



HISTORIC PROPERTIES COMMISSION

P.O. Box 2511

Winston-Salem, North Carolina 27102

919-727-2087

APPLICATION for HISTORIC DESIGNATION HISTORIC and ARCHITECTURAL

INFORMATION FORM

- Name of Property: Historic SAINT PAUL UNITED METHODIST CHURCH
Common _____
- Owner's Name and Address: Saint Paul United Methodist Church
Mrs. Sarah Friend Healy
401 Church Street
Kernersville, North Carolina 27285
- Location of Property: 401 Church Street, Kernersville, N. C. 27285
- Amount of Land to be Designated: Lot 95' x 72' x 195' x 54'
- Tax Block: 2124 Tax Lot: 25

ADDITIONAL SHEETS OF PAPER WILL BE NECESSARY FOR
DOCUMENTATION ON QUESTIONS 6 THROUGH 13.

SEE ATTACHED SHEETS

- When was the building erected? For Whom? (If you don't know the exact date, please give a general time frame.) Have there been additions or modifications? If so, describe and give dates.
- Do you know the names of any of the craftsmen who worked on the building? (i.e., architects, carpenters, contractors, landscape designers, etc.) Do any architect's plans or building accounts exist? Where?
- Do you have any old photographs of the building? If so, do you know the dates of the photographs?
- How has the building been passed down through the years, from whom to whom? (i.e., a quick chain of title) If possible, please give some background on each occupant, (i.e., occupations or other interesting facts). List the sources of your information.
- What was the building's original use, if different from today? Has the building ever been moved? List the sources of your information.
- What is the significance of this property (Please be specific and to the point). Include a complete list of sources for your information.

City of
Winston-Salem

County of
Forsyth

Town of
Kernersville

12. Describe the architecture and present condition of the structure, also including any outbuildings or other appurtenant features to be included in the designation. If the property has been restored, what were the dates of restoration and was the restoration done under the supervision of any historical group or in compliance with their requirements. If the property has not been restored, is any restoration planned for the property?
13. Is the property listed in any existing Historic Register or survey (i.e., the National Register of Historic Places or any other state or local history)? If so, please give the title of the listing.

In addition to the written application, the following materials must be submitted simultaneously:

- a black and white, 8" x 10" overall photograph clearly depicting the property being designated.
- color slides showing all 4 sides of the building (may also include any architectural details, interior and exterior, which add to the property's significance)
- a map showing the location of the property, including any outbuildings and appurtenant features

(Please label the above materials with the name of the property owner)

APPLICATION FEE \$50.00 (Check payable to Forsyth County)

The following information is true and correct to the best of my knowledge.

August 20, 1991
Date

James W. Ferree District Supt.
Signature of Property Owner
Winston-Salem District, The United Methodist Church
Mailing Address:

P. O. Box 11772

Winston-Salem, NC 27116

Telephone: [REDACTED]

SAINT PAUL UNITED METHODIST CHURCH
KERNERSVILLE, NORTH CAROLINA

APPLICATION FOR HISTORIC DESIGNATION
HISTORIC AND ARCHITECTURAL INFORMATION FORM

6. The building was erected between 1886 and 1889. The deed for the property bears the date of April 2, 1886. The date 1889 appears on the cornerstone. A choir loft was added in 1915, and a tin roof replaced the original wood shingles in 1934. In 1960, the single front steps section was replaced by two sets of steps, and the roof extended over the porch. White weatherboard was covered with pressboard. See photograph #1. The exterior dimensions of the church are 52' 4" x 28' 4" x 52' 4" x 22' x 4". The interior is 48' x 27' x 48' x 21'. The church is located about 3 miles northeast from the site of the original church and what is now the church graveyard.

7. The names of the craftsmen are not known.

8. Photographs #1 and #2 are enclosed.

9. The church building has been used from its beginning by the Methodist Episcopal Church, now known as Saint Paul United Methodist Church of Kernersville, North Carolina. The building belongs to the United Methodist Church of America, Western North Carolina Conference. Accompanying this application is a list of pastors that were assigned by the Methodist Conference from 1873, (church was at another site from 1874 to 1889) to 1991. The partial compilation of this material is from a book by Linda D. Addo and James F. McCallum, entitled "To Be Faithful To Our Heritage", listing pastors from 1873-1968. Other listings are from "Official Journals of the North Carolina Conference", as listed in the bibliography. At the time that it was completed in 1889 the Conference was called Methodist Episcopal Church South. In 1939 the Methodist Episcopal Church South, the Methodist Episcopal Church of America and the Protestant Methodist Church united and the name was changed to "The Methodist Church". In 1968 the Methodist church and the Evangelical United Brethren Church merged and formed the United Methodist Church. Saint Paul remained with the church always and was governed by the conference designated by the Judicial Council. Currently we still remain members of the Western North Carolina Conference and the church property belongs to them also. The Winston District of the Western North Carolina Conference is the local governing body. Dr. James Ferree is the current District Superintendent and L. Bevel Jones, III is Presiding Bishop.

In early years there were more church services held than today. Currently the conference assigns a pastor for services for two Sunday mornings per month. Until the late 1940's there were two services held on those two Sunday's. One at 11:00 a.m. and one at 7:30 p.m. There was a larger attendance in the evenings. This was because many women had large families and stayed home to cook the mid-day meal and there were other women who did domestic work on Sunday mornings. Midweek prayer services on Wednesday nights were well attended. They were special programs on other days and funds raised on those occasions were paid to the "World Service" fund mission. These programs were held at Christmas, Easter and the second Sunday

in June at the Children's Day program. These were usually plays or pageants and were well performed and enjoyed by the whole community.

There were always auxiliaries in the church as designated by the conference, and Sunday School every Sunday morning. For a period it was the only Negro Church in town and along with the Negro Elementary School served as the hub of all community activities. Most families were large, and the entire family attended the church.

When the Negro school burned in the early thirties, the church served as an auditorium for commencement exercises. When Providence Baptist church was building a new sanctuary in the 1970's, they used this church for their church services. The church was used for many special occasions, and for weddings and funerals.

10. The original use of the building as indicated in the deed states that the property was to be used for the "Divine Worship of the Methodist Episcopal Church." The building has never been moved. In addition to the deed and the listing of ministers appointed by the conference from 1873-1992, (list included on separate sheet), this information was relayed to writer Sarah Friende Hamlin by her parents Leone Matthews Friende (1897-1988) and Walter Friende (1894-1977) and a great Aunt, Maggie Belle Taylor (1879-1959). Refer to the list of pastoral appointments from 1873-1991 as listed on a separate sheet.

11. This property is unique because of the age of the building, its architectural style, its importance as a church and its importance in the growth and development of Kernersville, North Carolina. Its usage has been valuable. Many lives of those members attending and nonmembers have been influenced and molded by the "Colored Methodist Church."

This church building has stood for over 100 years as a sentinel. It represents to many people a permanence of all good things. The church at this site is about three miles Northeast of the original church site where the church was started in 1874. This first church was organized only eight years after slaves were freed by the thirteenth amendment.

Saint Paul Methodist Episcopal Church had its first Pastoral appointment in 1873. It is significant that we mention a little about the background of Black people in the Methodist Episcopal Church. John Wesley, Methodist founder, baptized Africans in England in 1758. These Africans were brought to the West Indies and by 1786, there were 1,569 Methodist in the West Indies and all were Africans except for two whites. Slaves were drawn to the Methodist societies because its doctrines taught that redemption may be obtained by asking forgiveness, which is different from popular Calvinist theory of God and the Church's attitude against slavery. Slaves were active participants in church services. Many became gifted preachers and some traveled as evangelists with prominent early methodist white preachers. From 1784 until 1864 Negroes and whites held memberships at the same church. In 1864 some Negroes persuaded the Church to organize them in their own churches. On July 29, 1864 the first Mission Conference was organized. It was called the Delaware Conference. By 1900, nineteen mission conferences had formed. It was a mission Conference that the Negro group in Kernersville joined in 1873. This conference was called "The North Carolina Conference" and was organized in 1868.

This was the heritage that this group of Negroes brought to this church. A heritage of the Methodist Episcopal church that very much parallels the history of our country. The ideals of the original church and country are not always maintained. Both as American citizens and Christians, a search for the

best in all people has always been evident, and to form a Christian fellowship with all people is a steadfast goal.

Though this new church was formed for Negroes it became a place where good race relations were practiced. After Emancipation and later when Jim Crow laws were enforced there were few public forums where the two races, Negro and White could have any kind of public communication. Records show that there was always communication between Saint Paul Methodist Episcopal Church and the white community. The first incidence is recorded on the deed of the first church property owned by the Negro church in 1874. Three trustees were listed. They were Israel Kerner, William A. Griffith and John B. Stockton. They were white trustees of the Main Street Methodist Episcopal Church. The Negroes had had membership in the Main Street Methodist Episcopal Church. The log church that had been used by Main Street Methodist Church was purchased and moved to this site that was located on Salem Road (now South Main Street). That log church was the first church in Kernersville and was built in 1837. Worship services were held here from 1874-1889 when the membership moved to a new church.

One early incident that reflects the communication between the Negro Church and the White community is found in the book "Joseph of Kernersville", by J. Gilmer Kerner. The author related in detail the events of a funeral held in August, 1896 of Clara Korner, a former slave of the Phillip Korner family. Mrs Phillip Korner was a quaker and did not believe in slavery, but she had employed a slave for day work and when that slave was about to be sold (Clara was born in 1820) and sent away, the Korner's bought her. Mrs Korner died leaving young children, the youngest was two years old. Clara became caretaker of the children. She called the children "dearies". They tried to call her the same but it came out Dealy, so Clara became "Aunt Dealy". She remained with the family until her death in August 1896. Her funeral was held on the grounds of Korner's Folly. The pulpit and pews were borrowed from the "Colored Church" and the funeral sermon was given by the White Baptist Minister, Rev. Sheetz, and memorial address given by Mr. J. Calvin Roberts of the Methodist Protestant Church. Rev. Crossland of the Moravian Church and a Colored Minister was also in attendance. We assume it was from Negro Methodist Church, because this was the only Negro Church in town. Also in attendance were listed names of several "aged former slaves". Aunt Dealy is buried in the Moravian Church graveyard.

In 1873 the first train came through Kernersville on the newly laid tracks. This was a tremendous boost to the development of the town's industries. It signaled the beginning of a new era of growth. The "crossroads" were moving into the twentieth century at a new pace. It was during this period that several manufacturing companies were begun. Before the turn of the century there were several tobacco factories. Negroes were employed in these factories.

In the early part of the twentieth century, there were many new businesses started. There was a furniture factory and a building company called Acme Lumber Company. These businesses employed Negroes. The Tobacco factories closed and textile mills went into operation on many of these sites. Negroes were employed in textile mills only in maintenance positions, however many textile employees were now able to employ Negroes for domestic jobs.

In the 1920's water was installed throughout the town and some streets were paved. This provided additional employment for the Negroes. Aside from employment in the above named businesses, many Negroes were farmers

owning their own farms. Many parents sent their children to boarding schools in other towns for high school education. The school for Negro children had grades 1 through 7. Spirits were high and though this was a completely segregated town, Negroes maintained a great sense of pride in their lives. The Methodist church was always a part of this pride and identity. Bennett College (High School included) was nearby in Greensboro, North Carolina. It was a Methodist school and actively recruited students from communities throughout the state, especially through the Methodist Churches. (See history of Saint Paul Methodist Episcopal by Sarah F. Hamlin).

Most community activities were indirectly if not directly connected with the church. During the twenties there was a community baseball team that played ball every Saturday during the summer months. The home games were played at a ball field near the Negro school. Most of the players were Methodist, as was their manager, Walter W. Friende who also taught the same group in Sunday School. The entire Negro community attended these games and some whites. Although there was a nearby store that sold cold drinks and ice-cream, usually there were women from the Methodist Church selling hot dogs and cold lemonade. Money made from these efforts were used for extra things for the church. These "sellings" were extended to Saturday night "entertainments". Many of these were held in the church grove. Pop bottles were filled with kerosene with rag wicks and lighted. A soft light was achieved and mosquitos were warded off. These "entertainments" were also given at homes. Different menus were used and they became a very pleasant social event. Three of the baseball players went on to play professional baseball. They were Dewitt Matthews, Camp Friende and Marcellus Brooks.

Other community activities had their beginning in the church. In the fall of 1932 Mrs Leone Friende who was in charge of the Christmas program became ill after rehearsals had begun and was unable to continue preparation for program. On that Christmas morning at dawn a group of young people came to her window and sang carols. This was a total surprise and all who heard them agreed that it was some of the sweetest music they ever heard. Lavolia Warren who was in her late teens had gathered a few friends and secretly rehearsed them and surprised a few families in the neighborhood. The next year Lavolia was away in school but Leone Friende enlisted as many choir members as she could along with any other hardy volunteers to begin a tradition that has continued until today. The territory the carolers covered extended to the other end of town. The group walked in those early years and all through the war years of the forties in spite of the very cold and sometime snow covered ground. White friends sent many notes of appreciation. New acquaintances were made. One white couple, Mr. & Mrs Wood Black who lived on South Main Street opened their home to the Carolers, and served Moravian buns, hot coffee and a warm fire. This group continued until the late 50's or early 60's when the young people who had participated moved away and older ones no longer had the vigor that was required. After a year or two of no carolers Rev. Garland Warren enlisted a whole new generation of carolers and they have continued this tradition.

One other thing changed and we believe it was because of the carolers. The Moravian Band traditionally has played band music early on Easter morning. Before 1933 they had traveled as far as the fork of what is now Piney Grove Road and North Main Street. Thereafter they extended that tour to the St. Paul Methodist Church area. These are just two incidents of each race extending a warm spirit of friendship.

During the years when the elementary Negro school was in operation there were county wide contests. Students from Kernersville consistently won

prizes in singing and oratorical contests. We believe that Church training had something to do with this. Saint Paul always had a good choir. Several members went on to sing professionally and with other musical groups.

In 1929 or 1930, Mr. Dewitt Harmon and his Sister Miss Tilla Harmon, members of the Moravian Church made "a trip around the world". He made beautiful color slides and came to Saint Paul on two occasions and showed the slides to our membership. This was a special event, and especially for the young who were transported momentarily to far away exotic places. The above event was just one of the many exchanges between the two races that took place at Saint Paul Methodist Episcopal Church. From the beginning of the church's history there were frequent visits by whites to Saint Paul. There were always white people who attended funerals. In April 1932 at the funeral of Rhoda Matthews the Mayor at that time, Clay Ring spoke as did another white friend, Thomas McCuiston. White people regularly attended special programs and revivals. Friends came most regularly from the Quaker (Friends) Church, the Cherry Street Methodist Protestant Church (now United Methodist, Seven Day Adventist Church and First Baptist Church. Some regular family participants were the Nelsons, Clarks, Wilsons, Youngs, McCuistons, Harrisons and Ballards. These church groups in return invited Saint Paul members to their churches for special occasions. In the 30's and 40's Mrs. W.C. Stafford made frequent visits to Circle meetings that were held in homes. Her daughter, Mrs. Kenneth Greenfield gave subscription of the "Upper Room" to the membership. This lasted for many years.

In 1932 a young aspiring singer named George Matthews of Saint Paul Methodist Episcopal Church, enlisted the help of Mr. George Fulp of the Main Street Methodist Episcopal Church to help further his singing career. During this time George Matthews gave a recital at Saint Paul to help with installing the tin roof to replace the original roof of wood shingles. The money was to come from patrons. Mr. Fulp, who was the town's only banker, along with his family and friends were in attendance as were most of the Negroes in Kernersville. It was a gala affair. Funds were raised and the new roof was put into place and lasted until 1991. Among the donors was a record of \$25.00 given by a Mr. Robert Shore (a descendant of the Kerners).

In the early 30's a group of members from the Methodist Church formed a theatrical group. Several plays were given. Some performances were given at the Church, others at the Negro School. One play was especially well performed. It was called "Eyes of Love". The actors were Camp Friend, Lavolia Warren, Leone Friende, Inez Merrit, Garland Warren, Philip Matthews and Cyrus Matthews. Several performances were given. Mr. George Fontaine was chief law enforcement officer in town and came by to check out the crowds. The performance was well attended. He stayed for the rest of the first performance and came to next performances with friends and stayed the entire performance. He commented on how well he thought the actors performed.

During the depression years, though there was the same suffering in Kernersville as other parts of the country and spirits were wounded, but hope of a better life was always evident. It was through encouragement of leaders in the Methodist Church that many students pursued higher education. From this area and especially from the Methodist Church came many school teachers who pursued careers in the early part of this century and indeed in the latter part of the nineteenth century. Thomas Matthews was the principal of the first public elementary school in Kernersville, North Carolina. The school opened in 1832. He had taught previously at Boston Cottage (in the

Northwestern part of Winston-Salem) and Goodwill (Northern part of Forsyth County). Other teachers who followed in the early years were Walter Phillips, Frank Lash, Adna Morgan and Inez Matthews Merritt. Leone Matthews Friende and Vivian Matthews Henderson were certified to teach but married and reared families instead. But they used their talents in the community, especially Mrs. Leone Matthews Friende. All of the above mentioned teachers gave generously their time, talent and encouragement to young people in the church. The tradition of seeking higher education continued even through the depression years. Many became teachers simply because there were not many other professional jobs available for Negroes at that time. Teachers were always in demand.

The depression of the 1930's brought to an abrupt end a way of life that had been previously enjoyed. The furniture factory closed without any warning. The Acme Lumber Company followed in closing. The Negro community experienced a change that would evolve over the next decade and the town would be forever changed. There was very little work in the town for Negroes. There began an exodus that was greatly accelerated immediately before World War II and continued during the war. Entire families left seeking employment elsewhere. Many went on to get a higher education and never returned.

There is one year that is vividly remembered during this time. It was the conference year of 1931-32. A young pastor named Prince Albert Taylor was appointed to the Kernersville charge. It was his first appointment. He came there to work with a new wife after graduating from Gammon Theological Seminary in Atlanta, Georgia. The church rented a parsonage and furnished it with necessities from their homes and had "frequent poundings" for them. In return he gave hope that we could dream of doing great things. Mrs. Taylor organized all of the children in the community and planned interesting activities. For the few who remember with great joy, it was a time of great expectations. Prince Taylor was with us for only one year. In 1956 he was named Bishop in the Central Jurisdictional Conference. Currently he is a retired Bishop living in Princeton, New Jersey. He continues to be in contact with some of the members at Saint Paul.

Other teachers from the Methodist Church membership were: Zenobia Bost Headen; Carl Martin, who taught in Kernersville and later became principal of Carver High School; Cozette Friende Williams, who was the first Negro teacher in Middletown, New Jersey; Lavolia Warren Vails, who taught for a period at Winston-Salem State University; Billy Friende, who was principal of Columbia Heights Elementary School and Paisley High School; Everett Lee Martin, assistant principal at North Elementary School; Mary Martin McConnell, Sarah Friende Hamlin, William T. Taylor, Arthur Henry Merritt, Nathaniel Matthews, Marian Friend Brower, Geraldine Martin Yourse, Palmer G. Friende, who was associate school superintendent of the Winston-Salem Forsyth County Schools; John W. Matthews, Gwendolyn Friende Green, Claudette Martin Kelly, John Martin, Vernard Booie, James R. Chambers, Clarence Chambers Gwendolyn Jones Bell and Shirley Warren White, who was the first Negro teacher at the Kernersville School at the time of school integration.

There were others who sought other professions. Most of the teachers listed above were forced to leave Kernersville for employment elsewhere. There was one thing in common that they all shared. Without exception it was interest in Saint Paul. Financial contributions have always been forthcoming. The love of the church and desire for it to continue to be successful is evident. There were also two additional teachers of the Baptist faith who's lives made an

impact on youth in the community. They were sisters; Corneila Brooks Johnson and Maggie Brooks. They regularly attended Methodist services. The idea we would like to impart is that there was a terrific network system in this community that encouraged and supported youth and their ambitions. The Methodist church stood with the school as leadership forces.

In 1952 Miss Eugenia Stafford of the Moravian Church planned the 1st day observation of the World Day of Prayer as a part of United Church women. She asked two other women to serve on that committee. They were Mrs. Doskie Nelson of the Friends Church and Mrs. Leone Friende from Saint Paul. As years passed other churches joined in including Providence Baptist Church, a black church. The three original members served until their deaths. Mrs. Friende's daughter served in her place the last year of her life and continues to serve. That year the World Day of Prayer was held on Friday evening, March 3, 1988. Mrs. Friende died March 6, 1988. This long association resulted in extended contact between races and fostered new friendships. During this time the World Day of Prayer services were held at Saint Paul on revolving planned schedules. Saint Paul continues to be a part of this celebration shared in this ecumenical growth in Kernersville.

At the time of the merger of the Evangelical church and the Methodist church in 1968, the Central Jurisdiction, the Black Conference arm of the Methodist Church, was dissolved and Black Churches became members of the White conferences. Saint Paul became a member of the Western North Carolina Conference. Within the framework of the United Methodist Conference there were deliberate and conscious efforts to strengthen ties of all Methodists and help strengthen the Black Churches. There was an Ethnic Minority Council set up as part of the Council of Ministries program on the conference level. One commission as part of this program was "Christian Unity And Irreligious Concerns." Mrs. Shirley Smith chaired that committee on the local level and made deliberate efforts to have programs with Piney Grove

United Methodist Church and the Cherry Street United Methodist Church in an exchange of programs and activities. Good comfortable relationships resulted from this.

In 1982 after wishing and talking for many years about building a fellowship hall, the church embarked on this project. Mrs. Leone Friende was in her late eighties at the time and it was her strong desire and efforts that the church have a fellowship hall. For the nearly 100 years in the sanctuary there has been no provisions for social events of the church. Her daughter Sarah Friende Hamlin, who had recently rejoined Saint Paul, was asked to serve as chairman, and Mrs. Leone Friende as advisor of the building committee. Sarah Hamlin was already church treasurer. The plan was that the building could begin when "cash on hand" was available. Plans were submitted and approved. Volunteer craftsmen had promised their labor free of charge. Mr. Harris Crowell, a white Baptist volunteered to do the building. Reverend Joe Ervin, extension representative of the Western North Carolina United Methodist Church, was general overseer, and promised to come to our aid should we need him. The required money (twenty five thousand dollars) was in the bank. Then there was a snag in our plans. In 1972 there had been a loan to Saint Paul from the Global Ministries, National Division of the United Methodist Church. There was a balance of \$2,600.00 due, and we were informed by the District Superintendent, Garland Allred, not to "turn a shovel of dirt" until that debt was paid. It would have been illegal to use funds designated for building and it became difficult to raise this money. Miss Mary Linville, a member of Main Street United Methodist Church, who was confined to a wheel

chair, called Mrs. Leone Friende and promised that she would speak to the "very good young people" in her church and she was sure they would help. Mr Ray Thomas, lay leader of Main Street Methodist church and Mrs. Phyllis Lennon chairman of the Ethnic Minority Committee joined forces and with the help of Mrs. Pat Thomas, wife of Ray Thomas suggested having an auction called "Raising the Roof." There were so many items given to be auctioned that two family nights were used. A professional auctioneer volunteered his services. The amount of \$2,057.00 was raised. [This was written up in the Kernersville News, on Thursday, October 7, 1985.]

Aside from this effort individuals had made monetary contributions to the building fund, not only from Main Street Methodist but from the Cherry Street United Methodist, First Baptist and the Moravian Church. Most of the skilled craftsmen were white. Marian Martin was the only Black volunteer, performing the plumbing under direct supervision of the licensed plumber. In the later stages other volunteers, both black and white offered their services.

Through the Conference this church continues to make contributions to missions throughout the world. On the local level members have been recruited from the church to aid in funding local drives, such as March of Dimes, Heart Association and others. Marion Martin (a representative from the Methodist Church) was a charter member on the board of Crisis Control in Kernersville. William M. Jones Jr., is currently a board member. Many members have served as volunteers.

The history of this church embodies more than any other institution the history of the Black Community in Kernersville. (see history of Saint Paul United Methodist Church by Sarah Hamlin.) In this history we see progress, the initiative, and the staying power of a people who were handicapped because of circumstances beyond their control preserve and keep the faith in their American dream, and in many instances realize that dream.

We believe that the Christian Church has been the single most important force in the lives of Black people in America. The Church has been the sustaining guiding light where there has always been a message of hope. Productive lives have been formed in this Christian atmosphere. Saint Paul has been that kind of force. We believe that this history should be preserved.

12. The architecture of the building is "Carpenter Gothic." It is a gable front frame with arched windows. The property has not been restored and there are no plans at this time.

13. The property is listed in "From Frontier to Factory: An Architectural History of Forsyth County", by Gwynne Stephens Taylor. North Carolina Department of Cultural Resources, Division of Archives and History with Winston-Salem Forsyth County Historic Properties Commission, City County Planning Board of Forsyth County and Winston-Salem, 1981, p.122, no.34.

PASTORS ASSIGNED TO SAINT PAUL UNITED METHODIST CHURCH
BY THE METHODIST CONFERENCE

W. Gray	1873-1876	J. H. Minor	1951
Lewis B. Gibson	1876-1878	David C. Skeen	1952
Isaac Wells	1878-1880	Thomas C. Tarpley	1953
Robert Smith	1880	Willie L. Napper	1954-1958
Matthew Alston	1881	Walter Lomax	1958
J. Payne	1882-1884	E. J. Jones	1959-1963
George W. Byers	1884-1887	Robert M. Martin	1963-1965
J. D. Hairston	1887	Wilbur Slade	1965-1967
J. B. Jones	1888-1890	Avery Robinson, Jr.	1967-1969
Elisha Howard	1890	Luther Jones	1969
Henry Evans	1891	Clifton Scott	1970-1971
John W. Davis	1892-1895	James Peters	1971**
E. H. McArthur	1895-1897	Earl Wilson	1972
F. A. Foust	1897	Sadye Joyner	1972-1978
Frank L. Bost	1898-1902	Paul Carter	1978-1984
William Chavis	1902-1904	Sadye Joyner	1984**
D. McRae	1904	Smilen Neal	1985-1987
G. F. Hill	1905	Johnny Green	1987-1988
J. H. Lovell	1906	James W. Gwynn	1988***
S. R. McCorkle	1907	Paul Bethel	1988-1991
P. J. Cook	1908		
S. M. Hanes	1909-1911		
W. H. Webster	1911		
William Chavis	1912-1915		
Noah S. Shamborguer	1915-1917		
John W. Jones	1917-1920		
J. C. Dillard	1920-1922		
A. W. McMaster	1922		
Fred Caldwell	1923-1925		
Sam L. May	1925-1928		
Henry Davis	1928		
Ben F. Thomas	1929-1931		
Prince A. Taylor, Jr.	1931*		
William Chavis	1932-1934		
James H. Ledwell	1934-1938		
LeMon Mayfield	1938		
Silas A. Peeler	1939		
Charles G. Bynum	1939		
James H. Ledwell	1940		
T. C. Frazier	1941		
Dock A. Hill	1942-1944		
Fred D. Morehead	1944-1949		
James Lynch	1949		
James H. Ledwell	1950		

*Prince Albert Taylor, Jr. was elected Methodist Episcopal Bishop by the Central Jurisdiction in 1956, and was assigned to the New Jersey area of the Northeastern Jurisdiction.

**James C. Peters, Winston-North Carolina District Superintendent, filled the position following the death of Rev. Scott.

***Sadye Joyner filled the position when Rev. Carter suffer a stroke.

***James W. Gwynn filled the position following the death of Rev. Green.

RESOURCES

- Addo, Linda D. and McCallum, James H. To Be Faithful To Our Heritage: A History of Black United Methodism in North Carolina. Winston-Salem, North Carolina: Hunter Publishing Company, 1980. A Joint Publication of The Commission on Archives & History of the North Carolina Annual Conference, the United Methodist Church.
- Church deeds on file in the Office of Records and Deeds, Forsyth County Court House, Winston-Salem, North Carolina, one dated February 13, 1874, and one dated April 2, 1886.
- Kernersville News, Editorial, March 24, 1988.
- Official Journal of the North Carolina Annual Conference of the Methodist Church, June 14-18, 1961.
- Official Journal of the North Carolina -Virginia Annual Conference of the Methodist Church, June 8-12, 1966.
- Official Journal of the Western North Carolina Annual Conference of the Methodist Church, June 10-14, 1970.
- Official Journal of the Western North Carolina Annual Conference of the Methodist Church, June 9-13, 1971.
- Official Journal of the Western North Carolina Annual Conference of the Methodist Church, June 7-11, 1978.
- Official Journal of the Western North Carolina Annual Conference of the Methodist Church, June 10-14, 1981.
- Official Journal of the Western North Carolina Annual Conference of the Methodist Church, June 8-12, 1983.
- One Hundredth Anniversary Celebration Bulletin of the North Carolina Annual Conference of the Methodist Church, June 10-15, 1958.
- Oral History of Saint Paul United Methodist Church as related to Sarah Friende Hamlin by her parents, Walter W. Friende (1894-1977), and Leone Matthews Friende (1897-1988), and by an aunt, Maggie B. Taylor (1879-1959).
- Taylor, Gwynne Stephens. From Frontier to Factory: An Architectural History of Forsyth County. North Carolina Department of Cultural Resources, Division of Archives and History with Winston- Salem/Forsyth County Historic Properties Commission, City-County Planning Board of Forsyth County and Winston-Salem, 1981, p. 122, No.34.
- The Book of Discipline of the United Methodist Church. Nashville, Tennessee: The United Methodist Publishing House, 1984.
- The Kernersville, North Carolina Bicentennial, 1971, rev., 1976.

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SAINT PAUL UNITED METHODIST CHURCH

KERNERSVILLE, NORTH CAROLINA

HISTORY

SARAH FRIENDE HAMLIN

JULY1, 1991

SAINT PAUL UNITED METHODIST CHURCH KERNERSVILLE, NORTH CAROLINA

The Saint Paul United Methodist Church was organized in 1873 as a Methodist Episcopal church. The Negro membership had formerly belonged to Main Street Methodist Episcopal Church. After the Civil War, the Main Street members planned to build a new church. The Negro members were desirous of establishing a separate church, so they purchased the log cabin church and moved it to a location on land acquired from John F. Kerner and purchased by trustees of Main Street Methodist Episcopal Church. On this site is the present church graveyard which is currently being restored.

The current building was completed in 1889, which date appears on the cornerstone. The church deed is dated April 2, 1886. The church was built on land acquired from George and Sarah E. Pettiford Taylor. The deed of 1886 specifies that the building be erected for the purpose of Divine Worship of the Methodist Episcopal Church. Its pastors were to be assigned by the Methodist Episcopal Conference, and its ministry and members would become members of the Conference. The church has been true to this covenant. It has remained with the Conference through the changing of the name from Methodist Episcopal Church, to Methodist Church in 1939, to United Methodist Church in 1968.

In 1844, a large part of the Methodist Episcopal Church separated and formed the Methodist Episcopal Church, South. At this time many Negroes left the Methodist Episcopal Church. Many joined the African Methodist Episcopal Church. Many joined the African Methodist Episcopal Zion Church. Others joined the Colored Methodist Episcopal Church (now called the Christian Methodist Episcopal Church). Some remained with the Methodist Episcopal Church of the United States of America. This Negro section was called the North Carolina Conference. Later the area was expanded to include a portion of Virginia, and was called the North Carolina-Virginia Conference.

In 1939, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church were united into one body called the Methodist Church. The Black churches were in a conference called the Central Jurisdiction. In 1968 the Methodist Church merged with the Evangelical United Brethren Church and became the United Methodist Church. At this time the Negro Conference merged with the white conferences.

Because Saint Paul remained under the Methodist jurisdiction, it remained not only a place of religious nurturing and worship, but its members enjoyed the extended benefits of higher education. During the latter part of the nineteenth century and the early part of the twentieth century, public schools for Negroes were few and inadequate. The churches filled the gap by establishing residential schools for higher education. In this area Bennett Seminary (now Bennett College), Greensboro, North Carolina, was established in 1873. In the early years students could enter the normal school after leaving the seventh grade.

There was a close communication between the church schools and local churches. Hence, many of the people in the community, especially those from Saint Paul, availed themselves of this opportunity. Many became teachers and preachers, and went into other professions, always enriching the cultural life of the community. Some members of Saint Paul who attended Bennett College, and continued to serve the Methodist church in Kernersville and elsewhere were: Amanda Taylor, the daughter of George and Sarah Pettiford Taylor, who gave the property for the new church, and who married George W. Byers, whose appointment to Saint Paul was 1884 ; Inez Matthews Merritt who was a classmate of Robert N. Brooks, who became a bishop in 1944, and who remained a friend until his death in 1953 ; Cyrus Perry, who continued his education at Gammon Theological Seminary in Atlanta, Georgia, and at Garrett University, Chicago, Illinois, and who was an elder in the North Carolina Conference, the Tennessee Conference, and the Delaware-New Jersey Conference from which he retired; Mattie Jones Haislip, a strong Methodist woman in her local church in High Point, and on the conference level ; Mary Bell Jones, Mable Taylor Jones, Mozelle Taylor Matthews, Zenobia Bost Headen, Ida Mae Bost, Vivian Matthews Henderson, and George Matthews. These people attended Bennett College before 1926 when the school was coeducational.

Graduating in the first class of all women, 1930, was Maggie Simpson. She was married to Thomas Matthews of Kernersville, North Carolina in 1932. Miss Simpson worked for the Women's Home Missionary Society of the Methodist Society of the Methodist Church, and later became a member of the Board of Trustees of Bennett College. Added to the list of Saint Paul members who attended Bennett College are Cozette Friende Williams, Sarah Friende Hamlin, Gwendolyn Friende Greene, and Katie Henderson. Billy Friende married Velma Hayes who graduated from Bennett College.

Many ministers who began their service at Saint Paul went on to become district Superintendents, and one, Prince A. Taylor, was ordained Bishop of the Central Jurisdiction in 1956. He was pastor at Saint Paul (his first charge) in 1931-1932. The pastor at the time of the building of the new edifice was George Washington Byers. It has already been noted that he was married to Amanda Taylor. The descendants of George and Sarah have continued to be active members of the church and the community. One of the most active was Mrs. Walter (Leone Matthews) Friende, a grand-daughter of the Taylors. She served as the first pianist of the church, and served for seventy consecutive years. She continued to serve part-time until her death in 1988 at the age of ninety-one. She was also active in school and community life, representing Saint Paul in Church Women United from its beginning in 1952 until her death, and in other areas of church service.

Another minister whose life made an impact on Methodism, was Lewis B. Gibson, appointed in 1877, who married Cornelia Pettiford, the youngest sister of Sarah E. Pettiford Taylor. To this union was born Elmer Gibson who became president of Morristown Junior College, Morristown Tennessee. This was a Methodist College. Lewis Gibson was a charter member of the Board of Trustees of Bennett College. He became an Elder (District Superintendent) for several districts before retiring.

The Reverend W. W. Morgan was a district Elder in the Conference from 1872-1886. He lived in Kernersville, and his family remained members of Saint Paul long after his death. He was a well-respected Methodist minister, and was always referred to as "Elder Morgan." A family member gave Saint Paul a Bible that had been given Elder Morgan by his wife, Chammie, in 1881. That Bible is a treasured part of our church memorabilia.

There have been five ministers from the membership of Saint Paul who joined the Methodist Conference. They are Cyrus Perry, Ira Friend, Garland Warren, Marion Martin, and Shirley Smith. There have been many former members who have gone on to larger churches and other arenas to serve in responsible positions. Their early nurturing and training played an important role in their later achievements.

In 1920, Robert Elijah Jones became the first black bishop of the Methodist Episcopal Church, and had powers and responsibilities comparable to those of the white bishops. Bishop Jones was from Greensboro, North Carolina, and was the brother of David D. Jones who later became president of

Bennett College. Bishop Jones' granddaughter and children were in school at Bennett College and the Agricultural and Technical State University when some members from our church were in college. They were friends, thereby strengthening the ties to Methodism.

During the middle 1930s, the Negro school was destroyed by fire. The annual commencements were held at Saint Paul. While Providence Baptist Church was rebuilding during the 1970s, their services were held at Saint Paul. A letter written by Rhoda Taylor Matthews to her son, Thomas Matthews, in December, 1930, stated so very plainly how very involved that family was in community and church activities. Thomas Matthews was a senior in the School of Pharmacy at Wayne State University, Detroit, Michigan. The mother wrote the first part of the letter, and a sister, Gladys, wrote the second part. They knew he would be interested. There was planned a whole week of activities celebrating the Christmas season. Surely the many activities involved the entire membership of the church. We do not have a record of the number of members on the roll at that time, but this program indicates that the membership was considerably larger than it has been in recent years.

Saint Paul United Methodist Church is the third oldest church in Kernersville, North Carolina. The architecture of the church is "Gothic Carpenter". This style was widely seen during the latter part of the nineteenth century and early twentieth century. The building looks very much as it did originally. In 1915 a choir loft was added to the rear. The current interior has the same high ceiling, same plastered walls, and the original wainscoting. The ceiling has had celotex added. The church seats are the original pews. The original wood shingles were replaced in 1933 with a tin roof. When the street in front of the church was paved, in the late 1960s, the single front of the steps was replaced by two sets of steps on each side of the porch, and the white weatherboard was covered with pressboard. In 1987, a Fellowship Hall was built in the rear of the church (unattached). A walkway connects the two buildings.

The community surrounding Saint Paul is rapidly changing. We believe that the Negro community as we have known it will disappear. We believe that Saint Paul embodies, more than any other unit or organization in this area, what the history of the Negro people has been about. It has been a Methodist church, a place for religious worship, a nurturer, a cultural center,

a place for the strengthening of race relations, and an archives of human resources.

We would like to see this history preserved.

July 1, 1991.

in fee, and have right to have the same in fee - simply, that the said are free from incumbrances and that they will warrant & defend the said title to the same against the claims of all persons whatsoever. In Testimony Whereof the party of the first part have hereunto set their hands & seal, this day & year first above written.

Attest:
J. M. Kuyper.

J. W. Taylor - (seal)
Sarah E. Taylor - (seal)
mark

State of North Carolina. }
County of Jones. }
On the 3rd day of May, A.D. 1886, before me J. M. Kuyper a Justice of the Peace for said County, personally appeared H. M. Taylor and Sarah E. Taylor his wife, and acknowledged the execution of the foregoing or ed. And she upon, the said Sarah E. Taylor being by me privately examined, separate & apart from her said husband, touching her free consent in the execution thereof, declared that she had executed the same freely, of her own will & accord, without any force, fear or undue influence of her said husband, or other person, and did voluntarily assent thereto. Witness my hand and seal, this 3rd day of May, A.D. 1886.
J. M. Kuyper J.P. (seal)

North Carolina Jones County.
The foregoing certificate of J. M. Kuyper of Jones County, is admitted to be correct. Let the instrument, with the certificate, be registered. Witness my hand & official seal, this 4th day of May, 1886.
C. S. Hancer, C. Sec.

Registered in the office of the Register of Deeds for Jones County, in Book 27, page 376 etc., at 12 o'clock M. May 4th, 1886.
A. H. Ward,
Reg. of Deeds. L.