, and he shall not allow any member to indulge in discourteous or unkind allusions or remarks.

Section 6—in conducting business meetings, the church shall be guided by Roberts Rules of Order, except in cases specially provided for in these by-laws.
Article VIII—Discipline

Section 1—Should any unhappy differences arise between members, the aggrieved member shall follow, in a tender spirit, the rules given by our Lord in the eighteenth chapter of Matthew.

Section 2—Should any case of gross breach of covenant, or of public scandal occur, the deacons shall endeavor to remove the offense; and if such effort fail, shall report the case to the church.

Section 3—in any case of church discipline, the church shall seek to help the offender through love and understanding and the church shall never be motivated by a desire to remove from the church an erring member. Should all efforts of forgiveness, understanding and love fail and should the offender continue to disgrace the good name of the church, the church may ask that his membership be terminated. A public notice of one week must be given for meetings which will involve the discipline of a member of the church.

Article IX—Adoption and Amendment

Section 1—This constitution and by-laws after laying on the table a minimum of one week, shall be considered adopted if two-thirds of the members present at the business meeting at which vote is taken for adoption shall vote in favor of adoption of same.

Section 2—This document may be amended by a two-thirds vote of the members present at any regular business meeting of the church, provided that the amendment shall be presented to the church in writing at least two weeks prior to the business meeting at which it shall be voted on.

Section 3—The adoption of this constitution and by-laws shall constitute a repeal of all previously adopted rules of order or constitutions.
Amendments:

1. Article III, Section 5, paragraph (e)

They shall present the budget no later than the second Sunday in November.

2. Article III, Section 7, paragraph (2)

This committee is responsible for recommending to the church nominees for all offices of the church and its organizations, all committees and shall designate all committee chairmen. They shall present by the first Sunday of July the nominees for Sunday School Superintendent, Training Union Director and W. M. U. President. They shall present the nominees for all other organizational leadership by the first Sunday in September. They shall present the nominees for all church officers (deacons, church officers, and committees) by the second Sunday of November.

3. Article VI, Section 2, paragraph (5)

The leadership of all organizations, Sunday School, Training Union, W. M. U., shall be elected on the first Sunday in September. The meeting for the election of all church officers and the adoption of the budget shall be held the second Sunday in November.

4. Article III—The addition of section (17)

(17) Constitution Committee—This committee shall be three in number, one of whom shall be a deacon, one-third of whom shall be elected annually for a term of three years. This committee shall annually study the constitution and recommend such changes as they deem advisable. In the event of constitutional violation, this committee shall be responsible for interpretation at the point or points in question.
CHAPTER VIII
A FORWARD LOOK
BY R. CLAXTON HALL

The first one hundred years of Clemmons Baptist Church are now history. We have been able to move through struggle toward triumph. The movement of the church has always been "upstream" though sometimes its movement has been slowed by currents of doubt and apathy. It has been heartening to note that God raised up in every generation a few giants of faith whose faithfulness and vision kept the church moving. We who enjoy the ministry of this church today must realize our indebtedness to those who have gone before.

The present is the child of the past. Clemmons Baptist Church is today what it has been becoming for the past one hundred years. If our future is to be glorious we must grasp our opportunity and join the giants of faith to lead our church further "upstream". The more people we have to join the company of the faithful, the stronger our attack will be against the currents of evil which always seek to push "downstream".

These are momentous days in the life of our church. As we close our first one hundred years we are at the apex of our opportunity. We have not arrived but we really have only begun. In this centennial year, our church has given an affirmative response to a more challenging opportunity than in any other five-year period of its existence. This year sees our church launching out into a new century and into a new era of Christian ministry.

The challenge of starting our second century is so immense that it staggers our imagination to comprehend it. What was once a thriving rural community has now changed to a rapidly growing suburban community. The influx of new people makes it imperative that we provide addi-
tional facilities for those for whom we are responsible. We foresee that even these new facilities will be soon filled beyond capacity. Those who have studied our community predict its growth in the next five years to be more than twice as rapid as in the past five years. Even if our present growth rate continues for the next five years, we will end 1970 with a church membership of more than 1,000 and a Sunday School enrollment of more than 1,200.

With the change in the community from rural to suburban there has come the obvious change in the role of the church in the community life. There is possibly no greater challenge than the adjustment of the church to meet the needs of modern suburbia. Heretofore, the community was very loosely organized with only a few organized units of society. The church, the family and the school historically have been the primary units with all other units having to take a back seat to these three basic units of community life. With the coming of suburbia, there is a greater complexity of organization. More and more clubs are coming into existence to meet the varied interests and needs of our people. This means there are increasing pressures upon each person for loyalty and participation in many organizations. Our church must respond to this challenge by offering opportunities and activities which are “person-centered” and which will inspire loyalty rather than demand it.

Suburban living is geared totally to the mechanized, urbanized, secularized way of life of the city. Its pace is much faster and more involved than is the pace of rural life. The social pressures brought upon individuals and upon families in suburbia are very different from those experienced in other ways of life. The pressure to succeed, to be accepted by the group, to have things equal to or better than others are a very real and accepted part of suburban living. More and more we are all aware of the
"rat-race" which finds our lives filled with activities and depleted of energies. The question which is often raised in our time is, "Can the church have a vital and effective influence in shaping the lives and values of the people of today." Many of us believe it can. Our church must come to an awareness of who she is and what her ministry shall be in the light of our day. There can not be a pining for the "good ole days" nor a dreamy-eyed search for Utopia, but rather we must respond realistically to the challenges which are immediately before us. It is to persons caught up in the whirlpool of life that we are to minister with concern. The church cannot let herself be just another place of so many programs and activities which promote prestige and social acceptance, but rather, she must go to this society with all its frustrations and tensions, and minister to it in the light of the Gospel of Jesus Christ.

It could be hoped that our church would develop a reputation for its compassion. One of the things that characterizes the culture in which we find ourselves is the rapid pace of life which leaves little time nor energy for the expression of compassion and concern for the needs of others. If the church is to minister to this age in which we live, it must base all that it does upon love. Somehow there must be created within our membership a type of fellowship where people feel a real part of each other. A person joining our church needs to know that here he will be understood and loved and appreciated for who he is. We must lead our people to be aware of the needs of persons around them. Of course, this will necessitate the breaking down of many of the barriers that exist between persons, even within the church. There is the need for the development of interest groups who can get together and share their lives and their concerns, even their guilt with one another. The church needs to be so involved in the
lives of its people that it will constantly be seeking to minister to their needs where they are.

Not only are we to be concerned about the needs of our membership, but there needs to be a growing awareness of the needs of the unenlisted about us. We should not see them only as souls standing on the brink of Hell, which we are to rescue. We need to see them as people—people who are in need of the ministry of love and concern, people who are human with problems and misunderstandings. In many instances, they have waited for years for someone who cared enough to stop and show interest.

The church must also reflect its interest in the social needs of the community at large. The church should give reflective thought to the many social problems and changes which our generation is facing. Such problems as poverty and divorce and alcoholism and mental illness and juvenile delinquency are all problems which the church should express concern for. Not only should the church be concerned about problems, but the church should be involved in some positive constructive programs that minister to the entire community—youth programs and senior citizens programs, and community health concerns are examples of things in which the church could reflect the compassion of its Lord through active participation.

The greatest challenge before our church is the recovery of spiritual awareness. Science and prosperity have done an effective job of making materialists out of most of us. We have to do with those things which we can see and feel. Somewhere in the process of becoming geared to this earth we have lost much of our awareness of the personal God revealed in Jesus Christ. We like to think of ourselves as being Christian but our lives betray us and reveal our lack of spiritual awareness. Too long we have substituted a type of moral goodness for personal religion.
Our church must reveal to our generation both by word and by demonstration that God is real, that He is personal and that He can be known through faith in Jesus Christ. The time-honored spiritual principles of life revealed in the Holy Scriptures seem ineffective today basically because we are not trying them. Our church has the responsibility of declaring to our generation in language which can be understood the whole Gospel. The future of our church is ultimately dependent upon how well we proclaim Jesus Christ through life and word to our time.

Our church faces a gigantic challenge in the outreach possibilities which are facing us. Our community is growing at an unprecedented rate. New people are moving into our community who are our responsibility. As Christians, we must care for their spiritual lives. They need a personal redeeming faith. They need a vital relationship to the church. They need to mature spiritually. We must develop in compassion and in committed witnessing that we may meet the needs of this multitude of people. Our concept of evangelism must grow to include more than just “converting” the man. New Testament evangelism was concerned with “making men whole”. No greater challenge awaits us in our second century than the one of total evangelism which not only “wins” a man, but helps him to mature in the Christian faith.

Today, no church can be concerned only with herself. The responsibilities invoked by the “Great Commission” have never been as large as today. The “Macedonian Call” of “come over and help us” is being sounded from every corner of our world. Missionaries are saying repeatedly “help us to do all we can while we have opportunity, for tommorrow may be too late”. Any church which would call itself Christian must respond affirmatively to the call of God and the cry of our world. It is hoped the second
century of our church will see us growing in love and concern for world missions to the point that we become known as a "church which really cares".

The future look for Clemmons Baptist Church is a very bright one. This church stands at the crossroads facing the opportunity of a new area. No church ever had more to be thankful for and to look forward to than does this church. What we become in the next few years will be limited only by our vision and dedication. If our community continues to grow and it should, the size of our church will be limited only by our compassionate outreach and our facilities. The maturity of our church will be limited only by our commitment to Jesus Christ.

For one hundred years we have been moving "upstream" in our attempts to be a church of Jesus Christ. The future demands that we continue to move "upstream". For a church to ever think of herself as having arrived, is to court disaster. Where we go from here is every member's responsibility. The nature of our task is such that it demands the best of every Christian. We need to catch the vision of what we could be as a church if a majority of our people were truly committed and dedicated. The response needed in our time is an individual one. Each of us must be personally responsible for what Clemmons Baptist Church becomes in the second century of her struggle "upstream".
Prayer For Our Church

O God, our Father, we pray for thy church established in this community. By all the memories of a great past, arouse us to hear the calls of the present. Accept the gratitude of our hearts for all of those who have gone before us and give us compassion to minister to those who seek thee now at this place. Make the door of our church wide enough to receive all who need love and fellowship and a Father's care; and narrow enough to shut out the evil which would destroy us.

Grant, O God, that here little children will love to come; that here youth will be strengthened for the battle of life; that here men and women will find a sure foundation for living; and that here all people shall come to face the sunset of life with a sure hope of life everlasting.

Give us the vision of duty to our church and our Lord and make us glad and strong in the doing of it. Grant to the leaders of this church the wisdom, courage and love to lead us in the service of Him who was a servant to all. Help thy church to proclaim boldly the gospel as revealed in Jesus, the Christ. Make her courageous enough to give herself away to humanity; that, like her Lord, she may mount by the path of the cross to a higher glory.

O God, give thy church an awareness of her mission in the world. Make her to be responsible to the commission of her Lord. Lay heavy on her heart the weight of a lost world for whom Christ died. May the dedication of Him who died that we might live serve to inspire this church to give herself away in order to really find herself. May we strive by every means honorable to extend to those who know thee not what we enjoy so richly.

Father, grant us thy benediction through Jesus Christ our Lord. Amen.
APPENDIX

CHURCH MEMBERSHIP—OCTOBER, 1965

R. E. Adams
Mrs. R. E. Adams
W. Bruce Adkins
Judy Adkins
Birdie Craver Allen
Blanche Allen
James Allen
Lula Long Allen
Margaret Griffith Allen
W. Eugene Allen
Nettie Allen
Kate Allgood
Charles G. Anderson
Olena Groce Anderson
Edward Armstrong
Darlene Hickman Armstrong
Sally Ashley
Mildred Vaught Austin
Mary Myers Ball
Edith McDaniels Barbeaux
Diane Barbeaux
Larry Barbee
Gail Barbee
James B. Barnard
Nell D. Barnard
Doris Lawson Barney
Raymond C. Baskin
Donna Baskin
Jennifer Baskin
Charles Ivan Bauguess
Tommy Bauguess
Macie Beach
Mitchell Bean
Eva Cline Bean
Sharon Bean
Earlie R. Beauchamp
Dorothy Hendrix Beauchamp
Joe H. Beckham
Dotty Beckham
Robert Beckham
Everette Beckner
Peggy Beckner
Ross Beckner
Estelle Livengood Beckner
Geraldine Bee
Cynthia Bee
Billy Joe Beshears
Jacquelin Matlock Beshears
Donna Davis Best
Hazel Howard Binkley
Eddie Bishop
Irene Hire Blakley
James Blakley
Ruby Blakley
Tony Blakley
Willie Blakley

Ralph Bobo
Mrs. Ralph Bobo
Clinton Boner
Martha Smith Boner
Dorothy Boner
Richard Boner
Ernestine Boner
Webb Boner
Mildred Thompson Boner
Diane Boner
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Marcelle Miller Boyer
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Elaine Harper Boyer
Nell Doty Boyer
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Lee Brandon
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Exie Hire Branon
Donna Branon
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Louise Baker Brown
Wayne Brown
Juanita Dunn Brown
Louise Bryant
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Jo Ann Buchanan
Kyle Buchanan
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Shirley Craver Camby
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Clara Gilliam Cartwright
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Kay Cecile
Nancy Cecile
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Viola Boner Chandler
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Dortha Elliott Chappell
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Patsy Parks Cheek
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Colleen Simpson Church
J. Marshall Clawson
Peggy Cornatzer Clawson
Luther Keller Clinard
Howard Hickman
Ruby Edwards Hickman
Kay Hickman
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Jeanette Lineback Higgins
Ray T. Hire
Dorris Hire
Steve Hire
Zora King Hire
Annie Phelps Hodge
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Eula Holder
Robah Holder, Jr.
Rosa Lee Holder
Vicky Lynn Holder
Robah S. Holder, Sr.
Tula Holder
John Frank Holder, Sr.
Sally Holder
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Pansy Howard
Ella Howard
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Evelyn Foster Howard
Tommy Howard
Vestal Howard
Lou Howard
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Jerry Howell
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Susan Huffstetler
Karen Huffstetler
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Blanche Humphries
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Phyllis Hylton
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Mabel Mock Idol
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Liza Jarvis
Reba Jarvis
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Martha Hauser Jarvis
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Ronald Landreth
Ricky Landreth
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Dorothy Larrabee
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Carolyn Lawhon
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Sue Lawrence
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Odell Lewis
Hazel Drane Lewis
Betty Lewis
Tommy Lewis
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Lucille Drane Lineback
Willie Lineback
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Phoebe Lineback
Cam Allgood Lineberry
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Jean Tise Livengood
Robert E. Livengood
Donnie W. Livengood
Lonnie W. Livengood
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Loretta Boyer Long
Frank Long
Tommy R. Love
Joyce Tesh Love
Ada Boyer McBride
Nancy McClamrock
Lillian McClamrock
Sue McClearen
Charles McClearen
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Ida Mae McDaniel
Lonnie McDaniel

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Kenneth Roberts
A. L. Rominger
Helen Welfare Rothrock
Maxine Rowe
Norma L. Sanders
Robert Scharff, Jr.
Ronald Scharff
Mrs. William Scott
Dalton Sears
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O. L. Spry
Veigh Bailey Spry
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Pauline Cook Stewart
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Iva Dean Stinson
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Clara Stone
Leslie Stone
Madeline Cornatzer Styers
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Frances Flynt Taylor
Jimmy Taylor
Glenda Lineback Taylor
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Melvin Tedder
Edna Craver Tedder
Wanda Tedder
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Eva Doub Tesh
Howard Tesh
Hugh L. Tesh
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Marvin R. Tesh
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Raymond Tesh
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Sue Tesh
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