

SALLIE BAILEY JONES

FOY JOHNSON FARMER

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SALLIE BAILEY JONES

By
FOY JOHNSON FARMER



RALEIGH
WOMAN'S MISSIONARY UNION
OF NORTH CAROLINA
1949

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SALLIE BAILEY

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DEDICATED

to the memory of

JAMES S. FARMER

Staunch friend of Woman's Missionary Union



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FOREWORD

North Carolina Woman's Missionary Union, and countless other friends of Sallie Bailey Jones, are deeply indebted to the Union's president, Mrs. Foy J. Farmer, for this warm portrayal of one who contributed so vitally to the development of missionary endeavor on the part of women and young people of Baptist churches. With remarkable understanding and with genuine appreciation of the life and work of her friend and co-worker, Mrs. Farmer presents here an interpretive study of character, motives and service which will inspire the hearts of all who read these pages. Against a background of W.M.U. history, she pictures skillfully a real personality abounding in vision, faith and action, unfolding in spirit and power.

It was most fitting that the Executive Committee of the North Carolina Woman's Missionary Union should turn to Mrs. Farmer when seeking a biographer to give permanency to facts of the life of Mrs. Jones. For the author, personal acquaintance with Mrs. Jones began when Mrs. Farmer was a girl of twelve. This blossomed into a deep friendship and an abiding appreciation. As the years passed, ties were reinforced through fellowship with the Jones family and through bonds of Kingdom service. From 1923 until Mrs. Jones' death, Mrs. Farmer was associated with her as a member of the North Carolina Woman's Missionary Union Executive Committee.

Mrs. Farmer's own rich experience in missions has contributed to this effective presentation of the life

and career of another whose life was deeply devoted to the cause of Christ around the world. Having served as missionary to Japan by appointment of the Foreign Mission Board, S.B.C., from 1911-1921, Mrs. Farmer is keenly conscious of the influence of Woman's Missionary Union in Kingdom extension and is sensitive to the far-reaching ministry of a life whose major service was channeled through this organization.

The author's service through Woman's Missionary Union both in North Carolina, where she is now serving as president, and in the Southern Union as a vice-president and a member of the Executive Committee, well qualifies her to analyze the contributions made by Mrs. Jones.

Author of *At the Gate of Asia*, *Mrs. Maynard's House*, and *Publishing Glad Tidings*, and frequent writer of missionary program material, Mrs. Farmer's literary talents are dedicated to the furtherance of the gospel. Her brilliant mind, her sincere heart and her consecrated spirit find abounding expression in this delightful and inspiring biography.

With gratitude for the life and leadership of Sallie Bailey Jones and appreciation for the gifted pen of Foy Johnson Farmer, North Carolina Woman's Missionary Union publishes this book with the desire that through it the past may be treasured and the future blessed.

RUTH PROVENCE,
Executive Secretary,
Woman's Missionary Union
of North Carolina.

ACKNOWLEDGEMENT

Grateful acknowledgment is made to the Executive Committee of Woman's Missionary Union of North Carolina for granting me the privilege of writing this story of my friend, Sallie Bailey Jones. To her daughters, Miss Annie Bailey Jones and Mrs. Sallie Jones Gallant, I am deeply indebted for entrusting to me valuable family scrapbooks and Mrs. Jones' precious notebooks, and for their sympathetic coöperation in every way. Acknowledgment is due also to Mrs. W. D. Briggs and to Mrs. C. B. Williams for help in locating the account of the wedding, which was found in a scrapbook kept by Mrs. Roxie Dodd. To Mrs. T. M. Pittman, Dr. Jane S. McKimmon, Mrs. J. N. Holding, Mrs. Everett Cates and Mrs. J. J. Roddick, appreciation is expressed for their sharing with me personal experiences. Grateful acknowledgment is made also to Dr. Mary Lynch Johnson for reading and criticizing the manuscript; to Mrs. Gordon Maddrey, Mrs. J. Clyde Turner and Mrs. B. Y. Tyner for handling details of the publication of the book; and to Miss Ruth Provence for writing the Foreword. To many others who have responded generously to my appeal for materials and suggestions, I extend sincere thanks.

FOY J. FARMER

CHAPTER I

“A GOODLY HERITAGE”—Psalms 16:6

“For Ye Serve the Lord Christ” were the words selected in 1886 by a young woman as the motto of the newly organized North Carolina Woman’s Central Committee of Missions, which was destined to grow into the Woman’s Missionary Union, Auxiliary to the Baptist State Convention of North Carolina. The young woman was the Corresponding Secretary, seventeen-year-old Sallie Bailey. These words, which she chose at the request of the President, Miss Fannie E. Heck, characterized her whole life, and lent richness to the modest reply she made some fifty years later when questioned concerning her life history: “My life has been uneventful. I have always just stuck to my job.”

“I have always just stuck to my job”; “For Ye Serve the Lord Christ”: Herein is the secret of the useful life of a great woman. Her “job” had many phases: daughter, sister, wife, mother, grandmother, friend; Sunday School teacher; leader in Woman’s Missionary Union in her church, in her association, in her state, in the South; deaconess of her church; trustee of Meredith College; member of the Board of Directors of the *Biblical Recorder*. In all these activities she was ever mindful that she was serving her Lord, and to every task she gave unsparingly her strength and wisdom.

Hers was a “goodly heritage” that helped make possible the rich, fruitful ministry for her Lord.

ANCESTRY

Near the historic town of Williamsburg in King William County, Virginia, there lived a farmer, William Bailey, and his wife, Alice Clark Bailey. In 1834, an evangelist visited their community, preaching with great power in a "meeting of days." William and Alice Bailey were so greatly blessed in the meeting that when a baby boy came into their home the next year they named him in honor of the evangelist, "Christopher Thomas." The baby grew to boyhood and to young manhood on the farm. He was trained to work hard and to be diligent in the service of the Lord. Because of his devotion to his church and its interests he was frequently chosen to represent the white race at religious meetings of the slaves. They depended upon him to read the Bible to them and to "line out" the hymns. This contact with the slaves gave him an unusual interest in the Negroes, a friendly interest which was manifested as long as he lived.

It is not surprising that he early surrendered to God's call to the ministry. In preparation for his work he attended William and Mary College, later transferring to Richmond College (now the University of Richmond).

His son, Senator Josiah W. Bailey, writing of his father said, "It was manifest that my father received much from his life in old Williamsburg, the center of a noble civilization. He bore himself with the manners of a cavalier. He delighted in courtesies to women. He wore the apparel of a gentle-

man. A broadcloth, tailor-made suit, immaculate linen, well shined shoes, perfectly clean hands, well kept hair, a dignified walk, were his day by day in the days of meagre income, as well as in prosperity. He seemed to manage it without difficulty.

“His interest in the universe about him was remarkable. He knew all the birds and their ways, and all the bugs and spiders as well. He knew all the trees also. It was a treat to walk with him, or go fishing with him, as I often did. Mystery of nature after mystery was unfolded. One could not be with him as I was without acquiring an interest in these subjects. The stars and constellations were also familiar to him and unfailing sources of interest.”

After graduating from college in 1858 the young minister began work as an associational missionary and colporteur in Greensville County, Virginia. After a little more than two years, his work was interrupted by the Civil War; for, although eligible for exemption by reason of his profession, he enlisted as a private, serving for the duration of the War.

There lived in Greensville County, not far from Emporia, Josiah Clanton Bailey, his wife, Sallie Cooper Bailey, and their charming daughter, Annie Sarah. A search of records shows that this family was not related to the family of the young minister, though both were of Welsh descent. Josiah was a man of varied talents and interests, being a Baptist minister, the proprietor of an apothecary shop, and a wealthy planter with spreading fertile acres.

He served for many years on the board of trustees of Chowan Baptist Female Institute (later Chowan College) in Murfreesboro, North Carolina. He sent his daughter to this school, where she received her diploma from the hands of Dr. Archibald McDowell, who was then President.

The young missionary-colporteur was a frequent and welcome visitor in this older minister's home. It was perfectly natural that these two young people who had such happy companionship in the cultured, Christian home, and whose tastes and interests were similar, should fall deeply in love. As soon as the young minister was mustered out of the Army in 1865, he and Annie Sarah Bailey were married, with the sanction and blessing of both families.

They moved to Reynoldson, Gates County, North Carolina, where he was the teacher of the school and pastor of a small church. Mrs. Bailey taught school in nearby Carrsville. After a short time, he was called to be pastor of the Baptist churches in Hertford and Edenton. The young couple made their home in the historic old town of Edenton.

In the late fall of 1868, Mrs. Bailey went for a long visit to her parents' home in Greensville County. There, on January 29, 1869, was born their first baby, the only girl. They gave the blue-eyed baby her mother's middle name, Sarah, and called her Sallie.

Many years later, not long before her death, Sallie set down some beautiful memories of her early childhood.

“REMEMBERED DAYS”

“My earliest recollection is of the historic Episcopal church in Edenton. My father was the pastor of the Baptist Church, and there is a distinct memory of the church building, the graves of the colonial governors, and even of some rosebushes growing near by. I was only three when we moved from Edenton to Warrenton, and I did not go back until 1919 when the annual meeting of the Woman’s Missionary Union was held there, so there is no question that I carried this picture of the church and the church yard through the years. On this visit in 1919, I asked Mrs. White, an old resident of the town, where the home in which we lived was located. She told me it had been burned many years before. I had told her that I had found the church and church yard just as I had pictured them for so many years. A few days later, taking a walk to see the town, I came across a house that was so much like the old home that I went to Mrs. White and told her I had found the place I remembered. She was greatly surprised and said, ‘You never lived there, but your family spent the last two weeks of their stay in Edenton there with Miss Mame Robinson, a life long friend.’ That is the only home as a three-year-old that I remembered. No recollections of beautiful Edenton Bay, the crepe myrtle trees, the largest I have ever seen, nor the many places that were later of interest to me.

“My father was pastor at Edenton and Hertford at the time I was born, but I was born in Greens-

ville County, Virginia, at my Grandfather's home, and I was three months old when I went to Edenton. There were boats on the rivers in Eastern Carolina in the sixties, and my mother told me of one of the trips she made from Edenton to her Virginia home. Part of the way she travelled on the Blackwater River, and the nurse in stepping from the landing to the boat made a misstep and she and the baby had an unexpected plunge in the river. Fortunately, she held on to the baby, and I was none the worse for this experience except a lifelong fear of water which went to such an extreme that I do not like to cross bridges even to this day.

"My grandfather's home, four miles from Emporia, Va., was in my childhood a beautiful country home. It is standing today, owned by a cousin, but while you can see that it has been an unusually attractive place, much of its beauty has passed. For years it has been vacant, the large grove of both white and red oaks are nearly all dead. The avenue of cedars that edge the grove alone remains."

Here ends the record of "Remembered Days," written in her dainty, feminine hand, unwavering despite the more than "three score years and ten" that had passed.

A HAPPY HOME

There were four brothers who kept the home lively: Christopher Thomas, Jr., called "Tom"; Josiah William, called "Willie" or "Will"; Edmund Lamar, familiarly known as "Pete"; and Bayard Yates, who died in 1883 at the age of eighteen months.



Top: FIRST BAPTIST CHURCH, RALEIGH, IN SALLIE'S CHILDHOOD
Bottom: HER GRANDFATHER'S HOME

There were peculiarly close ties between Josiah William and his sister. Many will recall the loving tones in which she referred to "My brother, Willie"; and her frequent quotations from him. Once a close friend said to Senator Bailey, "Will, Wake Forest is going to honor itself some day by giving you an honorary degree." With deep feeling he replied: "The college would honor itself more if it gave an honorary degree to my sister. She deserves it far more than I, for her life counts for much more than does mine."

When her father's sister died, the little five-year-old daughter, Blanche Bailey Pendleton (now Mrs. Everett Cates of Thomasville, N. C.), came to Edenton to live with "Uncle Tom and Aunt Annie." She was a member of the family until she was eight, when her father married again. She recalls the move from Edenton to Warrenton and later short visits to the home in Raleigh. "My father used to send two dresses and two hats, pink and blue. I let Sallie choose and she always took the pink," said Mrs. Cates. "She was a quiet child, never taking part in any gaiety. She always had her nose stuck in a book. Uncle Tom had dyspepsia and sometimes I thought that he was cross and that his rules very harsh; but I loved Aunt Annie. She was the quietest, calmest person I ever knew. I think Sallie became the woman she was because of the daily life her mother lived."

When Sallie was nine years old, her father bought the *Biblical Recorder* and became its editor. He brought his family to Raleigh to a house on South

Person Street in which they lived for a number of years. From Person Street they moved to Firwood Avenue; then Dr. Bailey built a large, comfortable house on beautiful oak-shaded Blount Street, which was home to the Bailey family through the years that followed.

One of the sons writing of the years of his boyhood, paid tribute to his parents as he pictured the home in which the sister and brothers lived.

“As a child in the home it seems to me that we were as well off as the most wealthy. There was no thought of poverty, there was no privation, there was no complaining. Our mother knew how to save, and how to work. All were poor in those days, and many had learned to be happy notwithstanding. So far as I can recall we had everything we could wish for—and above all, the happiness of a home presided over by such a father and a mother. We envied none, looked down on none, feared none.

“It was a home of constant cheer, of newspapers, magazines, and books; of no little home talk and blessing of constant care of children.”

HER FATHER

Dr. R. T. Vann, a friend of many years' standing, said of Dr. Bailey: “He was one of the most charming conversationalists I ever knew. He had a fund of good stories which made him the delight of any company in which he was thrown. He was a close observer. I have known few men who could walk along a street engaged in conversation, and yet see so much around them.

“C. T. Bailey was a deeply religious man, but he never wore his religion on his sleeve and had a contempt for what I call religiosity.”

Dr. G. W. Paschal wrote concerning Editor C. T. Bailey:

“It was during the elder Bailey’s editorship that there came wonderful development of the Baptists, especially in Sunday Schools and the work of the women, and it is to the *Recorder* that one must turn if he would trace the steps of this wonderful development, for the *Recorder* had a large part in it.

“Without undertaking to mention all the achievements of C. T. Bailey as editor, I must not fail to call attention to some of his striking characteristics, the most striking being his strength, his executive ability, and his wisdom. He was a strong man himself, and the Baptists of the State catching his spirit came to be strong people. He made himself respected not only in the religious world but also in the social and political circles of the State, and he made the denomination respected. His executive ability was seen not only in the direction of the immediate affairs of his office, but also in his ability to rally around himself and unify those in charge of the various denominational agencies and boards. Any one going to his office would most often find there some of the denominational leaders, all of whom were working with him and he with them.”

His son said this of his father, “He had a friendly sympathy with the poor and the ill-used. All the beggars came to our door, and none was turned away empty. I remember one of us children one

day spoke rudely to one of them. When my father found that out, this boy was sent at once across to the beggar's home, to beg his pardon. If one was in need, my father would not fail him. If he was miserable, my father would help him."

HER MOTHER

Mrs. Bailey was a modest, retiring woman who was a true helpmate to her husband, a devoted mother, a friend indeed to young and old, rich and poor; and, above all, a Christian who followed closely in the footsteps of her Lord. Said a close friend, "It was from her mother that young Sallie Bailey learned the hospitality, fine neighborliness and readiness to help those in need which characterized her whole life."

Denominational leaders whose travels led them to the Capital City, missionaries, ministers, all found rest and refreshment in the home which might truly have been called the "House of Hospitality." Senator Bailey said: "Our home was the home of many a minister who for one reason or another passed through Raleigh. They were everyone invited to come, and rarely was my mother notified. We had no telephone. My father's view was that guests who required extra preparations were not worth while, and that abundance of food was not really important to hospitality. He could entertain them even when there was not enough to go round as fully as might be wished; but his humor could not serve him so well with my mother on such occasions."

Dr. Livingston Johnson, warm friend of the Baileys, wrote the following tribute to Mrs. Bailey, and those who knew her realize that all he said was true.

“In many respects Mrs. Bailey was a remarkable woman. She possessed business ability of a high order and this stood her in good stead as the wife of a young Baptist preacher whose salary was small. By her fine management of domestic affairs, they lived comfortably on their modest income. When Dr. Bailey purchased the *Biblical Recorder*, she entered into full sympathy with him, and while her husband was a good business man and a superb editor, to her was attributable, in no small measure, the success of the paper.

“In thinking of my dear friend there is borne in upon my mind afresh and with renewed force, the fact that many quiet workers, who are not known beyond the little communities in which they live, exert a mighty influence on things of the Kingdom, of which only God and the angels know. Such a life Mrs. Bailey lived. In a beautiful tribute to his mother at the Convention in Greensboro, her gifted son, who was then editor of the *Biblical Recorder* (succeeding his father) said, ‘For whatever success the *Recorder* has had, for whatever good it has accomplished, my mother deserves a large share of the credit. She is not known to the brotherhood, for she never attends the Convention; but in the course of twenty-five years she has sent two editors to the Convention with her kisses and her blessings.’

“Mrs. Bailey belonged to the ‘old school.’ She believed that the home was a woman’s peculiar

sphere, and that God designed her to be a homemaker and house-keeper. How well she measured up to her ideal all know whose privilege it was to enjoy the hospitality of the home.

“I am glad that I can speak from experience here, for I was a frequent guest in her home. It was there that I learned to appreciate her true worth. Many a stranger in the city received a warm welcome at her hands, many a homesick school girl was taken to her mother heart and found in her happy home a haven of rest.

“She seemed to consider it her mission to visit the strangers and newcomers, and to minister to the sick and needy in her community. To her anyone who was in need was her neighbor, whether rich or poor, high or low. These kind works were done in such a quiet unobtrusive way that no embarrassment was felt by those upon whom her benefactions were bestowed. When thanked for any kindness, she would blush like a school girl, protesting that she had done nothing for which she deserved expressions of gratitude.

“Mrs. Bailey was not of a demonstrative nature. She was a simple, trustful Christian, who loved her Lord and believed in His Word. While she did not speak often of her own experiences, she bore the rich fruitage of the Christian life and exemplified the teachings of her Master, for like Him she went about doing good.”

Dr. John E. White, one time Secretary of Missions in North Carolina, wrote the following paragraphs

in the *Recorder* after receiving news of Mrs. Bailey's death:

“Her death meant a personal loss to me out of my hoarded treasures, just as her life had meant a personal gain to me in every way. All my cherished and vivid attachment to North Carolina Baptists is peculiarly associated with Dr. and Mrs. C. T. Bailey. I had been welcomed into their home when a student at Wake Forest as a friend of their sons, and when I entered the ministry among the first letters was one of encouragement and advice from Dr. Bailey. My happy pastorate in Edenton from 1893 to 1895 carried me over the field to which the young preacher from Virginia and his wife had come after their marriage. I went to Reynoldson, in Gates County, the scene of their first labors. I wrote Dr. Bailey about the visit and when soon after I was in his home in Raleigh, he and Mrs. Bailey were keen with affectionate attention as we recalled the memories of their early life at Reynoldson and Edenton. In the providence of God, I was thrown even more intimately under Mrs. Bailey's influence after Dr. Bailey's death. Her home on Blount Street became to me a sort of council chamber for the dreams and plans her son and I indulged in for the progress and prosperity of North Carolina Baptists. In all our talks she was never a third party, but a sort of mother to us both, because she was in a very remarkable degree bound up with what the Baptists of North Carolina were doing. The *Biblical Recorder*, of which her son was now the editor, was a trust for which her husband had suffered and

laid down his life. . . . Every recollection of contact with her arouses anew my affection for her and the honor I feel for her gentle, never-failing motherliness for me and the things that concerned my success as Secretary.

“She was a woman who over-did nothing, pausing always under the restraint of a perfectly poised character. Even in those matters of personal kindness and attention, whether to friends or to God’s poor in the neighborhood, and even with her own children there was a gentle dignity characteristic of her spirit. She was of that rare quality which rests you when you are wearied and fretted. Her own sorrows—and she had her share—were never added to another’s burdens.

. . . “Mrs. Bailey’s religion made no exorbitant demands on public or private applause. She believed in God, and her heart rested there. She was faithful to duty, loyal to her pastor, and genuine in all things. I will never forget her smile, her unstudied greetings, the quiet heartiness of her hospitality, and her cheery final words of parting. It almost rings in my ears, as it rings in my heart, the double echo which a hundred times started William and me on our day’s work in Raleigh: ‘Goodby Mr. White, Goodbye Willie’.”

The editor of a daily newspaper wrote this beautiful paragraph about Mrs. Bailey: “Mrs. C. T. Bailey was just about the sweetest woman who ever lived in these parts. She carried with her a bosom of love and charity. We have known kindness and sweetness

and light, but never so naturally expressed in one person.”

The little girl, Sallie Bailey, indeed came into a “goodly heritage”—godly grandparents and parents; a home in which love for God and for His creatures was continuously manifest; in which books and magazines and music were important, and to which came men and women who were busy in the Master’s work even to the ends of the earth.

CHAPTER II

“AFTER THE SIMILITUDE OF A PALACE”

Psalms 144:12

EDUCATION

When the Bailey family was settled in Raleigh, after the move from Warrenton, nine-year-old Sallie entered Hobgood's school and later studied in Peace Institute. Her formal education was concluded when she was sixteen at Richmond Female Institute (now Westhampton College). Her real education, however, was in constant reading and study. Between the fair-haired little girl, who was never robust, and her father there was a unity of interest that made them devoted companions. Nothing gave her more delight than going with her father to his appointments in nearby country churches, and accompanying him on long walks. Dr. Bailey directed his daughter's reading; he discussed with her the various denominational interests with which he was concerned.

“He impressed upon her the importance of clear thinking and of quick and sure decisions,” wrote a beloved friend, Mrs. T. H. Briggs. “These traits remained wonderful assets in her years of leadership, and made all associated with her marvel at her immediate grasp of a subject and at her accurate insight and wise judgment.”

Her range of reading through the years grew in variety and depth, and included books of fiction, poetry, history, biography, travel, philosophy, and science. With her unusually retentive memory,



AS A SCHOOL GIRL

she kept her mind stored with the useful information she began collecting from books when just a girl.

Perhaps it was because she was not very robust that she never learned to cook. Her mother was quite strong and assumed the domestic duties herself during the years when the *Biblical Recorder* was in a precarious state financially; later, when under Dr. Bailey's wise leadership, and Mrs. Bailey's wiser assistance, prosperity came, a capable negress, "Aunt Dilsy" came into the kitchen, and was there for many years.

Sallie learned to sew beautifully, and became expert in making fine hand-work. She assisted, too, in keeping the house in immaculate order—not an easy task with growing boys in and out with their friends.

Mrs. Bailey found rest and relaxation in changing the position of the furniture in a room, and even exchanging rooms. Sallie and her father both liked for everything to be put in a good position, and left there. "My father never knew just where his bedroom would be this time. I believe, first and last, Mother used every room in the house except the kitchen for her bedroom," the daughter reminisced one day. "But Father was very patient; he wanted Mother to be happy. I always sympathized with him, and I like for things to stay as they are in my home."

JENNIE AND SALLIE

Though duties at home and school were absorbing, Sallie found time for happy companionship with

young friends. Her closest friend was Jennie Simpson (now Dr. Jane S. McKimmon) who cherishes happiest memories of their lovely friendship. They spent every Saturday night together, alternating homes. Jennie remembers with gratitude the un-failing cordiality with which Dr. and Mrs. Bailey welcomed her, and the pleasant atmosphere of their home. The two young girls read much together; by the time they were sixteen they had read Scott, Dickens, and Thackeray. "Our mothers wouldn't let us read Thackeray while we were very young; we were past fifteen before we were allowed to read *Vanity Fair*," laughed Mrs. McKimmon. "Our mothers were very strict, too, about our going with the boys," she said, "but every Sunday afternoon a singing class was conducted at the First Baptist Church, and after that was over, the boys could escort us home, and they were always welcome then—but never on school days."

Both Sallie and Jennie were active in the First Baptist Church and Sunday School. They were in the same class, taught by a Mrs. Justice; just opposite this class of girls sat a class of boys of the same age taught by Mrs. T. H. Briggs. In their early teens the two girls were baptized into the fellowship of the First Baptist Church.

Mrs. McKimmon spoke beautifully of Sallie's appearance. "She was good-looking, not beautiful I would say, but really pretty, and her face showed great intelligence. Her heavy braids of blonde hair were carefully arranged. She dressed in good taste, and was always well groomed." Mrs. McKimmon's

eyes lighted with pleasure. "I distinctly remember the first Sunday after she came from school in Richmond. She came into Sunday School looking so stylish, with a dark red hat and a dark red dress trimmed in velvet, that I caught my breath and thought, 'How lovely she is!'"

Another Sunday, Mrs. McKimmon recalled, they were both dressed very much alike in pale gray dresses made with redingotes, and gray hats with ostrich plumes. They were solicitous lest their new finery be crushed; so they carefully lifted their redingotes before sitting down. They were just under the edge of the balcony; presently Jennie saw a piece of paper flutter down to the bench beside her. Opening it she read these words, written by the old sexton: "Please ma'am, your placket is open." They both blushed and hastily pulled down the overskirts. "We were terribly embarrassed," laughed Mrs. McKimmon.

"Though I recall these especially lovely costumes," she continued, "I do not want to leave the impression that clothes were of absorbing interest to Sallie—far from it! Books, school, Sunday School and church were her real interests. As a rule she wore very serviceable dresses, made of durable material in neutral colors—colors that didn't do a thing for her! I begged her to wear vivid colors, but she laughingly brushed aside my suggestions, saying that she didn't want to call attention to her appearance, and that browns and tans were more economical!"

Just after Sallie had completed her study at the Richmond Female Institute, the two young women

went together to the commencement exercises at Wake Forest College. Both had lovely new light blue dresses, and were very happy for the opportunity of going out to the famous college for men. Mr. McKimmon, who was Jennie's ardent suitor, sent her an immense bouquet of gardenias. "There were so many that Sallie and I had them pinned from shoulder to waist. The fragrance was overpowering!

"I married soon after that, and we did not see each other very often," Mrs. McKimmon concluded, "but we were friends as long as she lived."

At this Wake Forest Commencement, Sallie met for the first time Mr. Wesley N. Jones, a young lawyer from Raleigh who was paying a brief visit to his Alma Mater.

In October 1885, two of Sallie's friends were married in the First Baptist Church. *The Evening Visitor* gave an elaborate account of the wedding. "This morning was a lovely one, the sun rising in all the beauty of an autumnal day. A throng of citizens congregated at the First Baptist Church awaiting with anxious and eager anticipation the coming event. At nine o'clock the bride and groom with their attendants, entered the church in the form usually prescribed to the music of a most excellently rendered bridal march, executed by Mrs. W. W. Vass." Mrs. Vass was for twenty-nine years the beloved organist of the First Baptist Church.

Then follow the names of eight couples who were the attendants; among them, "Dr. D. E. Everett with Miss Sallie Bailey." Six ushers were listed,



AT SIXTEEN

one of them being a young lawyer of Wake County, Mr. Wesley Norwood Jones.

The pastor, Dr. Thomas E. Skinner, officiated in a solemn and impressive ceremony.

“The floral display was in all respects beautiful and appropriate. The pulpit was handsomely adorned with natural flowers. The bride and groom stood beneath a finely executed arch from which was suspended a crown of rare and exquisite flowers. We regret that we are not well enough versed in the arts of a connoisseur as to give a minute description of the dress worn by the attendants. The bride was arrayed in a handsome boessneck traveling dress, and the toilets were in all respects appropriate and elegant.”

EARLY FRIENDSHIP WITH MISS HECK

A warm friendship, which was uninterrupted throughout the years, was formed between Sallie and a young woman who lived just a few blocks from the Bailey home—Miss Fannie E. S. Heck. Sallie and “Miss Fannie” worked together in the little mission Sunday School of the Church across the railroad tracks. They visited from house to house in that neglected section of the city, urging attendance at the Mission. Finding many children who did not have clothing that they could wear to Sunday School, they solicited outgrown clothing from friends in the First Church. The Sunday School grew in numbers; fathers and mothers came with the children and there were many conversions. Col. Heck generously let his daughter and her young

co-worker drive one of his fine carriage horses, Lady Patchin, for their "community missions" efforts. If the weather were freezing cold, however, or if there were snow on the ground, they walked, for Lady Patchin could not be allowed to stand out in the bad weather!

Through a dressmaker who lived on the edge of the "redlight district" "Miss Fannie" and Sallie became deeply interested in the welfare of some families living in this disreputable part of the city. They persisted in visiting these people, seeking to minister to them materially and spiritually, though the older members of their families were alarmed that these two young women should dare go down into that part of town. No harm came to them, however, and great blessing came to those whom they sought to help.

Thus, Sallie, through formal education, the love and guidance of wise father and mother, the instruction of exceptional pastor and Sunday School teachers, the wholesome companionship of brothers and of young friends, through participation in social events and activity in church work, was like the daughters described by the Psalmist, "polished after the similitude of a palace."

CHAPTER III

“SHE LOOKETH WELL TO THE WAYS OF HER
HOUSEHOLD.”—Proverbs 31:27

MARRIAGE

The young attorney whom Sallie had met at Wake Forest Commencement, and who was an usher at the wedding of Mr. Carter and Miss Bettie Upchurch, fell deeply in love with the charming, talented young lady. He let no grass grow under his feet, but wooed her so persistently that she yielded, and not long after her eighteenth birthday they were married. *The Evening Visitor* of February 16, 1887, gave interesting details of the wedding.

“A large attendance of relatives and friends of the contracting parties, together with citizens generally, assembled at the First Baptist Church this afternoon to witness the nuptial rites between W. N. Jones, Esq., one of our most popular and highly esteemed lawyers, to Miss Sallie Bailey, the accomplished and lovely daughter of Rev. Dr. C. T. Bailey, the Editor of the *Biblical Recorder*. The ceremony took place at two o'clock and was performed by Rev. Dr. E. A. Owen, of Portsmouth, Va.,¹ assisted by Rev. J. L. White, pastor of the church. J. N. Holding, Esq. and Miss Mattie Heck² were the attendants; Prof. W. V. Savage, E. P. Maynard, H. W. Ayer, and J. D. Boushall acted as ushers. Mrs. W. W. Vass presided at the organ, which under her skillful touch emitted the beautiful strains of

¹Dr. Owen had performed the ceremony when Sallie's father and mother were married.

²Mrs. J. D. Boushall, Miss Fannie Heck's sister.

a wedding march. After the ceremony the happy couple took the eastern bound train enroute to different points in Florida, where amid the perfumed breeze sent forth from magnolia and orange blossoms, they will realize the happiness of 'Love's Young Dream.' On entering upon the threshold of married life the young couple have the most cordial wishes of our entire community, whose earnest hope it is that they may realize to the fullest extent that 'domestic happiness is the only bliss that has survived the fall.' May their future be cloudless, and may their love increase as the 'sere and yellow leaf' approaches, both living as if they are indeed 'two souls with but a single thought, two hearts that beat as one.' In all that pertains to their happy lot in life the *Visitor* most earnestly and cordially joins."

The *Chronicle*, the other Raleigh daily newspaper of that time, gave a brief account of the wedding, ending "A trip to Florida followed. *The Chronicle* wafts after them, to the land of flowers, many good wishes."

The wedding dress was made of heavy twilled silk, brocaded in conventional pattern with silk velvet. It was dark brown, with tiny threads of light blue and gold shot through it. It was made with a fitted basque, the skirt was long, with an elegant bustle effect.

WESLEY NORWOOD JONES

The bridegroom, Wesley Norwood Jones, was born in Neuse Township, Wake County, July 2, 1852.

He was the only son of Wesley N. Jones, a veteran of the Mexican War, and his wife, Leasey J. Norwood, who was a great-granddaughter of John Wall Norwood, schoolmaster, extensive planter, and ardent patriot during the Revolution.

When Wesley N. Jones was scarcely more than in his tenth year he was employed in the printing establishment of the *Biblical Recorder*, then edited by John H. Mills, the great humanitarian and father of orphanages in North Carolina. He mastered the printer's trade, devoting every spare moment he had to study. He systematically saved part of his wages, so that he might go to college. In 1875, his twenty-fourth year, he left the printer's shop and entered Wake Forest College. Four years later he was graduated with honors. Returning to Raleigh, he read law for twelve months under Judge George V. Strong, and was admitted to the Bar in 1880, in his twenty-ninth year. Mr. Willis G. Briggs, one of North Carolina's most accurate historians, wrote thus of his friend:

"Mr. Jones did not expect to realize on the painstaking investment he had made. There were no short cuts in the road he travelled; he neither expected nor sought the easy way. In later years, after long observation, he frequently said that seven years were usually required to establish for a young lawyer a living income. Patiently but surely he built every step of his progress on unflagging interest and unquestioned integrity. Diligent, affable, considerate, courteous, and just, he steadily won clients and friends. His inherent modesty perhaps retarded

him from being either an orator or an adroit debater. But when he spoke, his words were unvarnished truth, supported by unblemished sincerity and utmost candor. Any audience was thereby moved. He was a wise, safe counsellor, a master composer of difficulties. Thus the office was the arena of his activities rather than the trial court. A law suit was indeed his last resort. His probity and wisdom were universally proclaimed. Corporate and personal problems, investments and estates, were entrusted to him in ever increasing volume."

His brother-in-law, who was in his later life his law partner, wrote of Mr. Jones:

"The chief interest of Mr. Jones was the First Baptist Church at Raleigh, of which he was a member and in and out of the doors of which he passed for seventy years. He found in its activities all the avenues for the full expression of a great life. He interpreted his church life in its universal as well as its local outlook—foreign missions, home missions, state missions, education, Wake Forest College, Meredith College, and all other institutional activities; but not less in the immediate demands of local service—of holy living, of the fellowship of the saints, the teaching duty in the Sunday School, the call of the poor and afflicted, and also in the management of the church itself. He was the friend and mainstay of his pastors. Successful as a lawyer to a rare degree, it must be said of him that he gave of his time and interest more to his church than to his profession. It was in his view of his reasonable service. It seemed to come naturally to him; it was

not a burden, but a joy. Just how he managed to give so much of his time and attention to Kingdom interests and attend to his law business so successfully is a mystery that only a man such as he could solve. He was never hurried, never pressed, never weary and he never complained. The close of each day found that day's tasks fully performed. Nor was he ambitious of recognition or station.

“He was strong in self respect and utterly without vanity. He missed no meetings of his church—Sunday School, morning service, evening service, prayer-meeting, conference, deacons' meetings found him faithfully present. He resolved its problems and composed all differences, and for the broader denominational calls he could be counted on without fail: at the Baptist State Conventions, the State Board meetings, the Wake Forest and Meredith trustee meetings, and in later years at the Southern Baptist Convention. His interest in Baptist affairs was always at full tide, and his information on the interests of the denomination was complete. Whether the course pursued met his approval or not, his loyalty was unabated. In one way or another never a day passed but that he rendered some definite service in the Baptist cause. His office was a clearing-house of Baptist difficulties. In counsel he was a tower of strength, and in action he gave the full measure of a great heart's devotion, in energy, in thought, and in worldly goods. I should say, all in all, he set the standard for Baptist laymen in that he did not fall short in any degree of every opportunity for service without at any time seeking recog-

nition or influence, and in that he crowned his activities while daily living in holiness of thought and righteousness of deed.

“His conduct of his profession was tested by his Christian ideals; that he was not more widely recognized was due to his native modesty and unselfishness. Here was a lawyer in whose Christian character every one had perfect confidence. Clients came to him knowing that he would counsel them only as a Christian should, and that he would prove worthy of their trust in him. Men knew their bequests to their wives and children would be safe in his hands.

“Personally, Mr. Jones was a most delightful man. He was gentle and considerate, but he could be stern on just occasion, being capable of a magnificent moral indignation. He was human, genial, companionable and gifted in that understanding of human nature which we call common sense. A great reader and sane thinker, he was an addition to any company. Of a sympathetic temperament, the high standard he set for himself was not reflected in severe judgements upon others. On the other hand, he was slow to criticize and quick to defend a fellow man, and, if he could not defend, he was silent. He saw the other side. He made allowances. There was a light in his eye that spoke friendliness on every hand. It never failed. It beamed for high and low, and especially for little children. His greetings to his fellow left no doubt of his kindness of heart. Few men have been blessed with a countenance so pleasant and so attractive. It was

the countenance of a golden-hearted man, commanding attention in any crowd, and compelling confidence.”

This is a true picture of the man who won Sallie’s heart and hand. Mrs. T. M. Pittman, who has been closely identified with Woman’s Missionary Union since her very girlhood, and who inherited from her mother, Mrs. T. H. Briggs, a close friendship with Mrs. Jones, writes thus concerning this marriage:

“In her nineteenth year she was married to Wesley Norwood Jones, and there began a union of devotion to the Kingdom of God and a usefulness in His service seldom attained. ‘A virtuous woman whose price was far above rubies. The heart of her husband safely trusted in her. He was known in the gates when he sat among the elders of the land. She did him good all the days of her life.’

“Both Mr. and Mrs. Jones became members of the First Baptist Church of Raleigh in their youth. He was made a deacon in his early manhood and later became senior deacon. Mrs. Jones was chosen among the first deaconesses when that office was revived by the church. The deep interest and wise counsel of these two extended to every branch of church life, and their names will always stand for spiritual advancement.”

FAMILY LIFE

Mr. Jones had purchased a home on Fayetteville Street, near the site of the former Governor’s Mansion, and had had it remodelled and redecorated.

To this home he brought his bride, and here they lived until many years later when business, pushing its enterprising way farther and farther into the residential block of the main street, necessitated a move.

One of the ushers at the wedding of Mr. Jones and Sallie, J. N. Holding, Esq., married in 1888 and came with his lovely bride, who was Miss Maggie Askew, to live in a home on Salisbury Street "back door neighbor" to the Joneses. Mrs. Holding found in Mrs. Jones an ideal neighbor and warm friend.

"Sallie came to call soon after I went, as a bride, to live on Salisbury Street," Mrs. Holding recalled. "We saw each other every day until I moved to Hillsboro Street; after that she came to see me every week until she was shut in by illness the last months of her life. She was one of the most dependable, efficient women I have ever known. Sorrow came often into our home; at such times, when Sallie came in, I always felt that there was no need to worry—Sallie would take care of everything. She had reserve and a natural dignity, but her heart was warm and loyal to her friends. As long as we were close neighbors our families went to church together, for we were all members of the First Baptist Church. I have never ceased to miss her."

Mrs. Holding spoke of Mr. Jones' mother who came to live in the home when the three children—Annie Bailey, Sallie Wesley, and William Bailey—were all quite small. Grandmother Jones was a member of the family until her death when the older daughter was about sixteen. "Mrs. Jones

was always patient and uncomplaining," said Mrs. Holding, "though we know there must have been many trying days. Her own mother's health began to fail before Grandmother Jones died, so Sallie had heavy responsibilities both in her own home and in her mother's. She showed remarkable fortitude through all the years."

Grandmother Jones suffered with tuberculosis most of the time she lived in her son's home. The daughters, Annie and Sallie, pay high tribute to their mother's wisdom and patience:

"During the years we were kept safe from the infectious disease, and yet there was no shadow cast over Grandmother's happiness, nor did we realize that there was anything to be dreaded. I marvel that mother could manage as she did."

Five years after Mrs. Jones was married her beloved father suffered a cerebral hemorrhage in the Third Baptist Church in Raleigh, known then as "Mr. Pullen's Church" (now Calvary), while preaching from his favorite text, "For we know that all things work together for good to them that love God, to them who are the called according to His purpose." Romans 8:28. This stroke rendered him an invalid until his death on June 5, 1895. In the long months of his invalidism, Mrs. Jones was a tower of strength to her mother and an indescribable comfort to Dr. Bailey. The close ties which had bound the little girl and her father had grown stronger with the passing years. Dr. Bailey's understanding of her tasks, his sympathetic coöperation, his good judgement had been of tremendous help to the

young woman. She bore the sorrow that his death brought to her with the firm faith and understanding trust that characterized her at all time of bereavement.

Concerning Mrs. Jones' home life a close friend wrote: "Mrs. Jones' extensive mission work and church activities were never allowed to interfere with her home duties. 'I must be more careful than others,' she said, 'for so often women in mission work are accused of neglecting their homes and their families.' Her large house was always perfectly kept, even when overflowing with her children and their numerous friends. With unstinted hospitality she welcomed all ages and varying types. She sewed beautifully, making lovely clothes for her young daughters, even finding time for dainty embroidery, needlepoint, and crochet. She loved growing things, and directed successfully the planting of a garden of vegetables and flowers.

"Just two things Mrs. Jones admitted she could not do: cook, and drive a car. But since she always had willing service in her kitchen, and a houseful of car drivers, these limitations were not handicaps to her."

One of these "numerous friends" of Annie and Sallie described the grand times they had playing together: "Mrs. Jones never seemed to mind our being in and out of the house; sometimes Grandmother Jones grew impatient and scolded us for being so noisy. I remember that there was a big covered dish on the sideboard that was always filled with delicious beaten biscuit. We would run

in from play and seize our hands full; I wonder how many we did eat! I can close my eyes now and almost taste their delicious flavor!"

A young high school girl, the daughter of a dear friend of Mrs. Jones, was invited to come in from her home in a nearby village to visit Annie and Sallie for a few days. Annie's beautifully furnished room, with a soft silken coverlet, daintily embroidered, across the foot of the bed, and shelves filled with books dear to a girl's heart made a vivid and lasting impression on the young visitor. Mrs. Jones' welcome and kind attentions, Mr. Jones' cordiality and the interesting conversation of the grandmother, all added to the joy of the visit.

Where there are children in a home there are usually pets, and so the Jones family always had a dog. The one that held the warmest place in the hearts of old and young was "Tarheel," a little black Pomeranian. This paragraph referring to "Tarheel" appeared in one of the Raleigh papers.

"This little high stepping bunch of silky black hair has many friends among the friends of the Jones family, as well as his own personal acquaintances that he has made among those who pass the house every day."

Mrs. J. J. Roddick of Winston-Salem, N. C., a devoted friend of many years, remembers with pleasure her many visits in the Jones home. "It was a joy to be in their home; it was beautiful and was a place of restfulness and harmony and happiness. She and Mr. Jones were perfectly congenial; though he teased her a bit sometimes, she took it good

naturedly. I think I never knew a couple whose interests were united more completely."

Mrs. Roddick expressed the feelings of the many friends who enjoyed the hospitality of this ideal Christian home. Missionaries, preachers, denominational leaders, W.M.U. workers, delegates to conventions, were all welcomed and given royal treatment.

Mr. Jones was remarkably skillful in marketing, and attended to all the buying of supplies; there were always efficient servants to care for the needs of the household. As the girls grew up, they took over much of the responsibility of the home-keeping; all the family recognized and honored the service that Mrs. Jones was giving in Kingdom work.

"The light that shines farthest shines brightest at home" was true of Mrs. Jones' whole life; in her community she was an angel of mercy. Wherever there was need or sorrow, Mrs. Jones was among the very first to arrive and she brought an assurance of God's mercy and love that was strengthening beyond description.

The material evidences of her friendship were many and beautiful. Christmas gifts were well chosen and beautifully wrapped. "Annie does it all for me," she explained to a friend who marvelled at the exquisite packages. Flowers frequently went to those who had illness or sorrow or an occasion of rejoicing; letters were sent just at opportune times.

A college girl coming home one day found a package from one of Raleigh's best stores awaiting her. It contained sheer white goods, dainty lace, thread,

buttons—all that was needed for the commencement dress that seemed impossible with the small salary that the girl's father received. There was no name, and nobody could guess the donor. Months later the girl's mother found out that her dear friend, Mrs. Jones, had sent the gift.

The Editor of the *Biblical Recorder*, writing in January, 1928, had this to say: "By the kindness of Brother W. N. Jones, Dr. Vann and the writer were reminded of their pastoral days. Deacon Jones sent to each of us a regular White House turkey. The women folks in each of the homes were put to it to find a vessel sufficiently large to bake the bird." These are merely two of the numberless "deeds of love and mercy" which endeared this couple to their host of friends.

The home on Fayetteville Street, to which Mr. Jones took his bride in 1887, in which the three children were born, and from which first Sallie and then William were married, had to be left in 1923, when the property next door was sold for a bottling factory. A beautiful, commodious brick house was built on North Person Street, and the family happily settled there. Sallie and her family had their rooms on the second floor; William and his family lived just around the corner.

The grounds of the new home were bare, but almost as if by magic, under Mrs. Jones' direction, a beautiful garden, with trees, shrubs and flowers, sprang up. A row of watermelon pink crape myrtle of the finest variety had at the end a scraggly, old fashioned bush with purple blooms. A friend re-

monstrated with Mrs. Jones, "Why don't you cut down that ugly, unimproved crape myrtle? It spoils the whole row."

"Because my beloved friend, Mrs. Livingston Johnson, gave me that one and I think more of it than of any of the other."

DEEP SORROW

The happy life of the family moved on tranquilly until October 20, 1928. Mr. Jones, who for many years had served as Chairman of the Board of Trustees of Meredith College, invited the Executive Committee of the Board to hold its regular monthly meeting in his home. He had not been well for sometime, but had been going about his manifold duties as usual. At the close of a pleasant evening, he bade the committee good night, and retired. He went to sleep, to awake in the land of eternal bliss. What a blessed way to end a useful life!

Friends thronged to sympathize with Mrs. Jones, friends of various faiths and creeds, including many Jewish friends, for her friendship knew no racial barriers. She received them all in the living room. She was calm and composed; not stoical, but sustained by the Eternal God who was her refuge and her strength. In spite of the sorrow which overwhelmed her personal life, she went on with her home and church and State-wide duties.

In 1932, William, her youngest child and only son, a young lawyer associated in practice with Mr. Josiah William Bailey, with a brilliant future, died after less than a fortnight's illness. As in every

grief, Mrs. Jones showed Christian fortitude and trust in the goodness and love and wisdom of the Heavenly Father, and went bravely on with her God-given tasks.

Mrs. T. M. Pittman thus summarized the life of this godly woman:

“In her well-rounded life, Sallie Bailey Jones was a devoted and helpful daughter; a companionable sister; an unsurpassed wife; a faithful nurse to an invalid mother-in-law; a model mother to her own children and her young niece; an understanding and indulgent grandmother; a friend who loved at all times; a woman whose influence reached to the ends of the earth and enriched the lives of countless thousands. Truly of her it could be said, ‘Many daughters have done excellently, but thou excellest them all’.”

CHAPTER IV

“FOR YE SERVE THE LORD CHRIST”

Colossians 3:24 v.

EARLY HISTORY OF NORTH CAROLINA W.M.U.

Early in January, 1886, while Sallie was still a girl, Dr. Theodore Whitfield, pastor of the First Baptist Church of New Bern and a Vice-President of the Foreign Mission Board, came to Raleigh and was a guest in the Bailey home. The purpose of his visit was to inaugurate in North Carolina an organization of women in the interest of missions. Already such organizations were doing effective work in the neighboring states of South Carolina and Virginia. Dr. Whitfield and Dr. Bailey discussed the matter at great length, and then went one morning to call on Miss Fannie Heck. Laying the whole matter before her, they asked her if she would consent to serve as the President of this Committee. Miss Heck expressed her willingness to accept this responsibility.

Returning to the Bailey home, Dr. Whitfield said to his host's daughter, Sallie, “Miss Heck has agreed to be President of the Central Committee and it is her wish and mine that you should be the Corresponding Secretary;” and then he added, “Your father wants you to do this.” The last statement was sufficient for the young woman, and without knowing in the least what the Corresponding Secretary of a Central Committee of Missions would be expected to do, she accepted, thus beginning an official relationship with the Woman's Missionary

Union of North Carolina; a relationship which lasted in one capacity or another for fifty-seven years.

On January 16, 1886, thirteen days before Sallie's seventeenth birthday, the Woman's Central Committee of Missions was organized in the office of the Editor of the *Biblical Recorder*. The following courageous women, chosen from the two Baptist Churches in Raleigh, the First and the Tabernacle, and appointed by the State Board of Missions, composed this historic committee: Mrs. N. B. Broughton, Mrs. T. H. Briggs, Mrs. M. T. Norris, Mrs. T. E. Skinner, Miss Lida McDaniel, Mrs. J. B. Barbee, Mrs. John E. Ray, Mrs. W. E. Nelson, Mrs. R. G. Lewis, Mrs. G. W. Swepson, Mrs. W. H. Pace, Miss Maggie Perry, Mrs. T. D. Wray, Miss Fannie E. Heck and Miss Sallie Bailey. It is remarkable that for twenty years there was no death in the committee.

In 1930, the first Corresponding Secretary, writing on the occasion of the one-hundredth anniversary of the Baptist State Convention, recalls this initial meeting:

“Looking back to the organization of our Central Committee of Missions, as it was then called, that January morning in 1886, one impression that remains is the timidity of the women who gathered for this purpose in the office of the Editor of the *Biblical Recorder*. The President and the Secretary who had been chosen to lead in this effort were only twenty-three and seventeen years old; perhaps it is well that they were too young to remember the unfortunate experience of a similar committee ap-

pointed in 1877.¹ Anyway, they did not share the fears of the older and more experienced women, but ventured into unknown and untrodden paths, with a confidence born, shall I say of ignorance, or of faith in the leadership and power of God. I prefer to believe the latter. Some of the first members resigned in a short time, others served until called to their reward." There was no money for expenses; but the State Mission Board, influenced doubtless by the Secretary, Mr. John E. Ray, whose wife was a member of the Central Committee, and by Editor Bailey, agreed to pay the necessary printing and postage.

The new committee, upon investigation, found ten active missionary societies in the State, some of which had been organized as a result of Luther Rice's remarkable missionary journeys through the Southern States. Others were organized by the committee of 1877, during the brief period they were allowed by the brethren to function. These ten societies were giving to missions about five hundred dollars a year. Seventy-five societies were organized in 1886, and their gifts to missions amounted to a little over one thousand dollars.

During the first years of the Committee's activity, the work was all done in the homes of the officers; the families must have been long-suffering indeed to be patient with living rooms overflowing with report blanks, missionary literature, and letters! There

¹Mrs. J. M. Heck, Miss Fannie E. S. Heck's mother, was the President of this earlier committee, which died "a-borning" because of the bitter opposition of the brethren.



AT HER DAUGHTER'S WEDDING

were no stenographers; letters were all written in long-hand.

No minutes of the meetings of the Central Committee were kept prior to 1905, but the committee's column in the *Biblical Recorder* gives an account of a quarterly meeting held in the lecture room of the First Baptist Church, April 3, 1888. It was evidently an open meeting; for mention is made of the fact that the attendance was large, the two Baptist Churches of the city and "Mr. Pullen's Church" (the Mission) being well represented. The President of the Central Committee presided. The meeting was opened by the singing of the hymn "Rescue the Perishing," led by the choir of the First Baptist Church.

A solo, "the sweet missionary hymn 'O'er the Ocean Wave'," was a feature of the program:

"Over the ocean wave, far, far away
There the poor heathen live, waiting for day;
Groping in ignorance, dark as the night,
No blessed Bible to give them the light.

Here in this happy land we have the light
Shining from God's own word free, pure and bright;
Shall we not send to them Bibles to read,
Teachers and preachers, and all that they need?

Then, while the mission ships glad tidings bring,
List! as that heathen band joyfully sing,
'Over the ocean wave, Oh! see them come,
Bringing the Bread of Life, guiding us home.'

Chorus: Pity them, pity them, Christians at home,
Haste with the Bread of Life, hasten and come."

The reading of essays on such subjects as "What Can Christian Women Do for Missions?", "The Women of the New Testament," "A Tribute to Matthew T. Yates" and other such subjects was followed by an invitation by the President, Miss Heck, to come with her to an alcove, where was spread a delicious repast prepared by her own hands—a great surprise to all present, even to her own committee. Miss Heck said, "If, after preparing and presenting attractive programs you still find it hard to fill empty benches; if you feel that your members are cold towards you and indifferent towards the work, just give them a missionary tea. You will be astonished to see how expansive is its influence."

The early minutes of the Committee reveal the seriousness of purpose of the meetings which were for discussion, for reading of essays, as well as for the transaction of business. For instance, the topic of one meeting was "Young Ladies' Work." Another afternoon consideration was given to the question "How Shall We Make a Successful Annual Meeting?" Mrs. J. H. Weathers suggested enlisting returned missionaries, Mrs. Jones thought interest would be aroused if a larger number of women participated. A subject familiar to present day leaders called for animated discussion, "How Can We Improve Our System of Reporting?"

A Question Box was featured in one meeting, Miss Heck answering questions which were propounded:

Question: Is it proper for ladies to lead in prayer
(in ladies' meetings?)

Answer in the affirmative.

Question: How shall we secure attendance in a
young society, uninformed and uninterested?

Answer: Inform them. See every female member
of the congregation and urge the matter. Each
member endeavor to enlist two others by visiting
and sending tracts.

Question: How shall we interest ladies in Missions?

Answer: 1. Become interested yourself.
2. Persuade by personal appeal.
3. Influence them through their children.

Question: How may we persuade women to lead in
prayer?

Answer: Remind them that we are sisters met to-
gether in the service of the same Father, and that
the Holy Spirit will give strength.

A PILLAR OF STRENGTH

After serving as Corresponding Secretary of the
Committee for nearly two years, Mrs. Jones was
succeeded by Mrs. James A. Briggs. In 1900, Mrs.
Jones was again elected Corresponding Secretary,
with the duties of Treasurer added, which dual
office she held through 1907, when Mrs. Hight C.
Moore was elected Secretary and Mrs. Jones Treas-
urer. Although she did not hold an office from 1887
until 1900, she was continuously a member of the
Central Committee, later called Executive Committee,
from 1886 until her death.

The minutes of the early meetings of the Committee show that Mrs. Jones, whether she held an office or not, was invariably asked to preside if Miss Heck were absent. The one exception was at the annual meeting in 1915, when Miss Heck was in her last illness and Mrs. Lethco presided.

It was perfectly natural for the mantle of the beloved Miss Fannie E. S. Heck, president of the North Carolina Union since 1886, to fall on Mrs. Jones' shoulders, for no one else in the State was so admirably fitted to take this responsibility. When the Union met in annual session in New Bern in April, 1915, Miss Heck was in the hospital in Richmond, seriously ill. All knew that she could never recover, and that her time on earth was short. The Nominating Committee brought the following report through the Chairman, Mrs. J. Clyde Turner.

“While we realize that our beloved President can never assume the burden of office, we do not feel that we could recognize another as leader while her life is yet spared, and we are unanimous in the belief that we are voicing the wish of the entire body when we nominate as President of the Woman's Missionary Union, Miss Fannie E. S. Heck.

“Realizing also that the duties and responsibilities of office must fall heavily on the next officer in succession, whom should we choose but the one who for twenty-nine years has stood by her side, has worked shoulder to shoulder with her, has shared alike the sting of disappointment and the joy of success? We nominate for First Vice-President and Treasurer,

Mrs. W. N. Jones." The names of nominees for other offices followed.

The report, signed by Mrs. J. Clyde Turner, Mrs. W. H. Roddick, Mrs. C. L. Haywood, Mrs. H. Montague and Mrs. J. D. Brooks, was unanimously adopted by rising vote. "The newly elected Vice-Presidents were invited to the platform, the Union rising to greet them. Mrs. Jones made gracious response on behalf of the officers."

The 1916 Annual Meeting was held in Winston-Salem. The first session began Tuesday evening; the final adjournment was Friday at noon. On Tuesday evening the annual sermon was preached by Dr. Livingston Johnson, then Corresponding Secretary of the State Board of Missions, from the text: "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free; but Christ is all, and in all." Colossians 3:11.

Mrs. Jones presided throughout the meeting except during the three evening sessions, and during the presentation of the reports of the officers. Local pastors presided in the evenings, and Mrs. Lethco was called to the chair for the period of the officers' reports, as Mrs. Jones was still Treasurer.

Mrs. Jones used the gavel which Miss Heck wielded—the gavel that is still in use in the North Carolina annual meetings. Mrs. Jones had a silver cap placed on the end of the handle with the words, "Fannie E. S. Heck, 1886-1915." A silver band just below the cap has two inscriptions: "Sallie Bailey Jones 1916-1936"; "Mrs. J. Clyde Turner, 1936-1942."

It was altogether a rich and varied program that Mrs. Jones prepared for this meeting. Each succeeding year the same high quality delighted the delegates and visitors who came in increasingly large numbers.

Because of migraine headaches, from which Mrs. Jones had suffered since girlhood, she always made preparation for the annual meetings well in advance, having the program fully outlined, the speakers secured, and her address prepared. During the fifty-seven years of her activity, she never suffered from one of the dreaded headaches at the time of an annual meeting.

PRESIDENTIAL ADDRESSES

A study of her presidential addresses clearly reveals the depths of her consecration, her unfaltering trust in the goodness and the power of God, the breadth of her reading, the missionary zeal that characterized her life. All were Biblical in their foundation; the illustrations were mostly Biblical or missionary. Occasionally she drew a story from classical literature, very occasionally she quoted poetry. Although Mrs. Jones had a sense of humor, and would laugh heartily at a joke, there was never a glint of humor in her addresses. Once when talking over an annual meeting that had just closed, one of the younger members of the Executive Committee dared say to Mrs. Jones, "I have just one criticism of the meeting. There wasn't one funny thing said from beginning to end." "Why should

there have been?" questioned Mrs. Jones, "Ours is serious business, there is no place in our meetings for jokes."

In one of her beautifully kept, leather-bound note books, with "Mrs. Wesley N. Jones" in gold lettering on the back, is a list of the subjects of her addresses at annual meetings.

1915 New Bern	A Brief History of the Woman's Missionary Union.
1916 Winston-Salem	A Forward Look.
1917 Greensboro	A World-Wide Missionary Crisis.
1918 Asheville	Waymarks Along the Highway.
1919 Edenton	The Whitening Fields.
1920 Shelby	Memorial Stories.
1921 Rocky Mount	The Gifts of the Wise Men.
1922 Charlotte	Lightened to Lighten
1923 Durham	Builders with God.
1924 Goldsboro	The Conquering Hosts.
1925 Winston-Salem	Vision and Victory.
1926 Raleigh	Four Decades of W.M.U. Work.
1927 Wilmington	A Woman's Choice.
1928 Asheville	Growth.
1929 High Point	Our Changing Horizon.
1930 Elizabeth City	Be Ye Steadfast.
1931 Gastonia	Lift, Look, Love, Labor.
1932 Greensboro	He Shall Reign.
1933 Winston-Salem	Launch Out in the Deep, and Let Down Your Nets.

1934 Rocky Mount	A Sure Word of Promise.
1935 Durham	The Christian Conquest.
1936 Raleigh	Five Decades of W.M.U. Work.

The first year after she was elected President, the subject of the address was "A World Wide Missionary Crisis." After a review of the situation of the various mission fields of the world, which showed the breadth of her reading and her clear comprehension of world affairs, she concluded with words that are as pertinent now as they were in 1917:

"There will necessarily continue to be appeals for help to meet physical needs of war sufferers. We must not turn a deaf ear to these appeals, but at the same time we must meet the far greater need, the need of the world for the saving power of the Gospel of our Lord. This will require from each of us greater sacrifice and larger gifts and a fuller consecration to His service. . . . What is our part in this great opportunity and responsibility that is coming to us? . . . Much of the prosperity that has come in the past has come as the direct result of the godliness and simple faith of our forefathers . . . If we would meet this crisis we must go back to their simple faith and high ideals—the plain living and high thinking, the absolute trust in God and devotion to His cause. We must be in the world but not of it, and must let the light that has come into our own hearts and lives shine so brightly that all may see and know the divine source. May there come to each of us in these days in which we shall talk

and plan for the things of the Kingdom a new sense of the privileges of our high calling in Christ Jesus, a new determination to spend and be spent in His service, and a greater realization of His abiding Presence!"

The relationship between the W.M.U. and the church is set forth with clarity in 1919: "No longer can we be satisfied with a church membership which is 25 percent active in church affairs, and 75 percent inactive, receptive of unnumbered blessing and content to have no part in bringing the world to Christ. We must continue an intensive campaign in our churches to reach the women who are uninterested; for the missionary society is, after all, only the women of the church organized for Christian Service. It is not an organization outside, but within the church, and its primary purpose is to enlist every woman and child in an active effort for the coming of the Kingdom. In this new day we must have a church membership whose faith is a living, glowing reality, and we must bring to the careless and indifferent the realization that they may have a part in God's great plan for the redemption of mankind. How we may do this, I cannot tell you, but I do say that one life filled with the power of His Spirit, and dominated with a purpose to serve, can transform her own church and community. The greatest influence in any life is the influence of example. It is not what we do for the Master's service that will count for the most in the end, but what we are in life and character because He is the dominant power in our lives. We must bring

into active service the great number of those who are yet but awakening to the task before us."

A few years later, in giving a brief history of the Union, she said, "To our pastors who have labored with us and for us, we would express gratitude for their loyalty and coöperation. Their names will never be forgotten, and we wish there were time to mention each one of them. To the few who have opposed our work we would say, 'You have failed to understand what we were trying to do, and we have no bitterness because of your misunderstanding'."

Again, in 1930, "The purpose of our organization was never to monopolize or absorb the gifts of the church to missions. It was to stimulate the entire church in its missionary thought and activity as well as to train the women and young people. It is time to ask ourselves if we are failing in this purpose while we are leading our women to heights of sacrificial giving."

Again and again are reference to gifts of substance; to tithes and offerings as the scriptural plan of giving. In her address on "Gifts of the Wise Men," delivered in Rocky Mount in 1921, she spoke forcefully of the "Gifts of Gold."

"The silver and gold, the cattle on a thousand hills are His, yet it is a part of the divine place that we should honor—notice the word honor—God with our substance, not because of His need, but because of ours. David recognized this in his prayer of thanksgiving for the liberal offering for the building of the temple: 'But who am I and what is my people that we should be able to offer so willingly

after his soul? For all things come of Thee, and of Thine own have we given Thee' (1 Chronicles 29:14). We find early in the history of the race the law of offerings. Cain and Abel brought their sacrifices, Abraham gave tithes to Melchisedek, priest of the Most High God. Jacob vowed that if he might come again in peace to his father's house, he would give tithes of all he might possess.

"There have never been such calls for money as today. The world stands in need of material things, famine exists in the land, and on the other hand there has never been such liberal response to the world's need. The spiritual need that is so much greater than the physical needs of the peoples of the earth today is to be met largely through the instrumentality of our material gifts. Without the offerings of gold we cannot build the churches and the hospitals, send the missionaries, equip the schools, and meet the opportunities of the hour. . . . Our ability to consecrate our material possessions is a test of our Christian character. If we can give liberally of our gold, we shall be able to give liberally of our time and our strength in His service. When we find a man or a woman whose wealth is consecrated to God, we always find a life consecrated to His service. Someone has said that 'the material element of life being the lowest and least spiritual, if that be surrendered and brought into alignment with the spirit of Christ, the rest will follow almost as a matter of course.'

"The wise men brought their gifts with joy that they were permitted to see the King. We must, if we would bring the blessing into our own lives,

bring our gifts with joy. It is the cheerful giver that our Lord commended and who realizes the truth of His words that it is more blessed to give than to receive. . . . And let us not forget as we bring our offerings that as of old the Master stands over by the treasury, and the size of our gifts is measured not by the world's standards, but by the standard of sacrifice and love."

In the midst of depression she said: "In a current issue of one of our denominational papers the statement is made that 'only the women can raise money at this time.' The women are not 'raising money' but are continuing to give systematically and sacrificially, as they have been trained."

"Personal Service," which is now called "Community Missions," is ably discussed in the 1919 address.

"All the various social problems that affect the world today, and that seem too complex when we seek to solve them by human methods, will be solved when we put into practice the teachings of Christ. Child labor and temperance legislation, welfare work, prison reforms, social service centers, every activity of this kind, is but an effort to follow His example in meeting every human need, and to make the world ready for His coming. A larger interest in the welfare of those in our communities shows a larger spirit of Christlike service. We should acquaint ourselves with the State and federal laws relating to health, care of delinquents and defective, employment of women, and endeavor to eradicate all social evils as far as possible. The

church cannot shut itself up from conditions around it. Christ's prayer for His disciples was not that they should be taken out of the world, but they might be kept while in it."

Throughout these addresses are references to the importance of work among Young People.

"There is nothing that I would like to impress more upon you today than the imperative need and the paramount importance of training the young people in our churches in mission thought and activity. It is the most fruitful field of service that is before us today, when the demand for service is so far-reaching and so insistent. We cannot leave this to the pastors of our churches. They would do it if they could, but many of them do not even live near their congregations, and missionary training cannot be given to an occasional service. It cannot be done through the Sunday School. We have hardly time there for our Bible study, and while all Bible study is missionary, we lack the time in the brief period given to the study of the lesson. We must have our young people's societies in order that we may teach them the facts of missions, for in the day in which we are living we cannot interest anyone in a cause that to them is an abstract thing, not a vital issue."

Over and over there is strong emphasis on Prayer. This is not surprising, for her own prayer life was rich and full. A friend truly said, "Her prayers went with her gifts, and all who knew her were conscious of her communion with the Heavenly Father." How she strengthened her co-laborers

with the assurance of her prayers in their behalf! Talking to a friend who had just been elected to a position of great responsibility she said, "Your father and mother prayed for me as long as they lived, and I cannot tell you what their prayers meant to me. And now I am going to repay them by praying for you." And that friend can never express what Mrs. Jones' prayers meant to her.

In the 1921 address she spoke with deep feeling.

"In John's vision on Patmos he sees the angel with the golden censer with much incense offering it with the prayers of all the saints upon the golden altar before the throne. 'And the smoke of the incense which came with the prayers of the Saints ascended up before God.' We must bring our offering of prayer to the Messiah that our own lives may be brought into harmony with the divine will and plan, for it is through prayer that God speaks to us and we to Him. Only by listening to His voice can we get the guidance that we need in solving the problems and perplexities that often times are ours. The knowledge of His will comes to us only through prayer."

A few years later: "We must stand for the things upon which we have builded our work throughout the years. First of all, for prayer. The task is so great, there is so much to be done that it will be impossible to accomplish it unless we spend much time in prayer. It is only through prayer that there will come power in our service. . . . It is only through prayer that we can bring our lives so into harmony with our Father in heaven that His Spirit

may come into our hearts and fit us for the task before us. . . . Always it has been our experience that the results were largest not when we are most active, but when we prayed most."

The importance of study was kept ever before the Union. "We must inform our people. How thrilling are the stories of missionary interest and activity today! There has never been anything in the history of the world to equal it. God is moving upon the people of the earth. There is no excuse for having an uninteresting missionary program. . . . Not only must we give our best thought to the preparation of the monthly program in our missionary societies, but we must have in every Society our mission study classes, our reading circles, and we must see that our denominational paper and missionary magazines are not only circulated among our people, but read and studied. Our people must be informed."

The spiritual development of the members of the Union was ever in Mrs. Jones' mind and on her heart, and as she herself was constantly striving toward higher planes, so did she urge the women on this upward way.

In reviewing history at the Ruby Anniversary she concluded thus: "The story is told, but lest we be too satisfied with the things we have done, let us remember that this is only the record of things that are seen. Peter, burdened with the infirmities of age, and facing martyrdom, wrote to the early Christians, 'Grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ.' It is well that we should consider today to what extent we

as a Union have grown in spiritual power, and whether as Christian women we are growing in the favor and knowledge of God. Just as in material things, the outward signs of growth cannot be accomplished without the direct effort of our wills and by a complete consecration to our task, so the inward spiritual growth must come by application and because of a purpose in our lives. The fruits of the spirit are the outward sign of the spiritual life within us. If the inner spiritual life is present, it will bud and blossom and bear fruit under the gracious favor of God.”

Never did Mrs. Jones use “personal references” in her addresses; but in High Point in 1929, the first meeting after Mr. Jones’ death, there can be discerned a poignancy of sorrow, and the faith that sustains even in deep grief, as she led her hearers to sublime heights.

“A clearer vision of God cannot be ours unless we rise above the mists and clouds that so often envelop us in our everyday lives and go with Him to the mountain and see the glory and beauty of the valley below undimmed by tears and unmarred by sin and sorrow. A vision of Christ will enable us to rise above the difficulties that so often perplex us, the hindrances that handicap us so greatly and see the God-given task of world evangelization in the light of His radiance, the glory of His purpose. . . .

“May the spiritual horizon of our lives widen and broaden and deepen each year that we spend in His service and may the Christian’s hope of an eternity spent in the glorious presence of the Divine

Son of God grow brighter day by day until all of life is glorified because of the vision of things that are eternal.”

A note of triumphant optimism is sounded even in gloomiest depression.

“Are there any faint-hearted among us? Are there any discouraged? Let us draw near to Him, catch from Him the vision of a world worn and weary, with a people scattered like a sheep without a shepherd, and give ourselves to our task with a new courage. The battle is the Lord’s. We shall conquer in His Name. There is no question of His faithfulness. Shall there be of ours?”

“With us there can be no question as to the permanency of our mission work, until Christ rescinds His commission, and the promise of His presence and His power.

“Two great fundamental things are the basis of all our women’s work in missions—the absolute assurance of the ultimate triumph of the Kingdom of God on Earth, and the firm conviction that God has called the womanhood of the world to share in His triumph.”

FIELD WORK

With Miss Heck, Miss Elizabeth Briggs (later Mrs. T. M. Pittman) and other officers, Mrs. Jones did a great deal of field work—that work which is more important than spectacular. Uncomplainingly these servants of the Lord Christ went on journeys from Cherokee to Currituck, from Manteo to Murphy, travelling by train, buggy, carriage, auto-

mobile, or sometimes by cart. They attended associational meetings, visited societies, weak and strong, and effected new organizations.

ASSOCIATIONS

For every associational meeting, for every talk for a local society, she made meticulous preparation. In all that she did Dr. Richard Fuller's resolution of 1832 could well have been hers: "I am resolved never to insult the Master with indolent preparation or superficial and ineffectual performance." Her presence in an associational meeting was a blessing, her address the highlight of the program. The following comment from the account of a meeting of the Mount Zion Association is typical of the praise that was voiced after each meeting she attended.

"The Superintendent presented Mrs. W. N. Jones, who gave us an inspiring message, using as her subject 'The World for Christ.' As usual, Mrs. Jones left us with a keen desire and great anticipation for future work for the Master."

Each Associational Superintendent realized that Mrs. Jones was her true friend, and could echo the superintendent of Mrs. Jones' own home association, the Central (now part of the Raleigh).

"While I was superintendent of the Central Association, I had Mrs. Jones' coöperation in every movement of advance in Kingdom work. She nearly always attended the annual meetings of the Association. The following week I would receive a letter from her commending and encouraging me in the work. I considered her my friend, and I felt

her personal loyalty. She was a brilliant woman, a sympathetic leader."

To encourage the associations, Mrs. Jones embroidered a white silk banner with yellow thread: "North Carolina W.M.U. 1886, For Ye Serve the Lord Christ," to be awarded at each annual meeting to the Association judged to have made the greatest progress along all lines. This was used for several years, until Mrs. Jones felt that its purpose had been fulfilled. In some mysterious way this lovely banner was lost; Miss Annie Bailey Jones embroidered a replica to be used at the Golden Jubilee.

MRS. JONES AND THE EXECUTIVE COMMITTEE

For each monthly meeting of the Executive Committee, Mrs. Jones made as careful preparation as for a meeting with a large attendance. "We wait five minutes for difference in watches," she always said, and after the five minutes of grace, called the group to order. Following the reading of a portion of God's word, she made a devotional talk of fifteen or twenty minutes, then called on some member of the Committee to lead in prayer.

A member of the Committee, daughter of one of the very first members of the Central Committee, wrote her impressions of the meetings.

"I shall never forget Mrs. Jones' devotions as we met each month to consider the business of our Union. They were short, deeply spiritual, and aroused in each of us a desire to be more perfectly fitted into the plan He has for our lives.

"She inspired confidence; she was a godly woman;

her very appearance was that of strength expressed in her quiet reserved manner and her firm reliance on God."

A member of the committee wrote after her removal to another state expressing the desire that Mrs. Jones' devotional talks at the Executive Committee meeting be published, that others might have the inspiration brought by this leader "who really believes that 'the battle is the Lord's'."

Not all these talks have been preserved in full, but the minutes give the Scripture references and subjects, and a descriptive sentence or two. Some are found in full, or in outline, in Mrs. Jones' neat notebooks. The earlier talks were full of thoughts of courage, of reliance on God's promises, of faith and greater endeavor, of the strength of Jehovah; in later years, she dwelt more on the love and mercy, and tender care of the Heavenly Father.

The topics of these monthly talks during 1929 are carefully set down in one of the notebooks.

January—In quietness and confidence shall be your strength. Isaiah 30:15

February—Jesus Christ the same yesterday today and forever. Hebrews 13:8

March—Your work of faith and labor of love and patience of hope in our Lord Jesus Christ.
1 Thessalonians 1:3

April—Unconscious Influence. John 1:40-42; Acts 5:14-16

May—A Blessed Assurance. Job 11:13-19

June—The Things That Are Unseen. I I Corinthians 4:14-18; 5:1; Hebrews 11:24-27

July—The Marks of the Lord Jesus Christ. Galatians 6:7-11, 14-17

August—The Garments of a Christian. Isaiah 61:1-10

September—Lessons in Wisdom. Proverbs 39:24-28

October—I Am the Light of the World. John 8:12. Ye Are the Light of the World. Matthew 15:14-16

November—Patience. Hebrews 12:1; James 1:1-7

December—Who is Sufficient for These Things? Our Sufficiency is of God. II Corinthians 2:12-17 II Corinthians 3:1-5

In the September meeting in 1935, shortly after her return from the summer vacation in Morehead City, Mrs. Jones made a talk on *Shadows* which made a deep impression on all of the members, and of which mention was made as months and even years passed.

Sometimes she would take one word as a subject and draw rich lessons from scripture texts using it. For instance, "The Buts of the Bible" was her thought at one meeting.

The But of Limitation. Adam forbidden to eat of a certain tree.

The But of Half Hearted Obedience. Lot's wife.

The But of Conviction. Abraham Choosing Wife for Isaac.

The But of Excuses. Moses' Claim of Slowness of Speech.

"Abundantly" was the basis of a Bible reading showing God's dealing with his children. Through several meetings in 1923 great prayers of the Bible were considered.

After the devotional talk and the prayer, Mrs. Jones plunged into the business of the meeting, which she had carefully studied and planned. Always she was mindful of the purpose of the Union, "Stimulating the Missionary spirit and the grace of giving among women and young people." There are references in the minutes to requests for consideration by the Union of causes—good causes, it is true—that were not strictly missionary. Under Mrs. Jones' wise leadership these requests were refused. Never was she willing to let anything hinder the efforts to carry out the Great Commission.

The business satisfactorily dispatched and the reports of the officers listened to with keen interest, the meeting closed with the Lord's Prayer prayed by the members. Time and again Mrs. Jones insisted "Never say 'Repeat the Lord's prayer in concert.' Let us *Pray* together the Prayer our Lord taught His disciples."

1926 ANNUAL MEETING

In 1926 the Annual Meeting was held in Raleigh. Mrs. Jones, having been actively connected with the North Carolina Union for forty years, intimated that perhaps she should resign as President. The Executive Committee, at the call of Mrs. R. N.

Sims, First Vice-President, met on Sunday afternoon preceding the meeting and was unanimous in urging Mrs. Jones not to offer her resignation, but to continue the great work she was doing. Mrs. Jones acceded to the wishes of the Committee, was reëlected, and forty lovely red roses presented by Mrs. Simms on behalf of the Executive Committee helped express the love and appreciation of her co-workers.

1936 ANNUAL MEETING

In 1935, however, Mrs. Jones announced definitely that in 1936, the Golden Anniversary of the North Carolina Union, she would not consider reëlection, and appointed a Special Committee to nominate her successor.

Mrs. Jones wrote to a member of the Special Committee, Mrs. J. R. Morgan of Waynesville, Superintendent of the Asheville Division:

“My dear Mrs. Morgan:

“I agree with you, it is a serious matter—finding a President for our Woman’s Missionary Union, one that gives me much concern. I do not think it is necessary to have a member of the Executive Committee, and yet they are the women who know the work best. . . .

“I believe if we will pray over this matter as we should, we will be led in selecting a President. I count myself most fortunate that I have had fifty years of active service. I am apparently stronger than I was a year ago, but the fact remains that I

shall be sixty-eight years next January. I feel that such as it is, I have given my best, and I do not want to see the work suffer because of my limitations. I made a tremendous effort after the death of my son. If I had followed my feelings I would have resigned then. The work has been a great joy to me through the years and I covet this joy for a younger woman. As an actual fact, I shall have been president since 1914, though I was not elected until 1916. In this day of constantly changing plans and methods, twenty-two years is a long enough term. I have worked with seven Corresponding Secretaries of the Convention (absolutely harmoniously:) Mr. John E. Ray, Dr. C. Durham, Dr. John E. White, Dr. Livingston Johnson, Dr. Walter N. Johnson, Dr. C. E. Maddrey, and Mr. M. A. Huggins. That alone indicates that we, too, should have a change in leadership. I shrink from holding office when I am not equal to the task. At best, I could hope for only a few more years of activity, and I would love to see another woman, with the enthusiasm of youth and the courage that comes from consecration, take my place. I want to stay on the Executive Committee as long as I live and I will always be ready to help. I do not think an outgoing officer should ever choose her successor or interfere with her.

With much love,
Sincerely your friend,
SALLIE B. JONES"

There was earnest prayer, and diligent searching for the woman of God's own choosing to take the responsibility Mrs. Jones was relinquishing. God directed clearly, and Mrs. J. Clyde Turner, wife of the pastor of the First Baptist Church in Greensboro, was unanimously elected. No wiser choice could have been made. Mrs. Turner, as Bertha Hicks, a young girl living in Raleigh, had helped Miss Heck get out the quarterly literature in the early days of the Union's history, and her interest in missions and active participation had steadily grown. Mrs. Jones was elected President Emeritus.

The Golden Anniversary meeting was a notable event. The First Baptist of Raleigh, Mrs. Jones' own home church, was hostess, ably assisted by all the churches of the city.

A Committee composed of Mrs. J. J. Roddick, Miss Macy Cox, Mrs. Ira D. S. Knight, and Mrs. T. M. Pittman brought resolutions of appreciation of Mrs. Jones' fifty years of service. After expressions of gratitude for the growth of the Union, and for all who had a part in this development, there was the following beautiful paragraph.

"Especially at this Fiftieth Anniversary would we offer thanks for the two who have served as President of our Union. For the life, influence, and guidance of Miss Fannie E. S. Heck, our first President, do we give grateful praise. After serving twenty-nine years she was called to her heavenly home. Our present President, Mrs. Wesley N. Jones, has served in this office for twenty years. She has been connected with the work since the beginning in 1886.

Starting as a young girl, just out of school, she has remained on the Executive Committee for fifty years. During this time she has been Corresponding Secretary, Treasurer, and is now President. Her devotion to the cause of missions has never wavered. With a mind quick to grasp the far-reaching effect of any plan, and accurate in her decision for things that should be attempted, and refusal of proposals unwise to adopt, she has been a leader whose judgment is followed with confidence and loyalty. Expressions fail when we try to speak of our appreciation and devotion to her in this fiftieth year of service. Her wisdom has been our guide and her spiritual leadership has been our inspiration. We would from our hearts offer thanks to our Heavenly Father for giving us such a leader in the formative years of our Union, and for the success that has attended her leadership. We pray that Divine blessings may continue to rest upon her and upon all of us as we join her in service in the years ahead.

“Realizing that the greatest testimonial we can offer our President, Mrs. Jones, is our renewed devotion to the Master whom she serves, and the spread of the Kingdom for which one labors, we would pledge ourselves anew to our Lord and to His cause throughout the world.”

Seldom has there been a greater assembly of distinguished speakers in a W.M.U. meeting than in this Golden Anniversary. Miss Alda Grayson, Miss Naomi Schell, Miss Katie Murray, Dr. H. H. McMillan, Mrs. W. J. Cox, Miss Kathleen Mallory,

Miss Blanche White, Dr. Chas. E. Maddry, Miss Mary Herring, all brought inspiring messages.

Mrs. Cox spoke of the unparalleled leadership of the past fifty years, and said a roll call of those leaders who have gone out from North Carolina would make even Virginia dip her colors. Next day Miss Blanche White, of Virginia replied that Virginia refuses to dip her colors to North Carolina's leadership, in view of the fact that both Presidents of the North Carolina Union were born in Virginia.

The marvelous progress made under Mrs. Jones' leadership is indicated by some comparisons:

In 1916; 1,316 organizations gave	\$ 52,959.41
In 1936; 2,971 organizations gave	\$198,214.53
In 1916; Lottie Moon Christmas Offering	\$ 3,816.35
In 1936; Lottie Moon Christmas Offering	\$ 29,514.63
In 1916; Home Mission Thank Offering	\$ 1,902.55
In 1936; Home Mission Thank Offering	\$ 11,056.58

Many tributes to Mrs. Jones appeared in the secular press and in the denominational papers when she retired.

From the *News and Observer*, of Raleigh, March 15, 1936:

"Mrs. Jones' first interest has been her work. She herself has remained behind the scenes and refuses to talk of herself and her work, desiring that the organization shall have credit for growth and expansion.

"Her associates know her for her good judgment, her foresightedness, her intelligence, her keen in-

sight into delicate situations, her deep convictions, her outstanding ability as an executive.

“‘She is fearless in her opinions,’ said one officer who has worked with Mrs. Jones for years, ‘and is not afraid to speak them. She is also most tolerant of those who do not agree with her.’ . . .

“Now 68, a motherly woman, her countenance bearing kindness and wisdom garnered from years of association with the best, Mrs. Jones can look back with satisfaction upon her full life if she would, but she hardly will. Instead, she will probably look forward to further service to the Baptist women of North Carolina.”

The Biblical Recorder devoted much space to the Golden Anniversary meeting.

The editor wrote: “The gathering of representatives of the various organizations of the Woman’s Missionary Union in Raleigh March 10-12 marked the closing of their first fifty years of organized work and the dawning of a new day for an advancing movement along all lines of Christian endeavor. The program had been carefully prepared, and Mrs. W. N. Jones, the retiring President, carried her program through to the minute . . . Mrs. Jones retired from the Presidency of the W.M.U. in a blaze of glory. She was elected president emeritus for life. Few people in any position of trust have served so long and well, and to her and to her collaborators during the past fifty years the present and future generations are greatly in debt.”

These words from Mrs. Jones’ last address as President characterize her life and service: “Early

in our work we selected as our motto 'For Ye Serve the Lord Christ,' and that has been the motive power of our service through the years. It has been by His power and led by His guiding hand that we have gone to what we believed our divinely appointed task, and today we would say with deep humility and thankful hearts in the words of the Psalmist, 'Thine, O Lord, is the greatness and the power and the glory and the victory.' Now, therefore, our God, we thank Thee and praise Thy glorious Name."

CHAPTER V

“BLESSED ARE YE THAT SOW BESIDE ALL WATERS.”

Isaiah 32:20

“Sowing Beside All Waters” was the subject of a stirring talk Mrs. Jones made at a meeting of the Central Association a few years before her resignation as State President. Those who heard her realized that the words were peculiarly descriptive of the speaker. Although it was through the channels of the North Carolina Union that her splendid intellect and talents found fullest expression, there were many other fields in which she labored with deep and lasting results.

SUNDAY SCHOOL TEACHER

From early childhood she was a regular attendant at Sunday School and began teaching when she was quite young. In 1904, during the pastorate of Dr. W. C. Tyree, eight or ten young girls joined the church, and were immediately organized into a class with Mrs. Jones as teacher. They found her a wonderful teacher. One especially recalls the impressiveness of her presentations of Paul's missionary journeys. These young girls grew up; some married, and moved away from Raleigh, some were assigned duties as teachers in the Sunday School and the small number that remained formed the nucleus of the Woman's Bible Class. This grew rapidly under Mrs. Jones' wise teaching and leadership. The choir room in which they met was soon too small for the steadily increasing membership, so when the

Educational Building was added to the church, a large room on the second floor was assigned to the class. The members had it carpeted, the walls painted, and curtains hung at the windows. The church furnished a piano, comfortable seats, a table and desk. Mrs. Jones presented to the class a splendid copy of the *Madonna of the Chair*; a loyal member gave a large handsomely framed copy of the *Sistine Madonna*.

Every Sunday, unless ill or absent from the city, Mrs. Jones was in her place promptly, well prepared to present the lesson to the large group who eagerly listened as she lectured. One of the members said, "If I have to make a choice between attending Sunday School or Church, I choose Sunday School, because Mrs. Jones' lesson means more to me than any sermon could, no matter who the preacher."

Another wrote: "No one ever heard Mrs. Jones teach a Sunday School lesson or deliver an address but realized that she knew the Word of God and that the spirit of the Law illumined her words. She hid it in her heart and made it a lamp unto her feet and a light unto her path. And those who received the inspiration of her teaching felt that Mrs. Jones walked in this light, and that she was a personal friend who might be called upon for advice or help in any emergency or difficulty."

One who was a member of the class for several years recalls many of Mrs. Jones' ideas.

"Mrs. Jones thought the church building in which we worship should never be allowed to become shabby."

“She often said ‘The world sizes you up pretty accurately’!”

“She thought a person should be so closely identified with a church that it would not be necessary to ask, in case of death, ‘Was the deceased a member of our church?’”

“She often said that the traits of our children with which we are most impatient are those which are like our own.”

Another made the following comment:

“No one could belong to her Sunday School class or hear one of her inspirational addresses without realizing her consecration, her oneness of purpose, her spirit of prayer, and her utter devotion to the cause of Christ. There were no halfway measures for her, neither any compromise of a principle in which she believed. She was dedicated wholly to the advancement of the Kingdom of God.

“I was always impressed with her knowledge of the Bible and her manner of using it in exposition and illustration as she taught the lessons.

“Don’t you think the quality of her voice was impressive, that clear, high soprano? I am sure it will always ring in our ears, calling us to a deeper consecration, and challenging us to greater endeavor.”

The class, well organized and busy in the Master’s service, continues its study, having adopted the name “Sallie Bailey Jones Bible Class.” A lovely portrait of Mrs. Jones, “a speaking likeness,” brings to the members each Sunday gratitude and inspiration. A similar portrait, the gift of Mrs. Jones’



HER LAST PHOTOGRAPH

daughters, hangs in the office of the Executive Secretary of the W.M.U.

OTHER CHURCH ACTIVITIES

Not only did the Sunday School class claim Mrs. Jones' effort and loyalty, but every interest of her church was hers. Unless providentially hindered, she was in her accustomed place, on time, for Sunday morning and evening services, for Wednesday night prayer meeting, and for the Church conferences. So great was her influence as a deaconess of her church, that a young deacon said, "There is no one who would be missed from the diaconate of our church more than Mrs. W. N. Jones, and I can tell you why: she is a woman with firm convictions, and the courage to stand by those convictions."

She supported by her presence, her gifts, her prayers, and by active participation on the program, The Woman's Missionary Society of her church. The officers knew that they could at any time turn to her for advice and encouragement. Not only the W.M.S. but the young peoples' organizations found in her a warm, sympathetic friend. To a girl, elected treasurer of the newly organized Young Woman's Auxiliary, she said, "Come to my house next Tuesday afternoon about four o'clock, and I shall be glad to show you how to keep your treasurer's book." Patiently and carefully she tutored the inexperienced officer, so that her work was a joy, not a burden.

A JAR OF ROSES AND SPICES

In 1900 she joined the Olla Podrida (A Jar of Roses and Spices) Book Club; the only organization

outside church and missionary circles that claimed any of her time. At first the group of women who made up the membership met informally, bringing fancy work which kept fingers busy as a paper was read by a member chosen for this duty at the preceding meeting. Later, the programs were planned and assignments made a year in advance. Judging by a history covering the years 1898-1930, written by Mrs. Jones, weighty subjects were discussed, and the purpose of the Club was very serious.

MEREDITH COLLEGE TRUSTEE

After Mr. Jones' death, Mrs. Jones was made a member of the Board of Trustees of Meredith College, and of the Executive Committee of that Board, which position she held until 1932 when she resigned. She and Mr. Jones endowed a scholarship at the College, known as the "Sallie Bailey Jones Scholarship" and many young women whose college training was made possible by this beneficence rise up to call them blessed.

On September 12, 1931, she made the address at the formal opening of the college for the scholastic year. Her subject was "A Lantern in Her Hand." "Light" was one of her favorite themes.

She talked inspiringly and personally to the students, and paid tribute to the twenty Meredith graduates who at that time had gone to foreign fields, carrying the Light of Life. She mentioned each missionary by name, and said, "Could we see the light carried by all of these this morning, do you doubt it would be a blaze of glory, too bright

for human eyes? And I see all of you, too, going from these walls, carrying the lantern helping to brighten the way for future generations.”

Biblical Recorder

As a director of the *Biblical Recorder* for several years, she was influential in shaping the policies of the paper. Occasional contributions from her gifted pen enriched its columns. The editors were her friends and she often spoke appreciatively of them in her public addresses.

THE SOUTHERN UNION

During Miss Heck's last illness in 1915, when she knew the end was near, she wrote to Mrs. Jones:

“Just a word of loving farewell. We have loved each other well, and I do not doubt we shall meet again. Two words about the North Carolina Union. Do your best to keep it in line with the General Union and close to its work, and do not let the emphasis on the tenth be lowered.”

Truly Mrs. Jones did keep the North Carolina Union “in line with the General Union, and close to its work.” When a few times some member of the Executive Committee had the temerity to suggest that our Union, for the sake of expediency, go off at a tangent, or make some change in the plans that would seemingly be more suitable for us, there was no uncertainty in the President's voice as she reminded the committee that Miss Heck had always followed the Southern Union, and that we would

continue to do so. The remarkable growth of the North Carolina Union justifies this policy.

In Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, the "General Union" of Miss Heck's terminology, or "Southern Union" as it is familiarly designated, Mrs. Jones had an active part and wielded a mighty influence. She was Vice-President from North Carolina from 1908 through 1912, while Miss Heck was President; from 1916-1936 she was Vice-President as State President; in March, 1936, the by-laws of the North Carolina W.M.U. Constitution were temporarily suspended, and she was made Vice-President to represent her State through the Golden Jubilee meeting in 1938. At this meeting she was made an honorary member of the Executive Committee of the Southern Union and was presented with a diamond-set W.M.U. pin, with a guard with numerals "52," commemorating her fifty-two years of active service.

One of the Southwide W.M.U. representatives wrote: "I came to know and appreciate Mrs. Jones during the years of association with her in the Executive Committee of Woman's Missionary Union, S.B.C. For twelve years I observed her reactions to matters connected with kingdom work. She had an unusual mind and used it. Fearless but with a deep sense of fairness and devotion to the cause she represented, she would often stand against a majority and say, 'Ladies, I beg to disagree with you on this question.' Then she would proceed to express, without confusion, the reason which she

had arranged in orderly fashion in her master mind. I recall one occasion where the Committee had concluded a lengthy session in which Mrs. Jones had led the Committee to reconsider the whole matter. As we left the committee room, a friend said, 'Mrs. Jones, I do not know how we would get along without you to think for us.'

"Her reply was, 'Well, my dear, the Lord expects us to use our brains. That is why He equipped us with them. We would be very unfaithful stewards if we failed to use them'."

In the 1936 Annual Meeting of the Southern Union, the Literature Department was given especial emphasis, and Mrs. Jones was asked to present the little publication that Miss Heck began and edited for some years, *The Missionary Talk*.

She gave the following interesting facts:

The Missionary Talk

"I represent the *Missionary Talk*, a little paper published in 1887 in Raleigh, North Carolina, and edited by Miss Fannie E. S. Heck. It was begun one year after the organization of the North Carolina W.M. Union, or Central Committee, as it was then called, and one year before the organization of our Woman's Missionary Union, Auxiliary to our Southern Baptist Convention.

"Compared with the attractive publications of the present day this small sheet of only four pages looks very insignificant, but it came into existence to meet a real need. Our newly organized missionary societies had no prepared programs and there

was very little missionary material available for their use. The denominational newspapers did not reach all of our constituency by any means and missionary information fifty years ago was very limited. It is difficult to realize this with the wealth of material at the present time which one finds constantly in the current magazines and daily news bearing on mission work.

“Though small and insignificant in appearance, it is interesting to see how much there is in the contents of this little paper. First, an announcement in regard to the observance of missionary day in the Sunday School. A program for this occasion and a mite box in the shape of a pyramid would be sent to all taking part. Then, an editorial on the still timely topic, ‘Money and Missions.’ The subject of the program was ‘Italy’ and we have ‘Facts about Italy,’ a Bible reading on ‘Doers of the Word,’ News and Notes relative to the work of the Union, a list of new organizations, and a Post Office Box with letters from the Societies.”

Miss Kathleen Mallory, Executive Secretary of the Southern Union, speaking at the Memorial Service in Charlotte in 1944 thus summarized Mrs. Jones’ activities and influence in the Southern Union:

“The minutes of the Woman’s Missionary Union gratefully record many proofs of what we personally know to be true; namely, that Mrs. Wesley N. Jones was an exceptionally valuable co-laborer in the Union’s work for at least thirty-five years, even as she was an active participant in the North Carolina W.M.U. for a much longer period . . . For

most of these many years she attended the W.M.U. Annual Meetings, serving with marked ability on the many important committees. Also for at least a score of these meetings she prepared the report from her state. The study of these reports is very illuminating, for they show how alert Mrs. Jones was not only to the trends and needs of the time, but also how coöperative she was with the Union's effort to 'serve its generation according to the will of God.' Thus she urged the heartiest participation for the Church Building Loan Fund for the Home Mission Board; she gratefully mentioned scholarships and other special gifts to the W.M.U. Training School; she rejoiced when the General Union and then when her own state decided to have secretaries responsible for the missionary education of the young people; her keen mind and her studious habits led her to promote the Union's mission study courses, even as she proudly reported as to A-1 churches, thus showing her approval of the Standards of Excellence as upheld by the Woman's Missionary Union.

"In studying the reports as rendered by Mrs. Jones and in recalling conferences with her, it can be said with assurance that she rejoiced in victories but was not discouraged by unmet goals; that she believed in her constituency, but that her chief dependence was upon God. These facts are very readily realized in reading what she wrote in praise of the remarkable total pledged by North Carolina W.M.U. members to the 75 Million Campaign, her reminders being constant that every such pledge

should be faithfully redeemed, her praise being high when at the end of the five years it was known that far more than the large total pledged had been loyally and lovingly paid. In clear contrast was her announced disappointment, when her state failed to reach its financial goal in the Ruby Anniversary, but she did not fail to rejoice over other victories resultant from that Anniversary.

“All through the writings of Mrs. Jones there is also a yearning that all her co-laborers should really sacrifice to reach each high aim as set by Woman’s Missionary Union. During the depression years she expressed sympathy for those who did not reach their financial goals, but she never failed to render thanks for the sacrificial gifts that were ingathered. Noticeable then as always was her thanksgiving to God, ‘Our hearts full of gratitude’ being her expression.

“It is cause for unmeasured thanks that Mrs. Jones participated actively in the Golden Jubilee of Woman’s Missionary Union as observed in Richmond in 1938. Since none other had been more continuously active, it was most appropriate that Mrs. Jones should represent the one who presided when the Union was organized. However, the past was only a sector in the life for Mrs. Jones; just as clearly defined in her plans and purposes was the future. Therefore, it would seem fit to us as proof of her unending interest in Woman’s Missionary Union the challenge which she gave in one of her reports to the Union: ‘There remaineth yet very much land to be possessed’.”

When Mrs. Jones took the part of Mrs. Theodore Whitfield of Virginia in the Jubilee Meeting, she wore a fetching little purple velvet bonnet fashioned by the clever fingers of a milliner friend and modelled after one Mrs. Whitfield was wearing in a photograph made about the time of the memorable 1888 meeting.

Perhaps her deep love for the W.M.U. Training School in Louisville was a precious heritage from Miss Heck. In April, 1918, she represented the Vice-Presidents of the Southern Union at the dedication of "House Beautiful" at 334 East Broadway, Louisville, Kentucky.

On October 2, 1939, she was the Founders' Day speaker at the Training School. Her subject was "Miss Fannie E. S. Heck as I Knew Her" and she made her friend really live for the audience. Many of the things she said about her beloved friend and co-worker were equally true of the speaker herself.

"The secret of her life was her great purpose to glorify God. Gifted in person she early made her choice to give her life to His service, and there was no turning back—no wavering in her purpose. The things that would hinder or would detract she put quietly out of her life. It was an undivided allegiance she gave. Her faith in God was never wavering nor faltering, but firm in most trying circumstances."

Mrs. Jones was not strong at the time she was scheduled to go to Louisville; a slight lameness in one knee caused her co-workers to be unwilling for her to take the long journey alone. So Miss Mary Currin, Young People's Secretary, was deputized to accompany the President, and a rare

privilege it was for the younger woman! She brought back glowing accounts of the splendid address, of the hearty acclaim it received, of the pride of the North Carolina girls in having their President speak at Founders' Day.

Through her active interest in Christian education Mrs. Jones sowed precious seed in the hearts of many young women.

UNTO THE UTTERMOST PARTS OF THE EARTH

While Mrs. Jones was deeply concerned for all mission work and heartily supported all our Boards with interest, gifts, and prayers, Foreign Missions had her deepest love. "From the beginning of our organization the interest of the women centered in the work of Foreign Missions," she said in 1932, speaking on the subject "Jesus Shall Reign." Through her deep interest in Foreign Missions, her liberal gifts, her prayers, her personal kindnesses to missionaries and to national Christians who came to this country, she sowed fertile seeds of truth by many waters in far away lands.

The story of the rich fruitage of some of this far away seed-sowing is told by Missionary H. H. McMillan of Soochow, China—The Story of the Jones Memorial in China:

"When we came to Soochow in 1913 there was a street chapel in one of the most densely populated sections of the city. It was a rented building and not adequate for the needs.

"Not long after we returned from our first furlough in 1920 our (Chinese) pastor came to me and

said that there was a piece of property near our rented building that was for sale. We had a small sum for church extension which was a part of the 75 Million Campaign funds. When I saw the property, a voice spoke within my heart, "You get this property for Me." Within a short time it was bought and rehabilitated and turned into a Good Will Center (Sing Ming Zen). We had several features of community service; the main emphases were the primary school, night school, and evangelistic preaching. While this was a big improvement over the old rented house, yet as the work grew it became more and more inadequate for our needs.

"While Dr. Maddry and Dr. Weatherspoon were visiting China in 1935 they came to Soochow with Dr. Rankin, the newly elected Secretary for the Orient. While they were looking over the work at Sing Ming Zen, the floor gave way under Dr. Maddry's foot. He looked first at Dr. Rankin then at me and said, 'It looks to me like you need a new building here.' Dr. Rankin turned to me and said, 'Hud, I suppose you do not object.'

"Soon after this we went on furlough. One day I was on the bus going to Wilmington, N. C., with Miss Mary Currin, then Young People's Secretary for North Carolina. I was showing her some pictures of the work at Sing Ming Zen. She was impressed, and when she saw the old buildings in the background she turned to me and said, 'What would you think if we gave some of the Heck Memorial Fund to erect a building for this work in Soochow? The women of North Carolina have never done

anything in a special way for the work there, while we have had many North Carolina missionaries in Central China.' What would I think!!! I would praise the Lord!

"After the meeting in Wilmington I caught the night train for Richmond to interview Dr. Maddry and Dr. Rankin. They both heartily approved of asking the North Carolina Union to give the money. The Central China Mission had already approved of \$7,500.00 for this purpose. I shall never forget that day on which Mrs. Harris, Executive Secretary, and Mrs. Jones, President of the North Carolina Union, called me to Raleigh for a conference. They decided to put our Soochow need first on the list for the Heck Memorial Fund for 1936. Later on, in Mrs. Jones' absence, the Executive Committee decided to make this gift in honor of Mrs. Jones who was retiring from the Presidency after fifty years of service. So, before I returned in August I had the assurance of \$12,500.00

"It was our first thought to tear down the old building, and erect the new building on the old site. This was very difficult to do as we were surrounded on three sides by buildings, and there was no hope to enlarge. To our surprise we discovered a high broken brick and dirt mound just back of the main street in an old temple court. This mound was higher than any of the buildings in the neighborhood. This property was secured at a reasonable price and all the contents were moved out of the city on boats.

"Just as we had completed moving the dirt and

were ready to start the school building in 1937, the war broke out between China and Japan. Practically all the people of the city fled and we left the future with God. In the summer of 1938 the missionaries came back and started work under Japanese control. We started up a little primary school at Sing Ming Zen and it was not long before we were crowded beyond seating room. Mrs. McMillan kept asking me why we did not start the new building where the ground was cleared off. I tried to explain to her the unsettled condition of the world but all in vain. She refused to be convinced.

“Pastor Dzang and I visited most of the mission schools and got drawings of these buildings to help us in drawing plans for our proposed educational building, leaving the church for future developments. On the last of August, 1939, the Executive Committee of our Mission met in Shanghai. I presented the plans for their approval. This was when Europe was in turmoil just before the outbreak of war. One member said, ‘Hud, don’t you think you are crazy to start on such a project now?’ I replied if I were crazy, then my wife was crazy also for she was urging me on. The Committee voted unanimously to allow us to go ahead.

“We let the contract on the exact day when Germany and England went to war. United States currency took a big sudden jump upward. The contractor was a trusted member of our church so we advanced him enough money to buy most of the materials at the old price. Within five months

we had an ideal educational building one hundred feet long, thirty-one feet wide, and three stories high. All the wood was shipped in from America, the best quality of Oregon pine. All the floors were reinforced concrete. It has room for the complete primary school including kindergarten with teachers' rooms, guest room, and chapel to hold the entire student body of 400. The school transferred to the new building in the spring of 1940 and the church of nearly 100 members was organized soon thereafter.

“‘It's an ill wind that blows nobody good.’ While the Japanese were ruthlessly bombing the city they destroyed all the buildings between where the educational building was later erected and the big street in front. Then the Chinese began to come to Pastor Dzang with the desire to sell that property that before the war could not be bought at any price. The law was such that the Mission could not own land in China. After consulting with Dr. McDaniel and others we decided to buy this land in the name of our beloved pastor. Now we have one of the most ideal locations in the city on which to erect the church building. It will be facing the main street with plenty of depth for the church and a playground between the educational building and the church.

“Now today what do we have to show for the original amount of \$12,500.00? We have the ground on which the new building stands, the building filled with 400 happy children studying in a Christian school, all the land on the main street for the erection

ot the church building, and the old building where we run a clinic, book store, preaching chapel, and where the Chinese pastor, Bible woman, and principal live. The church worships in the school chapel temporarily. How we do praise God for this plant and how we thank the women of North Carolina for what they have done in memory of Mrs. Jones!"

CHAPTER VI

“AND HIS SERVANTS SHALL SERVE HIM”—
Revelation 22:3

Though Mrs. Jones resigned as President of the North Carolina Union in 1936, she by no means retired from active service. As President Emeritus her counsel and guidance were invaluable to her co-workers. She was regular in attending the monthly Executive Committee Meetings, where her presence was an inspiration and a benediction. At the annual meeting in 1937 she led the worship services Wednesday and Thursday mornings, speaking as if inspired on the subjects “God is Light” and “God is Love.”

Her days were busy as she prepared for her Sunday School class; attended church services and W.M.S. meetings; directed her household and planned for the continued improvement of the yard and garden; wrote letters and read widely.

Mrs. F. W. Armstrong, President of the Southern Union, after visiting in the Jones home said, “I have seen a perfect matriarchy. Mrs. Jones, seated at the long table with her children and grandchildren, made a beautiful picture that I shall ever remember. The harmony of that household is a tribute to Mrs. Jones’ influence.”

The household in the last years of Mrs. Jones’ life was made up of Annie, the oldest of the children; Sallie and Wade Gallant, her husband, and their two children, Wade, Jr. and Sallie Wesley. In addition to these there were Helen Lee Bailey,

“Brother Tom’s” only child, who lived with her grandmother after her parents’ death and later came to Mrs. Jones as another daughter beloved; and William’s two sons, Wesley and Bill. It is a tribute to Mrs. Jones’ strong character and lovable personality that without relaxing one jot or tittle of her intensely Puritanical convictions, harmony and happiness in the home was maintained. She was inflexible in her observance of the Lord’s Day; her Sunday reading was confined to her Bible, books of religion and devotion, and denominational papers. Forms of amusement about which there was any question she would not tolerate. One Sunday her grandson, about four at the time, was in the Beginners’ Department of the First Church Sunday School where his teacher brought in some child-sized folding tables.

“See what I found for us to use when we draw and color our pictures!” she exclaimed as she set up the tables.

“I know what they are,” said Wade, Jr., “they are card tables, and cards are the devil’s own tools!”

As time went on her friends could but notice a gradual decline in Mrs. Jones’ physical strength, a slight slowing of her step, weariness that came too often. Her mind, however, continued to be as keen as ever; the affairs of the denomination and of the nation were ever in her thinking.

In August, 1942, Mrs. Jones, Annie, Sallie and her children, according to custom went to Morehead City to spend a restful month by the sea. Always this had brought renewal of vigor; this time, for

a few days, Mrs. Jones did grow stronger. Then one night she was seized with a terrible attack. Dr. Henry Turner, a good friend from Raleigh, who providentially was spending his vacation in a cottage next door, was summoned. He had the patient removed to a local hospital, and for days there was a struggle between life and death. Prayers were offered for her in home, in church services, in missionary meetings; loving messages were sent by wire, by letter. Life overcame in the struggle and after weeks of treatment she came home in an ambulance. Faithful servants and loving friends had set the home in perfect order, and made it beautiful with flowers. She received many expressions of welcome and of gratitude for her safe return.

She slowly improved, and after a long time, was allowed to come downstairs once a day. It was suggested that her bedroom be moved downstairs to the room the boys had always occupied, but she was unwilling. "The boys love their room and enjoy it. I want it to be always ready for them when they come." Perhaps her life long disinclination to changing rooms or furniture in her home influenced her in this decision. An elevator was ordered, to make it possible for her to go up and downstairs freely; but because of the circumstances of war there was long delay in the installation and she used it very little.

In March, 1943, the Annual Meeting of the North Carolina Union was held in the Tabernacle Church in Raleigh. Mrs. Armstrong, Southern Union President, was an honored guest at this meeting. Mrs.

Jones said to the President of the North Carolina Union, who lived in a suburban community: "Now, I want to entertain Mrs. Armstrong. You will have all you can do, and I do not want our Southern president to stay in a hotel in our State." The president was happy to agree, but suggested that she would come by and take Mrs. Armstrong to the church each time, or arrange for someone to call for her. "No, leave all that to me. I think I am going to be able to attend the meetings, at least part of the time, and Sallie will see that we get to and from the church." God graciously permitted her to be in at least part of each session of the entire meeting, and what a benediction was her presence! The president, serving for the first time since her election, gathered strength and courage from the sympathetic countenances of Mrs. Jones and Mrs. Armstrong, sitting near the front at her right.

In the early autumn she grew much weaker; her loved ones and friends realized that for her "healing must wait on immortality." About the first of November she became seriously ill, and could not leave her bed. At dusk on Thanksgiving Day, November 25, 1943, she answered the Master's call to serve Him in Glory.

Friends thronged to the house to give expression as best they could to the admiration, love, sympathy and loneliness that filled their hearts. Messages came from near and far; all who knew Mrs. Jones realized that a great woman had gone from the earth.

The funeral, held from the First Baptist Church

in Raleigh, was conducted by the pastor, Dr. Broadus E. Jones. At the request of her daughters, the same order of service which Mrs. Jones had planned for Mr. Jones' funeral was used. Two passages of Scripture were read, Psalms 103 and 1 Corinthians 15. Mrs. J. Clyde Turner, speaking at the Memorial Service in Charlotte said, "A verse in each of the passages was specially symbolic of the life and work of Mrs. Jones. The 103rd Psalm, a hymn of praise, begins, 'Bless the Lord, oh, my soul; and all that is within me, bless His holy name.' This was her purpose in life, to this she dedicated her splendid talents. The other passage, the glorious resurrection, chapter 15 of First Corinthians, closes with these words, 'Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.' You who have known her through the years will testify that this describes the character of the marvelous service she rendered."

The Woman's Missionary Union was given the privilege of covering the casket with a blanket of white flowers with a center design of deep purple violets. Her body was laid to rest in Oakwood Cemetery; the beautiful strains of "The Sweet By and By" closed the simple ceremony.

Many tributes were written concerning Mrs. Jones, none more beautiful nor more fitting than that which Miss Blanche Sydnor White, Executive Secretary of the Virginia W.M.U., wrote for the *Religious Herald*.

“In Loving Appreciation”

“When on Thanksgiving Day, the Heavenly Summons came to our beloved friend, Mrs. Wesley N. Jones, of Raleigh, North Carolina, we lost our strongest living link with the earliest days of Woman’s Missionary Union. She saw the Union grow from an idea in hearts and minds of a few forward-looking men and women into an unexcelled royal service. She bridged the glorious past and the magnificent present.

“She was just emerging from girlhood into young womanhood when the Central Committee for North Carolina was organized. It was in 1886, when she was eighteen years old that Sallie Bailey became Secretary-Treasurer of that Central Committee. As a laborer together with God and Miss Fannie E. S. Heck, she began to build strong and sure the foundations of the North Carolina Woman’s Missionary Union. On those foundations she continued to build for more than a half century. From 1900-1916 she served as Treasurer of the North Carolina Union. From 1916-1936 she led that Union as its matchless President. From 1916-1938 she was the Southern Union’s Vice-President from North Carolina. Marriage and motherhood came to her during those years. She adjusted her life in such a way that every duty took its proper place in her daily schedule.

“Wise in counsel, generous in her appreciation of others, firm in her convictions, forceful in administration, just in her decisions, Mrs. Jones became one of the most trusted advisers in Union affairs.

Younger women leaned on her wisdom and were stimulated by her gentle consideration for their opinions. Missionaries found in her a never-failing sympathy. The circumference of her missionary interest paralleled the needs of the world, for 'that circumference cannot be small of which God is the centre'.

"Virginia Woman's Missionary Union felt peculiar pride in the leadership of Sallie Bailey Jones. Both parents were Virginians and her forbears had contributed generously to our Virginia Baptist growth. Old High Hill Baptist Church, Jarratt, will always remember Rev. Josiah C. Bailey, the honored Pastor of many years. We extend to her daughters, her grandchildren, her church and to our Sister Union in North Carolina our sympathy and our love. Surely, the Psalmist spoke for Mrs. Wesley Jones when he sang:

" 'The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? . . . Wait on the Lord; be of good courage and He shall strengthen thine heart: wait, I say, on the Lord'."

"A great purpose makes a great life." So was Mrs. Jones great, for she was motivated by a great purpose—obeying her Master's commands and glorifying the Father. So great was her life, with so great a purpose, that her co-workers delighted to honor her.

RECOGNITION OF DISTINGUISHED SERVICE

The first honor bestowed upon her was an evidence of the admiration of Associational Superintendents

in 1916. The record of this is from the minutes of the Annual Meeting.

“Mrs. L. L. Henry stated that the young Bible woman in China, who has been educated by the Superintendents in honor of the Treasurer, Mrs. W. N. Jones, has recently graduated and is ready to take up her work. It was moved and carried that the scholarship be continued with Mrs. Henry in charge of the fund.”

During the 75 Million Campaign the Union honored its President by a generous contribution to the Church Building Loan Fund; in 1936 the gift to the Sallie Bailey Jones Good Will Center in Soochow was made; in 1938 the Library at the new Training School was given as a tribute to Mrs. Jones and in 1941, \$1,000 was appropriated for the furnishings of the library. In 1944, the annual meeting in Charlotte had as its theme “For Ye Serve the Lord Christ,” and the President said, “This whole meeting is dedicated in humility and gratitude to the memory of Mrs. W. N. Jones, ‘Oh God, to us may grace be given to follow in her train’.” An hour was set apart for a memorial service at which time Mrs. T. M. Pittman, Mrs. J. Clyde Turner, Miss Kathleen Mallory, and Dr. H. H. McMillan spoke. At this meeting \$5,000 was appropriated to the Sallie Bailey Jones Auditorium at Meredith College.

In 1947, at the annual meeting in Asheville, the name of the Heck Memorial Offering, which was established in 1924, and which is allocated each year at the annual meeting for mission causes, was

changed at the suggestion of Mrs. R. N. Simms, Sr. to the Heck-Jones Memorial Offering. Thus are linked the names of two beloved leaders.

In 1948 further appropriation was made for the development of the W.M.U. Training School Library.

All these memorials are fitting, as their purpose is at one with the great purpose of Mrs. Jones' life. But by far the most worthy memorials are found in the broad and deep foundations of the North Carolina Woman's Missionary Union—foundations which she helped lay; and in the hearts of the members of the North Carolina Woman's Missionary Union—love and remembrance and gratitude that inspire more devoted service to the Lord Christ.

Sallie Bailey Jones, who came into a goodly heritage, who by God's grace was polished after the similitude of a palace, looked well unto the ways of her household, served the Lord Christ through her State Union, sowed with generous hand beside all waters the seeds of Truth and who lives on in the hearts of those who loved her and in the memorials established to her, even now is among those "who have washed their robes and made them white in the blood of the Lamb," who "before the Throne of God serve Him day and night in His temple."

