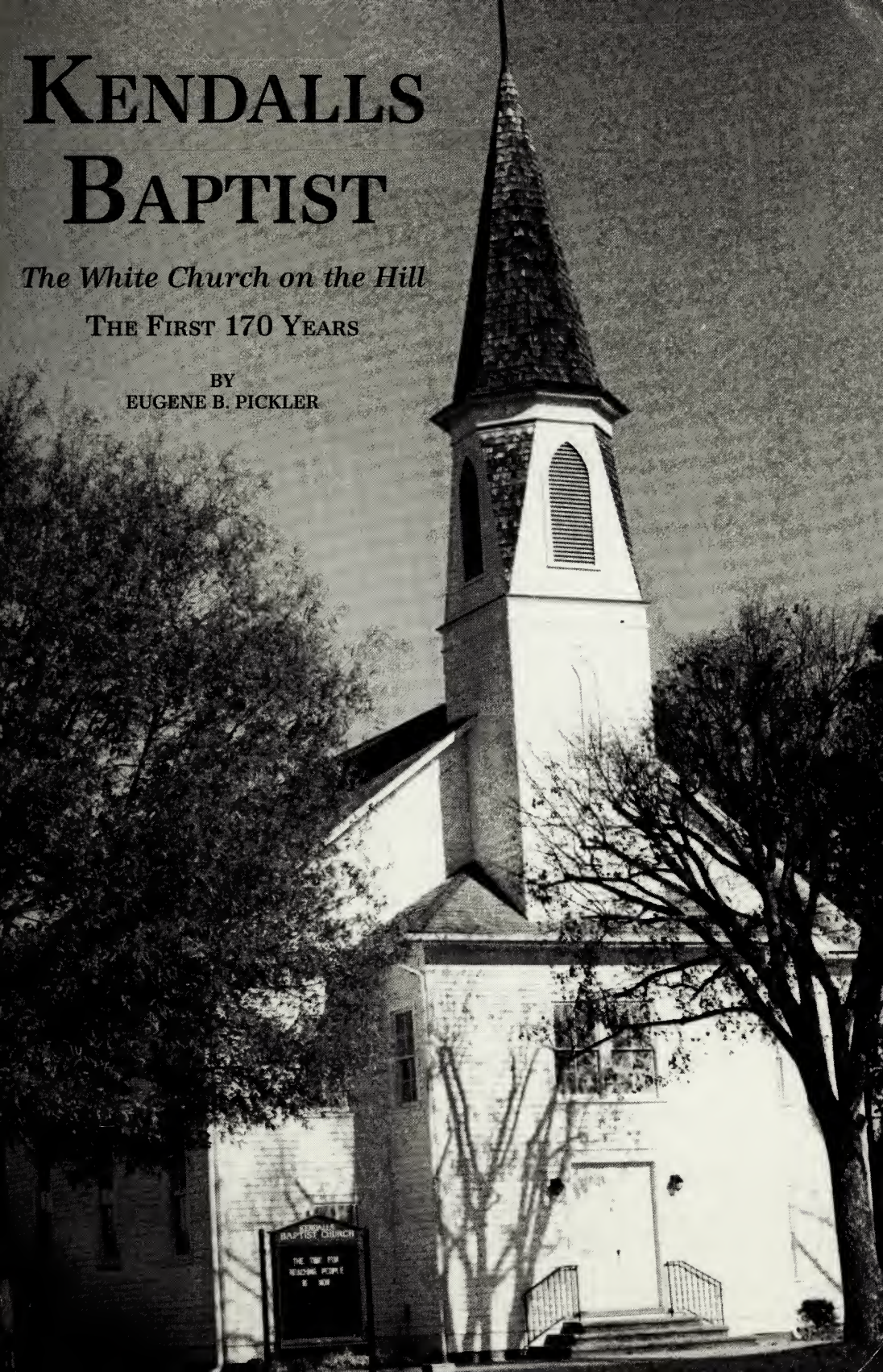


# KENDALLS BAPTIST

*The White Church on the Hill*

THE FIRST 170 YEARS

BY  
EUGENE B. PICKLER





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# KENDALLS BAPTIST

*The White Church on the Hill*

THE FIRST 170 YEARS

*By*

*Eugene B. Pickler*

*Edited by*

*Mary Miller Mason*

2002

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New London, NC 28127*



# Acknowledgments

Among the many people to whom I'm indebted for help in the preparation of this book I must single out Mary Miller Mason. Without her generous contribution of time and effort in the editing of the material several times, I would not feel comfortable with the publication. During much of the final preparation of the book she was a resident of Auckland, New Zealand, but with the magic of e-mail and electronic transfer of files, we were able to work together as well as if we had been Stanly County neighbors.

From Kendalls Church there are a number of people who have contributed to the publication of this book. Many members have discussed the past and answered questions during its writing. Members of the History Committee for the last 10 to 12 years have all made contributions. In addition to the present members, Alda Miller and Ruby Pickler, past members have also been helpful. These include Parker Miller, Clyde Pickler and Catherine Pickler. The last two pastors of the church, Rev. David Troutman and Rev. Sonny Reeves, contributed their help and encouragement as the work progressed.

Many members of the church have supplied pictures for the book. Though all offerings could not be used, the cooperation of many members resulted in a good selection of pictures from the past.

Research material has come from many sources. The largest source of material was the church records. However, there would be many omissions in the history if it had not been for the help of the Stanly Baptist Association, the Reference Room of the Stanly County Library, the Baptist Historical Collections at Wake Forest University and a number of individuals.

For any errors and/or omissions, I ask your forgiveness.

Eugene B. Pickler  
April 2002



## Preface

The missionary zeal of the Rocky River Baptist Church in Anson County, North Carolina, and its pastor, John Culpeper, established an "arm" of the church on Long Creek in the 1820s. The minutes from Rocky River Baptist Church are presented as written at the time.

\*April the 3 1830

the Rocky river Baptist Church under the care of Elder John Culpeper met the names of the members present in valad and business opened red a letter from the Long Creek arm by the hand of Brother Job Calaway requesting dismission from the Church and desired the Eldership of the Church to attend at Kindols Meeting House the Saturday before the fifth Lords day in May next for the Examination of Said Arm for Constitution and Elder Ralph freeman Thomas Allen Amon Yarbrough Wyat Nance was appointed to attend with them

\*Micro-film records of Rocky River Baptist Church, Baptist Historical Collection, Z. Smith Reynolds Library, Wake Forest University, Winston-Salem, NC





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### EDITOR'S NOTES

All areas, counties, cities, towns, communities, etc., discussed are located in North Carolina unless otherwise specified.



# The Baptist Faith Arrives in Kendalls Valley

### The British and the Germans Settle in North Carolina

The mid-18<sup>th</sup> Century was a time of settlement in North Carolina. Settlers of English heritage ventured westward from the coastal area, following the streams throughout what is now known as the Piedmont region of the state. Land along large rivers was settled first because the waters could be used as an important means of transportation. As a general rule, settlers moved no farther west than a river's fall line, the point where a stream — due to its geography — could no longer accommodate the use of barges to move supplies inland and take products out to the ports.

A number of the English settlers pushing north and west from the North Carolina coast chose to settle along the Pee Dee River. Some of them moved into the “fork section” of what is today known as southern and eastern Stanly County. The fork section is the V-shaped area below the present city of Norwood, where the Rocky River meets the Pee Dee River.

The majority of the English settlers moving into the fork section were farmers attracted to the area's fertile land and the river transportation to the port at Georgetown, South Carolina. Examples of family names of those arriving in the area during the mid-1700s include Colson, Kendall, McSwain and Wall.

Around the same time that these English settlers moved westward from coastal North Carolina to the fork section of Stanly County, another group of settlers was migrating from Pennsylvania to the northern and western parts of the county. They began arriving in present-day Rowan County around 1745 and were generally of German descent (some were born in Pennsylvania, while others were actually born in Germany). These settlers came south on the great wagon road that began in Lancaster County, Pennsylvania, and continued through Virginia's Shenandoah Valley into Winston-Salem and ended in what is now eastern Rowan and Cabarrus counties. Like the English settlers, they were farmers attracted to the area's fertile soil and accessibility of river transportation. By 1770, Rowan County's German population had grown to more than 3,000 people. Many German family names were changed to sound and be spelled like English names.

Examples of German family names arriving at this time include Miller, Pickler, Ridenhour, Lowder, Efird, Misenheimer, Lentz, Moose, Dry, Barringer, Shaver, Morgan, Roseman and Brown.

Although rivers were the main highways for transportation to coastal ports during the 18<sup>th</sup> Century, they could also be major barriers to local movement of residents. Sandwiched between the Pee Dee and Rocky rivers, settlers living in the fork section of Stanly County had difficulty reaching the major roads of the time that carried travelers and goods to more populated regions of North Carolina in the eastern part of the state. As a result, the settlers of the fork section were isolated and had little contact with people from other parts of the state.

Due in part to this isolation, the settlers continued to practice the religions of their homelands. The English were often members of the Church of England (the denomination known in America as the Episcopal Church). Meanwhile, German settlers were typically either Lutheran or German Reform. The German Reform denomination is now – after several mergers – the denomination known as The United Church of Christ.

However, the Baptist faith did not arrive in Stanly County with the original English and German settlers. Instead, it was introduced later through several different means – most notably, the pioneering missionary efforts of a Baptist minister from New England.

### The Baptists Arrive in Montgomery County

In 1751, Shubael Stearnes was baptized in the state of Connecticut by Elder Wait Palmer. (Elder Palmer had been baptized by Elder Valentine Wightman, whose father was a Baptist who had immigrated from England.) That same year, Stearnes was ordained a Baptist minister. Shortly thereafter, he moved with his wife and several members of his family to the area of North Carolina known as Chatham County.

Upon their arrival there, the Stearnes family found a community totally affiliated with the Church of England. Uninterested in following that faith, Elder Stearnes on November 22, 1755, founded Sandy Creek Baptist Church of Chatham County (Due to the division of counties since the 1700s the church is now located in Randolph County). The original membership of Sandy Creek Baptist Church consisted of 16 adults and their children. The



charter members were: Elder Stearnes and wife, Peter Stearnes and wife, Ebenezer Stearnes and wife, Shubael Stearnes, Jr., and wife, Daniel Marshall and wife, Joseph Breed and wife, Enos Stimpson and wife, and Jonathan Pold and wife. (1)

These 16 members turned Sandy Creek Baptist Church into a “missionary-minded” church. Within only a few years, it had grown to more than 600 members. Due to the small and remote populations of the Piedmont during this time, it is reasonable to assume that all 600 church members did not attend services at the Chatham County site of Sandy Creek Baptist Church. Yet, this large increase in membership does illustrate the success of the “missionary mindset” of Elder Stearnes and the other members of the Sandy Creek congregation. Tremendous efforts would have been necessary to bring about such growth in a widespread, sparsely populated region in only a few years.

After these few years of significant growth, Elder Stearnes decided that a formal association of the various congregations of the Sandy Creek Baptist Church should be formed. As “arms” of the Sandy Creek Baptist Church became churches in their own right, Stearnes saw a need to maintain bonds and coordinate the work of the various churches. Thus, in 1758 the Sandy Creek Baptist Association was formed. Additional “arms” continued to be organized throughout North and South Carolina.

As part of the expansion efforts of the Sandy Creek Baptist Association, an “arm” was established in Montgomery County, near what is today known as the town of Ether. In 1758, this congregation was constituted into Forks of the Little River Baptist Church.

### The Baptists Arrive in Anson and Union Counties

While almost every American can tell you that the Declaration of Independence was signed in 1776, few know that this was also the year that the Sandy Creek Baptist Association spread into Anson County. An “arm” of the Forks of the Little River Baptist Church was established near the present day town of Ansonville. This new church was named Rocky River Baptist Church. Research indicates that this “arm” was the most important 18<sup>th</sup> Century influence introducing the Baptist faith to northern Stanly County and forming Kendalls Baptist Church. As a result, Baptists in Stanly County

can trace their faith back to Sandy Creek Baptist Church in Chatham County and even further still to New England and on back to England.

Active as it was, though, the Sandy Creek Baptist Association was not alone in spreading the Baptist faith in and around Stanly County during the mid-18th Century. Several other influences were also at work. We will now examine one of these—Welsh Neck Baptist Church— and then return to explore more of the connection between Kendalls Baptist Church and the Sandy Creek Baptist Association.

In June 1701, a group of 16 Baptists from Pembroke and Cairmathen counties in western Wales set sail for America aboard the *William and Mary*. Following a September arrival in Philadelphia, the group settled near Pennepeck, Pennsylvania. Two years later in 1703, this group of Welsh settlers moved to New Castle County, Delaware, where they prospered and grew in number.

Then in 1736, several members of this group took advantage of a land grant opportunity on the Pee Dee River near the present town of Society Hill, South Carolina. In 1737, additional members of the Welsh settlement in Delaware joined those already living in South Carolina. The following year, the group formed the Welsh Neck Baptist Church. As time passed, this church's influence followed the flow of commerce and travel up the Pee Dee River and its tributaries. The Welsh Neck Baptist Church is believed to be responsible for the formation of some of the early Baptist churches in Anson and Union counties. (Note: Some scholars also believe that this church may have been responsible for the earliest Baptist Church in western Stanly County.)(2)

#### The Baptists Arrive in Western Stanly County

According to research, the first church of any denomination established in the area that is now Stanly County was Meadow Creek Baptist Church. As early as 1758, preaching services are known to have been held in the area just north of the present-day town of Locust. The services were conducted as an "arm" of Montgomery County's Forks of the Little River Baptist Church, a part of the Sandy Creek Baptist Association. Meadow Creek Baptist Church was officially organized in January 1765.

### The Baptists Arrive in Eastern Stanly County

About the same time that Meadow Creek Baptist Church was formed in western Stanly County, The Mouth of the Uwharrie Baptist Church was formed in eastern Stanly County as another arm of Sandy Creek Baptist Church. Although the exact year is not known, research shows that it was sometime prior to 1780. Also unknown is the exact location of the original church. Evidence suggests that the first structure was built on the southwest side of the Yadkin River, placing the original building near the present location of Morrow Mountain State Park.

Later, the permanent site of The Mouth of the Uwharrie Baptist Church was built on the east side of the Yadkin River near the point where Morganton Road crossed the Uwharrie River. In 1790, the church had 46 members, and by 1815 membership had grown to 149. At this time, the Mouth of the Uwharrie Baptist Church withdrew from the Sandy Creek Baptist Association to help form the Pee Dee Baptist Association. (In the mid 1800s, the membership of The Mouth of the Uwharrie Baptist Church diminished, and it ceased to hold services. The reasons for its demise are unknown.)

### Northern Stanly County Surrounded by Baptists

With Baptists in Montgomery, Anson and Union counties as well as in the western and eastern parts of Stanly County, the faith had surrounded northern Stanly County.

Although surrounded, the still small population of northern Stanly County remained isolated not only from the Baptists but also from other outside influences. Several factors appear to have created this isolation. First, many of the settlers still used their native language of German, creating a language barrier with their English neighbors. Second, because the area was far above the fall line of the Yadkin-Pee Dee River, northern Stanly County could not be reached via river traffic. Third, the area could not easily be reached by road either. Only one road existed between Cheraw, South Carolina, and Salisbury. This lone road followed near the present-day Valley Drive and N.C. Highway 740. As a result, northern Stanly County remained isolated.

Among those living in this isolated area were British and German immigrants and their descendents who had settled along Long Creek, near the community today known as Kendalls Valley.

Footnotes

(1) *A History of The Brown Creek Union Baptist Association.* by C. J. Black, J. A. Bivens, M. D. L. Preslar.

Marshall & Bruce Company, Nashville, TN 1919 - Reprinted 1983 by Union Historical Publications, Inc.

(2) Ibid.



# English and German Influences on Baptists in Kendalls Valley

Even though northern Stanly County was isolated in the late 1700s from most outside influences, the Baptist faith still managed to find its way to the Long Creek community. Several factors contributed to its arrival and to the resulting formation of Kendalls Baptist Church. Among these factors were men of German Lutheran heritage who became active Baptists in the Long Creek community before Rocky River Baptist Church formally organized an "arm" in the area. One well-known northern Stanly County settler named John Pickler serves as an example.

John Pickler was born in 1772 in a German settlement in northern Rowan County. His parents were both of German ancestry, and he was apparently from a devout Lutheran family. Evidence of this includes records showing that in 1717 his great-grandfather, Matthius Blankenbuhler, was one of the founding members of the Hebron Lutheran Church near Madison, Virginia. This is the oldest Lutheran Church in the southeastern United States.

In 1803, this John Pickler bought about 900 acres of land along Long Creek. (Records show that the present property of Kendalls Baptist Church was part of this purchase.) He soon built a house on his land and moved there with his wife, the former Barbara McMackin. Barbara McMackin was raised in western Rowan County by Scotch-Irish parents. Although research has revealed no specific information about the McMackins' religious faith, we can confidently conclude that - since they were not German - they were not Lutheran.

When John and Barbara Pickler moved into their new home on Long Creek, it is almost certain that no Baptist church had yet been established in the area. While it was not formally organized at this time, the Baptist faith appeared to have been taking root in the Long Creek area during the earliest years of the 19<sup>th</sup> Century.

One clue to its arrival is that community residents were attending Baptist churches in nearby areas. For example, church records of The Mouth of the Uwharrie Baptist Church (near present day Morrow Mountain State

Park) show that John Pickler was an active member there. Apparently, he had at some point converted to the Baptist faith and began practicing it faithfully, even though it meant traveling quite a distance to attend services.

Minutes recorded during an October 1812 meeting of the Sandy Creek Baptist Association note that John Pickler was one of the delegates representing The Mouth of the Uwharrie Baptist Church. His presence at this associational meeting shows the strength of his Baptist devotion – not only did he regularly travel the great distance from the Long Creek community to the Morrow Mountain area to attend services, but he also journeyed all the way to Chatham County (Pittsboro is the county seat of Chatham County) to attend this associational meeting. A man of such conviction surely must have shared his faith with his family and neighbors.

Another clue that the Baptist faith was taking root in the Long Creek area at the time was discovered in the John Pickler family trunk. A handwritten note from 1821 recorded the death of a young Pickler daughter simply by listing her name, Caroline, and one descriptive statement: “She was a Baptist.” John Pickler’s family apparently joined him in practicing the Baptist faith.

A third clue indicating that the Baptist faith was being established in the Long Creek community at the time is revealed by records which show a sizable number of English families settling in this area. We can assume that a number of these settlers brought their Baptist faith with them from England and began practicing and sharing it in their new community.

While we can only *assume* that in the early 1800s the Baptist faith was developing and that preaching had begun in the Long Creek community, records from the 1820s actually *prove* its presence. At this time, regular, probably monthly, preaching days were conducted in the area by the “missionary-minded” elders of the Rocky River Baptist Church in Anson County. A number of Long Creek residents are believed to have attended and participated in these preaching days. Some Long Creek community residents were even members of Rocky River Baptist Church – its 1828 membership list included familiar ancestral names such as Patsy Palmer, Job Calloway and Samuel P. Morton. Interestingly though, the list does not include any Kendalls, Picklers or Millers, all common family names in the area during

the 19<sup>th</sup> Century as well as today.

More proof of the arrival of the Baptist faith was found in 1820s records of Rocky River Baptist Church (1), which state that under the leadership of Rev. John Culpeper, the Rocky River Baptist Church formally established its Long Creek arm. "For some time the members held their names at Rocky River (Baptist Church) while they had services at Kendalls as often as a preacher could be secured. Brother Job Calloway was enrolled at Rocky River but brought the petition asking that Kendalls be constituted into a regular church. The request was granted on Saturday before the fifth Sunday in May 1830. Elder Ralf Freeman and deacons Thomas Allen, Wyatt Nance and Amon Yarborough attended to represent Rocky River in the services." (2)

By using both historical clues and official records, we can conclude that the Baptist faith arrived in Long Creek during the earliest years of the 19<sup>th</sup> Century. It was introduced to the area and nurtured there by settlers arriving at the time. The two groups most involved were converted German Lutherans such as John Pickler and English Baptists.

Together, these two ethnic groups planted the seeds of the Baptist faith, which was formally organized in the community as an "arm" of Rocky River Baptist Church in 1830. Key leaders in this process were John Culpeper and Ralf Freeman.

Follow-up note:

John Pickler was obviously a pioneer of the Baptist faith in the Long Creek community. However, in 1815 he ceased being a member of The Mouth of the Uwharrie River Baptist Church. Records do not explain why he left that congregation; they only confirm that he was granted a letter from the church to "any other church of like faith."

One possible reason for his parting is that other Baptist meetings were being held closer to his Long Creek home and that he joined one of them. Another possibility is that he became unhappy with the church for some reason. Whatever the true reason for his departure from The Mouth of the Uwharrie River Baptist Church, no records have been found to show that John Pickler ever united with another church before his death two years later at the age of 45.

Footnotes:

(1) Micro-film records of Rocky River Baptist Church, Baptist Historical Collection, Z. Smith Reynolds Library, Wake Forest University, Winston-Salem, NC

(2) *History of Rocky River Baptist Church* by E. M. Brooks (1928) p. 19

## CHAPTER 3

### Kendalls First Preacher: John Culpeper or Ralf Freeman?

Two 19<sup>th</sup> Century preachers are most closely linked with the organization of Kendalls Baptist Church and the first sermons given there. One was John Culpeper, longtime minister of Kendalls' predecessor Rocky River Baptist Church in Anson County. The other was Culpeper's associate pastor, a freed black slave named Ralf Freeman.

It has been said that John Culpeper was born to be a leader and a preacher. He was born in 1764 on a farm in Anson County and was ordained to preach at the age of 22. Culpeper continued preaching for 54 years - 50 of them as pastor of Rocky River Baptist Church in Anson County and its various "arms" across the countryside.

Like most 19<sup>th</sup> Century preachers, John Culpeper's lifestyle was quite different from that of modern-day ministers. For instance, rural churches of the early 1800s rarely had full-time pastors. Instead, one pastor served several churches, usually preaching at each about once a month. In addition to serving three or four churches, pastors of that time also had to earn their living through another primary occupation.

John Culpeper's primary occupation was farming. Based on Anson County records of the time, we can guess that he grew cotton, corn and tobacco. A milk cow or two, a few pigs and some sheep also likely lived on the Culpeper farm.

During this era, the church responsibilities of a minister were extremely time-consuming due to the primitive methods of travel. Limited to traveling by horse or by foot, John Culpeper's regular trip from Anson County to the Long Creek "arm" took an entire day. He then preached during part of the next day and spent a third full day making his return journey home. Records show that Rocky River Baptist Church had at least one other "arm" as the same time it was nurturing the arm at Long Creek. He would have made comparable trips each month to preach at the other "arms" he served over the years. The travel demands of John Culpeper's ministry regularly



took him away from the responsibilities of his farm.

Because he was away on a regular basis, we can assume that Culpeper could not have adequately tended to all the farm work himself and would have needed help. The majority of his help most likely came from slaves.

Slavery was common in early 19<sup>th</sup> Century Anson County. It was more common there than in areas on the north side of Rocky River (like Long Creek) because the Anson County farms tended to be sizably larger, thus requiring more labor. Unless John Culpeper was different from most other Anson County farmers of his day, he probably owned slaves.

Although he was a full-time minister and a farmer, church and agriculture were not Culpeper's only interests. He was also active in politics. Running as a member of the Federalist Party in 1806, he was elected to the U.S. Congress. John Culpeper's Congressional career shows that the political winds of this era blew in different directions every few years. He was elected to serve six terms, but only two were consecutive. He was a U.S. Congressman for the following terms: 1807-09, 1813-17, 1819-21, 1823-25, and 1827-29.

As pastor of Rocky River Baptist Church, John Culpeper consequently must have served as minister of the Long Creek "arm." However, no written record of him serving at Kendalls Baptist Church at any particular time has been found. One document, however, does confirm his presence and leadership role in the community during the 1820s: a letter of recommendation for Garrett Pickler (1797-1853) and John Pickler (1801-186?) who were intending to travel to the "western country." The letterhead is from Montgomery County (Stanly County was created out of Montgomery County in 1841) but the letter is not dated. A total of 28 men signed the letter. The signature at the top is John Culpeper.

Based on the birth dates of some of the signers and assuming that they were all at least 21 years old, the letter could not have been written before 1822 nor after October 1828 (when one of the signers is known to have died). Therefore, we can conclude that John Culpeper was a part of the Long Creek community during the mid-1820s. His signature on the letter indicates that he was well acquainted with the two Pickler brothers. He is likely to have been their minister. Incidentally, if the brothers did journey to the "western country," they both returned to the Piedmont area of North Carolina. John was living in the Long Creek community before he died. Garrett,

who deeded the first two acres of land to Kendalls Church in 1837, lived for many years and died in what is today Iredell County.

There is also one piece of evidence that John Culpeper did not desert the Kendalls Community after the church was constituted. Mrs. Louise Pickler Miller has a book that came down through the Pickler family, which contains the following handwritten inscription inside the front cover: "Barbara Pickler's Book bought of John Culpeper Sen. 1836." The book is *The Rise and Progress of Religion in the Soul*, by Philip Doddridge, D.D. It was published in Philadelphia. No date of publication is given. Barbara Pickler was the wife of the John Pickler discussed in Chapter 2.

As active as John Culpeper was with his church duties, farming and political activities, it was not possible for him to always be where he was needed. To make it possible for him to be in Washington for the Congressional sessions, John Culpeper had an "associate pastor" who filled in at churches as needed. This associate pastor was Ralf Freeman.

Elder Ralf Freeman was a black man – a freed slave. He may have been freed by John Culpeper, but that is not known for sure. The marker at his grave, erected in 1907, states "His freedom was purchased by the Bear Creek Association." That is not likely to be correct because the Bear Creek Association was not formed until 1832, and Ralf Freeman had already been on the Baptist scene for 20 years. It has often been said that he was a fiery preacher who – although he could not read – quoted the Bible and preached with great strength and conviction. Freeman was active in Baptist life in the Piedmont area of North Carolina for many years. The first record of him is when he was a delegate from Rocky River Baptist Church to the Sandy Creek Association Meeting in 1811.

Later in his preaching career, on the Saturday before the fifth Sunday in May 1830, Elder Ralf Freeman led the delegation to the Long Creek "arm" of Rocky River Baptist Church to constitute the group into Kendalls Baptist Church. Though there are no records to prove it, Ralf Freeman probably preached at Kendalls before 1830 and – as leader of the Rocky River delegation – he most likely preached the sermon on the day that Kendalls was first organized in 1830.

What happened to Ralf Freeman after 1830 is a mystery. His grave marker says he died *about* 1838. After 1830 it is more likely that he is not heard

State of N. Carolina  
Montgomery County }

Garrett Pickle & Son Pickle being about  
to travel to the western country we the  
Subscribers do hereby certify that we have  
been acquainted with the said Garrett & John  
Pickle from their infancy and they have  
always supported the characters of  
Honest peaceable & industrious youths  
we therefore recommend them as  
such wherever providence may  
cast them to

Dem. Palmer Jp

John Culpeper

Green Palmer

EM Lester

Wm Parker

Clem Carter

Howard Pikes

Richd. Stokes Jp

Mrs. Jooks

Dan. McLoister

Stirling Meddall

Joseph McLoister

Mark Haig

Henry Lanch

George Murrell

Job Callaway

Tillman Palmer Jp

Shendall

Richd. J. Calman

John Rendall Jp

John Parker

Allen Stokes

Dan. Kincaid

Lloyd Rankin

Shavod Rowland

Letter signed by John Culpeper in the 1820s

from because he was silenced by law. In August 1831 in Virginia, Nat Turner led the deadliest slave revolt in U.S. history. About 60 white people were killed. Following that revolt, the North Carolina Legislature made it unlawful for any black person – freed or slave – to speak at any public gathering. This stopped all black preachers and would have surely silenced Ralf Freeman. Following the passage of this law, Freeman could no longer serve as “associate pastor” to John Culpeper. It is not known how Ralf Freeman lived out his days. In 1998 an historical marker was erected beside U.S. 52 highway in Ansonville.

It reads: “Ralf Freeman  
Free black served as a Baptist  
pastor at Rocky River Church until  
law in 1831 barred blacks  
from public preaching.  
Buried 500 yards west.”

About the time that Ralf Freeman’s preaching career ended, John Culpeper’s Congressional career also came to a close. Research, however, has more complete details about John Culpeper’s life than are known about Ralf Freeman’s. Culpeper continued to be active in Baptist activities. Records show that he was involved with the Pee Dee Baptist Association, which had organized in 1816 and included churches on the southwest side of Deep River near the present towns of Asheboro and Carthage. In 1834, John Culpeper wrote a history of the Pee Dee Baptist Association that was presented at that year’s associational meeting. Two years later, he preached the introductory sermon at the Pee Dee Associational Meeting.

In late 1840, John Culpeper moved to his son’s home in Society Hill, S.C., about 40 miles southeast of his home in Anson County. He died there in January 1841 and was buried in the old Welsh Neck Church Cemetery. His tombstone reads: “In memory of Rev. John Culpeper who died January 1841, aged 76 years. He was distinguished for candour, firmness and consistency. He preached the pure Gospel for 54 years and died in the triumph of faith.” (1)

Footnote:

(1)*History of Rocky River Baptist Church*, by E. M. Brooks (1928) p. 50



## CHAPTER 4

### Early Days of the Church: Founding to New Building

Detailed historical records of Kendalls Baptist Church for the 77 years after it began (from 1830-1907) no longer exist. Only small glimpses of that era survive through associational minutes of the area's 19<sup>th</sup> Century Baptist associations. Unfortunately, portions of these minutes are also missing, so many interesting and insightful details are lost forever.

In 1830, Kendalls Baptist Church organized and joined the Pee Dee Baptist Association, still relatively new itself at only 14 years old. Two years later, a notable event in the history of the Baptist movement in Stanly County and throughout the Carolinas occurred: the Primitive Baptist Denomination was formed. Prior to that time, all Baptist churches were philosophically part of the same loose-knit group, regardless of whether they officially joined an association.

But in 1832, some Baptist churches formed a separate group based on differences in beliefs and conduct of services. At this time, each Baptist church in the area had to make a decision about which branch to join – the Primitive Baptists or the Missionary Baptists. Many congregations were likely divided on this decision. Kendalls elected to stay with the more mainstream Baptist group. At least one Baptist Church in the county at the time – Meadow Creek Baptist Church – joined the Primitive Baptists. You may recall from Chapter 1 that Meadow Creek was the oldest church of any denomination in what is now Stanly County. It had started in 1765 and was located just north of Locust. At one time, John Culpeper, the pastor of Rocky River Baptist Church and the Long Creek Arm, which became Kendalls Baptist Church, also served Meadow Creek as pastor. Yet only two years after the founding of Kendalls, Meadow Creek went its separate way ideologically.

Rev. Culpeper's 1834 history of the Pee Dee Association does not mention Kendalls, but minutes from 1834 associational meeting confirm that Kendalls was still a member. The church reported a total of 66 members, 16 baptisms, one dismissed member, and two excluded. The church's annual con-



tribution to the association was \$1.50.

Also in these minutes is the report of Committee #5 (John Culpeper, Chairman), which states: "Kendalls Meeting House - There is a flourishing Sabbath School. An effort is about to be made to establish a Temperance Society." It is interesting to note that at this time the church was called *Meeting House* instead of *Church*. Apparently, for its first seven or eight years, the congregation met in a building located south of the present church site. During the summer, they probably most often met outdoors. In 1837, seven years after the church had been founded, the congregation bought two acres of land where the present building is located. Purchased from Garrett Pickler, the cost was \$1.00 per acre. Although no records exist to prove it, we can assume that shortly thereafter the first church building was erected, located just to the east of the present building. Clues in the associational minutes indicate that the building was completed during the 1850s (i.e., the name "Kendalls Meeting House" was used in the associational minutes as late as 1846, but by the 1850s the name, "Kendalls Church" was used).

During the 1830s and 40s, Kendalls' membership had a small decline, and the church encountered varying levels of enthusiasm and activity. For example, in the 1834 associational minutes Kendalls reported: "The Church at this place is increasing, and from the interest lately manifested, it is hoped there will shortly be a still greater increase." This was the year, you will recall, that the church had 16 baptisms and the total membership was 66.

The very next year, Kendalls reported little change, with membership still at 66. Associational minutes are missing from 1836 through 1839, but the 1840 records show that membership was down to 44 people. No explanation is given for this one-third drop in membership in only four years. It should be noted, however, that in 1836 Ebenezer Baptist Church (now Badin Baptist Church) was established and some of Kendalls' members probably moved their memberships there because it was closer to their homes.

The 1840 minutes of the association also report the following: "Kendalls Meeting House - The brethren of this church are very much encouraged, indications of a revival of God's holy work are seen lately, several interesting meetings have already been enjoyed." An associational constitution was adopted on October 14, 1840. The association was composed of 14 churches, including Kendalls.

Associational minutes of the next year show that membership had increased by seven people to 51, yet the comments say that Kendalls "complains of lukewarmness" in the church.

This same year, the association passed several resolves intended to affect each church in the association. These were:

1st - That each church organize a Sabbath School and strive to procure efficient teachers to instruct in different classes.

2nd - That each church organize a Temperance Society.

3rd - That each church select some person or persons to deliver appropriate addresses upon these important subjects.

4th - That each church in the future give a brief account of their societies in their associational letters —"

At its 1842 meeting (held at Rocky River Meeting House), the association moved to appoint a missionary board consisting of one member from each church. This action is the first mention in any associational records of missionary activity. E. L. Parker was appointed as Kendalls' representative on the committee. At this same meeting, S. S. Stone of Kendalls was appointed to a separate associational committee. This is the first time that Stone's name appears in the associational minutes, but over the next 30 years or so he obviously became very active in the association, serving as its secretary several times.

Also in 1842, Kendalls reported: "Since the last meeting of the Association, a Temperance effort has been made with them, and a Temperance Society organized of twenty-four members." Church membership was 48.

For the next several years, the associational minutes contain no reference about Kendalls. The church reappears in the 1845 minutes as having had "an interesting Camp Meeting." By the 1846 meeting, Kendalls' membership had dropped from about 50 to 40. But something must have sparked interest during the next few years because by 1849 the membership had risen to 73.

The associational minutes of 1848 indicate that member churches were increasing their efforts at mission work. The report on foreign missions requested "that all concerned will, by the grace of God, resolve for the future, to give at least one cent per week, to the support of Foreign Missions."

—— "By the adoption of this plan, our Denomination could raise annually, no less than twenty thousand dollars in this State."

During this same meeting, the association agreed to gather collections in each church to pay the debt due on the Baptist Church in Wadesborough (spelled this way in 1848). E. L. Parker was in charge of this collection at Kendalls. No other details were given about the size of the Wadesborough debt or why other churches were needed to help pay it, but this issue did continue to reappear in the associational minutes until 1853.

In 1855, S. S. Stone of Kendalls was serving as associational clerk and was therefore responsible for the minutes. At this time, the association had 21 member churches. Kendalls' membership was recorded at 77 members, and the associational minutes noted: "Kendalls, report a pleasant state of things - several baptized." During this year, the minutes also contained a report from the Baptist State Convention that stated: "North Carolina contains at this time 46,521 Baptists, and minutes of the last Convention show a contribution of \$5,461.55 or about 12 cents to each member - a very small amount to give to such glorious objects." The "glorious objects" refers to "Heathens", which was the term used frequently in the associational minutes to describe unsaved souls.

Although there are no specific details on Kendalls' membership during the mid-19<sup>th</sup> Century, a look at reports of the Pee Dee Association from 1849 and 1853 gives an interesting view of mid-century church practices. During this time, churches in North Carolina counted slaves in their membership. Black churches as we know them today did not organize until after the Civil War. Also at this time and on into the 20<sup>th</sup> Century, churches disciplined members for wrong deeds. (For further discussion on this topic, see Chapter 5.) This discipline sometimes led to members being expelled from the church. The Pee Dee Baptist Association was composed of 16 churches in 1849 and 20 churches in 1853. Member churches were located in Anson, Richmond, Montgomery and Stanly counties. Membership activity of the association for these two years (selected because they still exist and most records of this era have disappeared) was as follows:

<u>Year</u>	<u>1849</u>	<u>1853</u>
Baptisms	98	105
Received by letter	14	23
Restored	4	23
Dismissed	26	37
Expelled	14	19
Dead	9	17
White males	222	363
White females	363	538
Slaves	167	254
Total	1100	1326

(Although the numbers do not add to the total, these are the lists verbatim from the associational minutes.)

During the 1850s, Kendalls enjoyed a dramatic increase in membership, growing from 60 in 1853 to 86 in 1856 to 91 in 1859. No explanation exists for the growth. One curious comment, however, was noted in the 1859 associational minutes: "Kendalls - Is in a cold state, and asks an interest in the prayers of sister churches."

In the 1860 minutes, Kendalls was the only church in the association that did not give a statistical report. As a result, we know nothing of the membership for that year. We do know that Kendalls was present at the associational meeting because the minutes noted that Kendalls gave \$1.00 to the Colporter Fund, and nothing to any other causes. The Colporter Fund was the money used to finance the activities that would in the 20<sup>th</sup> Century be called Association and Home Missions. This was the first year that the associational minutes had listed church contributions to various mission and educational causes. Only one other church in the association gave as little as Kendalls. We can assume that Kendalls was represented at this meeting by E. L. Parker, who was appointed to several committees.

One point of interesting trivia from the minutes of this year is that L. L. Polk is listed as the delegate from Wadesborough. Polk was a popular figure of the time. A native of Anson County, he became an editor of the *Raleigh News and Observer* and then the founder of *The Progressive Farmer*. He was also the Progressive Party's leading candidate for the U.S. Presidential nomi-



nation in 1892 until he died one month before the party's convention. This was the first year that Polk was listed as a delegate to the association, but he was often a delegate in the following years.

The association did not meet annually from 1861-65 due to the U.S. Civil War. When the meetings resumed in 1866, the minutes stated: "—B. H. Carter and H. Morton to labor as much as in their power as Missionaries on the western borders of this Association" – (we assume this is Western Stanly). This is noteworthy because Carter was a former pastor of Kendalls. B. H. Carter lived in the Palestine community north of Albemarle.

This same year of 1866 was also the first time that the associational minutes showed a detailed breakdown of Kendalls' membership. Following are the lists for that year and several years thereafter:

	1866	1867	1868	1872	1874
Baptized	22			8	11
Received by letter	1	3	3	2	1
Restored	1				
Expelled	4	1		6	
Dismissed	1		20		
White Males	19	28	16	20	27
White Females	51	60	30	35	43
Colored	9	5	3	1	1
Total	79	93	49	56	71

These numbers clearly indicate that some major event occurred at Kendalls in 1868. Note that a total of 20 members were dismissed and that an overall drop in membership from 93 to 49 occurred in a single year. We cannot confirm the cause of this membership decline; we can only speculate. Two years earlier, Prospect Baptist Church had been organized, so it is possible that a number of Kendalls' members who lived in that area simply moved their memberships. Another possibility is that there was a disagreement in the church, and a group withdrew their memberships and started a church on their own. If the latter did occur the church formed apparently did not survive because no local Baptist churches in existence today were organized in 1868.

The Pee Dee associational minutes of 1867 offer no notable mention of



Kendalls. This was the year that the Rocky River Baptist Association was formed by 11 churches from Mecklenburg, Cabarrus, Stanly, Rowan and Union counties. According to a letter from C. J. Black to Prof. E. F. Eddins of Palmerville written more than 60 years later, Kendalls joined the Rocky River Association in 1869.

While minutes of the Rocky River Baptist Association are missing for the years of 1869, 1870 and 1871, the 1872 minutes show that Kendalls was a member of this new association. In the first mention of Kendalls, the Rocky River Baptist Association minutes reported: "Kendalls is somewhat in a prosperous condition with some increase of members since the last session of the Association." As noted in the table above, membership in 1872 was 56.

Two years later, the associational minutes reported: "Kendalls - a pleasant meeting of days. Eleven additions by baptism, and invites the next meeting of this body."

The Rocky River Baptist Association accepted the invitation and held its next annual meeting at Kendalls October 21-23, 1875. At this meeting, Kendalls reported: "No addition, a good Sabbath School and a weekly prayer meeting."

The 1877 associational meeting was held at Prospect Baptist Church. The minutes stated: "Kendalls reports nothing special - and that there is a misunderstanding between her and Prospect."

These minutes also contained an apology from associational clerk S. S. Stone of Kendalls. Stone apologized for the minutes being delayed due to his "protracted illness." You may recall that Stone's name had first appeared in the minutes in 1842 when he was appointed to an associational committee. From 1849 until 1877, he was frequently listed as an associational delegate or - for several years - as the clerk. After the 1877 minutes where he mentioned his "protracted illness," his name never appears again. Stone apparently either died or became unwell and could no longer participate in associational activities.

According to the 1860 census, Stone was born in 1809 and his wife's name was Sallie. They had five children, three boys and two girls. Their oldest

son was born in 1840, so he was probably a soldier in the Civil War. In the census, Stone listed his occupation as farmer and court register. He was obviously educated and was a very active and faithful Baptist. Stone possibly died in 1877, but no tombstone in the church cemetery bears his name. Today, we know nothing more about him, his family or his descendants than is discussed in this chapter. His only visible legacy at Kendalls is a Bible he gave to the church in 1873, which is now kept in the church's history room.

Since no membership lists for Kendalls Church during the 19th Century remain, we must turn to the names of the associational delegates for an indication of family names prominent in the church at the time. During the 1840s, E. L. and John Parker were very active in the association, and E. A. Stoker and Washington Russell were also occasionally mentioned. In 1856, J. Pickler (probably the John Pickler who was born in 1801) was listed as a delegate but did not attend the meetings. (Note: No other Pickler would be mentioned in associational minutes for another 23 years.)

In the late 1860s, A. G. Calloway became a regular delegate to the association, and the name D. A. Parker began to appear. During the 1870s, J. M. Calloway and H. F. Freeman became active and the names J. P. Pickler, R. P. Lentz and A.S. Miller appear. Early in the 1880s, the names F. P. Smith, Jacob Ritchie, Bunn Parker and D. J. Russell are mentioned. Late in the 1880s, J. F. Morgan, Job Calloway, D. Mann, W. C. Pickler, J. M. Miller, and J. C. Austin are noted. The names Thomas Miller, Loffy Austin, H. W. Calloway, James Parker, D. F. Pickler, Ivey Ritchie, B. G. Whitley, DeWitt Henderson and Caesar Austin are new names appearing either as delegates or church clerks during the 1890s.

For modern-day churchgoers who are accustomed to worship services being held every Sunday, it may come as a surprise that weekly services were not the norm in the 19th Century. The customary situation was for one pastor to serve several churches. Given the rural situation and primitive modes of travel, pastors were unable to preach at more than one church on the same day. Starting with the associational minutes of 1872, a listing is designated for the number of "Sabbath Preachings" per month. The first such report shows that Kendalls had only one preaching service per month for the next 60 years — until 1932. Which "Sabbath," or which Sunday of the month, is not indicated, except in 1891 when the minutes stated that the preaching

was on the first Sunday of the month.

During the late 1870s and the 1880s, Kendalls' membership was unusually stable. During one 15-year period, the lowest reported membership was 62 and the highest was 70. As usual, the number of women outnumbered the men, with a ratio of about three women for every two men. A few members were expelled or dismissed and a few restored, but not as many as in previous years. (For further discussion of this topic, see Chapter 5.)

Editorial comments in the associational minutes became less frequent in the late 19<sup>th</sup> Century. Most years during the 1880s included no specific mention of Kendalls. In 1880, a one-line reference was made: "Kendalls is at peace; has a Sabbath School."

However, the statement in 1880 that "Kendalls is at peace" may not have applied to its relationships with Prospect Baptist Church. In an undated letter known to be written after 1928 by Rev. C. J. Black (then the pastor of The First Baptist Church in Bessemer City) to Prof. E. F. Eddins of Palmerville, he describes why Kendalls left the Rocky River Baptist Association. The letter reads "...that it (Kendalls) withdrew because of a difficulty at Prospect which arose over one B. H. Carter. The church divided on him and the association appointed a committee to decide which of the two factions was right, and the report was in favor of Elder B. H. Carter. At once Kendalls withdrew (from the Rocky River Association) and joined the Pee Dee (Association)." Two things should be noted: 1) B. H. Carter had been the pastor of Kendalls in the late 1850s and 2) The Rocky River Association was disbanded at a meeting at Prospect Church in October of 1885.

In 1881, Kendalls had rejoined the Pee Dee Baptist Association, which it had originally joined in 1830 when the church was organized. Shortly thereafter on December 5, 1885, the Stanly Baptist Association was organized by churches from Silver Springs, Barbee's Grove, Pleasant Grove and Canton. In 1888, three years after the formation of the Stanly Baptist Association, Kendalls switched associations yet again. To date, Kendalls remains a member of the Stanly Association.

Membership growth of the Stanly Baptist Association during its first 50 years was impressive.

Year	# Members
1885	417
1895	1447
1913	3624
1923	5001
1933	5962
1938	6624

The history of Kendalls' turn-of-the-century finances is also interesting to study. From the information below it is obvious that Kendalls had concerns about all aspects of church work.

Year	For. Miss.	State Miss.	Ch. Exp.	Pastor Sal.	Home Miss.	Bap. Orph.	Assoc. Miss.	Ministers Relief
1883	3.19	3.19						
1884	6.27	3.00						
1885	6.79	3.00	159.28	20.00				
1886	3.75	5.00	81.00					
1887	7.00	4.00		100.00	3.50	3.50		
1888	No report							
1889	2.85	.50		100.00		3.50	10.00	
1890	3.00	3.00				2.00	5.00	
1891	2.31	2.31			1.00		2.11	
1892	2.00	1.00			1.00	1.00		
1893	.75	.75			.15	1.00		
1894	2.53	1.00		27.00	1.00	1.00		
1895	3.00	3.00		50.00		2.50		
1896	3.00	4.00	3.15	50.00	2.00	2.00		
1897	3.00	8.28	9.00	80.00	3.00	3.00		1.00
1898	3.00	6.00	50.08	80.00	3.00	5.00		1.00
1899	3.00	6.53	10.91	80.00	3.00	5.70		2.54
1900	3.00	7.50		80.00	3.00	5.00		
1901	2.54	1.50		80.00				
1902	3.00		50.00	80.00	3.00			
1903	5.00	16.12	5.22	80.00	2.00	11.50		

At the turn of the century, great things began happening at Kendalls Baptist Church. Rev. C. J. Black became pastor in early 1904, the same year that Kendalls became the first church in the Stanly Baptist Association to form a Women's Missionary Union (WMU). The original WMU group had 19 members, with Mrs. J. M. Mauney serving as its president. Of special note is that Mrs. Mauney was the first woman from Kendalls whose name appeared in any associational minutes.

Also in 1904, under the leadership of Rev. Black, Kendalls began construction on a new church building. This ambitious project is obvious when comparing the annual expenditures shown above with the associational minutes of 1904. For years the annual expenditures of Kendalls had been a little less or a little more than \$100. Then in 1904 Kendalls' total budget for the year was \$1,124.80 with \$1,085.97 of that total allocated to building and repairs. In 1905 the church had a total budget of \$365.67 with \$146.14 allocated to building and repairs. Kendalls had a new sanctuary!



## CHAPTER 5

# Discipline and Harmony

It was not unusual for 19<sup>th</sup> Century Baptist churches to influence the lives of members in ways that went beyond religious faith alone. Despite the long-held Baptist belief that church members can interpret the Bible for themselves, associational minutes reveal that Baptist churches of the 19<sup>th</sup> Century, including Kendalls, customarily considered it their role to set limits of conduct for members. That is to say, church membership was reserved only for those people who conducted themselves in a manner deemed appropriate by the church majority.

An early example of this — also outlined in Chapter 4 — occurred in 1841 when the Pee Dee Baptist Association passed the following resolutions:

“1st - That each church organize a Sabbath School and strive to procure efficient teachers to instruct in different classes.

2nd - That each church organize a Temperance Society.

3rd - That each church select some person or persons to deliver appropriate addresses upon these important subjects.

4th - That each church in the future give a brief account of their societies in their associational letters —”

Kendalls reported back to the association in 1842 that “since the last meeting of the Association, a Temperance effort has been made with them, and a Temperance Society organized of twenty-four members.”

Another example shows up in 1849 when a question was put before the association: “Query - Shall we allow our members to be engaged in putting up grog shops and selling spiritous liquors?” The answer was “No.”

For several years during the 1860s and 1870s, the membership lists at Kendalls are outlined in the associational minutes and included the categories *Expelled* and *Dismissed*. If a member was voted into either category the

member was no longer affiliated with the church. To be expelled meant the congregation voted during a business meeting to drop the member from the church roll. This usually occurred as a result of some misconduct on the part of the member. It was the most severe punishment that could be inflicted on a church member. To be dismissed usually meant that the member had requested to be removed from the church roll – perhaps to join another church or possibly to avoid being expelled. During the period at-hand, annual associational reports show as many as four Kendalls' members expelled in one year. In addition, even larger numbers of members were dismissed.

Very little additional information about church disciplinary measures exists until 1907, the year minutes for Kendalls Baptist Church begin. From reading these minutes, it is apparent that members' personal conduct was a common subject for discussion and action by the church. One of the earliest specific actions mentioned was in February 1908, with the withdrawal of fellowship of two girls for adultery. Over the next twenty years, numerous actions were taken by the church to discipline its members for a variety of offences.

Intoxication or merely the consumption of alcohol was a very common offence. But there were other offences, too. Looking back now from almost a century later, we may find many of these offences amusing. But at the time they were considered quite serious. Below is a sampling of some of the offences and consequences from the church's minutes:

In 1908, John Austin asked the church to forgive him for being intoxicated. The church forgave him.

In 1910, David Miller and Howell Ritchie asked to be forgiven for being intoxicated. The church "forgave" them and "asked them not to do it anymore." Also in 1910, Job Calloway was excluded from the church for contempt and, after asking forgiveness the next month, was restored membership. Contempt is not defined, but we assume it meant that the member failed to follow the orders of the church in his personal conduct.

In 1912, fellowship was withdrawn from Walter Pickler for bad conduct and from Ella Parker for contempt. That same year, Richmond Pickler was dismissed from the church for holding a dance at his house. Additionally,

Sam Pickler was dismissed, but DeWitt Henderson, Ranie Pickler and Pattie Pickler all made statements and were forgiven by the church. Later in the year, charges were brought against Mose Pickler and Johnnie (John) Pickler, but there is no record of the outcome of the charges.

In 1913, Talitha Pickler and Milas Pickler were restored to the fellowship, but there is no record as why they had been previously dismissed. Perhaps the offence occurred prior to the surviving church minutes that begin in 1907. Also in 1913, T.L. Miller, who, incidentally, was the church clerk writing the minutes, "asked the church to bear with him in his difficulty with Brother Job Calloway. The church forgave him."

In 1914, Howell Ritchie was reported drunk again and ordered to report to the church in February.

The year of 1915 was the year when church disciplinary measures reached their peak. Roxie Pickler and Roxie Miller were restored to full fellowship of the church. At the same time, Dave Miller and H. D. Kendall asked the church to "bear with them." The details of what this phrase meant are not specified. Also that year, Daisy Calloway was called before the church on a charge of not speaking to T. L. Miller.

In addition, Johnnie (John) Pickler, DeWitt Henderson, David Parker and Jessie Floyd were "excluded from the church for dancing and playing on the floor until they make proper acknowledgement to the church." There is no record of when any of these members were restored to full fellowship, but it is known that they all were.

After the busy year of 1915, six years go by before another case of church discipline shows up in the records. Sallie Pickler, by vote of the church, was excused for "contempt of the church." In 1922, the name Grady Sheeks is erased from the church roll for "un-Godly conduct." At the same meeting, a committee is appointed to investigate George D. Kendall's past conduct before granting him a letter of dismission. Also in 1922, a motion was moved and carried that the church authorize the deacons to visit any member who has "walked disorderly" during the month. Later in the year, the deacons reported that Milas Pickler had "walked disorderly", but the church voted to find no offence against him.

In 1923, the church voted not to grant letters unless the members are in good standing. Interestingly, it appears that a donation to the church could sometimes restore a member to good standing. For example, in 1923 when Cull Barringer asked for letter of dismissal, it was not immediately granted. Instead, the church voted that the church clerk should notify "Brother Barringer" that if he would send a donation to the church he could get a letter of dismissal. In September, it was recorded that Barringer had sent a donation and, as a result, the church voted to grant him a letter of dismissal. The amount of his contribution was not recorded.

In 1926, Jessie Floyd asked for forgiveness for past offenses and said if he was forgiven he would like for the church to give him a letter to join the Richfield Baptist Church. A motion was made and carried that he be forgiven. The letter was granted.

The role of church discipline appears only one time in the 1930s. In 1934, John Cage asked the church to forgive him for making liquor. Dock Frank Pickler made the motion to forgive him and the motion carried.

The last recorded act of Kendalls disciplining its members occurred in the mid-1940s. A dispute over a property line developed between two families in the church. When the dispute began and the reason for it are unclear, but it erupted in public and in the church following the cutting of a tree that was on or near the property line. The parties involved in the dispute were the families of J. Arthur (Oss) Miller and P. C. (Neal) Pickler. All parties involved in the dispute were active members at Kendalls Baptist Church.

When the dispute disrupted the harmony of the church, the deacons and the pastor attempted to bring about a solution. For a while, it seemed that a truce was developing. During a worship service late in 1946, the pastor, Rev. Ben J. McIver, asked the parties involved to come to the front of the church, shake hands and promise that they would resolve the dispute in a Christ-like manner. Oss Miller and Neal Pickler's son, Claude, did as requested. The church had a special prayer, and many people thought the matter was settled.

But in January 1947, six members of the Neal Pickler family asked for their letters to leave the church. In the last act of a recorded attempt to discipline church members, the church granted the letters as “dismissal but not in good standing.”

No records after this time indicate that the church disciplined members. The period during which it was accepted — and even expected — that members who behaved poorly or incorrectly in the eyes of the church would be disciplined had come to an end. The disciplining of members had been a part of the church’s culture from early times and had carried on through more than 100 years of the history of Kendalls Baptist Church, but it ended in the 1940s.

Since that time, the congregation has taken no position on the conduct of any member. The pastors, deacons, Sunday School teachers and others may express opinions about what constitutes proper conduct for members, but the church no longer uses its business meetings and membership votes to set limits of behavior to be a member in good standing. The culture within the church and of the community at-large has changed.



## CHAPTER 6

### Buildings and Grounds

While Baptist churches are in the business of bringing people to Christ and ministering to their needs, to be conducted efficiently these activities require buildings. According to tradition, when Kendalls started in the 1820s as an arm of Rocky River Baptist Church, the first meetings were held under a brush arbor. The term *brush arbor* refers to a structure made by building a wooden frame and covering it with tree limbs full of leaves. This canopy provided shade for worshippers and kept them dry during light rain. Logs were then placed under this makeshift roof to provide seats for those people attending services. In essence, an outdoor assembly hall was constructed where people could sit in a dry, shady seat and listen to the preacher who stood in front of them.

While the brush arbor could be built almost anywhere with just a little work and no money, it was not a permanent structure and certainly did not protect people from either heavy rain or cold temperatures. Therefore, as the arm of Rocky River Baptist Church became permanent in the form of Kendalls Church, it became necessary to have a permanent building.

No records from the 1830s have been found to pinpoint the exact site of the first church building. Tradition tells us that it was located about one-half mile south of the present building. If this is true, the land had probably been owned by David Kendall, a farmer and owner of the store where the Kendalls Store Post Office was located. The location of this building cannot be confirmed. However, records of the Pee Dee Baptist Association show that the group met at Kendalls Meeting House in 1836, so the existence of the building is not in doubt.

On the other hand, a deed from 1837 confirms that Kendalls Church bought two acres of land for a total of two dollars from Garrett Pickler. Those two acres are part of the church property where the current buildings are located. Since the land was bought in 1837, it is safe to assume that the building was constructed *after* that time. Again, no records of the date of construction nor a description of the building have been found. The name *Kendalls Meeting House* is used in associational minutes through 1846. As-

sociational minutes for the next several years are missing, but when they resume the name has become *Kendalls Church*. Does that mean the first church building was constructed after 1846, or does the building have nothing to do with the name? We don't know.

What we do know is that the first building on this site stood on the east side of the present church building. We also know (from the memory of author Eugene Pickler who heard Rev. C. J. Black speak at Kendalls in 1939) that the old building was leaking and in a poor state of repair when Black became pastor at Kendalls in late 1903 or early 1904. Black claimed to have told the "brethren" of that time that they could do better than the old building and should construct a new and larger one. This, of course, was done in 1904.

The building constructed in 1904 consisted of the present sanctuary with the main entrance and steeple much as they are today. The original building had no Sunday School rooms. The sanctuary was a simple building with four walls and no rooms in it. There were no windows in the front of the church – only on the side and behind the pulpit. The building was not underpinned. Heat came from two wood stoves, which connected to a chimney overhead in the center of the building. In the winter, someone had to come early to build fires in the woodstoves.



*The 1904 Church Building*  
(photographed in 1930)

The windows on the side of the sanctuary originally came down to within approximately 18 inches of the floor. In summer the windows were always open so any breeze could come through the building. There was no electricity, so the building was lit by a series of oil lamps mounted on the interior walls. There was also no water available for people to use or drink and, of course, no restrooms.

By today's standards, it was a very primitive building. But by the standards

of the time it was built, it was a very fine church building.

Few details are known about the construction. We know that Dock Ritchie, a skilled carpenter and a member of the church, was in charge. We know from the associational minutes of 1904 that \$1,085.97 of a total budget of \$1,124.80, or 96%, was spent on buildings and repairs. In addition, the 1905 associational minutes report that the total church budget was \$365.67 and that \$146.14, or 40%, of that amount was spent for buildings and repairs. Considering that the association's fiscal year ended on September 30, the entire amount was probably spent in the calendar year of 1904. If all the reported expenditures went toward the new construction, the building cost \$1,232.11. It is reasonable to assume that some materials and labor would have been donated by members and that the donated labor and materials were probably not included in the dollar amounts reported to the association. There is no way to be certain of the details since the oldest church minutes we have do not start until 1907.

Given the size of the church's membership, constructing such a large building showed considerable optimism for the church's future growth. In 1904, the association reported that Kendalls had a membership of 137. During the year, six people had been baptized, five received by letter, one restored, and two had died. The church held preaching one Sunday per month, and there was a Sunday School with 85 members and an average attendance of 65. Interest in the church may have waned after the new building was completed. In 1905, the average attendance in Sunday School was 45, but in 1906 this attendance had increased to an average of 55. During this same year 29 people were baptized.

In January 1905, the *Stanly Enterprise* (the local newspaper of the time) carried a small classified advertisement notifying readers of an auction sale of scrap lumber at Kendalls Church on the last Saturday in January. In March 1905, the same ad appeared for a Saturday in March. Apparently, leftover materials from the construction and possibly materials from the old building were sold.

One item not sold in 1905 was the bell from the old building. In the October 1911 business meeting of the church a motion was made and carried to sell the old bell. No price was recorded.

The next buildings and grounds project of the church was to install a well and a pump. The July 1915 minutes show that a committee to be responsible for getting a well and pump was appointed and consisted of M. D. Brooks, Jacob Pickler, O.W. Miller, W. T. Pickler and Cline Austin. The total cost of drilling, casings, cement and the pump was \$112.13. Because there was no electricity, the pump was hand-operated. It is interesting to note that this pump was used until the parsonage was built, approximately 37 years later. At that point in 1952, the original well was drilled deeper; it is still used today as the water source for the church and the parsonage.

In the early 20<sup>th</sup> Century, baptisms were done at a spot in the creek on the east side of the church which was deep enough to submerge people. Burley Morgan, who was baptized in 1915 and was still alive when this history was written, remembered that he was baptized there. This was always inconvenient, so in May 1919 the church voted to build a baptistry on the church grounds. A committee was appointed consisting of D. F. Ritchie (chairman), J. S. Miller, T. L. Miller, M. D. Brooks and M. L. Pickler. No details about the construction costs or the time required have been found.

The baptistry was built about 200 feet northwest of the church building in a wooded area where the ground served as a natural amphitheater overlooking the baptismal pool. It consisted of a building and a pool. The pool was in the ground and lined with concrete. It was square and possibly four feet deep. The pool was filled by manually hauling water and was drained through a pipe that went downhill from the bottom of the pool. Steps led down into the pool from the building. The building consisted of two dressing rooms, side by side, and a roof area that extended out over the pool.

This baptistry was used from 1919 until 1957 when the church sanctuary was remodeled. At this time, the indoor baptistry was installed. The baptistry building was sold and moved to the William and Kathryn Ross property approximately three miles northwest of the church, where it was remodeled and used for many years by Kathryn Ross as a beauty shop.

In 1920, Kendalls appointed a committee to confer with a committee from New London Baptist Church about forming a two-church field, an arrangement where one pastor would serve both churches. As part of this arrangement, a parsonage would be provided for the pastor and his family. In June 1921, Kendalls voted to be responsible for half the money necessary to buy



and repair a house in New London for use as a parsonage. Kendalls would be entitled to a deed showing half ownership. The next month, a committee was appointed to help raise the necessary money. There are no details on how much was required or raised, but by the end of the year Kendalls owned half the parsonage. The house was located in downtown New London across the street from the Baptist Church at the corner of East Church and South Ferry streets. This arrangement lasted more than 30 years.

The next building project was very simple and presumably eagerly awaited by the congregation. In July 1922, a committee consisting of W. C. Pickler (chairman), Cline Austin and H. D. Kendall was appointed to build two outhouses – one for the ladies and one for the men. These were situated near the cemetery – one on the east side and one on the west side. They remained in use for approximately 30 years, until restrooms were made available in the fellowship building.

In an effort to create more Sunday School rooms, the church had purchased curtains in 1917 that were hung on wires in the sanctuary to serve as partitions so several classes could be held there at once. But the curtains had not controlled the problem of noise going from one class to another. In September 1929, the church decided to build some Sunday School rooms. In December, it was reported that over four hundred dollars had been pledged for the project. A committee consisting of Sam Pickler, Chairman, M. D. Brooks, Charlie Mann and T. L. Miller was appointed to be in charge of building the rooms. The rooms and balcony were built inside the existing building, thus reducing the size of the sanctuary. Also, the windows at the front of the church were added to provide light in these rooms. Over the years, Sunday School attendance had increased to the point that more rooms were needed to hold classes.

In January 1932, in the depths of the Great Depression, the church voted to build even more Sunday School rooms as an addition to the sanctuary building. A building committee was appointed consisting of D. F. Pickler, J. R. Pickler and J. M. Pickler. The April 1932 church minutes record the individual contributions of members, showing a grand total of \$1,144.33. It should be noted that more than \$300 of this total amount was given by Dock Frank Pickler, who owned a sawmill and donated some of the lumber used in the construction of the classrooms. We can assume that his \$300 donation included the value of materials given as well as money.



The addition that was built in the early 1930s is the portion of the church now behind the pulpit. When built it consisted of four classrooms upstairs and three downstairs. This addition solved the space needs required to offer Sunday School classes for all ages. It should be noted that after the educational building was built 30 years later, some of the original walls were removed and since that time there have been only two rooms upstairs and two downstairs.

One peculiar fact about this new addition is that it was built with no plans or arrangements for a heating system. The main sanctuary was being heated with wood stoves, but these new classrooms made the building too large to be heated from the same source of heat. The classrooms were built in the first half of 1932, but it was not until October that a committee was appointed to "lay some plans in regards to heat in the Sunday School rooms."

The decision on how to heat the new Sunday School rooms took close to an entire year to finalize. In the end, the church bought a heating plant which would heat the church *and* the new Sunday School rooms for \$615.00.

The installation was just as difficult as the decision itself because there was no place to put the new system. As a result, an area under the new Sunday School rooms had to be dug out by hand to create a place to put the furnace. This cellar was as large as an ordinary room and about five feet deep. A concrete floor was poured, and the furnace was installed. The furnace purchased in 1933 burned wood.

To circulate the hot air throughout the entire building, heat ducts had to be installed. Initially, heat ducts went to the new classrooms and to the front of the sanctuary. Later, they were added to the rooms by the main entrance of the sanctuary. At this point, the building had never been underpinned. Therefore, the entire building was closed at the edges with brick underpinnings to keep heat from the furnace and heat ducts from escaping to the outside.

The addition of the furnace also necessitated the construction of a new chimney on the side of the building and made the stoves in the sanctuary unnecessary. Finally, a year and a half after the Sunday School rooms were built, there was a way to heat them. As a result, the entire church had the best heating system it had ever experienced.

One other minor point of interest is that a chimney was constructed on the back of the Sunday School Room addition so the large new room on the first floor could have a wood stove placed in it. This was used to heat the room for small groups meeting at the church during the week. That chimney still stands, but the stove has been gone for many years.

When originally built, the sanctuary of the church had plain wooden benches with flat seats, flat sloping backs and no padding. Because there were no curves in the wood to fit the curves of the body, the benches were hard and uncomfortable. The first benches were shorter than the current ones, and there were more of them. Instead of a large center aisle and smaller aisles at each side of the church, originally there were three sections of benches with two aisles between them but no aisles at the sides of the building. So when entering through the main door and walking toward the pulpit, you had to go either right or left for several feet to reach one of the aisles.

In 1944, a committee was appointed to investigate buying new pews for the church. In April, the church voted to give the committee and the deacons the authority to buy new pews, and they were soon purchased from a furniture manufacturing company in Hickory.

Although there is no mention in the church minutes, according to the memory of some members, the altar table and the pulpit furniture currently being used were also part of this purchase.

In July of this same year, pledges were taken for money to pay for the pews. At this time in the church's history, pledges were not done privately. Instead, they were taken openly in church conference. Dock Frank Pickler started the pledges with a gift of \$300. He was followed by many other people calling out the amount they would pledge. When everyone had their turn, \$839 had been pledged. Church records do not show the actual cost of the new pews, but they were installed later in 1944 and are the ones still in use today. The seat cushions were added later.

The ten-year period between 1951 and 1961 saw the most ambitious building projects ever undertaken at Kendalls Baptist Church. The stage was set in February 1951 when church members Clyde and Louise Pickler offered to give to the church approximately 1.6 acres of land joining the church prop-

erty on the condition that the church build a parsonage there during the next 10 years. The church accepted the land.

Two months later, the church voted to establish a building fund and transfer all money in the treasury over \$700 to the fund. Direct contributions specifically to the building fund could also be made. In October, the deacons recommended that a fellowship building be the church's first building project. The church voted for the deacons and trustees to be responsible for coordinating construction of a fellowship building.

But things did not go according to plan. Just three months after plans for the fellowship building were underway, the church received a letter from the New London Baptist Church asking to be released from the arrangement of sharing a pastor. Dissolving this arrangement meant that future pastors at Kendalls would not live in the parsonage jointly owned by Kendalls and New London Baptist Church. As a result, construction priorities changed. Three months later in April 1952, the church voted to build a parsonage. A committee composed of Sam Pickler (chairman), Jacob Pickler, Clyde Pickler, Clegg Cole and Clifton Harwood was appointed to be responsible for its construction.

The church accepted the parsonage plans presented in July and appointed Sam Pickler as foreman to build it. At the same time, a Finance Committee for the Parsonage Building Fund was appointed with the following members: B. C. Morgan (chairman), Mrs. Fannie Lisk, Joe Pickler, Keith Kendall and Mrs. L. A. Pickler.

The parsonage was completed in early 1953, and Rev. S. D. Baker was called as Kendalls' pastor. He and his family became the first occupants of the new parsonage.

During the rush to build a new parsonage, the proposed fellowship building had not been forgotten. Shortly after the parsonage was completed, a committee was appointed to draw plans for the fellowship building and bring these plans to the church in September. The committee consisted of Sam Pickler (chairman), Heath Pickler, Spencer Pickler, T. R. Fesperman, and Bill Kendall, Jr. In January 1954, Chairman Sam Pickler gave estimates of \$3,500 for a concrete block building or \$3,800 for a brick veneer build-



ing. These estimates were based on a building 52 feet by 25 feet, excluding the kitchen. The church voted to build a brick veneer building. It was completed later that year.

The church sanctuary had remained mostly unchanged since it was built in 1904. So in 1957, the decision was made to remodel the sanctuary. The Board of Deacons made the following recommendations:

1. That we sheetrock and sealtex the walls and ceiling of the auditorium.
2. That we change the windows by shortening them from the bottom.
3. That we install new glass in the windows in the front of the church.
4. That we refinish the floor including the floor of the two classrooms in the back of the church.
5. That the lower part of the wall be paneled to match the floor.
6. That we install a baptistry in the pulpit.
7. That we carpet the outside aisles.

The estimated cost of these recommendations was \$5,000. It was suggested that the church raise what money it could and borrow the rest. The recommendations were approved by the church.

Six months later, the church voted to raise the right side of the front of the church (looking toward the pulpit). Prior to that time, only the choir loft on the left and the pulpit had been raised above the floor of the auditorium.

With increasing membership and attendance in Sunday School, the church again became short of classroom space. The feasibility of building an educational building was discussed. It was recommended that the church have at least \$3,000 before construction of an educational building started. To help raise the necessary funds, the third Sunday of January 1961 was set aside as Building Fund Sunday. There is no record of the amount of money raised, but in April the church voted to appoint a building committee and to start construction by June, if possible. The building committee consisted of Maurice Pickler (Chairman), Jasper Pickler, Thea Pickler, Kathryn Ross, Mrs. Eugene Carroll and Tony Deese.



*Ground breaking for the Educational Building in 1961*

In July, the church voted to borrow \$15,000 from the Albemarle Savings and Loan on a 15-year mortgage to finish paying for the educational building.

In January 1962, a meeting with an extensive question-and-answer period was held with many members giving their own views about the furnishings needed for the new educational building. Following the discussion, the building committee was given full authority to buy the necessary furnishings and equipment for the educational building. A year later, the church set aside the following days as Building Fund Days until the debt was retired: Easter Sunday, Mother's Day, Homecoming Sunday, and Thanksgiving Sunday.

In January 1965, the church voted to investigate paving the parking lot, which at the time was dirt covered with crushed stone. A committee con-



sisting of Joe Pickler (chairman), Clyde Pickler, Robert Morgan and Warren Pickler was appointed. Six months later, the committee recommended that the parking lot be paved. A secret ballot vote was taken, and the motion passed 57 to 40. The trustees were given authority to borrow the necessary money and pave the lot for no more than \$6,510.50.



*The Educational Building under construction*

A paved parking lot was the final act of Kendalls' building spree. It is interesting to note that the educational building was constructed at the time when Sunday School attendance was the largest it had ever been. A slow decline in attendance began in the 1960s and continued for more than 30 years. Although no major construction would be done during this time, various improvements were made.

For instance, the church was air conditioned, the walls behind the pulpit were sheetrocked, and one set of stairs inside the main entrance of the church was removed to provide a coat area. In addition, the steeple was removed in 1974 and placed on the ground and then repaired. In 1993, a ramp for the handicapped was added to the main entrance.

During this period, another construction project was completed that did not actually involve work on a building. In January 1976, the church voted to buy 2.5 acres of land located behind the parsonage and the fellowship building from church members Clyde and Louise Pickler for \$750 per acre. A few months later the church authorized the trustees to spend up to \$2,500 to have the land graded for a softball field. The field was graded, grass was sown, a backstop was built and a low fence was constructed around the outfield. Kendalls had added athletics to its list of activities for its members.

It was not until the 1990s that another major buildings and grounds project was given serious consideration. For a number of years, members had been discussing the need for a larger, upgraded fellowship building. Chief among the complaints was the small size of the kitchen, but many people also

thought that the building should be large enough for the entire congregation to be able to enjoy a seated meal inside at the same time. The fellowship building as constructed in the 1950s could no longer accommodate the entire church population.

In 1995, Dale Burris, reporting for the trustees, told the church that renovations for the fellowship building were in the planning stages and asked the church to authorize the use of an architect to get ideas and cost estimates, which would be reported to the congregation at a later date. This was authorized and done.

After consulting an architect, options for the renovation of the fellowship building were presented by the Trustees in August 1996. The options included: 1) doing nothing, 2) doing a major renovation on the existing building at an estimated cost of \$192,000, or 3) building a new building at an estimated cost of \$163,000. The church decided to pay the architect's bill of \$2,016 and think about the options. It thought for more than two years.

It was fall of 1998 when Donnie Shaver, representing the trustees, moved that the church do a renovation of the existing fellowship building. The proposed expansion, planned by the trustees and a building contractor, would lengthen the building 30 feet, double the size of the kitchen, add two bathrooms, replace the windows, sheetrock the walls and bring the building up to code with regard to handicap accessibility. The total cost was estimated to be in the \$80,000 to \$90,000 range. A discussion followed, and a secret ballot vote was taken. The motion passed by a vote of 60 to 8.

Following the vote, it was pointed out that a construction loan would be needed to finance the project. The church voted to borrow up to \$100,000 from the Bank of Stanly on a 15-year mortgage at 7-percent interest.

The actual renovation of the fellowship building began in January 1999. Shortly after that, an advisory committee to the trustees was organized consisting of Janell Hawkins, Camilla Lowder and Janet Pickler. This committee was to advise the trustees about the many details of the renovations (i.e., color schemes, choice of appliances, etc.).

As is frequently the case, the original cost estimates proved to be too low.

The construction was completed in July 1999 at a final cost of \$115,000. It was now possible for the entire congregation to eat a meal together inside the building. The new heating and air-conditioning system made the building comfortable in all weather, and the kitchen was now large enough to adequately prepare for and serve large groups.

Generous contributions to retiring the debt were being made during and soon after the construction work. By May 2000, the debt had been reduced much faster than the payments required by the 15-year mortgage. Kendalls Baptist Church had successfully completed yet another construction project in its long history of providing for the needs of its congregation.

# Trends of the 20<sup>th</sup> Century

Kendalls Baptist Church had been organized for 70 years when the 20<sup>th</sup> Century began. Some things had undoubtedly changed during those seven decades, while other things must have remained quite the same. Due to the lack of church minutes for the first 77 years, it is difficult to discuss specific details of the 19<sup>th</sup> Century. But with official church records beginning in 1907, the issues, trends and changes of the 20<sup>th</sup> Century can be examined.

### Trends in Church Expenditures

The ways in which a church spends its money tells a great deal about the church's focus, or primary areas of interest.

In the early days of Kendalls Baptist Church, there certainly would have been expenditures, but they were quite different from those of the present day. Many common expenses of today simply would not have existed back then. For instance, there were surely no electricity bills and probably no heating bills either since the church was heated by wood stoves with the wood most likely donated by church members. There were probably no supplies to be bought, no travel expenses for the youth or senior citizens, no automobile mileage to be paid to the pastor for visiting people in the hospital, and a host of other expenses that just did not exist then. Even the pastor's salary was proportionally less due to preaching being held only once per month.

A formal budget did not appear in the church minutes of Kendalls until December 1948, when a budget was adopted for the calendar year 1949. Before that time, when the word "*budget*" appeared in the church minutes it was used to mean expenditures. The details that we do have regarding church expenditures are found in the associational minutes, which report data about the expenditures for individual churches beginning in the late 1800s.

In looking back at the early expenditures of Kendalls Baptist Church, what do we see? Clearly we see that, from the beginning, Kendalls has supported mission work. The earliest associational records that specify contributions



to missions are from 1881, when Kendalls contributed \$6.00 to foreign missions. Starting in 1883, the records show contributions to both foreign and state missions. In fact, in 1885 Kendalls gave half as much to missions as it paid its pastor. The pastor's salary was \$20.00, while contributions to state missions were \$3.00 and contributions to foreign missions were \$6.79. (Note: All of these numbers are for one year – not one week or one month.) Then in 1887, the list of annual contributions began to show line items for foreign missions (\$4.00); home missions (\$7.00); state missions (\$4.00); and the Baptist Orphanage (\$3.50).

The trend to spend a notable percentage of church money on missions continued well into the 20<sup>th</sup> Century. As mentioned above, the earliest comprehensive budget that appears in the church minutes is for the year 1949. It shows that the church budgeted 27 percent of its expenditures for causes outside the Kendalls Valley community, including contributions to missions at the county, state, national and foreign levels as well as contributions to the state's Baptist Orphanage and Baptist Hospital. In addition to and not included in the 27 percent figure, special offerings such as the Lottie Moon Christmas Offering were also made during the course of the year.

As time passed, expenditures for missions became a smaller percentage of the Kendalls' budget. Other expenses such as new construction and utility bills came into play. However, since that earliest budget of 1949 until the end of the 20<sup>th</sup> Century, missions efforts have always received between 15 and 20 percent of the church's annual expenditures.

### Changes in Church Programs and Services

In addition to spending money on missions, church activities historically have also focused on spreading the Baptist faith to others. In 1832 when most of the Baptist denomination in the U.S. split into what are now called 1)the Primitive Baptists and 2)the Missionary Baptists, Kendalls went with the missionary group. The programs and activities of that time reflect this affiliation. In 1842, E. L. Parker of Kendalls was appointed to be a member of the Associational Missionary Board, a committee charged with planning the missions activities to be sponsored by the association. Further evidence of Kendalls' missionary attitude is illustrated through the founding of the Women's Missionary Society. The first WMS in the Stanly Association be-



gan at Kendalls under the efforts of Mrs. J. M. Mauney. The Society was spread throughout other Baptist churches in the county, in large part, through Mrs. Mauney's efforts.

As the century continued, missions-focused organizations for children and youth were also introduced. Sunbeams (now called Mission Friends) was for boys and girls from the age of two through five. Then at age six, the boys became Royal Ambassadors (RAs), and girls started in the Girls' Auxiliary (GAs). Membership could continue into adolescence. All three of these children's organizations were operated by the Women's Missionary Union (WMU), and all three stressed Bible study and missions as part of their many activities.

Throughout its history, Kendalls has been devoted to missions, but what about programs for its own members? The Sabbath School was started in the 1800s and has continued since. Now called Sunday School, these Sunday morning Bible study classes led by lay members of the church have long been the backbone of the church's religious education program. When the new church building was constructed in 1904, Sunday School classes were a very important component of the turn-of-the-century church since they were held weekly and preaching was only held once a month.

As time passed and the membership grew, preaching began to be held twice a month and the need for Sunday School rooms became evident. This resulted in the addition of classrooms to the church building in 1929, 1932 and eventually to the construction of the educational building in the early 1960s. (For more information, see Chapter 6.) Sunday School remained important to the membership of Kendalls throughout the 20<sup>th</sup> Century.

In fact, for as long as anyone alive in 2000 could remember, the average attendance in Sunday School had been higher than the average attendance in the morning worship service. This was true until the decade of the 1990s, when more people started coming only for the worship service. As a result, the trend shifted and the average attendance in the worship service surpassed that of Sunday School.

In addition to the traditional Sunday morning church programs, Kendalls

has also experimented with holding services and classes at various other times. In 1955, Kendalls began holding Baptist Training Union (BTU) activities on Sunday nights. The BTU was similar in style to Sunday School, but the subject matter was different. Soon after the church had a full-time pastor, Sunday night worship services were also held. However, neither the Sunday night services nor the BTU classes attracted nearly as many people as the Sunday morning services. By the 1970s, both had been discontinued at Kendalls.

Weekly Wednesday night services were also tested for a brief time but failed to attract many participants. For the last few decades, occasional Bible study courses have been held on Wednesday nights lasting a few weeks at the time. In addition, some pastors have set aside one Wednesday night per month to deliver a short message in conjunction with a potluck supper.

As the 20<sup>th</sup> Century came to a close it was evident that the congregation at Kendalls was supportive of Sunday School and worship services on Sunday mornings, but additional regular meetings for learning or worship have not been well attended.

#### Move Toward a Full-Time Pastor

As the programs and services at Kendalls evolved, the role of pastors also changed with the times. When the 20<sup>th</sup> Century began, preaching was held only one weekend per month. This had been the case since the church was first organized because pastors served other churches and held other occupations. Back then, pastors were often only “preachers”. That is to say, they lived outside the community, had little education or training, worked full-time as a farmer or some other occupation, and had preaching responsibility at different churches on different weekends of the month. Churches typically provided no place for pastors to live and expected little from them except to preach once a month and conduct funerals. Even weddings were not a part of church activities because they were traditionally held in family homes – not in the church.

But as transportation and communications became more available, the desire for more worship services per month and the desire for more involvement in the community from the pastor became evident. In 1920, Kendalls began exploring the possibility of joining with the New London Baptist Church to provide a parsonage for a pastor who would serve both churches simulta-

neously. As noted in Chapter 6, this was accomplished in 1921. As a result, for the first time in its history, Kendalls would have preaching twice a month instead of once. It also meant that for the first time it would be possible to have a pastor live close to the church.

With a parsonage available to defer living expenses, the pastor was now expected to focus full-time on ministry. He should not need another livelihood and did not have a long distance to travel, so he could therefore concentrate on serving the needs of the two churches and their congregations. He might also devote time to seminary training that would better equip him for church ministry.

With establishment of the half-time pastorate, expenditures of the church also increased. The pastor's salary increased. Being a pastor was no longer a part-time second job. Also there were additional expenses for his automobile mileage to visit members, especially the sick. In addition, there were general expenses and maintenance costs for the parsonage.

When Rev. Wade James became pastor of Kendalls and New London in 1950, he quickly concluded that both churches needed a full-time pastor. He began to lobby for this situation to be created and was successful in convincing New London Baptist Church. Rev. James was asked to be their full-time pastor, and he accepted. Kendalls was left with no parsonage (they sold their half interest in the parsonage at New London to New London Baptist Church) and no church with which to share a pastor.

This episode prompted Kendalls to build the present parsonage. The first minister to occupy it was Rev. S.D. Baker. For the first few months of his tenure at Kendalls, Rev. Baker was half-time at Kendalls and half-time at a Baptist church in Montgomery County. He soon decided that this new arrangement was not in the best interest of Kendalls, so he recommended that he be employed as the full-time pastor at Kendalls. The church agreed.

Yet despite all the added expenses associated with running the church, Kendalls continued to be a strong supporter of missions throughout the world, each year directing between 15 and 20 percent of its annual expenditures to missions efforts.

### Volunteers vs. Paid Employees

One other aspect of church life that has changed over the years is the attitude toward volunteer service versus paying someone to provide a service at the church. For most of the first half of the 20<sup>th</sup> Century, time was more available to members than money. Since most members were farm families, they had little income — particularly during the 1930s. Therefore, the concept of offering one's time to the church was a very common occurrence.

For example, in the early days of the 20<sup>th</sup> Century the church building was cleaned by various women of the church. The women would sign up for a particular week to come to the church during the week to clean it. Not everyone participated, but there were enough volunteers to keep the church clean. (Note: As a child, the author had to come with his mother to help clean the church. It was always his job to dust.)

In addition, during the summer the yard had to be mowed. This was first done on a volunteer basis until 1948 when the church purchased a lawnmower and agreed to pay Dock Frank Pickler \$3.00 each time he mowed the lawn. The grass in the cemetery was mowed two or three times a summer by some of the men of the church who met on an appointed Saturday morning to do the work. Currently, an outside firm is paid to mow the cemetery and the church yard.

Another example of the trend toward paid services occurred in the music program. In the early years of the century, nothing was paid to people who helped provide music at the church. Then in the 1960s, when no one would agree to lead the choir, a non-member was employed as director and was paid. Following his departure, succeeding choir directors - including members of Kendalls - have been paid for their services. Following the choir director becoming a paid position, the pianist also began to receive a salary. Then the church bought an organ and needed someone to play it. As a result, payments to support the music program were expanded even more.

Paying people to perform services for the church seemed to reach its peak in the 1970s when the church paid for jobs including the person to mow the yard, all choir directors - including someone to direct the preschool group - someone to clean the church, and a person to unlock the buildings and turn on the lights each Sunday morning. Since this peak, the number



of paid positions has trended down.

Opinions differ somewhat as to why the change from volunteer work to paid work occurred. The most common explanation is that incomes rose and money was more available to be contributed toward these tasks. Also, family activities and society changed so that many people may have felt that they did not have the time to contribute.

### Trends in Leadership

In the 20<sup>th</sup> Century, significant changes have also occurred with regard to how the leadership of the church is determined. A Board of Deacons and a Board of Trustees have always been in place and have always been elected by the congregation. In the early days of the church, members were elected to these boards for life or until they resigned.

Then in 1947, the church body decided that the Board of Deacons should be increased from five members to six and that each member should serve a three-year term followed by a period of at least one year of ineligibility. Two members would be elected each year, and two members would rotate off the board each year. In 1973, the Board of Trustees was likewise enlarged from four members to six. They, too, began serving three-year terms and then rotating off the board for at least one year. These changes meant that the church could change its leadership — and consequently the focus of the church — if change was desirable to the majority of the congregation. Thus was established a more democratic way of running the church.

The role of women at Kendalls changed during the 20<sup>th</sup> Century. Starting in 1866, the associational records list a membership breakdown by gender. Though there were always more women members than men, no woman's name was included in the records until 1903 when Mrs. J. M. Mauney organized the Women's Missionary Society. There is little doubt that women had an active role in the church and its activities, but nonetheless all the officers of the church and all the delegates, or messengers, to the associational meetings were men.

Though we have no Sunday School records from the 1800s or early 1900s, it is probably safe to assume that most of the women's and children's Sunday School classes were taught by women. However, a woman has never served as Superintendent of the Sunday School.



A significant event for the women of Kendalls occurred in 1947 when Mrs. Jerry Pickler was elected to the office of Church Clerk. This position, like other church offices, had always been held by a man. The election of Mrs. Pickler started a new trend that held through the rest of the century. Every church clerk since that election in 1947 has been a woman.

Likewise, the church treasurer had always been a man until 1954 when Mrs. Adelaide Pickler was elected to the position. After one year, the treasurer's position was again held by a man for the next 13 years. In 1968, a second woman, Mrs. Margaret Deese, became treasurer, and the office has been held by a woman ever since.

In the 1980s, the church opened membership to the Board of Deacons and the Board of Trustees to women. Mrs. Alda Miller and Mrs. Betty Burris were elected (in different years) to serve on the Board of Deacons. Mrs. Adelaide Pickler first and later Mrs. Audrey Barringer were elected to the Board of Trustees. It should be noted, however, that after serving one three-year term each none of these women were re-elected and no other woman has yet to be elected to either board. It appears that the desire to have women more involved in the leadership of the church peaked in the 1980s and that less emphasis has been placed on women's leadership since then.

In some things, though, the roles of men and women seems to have never changed. The pastor search committees (a.k.a. the pulpit committees) have always been composed of five members – three men and two women – as long as older members can remember. The chairman has always been a man.

### Conclusion

Kendalls Baptist Church was 170 years old at the dawn of the 21<sup>st</sup> Century. The church has experienced many changes in its long history. Yet many things have also stayed the same. Kendalls remains committed to serving the needs of its congregation through worship services as well as educational and recreational activities and to supporting missionary efforts. While more changes surely lie ahead, it seems likely that other things will stay the same.

### Trivia (Some Important - Some Not)

Many noteworthy events have occurred at Kendalls Baptist Church that members and friends may remember, although many of these happenings were never recorded in church records. The pieces of trivia that follow are in no particular order. Some of them have been very important in the lives of some people, while others may be completely unimportant. The reader can be the judge.

\*Rev. S.D. Baker (served Kendalls 1953-59) was the first pastor to serve Kendalls on a full-time basis and the first to live in the parsonage beside the church. Two events involving him are worth telling here.

1. Rev. Baker was always encouraging higher attendance in church and Sunday School. For several years, he announced from the pulpit that he would sing a solo during the worship service the first time Sunday School attendance reached 200. Only on Homecoming Sunday was there ever a chance of this goal being reached. On a Homecoming Sunday while Rev. Baker was pastor, the class records were turned in and it was determined that Sunday School attendance was more than 190. About 10:30, Sunday School Director Boyce Caudle looked outside and saw several people in the church yard who had come for the worship service but had not planned on attending Sunday School. Boyce, with the assistance of Jude Kendall, went out and asked them to join a class, already in progress, so they could be counted present in Sunday School. Their presence made the total attendance for the morning exactly 200. During the worship service that Homecoming Sunday, Rev. Baker kept his word and sang a solo - the only time he ever sang solo at Kendalls. Incidentally, this same morning was also the all-time record attendance in Sunday School at Kendalls.

2. The second event involving Rev. Baker was revealed to the author in a letter from Mrs. Baker more than twenty years after the family left Kendalls and after Rev. Baker's death. During the Bakers' time at Kendalls, the pastor's salary was barely enough to support his family, which included two growing children. One week soon after they arrived, the Bakers had used all their money and had enough food left for only a few days, but it was still two weeks until payday. According to Mrs. Baker, their situation was serious. Rev. and Mrs. Baker decided on Saturday to go to one of the

deacons that coming Monday to explain the situation and ask for a loan so they could buy food until the next paycheck arrived. However, when the Bakers got back to their house after church that Sunday morning, they found a kitchen full of food. The church members had planned a secret “pounding” for the Bakers – during the worship service, food brought by church members was collected from their cars and delivered to the Baker’s kitchen. Their prayers had been answered, and no one at Kendalls ever knew the desperate financial situation the Bakers faced that weekend.

\* In 1942, Henry Clay Lisk, Jr., was elected Sunday School Director. At that time, the person in this position presided over the opening assembly, the gathering of all adult Sunday School classes in the sanctuary. Before his year’s tenure was complete as Sunday School Director, Henry Clay (he used both names) entered the army in World War II. On the last Sunday morning before he left home, he told everyone at the opening assembly goodbye with tears running down his cheeks. He would not return. Henry Clay Lisk, Jr., was the only member of Kendalls Baptist Church killed in World War II. He was killed on Wadke Island near New Guinea in the South Pacific.



*Henry Clay Lisk, Jr.*



*Funeral for Henry Clay Lisk, Jr., in 1947*



\* Homecoming has always been held on the first Sunday in August. There are no records to indicate when this started, but we know it was in the 1800s. The tradition continues.

\* Roxie Miller was born into a family that attended Kendalls in 1889. She was taken to Homecoming when she was only one month old. She continued to attend each year. Later, she married Dewitt Henderson and continued to be active at Kendalls. She also continued to attend every Homecoming. Roxie lived to be 93 years old and never missed being at Kendalls Baptist Church on the first Sunday in August. By attending 93 consecutive years, she surely must hold the record for attendance at Kendalls' Homecoming Sundays.

\*The floor of the church had always been wood until the mid 1950s. At this time, Collins & Aikman opened a carpet manufacturing plant a few miles from the church. Jay Weemhoff and his wife moved into the community from Michigan, and Mr. Weemhoff became part of the local C&A management team. Although he came to Kendalls Church only a few times and was never a member, Mr. Weemhoff donated enough carpet to cover the aisles, the area in front of the pews, and the pulpit of the church. This was the first carpet in the church. Jay Weemhoff lived in the community until his death, and he and his wife are buried in Kendalls' cemetery.

\*In the early 21st Century, Homecoming at Kendalls consists of the usual Sunday morning services followed by dinner in the yard under the big shade trees. Everyone brings food to share, and when the meal is finished people visit a little while and then go home. It wasn't always this way, however. In the early part of the 20<sup>th</sup> Century, Homecoming consisted of the usual morning services (typically with a guest preacher) followed by "dinner on the ground," followed by an afternoon service that began about 1:30 or 2:00, followed by a third worship service in the evening. The following week was Revival, which — in the early 20<sup>th</sup> Century — featured two services daily: one at 10:00 a.m. and another one in the evening. That made a total of 13 worship services in the six-day period from Sunday morning through Friday night.

\*In August 1947 and August 1948, the usual revival was not held. A polio epidemic in the area both years meant that all children were prohibited from gathering in public places to help prevent the spread of the disease.

The revival was held later in the year, after the epidemic had subsided.

\*Throughout Kendalls' history, lay people have always been asked to lead prayer in church. Usually the person will stand to pray. However, this was not always the case. In the 1800s it was more common for a man who was asked to pray during the service to kneel between the pews as he prayed. The last two men at Kendalls who followed this tradition were Thomas Miller (d.1959) and Dock Frank Pickler (d. 1964).

\* Air conditioning first came to Kendalls when the educational building was built in 1961. A few years later, the sanctuary was air conditioned. Before then, cardboard fans with wooden handles were available in the back of the pews so people could fan themselves during hot weather. The fans always had a religious picture on one side and an advertisement for a funeral home on the other side. The fans were provided free to the church by the funeral homes in Albemarle. At least one fan remains in the history room of the church.

\*When Kendalls was founded in 1830, the pastor who led the delegation from Rocky River Baptist Church was a black man. From this time on through the Civil War, some black people attended Kendalls, but we have no detailed records of them. During the 20<sup>th</sup> Century, however, it was very unusual for a black person to attend a service at Kendalls. There was one exception at many of the revival services in the 1950s and early 1960s. Wilbur Garland was a black man who moved into a house two miles west of the church in 1949 when he went to work for church members Jacob and Maurice Pickler. Mr. Garland many times accepted the invitation to attend evening services during revival. He would always come inside just after services had started, sit on the pew in the vestibule, and be the first one out the door when services ended. His schedule and his seat were his choices. His attendance was reciprocated a number of times when several members and the pastor of Kendalls attended Wilbur Garland's home church during their revivals at Macedonia AME Zion Church in Midland.

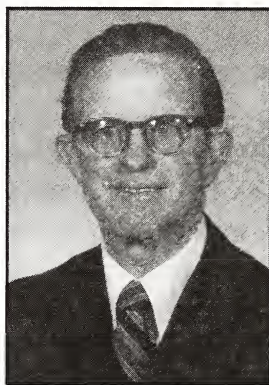
\* We have no records from the 19<sup>th</sup> Century that tell us about members of Kendalls who were ordained into the ministry. During the 20<sup>th</sup> Century, three people who grew up in Kendalls' families were ordained into the ministry. Clarence Pickler and J. M. (Max) Pickler, sons of Dock Frank and Sallie Pickler, were ordained as Baptist ministers and both pastored a num-



ber of churches. Clarence died in 1979. As of 2000, Max was retired and living in Gaffney, South Carolina. In addition to the Pickler brothers, Paula Kendall Judy, daughter of Keith and Beulah Kendall, was ordained into the Methodist ministry. She has served as a Methodist pastor in Stanly and several nearby counties.



*Rev. Clarence Pickler*



*Rev. J. Max Pickler*



*Rev. Paula Kendall Judy*

\* In the early 1940s, the only telephone lines in the area ran up the Old Salisbury Road to Kendalls Baptist Church and then up Kendalls Church Road for the first 1 ½ miles. The phone line ended at the home of Jacob and Lena Pickler. One winter Sunday morning, the community got up to find several inches of snow on the ground. Since there were effectively no telephones or no local radio stations to relay messages, there was no way to let church members know whether or not services would be held. When 10:00 a.m. arrived, only six people turned up for church – Dock Frank and Sallie Pickler, Clyde Pickler, Jacob and Lena Pickler and their youngest son, author Eugene Pickler (who was a child at the time). After a prayer and a short discussion of the Sunday School lesson, everyone went home. This is the smallest known attendance in Sunday School. Of course there have been some Sundays when all church services were cancelled. As per tradition, Dock Frank Pickler had arrived early that morning to build a fire in the wood stove. In anticipation of a small turnout, he built it in the small stove that heated the room behind the sanctuary.

\* For a number of years during the 1930s and 1940s, the church collected food for the Baptist Orphanage in Thomasville. During this time, money was scarce but most members had farms and/or gardens and canned food each year for their families. Every fall, the church set aside a time for the members to bring their contributions for the orphanage to the church.

Most of these contributions were homegrown. After the collection, a church member with a car and trailer would take the food to Thomasville. The author remembers picking up walnuts as a child on his parents' farm until he had a hemp bag full of them and then donating them to the orphanage. Contributions of money were also accepted, but most people gave some type of food instead of money. As members' incomes increased and as laws regulating food inspection changed, the church stopped making the food donations and donated money only.

\* Wade Miller, the oldest son of Thomas and Mary Miller, was killed in France in 1918 while fighting in World War I. He was the only person from Kendalls that was killed in that war and was the first casualty from Stanly County. In December 1944 Parker Miller, the youngest son of Thomas and Mary Miller, was wounded in Germany while fighting in World War II. As a result of his wound, he walked with a leg brace for the rest of his life.

\*Christmas Eve services have been held at Kendalls as long as anyone alive today can remember. The format of the services has varied little over the years. The evenings began with a Christmas pageant featuring children and sometimes a few adults followed by a special collection for the Lottie Moon Christmas Offering and then distribution of presents that members and friends bring to be given to each other. During this time, Santa Claus usually makes an appearance before leaving to make his rounds later that night. The closing activity is for all church and Sunday School members to



*Christmas Eve at Kendalls*

get a "poke." A *poke* is a brown paper bag filled with fruit, nuts and candy. Pokes have been given by the church as long as anyone today can re-



member. Church members born in the late 1800s and early 1900s always said that the only time they had citrus fruit and certain other treats was at Christmas, most likely from their church poke. In the 1970s, a motion was made



*Christmas Eve at Kendalls*

during a church business meeting to discontinue the pokes because they weren't needed anymore since everyone had all the fruits and nuts they wanted at home anyway. However, tradition won out. The membership voted for the church to keep giving pokes at Christmas as part of the Kendalls Christmas tradition.

\* In the late 1930s at the encouragement of music director George Stogner, four young men at Kendalls formed a gospel quartet and began singing together. The members were Parker Miller, Grant Pickler, Bill Kendall, Jr., and Keith Kendall, with Louise Pickler as the pianist. World War II interrupted the quartet with three of the members going to war. But once the war was over, they frequently provided special music during the worship service and in the late 1940s and 1950s participated in local gospel singing events. They also sang at many funerals in Stanly County. The quartet sang together for more than 40 years.

\* No one at Kendalls was ever more faithful at attending Sunday School than Grant Pickler. In January 1981, he was presented a pin for 30 years of perfect attendance. His perfect record continued until his sudden and unexpected death in February 1987. He had not missed Sunday School in more than 36 years.





*People who attended the 100th Celebration in 1930 and the 150th Celebration in 1980*

\* In 1980, Kendalls Baptist Church observed its 150<sup>th</sup> birthday on the last Sunday in May. This was a very special day. Everyone was encouraged to dress in clothes that would have been worn in the 1800s. Many people walked to church, and some came by horseback or in horse-drawn buggies. Others came in restored cars that were manufactured prior to 1930. Sunday School was short that morning, and the worship service started at 10:30 instead of 11:00. There was special music, and four former pastors came to speak: Rev. Ben J. McIver, Rev. Wade James, Rev. Dan Abernathy and Rev. Gene Carroll. 344 people attended the worship service – the largest number ever recorded as being present at Kendalls. A Homecoming-style dinner was served in the church yard. Kendalls was officially 150 years old.

\*On March 7, 1960, *The Charlotte Observer* ran a story about Rev. Gene Carroll, who had just finished driving to complete his theological education. Rev. Carroll had entered the ministry after having worked in a factory for a number of years. It was then that he began his college education. Living in Lancaster, S.C., he first entered Wingate College and began driving there. Then he moved his family to Greenville, S.C., and he entered Furman University, driving back and forth each day. After graduating from Furman in 1956, he entered the Southeastern Baptist Seminary at Wake Forest, N.C. To complete his degree there, Carroll made 83 weekly trips of more than 600 miles each from Greenville to the seminary and then – after moving to Kendalls – made another 18 weekly trips of 240 miles each from New London to the seminary. He completed his Bachelor's of Divinity degree in January 1960. When all the miles were added together, he had driven more than 100,000 miles to complete his education ... all the while continuing to pastor churches.

\*The Stanly Baptist Association met at Kendalls five times from its founding in 1885 to 2000. The years were 1895, 1904, 1938, 1962 and 1977. Five pastors of Kendalls and one layman have served as moderator of the Stanly Baptist Association. They were J. W. Suttle, C. J. Black, J. D. Marler, Eugene Carroll, Keith Walters and Maurice Pickler. While serving as pastors at Kendalls, C. J. Black and W. A. Hough also served as Association Clerk. However, the record time in service for Association Clerk belongs to a Kendalls member, Mrs. Alda Miller. She became Association Clerk in 1975 and continued to hold that position until after 2000.



\*Through the 19<sup>th</sup> Century and well into the 20<sup>th</sup> Century weddings in rural Stanly County were held in homes. At Kendalls Church that changed on Christmas Eve 1941. Kathleen Pickler and Harry Dutton were married in the church. The wedding preceded the usual Christmas Eve services at Kendalls. It was a simple affair with no attendants, no reception and no photographer. When the wedding was over the married couple left and the congregation and guests stayed for the Christmas Eve service. This was the first wedding to be held in the church.

\*From the time the church was built in 1904 until the sanctuary was renovated in 1957, the right front of the sanctuary was not raised as a choir loft. Instead there were two pews parallel to the outside wall of the church in the right front corner of the sanctuary. These pews faced the side of the pulpit. There were no written restrictions as to who could sit on these pews, but only a select few were ever there. The select few were older ladies. It is doubtful that any woman under the age of 50 ever sat there and the bottom age may have been as high as 60. Certainly no man of any age ever graced those pews. With the renovations of the church and the addition of a second choir loft, the "old ladies" lost their corner and had to move.

\*Some pastors in the 19<sup>th</sup> Century and early 20<sup>th</sup> Century such as Rev. C. J. Black were well educated, but many were not. With the church supporting the half-time pastor and later the full-time pastor, the advantage of having a pastor with more education became evident. In 1936 Rev. J. D. Marler was called as pastor. He was the beginning of a continuous line of pastors who have been called and who have had more than a high school education. Rev. Marler was a college and seminary graduate and all the regular pastors (not including supply pastors) since have obtained college and/or seminary degrees before arriving at Kendalls or while serving as pastor of Kendalls.

\*There is an undated contract that was drawn by David Pickler (b. 1815; d. 1870) "...to teach a singing-school at Kendalls Meeting House for the term of three months in which I promise to teach the rudiments of music agreeably to the best of my skill and ability and use my utmost endeavors to advance the pupils in the same." The students were "....to pay said David Pickler for his services as a teacher the sum of seventy five cents for each scholar subscribed by us per quarter and payment to be made at the expiration of the term." There is no indication how many people attended the singing-school or when it was held. The contract is a part of the Pickler

family trunk that contains numerous documents and papers from the 19<sup>th</sup> Century. David Pickler is known to have taught in the common schools of the period from 1838 through the 1860s.

\*Although Kendalls and New London Baptist Church jointly owned a parsonage for 30 years, there is one period in the 1930s when they did not share a pastor. In October 1930, Kendalls voted on whether to keep Rev. W. A. Hough. The vote was 26 to 20 in favor of keeping him. However, soon after that he resigned at Kendalls but continued to live in the parsonage in New London and to pastor the New London Church. In 1931, E. F. Eagle became the pastor at Kendalls. Rev. Eagle was a farmer and preacher who lived and farmed about five miles north of Salisbury. During his tenure at Kendalls, he continued to live and farm in Rowan County. With the calling of Rev. J. D. Marler in 1936, Kendalls and New London again shared the same pastor who lived in the parsonage.

\*At a Kendalls Homecoming, years after he was pastor at Kendalls, Rev. Ben J. McIver told of an experience in the 1950s. When it became apparent that the North Carolina Baptist State Convention wanted to reject the R. J. Reynolds' proposal to move Wake Forest College to Winston-Salem, Rev. McIver organized and led the debate on the convention floor that turned around the vote, causing the convention to accept the tobacco money and move the college. His view on the matter was that although smoking is harmful, the benefits that could be reaped from the proposal would reach multitudes. In 1956, the proposal of moving Wake Forest College to Winston-Salem became a reality.

\*Kendalls and New London Baptist bought a parsonage together and shared a pastor on a half-time basis starting in the early 1920s. Each church had two services per month. Kendalls' worship services were on the first and third Sundays each month. Then during some of the 1940s, Richfield Baptist asked to be included in the preaching field with New London and Kendalls. For several years this was done. It meant the pastor was serving three churches and preaching at each church two Sunday mornings per month. To make that possible, it was necessary for him to preach twice on half the Sundays. During the years of this arrangement, the worship service at Kendalls on the third Sunday in the month started at 9:45 AM. This allowed for the service to be over at 10:45 so the pastor could drive to another church and be there for the 11:00 service. On those third Sundays

at Kendalls, Sunday School started at 11:00 and dismissed at noon.

\*During the 1930s, when the Great Depression was evident and members had little money, Dock Frank Pickler proposed a flower fund to be financed by "birthday offerings." The fund would be used to buy flowers for members when they were in the hospital. The offerings would be made by each person on the Sunday after their birthday during the opening assembly in Sunday School. The offering was to be one cent for every year of age. The tradition, started almost 70 years ago, continues. There is no longer a flower fund but the offerings of one cent per year of age continue. It may be the only thing that has not been changed by inflation. The money now goes into the general fund of the church. Incidentally, when the member gets to some special older age, maybe 70 or 75, a gift of one dollar is often made.

\*In the 1820s there was no town in what is now Stanly County. A post office was established in the 1820s at Kendall's Ordinary, a store and stage-coach stop, owned by David Kendall about a mile south of the present church. In 1830 when the church began, the address was Kendalls Meeting House, Kendalls Store, Montgomery County, NC. In 1867, the post office at Kendalls Store closed. By that time the town of Albemarle had begun and Stanly County had been formed from part of Montgomery. Therefore, in 1867 the address became Kendalls Baptist Church, Albemarle, Stanly County, NC.

\*On Saturday night, August 31, 1946, a Kendalls Sunday School class held a "Banquet for Service Men" in the Methodist Hut in New London. (It should be remembered that in 1946 there was no place to serve a meal at Kendalls.) The invocation was given by Parker Miller, the welcome address by Jacob Pickler, and the response was made by Crowell Lee Morgan. Rev. McIver introduced the speaker, Rev. J. H. Brendall, pastor of Central Methodist Church. After the speaker, a prayer was lead by Rev. McIver in memory of Henry Clay Lisk, Jr. The officers of the Sunday School class that held the banquet were: Spencer Pickler, President; Heath Pickler, Secretary; Ruby Pickler, Treasurer; and Jacob Pickler, Teacher.

\*For several years in the late 1920s and early 1930s Kendalls held an "Age Day." This event was promoted by Dock Frank Pickler. Everyone in Stanly County over the age of 60 was invited to Kendalls once a year for a Sunday afternoon of food and fellowship. One picture, believed to be taken in 1933, shows 102 men and women over 60 years of age in attendance. In 1976, the following people were identified in the 1933 picture: Carl Fink, Cicero Pickler, Joe Snotherly, Vic Moose, Dolph Mann, D. P. Morris, Nels Clayton, Furman James, "Doc" Burris, T. L. Miller, W. R. Kendall, Sr., W. A. Harwood, Marshall Sides, Zack Russell, John Harwood, Luther Lowder, Cline Austin, D. W. Sides, Monroe Harkey, Mrs. D. Walter Sides, Mrs. L. P. Lowder, Mrs. Ada Herlocker, Mrs. Carl Fink, Mrs. Henry Lowder, Mrs. Lou Hahn and Eli F. Eagle, pastor at Kendalls.

\*In June 1985, Rev. Keith Walters led a volunteer group from Kendalls to the island of St. Vincent, West Indies. Those participating included Robbie Walters, Alda Miller, Vickie Webb, Johnny Faulkner, Danny and Ann Abernathy. The host missionaries were Rev. and Mrs. Wayne Dunn. The group conducted a Vacation Bible School for children and youth. The average attendance of the school was 117. Rev. Walters led preaching services each night. Before returning, Rev. Walters and Rev. Dunn baptized seven new Christians at the foot of a waterfall. The Kendalls congregation was very supportive of the mission group.

\*Since the group of worshipers that formed in the 1820s was called the "Long Creek" arm, why isn't the church named Long Creek Baptist Church? Could it be that the Kendall family was prominent in the leadership of the group and it was named after them? Probably not. The name *Kendall* does not show in the records of Rocky River Church nor in any associational records involving Kendalls Church until 1907 - 77 years after the church started. Could it be that the group started meeting in a building that belonged to David Kendall, a prominent local farmer and merchant at the time? Possibly, but we don't know. Could it be that the church took the name of the local post office, Kendall's Store, since there was no town in the area at the time? That is probably the reason for the name, but we may never know for sure.





*Age Day in 1933*



# Characters of the 20<sup>th</sup> Century

The following passages were excerpted from discussions during two luncheon meetings held at Kendalls Baptist Church in 1996. Members of the church and the community attended. These meetings provided an open, casual and candid discussion about some of the church's most prominent members during the 20<sup>th</sup> Century. The list of those people discussed was developed by members of the church's XYZ Extra Years of Zest Club, a social group for people age 60 and over. Only those who were deceased at the time were included in the list. They are listed in alphabetical order.

Cline Austin (b. 1862, d. 1950)

During his life, Cline Austin served Kendalls Baptist Church as both a deacon and a trustee. At the 1996 discussions, his grandson's most vivid memory of him is "tolling the bell and firing the heaters."

M. D. (Mike) Brooks (b. 1875, d. 1945)

Remembered as a good church worker, Mike Brooks served as Sunday School Superintendent in 1928 and 1929.

George Stogner

A Kendalls member for several years in the early 1930s, George Stogner was instrumental in the church's music program. He was said to be a talented singer and to have done "more for the music in the church than anyone else." George served as chairman of the Music Committee and organized and directed a quartet of young men that consisted of Keith Kendall (b. 1915-present), Grant Pickler (b. 1912, d. 1987), Parker Miller (b. 1910, d. 1999) and Bill Kendall, Jr. (b. 1918-present).

Roxie Henderson (b. 1889, d. 1983)

Roxie Henderson is best known at Kendalls for attending a record-setting 93 church Homecomings. At the time of one of her last Homecomings, Roxie was hospitalized. Knowing how important attending this service was to her, the doctor reportedly told her that if she were unable to ride in a car to the church he would put her on a stretcher and drive her there himself in his station wagon. She is said to have responded to the doctor with, "Well

thank you. I'll be there one way or the other." She did indeed attend Homecoming that year. Roxie is also remembered as the first teacher of the church's nursery, known at the time as the Cradle Roll.

Phenola "Nolie" Mauney (b. 1865, d. 1959)

When Nolie Mauney first moved to downtown New London, there was no Baptist church there. Her grandson recalled that although her husband, J.M. Mauney, became an active member of New London Methodist Church, Nolie was a devout Baptist and therefore joined Kendalls. Nolie is best remembered at Kendalls as the one who organized the first Women's Mission Society at Kendalls, also the first in the county. Then she devoted her efforts to organizing missionary work throughout Stanly County. For many years (first in a horse and buggy and then later in a car driven by a her friend, Crawford Poplin), Nolie travelled all over the county organizing chapters of the Women's Missionary Society, later called the Women's Missionary Union. After a Baptist Church was organised in New London, both Nolie and her husband joined it. She remained very active in church work and continued organizing missionary efforts for many years.

John S. Miller (b. 1864, d. 1931)

John S. Miller was the owner of a steam-driven saw and grist mill located in a big red building in Kendalls Valley. An active member of Kendalls for many years, he is remembered as "the best greeter we ever had."

Thomas L. Miller (b. 1869, d. 1959)

Said to be "very active in everything," Thomas Miller is most remembered as being long-time chairman of the deacons and the church clerk. Frequently called on to lead the congregation in prayer, Thomas would always rise from his seat, kneel down between the pews and begin his prayer with, "O Lord, our heavenly Father," a phrase he supposedly repeated prior to every other statement during his prayers.

Margie Morton (b. 1905, d. 1987)

In the early 1920s, Margie Morton started the church's Sunbeams organization to teach young children about mission work. She was also active for many years in the Women's Missionary Union. Margie's home was located very close to the church and, as a result, her grandson recalled at the 1996 discussions that visiting ministers often ate Sunday dinner after church service at her house.

Dock Parker (b. 1876, d. 1953)

Dock Parker was never officially a member of Kendalls Baptist Church. The reason was said to be that he "had problems somehow or other with our constitution." Still, he was a long-time presence in the church and taught the Men's Sunday School Class for many years. Reminiscences of him include his ability to listen to the sermon and catch flies at the same time - surely a much appreciated talent in the days when the windows were kept open for ventilation.

Myrtle Parker (b. 1902, d. 1960)

In the early 1930s, Myrtle Parker organized the Young Women's Auxiliary (YWAs), a social and missionary group for young ladies after high school and before marriage. (After marriage they became members of the WMU, Women's Missionary Union.) She remained active in the 1940s as well. During World War II, the church decided to increase the ways it showed patriotism, and Myrtle was named chairperson of the committee formed to make this happen. One of the committee's recommendations was to place a United States flag in the front of the sanctuary. This suggestion created quite a debate over whether church members would be worshipping God or the U.S. flag. The flag and Myrtle prevailed, as someone attending the 1996 discussions pointed out, and the flag has been at the front of the sanctuary ever since.

Carrie Pickler (b. 1881, d. 1961)

Carrie Pickler is notable as one of the first women who took an active leadership in the church. One person attending the 1996 discussions said of her that "she was way ahead of her time. She was one of the first women who took a hand in running the church." Carrie taught a variety of classes, led the congregation in prayer and organized the Royal Ambassadors (RAs).

Dock Frank Pickler (b. 1875, d. 1964)

In cold weather, Dock Frank Pickler always got to church very early in the morning. As church custodian, he was responsible for building and maintaining the fire in the wood-fired furnace. He is remembered as a man who "did very much for the church, especially in the late 1920s and the early 1930s." During this period of time, the Sunday School rooms were added to the church, and Dock Frank was a very generous supporter of this effort. He helped organize the Baptist Young Peoples Union and for many years led the group's meetings every Sunday night. In addition, he organized a

club for elderly church members. It was recalled that at the church's 1930 Centennial Dinner, Dock Frank, who owned a dairy, brought his milk wagon to the church and treated everyone to fresh quarts of cool milk. Prior to this, no beverages had been served at church dinners. Dock Frank is also remembered for making rolling pins for all new brides in the church. He is said to have started the church's Opening Assembly birthday offering, whose funds were originally used to buy flowers for the sick. It is said, though, that "Dock Frank's number one interest was – without any question – the Bible. He loved to get outside on a Sunday morning and ask questions of whoever walked up the sidewalk ... And it wasn't restricted to the church or to Sunday, he asked those questions all the time." Dock Frank and his wife, Sallie, were the parents of five sons, two of whom became ministers.

Eldora Pickler (b. 1902, d.1959)

Eldora Pickler was a friend and teacher to many young people at Kendalls Baptist Church. She taught Sunday School for many years and was very concerned about the health and well-being of everyone in her class. "If someone in the community was sick," it was recalled, "you could be sure that Miss Eldora would come visit." In addition, Eldora was responsible for the flowers in the church, and she was instrumental in the fundraising effort to build the fellowship building.

Grant Pickler (b. 1912, d. 1987)

Grant Pickler holds the perfect attendance record for Sunday School with 36 consecutive years. Once, when he was unable to come to the church due to illness, his class simply had Sunday School at his house. Grant was a founding and long-time member of the Men's Quartet and for many years was the lead tenor in the choir. One of the choir's accompanists noted that, "All the other men would follow Mr. Grant and if he would go off-track the others would go right along with him. They didn't like it when he would miss choir practice or preaching because he was supposed to be there for them to follow. They would all sit around and talk about how much they needed him."



Jacob Pickler (b. 1893, d. 1979)

At Kendalls, Jacob Pickler is most remembered as a faithful member of the church choir and a devoted Sunday School teacher. He taught the Men's class and later the Young Married class, and he served several terms as Sunday School Superintendent. During his tenure as superintendent, he was said to sometimes scold latecomers during his opening assembly remarks. He was first elected as deacon in the early 1920s. Jacob sang in the choir all his adult life until he was no longer physically able. His son remembered at the 1996 discussions that at times when Jacob had been working especially long hours on his farm he would fall asleep in the choir loft. This resulted in more scolding, but this time the remarks were directed at Jacob from his wife, Lena.

Lena Pickler (b. 1894, d. 1985)

A dedicated Sunday School teacher at Kendalls for many years, Lena Pickler was also very active in the mission effort. She was a vital part of the Women's Missionary Union and also served as a leader of the Young Women's Association, YWAs.

Sam Pickler (b. 1890, d. 1971)

A carpenter by trade, Sam Pickler became a church trustee at a very early age and held that position for many years. He was involved in adding the Sunday School rooms to the sanctuary, building the parsonage and the Fellowship Building, and remodelling the interior of the sanctuary. When Sam decided that he was too old to continue serving as a trustee, the congregation voted him an honorary trustee — a title that had never been conferred on anyone before.

Dock Ritchie (b. 1859, d. 1926)

Remembered as the community's top carpenter of his day, Dock Ritchie was instrumental in the construction of the present church building. He was also chairman of the committee that built the first baptistry in 1919. His "church work" was not limited to Kendalls; he also built Mt. Gilead Church near Mt. Pleasant.

## CHAPTER 10

### Pastors

Records are not available for all of the 170 years of Kendalls Baptist Church's existence. Therefore, we cannot be sure who was pastor during many of the early years. In addition, biographical information is unavailable for many of the men who have served as pastor. The following biographical information was obtained from a variety of sources. Recent pastors provided their information. Other information has been obtained from descendants of former pastors, while details on earlier pastors have been found in newspaper articles, Stanly Baptist Association Minutes, Baptist history books written by C. J. Black, and the Baptist Historical Collection of the Wake Forest University Library. For the information about Rev. C. J. Black we are particularly indebted to Tim Ellis of Loray Baptist Church in Gastonia. For a list of all known Kendalls pastors see Appendix # 4.

William A. Morris

(served Kendalls 1839-40)

In the minutes of a Richmond County church he once served, William Morris is remembered for his exemplary "sobriety, punctuality, great moral worth and all the graces which so eminently adorn the Christian character." Morris served as pastor at Kendalls during the years of 1839 and 1840.

Samuel P. Morton

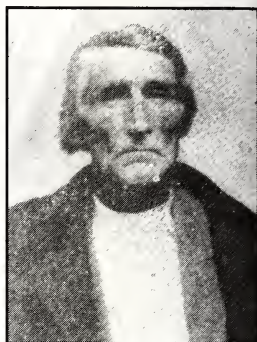
(b. 1805, d. unknown; served Kendalls 1843-44)

Samuel Morton was born November 23, 1805, perhaps in western Montgomery County (which became Stanly County in 1841). He was married to Vashti Calloway, sister of Job Calloway, one of the founders of Kendalls. When Stanly County was formed, Morton was elected its first Register of Deeds. He held this position from 1841-48, when Kendalls' member S.S. Stone took over the post. He received his church letter from Ebenezer (now Badin) Baptist Church on December 23, 1848, and moved near Rocky River Baptist Church in Anson County, where he preached for 29 continuous years.

B. Henderson Carter

(b. 1808, d.1896; served Kendalls 1856-57)

According to a Carter family genealogist, B. Henderson Carter was taught reading, writing and public speaking by his first wife, Jane McMackin Carter. He served Kendalls first as a layman and later as a minister. He was the first minister of Prospect Baptist Church, serving there from 1866 to 1895. Carter preached in churches throughout Stanly County and in various parts of Rowan, Davidson and Montgomery counties as well. In addition to his career in the ministry, Carter was a prosperous farmer, a livelihood useful in supporting his 19 children. He was born in the Palestine community on December 8, 1808, and died April 24, 1896. He is buried in the cemetery at Prospect Baptist Church.



David Wright

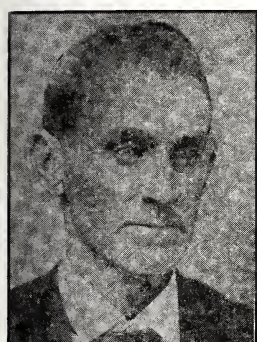
(b. 1811, d. 1886; served Kendalls 1867)

A native of Montgomery County, David Wright was born April 8, 1811. He became a Christian at age 20 and was baptized the following year at Forks of Little River Baptist Church. Wright attended Wake Forest Manual Labor Institute for 13 months and is said to have wished he had remained there longer. He was married first to Lucy Jordan and then upon her death to Margaret A. Leach. Wright served Forks of Little River as a Sunday School teacher for 20 years and as church clerk for 26 years. He was fervently committed to the temperance movement. Wright joined the ministry full-time in October 1866 and became pastor at Spring Hill Baptist Church in Montgomery County. At various times he was a pastor at churches in Stanly, Montgomery, Anson and Richmond counties, including serving at Kendalls in 1867. For four years, he was a colporter or local missionary, in the association. In his later years, Wright was Justice of the Peace and U.S. Commissioner of Internal Revenue, a post he held for the eight years prior to his death, and a position which also offered him opportunities to lecture on temperance and liquor trafficking.

G.O. Wilhoit

(b. 1840, d. 1919; served Kendalls 1872)

Born in Alamance County on May 19, 1840, G.O. Wilhoit moved at age 10



with his family to Stanly County. He attended school and as early as 1858 was a teacher, a career he pursued for many years. His teaching career was interrupted in 1862 when he joined the Confederate States Army as a member of Company C, 42<sup>nd</sup> North Carolina. In 1863, while he was serving in the army, Wilhoit made a profession of faith and was baptized in the Neuse River at Kinston by an army missionary named Rev. G.W. Camp. He was captured by Union

soldiers at Cold Harbor and made a prisoner of war at Elmira, New York, where he served for 13 months as Missionary Colporter. After the war, he was licensed to preach and ordained in 1866, serving first at Ebenezer (now Badin) Baptist Church and then at Silver Spring Baptist Church. Wilhoit went on to serve as pastor at a number of churches in Stanly, Anson, Union and Montgomery counties. He served at Kendalls in 1872.

J.W. Littleton

(served Kendalls 1879)

J. W. Littleton was born in Concord and ordained to preach in 1856 at Ebenezer (now Badin) Baptist Church. In addition to serving as pastor at Kendalls in 1879, Littleton was minister at the following Baptist churches: Silver Springs, Anderson's Grove, Mt. Carmel, Cross Roads, New Union, Dover, Laurel Hill and Bethel.

Hezekiah Morton

(b. 1837, d. 1922; served Kendalls 1880)

Hezekiah Morton was born August 9, 1837. He married Margaret Ann Jordan and they had eight children. She died quite young, and he remained a widower. In addition to his year at Kendalls, Morton pastored many churches in Davidson and Randolph counties. He died on June 25, 1922, and is buried in the Thomasville City Cemetery.



John C. Denny (b.1825, d. 1898; served Kendalls 1881-82, 1887, 1889-90)  
A leader in the Stanly Baptist Association, John Denny served churches in Stanly, Rowan and adjoining counties during his ministerial career. He was minister at Kendalls for three tenures: 1881-82, 1887 and 1889-90.

John Monroe Bennett (b. 1856, d. 1931; served Kendalls 1888)

Born near Ellerbe on November 28, 1856, Bennett as a young man travelled extensively in Europe. During his time there, he no doubt learned several languages because he was said to have spoken six different ones. Bennett attended Wake Forest College from 1880 until 1882 and then began a career in the ministry, which lasted more than 40 years. Thirty of these years he also taught school including at Professor Eddins' school in Palmerville. In addition, Bennett was active in the Southern Baptist Convention and the North Carolina Baptist Convention. He was pastor at Kendalls in 1888. That same year, he and five other people organized First Baptist Church of Albemarle. Bennett was minister there for two years. He also served churches in Mt. Gilead, Pekin, Bethel, Palmerville, Hamlet, Lexington, Churchland, Trading Fork, Burgaw, Elm City, Sylva, Franklin, Pineville and Walterboro. He died in Canton and is buried there.

William G. Morton (b. 1840, d. 1900; served Kendalls 1891)

William Morton was one of eight children, and his father died when he was young. During the Civil War, he served in the Confederate Army. When the war was over, Morton married Sofia Lowder and they had 10 children. The last twenty years of his life were devoted primarily to preaching. He pastored at least five churches in Stanly County.

John Franklin Hodge (served Kendalls 1893-94)

A native of Rowan County, John Hodge was licensed to preach in 1869 and ordained in 1876 at Corinth Church in Rowan County. He pastored churches in Rowan County from that time until 1892, when he became pastor of Kendalls and Prospect. No additional information about Hodge has been found.

John William Suttle

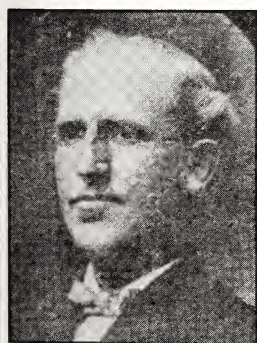
(b. 1872, d.1955; served Kendalls 1895-97)

Born on April 7, 1872, in Cleveland County, J.W. Suttle was educated at the Shelby Military Institute and the Southern Baptist Theological Seminary. He was ordained by the First Baptist Church in Shelby in May 1890. In March 1892, he married 15-year-old Bertie Lee Pierson in Grover. Suttle pastored churches in Stanly County, Blacksburg (South Carolina), Smithfield, and Marshall before returning to his native Cleveland County. He served several churches in Cleveland County but his longest tenure was at New Bethel where he was the pastor from 1913 to 1949. Suttle's preaching career spanned 65 years. In 1924, he served as Vice-President of the North Carolina Baptist State Convention.

James Franklin Davis

(served Kendalls 1899-1901)

J.F. Davis was born in either Watauga or Alexander County and was ordained to the ministry by the Brushy Fork Church. He served churches in Watauga County, eastern Tennessee and in Stanly County. During his time in Stanly County, he simultaneously served the following churches: Palmerville, Ebenezer (now Badin), Anderson's Grove and Kendalls. Davis was a fervent prohibitionist and was the first minister in the Watauga Association to advocate paying pastors enough so they would not have to pursue other livelihoods.



John Edgar Morgan Davenport

(b. 1864, d. unknown; served Kendalls 1902-1903)

Born in the North Carolina town of Columbus in January 1864, John Davenport graduated from Wake Forest College in 1894 and was ordained that same year at Ebenezer (now Badin) Baptist Church. He spent 15 years in the ministry, including two at Kendalls in 1902 and 1903.

He later became a businessman in Pineville.

C. J. Black

(b. 1872, d. 1939; served Kendalls 1904-1910 & 1919-1920)

Charles Jefferson Black was born in Mecklenburg County on May 9, 1872. After high school in Huntersville he went to Erskine College, where his studies included seminary work. Black married Annie Black (no relation) in 1895, and they had eight children. He was an outstanding Baptist and educational leader in Stanly County in the early 20<sup>th</sup> Century. Black moved to the Big Lick Academy in 1896, where he was the Principal and Head Teacher of the academy for many years. He taught mathematics, rhetoric, Latin, Greek, and German. From 1899 to 1901, he was the Superintendent of Stanly County Schools. In addition, Black was the author of several books about Baptists including *The Origin of the Baptist* and *A History of the Brown Creek Union Baptist Association*. He was also a well-known evangelist. Over the years, he was pastor of 16 different Baptist churches in Stanly County, serving as many as six churches at one time - all the while continuing to be the principal and a teacher at the Academy in Big Lick, where he lived. Black served as pastor of Silver Springs Baptist Church for 19 years. He was pastor at Kendalls when the present sanctuary was built. He served as moderator of the Stanly Baptist Association from 1907 through 1914.



In November 1920, Black left Kendalls and Stanly County to become pastor of Loray Baptist Church in Gastonia. He found the church in a somewhat weakened condition but started building it up immediately. In a few years, Loray had 2,000 members enrolled in Sunday School, which is thought to have been the largest one in North Carolina at the time. Also in the 1920s, Rev. Black became Dr. Black when he was awarded a Doctor of Divinity degree by Southwestern Baptist Theological Seminary in Texas. After leaving Loray Baptist Church, Dr. Black in 1929 moved on to the First Baptist Church in Bessemer City, where he bought a home. In the 1930s, he pastored several churches in the area including Bethlehem Baptist Church in Cleveland County. He died June 10, 1939, and is buried in the church cemetery at Bethlehem Baptist Church. Dr. Black had an extensive personal library, which was donated to Gardner Webb and Wake Forest Colleges.



Elisha S. Ivey

(b. 1878, d.1922; served Kendalls 1912)

Described as tall, lanky and handsome, E.S. Ivey was born in Gaston County on December 19, 1878. He was licensed to preach in 1910 by McAdenville Baptist Church and was ordained a bit later. He was married to Flora Stow, and they had two children. In 1912, Ivey served at Kendalls as well as the Baptist churches at New London, Plyler and Locust. During

his career, he also served churches in Raleigh, Greensboro, Asheboro, Charlotte, Salisbury and Denton. He died in the summer of 1922 and is buried in Gastonia.

Gaston W. Stanley

(b. 1867, d. 1927; served Kendalls 1916-1918)

Born September 16, 1867, Gaston W. Stanley began his ministry at the age of 19 and preached at many churches during his 40-year career. He had been serving at Canton Baptist Church for 11 years when he was killed at age 59 in an automobile accident.

Grover Cleveland Phillips

(b. 1884, d. 1965; served Kendalls 1923-24)

Born August 1, 1884, in Moore County, Grover Phillips and his family moved to a farm in Chatham County when he was eight years old. Phillips was taught at home and only attended public school for a total of eight months. At age 18, he took the examination for a teacher's certificate and earned a first-grade certificate to teach school. He taught for seven years. While he was teaching, Phillips was also a rural mail carrier for four years and then the Postmaster at Bear Creek, a position he held for nine years. In 1911, he was ordained to preach at Fall Creek Church. From 1917 to 1923, he took a post-graduate theology course via correspondence with Iowa Christian College. Phillips pastored churches in four Baptist associations, including Stanly County. While serving at Kendalls from 1923 to 1924, he was also pastor at New London and Prospect churches. He resigned from this position because the salary was inadequate to support his family. He was first married to Florence Calhoun (Callie) Brooks and later to Selana Myrick. He was the father of 10 children.



### William Amos Hough

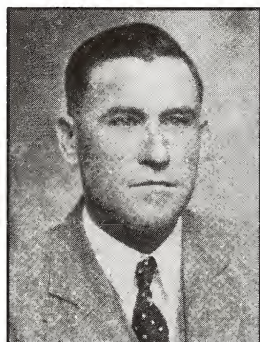
(b. 1879, d. 1936; served Kendalls 1926-27 and 1929-30)

Born in Mecklenburg County on Christmas Eve 1879, Rev. Hough served churches in Cornelius, Gastonia and Denton as well as in Stanly County. He was clerk of the Stanly Baptist Association for eight years. During Hough's first tenure at Kendalls, money was scarce. Church minutes show that he was not always paid promptly nor as much as he was promised. During Hough's second tenure, a vote was called in 1930 to see whether or not the church wanted to keep him as pastor. The vote was 26 in favor of keeping him, 20 opposed. He resigned shortly afterwards. Hough died in New London on March 11, 1936.



### Eli Franklin Eagle

(b.1889, d.1975; served Kendalls 1931-1935)



Eli Eagle was a native of Rowan County, born on Christmas Day 1889. He was minister at Calvary Baptist Church in Rowan County from 1927 until 1930 and was ordained there in 1928. Eagle was pastor at Kendalls from 1931 until 1935 at which time he returned to serve Calvary Baptist Church a second time. Eagle was married first to Edna Ridenhour, with whom he had eight children. After she died, he married Susan Inez Smith, and together they had four

children. Eagle is buried at Calvary Baptist Church.

### Rev. J. D. Marler

(served Kendalls 1936-38)

J.D. Marler was a college and seminary graduate. He came to Kendalls from Pleasant Plains Baptist Church in Matthews and left Kendalls to become the pastor of the First Baptist Church of Knightdale. While he was the pastor at Kendalls, he served one year as Moderator of the Stanly Baptist Association.



Rev. Gerald K. Ford

(served Kendalls 1940-August 1942)

In August 1942 Rev. Ford resigned as pastor to enter the U.S. Army as a Chaplain. He left three days later for his assignment.



Rev. D. J. Robinson

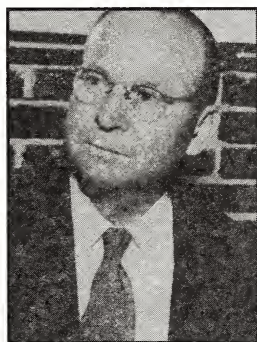
(served Kendalls 1943-44)

No biographical information is available for Rev. Robinson.

Ben Jay McIver

(b.1902, d.1995; served Kendalls 1945-46)

Ben McIver was born in 1902 near Swansea, South Carolina. He was the second of eight children and grew up in poverty. At age sixteen, he jumped a boxcar into Charlotte to look for work. The turning point of McIver's young life came when he and other vagrants were hovering around a pot-bellied stove at the depot in Charlotte, and a scout from Mars Hill College came looking for people to work. At Mars Hill he worked and studied. As an evangelist preacher and a tenor singer, he was holding a tent meeting in Lexington, South Carolina, when he met Bernice Wingard, who played the piano for him that night. A year later, in 1925, they were married. The marriage produced two children. Later, McIver graduated from Furman University and from the Southwestern Baptist Theological Seminary in Fort Worth, Texas. He pastored churches in Texas, Illinois, North Carolina and South Carolina. He died in 1995 in South Carolina.

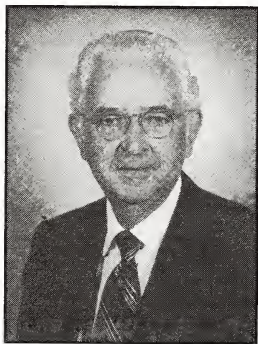


L. W. (Luby) Fields  
(served Kendalls 1947-48)

Born in Pender County and raised near Goldsboro, Luby Fields graduated from Wake Forest College in 1937. He then attended the Southern Baptist Theological Seminary in Louisville, Kentucky. He was married and had two sons. Fields served Kendalls from 1947-48 and also served various other churches in the Piedmont, including Norwood, Gastonia, and in Mecklenburg County. In the mid-1960s, Fields founded Northdale Baptist Church on Statesville Road in Charlotte. In addition to his work as a pastor, Fields worked as a court counsellor in Charlotte for about 20 years and was said to be an inspiration to Boys Town of North Carolina.



Wade H. James  
(b. 1907, d. 1983; served Kendalls 1950-52)



Wade James was born February 26, 1907, on a cotton farm near Marshville. He preached his first sermon at the age of 17 at Austin Grove Baptist Church. When he graduated from high school, James entered Wingate College and then Davidson College. He also attended the Baptist Bible Institute in New Orleans, Louisiana, for one year. James was married to Viola Price and they had three children. During his ministry, James served 13 different North Carolina churches. From 1950 until 1952, he simultaneously served Kendalls and New London Baptist Church. During this time, he encouraged both churches to call a full-time minister. James left Kendalls in 1952 to become the full-time pastor at New London; it was at point that Kendalls also called its first full-time pastor. James died on March 2, 1983.



### Sanford Duard Baker

(b. 1919, d. 1974; served Kendalls 1953-59)

A native of Alexander County, Duard Baker was born on May 7, 1919. His family moved to Kannapolis when he was a young boy so his father could work as a carpenter at Cannon Mills. They were members at Landis Baptist Church. In January 1942, Baker was called to be pastor at Roberta Baptist Church. He was ordained and married to Selma Wilson in this church. He served there until 1944. In 1953, Baker became pastor at Kendalls and he, his wife and their two children became the first occupants of the church parsonage. During his tenure at Kendalls, Baker furthered his education and in 1955 finished Wingate College (a two-year college at the time) and in 1957 graduated from Catawba College. The next year he entered Southeastern Seminary at Wake Forest. After leaving Kendalls, Baker served several other North Carolina Baptist churches before retiring in 1971. He died February 16, 1974.



### C. Eugene Carroll

(b. 1923; served Kendalls 1959-1967)

Eugene Carroll was born in Gastonia on March 13, 1923. He grew up in Lancaster, South Carolina, and went on to earn degrees from Wingate College, Furman University and Southeastern Theological Seminary. He married Ethel Johnson, and they had one daughter. Carroll served Kendalls from 1959 until 1967 and described this period as the happiest time of his ministry. In addition to Kendalls, Carroll served churches in Concord and the South Carolina towns of Winnsboro, Lancaster, Greenville and Wallace. In 1981, he retired from the active pastorate, then later moved to Norwood and served Richfield Baptist Church as pastor starting in the 1990s.



Daniel William Abernathy

(b. 1931; served Kendalls 1967-1973)

Dan Abernathy was born in a farm house in Gaston County on April 9, 1931, and was one of eight children. He finished high school at Berryhill where he met Peggy McGuirt, whom he later married. They are the parents of six children. Abernathy accepted the call to the ministry at age 15 and was ordained in 1954. His college education began in 1953. He studied at Gardner-Webb, graduated from Carson-Newman College in 1957 and then earned a Bachelor's of Divinity degree from Southeastern Baptist Theological Seminary in 1966.

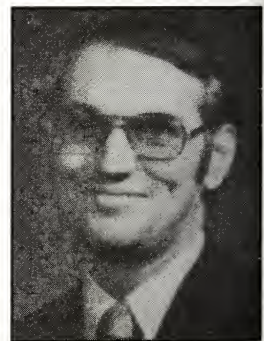


In addition to Kendalls, Abernathy has pastored churches in both eastern and western North Carolina. He has served the N.C. Baptist Convention as a member of the General Board and Executive Committee. In 1996, he retired and moved into a new home about two miles from Kendalls Church. Then in 1998, he came out of retirement to become the pastor of Badin Baptist Church.

Keith Wilson Walters

(b. 1939; served Kendalls 1975-86)

Keith Walters was born August 30, 1939, in Lancaster, South Carolina. Walters married Robbie Hunter, and they have two children. He attended the Southeastern Baptist Theological Seminary and entered the ministry in 1971, first serving Flint Ridge Baptist Church in Heath Springs, South Carolina, and then Beaver Creek Baptist Church in Heath Springs before coming to Kendalls in 1975. During his time at Kendalls, Walters was active in the Stanly Baptist Association, serving two years as moderator. He also served the community as a firefighter, a rescue worker and hospital chaplain. Walters left Kendalls in 1986 to become pastor at Bethesda Baptist Church in Johnston County.



David R. Troutman

(b.1953; served Kendalls 1987-96)

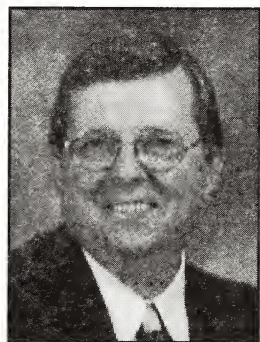
David Troutman was born in Mooresville, on April 24, 1953, and grew up in Kannapolis. He graduated from A. L. Brown High School, Gardner-Webb University in 1975, and Southeastern Baptist Theological Seminary with a Master of Divinity/Christian Education degree in 1981. He married Mary Hutchinson of Mt. Gilead in 1976. Before coming to Kendalls, he served as an Associate Pastor in Kinston and as pastor of Pleasant Hill Baptist Church near Whiteville. During his tenure at Kendalls, the celebration of Advent including the Advent Wreath was started. It was also during his tenure that the XYZ (Extra Years of Zest) club adopted its name and became an active organization within the church. While at Kendalls, Troutman was also active in the Stanly Community Christian Ministries, the Stanly County Crisis Assistance Fund, the Hospital Chaplain's Corps and other community causes. Upon leaving Kendalls, David and Mary bought a house in New London, and he began working for the Randolph County Department of Social Services.



Gwynn "Sonny" M. Reeves

(b.1946; served Kendalls 1998-2000)

Sonny Reeves was born and raised in Martinsville, Virginia. For many years before entering the ministry in 1989, he worked as a terminal manager for a major trucking firm. Reeves earned an Associate's Degree in Divinity from Southeastern Seminary and a Bachelor's Degree from Southwest College and Seminary. Before coming to Kendalls in 1998 he served churches in Alton, Virginia, as well as the North Carolina towns of Wilmington, Watha and Burgaw. He and his wife Sandra are the parents of two children.



## KENDALLS CHURCH - APPENDIX #1

### Gleanings from Church Minutes

(Oldest minutes start in 1907)

January 1907

Moved to take the balance of the paint money and pay for the carpet.

Ladies Missionary Society was to reorganize on Saturday before the first Sunday in February with Desda Kendall as President, Cora Miller as Secretary, and Ella Parker as Treasurer.

January 1908

Charge against the Barringer girls was deferred until the next meeting.

February 1908

Moved and carried that we withdraw fellowship from Barringer girls for adultery.

Moved and carried that we get a bell.

March 1908

Moved and carried to pay W. A. Russell 65 cents for oil and lamp globes.

December 1908

Brother John Austin asked the church to forgive him for being intoxicated. The church forgave him.

May 1909

The roll was called - 14 present and 53 absent.

July 1909

The roll was called - 12 present and 55 absent.

November 1909

The church adopted the rules of decorum.

February 1910

Brother David Miller asked the church to bear with him for being intoxicated. The church forgave him and asked him not to do it anymore.

April 1910

Moved and carried that Howell Ritchie be excused for being intoxicated and asked not to do so anymore.

D. M. Pickler was restored back to the church.

October 1910

Job Calloway was excluded from the church for contempt.

November 1910

Job Calloway asked for forgiveness for contempt. Church forgave him.

Moved and carried that the old stoves be sold to the highest bidder.

August 1911

Moved and carried that we take up a collection to finish paying the pledge on the bell.

October 1911

Moved and carried that the church sell the old bell.

January 1912

Moved and carried that a committee of four be appointed to confer with Brother Russell to look after the finances of the church.

May 1912

Moved and carried that we withdraw fellowship from Brother Walter Pickler for bad conduct.

June 1912

Moved and carried to withdraw fellowship from Ella Parker for contempt.

July 1912

Brother DeWitt Henderson made his statement, and the church forgave him. Richmond Pickler was dismissed from the church for allowing a dance at his house. Brother H. D. Kendall asked the church to bear with him. The church forgave him. Sam Pickler did not report favorably. The church withdrew fellowship from him. Sisters Ranie and Pattie Pickler made their statements, and the church forgave them.



September 1912

Brother M. D. Brooks was asked to go and see Brother Johnnie Pickler in regard to the charge that had been brought against him.

November 1912

Moved and carried that we abide by a majority in church conference.

Moved and carried that Brother Mose Pickler's case be disposed of today.

January 1913

Moved and carried that Brother Dock Ritchie be sexton for 75 cents per month.

Restored Sister Talitha Pickler.

April 1913

Moved and carried that we change the time of preaching from 2 o'clock to 3 o'clock in the afternoon.

July 1913

Brother E. S. Ivey offered up his resignation as pastor of the church. The church received his resignation with regret.

August 1913

Moved and carried that we have one service a day during the day and one at night.

September 1913

Moved and carried that a committee be appointed to look after and get the wire and wire the church.

Brother J. S. Miller asked the church to forgive him for the trouble he got into. The church forgave him.

October 1913

The clerk (T. L. Miller) asked the church to bear with him in his difficulty with Brother Job Calloway. The church forgave him.

Moved and carried that B. G. Whitley be our pastor for the next year, 1914. The call was unanimous.

November 1913

Moved and carried that we change our time of preaching from 3 o'clock back to 2 o'clock in the afternoon.

January 1914

It was moved that a committee be appointed to see Brother Howell Ritchie for being drunk. Motion voted down. It was the desire of the church for him to report at the next meeting.

April 1914

The committee on wire was asked to get the wire and put it up as ordered.

June 1914

The trustees of the church bought some land of Brother P. C. Pickler, as the church needed the land. It was moved and carried that the church stands by the trustees.

September 1914

Moved and carried that a committee be appointed to raise the money for the wire and paint and painting the steeple. The committee was the deacons.

February 1915

Moved and carried that Sister Verona Pickler be the organist for the year 1915.

March 1915

Brother S. L. Morton made his statement in regard to Sister Daisy Calloway in not speaking to T. L. Miller.

May 1915

Moved and carried that Roxie Pickler and Roxie Miller stand in full fellowship with the church.

Brothers Dave Miller and H. D. Kendall asked the church to bear with them and the church did so.

Brothers Johnnie Pickler, DeWitt Henderson, David Parker and Jeffie Floyd stand excluded from the church for dancing and playing on the floor until they make proper acknowledgment to the church.

July 1915

The well business was taken up. The total up to present time was \$96.63.

Moved and carried that the same committee be continued on the pump. Committee is M. D. Brooks, Jacob Pickler, O. W. Miller, W. T. Pickler and

Cline Austin.

Moved and carried that the clerk erase Sister Daisy Caloway's name off the church book for strife.

October 1915

Sister Janie Miller elected organist.

The clerk was ordered by the moderator (Rev. B. G. Whitley) to erase Brother Job Calloway's name from the church book for contempt of the church.

December 1915

Brother Jacob Pickler made his statement in regard to the well and pump. There was a balance due at this time of \$54.33.

March 1916

Final report of Well and Pump Committee.

Cost of drilling and casing      \$93.13

Cost of pump and fittings      15.50

Cost of cement      3.50

Total      \$112.13

Paid in full.

M. D. Brooks, Chm.

J. M. C. Pickler, Sec. & Treas

May 1916

Moved and carried to sell the benches the church does not use.

July 1917

Moved and carried that the wall around the graveyard be moved away beginning the Monday after the fourth Sunday in July.

October 1917

Moved and carried that the church be curtained off for classes in Sunday School.

February 1919

Moved and carried that this church divide (the pastor's) time with Corinth Baptist Church (located in Rowan County) - taking the morning service after the first six months.

March 1919

Ordered by the pastor that church book be revised by deacons and church congregation.

May 1919

Moved and carried that the church build a baptistry on the church grounds. Committee appointed: D. F. Ritchie, Chm., J. S. Miller, T. L. Miller, M. D. Brooks, Treas., and M. L. Pickler.

Moved and carried that John Austin be excluded from the church for denying the faith.

June 1919

Moved and carried that the church take pledges on next Sunday for the baptistry.

April 1920

Moved and carried that a committee be appointed to look after the cemetery. Appointed: D. F. Ritchie, W. R. Kendall, M. D. Brooks, J. R. Pickler and S. L. Morton.

October 1920

Moved and carried that Rev. Black appoint a committee to confer with committee from New London Baptist Church in forming a field. (Editor's Note: Forming a field means sharing a pastor between the two churches.)

November 1920

Moved and carried that Kendalls Church pay \$450.00 for pastor's salary for the year 1921.

March 1921

Moved and carried the church excuse Sister Sally Pickler for contempt of the church.

June 1921

Moved and carried that Kendalls will take one-half in buying and repairing the parsonage at New London and will be entitled to a deed for same. (Editor's Note: The pastors for Kendalls and New London lived in the parsonage at New London from this time until 1951 when New London called a full time pastor and bought Kendalls' part of the parsonage.)

Moved and carried that we appoint a committee to cooperate with the New



London committee. Appointed: Jacob Pickler, S. L. Morton and J. R. Pickler.

July 1921

Committee was appointed to beg money to buy curtains for Sunday School rooms. Appointed: Janie Miller, Vera Pickler and Docie Brooks.

J. R. Pickler, O. W. Miller, and Janie Miller were asked to take pledges for the parsonage.

August 1921

Moved and carried to table the parsonage situation.

September 1921

Moved and carried that the parsonage question be tabled until some future time.

October 1921

A report was called for from the Parsonage Committee. D. F. Ritchie made a good report.

November 1921

Election of two deacons. Election held by ballot. Jacob M. Pickler leading with 22 votes. W. P. Talbert and Charlie Mann tied, and the second ballot was prepared and Charlie Mann led 18 to 10 votes. (Editor's note: this is the first time the minutes show the election of deacons.)

December 1921

By motion Brother W. P. Talbert was elected deacon in Brother Charlie Mann's place, as he would not accept.

By motion the name of each child who contributes a dollar or any amount to the parsonage is to be recorded on the church record as a memorial to that child.

December 11, 1921

A memorial to the children of Kendalls Church who contributed to the parsonage at New London.

Bruce Austin	\$1.00
Lucy Austin	1.00
Lewis Miller	1.00
Keith Kendall	1.00
Lloyd Pickler	1.00
Mary Elizabeth Parker	1.00
Clyde Pickler	1.00
Van Austin	1.00
Christine Miller	.50
Parker Miller	.50
Claude Pickler	.25
Mary Frances Pickler	.25
Bessie Pickler	.25
Hattie Pickler	.25
Mary Lou Pickler	.25
Spencer Pickler	.10
Claud Pickler	.10
Ruth Pickler	.10
Beatrice Pickler	.10
L. A. Pickler	.10
Annie Goodman	.10
Charlie Pickler	.05
Dora May Pickler	.05

February 1922

Motion made and carried that the church appoint another trustee. By motion the chair appointed a committee to name the fourth trustee. The Trustee Committee reported the appointment of J. R. Pickler as fourth trustee for the church.

March 1922

By motion that Grady Sheeks' name be erased from the church roll for un-Godly conduct.

Motion made and carried that T. L. Miller act as a committee for the church in investigating Brother George D. Kendall's past conduct before granting

him a letter of dismissal.

By motion that the choir present the piano to the church as church property.

By motion the church accepted the piano as church property.

Motion made and carried to change the time of preaching from the fourth Sunday afternoon to the third Sunday at 2:30 PM.

Motion made and carried that the church purchase an individual communion set.

#### April 1922

By motion a committee of ten was appointed to raise money for an individual communion set.

#### May 1922

Motion made and carried that the church treasurer pay balance due on communion set of \$8.05 to J. M. Pickler.

Motion made that the treasurer pay Brothers Cline Austin and H. D. Kendall \$3.75 for repairing roof of the church.

#### July 1922

On motion a Building Committee was appointed to build two outhouses. The committee was W. C. Pickler, Chm., Cline Austin and H. D. Kendall.

#### August 1922

A motion was made and carried to pay Cline Austin \$5.94 for nails and roofing for the outhouses.

Motion made and carried that the church authorize the Board of Deacons to see any member who has walked disorderly the coming month.

#### October 1922

The report of the committee on seeing Brother D. M. Pickler about walking disorderly before the church was heard, and a motion made and carried that the church find no offense against him.

#### November 1922

A motion was made but voted down that we accept Brother Hill's (the pastor) resignation. (Editor's note: Rev. Hill apparently left anyway, because in 1923 the pastor was Grover C. Phillips.)

January 7, 1923

The church was called into conference for the purpose of raising the balance due on the parsonage debt. \$43.50 was raised, leaving a balance of \$23.32. Balance was raised on Jan. 7, and parsonage debt was paid in full.

August 4, 1923

By motion that the church does not grant letters unless the members are in good standing with the church.

Brother Cull Barringer called for a letter of dismission.

By motion that the church clerk notify Brother Barringer that if he will send the church a donation the church will grant him a letter of dismission.

September 1, 1923

The church clerk made a report to the church that Brother Cull Barringer has sent the church a donation for good standing.

Moved and carried to grant Brother Barringer a letter of dismission.

February 2, 1924

Moved and carried that the trustees be appointed to see Brother Neal Pickler in regard to the buying the parcel of land between the new and old road in front of the church.

March 1, 1924

Moved and carried that the church accept Brother Neal Pickler's offer to the church. His offer was that he would give the land to the church if the church would pay all expenses. (Editor's Note: The expenses amounted to \$1.25.)

January 3, 1925

Rev. Grover C. Phillips' year being out he asked church to call him for three more months. Brother Phillips then appointed M. D. Brooks as moderator pro-tem to dispose of this matter. Mod. Brooks asked W. T. Pickler and T. L. Miller to offer prayer at this time. Moved by T. L. Miller and seconded by D. F. Pickler that we extend Brother Phillips' term of services for three months.

Ballot was taken, and it was found that the church would not accept his three months offer.

March 6, 1926

Brother M. D. Brooks reported for committee in regard to seeing Sister Ruth Ritchie. He reported that she admitted she had done wrong and



begged the church to have mercy on her. Motion by T. L. Miller, seconded by J. C. Burleyson that we accept the report and Sister Ruth Ritchie's acknowledgment and retain her in full fellowship of the church. Voted and passed.

October 2, 1926

The matter was brought before the church that Jessie Floyd begged forgiveness for past offenses and, if he should be forgiven, asked that the church give him a letter to join at Richfield. Moved and carried that he be forgiven, and letter granted.

December 4, 1926

It was announced in conference that the pump and fixtures would be sold to the highest bidder at the close of the next conference.

January 1, 1927

By death claiming one of the members of the Board of Deacons, the question was raised that this vacancy be filled. Motion made and carried that a committee be appointed to recommend to the church several for other deacons. Chair appointed the present Board of Deacons.

February 5, 1927

The report from the meeting of the Board of Deacons was read. Nominations for other deacons was in order, so D. F. Pickler nominated I. C. Ritchie and J. C. Austin.

Upon Brother P. C. Pickler's request not to consider his name for election of deacons as he could not serve, so motion made and carried that we drop his name.

Motion by Brother M. L. Pickler second by D. F. Pickler that we postpone election of deacons until next conference, as church was not ready for election. Carried.

March 6, 1927

Upon Brother Croson Miller's remarks that it would be impossible for him to serve as a deacon as he would be here but a short time, motion by M. D. Brooks and second by D. F. Pickler that we not consider his name. Carried. No further nominations to come before our attention, it was moved by T. L. Miller second by J. R. Pickler that we elect the remaining names which are: D. F. Pickler, I. C. Ritchie and J. C. Austin. Vote was taken by standing and

found carried.

Motion made and carried that we repair and paint the church. Committee appointed: J. R. Pickler, Chm., M. L. Pickler and D. D. Parker.

May 1, 1927

Called conference for the purpose of receiving the bill on the well at the parsonage. The bill presented to the church, which was \$90.00, and some odd cents for our part.

Moved and carried we pay the bill.

Subscriptions were then taken from members to raise the required amount. (Editor's Note: Subscriptions=Pledges.)

July 3, 1927

Committee reported in regard to painting and repairing. It was found by this report that the committee failed to have money sufficient to pay the bills. Moved and carried that we borrow enough money for ninety days. Deacons recommended that we have the church treasurer make a quarterly report to church as to what has been paid in and paid out and how the church stands. Voted and carried.

The deacons recommended that we pay the back pastor salary for last year, which was \$80.00. This was tabled until next conference, and, in the meantime, the church is invited to meet with the deacons at their monthly meeting to discuss the matter.

August 6, 1927

Upon motion by T. L. Miller and seconded by M. D. Brooks that we pay this bill (back pastor's salary) under the proposition of the pastor which was that he would give half. The full bill was \$80.00 and subscriptions were taken and \$40.00 was subscribed. Motion made and carried that Croson Miller hold the subscription list and collect it.

November 5, 1927

The report from the painting and repair committee was read which was full bill of \$559.55. Subscriptions that were taken amounted to \$499.55, leaving a balance of \$60.00.

January 1, 1928

The correspondence from West Oakboro Baptist Church asking a donation from us was read, but the church did not see fit to give anything at present.

February 4, 1928

The deacons recommended the church make some arrangements as to the burying space in the cemetery to keep outsiders from burying here without seeing the committee.

Also place a billboard in cemetery referring them to the committee who was appointed. Price per lot was discussed. Motion made and carried to accept the recommendation.

Motion made and carried that we sell the two gas lamps after conference on next time.

The price of pay to the sexton was discussed. Motion made and carried that we pay the sexton \$25.00 per year.

March 3, 1928

After conference, sale was held. M. D. Brooks was auctioneer.

1 gas lamp and fixtures to T. L. Miller for \$4.25.

1 gas lamp and fixtures to I. C. Ritchie for \$4.00.

5 piles of wood to J. R. Pickler for \$10.00.

This ended the sale.

June 2, 1928

Treasurer's report showed we were in arrears with pastor's salary of \$21.80 and \$16.00 and some cents due on lights at the church and showed \$54.00 and some cents in treasury from general collections. Moved and carried to pay the back pastor salary and light bill out of the treasury.

November 3, 1928

The Board of Deacons placed the budget for the year 1929 at \$600.00.

April 1929

The church adopted the resolution of the deacons to elect the Board of Deacons every two years beginning with January 1930.

August 7, 1929

Moved and carried that we have centennial. Moved and carried that D. D. Parker be chairman of the Publicity Committee. Moved and carried to hold centennial the first Sunday in May 1930. Moved and carried that the pastor (W. A. Hough) be chairman of the Program Committee. Other members are J. R. Pickler, Walter Pickler, I. C. Ritchie and D. F. Pickler. Moved and carried that M. D. Brooks be chairman of the Steering Committee.

tee. Moved and carried that Sister Carrie Pickler be chairman of the Finance Committee along with Maude Griffin and Odessa Pickler.

September 1929

It was reported that D. D. Parker could not serve as one of the committee. Croson Miller was put in his place.

Brother Sam Pickler laid the plan before the church for the Sunday School rooms. Moved and carried that the church build the Sunday School rooms. The committee was instructed to find out what it would cost to brick veneer the church and report at next meeting.

December 1929

Something over four hundred dollars was pledged for Sunday School rooms. Moved and carried that a committee be appointed to investigate adding the Sunday School rooms. Committee appointed: S. P. Pickler, Chm., M. D. Brooks, Charlie Mann and T. L. Miller.

July 1930

The amount due on the pastor's salary was the object of the meeting. A committee was appointed to take subscriptions. Brother Jacob Pickler was appointed to take up the subscriptions of \$54.60.

October 1930

The church voted to see whether they wanted to keep the pastor (W. A. Hough) or not. The vote was 26 in favor and 20 not favorable.

(Note: Minutes are missing from October 1930 to May 1931)

May 31, 1931

Budget question was discussed and was set as follows:

Pastor's salary	\$300.00
Missions for year	50.00

August 7, 1931

Deacons recommended that the church have two Sunday morning services a month, but the matter was carried over until regular conference in September.



September 19, 1931

In regard to two services a month, Brother M. L. Pickler moved that the church defer the question for six months to March 1932. Seconded by T. L. Miller and carried.

October 17, 1931

Treasurer's Report: Receipts, \$52.16; Paid out, \$45.04; Balance in treasury, \$7.57.

January 19, 1932

Motion by Brother D. F. Pickler that the church build Sunday School rooms and seconded by P. C. Pickler. Voted and carried.

Building Committee appointed: D. F. Pickler, J. R. Pickler and J. M. Pickler.

March 19, 1932

Voted and carried that the church accept a table given by J. R. Pickler valued at \$3.00.

April 16, 1932

Motion by M. L. Pickler to record all names that paid on Sunday School rooms. Seconded by D. F. Pickler. Voted and carried.

Mrs. D. D. Parker	\$1.00	J. C. Burleson	\$1.00
Mary Elizabeth Parker	1.00	L. A. Pickler	1.00
Christine Miller	5.00	Daisy Calloway	2.00
Mrs. J. C. Ritchie	1.00	Mrs. H. C. Morton	15.00
Mrs. A. J. Lipe	1.00	Charlie Miller	10.00
C. B. Miller	1.00	Mrs. Charlie Miller	5.00
J. A. Miller	5.00	Joyce Miller	5.00
Mrs. J. A. Miller	5.00	Mr. & Mrs. Ben Beal	5.00
Mrs. Roxie Henderson	1.00	Odessa Pickler	5.00
Mrs. T. L. Miller	10.00	Mrs. M. L. Pickler	10.00
Ruth Ritchie	1.00	S. L. Morton	1.00
Mr. & Mrs. D. B. Green	1.00	F. W. Calloway	2.94
Mrs. J. M. Pickler	5.00	M. L. Pickler	34.92
Maude Griffin	5.00	C. N. Peeler	11.77
Price Austin	1.00	J. S. Pickler	8.84
Mrs. Fannie Lisk	1.00	P. C. Pickler	23.09
Mrs. R. A. Miller	1.00	J. M. Pickler	30.27

Floyd Ritchie	10.00	J. R. Pickler	34.02
Mrs. G. A. Barnhardt	1.00	Mrs. J. R. Pickler	11.00
Mrs. J. C. Austin	.50	S. P. Pickler	53.27
G. W. Pickler	3.00	W. J. Pickler	51.98
Mrs. G. W. Pickler	1.00	Mrs. Roxie Pickler	16.22
J. S. Miller	1.00	D. M. Pickler	2.30
Sarah Henderson	1.00	T. L. Miller	28.45
W. C. Pickler	10.00	H. C. Morton	10.27
Mrs. W. C. Pickler	5.00	Rev. E. F. Eagle	8.00
D. D. Parker	5.00	Guy Miller	.75
J. B. Lowder	2.00	J. C. Austin	2.50
Verona Peeler	1.00	George Stogner	1.05
Spurgeon Burleson	2.00	Cliff Ritchie	.30
Spencer Pickler	2.15	Grady Pickler	32.25
H. D. Kendall	9.00	Claude Pickler	13.05
Dewitt Henderson	6.20	C. B. Man	4.50
Sam Miller	9.00	Parker Miller	10.20
M. D. Brooks	10.95	Lloyd Pickler	16.35
Jim Griffin	12.30	Lonnie Curlee	.75
Bud Morris	4.50	Reuben Morris	.75
L. C. Griffin	1.50	Houston Pickler	.75
Claude W. Pickler	28.35	D. F. Pickler	313.54
F. W. Austin	7.50	Nathan Morgan	1.50

Total \$962.53

Grand total of all \$1,144.33

May 14, 1932

Motion by J. R. Pickler that the church accept the invitation from Plyler Baptist Church in regard to pastor and deacons to meet for the purpose of ordaining Brother Max Pickler for the ministry. Carried.

June 18, 1932

Motion by George Stogner for the church to appoint a Music Committee. Seconded by M. D. Brooks. Carried. Committee appointed: George Stogner, Chm., D. E. Henderson, Cinda Pickler and J. M. Pickler.

October 15, 1932

Motion by D. F. Pickler that the church appoint a committee to lay some plans in regard to heat in Sunday School rooms. Voted and carried.

Committee appointed: M. L. Pickler, P. C. Pickler, and T. L. Miller. (Editor's note: the committee recommended that oil stoves be used.)

January 14, 1933

Stoves for Sunday School rooms was discussed. Motion by J. M. Pickler that the pastor appoint a committee on heat for Sunday School rooms. Voted and carried. Committee appointed: D. F. Pickler, J. M. Pickler and S. P. Pickler.

February 18, 1933

Report on heat for Sunday School rooms by the committee. J. M. Pickler made the report. Motion by T. L. Miller to table the heat question for two months. Seconded by M. L. Pickler. Voted and carried.

April 15, 1933

Report on heating system for Sunday School rooms. D. F. Pickler made the report. He recommended a hot air system. The church did not accept the report. Motion by J. M. Pickler that the heating system be deferred until Sunday April 16, 1933. Seconded by P. C. Pickler. Voted and carried.

Delegates to the Southern Baptist Convention in Washington, D. C., May 18-22, 1933. Delegates appointed: Rev. E. F. Eagle, M. D. Brooks and D. F. Pickler. Voted and carried to pay Rev. Eagle's expenses to the convention. (Editor's note: this is the first time that delegates to the Southern Baptist Convention are mentioned in the minutes.)

April 16, 1933

Motion by J. M. Pickler that the pastor appoint a committee to buy and install wood stoves for Sunday School rooms before October 1, 1933. Voted and carried. Committee appointed: S. P. Pickler, W. L. Austin and D. F. Pickler. Committee appointed to raise money for the stoves: Mrs. Carrie Pickler, Mrs. T. L. Miller, Mrs. B. C. Morgan and Mrs. Verona Peeler.

July 15, 1933

The Stove Committee reported dissatisfaction with the motion made by the church in April 1933. J. M. Pickler withdrew his motion, and the church voted to abolish installing wood stoves.

Motion made by D. F. Pickler and seconded by P. C. Pickler that the chair appoint a committee to investigate a heating plant for the church. Voted and carried. Committee appointed: M. L. Pickler, D. F. Pickler and Walter Austin.

August 19, 1933

Report of committee on heating system. D. F. Pickler recommended to buy same for \$615.00. Motion by T. L. Miller to accept report. Seconded by H. C. Morton. Voted and carried.

November 19, 1933

Motion by J. M. Pickler that the church discontinue Saturday evening services and hold conference the first Sunday night of each month after service. Seconded by T. L. Miller. Voted and carried.

February 4, 1934

Appointed W. L. Austin to see a well machine man in regard to digging a well and report at our next meeting.

June 3, 1934

W. L. Austin called on John Cage to make his report. He asked the church to forgive him for making liquor. D. F. Pickler made motion to forgive him. Voted and carried.

(Editor's note: Minutes are missing from July 1, 1934 to October 3, 1937)

December 4, 1938

A report in regard to raising the pastor's salary was discussed by T. L. Miller, Henry Lisk and J. M. Pickler. A motion by Roxie Henderson to raise salary \$100.00, seconded by Mrs. D. D. Parker was voted and lost. A motion made by D. F. Pickler to raise salary \$50.00 was carried. (Editor's note: The pastor, J. D. Marler, resigned two weeks later.)

January 1, 1939

P. C. Pickler asked the church to relieve him as deacon. Was done. A motion that the pastor appoint a Pulpit Committee was carried. The committee appointed was J. M. Pickler, B. C. Morgan and D. F. Pickler.



April 9, 1939

Met in called conference to consider putting in a bath at the New London parsonage. A motion by Herman Morton that we put in a bath was voted and carried.

November 5, 1939

Motion asking for resignation of S. J. Irwin as pastor taking effect November 5, 1939. (Editor's note: It apparently passed. The next item says the conference adjourned in order.)

February 15, 1940

The church met in called conference to vote on supply pastor's salary. Vote was carried for salary to be \$25.00 per month.

March 3, 1940

Contribution was made to Paul's Crossing Baptist Church.

January 5, 1941

Motion made and carried to send Brother S. T. Morris \$10.00 on his 10-week radio program against liquor.

December 7, 1941

Recommended by the deacons to raise pastor's salary from \$400 to \$450 a year. A motion by Mrs. Jacob Pickler to accept the recommendation was seconded by Parker Miller, voted and carried. (Editor's note: the pastor was also being paid by the New London and Richfield Baptist churches.)

April 5, 1942

Henry Clay Lisk, Jr. was elected Superintendent of the Sunday School for the remainder of the year.

June 7, 1942

The pastor made a short talk on sending the small Sunday School Quarterly to all the boys from Kendalls Baptist Church that are in the armed forces. Moved by J. A. Miller to do it. Carried.

July 5, 1942

Miss Margaret Morgan, Young Women's Auxiliary member, made a report on her trip to Ridgecrest.

Miss Pauline Pickler was elected Sunday School Secretary to succeed Ritchie Miller who was in the army.

August 6, 1942

Rev. G. K. Ford offered his resignation to enter the Army as a Chaplain. Resignation to take effect August 9, 1942.

January 3, 1943

Met in called conference to elect a Sunday School Superintendent. (Henry Clay Lisk, Jr. had gone into the army.) Cecil Burleson was elected.

April 3, 1943

Mrs. Eldora Pickler, Mrs. D. D. Parker and Mrs. Carrie Pickler were appointed to recommend a Sunday School Superintendent.

September 5, 1943

Moved and seconded to send Ritchie Miller a cablegram of sympathy as he was wounded in the armed forces.

October 3, 1943

S. P. Pickler was elected chairman of the committee to lay walks at the church.

April 2, 1944

The Pew Committee made its report and it was accepted. The Pew Committee and the deacons were given authority to buy pews.

July 2, 1944

Pledges were taken for the pews and there was \$839.00 pledged.

April 1, 1945

A motion to send each member of the church a statement showing them what they have paid through the envelope system during the year was voted and carried.

April 29, 1945

The Pulpit Committee recommended that the church call Ben J. McIver as pastor and also that the pastor's salary be raised from \$800 to \$1,000 per year. Voted and carried.

(Editor's Note: Minutes between September 1945 and October 1946 are missing.)

October 6, 1946

Motion made and seconded to put part of the church money that is lying idle in the treasury to buy bonds to draw interest. Motion carried.

J. M. Pickler made report on Light Committee.

S. P. Pickler made report on roofing the church.

October 20, 1946

H. C. Morton brought the matter of raising the pastor's salary before the church. J. M. Pickler gave us a summary of the budget, to take part of the money in our treasury to pay the pastor's increase. It was decided for each member to increase his church donation to cover the extra expense.

It was adopted to raise the pastor's salary \$150.00 more per year.

January 12, 1947

Report made by S. P. Pickler on the Roofing Committee.

Mr. Thomas Miller made a suggestion that each member make a donation to help cover the church and not take it out of the treasury.

A letter of dismission but not in good standing granted to Mr. & Mrs. Weldon Flake, Mr. & Mrs. Claude F. Pickler, Misses Mary Frances & Hattie Pickler.

April 13, 1947

The rotating system of deacons was brought before the conference and discussed. Nothing was decided upon.

July 13, 1947

The plan of rotating our deacons was made by the Board of Deacons and read by our pastor. Motion made and seconded that we adopt this plan. Motion carried.

Motion made and seconded that we add one new deacon to our Board of Deacons thus making six deacons.

August 3, 1947

Called conference for the purpose of calling off our revival, which—as usual—was to be held the first week in August because of the polio restrictions.

Motion made and seconded that we will postpone our revival meeting until a future date.

October 12, 1947

Ordination service for our new deacon, Parker Miller, to be held the first Sunday morning in November.

Appointment to select new carpet runners for our church were as follows: Mrs. J. M. Pickler, Chm., Mrs. Herman Morton and Mrs. Bill Kendall.

Motion made and carried that we have the trustees make arrangements to have our Sunday School rooms painted.

It was decided to change our worship hour for the evening service from 7:30 PM to 7:00 PM.

January 10, 1948

Report of the Carpet Committee given by Mrs. J. M. Pickler. As yet the carpet for our church is unavailable. The same committee in charge to buy the carpet when available.

April 11, 1948

Recommended that we paint the baptistry and repair the ventilators in the belfry. It was voted to have the trustees go ahead with the work.

D. F. Pickler was appointed to take care of our church lawn and mow it when he should see fit at \$3.00 each mowing.

May 2, 1948

Called conference to sign petition against the ABC Liquor stores in Stanly County. All who were eligible to sign were urged to sign this petition.

July 26, 1948

Called conference to decide the postponement of our revival meeting the first Sunday in August due to the polio restrictions. It was moved and carried to postpone the meeting until a future date.

December 5, 1948

(Editor's Note: This is the first budget to appear in the minutes.)

Purpose to adopt a church budget. The budget was adopted as follows:



Pastor's salary	\$1,150.00
Sunday School expenses	200.00
Incidentals:	
Insurance (3 years)	231.20
Lights	20.00
Engineer services	200.00
Telephone	13.80
Bulletins & supplies	40.00
Visiting minister, revival	60.00
Convention expenses	60.00
Minute fund	6.00
Annuity fund	47.00
 Orphanage support	 120.00
 State missions	 25.00
Home missions	25.00
Foreign missions	50.00
Hospital	25.00
Association missions	56.00
Cooperative program	450.00
 Total	 \$2,779.00

April 3, 1949

Mr. J. M. Pickler, spokesman for the Board of Deacons, gave three objectives:

1. That the cemetery footstones be made flush with the ground in order to eliminate work. (Just a suggestion.)
2. Motion made and seconded to appoint another active deacon.
3. By a majority vote, it was decided to rearrange the choir and to enlarge it.

May 1, 1949

Rev. L. W. Fields presented his resignation to the church to be effective June 1, 1949.

May 29, 1949

It was agreed upon to appoint a supply pastor for the period until Mr. Fields leaves New London; then join New London again to appoint a pulpit committee.

August, 1949

During the revival meeting held by Rev. William Anthony, thirteen members came to unite with the church, three by letter and ten by baptism. The new members are as follows:

Boyce Caudle, Letter  
Edna Caudle, Letter  
Kathryn Caudle, Letter  
Betty Ann Chandler, Baptism  
Ralph Cole, Baptism  
Joe Henderson, Baptism  
Enid Kendall, Baptism  
Daisy Morton, Baptism  
Don Pickler, Baptism  
Janell Pickler, Baptism  
J. P. Pickler, Baptism  
Grant Pickler, Baptism  
Mrs. Shellie Ritchie, Baptism

Members were received into the church by customary procedure. Candidates were baptized August 21, 1949. (Editor's note: This is the first time in the minutes that a baptism date has been given.)

August 21, 1949

Trustees were authorized to go ahead and have termites exterminated from the church by Mr. Ford for \$200.00.

October 2, 1949

A Vacuum Cleaner Committee was appointed as follows: Mrs. H. C. Morton and Walter Pickler.

October 15, 1949

Burley Morgan made the motion that a committee to investigate about the piano be appointed by Rev. James. This motion was seconded by D. F. Pickler. The appointed committee was Mrs. Louise Pickler, Mrs. Frances Pickler, Maurice Pickler, Clifton Harwood and Mrs. J. D. Pickler.

February 18, 1951

Spencer Pickler, Chairman of the Board of Deacons, asked the church about sending our pastor to the Southern Baptist Convention to be held in San Francisco, Calif., during the month of June. His total expenses to be \$355.00, excluding meals (one half of this expense to be Kendalls' share.) Forty-five dollars of this amount already in the budget for this purpose. It voted to send him.

Rev. James recommended to the church an offer made by Mr. and Mrs. Clyde Pickler. This being their offer: To give a plot of land joining the church property on the southwest side (containing 1.6 acres more or less) as their part toward a parsonage, providing the parsonage be built within the next ten years and asking that the church pay the expense of running the line for this property and the line dividing their land and the church property back of the church and graveyard. Parker Miller made the motion and Burley Morgan seconded it that we accept as recommended. Voted and carried.

April 15, 1951

Suggested by pastor and Board of Deacons to put in Building Fund all over \$700.00 in the treasury for any building that is voted on by the church or any repair work to be done on church property. At the close of the church year, all over \$700.00 to be transferred to Building Fund along with other contributions designated for that purpose. Motion made by Burley Morgan and seconded by Keith Kendall. Voted and passed.

October 21, 1951

The suggestion from the Deacons was that our first project be a hut or fellowship building. Motion made by Mrs. L. A. Pickler and seconded by Burley Morgan to accept recommendation. Motion voted on by standing vote and carried.

Motion made and carried that the deacons and trustees be responsible and go ahead with plans for fellowship building.

January 3, 1952

A letter from New London Baptist Church asking to be released from part-time work with Kendalls Church, effective July 1, 1952, was read. Moved and seconded that they be released. Letter also offered Kendalls \$2,500 for our part of the parsonage. Deacons and trustees recommended this offer be rejected. Motion made and passed to reject the offer. Motion made and

passed that we give the deacons and trustees authority to act on what they think best to dispose of Kendalls part of the property in New London.

April 20, 1952

Recommendation from the deacons that the fellowship building be postponed, and we start the erection of a parsonage with the following committee.

Sam Pickler, Chairman

Jacob Pickler

Clyde Pickler

Clegg Cole

Clifton Harwood

Motion made by Burley Morgan and seconded by Dock Frank Pickler to accept the recommendation. Motion carried.

Trustees reported that New London's offer of \$3,000 for the parsonage was accepted to be paid July 1, 1952.

July 13, 1952

Brother Dock Frank Pickler moved that we accept the plans made for the parsonage and put Brother Sam Pickler as foreman to build it. Motion seconded and carried.

July 20, 1952

A Finance Committee for the Parsonage Building Fund was appointed. Members were:

B. C. Morgan, Chairman

Mrs. Fannie Lisk

Joe Pickler

Keith Kendall

Mrs. L. A. Pickler

September 7, 1952

An announcement of the baptismal service at 3 o'clock this afternoon was given by Parker Miller.

October 19, 1952

Motion made and carried that the church take out insurance on the parsonage for the sum of \$15,000.

Motion made and carried to increase the insurance on the church from \$10,000 to \$15,000.



February 22, 1953

Jacob Pickler, speaking for the deacons, recommended we pay our new pastor \$2,080 yearly. Also, the new pastor would take care of his own fuel, light and telephone bills. Motion made by B. C. Morgan that we accept the recommendation. Motion seconded by Grant Pickler and carried. Mr. Pickler then brought the name of Rev. S. D. Baker before the church for our new pastor. Motion made by B. C. Morgan to accept the recommendation. Standing vote was 50 votes for with no opposition.

Spencer Pickler stated that the other church in the field, Mt. Carmel Baptist Church of Montgomery County, agreed they would consult each other in time before making any change.

July 19, 1953

Motion made and carried that Rev. Baker appoint a committee to draw plans for fellowship hut and bring them to the church on September 6, 1953. The committee appointed as follows:

Sam Pickler, Chairman

Heath Pickler

Spencer Pickler

T. R. Fesperman

Bill Kendall, Jr.

January 17, 1954

Sam Pickler, Chairman of Building Committee, gave an estimate of the cost on the proposed hut. He gave an estimate of \$3,500 for a concrete block building or \$3,800 for a brick veneer building. These estimates were based on a 52' by 25' building, excluding kitchen. Motion was made and carried to build brick veneer building with Mr. Sam in charge. Motion carried. Mr. Sam said he would give one quarter of the framing with the help of the men of the church in cutting and sawing the logs.

February 21, 1954

The deacons recommended that the church go on full time pastorate beginning April 1, and the budget be raised as following to take care of the additional pastor's salary required:

Pastor's salary from \$2,050 to \$3,640.

Cut church fund from \$650 to \$150.

Cut the Cooperative Program from \$720 to \$500.

Motion made by B. C. Morgan and seconded by Keith Kendall to accept

the recommendation. On a standing vote the motion passed 66 to 0. Motion made and carried to extend to Rev. Baker the call as full-time pastor.

April 25, 1954

Rev. Baker appointed the following committee for furnishing the hut:

Mrs. J. S. Pickler, Chm.

Mrs. Ruby Kendall

Mrs. Burley Morgan

Mrs. Jacob Pickler

Mrs. Clyde Pickler

September 26, 1954

It was voted to eliminate the closing assembly following classes in Sunday School and to form two new classes - ladies and a mens class for ages 32 to 42.

April 17, 1955

Deacons recommended that a Baptist Training Union be organized. Parker Miller moved and D. F. Pickler seconded the motion to organize a Training Union. Motion passed.

September 11, 1955

Church budget for year beginning Oct. 1, 1955.

Local expenses

Pastor's salary	\$ 3,640
Fuel and lights for parsonage	260
S. S. & B. T. U. supplies	250
Janitorial Service	250
Fuel	75
Insurance	160
Lights	30
Repairs	150
Convention expenses	75
Minute fund	<u>10</u>
	\$ 4,900

## Missions

Cooperative Program	\$ 600
Orphanage	144
Hospital	25
Home for aged	25
Association missions	<u>75</u>
	\$ 869
 Grand total	 \$ 5,769
Weekly Budget	\$ 111

July 15, 1956

The bid by Lorch Plumbing Co. of Albemarle was accepted for the heating system for the church. This bid was \$1,626 complete, using the present ducts with some additional ones.

April 14, 1957

Maurice Pickler, Chairman of the Board of Deacons, made the following recommendations:

1. That we sheetrock and sealtex the walls & ceiling of the auditorium.
2. That we change the windows by shortening them from the bottom.
3. That we install new glass and windows in the front of the church.
4. That we refinish the floor, also the floor of the two classes in the back of the church.
5. That we lower part of the wall to be paneled to match the floor.
6. That we install a baptistry in the pulpit.
7. That the outside aisle to be carpeted.

An estimated cost of approximately \$5,000 was made, and it was suggested that we raise what we can and borrow the rest. Motion made by B. C. Morgan and seconded by Jerry Pickler to accept the recommendations. Motion passed.

September 22, 1957

Motion made and carried that we raise the other side of the front of the church level with the choir and store the pews and use chairs in the choir for the time being.

October 20, 1957

Deacons recommended that we give the trustees permission to arrange a loan of \$2,500 to \$3,000 in any way they see fit. Motion by Keith Kendall and seconded by Boyce Caudle to approve the recommendation. Voted and passed. (Editor's note: The money was used to pay for the church renovations.)

February 9, 1959

Jacob Pickler made a motion that we finish the upstairs of the parsonage at an approximate cost of \$150. Motion was seconded, voted and passed.

July 19, 1959

Bill Kendall, Chairman of the Board of Deacons, recommended that we buy a new stove and refrigerator for our parsonage. Motion made, seconded and passed.

January 17, 1960

Parker Miller, Chairman of the Board of Deacons, recommended:

1. That we build a double garage with a breezeway constructed of brick on to the parsonage at an estimated cost of \$2,000.
2. That a furnace be installed in the fellowship building at an estimated cost of \$600.

Motion made, seconded and passed to build the garage and breezeway.

Motion made, seconded and passed to install the heating plant in the fellowship building with Thea Pickler in charge.

May 1, 1960

The Youth Week Deacons would like to erect a sign at W. L. Austin cross-roads with "Kendalls Church" on the sign and the distance to our church. Motion made, seconded and passed to accept the recommendation.

August 14, 1960

Parker Miller, Chairman of the Deacons, asked that the Church give the Trustees authority to go ahead with a new well, drill in the old well, or do whatever they decided is best for the church. Motion made, seconded and passed.

September 25, 1960

On September 25, Kendalls Church ordained two deacons. They were Joe Pickler and Tony Deese.



October 23, 1960

Maurice Pickler, Chairman of the Deacons, gave the following report: A meeting is being planned in regard to an educational building for the church. That the members think this matter over and it would be brought up in the near future.

January 15, 1961

Motion made and seconded that Sunday, January 22, be set aside as Building Fund Sunday. All money that Sunday will be put in the Building Fund. That we should have at least \$3,000 before we start our educational building. That each one of us try to give a little more collection each Sunday so that we may start our building by early spring.

Also, we send letters to all our members, resident and non-resident, about our educational building and ask for their cooperation financially. Motion passed.

April 16, 1961

Motion made and carried that the educational building be started in June if possible.

Parker Miller recommended the following as our Building Committee:

Maurice Pickler, Chm.

Jasper Pickler

Thea Pickler

Kathryn Ross

Mrs. Eugene Carroll

Tony Deese

Motion made, seconded and carried that we accept the recommendation.

July 16, 1961

Maurice Pickler, Chairman of the Deacons, recommended that the trustees borrow \$25,000 from the Albemarle Savings and Loan over a 15-year plan. Bill Kendall moved we accept the recommendation. Seconded and passed.

January 7, 1962

Following an extensive question-and-answer period with many members giving their own views, Boyce Caudle made a motion the present Building Committee be given full authority to buy the necessary new furnishing and equipment for the educational building. Motion seconded and carried.

During the preceding discussion period, the purchase of pianos was discussed and it was agreed that this purchase was not to come under the jurisdiction of the Building Committee. A Piano Committee was named as follows:

Mrs. Clyde Pickler, Chm.

Mrs. Maurice Pickler

Mrs. Boyce Caudle

February 18, 1962

Rev. Carroll announced that Mr. Klutz of Granite Quarry had given a desk for the pastor's study in honor of Mr. Klutz's aunt and uncle, Dock Frank and Sallie Pickler.

April 15, 1962

Mr. Sam Pickler gave his resignation as trustee due to his age and poor health.

Mrs. L. A. Pickler moved that we make Mr. Sam Pickler an honorary trustee for the remainder of his life. Maurice Pickler seconded the motion with a short talk on how much we appreciated all that Mr. Sam had done for the church and all the time he had spent while serving as a trustee. He asked for a standing vote of appreciation for his work as a trustee in the past years.

July 15, 1962

Deacons recommended that we go to a purchase order system. Purchase orders are to be given to anyone that purchases materials or supplies for the church. The purchase order forms are to given to three people: the church treasurer, the chairman of the deacons and the chairman of the trustees. Motion made by Dock Frank Pickler and seconded by Mrs. Lewis Miller to accept the recommendation. Motion passed.

January 20, 1963

Grant Pickler, Chairman of the Deacons, gave the following recommendation: that the following days be set aside for Building Fund until our church debt is paid. The days are as follows: Easter Sunday, Mother's Day, Homecoming Sunday and Thanksgiving Sunday. Motion made, seconded and carried.

April 21, 1963

Our nursery speakers were given in memory of Betty Jane McLester, born March 17, 1932, and died June 19, 1945, by Mr. & Mrs. Spurgeon McLester for their daughter. Installed by Tony Deese. Amount \$81.67.

July 21, 1963

The deacons recommend flowers from our church be sent to the hospital for Sunday School members and resident church members only. Moved by Jacob Pickler that we accept the recommendation. Seconded by Burley Morgan. Motion carried.

August 18, 1963

Motion made by Parker Miller that we purchase an organ for our church. Seconded by Kenny Whitley. After much discussion and many questions asked, the church voted to purchase the organ. No opposition.

Boyce Caudle moved that Rev. Carroll appoint a committee to purchase the organ. Seconded by Marvin Burris. Passed. Committee appointed:

Bill Kendall, Chm.

Maurice Pickler

Parker Miller

Mrs. Clyde Pickler

Mrs. Boyce Caudle

September 22, 1963

Jacob Pickler, Chairman of the Trustees, gave the following report on the intersection at the entrance to the church. He reported that the engineers in Raleigh, State Highway Dept., suggested that we cut off both road banks so the road could be seen when the driver approaches to the top of the hill. Motion made by Burley Morgan, seconded by Grant Pickler and carried that the trustees be given the authority to sign the necessary right-of-ways. Mrs. Ben Beal would like to give our church outside carillons with speakers and necessary equipment to install the carillons, in memory of her parents, Mr. & Mrs. M. L. Pickler, her brother, Grady Pickler, and her husband Ben S. Beal. Motion made, seconded and carried to accept the gift.

December 15, 1963

Kendalls Baptist Church met in called conference for the purpose of accepting a gift of choir chairs from the following persons: Mrs. Woodrow Lefler, William Clay Harwood and Mrs. Mildred Davis in memory of C. L. (Chip) Harwood. Spencer Pickler moved we accept the gift. Motion seconded and carried.

December 22, 1963

Circle #3 has asked permission of the church to have a church library. The

church voted to provide a place and support the library. Mrs. Robert Morgan is to be the librarian, with Miss Janet Pickler as assistant librarian.

January 19, 1964

Mr. & Mrs. Woodrow Lefler gave a fire screen set for the parsonage in memory of Mr. J. P. Lefler and Mr. & Mrs. W. C. Goins and in honor of Mrs. J. P. Lefler.

July 19, 1964

The deacons asked that the people turn in a list of things they would like to see done in the future—in and around the church—by the third Sunday in August.

September 6, 1964

Called conference for the purpose of asking permission to install youth choir seats. The seats have been donated by a member of our church. Mr. H. C. Bowers moved we accept and install the seats. Motion seconded and carried.

October 18, 1964

Our pastor called attention to the 5-year plan in our bulletin.

#### FIVE-YEAR PLAN

Of the 163 survey sheets that were distributed, 86 were returned. 81 voted in favor of the program on one or more items. 5 voted no for the entire program.

The number of persons who voted yes or no for each project are listed below. The year to be completed for each item according to the majority of votes is also listed.

First year - Pave parking lot and driveways; 73 voted yes, 13 voted no.

Second year - Air condition the auditorium; 64 voted yes, 20 voted no.

Third year - Sheet rock, paint, weather-strip; 72 voted yes, 12 voted no

Fourth year - Light fixtures, 56 voted yes; 29 voted no.

Fifth year - Wall-to-wall carpet; 61 voted yes, 22 voted no.

Those serving on the Survey Committee: Warren Pickler, Chm., Perlene Caudle, Ronnie Herrin, Clyde Pickler, Frances Pickler.

January 24, 1965

Boyce Caudle, Chairman of the Deacons, recommended that we pave the parking lot and that we appoint a committee and let them decide on the



type, method and how much should be paved.

Committee appointed:

Joe Pickler, Chm.

Clyde Pickler

Robert Morgan

Warren Pickler

July 25, 1965

Motion made by Burley Morgan that we vote on paving the parking lot today. Seconded by Warren Pickler and carried. After voting by secret ballot the results are:

57 - yes

40 - no

1 - neutral

The church gave the trustees authority to go ahead and borrow the money and get it paved not to exceed \$6,510.50.

January 15, 1967

Parker Miller, Chairman of the Deacons, gave the following recommendation: that air conditioning units be installed in the church including, the Sunday School rooms. The cost is as follows:

Air conditioning	\$3,922.42
Insulating S.S. rooms	215.00
Insulating church walls	210.00
Storm windows	<u>240.00</u>
Total	\$4,587.42

Motion made, seconded and carried that we air condition the church. Also, Parker Miller announced that Vera Beal had given \$500.00 to be put on the air conditioning.

October 15, 1967

Deacons recommended that a Music Committee be appointed to look after the entire musical program pertaining to the church. Motion was made and passed. Rev. Abernathy appointed: Mr. Glenn Griffiths, Minister of Music, Chairman; Mrs. Maurice Pickler and Mr. Parker Miller.

November 5, 1967

Trustees recommended that the outside of the church, the educational building, and the fellowship building, be painted at the cost of \$824.10.

They also recommended that the church treasurer be authorized to borrow any necessary funds from the N. C. Savings and Loan. Motion made by H. C. Bowers and seconded by Bill Kendall to accept the recommendations. Motion passed.

September 15, 1968

#### G. A. CORONATION

Mary Ann Miller - Queen

Bonnie Susan Shaver and Kathy Ross - Ladies-in-waiting

Lynn Pickler, Letitia Webb, Marcia Turner and Nancy Abernathy -

Maidens

Jodi Pickler was Flower Girl

Dale Burris was Crown Bearer

Other girls in the Coronation:

Becky Abernathy

Pat Burleson

Wanda Talbert

Zondra Morgan

Debbie Pickler

Tracey Morgan

Becky Sloop

Brenda Talbert

Karen Kendall sang - Brenda Pickler played.

Mrs. Abernathy and Mrs. Glenn Burris gave charges and presented awards.

Mrs. Joe Pickler and Mrs. Albert Miller were counselors.

October 20, 1968

Glenn Burris, representing the Board of Deacons, made the following recommendations:

1. Since Mr. Jacob Pickler has resigned as trustee (because of bad health), it is recommended he be an honorary member of the Board of Trustees and that Lewis Miller be elected to the Board of Trustees. Motion made, seconded and passed.

2. That \$20.00 be paid each month to Alda Miller for doing the church bulletin and other printed material. Motion made, seconded and passed.

April 20, 1969

Parker Miller, Chairman of the Renovation Committee (committee appointed in February, 1969, was Parker Miller, Mrs. Bonnie Shaver, Eugene Pickler, Mrs. Peggy Abernathy, Christine Kendall, and Tony Deese), presented the following recommendations:

1. Remove stairway on right in front of church and move the hat racks. Approximately \$200.00.
2. Sheetrock halls on both sides of church in rear of pulpit. Approximately \$600.00.
3. Painting auditorium, including the two rooms in front of the church and both halls back of pulpit. Approximately \$625.00.
4. Carpeting floor in auditorium, halls and steps back of pulpit. Approximately \$2,731.00.
5. New light fixtures for auditorium including electrical work. Approximately \$5,254.17.

Motion by H. C. Bowers that the total recommendations proposed be accepted. Motion seconded and passed.

July 20, 1969

Motion made by Jerry Pickler and seconded by Warren Pickler that the organ be sold. Passed.

August 24, 1969

Trustees recommended that the kitchen and den in the parsonage be remodeled at the approximate cost of \$1,200.00. Spencer Pickler moved, with a second by H. C. Bowers, that the work be done. Passed.

We have a bank balance of \$2,700.00.

October 19, 1969

It was announced that next Sunday there will be a special offering to be sent to the disaster area caused by Hurricane Camile.

March 1, 1970

The church was asked to give permission for the state to make some adjustment in the road for safety on the road by the church. Motion passed.

July 19, 1970

The deacons recommended that we discontinue Sunday night worship service. Motion made, seconded and passed.

October 18, 1970

The Deacons recommended that we accept four silver offering plates as a memorial to Albert Miller. Motion made, seconded and passed.

January 16, 1972

Warren Pickler, Chairman of the Deacons, recommended that the church buy cushions for the church pews. The cost will be \$1,090.97. Parker Miller moved and Becky Abernathy seconded that the recommendation be accepted. Motion passed.

August 27, 1972

Boyce Caudle moved with a second by Ann Almond that the Trustees be given authority to repair the church steeple - keeping it as near the original structural appearance as possible. Motion passed.

October 15, 1972

Maurice Pickler, Chairman of the Deacons, presented a request from Janet Pickler that the fellowship building be used by the Girl Scouts. Motion made, seconded and passed.

January 21, 1973

The deacons and trustees recommended that the Trustee Board be expanded to six, with two new ones elected each year and two rotating off - identical to the Deacon Board rotation. Parker Miller moved with a second by Bill Kendall to accept the recommendation. Passed.

Joe and Maudine Pickler asked for permission to donate a permanent bulletin board to the church as a memorial to Albert Miller. Motion made, seconded and passed.

February 17, 1974

The Deacons recommended that a memorial gift of not less than \$25.00 be sent to the family of Rev. S. D. Baker who passed away February 17. Motion made, seconded and passed.

June 2, 1974

The church met in called conference to appoint a Pulpit Committee: Parker Miller, Glenn Burris, Odessa Pickler, Margaret Deese and Mike Ross. Substitutes are: Carolyn Pickler and Eugene Pickler.



August 11, 1974

Sidney Turner, Chairman of the Deacons, appointed a History Committee: Louise Miller, Jacob Pickler and Grant Pickler.

It was recommended the trustees be given authority to do the necessary work on the parsonage at an estimated cost of \$2,720.00.

December 15, 1974

Eugene Pickler gave a report on the steeple repairs. Total cost was \$9,542.49. The trustees asked for authority to borrow \$3,600 for 4 years from N. C. Savings & Loan.

January 19, 1975

Sidney Turner, Chairman of the Deacons, reported that Piedmont Nursing Home had requested the use of the Fellowship Building in the event of a bomb threat to the home. A motion to approve the request was made and passed.

October 19, 1975

A motion was made to have a 150<sup>th</sup> Anniversary Committee. The motion passed and Rev. Walters appointed Louise Miller, Grant Pickler, Jacob Pickler and Alda Miller to this committee.

January 18, 1976

Maurice Pickler, Chairman of the Deacons, recommended the church give the trustees the authority to buy a tract of land, approximately 2 ½ acres, from Clyde and Louise Pickler at a cost of \$750 per acre. A motion was made and passed.

April 11, 1976

Motion was made and approved that the church participate in the World Missions Conference to be held March 27 - April 3, 1977.

Motion was made and approved to authorize the trustees to proceed with grading the new land to be used for a softball field. The approximate cost would be \$2,000 to \$2500.

February 12, 1978

The History Committee brought the recommendation that the committee be given the approval to write a history of the church and have it ready by 1980 for our 150<sup>th</sup> Anniversary.

August 27, 1978

The church held conference to vote on deacons and trustees. Deacons elected were Parker Miller and Betty Burris. Trustees elected were Jude Kendall and Horace Miller. (Editor's note: This is the first time a woman has been elected as a deacon at Kendalls Church.)

May 20, 1979

The church voted to change the Church Constitution to provide for nine active deacons instead of six.

January 6, 1980

To begin the 150<sup>th</sup> anniversary of the church, the clerk was asked to call the roll of all church members - 178 resident and 35 non-resident members. 102 were present today as checked on the revised roll.

January 20, 1980

The chairman of the history committee presented the recommendation from the Cemetery and History Committees that the church erect a memorial marker in the cemetery for slaves and unknown persons. The dedication would be February 10<sup>th</sup>. The recommendation was approved by the church.

March 9, 1980

Gil Hall, Chairman of the Trustees, brought the recommendation that the church accept a gift of New Baptist Hymnals from the family and friends in memory of Mr. Jacob Pickler. The gift was accepted.

September 14, 1980

The Chairman of the Music Committee reported that Mrs. Beam, mother of Dr. Carl Bowen, had offered to buy choir robes for the Young Musicians at a cost of approximately \$430. The gift was accepted

October 19, 1980

Rev. Keith Walters brought a recommendation from the Church Council that a Youth Corps worker be enlisted for our church for the summer of 1981. The student would serve for ten weeks under the direction of the pastor and could be assigned to work in special programs in the total ministry of the church. A motion was made and passed to table the recommendation until November 16, 1980.

November 16, 1980

A vote was taken on a motion to reject the Youth Corps worker recommendation. The motion to reject the program failed 24 to 50.

It was stated that the recommendation in October should have been to check further into the Youth Corps Program. A motion was made to check further was made and passed 35 to 14.

January 18, 1981

The Sunday School Director distributed pins and certificates for perfect attendance in Sunday School for 1980. The recipients were Robbie Walters, Kenneth Kendall, Kenny Kendall, Tracey Kendall, Alda Miller, Parker Miller, Greg Walters and Lori Walters. Grant Pickler was presented a pin for 30 years perfect attendance. The pastor again brought the recommendation from the Church Council. It was to have a Youth Corps worker - a girl having her own car with ability in the following areas:

1. Bible study
2. Discussion
3. Retreats
4. Preaching or Speaking
5. Fellowship

The cost would be \$450 for salary and \$250 for upkeep of car. Motion was made and passed to accept the recommendation.

September 13, 1981

Two questions were voted on by the church.

1. Do you think the Family-Ministry Plan is working?  
32 said Yes - 51 said No
2. Do you want the Family-Ministry Plan to continue?  
36 said Yes - 40 said No

October 11, 1981

Harry Dutton, Chairman of the Trustees, presented a request from the WMU for the donation of 50 of the old Baptist Hymnals, 1956 edition, to McCook Baptist Church in South Dakota. The church approved the donation.

October 25, 1981

The church voted to make changes in the Church Constitution which included changing the active members of the Board of Deacons back to six instead of nine. (The number had been increased from six to nine in 1979.)

January 31, 1982

Mike Ross, Chairman of the Deacons, spoke about the Stanly Baptist Association having trouble retiring the debt on its building. It was suggested by the association that each church contribute one dollar per member toward the debt. The church voted to give \$216 (one dollar per member) to help pay off the debt.

May 30, 1982

Mike Ross, Chairman of the Deacons, discussed the possibility of the church buying a van for the church. The cost would be between \$12,500 and \$13,000. The church would be given an opportunity to vote on the matter next Sunday, June 6.

June 6, 1982

Motion was made and passed to postpone the plans to purchase a van until budget making time, which is the last Sunday in August. (Editors note: no further vote was ever taken on the purchase of a van.)

January 16, 1983

Gil Hall, Chairman of the Trustees, asked for suggestions about whether to put vinyl siding on the church.

A motion was made to put up posts and wire to fence the back side of the ball field 30 feet high and 200 feet long at an approximate cost of \$2,000. The motion passed with 1 in opposition.

May 1, 1983

The church voted to accept a bid of \$1,950 to paint the outside of the church.

July 17, 1983

Alda Miller moved that the church build a ramp to accommodate the handicapped. Gil Hall, Chairman of the Trustees, gave several possible ways to provide handicapped access to the church. After some discussion, Zelma Hall moved that the motion be tabled until the next regular conference. A vote was taken and the motion to table tied 23 for and 23 against. A second vote was taken and the vote to table was 25 for and 27 against. Dale Burris then made the motion to ask the trustees to pursue the route of professional help in planning and designing the best place for a ramp. His motion was carried.



October 23, 1983

The trustees presented information on the proposed ramp. The one bid received was to build a ramp 29 feet from the front door toward the education building at an estimated cost of \$3,000. A motion was made to accept the bid for the construction.

An amendment to the motion was made that the ramp be built only to the edge of the building, which would mean it would have a steeper slope. After lengthy discussion the amendment passed 45 to 28. Then a vote was taken on whether to build the ramp using the dimensions provided in the amendment. The vote to build the ramp was defeated 22 to 44.

December 8, 1985

Warren Pickler, Chairman of the Trustees, presented a request from the children of Mr. & Mrs. Maurice Pickler. They requested permission from the church to place shrubbery in the front and on the side of the educational building in memory of Mrs. Lena Pickler. The church approved the gift.

April 20, 1986

The trustees reported that Parker Miller and Mary Ann Abernathy, as a memorial to Broadus Miller, would like to have cabinets and shelves built in four classroom in the education building. The church approved the gift. The trustees recommended the church vote by secret ballot to determine if the outside of the church building would be painted again or covered by vinyl siding. After some discussion a vote was taken. 39 voted for painting. 64 voted for siding.

April 12, 1987

The trustees brought to the church's attention that we needed to either purchase a new lawn mower or contract the yard maintenance. The church voted to hire someone to take care of the yard.

October 25, 1987

The church accepted a gift of two rockers for the nursery from Lillian Pickler.

April 17, 1988

The church accepted a gift of 50 Black Revised Standard Pew Bibles from Mr. & Mrs. Harry Pickler in memory of their parents.

Sidney Turner, representing the Deacons, made a motion that the church

send six messengers to the Southern Baptist Convention and that they be David and Mary Troutman, Maurice and Adelaide Pickler and Harry and Elizabeth Pickler. The deacons and other members are concerned about the direction of the current leadership of the SBC is taking. The Fundamentalists are proposing to take over several Southern Baptist Agencies, requiring everyone who works there to subscribe to their own fundamentalist doctrine. For this reason the deacons are proposing to send more messengers than they have in the past and that these moves by the fundamentalists be opposed. The motion carried.

June 5, 1988

The trustees recommended that we purchase choir robes for the younger children and the youth at a cost of \$1,860.00 plus shipping. Parker Miller has offered to pay \$1,000 for the purchase of the robes. Reade Pickler made the motion to accept the gift and buy the robes. Motion carried.

October 29, 1989

The church held a secret ballot for the purpose of letting the messengers to the Baptist State Convention know the preference of the church in regard to the proposed name change of Wingate College. The majority voted to not change the name.

July 15, 1990

Information about a proposed sound system had been given to the members. David Troutman, Chairman of the Sound System Committee, moved that the church accept a gift of \$8,608.21 to be donated to purchase the sound system "to the glory of God and in loving memory of Reade Pickler."

April 21, 1991

Harry Pickler, representing the Cemetery Committee, reported that the area between the old cemetery and the highway will be opened. Flat markers must be used in the new portion of the cemetery. The committee will proceed by surveying plots.

January 19, 1992

Tom Hawkins, Chairman of the Trustees, presented information concerning a ramp. They had requested three bids but had received only two. Kerry Burris moved that the trustees get a third bid from S & D Construction and that the church be provided with drawings that would meet state codes. The motion passed 49 to 16.

October 18, 1992

Blueprints, cost estimates and all other pertinent information on the installation of a handicapped ramp will be available in four to six weeks. After presentation of this information, the church will vote on whether or not to install a ramp.

April 18, 1993

The trustees reported the correct blueprints for the construction of a ramp have arrived. A meeting to discuss these blueprints will be held on Sunday evening, May 16, 1993. This meeting will be for discussion and answering questions only; no vote will be taken.

June 7, 1993

Tom Hawkins, Chairman of the Trustees, presented a list of recommendations for design and construction of the proposed handicapped ramp. A motion was made by Alda Miller that the recommendations be accepted. The vote was by secret ballot and passed by 58 to 19.

October 24, 1993

Eugene Pickler, Chairman of Trustees, reported the low bid for the ramp was from S & D Construction Co. for \$12,104.00. A motion was made that the bid be accepted. The motion passed.

Rev. Troutman announced that the estate of Ruby Harwood had given approximately \$2,250 and the estate of Woodrow Lefler had given \$3,000 for the construction of the ramp.

July 17, 1994

The trustees announced a workday to finish clearing the church grounds would be held on Saturday, July 23, beginning at 9:00. In case of rain, the work will be done on Saturday, August 3.

October 15, 1995

Reporting for the trustees, Dale Burris stated that renovations to the Fellowship Building are in the planning stage. He is meeting with architects for ideas and cost estimates and will report back to the congregation at a later date.

May 4, 1997

A motion was made and passed to accept the gift of the 24 inch gold cross as a gift from the Harry Dutton family. It is to be placed in the sanctuary in Harry's memory.

April 19, 1998

Esther Talbert, representing the Music Committee, presented a motion that the church purchase a set of Bell Plates at a cost of \$516.70. The motion passed. A second motion was presented that the congregation purchase new hymnals at a cost of \$1,524.78. The motion was approved.

May 17, 1998

The church approved the construction of a treated wood playground for the children at a cost not to exceed \$1,000.

October 18, 1998

Donnie Shaver, representing the Trustees, moved to expand the size of the hut. The expansion will lengthen the building 30 feet, double the kitchen and add two new bathrooms plus storage area. The cost of this renovation will be somewhere in the \$80-90,000 range. The motion passed by a vote of 60 to 8.

A motion was also made to authorize the Trustees to borrow up to \$100,000 from the Bank of Stanly on a 15-year loan to pay for the project. The motion passed.

January 17, 1999

The Trustees asked for volunteers to serve on a committee for making decisions regarding the renovations of the hut. There being no volunteers, Kathleen Dutton moved that the Advisory Committee of the Trustees be given this job. The committee members are Janell Hawkins, Camilla Lowder and Janet Pickler. The motion passed.

June 13, 1999

Donnie Shaver, reporting for the Trustees, stated the hut is 98% finished and \$96,000 has been spent. The Trustees asked approval to spend a maximum of \$120,000 but not borrow more than \$100,000. The extra money will pay for cabinet, electrical, insulation and paving costs and to purchase new tables and chairs. A motion was made and approved.

Kathleen Dutton commended the Trustees and Advisory Committee for their work and Sidney Turner commended Woody Barringer for his work on the playground by asking for one BIG AMEN.



February 6, 2000

Kerry Burris presented a recommendation from the Deacons that the church incorporate. Total cost of incorporation will be approximately \$1,000, which covers consultation and travel of Lynn Buzzard, an attorney from Campbell University. The motion was made and passed by a vote of 52 to 1.

April 16, 2000

The proposed mission trip to the Ukraine has been cancelled due to lack of response. However, for every two dollars we raise toward the Ukrainian Church Fund, an outside individual will donate one dollar. This money will be applied toward the Baptist Church in the town of Lokhvytsja.

# KENDALLS BAPTIST CHURCH - APPENDIX #2

## Listing from the Associational Minutes

YEAR	SUNDAY SCHOOL DIRECTOR	TREASURER	WMU PRESIDENT
1897	Joel Henderson		
1898	Joel Henderson		
1899	Joel Henderson		
1900	Joel Henderson		
1901	No report		
1902	J. C. Austin		
1903			
1904	S. L. Morton		Mrs. J. M. Mauney
1905	S. L. Morton		(New London organized in 1905 by
1906	S. L. Morton		Mrs. Mauney)
1907	S. L. Morton		Desda Kendall
1908	T. L. Miller		
1909	O. W. Miller		
1910	No report		
1911	S. L. Morton		
1912	A. M. Miller		
1913	W. R. Kendall		(WMU again started in county -
1914	No report		3 churches)
1915	W. T. Pickler		
1916	W. T. Pickler		
1917	W. T. Pickler		
1918	W. R. Kendall		(Kendalls organized again)
1919	W. R. Kendall		Mrs. Carrie Pickler
1920	W. R. Kendall		Mrs. Carrie Pickler
1921	W. R. Morton		Mrs. Carrie Pickler
1922	T. L. Miller		Mrs. J. W. P. Hill
1923	T. L. Miller	J. R. Pickler	Mrs. Carrie Pickler
1924	T. L. Miller	J. R. Pickler	Mrs. Carrie Pickler
1925	T. L. Miller	J. R. Pickler	Mrs. Ada Brooks
1926	T. L. Miller	J. R. Pickler	None listed
1927	None listed	J. R. Pickler	None listed
1928	M. D. Brooks	J. R. Pickler	Mrs. Carrie Pickler
1929	M. D. Brooks	J. R. Pickler	None listed
1930	D. F. Pickler	J. M. Pickler	None listed
1931	D. F. Pickler	J. M. Pickler	None listed
1932	D. F. Pickler	J. M. Pickler	None listed
1933	J. M. Pickler	J. M. Pickler	None listed
1934	J. M. Pickler	D. F. Pickler	None listed

1935	D. F. Pickler	J. M. Pickler	None listed
1936	D. F. Pickler	J. M. Pickler	None listed
1937	Parker Miller	DeWitt Henderson	None listed
1938	Parker Miller	J. R. Pickler	Mrs. J. D. Marler
1939	J. M. Pickler	D. F. Pickler	Mrs. J. M. Pickler
1940	J. M. Pickler	D. F. Pickler	Mrs. J. M. Pickler
1941	Parker Miller	D. F. Pickler	Mrs. J. M. Pickler
1942	Henry Clay Lisk, Jr.	D. F. Pickler	Mrs. H. C. Morton
1943	Burley Morgan	D. F. Pickler	Mrs. H. C. Morton
1944	Jacob Pickler	D. F. Pickler	Mrs. H. C. Morton
1945	Burley Morgan	D. F. Pickler	Mrs. H. C. Morton
1946	Parker Miller	J. D. Pickler	Mrs. Lena Pickler
1947	Parker Miller	J. D. Pickler	Mrs. Lena Pickler
1948	Spencer Pickler	Maurice Pickler	Mrs. Lena Pickler
1949	Spencer Pickler	Maurice Pickler	Mrs. Lena Pickler
1950	Maurice Pickler	Maurice Pickler	Mrs. Lena Pickler
1951	Maurice Pickler	Parker Miller	Mrs. B. C. Morgan
1952	Maurice Pickler	Parker Miller	Mrs. B. C. Morgan
1953	Maurice Pickler	Parker Miller	Mrs. S. D. Baker
1954	Parker Miller	Mrs. M. J. Pickler	Mrs. B. C. Morgan
1955	Parker Miller	Spencer Pickler	Mrs. Keith Kendall
1956	Parker Miller	Spencer Pickler	Mrs. B. C. Morgan
1957	Boyce Caudle	Spencer Pickler	Mrs. B. C. Morgan
1958	Boyce Caudle	Parker Miller	Mrs. S. D. Baker
1959	Boyce Caudle	Sherrill Almond	Mrs. Jacob Pickler
1960	Thea Pickler	Sherrill Almond	Mrs. Eugene Carroll
1961	Thea Pickler	Parker Miller	Mrs. William Ross
1962	Douglas Talbert	Parker Miller	Mrs. William Ross
1963	Douglas Talbert	Parker Miller	Mrs. William Ross
1964	Boyce Caudle	Parker Miller	Mrs. Glenn Burris
1965	Boyce Caudle	Parker Miller	Mrs. Glenn Burris
1966	Grant Pickler	Parker Miller	Mrs. Glenn Burris
1967	Grant Pickler	Parker Miller	Mrs. Glenn Burris
1968	Joe Pickler	Mrs. Margaret Deese	Mrs. Kathryn Ross
1969	Joe Pickler	Mrs. Maurice Pickler	Mrs. William Ross
1970	Joe Pickler	Mrs. Maurice Pickler	Mrs. Dan Abernathy
1971	Joe Pickler	Mrs. Maurice Pickler	Mrs. Dan Abernathy
1972	William Ross	Mrs. Maurice Pickler	Mrs. Glenn Burris
1973	Joe Pickler	Mrs. Maurice Pickler	Mrs. Glenn Burris
1974	J. P. Pickler	Mrs. Maurice Pickler	Mrs. William Ross
1975	Mike Ross	Mrs. Sidney Turner	Mrs. William Ross
1976	Thea Pickler	Mrs. Sidney Turner	Mrs. Ritchie Miller
1977	Thea Pickler	Mrs. Sidney Turner	Mrs. Ritchie Miller
1978	Danny Abernathy	Mrs. Sidney Turner	Mrs. William Ross
1979	Danny Abernathy	Mrs. Sidney Turner	Mrs. William Ross
1980	Danny Abernathy	Mrs. Sidney Turner	Mrs. William Ross
1981	Danny Abernathy	Mrs. Sidney Turner	Mrs. Alda Miller

1982	Danny Abernathy	Mrs. Sidney Turner	Mrs. Alda Miller
1983	Mike Ross	Mrs. Sidney Turner	Mrs. Alda Miller
1984	Mike Ross	Mrs. Sidney Turner	Mrs. Alda Miller
1985	Glenn Burris	Mrs. Sidney Turner	Mrs. Alda Miller
1986	Glenn Burris	Mrs. Sidney Turner	Mrs. Alda Miller
1987	Glenn Burris	Mrs. Sidney Turner	Mrs. Alda Miller
1988	Danny Abernathy	Mrs. Peggy Turner	Mrs. Alda Miller
1989	Danny Abernathy	Mrs. Peggy Turner	Mrs. Alda Miller
1990	Jerry Almond	Mrs. Peggy Turner	Mrs. Alda Miller
1991	Jerry Almond	Mrs. Peggy Turner	Mrs. Alda Miller
1992	Jerry Almond	Mrs. Peggy Turner	Mrs. Alda Miller
1993	Eugene Pickler	Mrs. Peggy Turner	Mrs. Alda Miller
1994	Eugene Pickler	Mrs. Peggy Turner	Mrs. Alda Miller
1995	Jerry Almond	Mrs. Peggy Turner	Mrs. Alda Miller
1996	Danny Abernathy	Mrs. Peggy Turner	Mrs. Alda Miller
1997	Patrick Whitley	Mrs. Peggy Turner	Mrs. Alda Miller
1998	Patrick Whitley	Mrs. Peggy Turner	Mrs. Alda Miller
1999	Danny Abernathy	Mrs. Peggy Turner	Mrs. Alda Miller
2000	Rick Laney	Mrs. Peggy Turner	Mrs. Alda Miller



# KENDALLS BAPTIST CHURCH APPENDIX #3

## Information from Associational Minutes

YEAR	CHURCH MEMBERS	SUNDAY SCHOOL Enrolled- Ave. attend.	MISSION DOLLARS	TOTAL EXPEND.	DEACON CHAIRMAN
1889	73			13	
1897	112	68	14		
1898	116	96	17		
1899	121	85	13		
1900	121	85	13	106	
1901	102	No report	4	No report	
1902	127	93-55	6	154	
1903	127	107-85	23	169	
1904	137	94-65	16	1125	(Church was built)
1905	133	79-38	20	366	
1906	164	85-55	22	394	
1907	152	120-51	14	271	
1908	136	95-55	14	270	
1909	No report	114-60	17	194	
1910	Associational meetings are missing.				
1911	145	102-50	22	239	
1912	125	79-55	29	268	
1913	148	59-59	32	286	
1914	153	No report	20	254	
1915	147	147	30	371	
1916	147	160	34	569	(Spent \$324 on incidentals.)
1917	146	149	27	253	
1918	156	154	30	428	
1919	161	109	40	785	
1920	181	178	632	1380	
1921	176	177	450	1147	
1922	163	150	390	989	
1923	167	133	No report	————	
1924	171	140	102	794	
1925	163	156	28	434	
1926	157	137-70	18	453	
1927	153	151-72	47	1511	
1928	145	162	185	786	
1929	151	130-78	196	897	
1930	141	118-86	149	1534	
1931	149	149-90	128	554	
1932	154	154	217	751	
1933	157	131-104	168	923	

1934	153	156-110	173	1424	
1935	150	174-?	230	911	
1936	154	146-100	180	739	
1937	156	149-89	207	775	
1938	161	142-91	302	1042	
1939	169	137-98	320	1140	
1940	150	139-90	393	902	
1941	153	156-91	453	1356	
1942	151	121-85	531	1724	
1943	152	121-60	578	1321	
1944	145	135-60	433	2801	
1945	149	121-60	576	2077	
1946	153	114-75	613	1996	
1947	146	148-95	781	2696	
1948	145	154-87	984	3255	
1949	144	144-93	1103	3990	
1950	146	143-100	1114	4444	
1951	138	165-112	1130	5566	
1952	134	161-?	1186	8480	
1953	143	172-130	1246	14931	
1954	150	170-126	1284	8883	
1955	155	176-121	1157	8802	
1956	155	173-126	1255	7808	
1957	163	181-?	1173	9813	Maurice Pickler
1958	161	183-129	1363	14931	Bill Kendall
1959	165	198-115	1410	7715	Parker Miller
1960	175	181-132	1341	11591	Maurice Pickler
1961	179	183-133	1755	16544	Maurice Pickler
1962	176	192-133	1783	18114	Grant Pickler
1963	187	193-133	2144	18666	Boyce Caudle
1964	201	192-138	2684	18617	Boyce Caudle
1965	197	188-130	3160	17759	Maurice Pickler
1966	194	182-128	3734	21197	Parker Miller
1967	193	165-122	3968	20201	Maurice Pickler
1968	188	184-118	3930	20762	Maurice Pickler
1969	197	190-122	4229	28518	Parker Miller
1970	197	216-126	4928	23733	Parker Miller
1971	191	171-130	6134	25684	Warren Pickler
1972	200	188-121	6111	25,450	Maurice Pickler
					Total receipts
1973	210	205-121	6381	32,135	Sidney Turner
1974	206	171-124	6749	31,015	Sidney Turner
1975	205	169-101	6720	30,898	Maurice Pickler
1976	214	182-120	7284	33,964	Glenn Burris
1977	219	201-122	8797	41,666	Sidney Turner
1978	220	204-115	8444	40,892	Sidney Turner
1979	215	197-116	8457	49,381	Sidney Turner

1980	224	190-114	9831	53,954	Parker Miller
1981	218	194-113	9541	50,465	Mike Ross
1982	226	196-114	11,194	55,380	Mike Ross
1983	234	196-113	13,644	64,522	Parker Miller
1984	234	191-109	15,419	64,706	Maurice Pickler
1985	234	197-109	15,979	66,648	Sidney Turner
1986	238	190-115	15,811	67,173	Sidney Turner
1987	245	199-113	18,239	72,515	Maurice Pickler
1988	234	192-108	18,796	79,044	Maurice Pickler
1989	236	180-106	20,922	84,661	Maurice Pickler
1990	237	168-101	22,710	93,244	Sidney Turner
1991	239	167-105	21,931	87,288	Sidney Turner
1992	239	164-105	19,128	88,731	Jerry Almond
1993	240	170-103	21,521	89,499	Danny Abernathy
1994	238	159-99	22,059	91,006	Roy Curlee
1995	232	145-93	24,185	93,901	Glenn Burris
1996	229	124-80	20,991	88,837	Glenn Burris
1997	216	125-83	22,665	88,929	Sidney Turner
1998	209	149-89	23,159	105,060	Sidney Turner
1999	209	120-80	27,826	115,022	Sidney Turner
2000	222	136-75	23,602	150,874	Glenn Burris

## Pastors

*As Reported in Associational Minutes*

1830	1865
1831	1866 - C. W. Besant
1832	1867 - D. Wright
1833	1868 - no report
1834	1869 - no report
1835	1870
1836 - Benjamin Lanier	1871
1837	1872 - G. O. Wilhoit
1838	1873
1839 - W. A. Morris	1874 - W. W. Russell
1840 - W. A. Morris	1875
1841 - Benjamin Lanier	1876 - W. M. Johnson
1842 - Benjamin Lanier	1877
1843 - Samuel P. Morton	1878
1844 - Samuel P. Morton	1879 - J. R. Littleton
1845 - Benjamin Lanier	1880 - H. Morton
1846	1881 - J. C. Denny
1847 - none	1882 - J. C. Denny
1848 - none	1883 - W. W. Russell
1849 - none	1884 - W. W. Russell
1850	1885 - W. W. Russell
1851	1886 - W. W. Russell
1852	1887 - J. C. Denny
1853 - "Destitute"	1888 - J. M. Bennett
1854	1889 - J. C. Denny
1855	1890 - J. C. Denny
1856 - B. H. Carter	1891 - W. G. Morton
1857 - B. H. Carter	1892
1858	1893 - J. F. Hodge
1859 - B. H. Carter	1894 - J. F. Hodge
1860 - none	1895 - J. W. Suttle
1861 - no report	1896 - J. W. Suttle
1862 - C. W. Besant	1897 - J. W. Suttle
1863	1898 - J. A. McKaughan
1864	1899 - J. F. Davis



1900 - J. F. Davis	1940 - Gerald K. Ford
1901 - J. F. Davis	1941 - Gerald K. Ford
1902 - J. E. M. Davenport	1942 - (Vacant)
1903 - J. E. M. Davenport	1943 - D. J. Robinson
1904 - C. J. Black	1944 - D. J. Robinson
1905 - C. J. Black	1945 - Ben J. McIver
1906 - C. J. Black	1946 - Ben J. McIver
1907 - C. J. Black	1947 - L. W. Fields
1908 - C. J. Black	1948 - L. W. Fields
1909 - C. J. Black	1949 - Lee Hartsell (supply)
1910 - C. J. Black	1950 - Wade H. James
1911 - Brantley Reid	1951 - Wade H. James
1912 - E. S. Ivey	1952 - none
1913 - B. G. Whitley	1953 - S. D. Baker
1914 - B. G. Whitley	1954 - S. D. Baker
1915 - B. G. Whitley	1955 - S. D. Baker
1916 - G. W. Stanley	1956 - S. D. Baker
1917 - G. W. Stanley	1957 - S. D. Baker
1918 - G. W. Stanley	1958 - S. D. Baker
1919 - C. J. Black	1959 - C. Eugene Carroll
1920 - C. J. Black	1960 - C. Eugene Carroll
1921 - J. W. P. Hill	1961 - C. Eugene Carroll
1922 - J. W. P. Hill	1962 - C. Eugene Carroll
1923 - Grover B. Philips	1963 - C. Eugene Carroll
1924 - Grover B. Philips	1964 - C. Eugene Carroll
1925 - B. G. Whitley (supply)	1965 - C. Eugene Carroll
1926 - W. A. Hough	1966 - C. Eugene Carroll
1927 - W. A. Hough	1967 - Dan W. Abernathy
1928 - T. E. Staley	1968 - Dan W. Abernathy
1929 - W. A. Hough	1969 - Dan W. Abernathy
1930 - W. A. Hough	1970 - Dan W. Abernathy
1931 - E. F. Eagle	1971 - Dan W. Abernathy
1932 - E. F. Eagle	1972 - Dan W. Abernathy
1933 - E. F. Eagle	1973 - Dan W. Abernathy
1934 - E. F. Eagle	1974 - David Allred (supply)
1935 - E. F. Eagle	1975 - Keith W. Walters
1936 - J. D. Marler	1976 - Keith W. Walters
1937 - J. D. Marler	1977 - Keith W. Walters
1938 - J. D. Marler	1978 - Keith W. Walters
1939 - S. J. Irwin	1979 - Keith W. Walters

1980 - Keith W. Walters  
1981 - Keith W. Walters  
1982 - Keith W. Walters  
1983 - Keith W. Walters  
1984 - Keith W. Walters  
1985 - Keith W. Walters  
1986 - Keith W. Walters  
1987 - David Troutman  
1988 - David Troutman  
1989 - David Troutman  
1990 - David Troutman

1991 - David Troutman  
1992 - David Troutman  
1993 - David Troutman  
1994 - David Troutman  
1995 - David Troutman  
1996 - J. Russell Myers (supply)  
1997 - J. Russell Myers (supply)  
1998 - Sonny Reeves  
1999 - Sonny Reeves  
2000 - Sonny Reeves

## Associational Delegates

1830

1831

1832

1833

1834 - H. Parker, J. Calloway, E. Parker

1835 - John Smith, William Palmer, Howell Parker

1836

1837

1838

1839 - E. L. Parker, Ervin Stoker

1840 - E. L. Parker

1841 - H. Parker, J. Parker, E. A. Stoker

1842 - E. L. Parker, B. H. Carter, Washington Russell

1843 - William Parker, Howell Parker, Washington Russell

1844 - John Parker, B. H. Carter, E. L. Parker

1845 - B. H. Carter, E. L. Parker, William Parker

1846 - H. Parker, R. Stoker

1847 - W. Russell, J. E. Soloman, B. H. Carter

1848 - B. H. Carter, E. L. Parker, A. Stoker

1849 - B. H. Carter, S. S. Stone, E. L. Parker

1850

1851

1852

1853 - S. S. Stone, E. L. Parker, R. Littleton

1854

1855 - S. S. Stone, I. Calloway, E. L. Parker

1856 - S. S. Stone, A. P. Stoker, J. Pickler

1857 - E. L. Parker, S. S. Stone

1858

1859 - J. A. Parker, S. S. Stone, James Littleton

1860 - G. W. Freeman

1861 - E. L. Parker

1862 - B. H. Carter, S. S. Stone, I. Calloway, E. L. Parker

1863

1864

1865

1866 - W. W. Russell, B. H. Carter, S. S. Stone

1867 - Joseph Clayton, S. S. Stone, W. W. Russell

1868 - W. W. Russell, A. G. Calloway, J. B. Bright  
 1869 - S. S. Stone, J. Calloway, B. Clayton  
 1870  
 1871  
 1872 - A. G. Calloway, S. S. Stone, D. A. Parker  
 1873  
 1874 - S. S. Stone, H. F. Freeman, W. W. Freeman  
 1875 - S. S. Stone, A. S. Miller, H. F. Freeman  
 1876 - S. S. Stone, J. L. Parker  
 1877 - A. G. Calloway, H. F. Freeman, S. S. Stone  
 1878  
 1879 - A. G. Calloway, H. F. Freeman, Lewis Carter  
 1880 - A. G. Calloway, J. P. Pickler, R. P. Lentz  
 1881 - A. G. Calloway, A. S. Miller  
 1882 - A. G. Calloway, A. S. Miller, J. W. Clayton  
 1883 - W. W. Russell, Jacob Ritchie  
 1884 - Joseph Pickler, Bunn Parker, D. J. Russell  
 1885 - W. A. Russell, A. S. Miller, Jobe Calloway  
 1886 - D. Mann, J. F. Morgan, Jobe Calloway  
 1887 - A. S. Miller, W. W. Russell, Jobe Calloway  
 1888 - J. D. Russell, W. C. Pickler, D. Mann  
 1889 - J. M. Miller, J. C. Austin  
 1890 - D. J. Russell, Jobe Calloway, J. B. Parker  
 1891 - W. A. Russell, Thomas Miller, Loffy Austin

# STARTING IN 1892 THE DELEGATES WERE CALLED "MESSENGERS"

1892 - T. L. Miller, H. W. Calloway, D. Mann  
 1893 - D. Mann, James Parker, D. F. Pickler  
 1894 - A. S. Miller, J. B. Parker, Lawthen Austin  
 1895 - J. C. Austin, W. C. Pickler, J. B. Parker  
 1896 - A. S. Miller, Ivey Ritchie, D. F. Pickler  
 1897 - J. C. Austin, D. Mann, Thomas Austin  
 1898 - A. S. Miller, J. B. Parker, B. G. Whitley  
 1899 - W. C. Pickler, Caesar Austin  
 1900 - (none)  
 1901 - D. Mann, J. C. Austin, L. Austin  
 1902 - S. A. Morton, D. F. Ritchie  
 1903 - Thomas Miller, J. C. Austin, J. M. Furr  
 1904 - W. C. Pickler, J. M. Furr, T. L. Miller  
 1905 - D. F. Ritchie, J. T. Miller, J. A. Mann  
 1906 - J. C. Austin, J. S. Miller



1907 - D. F. Ritchie, C. B. Mann  
 1908 - M. D. Brooks, D. J. Parker, I. C. Ritchie  
 1909 - D. F. Ritchie  
 1910 - Associational minutes are missing  
 1911 - O. W. Miller, M. D. Brooks  
 1912 - S. L. Morton  
 1913 - J. C. Austin  
 1914 - M. D. Brooks, S. L. Morton, J. C. Austin  
 1915 - J. C. Austin, T. L. Miller, O. W. Miller  
 1916 - M. D. Brooks, T. L. Miller  
 1917 - L. P. Miller, W. R. Kendall, T. L. Miller  
 1918 - J. S. Miller, S. L. Morton, Travis Pickler  
 1919 - J. S. Miller, M. L. Pickler  
 1920 - T. L. Miller  
 1921 - J. M. Pickler, W. P. Talbert, J. C. Austin  
 1922 - S. L. Morton, W. T. Pickler, Ephraim Crisco, Clarence Pickler  
 1923 - Delegates were present but names were not given in the church letter.  
 1924 - M. D. Brooks, S. L. Morton, D. F. Ritchie  
 1925 - M. D. Brooks, D. F. Ritchie, J. C. Burleyson  
 1926 - J. C. Burleyson, T. L. Miller, D. F. Ritchie  
 1927 - J. R. Pickler, Hugh Kendall, Charlie Mann  
 1928 - M. D. Brooks, I. C. Ritchie, T. L. Miller  
 1929 - J. C. Austin, J. A. Huneycutt, T. L. Miller  
 1930 - Walter Pickler, J. M. Pickler, DeWitt Henderson  
 1931 - M. L. Pickler, Mrs. M. L. Pickler, M. D. Brooks, D. F. Pickler  
 1932 - J. R. Pickler, M. D. Brooks, D. F. Pickler  
 1933 - Mr. & Mrs. M. L. Pickler, Mr. & Mrs. D. F. Pickler, Mrs. T. L. Miller  
 1934 - D. F. Pickler, J. M. Pickler, M. L. Pickler  
 1935 - D. F. Pickler, J. R. Pickler, W. L. Austin, J. C. Burleyson  
 1936 - J. M. Pickler, D. F. Pickler, Mrs. D. D. Parker  
 1937 - J. R. Pickler, D. F. Pickler, Mrs. D. D. Parker  
 1938 - T. L. Miller, J. R. Pickler, Mrs. J. M. Pickler  
 1939 - M. L. Pickler, Mrs. J. M. Pickler  
 1940 - T. S. Miller, D. F. Pickler, Mrs. J. M. Pickler  
 1941 - Mrs. D. F. Pickler, Mrs. Fannie Lisk  
 1942 - Grady Pickler, Mrs. D. D. Parker, D. F. Pickler  
 1943 - Jacob Pickler, Mrs. Jacob Pickler, Mrs. H. C. Morton  
 1944 - Rev. D. J. Robinson, D. F. Pickler, Thomas Miller, Mrs. Jacob Pickler, Mr. & Mrs. J. R. Pickler  
 1945 - D. F. Pickler, Mrs. D. F. Pickler, Mrs. W. C. Flake  
 1946 - R. Parker Miller, Mrs. J. R. Pickler, Mrs. Clyde F. Pickler  
 1947 - D. F. Pickler, J. R. Pickler, Thomas Miller

1948 - Mr. & Mrs. J. R. Pickler, D. F. Pickler, Mrs. J. M. Pickler, Thomas Miller  
 1949 - B. C. Morgan, Mr. & Mrs. D. F. Pickler  
 1950 - D. F. Pickler, Parker Miller, Mrs. Heath Pickler  
 1951 - Mr. & Mrs. D. F. Pickler, Mrs. Wade H. James, Mrs. Clyde Pickler,  
 Mr. & Mrs. B. C. Morgan  
 1952 - Mrs. W. O. Bostrom, Mr. & Mrs. D. F. Pickler, Grant Pickler,  
 Eldora Pickler  
 1953 - D. F. Pickler, Grant Pickler, Eldora Pickler, Fannie Lisk, Zela Cole  
 1954 - Grant Pickler, Mrs. Ruby Kendall, Mrs. Adelaide Pickler,  
 Mrs. Maudine Pickler  
 1955 - Mrs. Keith B. Kendall, Mrs. C. L. Harwood, J. R. Pickler  
 1956 - Mrs. Lena Pickler, Mr. & Mrs. D. F. Pickler, Mrs. Ruby Kendall,  
 Mrs. Louise Harwood  
 1957 - None listed for Kendalls  
 1958 - C. L. Harwood, Mrs. Jacob Pickler, Mrs. Henry Lisk  
 1959 - Mrs. Jacob Pickler, Mrs. Parker Miller, Mrs. Eugene Carroll  
 1960 - Jacob Pickler, Mrs. Joe Pickler, Mrs. Tony Deese  
 1961 - Maurice Pickler, Henry Lisk, Mrs. Robert Morgan, Mrs. Burley Morgan,  
 Mrs. Boyce Caudle  
 1962 - Joe Henderson, L. A. Pickler, Lewis Miller  
 1963 - Parker Miller, Mrs. Eugene Carroll, Mrs. W. D. Ross  
 1964 - Mrs. Eugene Carroll, Mrs. Maurice Pickler, Parker Miller,  
 Mrs. William Ross  
 1965 - Mrs. Eugene Carroll, Mrs. Joe Pickler, Mrs. Jacob Pickler, Parker Miller  
 1966 - Rev. & Mrs. Eugene Carroll, Mrs. Burley Moran, Mrs. J. M. Pickler,  
 Mrs. Parker Miller  
 1967 - Rev. Dan W. Abernathy, Parker Miller, Mr. & Mrs. Jacob Pickler,  
 Mrs. B. C. Morgan  
 1968 - Rev. Dan W. Abernathy, Mrs. Parker Miller, Mrs. Spencer Pickler,  
 Mr. & Mrs. B. C. Morgan  
 1969 - H. C. Bowers, Rev. Dan W. Abernathy, Mrs. J. M. Pickler  
 1970 - Rev. Dan W. Abernathy, Mr. & Mrs. Jacob Pickler, Mrs. Spencer Pickler,  
 Mrs. Herman Morton, Mrs. Ritchie Miller, Mrs. Warren Pickler  
 1971 - Rev. & Mrs. Dan W. Abernathy, H. C. Bowers, Mrs. Burley Morgan  
 1972 - Rev. & Mrs. Dan W. Abernathy, Mrs. Tony Deese,  
 Mr. & Mrs. Ritchie Miller  
 1973 - Rev. & Mrs. Dan W. Abernathy, Mrs. H. C. Bowers, Mrs. Thea Pickler,  
 Mrs. Jacob Pickler, Mrs. Esther Morgan  
 1974 - Mr. & Mrs. H. C. Bowers, Mrs. Albert Miller  
 1975 - Rev. Keith Walters, Mrs. Albert Miller, Mrs. Peggy Pickler,  
 Jacob M. Pickler

- 1976 - Rev. Keith Walters, Mrs. J. P. Pickler, Mrs. Ritchie Miller,  
Mrs. Thea Pickler, Mrs. Albert Miller
- 1977 - Rev. Keith Walters, Grant Pickler, Mrs. Fannie Lisk, Mrs. Albert Miller
- 1978 - Rev. & Mrs. Keith Walters, Grant Pickler, Mrs. Danny Abernathy,  
Mrs. H. C. Bowers, Mrs. Albert Miller
- 1979 - Rev. & Mrs. Keith Walters, Grant Pickler, Mrs. Mary Ann Abernathy,  
Mrs. Albert Miller
- 1980 - Rev. & Mrs. Keith Walters, Grant Pickler, Mrs. Mary Ann Abernathy,  
Mrs. Alda Miller
- 1981 - Rev. & Mrs. Keith Walters, Grant Pickler, Parker Miller,  
Mrs. Albert Miller
- 1982 - Rev. & Mrs. Keith Walters, Jahalia Frick, Reade Pickler, Mrs. Alda Miller
- 1983 - Rev. & Mrs. Keith Walters, Cirrie Griffin, Zelma Hall, Alda Miller
- 1984 - Rev. Keith Walters, Mrs. Alda Miller, Parker Miller, Mrs. Bobbie Burris,  
Mrs. Lillian Pickler
- 1985 - Rev. Keith Walters, Alda Miller, Cirrie Kendall, Bobbie Burris,  
Odessa T. Pickler, R. Parker Miller
- 1986 - Alda Miller, Harry Pickler, Bobbie Burris, Parker Miller
- 1987 - Rev. David R. Troutman, Maurice Pickler, Alda Miller,  
Harry Pickler, Odessa Pickler, Raymond Swaringen
- 1988 - Rev. David Troutman, Cirrie Kendall, Bobbie Burris, Alda Miller
- 1989 - Parker Miller, Mr. & Mrs. Raymond Swaringen, Harry Pickler
- 1990 - Rev. David Troutman, Alda Miller, Warren Pickler, Odessa Pickler,  
Mrs. Clyde Pickler, Harry Pickler, Parker Miller
- 1991 - Rev. David Troutman, Roy Curlee, Maxine Curlee, Parker Miller,  
Alda Miller
- 1992 - Rev. David Troutman, Connie Gilbert, Mary Ann Abernathy,  
Parker Miller, Alda Miller
- 1993 - David R. Troutman, Mary Ann Abernathy, Connie Gilbert, Alda Miller,  
R. Parker Miller
- 1994 - David R. Troutman, Adelaide Pickler, Mary Ann Abernathy,  
Parker Miller, Alda Miller, Connie Gilbert
- 1995 - David Troutman, Parker Miller, Connie Gilbert, Alda Miller
- 1996 - Mary Ann Abernathy, Alda Miller, Parker Miller
- 1997 - Rev. Dan Abernathy, Peggy Abernathy, Connie Gilbert, Alda Miller
- 1998 - Mrs. Connie Gilbert, Mrs. Cirrie Kendall, Mrs. Alda Miller,  
Rev. Sonny Reeves
- 1999 - Mrs. Mary Ann Abernathy, Mrs. Cirrie Kendall, Mrs. Alda Miller
- 2000 - Rev. Sonny Reeves, Sandra Reeves, Alda Miller, Connie Gilbert,  
Cirrie Kendall

## Notes from the Associational Minutes

(From 1830 to the start of Kendalls' minutes in 1907)

(The spelling of Kendall's is from the Associational Minutes)

October 20, 1834

Kendall's Meeting House - The church at this place is increasing and from the interest lately manifested, it is hoped there will shortly be a still greater increase. Report of Committee #5 - Kendall's Meeting House - There is a flourishing Sunday School. An effort is about to be made to establish a Temperance Society. (John Culpeper, Chairman of Committee #5).

October 16, 1835

Kendall's M. H. has experienced but little change since the last session of the Association. Elder B. Lanier has been invited to supply them next year. Appointed the next meeting of the Association, at Kendall's M. H., Montgomery County, commencing on Friday before the third Sabbath in October, 1936. Elder J. Culpeper, Sr. to preach the Introductory Sermon, and Elder J. Culpeper, Jr., his alternate.

October 17, 18, & 19, 1840

Kendall's M. H. - The brethren of this church are very much encouraged, indications of a revival of God's holy work are seen lately, several interesting meetings have already been enjoyed. Elder W. A. Morris ministers in holy things in this church.

October 15, 16, 17, 18, 1841

Kindall - This Church complains of lukewarmness, but appears to be encouraged to hope that better times are dawning on them. They speak of a revival in anticipation. She appears to be somewhat strengthened both by baptism and letters. Elder Benjamin Lanier is her Pastor.

### **Note: 1841 resolves of the Association:**

"1st. That each church organize a Sabbath School, and strive to procure efficient teachers to instruct different classes.

2nd. That each church organize a Temperance Society.

3rd. That each church select some person, or persons to deliver appropriate addresses upon these important subjects.

4th. That each church in the future give a brief account of their societies, in their association letters \_\_\_\_\_"

October 14, 15, 16, 17, 1842

"On motion appointed a Missionary Board consisting of one member from each church." (Editor's Note: This is the first mention I have seen of mission activities. E. L. Parker was appointed from Kendalls.)

"On motion, the Mission Board meet at New Union, Saturday before the 1st Sabbath in December next, to adopt measure to carry the proposed plan into effect.

Kendall's - Since the last meeting of the Association, a Temperance effort has been made with them, and a Temperance Society organized of twenty-four members. Elder B. Lanier is Pastor.

October 18-21, 1844

Kendall's - Has nothing of importance to communicate.

October 17-20, 1845

Kendall's - This church speaks of having had an interesting Camp Meeting.

October, 1848

Report on foreign mission asked, "that all concerned will, by the grace of God, resolve for the future, to give at least one cent per week, to the support of Foreign Missions."

"By adoption of this plan, our Denomination could raise annually, no less than twenty thousand dollars, in this State."

October, 1849

The association agreed to take up collections in each church to pay the debt due on the Baptist Church in Wadesborough. E. L. Parker was in charge at Kendall's. "Query - Shall we allow our members to be engaged in putting up grog shops and selling spirituous liquors? Answer - No."

October, 1853

(Editor's Note: The association is still trying to pay the church debt in Wadesborough.)

October, 1855

(S.S. Stone from Kendall's is association clerk.)

A report on the Baptist State Convention reported that "North Carolina contains at this time 46,521 Baptist, and the minutes of the last Convention show a contribution of \$5,461.55 - or about 12 cents to each member - a very small amount to give to such glorious objects." (Editor's Note: The 'glorious objects' referred to were "Heathens".)

"Kendall's report a pleasant state of things — several baptized."



October, 1859

Kendall's — Is in a cold state, and asks an interest in the prayers of sister churches.

October, 1860

(Editor's Note: For the first time there is a listing of church contributions to various mission and education causes. Kendalls reported \$1.00 to the Colporter Fund and zero on all other causes. Only one other church did as little.)

October 1866

B. H. Carter and H. Morton to labor as much as in their power as Missionaries, on the western borders of this Association —" (Editor's Note: \$54.50 was raised to pay them.)

October, 1867

(Editor's Note: The address of the church has changed from Kendalls Store to Albemarle.)

October, 1872

Kendall's is somewhat in a prosperous condition, with some increase of members since the last session of the Association.

October, 1874

Kendall's — A pleasant meeting of days. Eleven additions by baptism, and invites the next meeting of this body.

October 21, 22, 23, 1875

Meeting held at Kendall's.

Kendall's — No addition, a good Sabbath School and a weekly prayer meeting.

(Editor's Notes: The associational minutes of 1875 were compiled by S. S. Stone who was from Kendalls. Before the Civil War, churches began listing white and colored members, however Kendalls never gave a breakdown of members until 1866. In 1866, Kendalls listed 16 white males, 30 white females, and 9 colored. The number of colored went down until in 1874 there was one listed and 1875 none were listed from Kendalls. In 1876 only one church, Prospect, listed one colored member and in 1877 the listing was dropped from the association minutes.)

October, 1876

Kendall's gives not her spiritual condition, but seems to be at a stand still.

October 1877

Kendall's reports nothing special — and that there is a misunderstanding between her and Prospect.

October, 1879

Kendall's — Nothing special; has a Sabbath school.

October, 1880

Kendall's is at peace; has a Sabbath school.

October, 1881

(Editor's Note: Kendalls has joined the Pee Dee Association. Some churches in Stanly County remain in Rocky River Association and some are in Pee Dee Association.)

October, 1888

(Editor's Note: Kendalls joined the Stanly Baptist Association. The association had started in 1885. In 1888, there were 8 churches in the Stanly Baptist Association.)

October 31 - November 2, 1895 — Meeting at Kendalls.

(Editor's Note: This is the first year that the Sunday School is reported to be operating 12 months. All previous reports had listed the length of operation, showed that Kendalls' Sunday School operated 4 months of the year.)

October, 1904

(Editor's Note: WMU is organized at Kendalls. No other church in the association reports an organization. Mrs. J. M. Mauney is president with 19 members. The following year several other churches report WMU organizations. Kendalls reported spending \$1,085.97 on building and repairing. The total budget was \$1,124.80. In 1903 no money was reported for building and repairing. In 1905 the amount was \$146.14 and the total budget was \$365.67. These figures indicate that the new building was built in 1904.)

## Records from the Grave Markers

*(In alphabetical order)*

Fannie J. Austin, b. Jul 16, 1868; d. 15 yrs & 6 mons.

Harold R. Austin, Jr., b. Jun 15, 1963; d. Jan 2, 1966

James Cline Austin, b. 1862; d. 1950

Addie P. Miller, b. 1866; d. 1923 (Wife of James Cline Austin)

Lauthen Austin, b. Jul 17, 1874; d. Sep 10, 1944

Lucy P. Austin, b. Feb 4, 1874; d. Aug 17, 1908

Lucy Austin, b. May 18, 1839; d. Mar 1, 1908

O. Elizabeth Austin, b. Jun 28, 1878; d. Oct. 27, 1910

Rufus Austin, b. May 21, 1850; d. Jan 20, 1888

Rutha Austin, b. Jun 2, 1873; d. Dec 21, 1900 (Wife of Caesar Austin)

Sam W. Austin, b. Apr 11, 1890; d. Feb 17, 1920

Annie Bowers Ballard, b. Jan 1, 1888; d. Feb 12, 1925

George Barnhardt, b. Jun 6, 1888; d. Jan 31, 1963

Ada B. Barnhardt, b. Feb 18, 1889; d. Aug 2, 1958

Gladys Barnhardt, b. Sep 9, 1915

Nester Barnhardt, b. Apr 19, 1923; d. Apr 24, 1923

Vester Barnhardt, b. Apr 19, 1923; d. Jan 22, 1925

Lucy M. Bost, b. Aug 12, 1881; d. Sep 8, 1903 (Wife of Thomas M. Bost)

Henry Crawford Bowers, b. Oct 15, 1900; d. Jul 20, 1976

Sallie Hough, b. Jul 6, 1901; d. Dec 31, 1982 (Wife of H. C. Bowers)

Michael David Brooks, b. Feb 22, 1875; d. Sep 16, 1945  
Ada Moss, b. Dec 15, 1880; d. Mar 12, 1965 (Wife of Michael David Brooks)  
Ann W. Burleson, b. 1912; d. 1988

Jonah C. Burleson, b. Apr 17, 1873; d. Oct 9, 1943  
Ella Burleson, b. Dec 14, 1876; d. Feb 6, 1960 (Wife of Jonah C. Burleson)

Ranie Kelly Burleson, b. Apr 17, 1950; d. Apr 16, 1991  
Margaret Hatley, b. Oct 27, 1950 (Wife of Ranie Kelly Burleson)

Roger W. Burleson, b. Sep 23, 1932; d. Aug 7, 1966  
Julia Napier Burleson, b. Dec 26, 1930; d. Feb 9, 1969 (Wife of Roger W. Burleson)

Walter Craven Burleson, b. Jul 3, 1907; d. Mar 11, 1981

William Hobert Burleson, b. Nov 1, 1896; d. May 25, 1964  
Minnie Bowers Burleson, b. Jul 6, 1897; d. Feb 28, 1987 (Wife of William Hobert Burleson)

Marvin P. Burris, b. May 17, 1914; d. Aug 4, 1979  
Jessie K. Burris, b. Sep 9, 1919; d. Dec 28, 1993 (Wife of Marvin P. Burris)

Fred E. Calloway, b. Sep 1, 1889; d. Aug 25, 1940

Isaac Calloway, b. Mar 4, 1815; d. Jan 17, 1892  
Mary Kendall, b. Oct 8, 1829; d. May 23, 1887 (Wife of Isaac Calloway)

Jobe Calloway, b. Apr 26, 1847; d. Apr 23, 1934  
Elizabeth Mann, b. Nov 16, 1842; d. Oct 21, 1914 (Wife of Jobe Calloway)

C. Eugene Carroll, b. Mar 13, 1923  
Ethel J. Carroll, b. Jun 9, 1926; d. Oct 9, 1999 (Wife of C. Eugene Carroll)

Reece Otis Chandler, b. Dec 27, 1909  
Mae Loflin Chandler, b. Aug 23, 1906; d. Dec. 24, 1997 (Wife of Reece Otis Chandler)

Matt Chilton, b. Jul 9, 1850; d. Jan 9, 1930

Nancy, wife of Wyatt Christian, b. Oct 18, 1840; d. Feb 18, 1894

Constance D. Christianson, b. Jul 6, 1899; d. Sep 8, 1926

Amanda, wife of N. A. Clayton, b. Nov 1852; d. May 1882

Barnett Clayton, b. Dec 11, 1814; d. Mar 21, 1873

Priscilla Clayton, b. Oct 5, 1818; d. Apr 16, 1905

David Laverne Collins, b. Feb 7, 1944

Wanda Talbert Collins, b. Feb 23, 1951; d. Aug 30, 1999 (Wife of David L. Collins)

John Thomas Coggin, b. Jun 15, 1892; d. Aug 28, 1946

Blanche Irene Morgan, b. Oct 28, 1894; d. May 7, 1946 (Wife of John Thomas Coggin)

John Clegg Cole, b. Mar 3, 1913; d. Jan 27, 1989

Zela Miller, b. Sep 5, 1911; d. Mar 26, 1971 (Wife of John Clegg Cole)

Nathaniel T. Cox, b. Feb 15, 1907; d. Aug 28, 1955

Ruth Ritchie, b. Jun 17, 1905; d. Dec 1, 1998 (Wife of Nathaniel T. Cox)

Donald R. Curlee, b. Nov 5, 1954; d. Jan 2, 1955

Joseph J. Donahue, b. Dec 11, 1943;

Linda L. Donahue, b. Dec 19, 1949; d. Feb 20, 1995 (Wife of Joseph J. Donahue)

Harry Holden Dutton, Sr., b. Oct 29, 1912; d. Nov 30, 1996

Kathleen Pickler Dutton, b. Sep 22, 1922; (Wife of Harry Holden Dutton)

Johnnie Ray Faulkner, b. Oct 29, 1951

Rebecca Sloop Faulkner, b. Mar 22, 1952; d. Feb 2, 1984 (Wife of Johnnie Ray Faulkner)

Mary Elizabeth Fesperman, b. Oct 5, 1882; d. Oct 7, 1888

Cleo Pickler Florey, b. Mar 7, 1921; d. Nov 4, 1981

Infant dau. of Rowland & Jane Forrest, Feb 21, 1845

Infant son of Rowland & Jane Forrest, Feb 18, 1852

Albert Frick, b. Nov 29, 1916; d. Jan 9, 1917

Earl L. Frick, b. Dec 21, 1913; d. Sep 8, 1914



Myrtle Frick, b. May 24, 1915; d. Aug 2, 1916

George Ray Gilbert, b. Aug 5, 1919; d. Jan 28, 1988

Connie Williams Morton Gilbert, b. Feb 27, 1925; (Wife of George Ray Gilbert)

Bobby Gene Godwin, b. Nov 12, 1934; d. Feb 16, 1988

Mary F. Pennington, b. Mar 16, 1930

Dudley Baldwin Greene, b. Oct 3, 1900; d. Feb 4, 1988

Janie Miller, b. Dec 5, 1900; d. July 30, 1993 (Wife of Dudley Greene)

Hazel Durant Griffin, b. Sep 9, 1926; d. Nov 20, 1927

Lex C. Griffin, b. Jul 7, 1882; d. Jul 21, 1955

Dora Ann Smith, b. Mar 6, 1886; d. Apr 8, 1950 (Wife of Lex C. Griffin)

Sidney A. Griffin, b. 1875; d. 1929

Mollie E. Henderson, b. Mar 19, 1872; d. Jul 8, 1935 (Wife of Sidney A. Griffin)

Mollie Crowell Hargett, b. Sep 24, 1864; d. Nov 4, 1949

Johnathan Lee Hall, b. Dec 14, 1978; d. Sep 18, 1999

Irving G. Hall, III, b. Jan 12, 1924; d. Jun 17, 1996

Zelma Pickler Hall, b. Nov 16, 1924; (Wife of Irving G. Hall, III)

Anne Burleson Harwood, b. Aug 1, 1905; d. Sep 13, 1934

Clifton L. Harwood, b. Apr 15, 1908; d. Dec 23, 1961

Louise G. H. Lefler, b. April 18, 1916; d. Jan 28, 1986 (Wife of Clifton Harwood  
and

J. Woodrow Lefler)

J. Woodrow Lefler, b. May 11, 1915; d. Aug 24, 1992

Dewitt E. Henderson, b. Oct 29, 1878; d. Dec 1, 1961

Roxie Miller, b. Jul 5, 1889; d. May 12, 1983 (Wife of Dewitt E. Henderson)

Joe C. Henderson, b. Apr 1, 1919; d. Jul 16, 1986

Joel Henderson, b. Feb 7, 1843; d. Dec 31, 1900

Rebecca Henderson, b. Apr 5, 1846; d. Jun 17, 1917 (Wife of Joel Henderson)

Richard Henderson, b. Feb 21, 1922; d. Feb 29, 1960

Jimmy, son of J. L. & Maye Holt; Nov 29, 1937

John Loftin Holt, b. Feb 21, 1971; d. Feb 23, 1971

Maye W. Holt, b. Jun 20, 1908; d. Jul 14, 1977

Mary A. Hopkins, b. Jan 14, 1853; d. Apr 24, 1940

Kinnie Kearns, b. May 19, 1890; d. Sep 7, 1916

Wade Kearns, b. Apr 25, 1912; d. Jun 2, 1912

Bonetter G. Kendall, b. Jul 21, 1886; d. Jan 21, 1887

Bruce Kendall, b. Nov 12, 1906; d. Dec 28, 1908

D. W. F. Kendall, b. May 19, 1836; d. Jan 13, 1910

Evy O. C. Kendall, b. Apr 23, 1847; d. Mar 16, 1894 (Wife of D. W. F. Kendall)

Estella Kendall, b. Sep 1, 1902; d. Dec 26, 1902

George D. Kendall, b. Apr 5, 1897; d. Sep 27, 1923

Hugh D. Kendall, b. Mar 18, 1883; d. Aug 12, 1958

Bertie P. Austin, b. Oct 29, 1892; d. Aug 1, 1925 (Wife of Hugh D. Kendall)

Julius C. Kendall, b. Oct 19, 1917; d. Sep 19, 1979

Christine M. Kendall, b. Apr 12, 1922 (Wife of Julius C. Kendall)

Julius L. Kendall, b. May 7, 1880; d. Jun 3, 1881

Keith D. Kendall, b. Aug 27, 1914

Beulah B. Kendall, b. Jan 4, 1918; d. Sep 30, 1993 (Wife of Keith D. Kendall)

Maggie Taylor Kendall, b. Feb 21, 1913; d. Sep 12, 1992

Martha B. Kendall, b. Feb 5, 1871; d. Jul 2, 1893

William David Kendall, son of W. T. & Karen H. Kendall, b. Oct 8, 1977; d. Oct 8, 1977

William R. Kendall, b. Oct 7, 1872; d. Dec 14, 1953  
Jessie Kendall, b. Jan 14, 1878; d. May 5, 1927

William R. Kendall, Jr., b. Nov 19, 1915  
Ruby C. Kendall, b. Feb 13, 1919; d. Sep 19, 1981 (Wife of William R. Kendall, Jr.)

Mrs. Winnefred Kennedy, b. Jun 15, 1809; d. Jun 30, 1855

James Kirk, b. Jul 25, 1853; d. Sep 12, 1853

Pfrrmella A. Kirk, b. Aug 26, 1829; d. Sep 1, 1853 (Consort of B. H. Kirk)

Nannie Ophelia Ledwell, b. Mar 2, 1906; d. Dec 25, 1918

Henry C. Lisk, Jr., b. Dec 1, 1921; d. May 27, 1944

Henry C. Lisk, Sr., b. Dec 13, 1886; d. Mar 27, 1978  
Fannie M. Lisk, b. Jan 10, 1894; d. Nov 23, 1988 (Wife of Henry C. Lisk, Sr.)

Gaston Delmer Lowder, Sr., b. Oct 11, 1924; d. Mar 20, 1979  
Minnie Almond, b. Jun 6, 1930 (Wife of Gaston D. Lowder, Sr.)

Maggie W. Lowder, b. Jan 1, 1906; d. Oct 8, 1987

Adolphus J. Mann, b. May 11, 1869; d. Jul 21, 1960  
Minnie C. Mann, b. Jul 1, 1878; d. May 8, 1964

Charlie B. Mann, b. Jul 23, 1878; d. Nov 16, 1957  
Cora E. Caudle, b. Dec 19, 1882; d. Sep 1, 1949 (Wife of Charlie B. Mann)

Cicero Alexander Mann, b. May 14, 1867; d. May 1, 1930  
Forest Litton, b. Sep 14, 1885; d. May 19, 1970 (Wife of Cicero Alexander Mann)

Claude Mann, b. Jul 13, 1904; d. Sep 30, 1904

Claude L. Mann, b. Sep 3, 1905; d. May 29, 1906

Collie D. Mann, b. Nov 9, 1901; d. Dec 20, 1901

D. Mann, b. Oct 17, 1824; d. Apr 18, 1907  
M. J. Mann, b. Oct 12, 1833; d. Jan 25, 1911 (Wife of D. Mann)

Daniel W. Mann, b. Oct 23, 1857; d. Mar 7, 1919  
Joan Mann, b. Jun 23, 1865; d. Apr 13, 1919 (Wife of Daniel W. Mann)

Hal Max Mann, b. Oct 2, 1930; d. May 28, 1931

Infant Mann, b. Aug 4, 1906; d. Aug 6, 1906

Infant dau. of W. H. & S. A. Mann, Apr 15, 1912

Infant son of C. A. & F. L. Mann, b. Jan 25, 1908; d. Mar 22, 1908

Infant son of D. W. & Joan Mann, Apr 30, 1887

J. B. Mann, b. Jan 15, 1860; d. Mar 11, 1922

J. Archie Mann, b. Jul 21, 1871; d. Aug 27, 1949  
Emma M. Mann, b. Jun 13, 1881; d. Dec 23, 1976

Jessie Estell Mann, b. Aug 27, 1909; d. Nov 30, 1938

Jessie McKahun Mann, b. May 11, 1898; d. Aug 7, 1899

John Mann, b. May 1805; d. Jun 3, 1868  
Matilda Mann, b. Mar 27, 1814; d. May 18, 1887 (Wife of John Mann)

Lessie M. Mann, b. Nov 9, 1901; d. May 8, 1902

Lue Dema Mann, b. Oct 18, 1914; d. Jan 20, 1915

Lula F. Mann, b. Apr 18, 1903; d. Oct 8, 1904

Marshall Mann, b. Jul 14, 1897; d. Jul 1, 1916

Mollie L. Mann, b. Mar 26, 1900; d. Mar 21, 1939

S. D. Mann, b. Apr 6, 1836; d. Jun 4, 1877

Sarah Frances Mann, b. Jun 6, 1921; d. Mar 23, 1922

William C. Mann, b. Jan 19, 1839; d. Mar 28, 1866

William Henry Mann, b. Nov 14, 1865; d. Sep 2, 1944  
Sarah Anne Morton, b. Jan 20, 1874; d. Jun 30, 1927 (Wife of William Henry Mann)

Beatrice, dau. of W. A. & A. M. Marks, b. Jul 22, 1884; d. Mar 30, 1886

Fannie, wife of T. W. McCollum, b. Feb 16, 1862; d. Jun 5, 1892

Addie Ruth Miller, b. Mar 23, 1924; d. Oct 20, 1941

Agustus S. Miller, b. Feb 19, 1835; d. Mar 9, 1901  
Paulina Miller, b. Sep 7, 1837; d. Jun 4, 1907 (Wife of Agustus S. Miller)

Albert H. Miller, b. 1915; d. 1970  
Alda M. Miller (Wife of Albert H. Miller)

Alton L. Miller, b. Jun 7, 1904; d. Dec 25, 1922

Arthur Miller, b. Nov 4, 1900; d. Apr 19, 1903

Bob Jacob Miller, b. Jul 19, 1920; d. Dec 10, 1920

Charlie A. Miller, b. Apr 8, 1877; d. Apr 20, 1958  
Mary Florence Miller, b. Nov 18, 1890; d. Mar 3, 1965 (Wife of Charlie A. Miller)

Craig H. Miller, b. Aug 31, 1880; d. Dec 23, 1880

David A. Miller, b. Apr 24, 1888; d. Jun 19, 1967  
J. V. Kendall, b. May 9, 1888; d. May 21, 1965 (Wife of David A. Miller)

Edd W. Miller, b. Nov 14, 1878; d. Oct 19, 1905

Edward Lewis Miller, b. Apr 9, 1916; d. Jun 2, 2000  
Louise Pickler, b. Aug 12, 1918 (Wife of Edward Lewis Miller)

Georgia Ann Miller, Dec 25, 1946

J. Arthur Miller, b. July 8, 1891; d. July 1, 1966  
Bettie R. Miller, b. May 12, 1893; d. Dec 22, 1991

Infant dau. of J. S. & L. R. Miller, Jun 15, 1901



Infant son of Camaline & Paul Miller, b. Mar 31, 1849; d. Apr 10, 1849

John S. Miller, b. Oct 22, 1864; d. May 7, 1931

Lilla Austin, b. Jul 3, 1868; d. Feb 3, 1952 (Wife of John S. Miller)

John T. Miller, b. Nov 4, 1880; d. Jul 16, 1907

Julia A. Miller, b. Aug 13, 1876; d. Apr 9, 1908 (Wife of Charlie Miller)

Lois Elizabeth Miller, b. Jun 28, 1908; d. Jan 26, 1910

Mady Beatrice Miller, b. Feb 28, 1899; d. May 13, 1900

Mary Frances Miller, b. Jan 7, 1912; d. Dec 1, 1916

Milton L. Miller, b. Jan 15, 1892; d. Nov 7, 1976

Nancy A. Miller, b. Nov 8, 1843; d. Oct 24, 1886 (Wife of Agustus S. Miller)

Oren Woodson Miller, b. Mar 10, 1886; d. Sep 1, 1965

Mary Coggin Miller, b. Jan 26, 1887; d. Sep 27, 1961 (Wife of Oren Woodson Miller)

Ray Alburtus Miller, b. Dec. 30, 1915; d. Apr 1, 1982

Madge Shaver, b. Dec 22, 1915; d. Nov 13, 1992 (Wife of Ray Alburtus Miller)

Richard A. Miller, b. Jan 20, 1854; d. Jan 10, 1931

Sallie Ann House, b. Aug 22, 1855; d. Feb 14, 1949 (Wife of Richard A. Miller)

Ritchie Cathell Miller, b. Feb 4, 1919; d. Jul 1, 1978

Mary Lou W. Miller, b. Oct 4, 1921; d. May 20, 1998 (Wife of Ritchie C. Miller)

Robert A. Miller, b. May 23, 1883; d. Aug 15, 1907

Robert Parker Miller, b. Aug 17, 1910; Feb 22, 1999

Broadus Clayton, b. Dec 18, 1912; d. Mar 10 1986 (Wife of Robert Parker Miller)

Rufus Cline Miller, b. Aug 8, 1894; d. Jan 29, 1955

Edna McRae Miller, b. Jun 15, 1901; d. May 31, 1978

Thomas L. Miller, b. Jul 7, 1869; d. Mar 7, 1959

Mary Austin, b. Feb 11, 1872; d. Dec 16, 1942 (Wife of Thomas L. Miller)

Virginia E. Miller, b. Sep 29, 1940; d. Sep 30, 1940

Wade H. Miller, b. Nov 5, 1895; d. Jul 15, 1918

Anna Morgan, b. Feb 10, 1858; d. Oct 1, 1931

Baby Boy Morgan, 1968

Belinda Ann Morgan, b. Oct 28, 1956; d. Feb 2, 1963

Burley C. Morgan, b. Jan 30, 1902

Esther Trexler, b. Dec 28, 1901; d. Nov 9, 1982 (Wife of Burley C. Morgan)

Charlie F. Morgan, b. Jan 1, 1889; d. Sep 27, 1914

Daniel Carl Morgan, b. Feb 17, 1929

Alma Whitley, b. Sep 5, 1927; d. Aug 21, 1994 (Wife of Daniel Carl Morgan)

Eda C. Morgan, b. Oct 2, 1834; d. Dec 13, 1914 (Wife of Martin Morgan)

Mike Jiles Morgan, b. Feb 1, 1851; d. Jan 20, 1938

Elizabeth Wiles Morgan, b. Jul 23, 1860; d. Nov 1, 1949

Nathan M. Morgan, b. Jan 22, 1904; d. May 12, 1988

Bertie Holshouser Morgan, b. Jan 29, 1906; d. Nov 24, 1982

Martha C. Morris & her children

Ellar Morris, b. Jun 18, 1869; d. Nov 2, 1890

Alice Morris, b. Jul 30, 1875; d. Aug 12, 1892

Charlie Morris, b. Feb 10, 1885; d. Jun 2, 1890

Lillie Morris, b. Oct 4, 1894; d. Jun 29, 1913

Claud Sherl Morton, b. Nov 18, 1909; d. Jun 4, 1910

Dewey Legrand Morton, b. Oct 14, 1898; d. Aug, 1929

Fred Lee Morton, Jr., b. Mar 16, 1945; d. Apr 6, 1984

Sarah Gathings Morton, b. Jan 23, 1944; (Wife of Fred Lee Morton, Jr.)

Infant dau. of S. L. & M. L. Morton, Jun 5, 1892

J. Rufus Morton, b. Oct 27, 1872; d. Sep 1, 1916

Johnnie S. Morton, b. Jun 6, 1896; d. Aug 1, 1901

Lonnie Franklin Morton, b. Feb 1, 1930; d. Feb 2, 1930

Herman C. Morton, b. May 20, 1905; d. Aug 30, 1978

Margie P. Morton, b. Jan 15, 1905; d. Oct 31, 1987

Samuel L. Morton, b. Jan 2, 1871; d. May 26, 1949

Mary Lou Parker, b. Jul 5, 1872; d. Nov 24, 1940 (Wife of Samuel L. Morton)

Ella Moss, d. Feb 16, 1856. Age 3 yrs., 3 months, 3 days

Elizabeth A. Nance, b. Dec 1, 1852; d. Dec 31, 1912 (Wife of W. O. F. Griffin)

Arnold Lipe Parker, Sr., b. Dec 13, 1929; d. Jun 7, 1988

Benetta Parker, b. Mar 8, 1804; d. Oct 2, 1868 (Wife of Howell Parker)

Betty K. Parker, Mar 12, 1874; d. Aug 7, 1890

Cicero H. Parker, May 10, 1875; d. Sep 12, 1878

Dr. D. A. Parker, b. Nov 17, 1828; d. Mar 9, 1877

Bettie Kendall, b. Dec 8, 1840; d. Dec 29, 1919 (Wife of Dr. D. A. Parker)

Doctor F. Parker, b. Sep 3, 1834; d. Dec 2, 1861

Donnie R. Parker, b. Jun 27, 1867; d. Jun 22, 1931

Cora L. Parker, b. Oct. 15, 1867; d. Jan 27, 1941

Durant D. Parker, b. Mar 30, 1876; d. Feb 8, 1953

Myrtle E. Lipe, b. Mar 25, 1902; d. Feb 23, 1960 (Wife of Durant D. Parker)

D. James Parker, b. Oct 27, 1854; d. Apr 13, 1928

Laura J. Parker (Wife of D. J. Parker)

Edeath Parker, b. Jul 21, 1806; d. Sep 13, 1860

Ella Parker, b. Feb 1, 1886; d. Dec 19, 1924

George P. Parker, b. Mar 28, 1839; d. Apr 26, 1862

Howell Parker, b. May 7, 1805; d. Dec 31, 1886

Infant son of J. B. & A. Parker, Jul 11, 1868

Joel Wayne Parker, b. Nov 8, 1958; Jul 14, 1978

John Bunyon Parker, b. Dec 10, 1846; d. Mar 6, 1929

Arranna Parker, b. Jan 17, 1846; d. Dec 12, 1935 (Wife of John Bunyon Parker)

John L. Parker, b. May 16, 1853; d. May 16, 1879

Lurania Parker, b. Mar 27, 1828; d. Nov 3, 1912 (Wife of Pleasant Ritchie)

Mary Elizabeth Parker, b. Nov 17, 1919; d. Feb 28, 1934

Susan Parker, b. Aug 24, 1819; d. May 23, 1887 (Wife of Howell Parker)

William Durant Parker, b. Feb 12, 1920; d. Aug 30, 1924

W. Oscar Parker, b. Nov 13, 1856; d. Mar 3, 1940

Ivey, Infant son of Mr. & Mrs. J. W. Parnell, Oct 17, 1930

Charlie V. Pennington, b. Nov 21, 1879; d. Aug 12, 1960

Dora L. Deadmond, b. Feb 23, 1881; d. Oct 6, 1963 (Wife of Charlie Pennington)

Colon O. Pennington, b. 1903; d. 1972

Sadie P. Pennington, b. 1903; d. 1963

Colon Pennington, Jr., b. May 18, 1925; d. Apr 9, 1927

Donald Edward Pennington, b. Aug 25, 1937; d. May 30, 1986

Donald Edward Pennington, Jr., Sep 13, 1961; d. May 30, 1986

Esther May Pennington, b. May 31, 1905; d. Jan 15, 1919

J. Edward Pennington, b. Apr 29, 1900; d. Apr 23, 1980

Nancy N. Pennington, b. Dec 12, 1903; d. Jan 25, 1996

John F. Pennington, b. Jan 21, 1875; d. Apr 8, 1924  
Prudence Jane Hopkins, b. May 17, 1878; d. Feb 20, 1910

Henry B. Pennington, b. Apr 28, 1912; d. Mar 4, 1933

Raymond L. Pennington, b. Aug 8, 1907; d. Dec 21, 1994

Sallie Pennington, b. 1882; d. 1952

William Pennington, b. 1887; d. 1953

Bessie Lipe Pickler, b. Aug 18, 1903; May 12, 1904

Rev. Clarence Luther Pickler, b. Apr 25, 1901; d. Feb 1, 1979

Nina Morgan Pickler, b. Feb 2, 1899; d. Jan 16, 2000 (Wife of Clarence Luther Pickler)

Claude W. Pickler, b. Jul 22, 1909; d. Aug 17, 1945

Cletus Georgia Pickler, b. Oct 4, 1906; d. Jan 13, 1907

Clyde Franklin Pickler, b. Oct 31, 1914; d. Sep 4, 1996

Louise Marbry Pickler, b. Dec 20, 1916; (Wife of Clyde Franklin Pickler)

Dau. of D. M. & Annie Pickler, Jul 23, 1919

Dock F. Pickler, b. Jun 2, 1852; d. Dec 9, 1939

Mary D. Ritchie, b. Oct 29, 1857; d. Nov 1, 1929 (Wife of Dock F. Pickler)

Dock Frank Pickler, b. Apr 13, 1875; d. Nov 13, 1964

Sallie Miller Pickler, b. Oct 7, 1878; d. Jul 10, 1974 (Wife of Dock Frank Pickler)

Esther Ella Pickler, b. Mar 11, 1884; d. Jul 8, 1904

Grady M. Pickler, b. Oct 18, 1909; d. Nov 23, 1950

Helen C. Pickler, b. Dec 3, 1917 (Wife of Grady M. Pickler)

Heath Iven Pickler, b. Jul 8, 1921; d. Feb 21, 1979

Ruby Hinson, b. Mar 3, 1921; (Wife of Heath I. Pickler)

Hugh C. Pickler, b. Dec 22, 1921; d. Mar 7, 1922

Infant of M. L. & M. A. Pickler, b. Jan 28, 1908; d. Feb 3, 1908



Infant dau. of M. L. & M. A. Pickler, b. Jan 7, 1907, d. Jan 12, 1907

Infant dau. of M. L. & M. A. Pickler, b. Nov 16, 1903; d. Nov 25, 1903

J. Lester Pickler, b. May 29, 1906; d. Feb 3, 1931

J. Richmond Pickler, b. Nov 17, 1875; d. Sep 8, 1964

Carrie E. Lipe, b. Sep 14, 1881; d. Dec 15, 1961 (Wife of J. Richmond Pickler)

Jacob M. Pickler, b. Jan 15, 1893; d. Nov 28, 1979

Lena P. Pickler, b. Nov 15, 1894; d. Mar 16, 1985 (Wife of Jacob M. Pickler)

John S. Pickler, b. Nov 20, 1891; d. May 31, 1976

Janie Eldora Plyler, b. Apr. 30, 1902; d. Dec 5, 1959 (Wife of John S. Pickler)

Joseph Grant Pickler, b. May 5, 1912; d. Feb 14, 1987

Lillian Boles, b. Feb 18, 1917 (Wife of Joseph Grant Pickler)

Gary Ronald Pickler, b. Dec 19, 1938

L. A. Pickler, b. Aug 19, 1917; d. Dec 8, 1998

Geraldine Buck, b. May 7, 1922 (Wife of L. A. Pickler)

Mary A. Pickler, b. May 1849; d. Apr 20, 1921 (Wife of P. W. Austin)

Moses L. Pickler, b. May 19, 1877; d. Sep 17, 1947

Mollie A. Lowder, b. Aug 15, 1877; d. Apr 7, 1951 (Wife of Moses L. Pickler)

Pattie L. Pickler, b. Jul 29 1894; d. Mar 22, 1926 (Wife of Durant D. Parker)

Reade Redwine Pickler, b. Jan 12, 1916; d. Oct 31, 1989

Catherine Atkins Pickler, b. Jul 3, 1934; (Wife of Reade Redwine Pickler)

Sam P. Pickler, b. Feb 20, 1890; d. Sep 12, 1971

Lessie Miller, b. Sep 14, 1891; (Wife of Sam P. Pickler)

Sam P. Pickler, Jr., b. May 28, 1917; d. Jan 1, 1959

Spencer Pickler, b. Jun 15, 1907; d. Aug 28, 1907

Spencer L. Pickler, b. Jan 7, 1914; d. Jun 17, 1974

Frances A. Pickler, b. Feb 11, 1915; d. Oct 18, 1992 (Wife of Spencer L. Pickler)

Thea Cannon Pickler, b. Sep 1, 1915; d. Nov 5, 1981  
 Lucille Mauldin, b. Oct 9, 1919; d. Oct 28, 1982 (Wife of Thea Cannon Pickler)

Verona Pickler, b. Jan 20, 1892, d. May 8, 1935 (Wife of C. N. Peeler)

W. C. Pickler, b. Dec 25, 1845; d. Jan 3, 1938  
 Mary Ann Fesperman, b. Mar 15, 1855; d. Apr 30, 1935 (Wife of W. C. Pickler)

W. T. Pickler, b. Mar 12, 1879; d. Jun 24, 1891

Walter J. Pickler, b. Sep 11, 1887; d. Mar 11, 1976  
 Roxie P. Pickler, b. Jul 27, 1887; d. Sep 24, 1974 (Wife of Walter J. Pickler)

William Dewey Pickler, b. Nov 5, 1916; d. Aug 24, 1994  
 Sarah Crisco Pickler, b. Dec 25, 1919; (Wife of William Dewey Pickler)  
 William Larry Pickler, b. Sep 19, 1943

Ramelle Whitley Poplin, b. May 22, 1919; d. Jun 4, 1987

Walter L. Poplin, b. May 8, 1915; d. Dec 14, 1916

Roy Ragsdale, b. Jul 15, 1907; d. Aug 17, 1907

Bennie, infant son of G. F. & Jennie Ritchie, b. 1883; d. 1884

C. Floyd Ritchie, b. Sep 15, 1892; d. Mar 9, 1961

Clifford Ritchie, b. Jun 4, 1903; d. May 18, 1973

D. F. Ritchie, b. Jul 22, 1859; d. Dec 9, 1926  
 Ella C. House, b. Aug 26, 1857; d. Mar 4, 1923 (Wife of D. F. Ritchie)

David G. P. Ritchie, b. Jul 17, 1862; d. Dec 3, 1865

Fred T. Ritchie, b. Aug 12, 1889; d. Oct 4, 1911

George Ritchie, b. 1856; d. 1896  
 Jennie Ritchie, b. 1864; d. 1889

Infant son of D. F. & E. C. Ritchie, Mar 18, 1889

Ivey C. Ritchie, b. Nov 13, 1867; d. Oct 9, 1931

Mary Ann Dennis, b. Aug 29, 1863; d. Jan 1, 1951 (Wife of Ivey C. Ritchie)

Jacob Ritchie, b. Apr 21, 1835; d. Jan 8, 1886

Martitia Ritchie, b. Oct 8, 1833; d. Nov 23, 1894 (Wife of Jacob Ritchie)

John A. Ritchie, b. May 10, 1861; d. Feb 2, 1939

Phronia B. Whitley, b. Mar 14, 1878; d. Aug 27, 1945 (Wife of John A. Ritchie)

Robert C. Ritchie, b. Sep 27, 1900; d. Feb 13, 1904

Rubin Dirk Ritchie, b. Jul 13, 1890; d. May 22, 1947

Flora Belle Parker, b. Aug 12, 1892; d. Feb 6, 1966 (Wife of Rubin Dirk Ritchie)

Louis Carl Roberts, b. Mar 18, 1886; d. Nov 5, 1951

Adda Russell, b. Apr 25, 1888; d. Mar 11, 1890

Hughus W. Russell, b. May 23, 1919; d. Aug 30, 1920

Mary Jane Russell, b. Nov 28, 1880; d. Apr 28, 1969

William Russell, b. Jun 14, 1858; d. Nov 17, 1935

Mary Jane Parker, b. Dec 23, 1854; d. Oct 20, 1936 (Wife of William Russell)

Daisy Calloway Shankle, b. Oct 3, 1886; d. Feb 23, 1970

Loy Frank Shaver, b. Dec 26, 1915; d. Jun 5, 1958

Bonnie M. Stokes, b. Dec 28, 1917; (Wife of Loy Frank Shaver)

Bruce Allen Sloop, b. Jul 20, 1970; d. May 20, 1974

Dora Solomon, b. Apr 11, 1880; d. Jan 6, 1922 (Wife of W. T. Solomon)

Ira A. Snipes, b. Aug 24, 1895; d. Feb 18, 1937

Bertha Snipes Garris, b. Jul 20, 1902; d. Nov 9, 1984 (Wife of Ira A. Snipes)

Mary Z. Snipes, b. Jun 6, 1925; d. Jun 24, 1925

Henry M. Stogner, b. Mar 5, 1870; d. Oct 11, 1934

Mary S. Long, b. May 18, 1870; d. Oct 22, 1938 (Wife of Henry M. Stogner)

Rilla L. Stogner, b. May 23, 1885; d. Feb 26, 1928 (Wife of T. H. Wise)

Raymond H. Swarringen, b. Jul 24, 1917; d. Apr 10, 1999  
Sara H. Swarringen, b. Nov 11, 1917; (Wife of Raymond H. Swarringen)

Evelyn Talbert, b. Oct 15, 1924; d. Jan 5, 1926

William P. Talbert, b. Nov 21, 1863; d. May 2, 1923  
Addie L. Talbert, b. Jun 30, 1865; d. Oct 27, 1947 (Wife of William P. Talbert)

Alton E. Thompson, Sr., b. Jul 31, 1926; d. Jun 1, 2000  
Johnnye Pickler Thompson, b. Jul 3, 1930; d. Dec 29, 1997 (Wife of Alton E. Thompson)

Cora Clemantine Thompson, b. Sep 13, 1903; d. Jan 20, 1979

Edmond Thompson, b. Jun 27, 1879; d. Sep 10, 1939  
Ida C. Poplin, b. Aug 20, 1880; d. Sep 22, 1968 (Wife of Edmond Thompson)

Grady Thompson, b. Jul 30, 1901; d. Dec 18, 1947  
Hettie Lowder, b. Mar 6, 1911; d. May 18, 1974 (Wife of Grady Thompson)

Infant dau. of Grady & Hettie L. Thompson, Oct 2, 1939

Infant dau. of Grady & Hettie L. Thompson, Dec 18, 1941

James H. Thompson, b. May 10, 1907; d. Jun 15, 1907

Velmer Cumiller Thompson, b. Nov 11, 1911; Oct. 2, 1914

Earl S. Tucker, b. Sep 5, 1931; d. Jul 1, 1973  
Juanita C. Tucker, b. Jan 26, 1933; (Wife of Earl S. Tucker)

Robert Ellinger Watson, b. Oct 24, 1918; d. Jul 27, 1991  
Ruth Trinkaus Weemhoff Watson, b. Jan 18, 1918; (Wife of Jay Richard Weemhoff  
And Robert Ellinger Watson)  
Jay Richard Weemhoff, b. May 10, 1920; d. Mar 19, 1982

Lettie Morton Webb, b. Feb 1, 1930; d. Jun 23, 1996

Jay Weemhoff, b. Feb 17, 1896; d. May 10, 1966  
Dorothea Weemhoff, b. Dec 21, 1892; d. Jan 18, 1972 (Wife of Jay Weemhoff)

Emma B. Whitley, b. Apr 26, 1904; d. Oct 3, 1984

Two infants of J. C. & L. B. Whitley

J. Goodwin Whitley, b. Nov 21, 1850; d. Jun 2, 1927

Lectie Austin, b. Oct 28, 1858; d. Jun 11, 1937 (Wife of J. Goodwin Whitley)

J. Loftin Whitley, b. May 21, 1882; d. Apr 19, 1947

Connie Morton, b. Sep 7, 1881; d. Oct 14, 1971 (Wife of J. Loftin Whitley)

Kenneth Melvin Whitley, b. Sep 22, 1931; d. Jan 31, 1998

Donna Dianne Burris, b. Jul 1, 1941; (Wife of Kenneth Melvin Whitley)

Kennie Whitley, b. Apr 11, 1910; June 30 1992

Emma Griffin, b. Dec 17, 1910; d. Oct 5, 1973 (Wife of Kennie Whitley)

Lee Flossie Whitley, b. Nov 30, 1911; d. Dec 9, 1979

Martin L. Whitley, b. Feb 2, 1916; d. Dec 16, 1963

Margie Almond, b. Jul 23, 1914; d. Apr 11, 1983 (Wife of Martin L. Whitley)

Phronia R. Whitley, b. Feb 4, 1910; d. Sep 4, 1983

Walter Whitley, b. Jul 30, 1884; d. Oct 10, 1909

William D. Whitley, b. May 4, 1889, d. Dec 1, 1959

Anne C. Harkey, b. Oct 25, 1885; d. Jul 16, 1940 (Wife of William D. Whitley)



## KENDALLS BAPTIST CHURCH APPENDIX #8

### Choir Directors

1956	Grant Pickler	1979	Mrs. Douglas Talbert
1957	Mrs. Spencer Pickler	1980	Mrs. Douglas Talbert
1958	Mrs. C. L. Morgan	1981	Mrs. Douglas Talbert
1959	Mrs. Maurice Pickler	1982	Mrs. Kenneth Kendall
1960	Mrs. Maurice Pickler	1983	Kerry Burris
1961	Mrs. Maurice Pickler	1984	Kerry Burris
1962	Mrs. Douglas Talbert	1985	Kerry Burris
1963	Mrs. Douglas Talbert	1986	Kerry Burris
1964	Mrs. Tony Deese	1987	Kerry Burris
1965	None listed	1988	Mrs. Esther Talbert
1966	Mrs. Maurice Pickler	1989	Mrs. Esther Talbert
1967	Glenn Griffiths	1990	Mrs. Esther Talbert
1968	Mrs. Karen Kendall	1991	Mrs. Esther Talbert
1969	Mrs. Caroline Hamrick	1992	Mrs. Esther Talbert
1970	Mrs. Caroline Hamrick	1993	Mrs. Esther Talbert
1971	Mrs. Douglas Talbert	1994	Mrs. Esther Talbert
1972	Mrs. Douglas Talbert	1995	Linda Kendall
1973	Mrs. Douglas Talbert	1996	Richard Stanley
1974	Mrs. Douglas Talbert	1997	Esther Talbert
1975	Mrs. Douglas Talbert	1998	Esther Talbert
1976	Mrs. Douglas Talbert	1999	Mrs. Karen Herlocker
1977	Mrs. Douglas Talbert	2000	Mrs. Karen Herlocker
1978	Mrs. Douglas Talbert		

# KENDALLS BAPTIST CHURCH APPENDIX #9

## Membership List

May 31, 2000

### *Date received\**

1915 Burley C. Morgan  
 1928 Keith Kendall  
 1929 E. Lewis Miller  
 1931 Mrs. Louise Miller  
 1933 William R. Kendall, Jr.  
 1936 Evelyn Thompson  
 1939 Mrs. Louise Pickler  
 1939 Joe C. Pickler  
 1939 Mrs. Mary Miller Hatley  
 1940 Margaret Barringer  
 1941 D. C. Morgan  
 1941 Mrs. Margaret Miller  
 1943 Maurice J. Pickler  
 1945 Mrs. Ruby Pickler  
 1946 Mrs. Jerry Pickler  
 1946 Mrs. Lillian Pickler  
 1949 Don Pickler  
 1949 J. P. Pickler  
 1949 Mrs. Kathryn Ross  
 1950 Mrs. Adelaide Pickler  
 1951 Gary Pickler  
 1953 Mrs. Maudine Pickler  
 1954 Reese Chandler  
 1954 Mrs. Juanita C Tucker Owens  
 1954 Clifton Burleson  
 1954 Mrs. Ramelle Burleson  
 1954 Mrs. Peggy Pickler  
 1955 William Terrol Kendall  
 1955 Mrs. Christine Kendall  
 1955 Carolyn Huneycutt  
 1955 Edith Huneycutt  
 1955 Mrs. Esther Talbert  
 1955 Mrs. Peggy Turner  
 1956 Mrs. Connie Gilbert  
 1956 George Olin Gilbert  
 1957 Mrs. Ann Pickler Kendrick  
 1958 Eugene B. Pickler  
 1958 Jasper Pickler  
 1958 Mrs. Patricia Pickler Mabe

### *Date received\**

1958 Douglas Talbert  
 1959 Mrs. Cirrie G. Kendall  
 1959 Mrs. Jeanie Carroll Nugent  
 1959 Mrs. Dianne Whitley  
 1960 Mrs. Janet Pickler  
 1960 Sidney Turner  
 1960 Mrs. Betty Burris  
 1960 Glenn Burris  
 1960 Kenneth Kendall  
 1961 William Ross  
 1961 Michael Ross  
 1962 Robert Pickler  
 1962 Mrs. Minnie Lowder  
 1963 Robert Miller  
 1963 Mrs. Judy Morris  
 1963 Merle D. (Sonny) Mabe  
 1963 Warren Pickler  
 1963 Mrs. Odessa Pickler  
 1964 Wayne Burleson  
 1964 Patricia Burleson Whitley  
 1964 Wayne Shue  
 1964 Mrs. Bonnie Shaver  
 1964 Donald Shaver  
 1964 Bonnie Shaver Benbow  
 1964 Letitia Webb Coggins  
 1964 Kenneth Webb  
 1965 Mrs. Linda Gilbert  
 1965 Mrs. Sarah Morton  
 1965 Mrs. Karen Kendall  
 1967 Mrs. Alda Miller  
 1967 Mrs. Linda Kendall  
 1967 Mrs. Rebecca Laney  
 1967 Wilbert Deese  
 1968 Gary Talbert  
 1969 Johnnie Faulkner  
 1969 Mrs. Marcia Turner Watson  
 1969 David Pickler  
 1969 Joel Douglas Miller

**Date received\***

1970 Steve Miller  
 1970 John S. Pickler  
 1971 Mrs. Audrey P. Barringer  
 1971 Jeff Turner  
 1971 Mrs. Carolyn Pickler  
 1972 Johnny Kimrey  
 1972 Kerry Burris  
 1972 Bobby Dean Barringer  
 1972 W. H. Kimrey  
 1972 Carl Bowen  
 1972 Mrs. Shirley Bowen  
 1973 Randy Tucker  
 1973 Gary Morris  
 1973 Ricky Tucker  
 1973 Donald Griffin  
 1973 Mrs. Sylvia Griffin  
 1973 Jerry Burleson  
 1974 Mrs. Margaret Burleson  
 1974 Daniel W. Abernathy, Jr.  
 1974 Mrs. Mary Ann Abernathy  
 1974 Rick Laney  
 1974 Dale Burris  
 1975 Mrs. Zelma Pickler Hall  
 1975 Mrs. Angie K. Bahr  
 1975 Greg Turner  
 1975 Greta Griffin Coats  
 1975 Ronnie Morris  
 1975 Mrs. Judy Morris  
 1976 John Stoots  
 1976 Mrs. Mary Stoots  
 1976 Robert Hill  
 1976 Mrs. Judy Hill  
 1976 Mrs. Kathleen P. Dutton  
 1976 Leo Austin  
 1976 Mrs. Mary Austin  
 1976 Mrs. Helen Parker  
 1976 Thomas D. Hawkins  
 1976 Mrs. Janell Pickler Hawkins  
 1977 Mrs. Cheryl E. Turner  
 1977 Tommy Earnhardt

**Date received\***

1977 David Earnhardt  
 1977 Horace Miller  
 1977 Mrs. Jean Miller  
 1977 Mrs. Jodie P. Underwood  
 1978 Mrs. Mary Lou Pickler  
 1978 Harry Pickler  
 1978 Mrs. Elizabeth Pickler  
 1979 Mary Anderson  
 1979 Pat Anderson  
 1980 Billy Huddleston  
 1980 Kenny Kendall  
 1980 Patrick Whitley  
 1980 Pam Bost  
 1980 Mrs. Kelly K. Furr  
 1980 Stephanie J. Rogers  
 1980 Burnie Austin  
 1982 James M. Leopard  
 1982 Mrs. Kathy Preslar Leopard  
 1982 Mark Faulkner  
 1982 Deann Faulkner Griffin  
 1982 Lisa Donahue  
 1982 Joey Donahue  
 1982 Larry Wes Bjorkland  
 1982 Mrs. Connie Bjorkland  
 1982 Mrs. Marlene D. Maners  
 1982 Mrs. Linda Holt  
 1982 Linda B. Miller  
 1982 Marian E. Miller  
 1983 Myrtle Burleson  
 1983 Lois M. Smith  
 1983 Eric Morris  
 1983 Mrs. Tracy Kendall Sells  
 1983 Anne Pickler Obeck  
 1983 Kim Preslar  
 1984 Durward Coggins  
 1984 Mrs. Cinda Coggins  
 1984 Mrs. Jewel A. Faggett  
 1984 Mrs. Renee F. Turner  
 1985 Steve Burleson  
 1985 Mrs. Shirley Burleson

***Date received\****

1985	Sally Abernathy
1985	Tracy Collins
1986	Rickey Laney
1986	Julie Almond
1986	Mrs. Ginny C. Burris
1986	Aubrey Axsom, Jr.
1987	Ricky Moss
1987	Jerry Almond
1987	Mrs. Anita Almond
1987	Mrs. Anne Almond Watson
1987	Mrs. Joyce F. Ross
1987	James L. Lowder
1987	Mrs. Camilla Lowder
1987	Mrs. Sarah Swaringen
1989	Roy Curlee
1989	Mrs. Maxine Curlee
1989	Matthew Almond
1989	Robert Abernathy
1989	Mrs. Lori B. Burris
1989	Dusty Laney
1989	Melissa Pickler
1990	Jeffrey O. Gilbert
1991	Melody Collins
1991	Wayne Pickler
1991	Mrs. Carolyn Pickler
1991	Mrs. Michele P. Kendall
1991	Mrs. Irene Lefler
1991	Ronnie Faggett
1993	Bobby N. Bennett
1993	Missy Bennett

***Date received\****

1993	Mrs. Bobbie B. Whitley
1993	Mrs. Rhonda Bennett Lowder
1993	Bryon Morris
1993	Jennifer Gilbert
1995	Stephanie Faulkner
1995	Mrs. Joyce Faulkner
1996	Nancy Abernathy
1997	John Joseph Almond
1998	Gwyn M. (Sonny) Reeves
1998	Mrs. Sandra Reeves
1998	Ryan C. Burris
1998	Stephen E. Roquemore
1998	Mrs. Renee Roquemore
1998	Steven Morris
1998	Mrs. Patricia Morris
1998	Matthew Morris
1998	Mrs. Trina Harris Morris
1999	Roger Johnson
1999	Mrs. Christie F. Johnson
1999	Brad Austin
1999	Mrs. Melissa Austin
1999	Ethan Austin
1999	Woody Barringer
2000	Todd Bruce
2000	Mrs. Tammy Bruce
2000	Buddy Ritchie
2000	Mrs. Brooke S. Ritchie

\* Date received is the year in which the current membership began. Some members were at Kendalls earlier, moved their membership, and then returned on the date listed above.



# 150TH ANNIVERSARY CELEBRATION



*Ushers: J. P. Pickler, Horace Miller, L.A. Pickler, Tom Hawkins*



*The W. R. Kendall Family*





*Arriving for Church*



*Rev. and Mrs. Carroll*



*Elizabeth and Harry Pickler*





*Four Pastors  
Ben McIver, Eugene Carroll, Keith Walters, Dan Abernathy*



*Doug and Esther Talbert*



*The Keith Walters Family*





*The Kenneth Kendall Family*



*Bill and Ruby Kendall*



*Emma and Mary Miller*





Great-grandchildren of R.G.D. Pickler, Sr.





*Horace and Jean Miller*



*L.A. and Jerry Pickler*



*The Johnny Faulkner Family*





*Terrell Kendall - Photographer of 1980 Celebration*



*1919 Ford Pick-Up and Passengers*





*"Dinner on the Ground," May 1980*

## MISCELLANEOUS PHOTOS



*"Dinner on the Ground" at the 100th Anniversary in 1930*





*John S. Pickler in 1918*

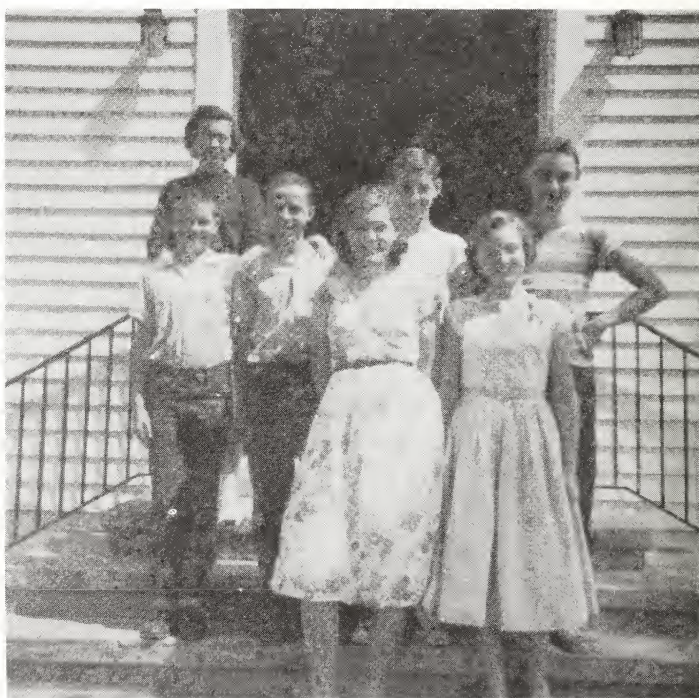


*Burning a Mortgage - Sam Pickler, Parker Miller and Spencer Pickler*





*Bible School in 1956*



*Bible School in 1956*





*Hugh Kendall, Desda Kendall Lentz and W.R. Kendall, Sr.*



*G. A. Recognition Day About 1970*





*The Choir in the 1970s*



*XYZ Club Luncheon in the 1970s*





*The Trustees One Year in the 1970s*



*Deacon Board One Year in the 1970s*





*Rev. Abernathy and Family in 1971*



*Rev. Keith Walters and June Cooper, Missionary to Japan*





*Bible Drill*



*Bible Drill Awards in the 1980s*





*Acteen, R.A. and G.A. Recognition Day in the 1980s*

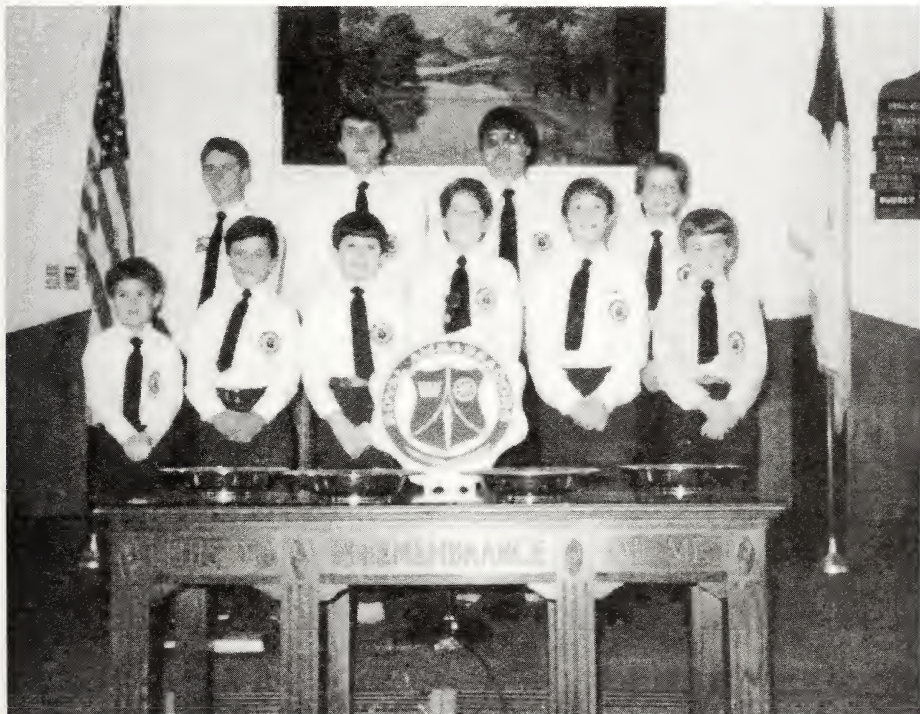


*Men on One Side - Women on the Other -  
One Sunday before the 150th Celebration in 1980*





*Dedication of Grave Marker to Slaves and Other Unknown  
Buried in the Cemetery - 1980*



*Royal Ambassadors - 1986*





*Shoe Day at Bible School in 1992*

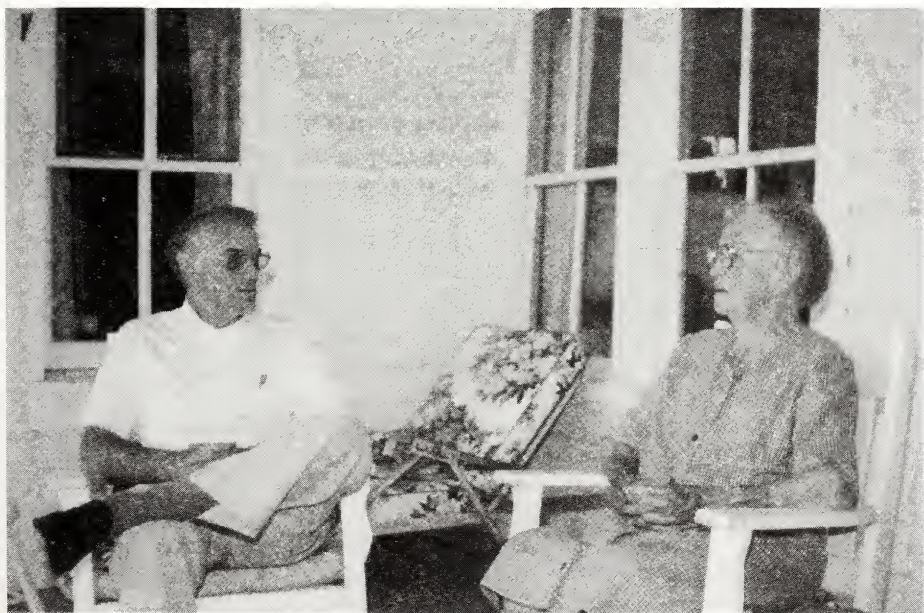


*Acteen Recognition Service - 1994*



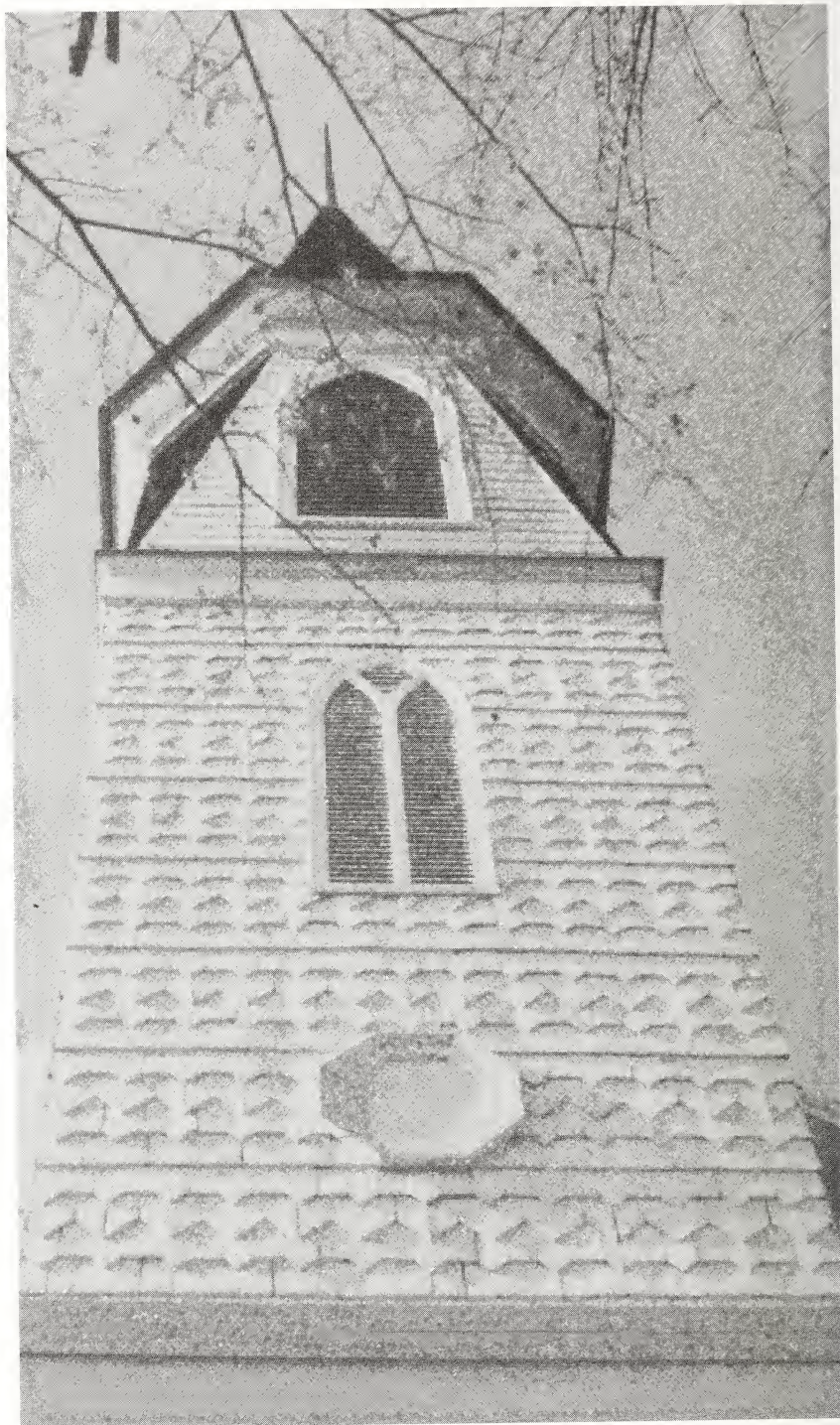


*Rev. Walters and Mrs. Margie Morton*



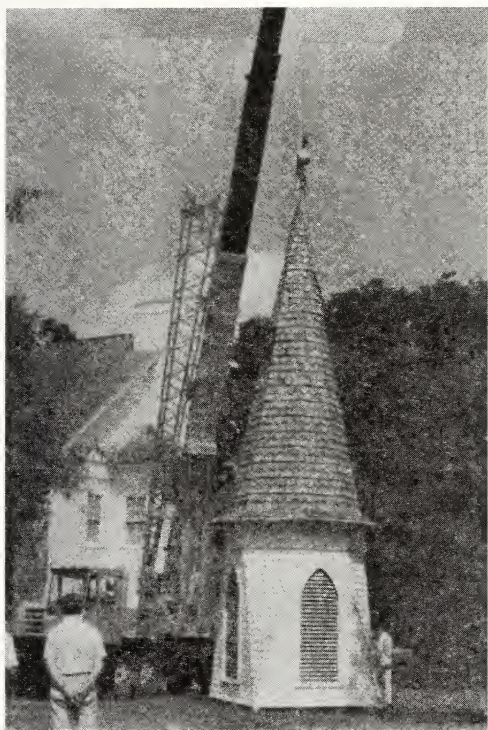
*Rev. Walters and Mrs. Fannie Lisk*





*Looking Heavenward from the front of the Church*





*Replacing the  
Repaired Steeple  
1974*

*STEP 1*

*STEP 2*







STEP 3





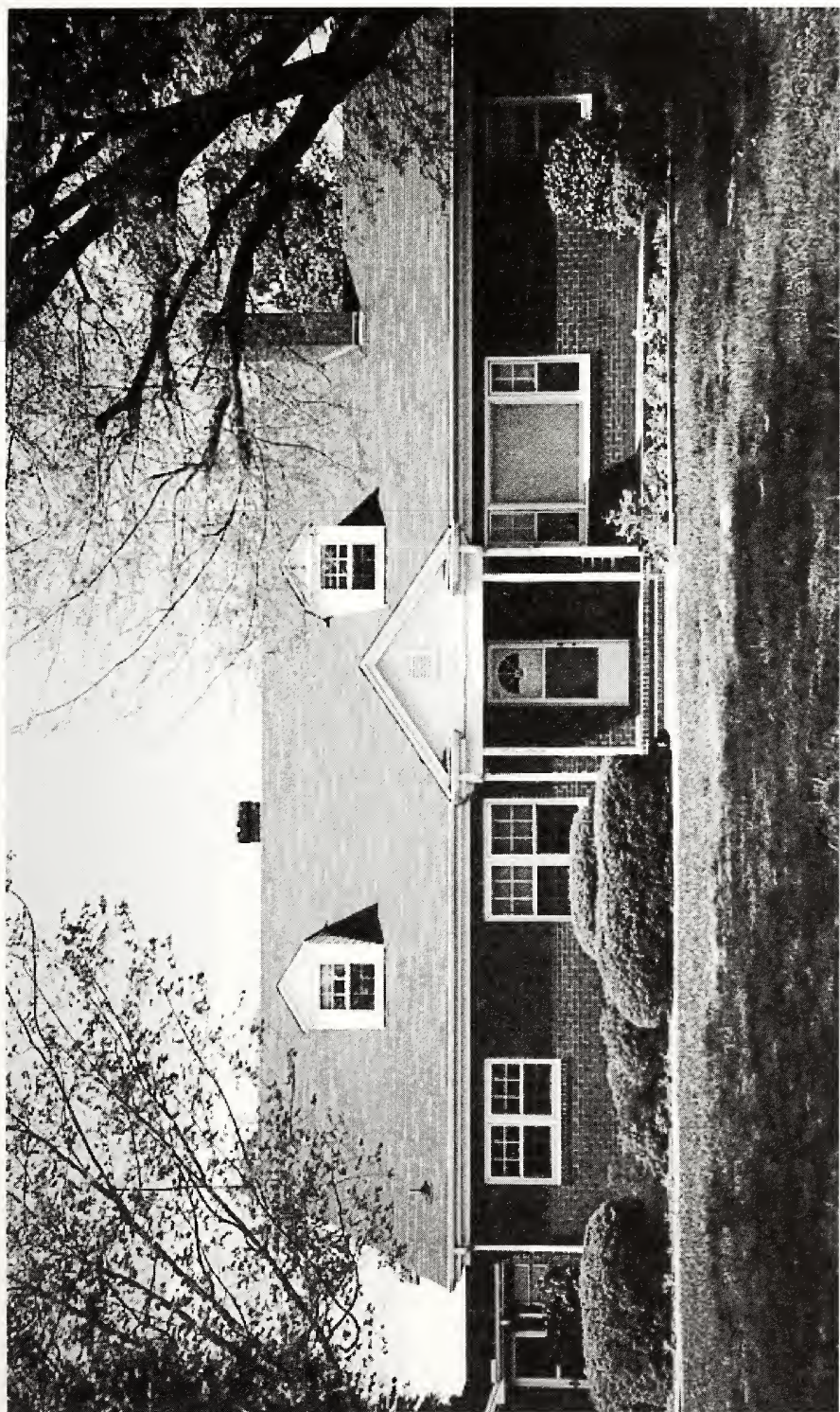
Educational Building





Fellowship Building





*Parsonage*





