

# **"SATURDAY BEFORE THE SECOND SABITH"**

The History of Meadow Branch-Wingate  
Baptist Church 1810-1984

Carolyn Caldwell Gaddy

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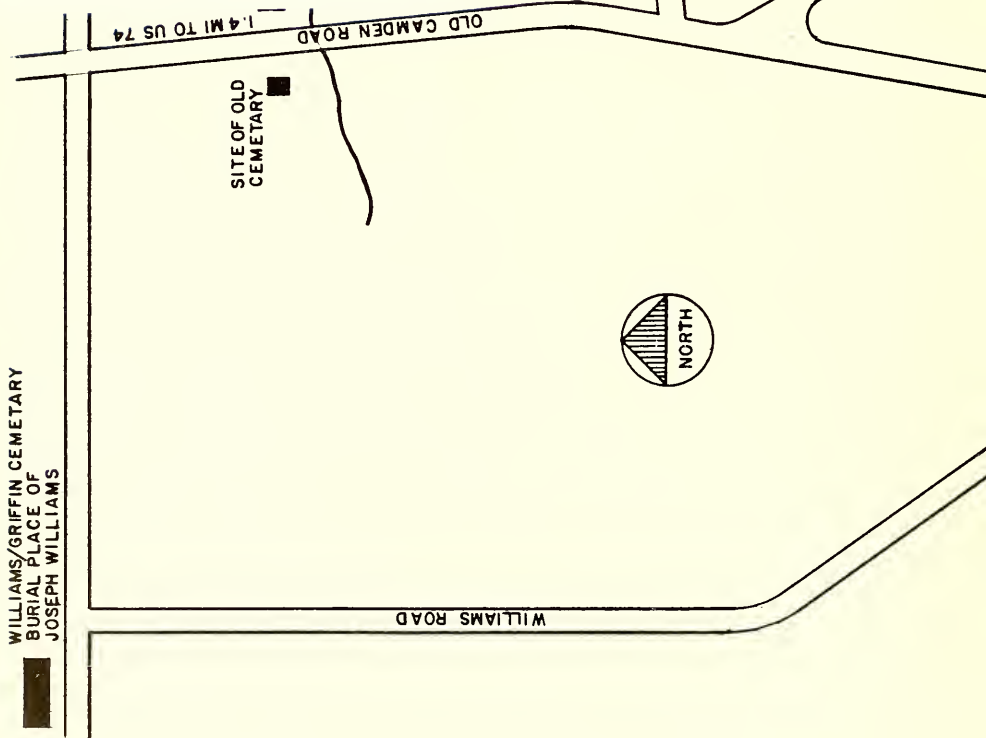
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**THE HISTORY OF MEADOW BRANCH-WINGATE  
BAPTIST CHURCH 1810-1984**

by  
Carolyn Caldwell Gaddy





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## ***THE PRESENTATION***

With pleasure and pride the committee on the history of the church presents this publication to the congregation. It is the work of one of our members, Carolyn Caldwell Gaddy. Although we have given her our support, encouragement, and whatever expertise we possessed, this writing is the product of her ability, dedication, and hard labor. She has combined careful research in records whose existence was unknown for several generations with the interpretative insights of a historian to produce an exciting narrative of the past.

Carolyn Caldwell Gaddy is a native of Rock Hill, South Carolina, where she was graduated from Winthrop College with a Master of Arts in history. In 1932 she began a 43 year tenure at Wingate College as a teacher of history and political science. She became a member of this congregation in 1933 and the bride of Sam Gaddy in 1947. Carolyn has always been active in the work of the church, including service as Sunday School teacher and superintendent, and on the Board of Deacons. Retiring from college teaching in 1975, Carolyn has immersed herself in the activities of our community and church — from politics to the Sixty-Plus Club to practicing the craft of her profession.

Wingate Baptist Church is extremely fortunate to have Carolyn Caldwell Gaddy as the author of its history. We know that for her it could only have been a labor of love. To her we extend the appreciation of generations past, present, and yet unborn for her illumination of our heritage.

**The Committee on History**

**Evelyn P. Bivens**

**Carolyn C. Gaddy**

**J. D. Hogan**

**Baron D. Smith**

**Jerry L. Surratt**

## *PREFACE*

Interest in writing this history of Meadow Branch-Wingate Baptist Church began several years ago when original minutes dating from 1835 were found rather carelessly stacked in a cabinet in the church library. At the encouragement of Dr. Roy Ford, I began to think seriously, when time permitted, about attempting the task. It was known that the church had been constituted in 1810, but although the records from 1835 to 1982 were almost completely intact in their original form, no records could be found of the period from 1810 to 1835. Time and again they had been referred to as lost. When work began, it soon became evident that the old minutes available could not be handled without damaging them extensively. To preserve them, inquiry was made of John R. Woodard, Director of the North Carolina Baptist Historical Collection, Z. Smith Reynolds Library, Wake Forest University, as to whether these minutes had been microfilmed for that collection. His answer was negative but that the collection did already include original minutes of Meadow Branch Church from 1810 to 1845. The next day Dr. Ford and I went to Winston-Salem to see this "miracle" and also to take the 1835-1982 minutes to be microfilmed. Mr. Woodard and his assistant, Miss Myrtle Lytle, produced the "lost" minutes, which had been donated to Wake Forest, we learned, in 1917 by Mrs. C. M. Brewer.

This event gave impetus to the project, and on June 13, 1982, a committee of Dr. Jerry Surratt, Mrs. John A. Bivens, Mr. Ed Hogan, Mr. Baron Smith, and I went to work. The date set for completion was June 1984.

Much material has been found to supplement the bare records of the minutes. Mrs. John A. Bivens has given generously of her time and many articles, records, and programs which she has collected over the years. Especially valuable has been the "Journal" of her father-in-law John W. Bivens. Corinna Chaney Bivens has contributed her store of

materials, which included the "Journal" of her mother Mrs. Ellie Mullis Chaney. Lee Williams, a Union County history "buff," graciously opened to me his collection. Janet Freeman, librarian of Wingate College, made the college records available and gave other valuable assistance. Helen Helms, the church secretary, has searched for and found many church records not in the minutes. Baron Smith has given encouragement and aided financially. It was he who took me to the site at the "old Headley place" and who was responsible for the research and production of the map.

My special thanks go to Dr. J. Glenwood Clayton, Director of the Baptist Historical Collection at Furman University, for making the materials there available to me.

Without Dr. Surratt the manuscript would never have achieved any kind of order. He has cheerfully and carefully reviewed the manuscript and given suggestions. Dr. Ford has been responsible for gently but urgently pushing when the pace slowed. To Anne McConnell goes credit and gratitude for the translating of my script into the initial typed copy. Mildred Chapman has donated her time and valuable assistance in the typing of the final draft. Bernard Helms is due special thanks for the use of his typing and copying equipment in the preparation of the manuscript for the printers.

My gratitude goes also to almost the entire congregation for their continued interest, support, and encouragement. It is my sincere hope that this record of a great old church, its struggles through wars, depressions, reversals, and yes, even disagreements, will inspire us to give to it our best. May the spirit of sacrifice, hope, and the desire to serve God and our fellowman continue in us and our successors, keeping alive the traditions and ideals of these many men and women who have been the history of Meadow Branch-Wingate Baptist Church.



# CHAPTER ONE

## 1810-1835 The Beginning

*The Meadow Branch Church . . . from the Goardvine Church. The Saturday before the Second Sabith in January 1810 and become constituted by John Bennett and Joseph Williams assistant in 1811.<sup>1</sup>*

Thus begin the original minutes of the Meadow Branch Church and what in 1931 became the Wingate Baptist Church, the oldest continuous missionary Baptist church in the Union Association.<sup>2</sup> In the first pages of these minutes are found at least forty-one names, some of which are illegible because of the age and condition of the manuscript. In addition to John Bennett and Joseph Williams, the following names are listed: John Baggitt, Enoch Griffin, James Stegall, William Hamilton, Jacob Stegall, Bryant Awston, Daniel Treadway, Allen (?) Roberts, (?) Thompson, and John Bently. The female members are listed separately: Elisabeth Trull, Elizabeth Bennett, Minney Rickson, Tilley Bennett, Elizeabeth Williams, Hanner Sikes, Elizeabeth Griffin, Esther Price, Elizabeth Shulvey, and Rhonda Benton. Baptized in October 1810 were Thomas Stegall, William James Puthey, Janee Anne Baggitt, Patsy Drumblow, and Bessey Thomas. We know very little about the majority of these people, but we do know something of Bennett and Williams.

John Bennett was instrumental in the constituting of Richardson's Creek Church in 1801. He came from that congregation to Meadow Branch, and when Richardson's Creek Church died around 1834, some members followed Bennett to Meadow Branch, while others went to High Hill Primitive Baptist Church.<sup>3</sup>

“Joseph Williams was possibly an offspring of the Welsh Neck Baptist section.”<sup>4</sup> After serving during the Revolutionary War in the First North Carolina Regiment under Colonel Thomas Clark, Joseph Williams came to Union County from Sampson County and bought land from John Bivens in 1797, near the location of the first Meadow Church. Elder Williams and his second wife Martha were buried in the Williams' family graveyard near Wingate on the old Monroe-Ansonville road. A reunion is held at the grave in his honor on Tuesday after the third Sunday in August of each year.<sup>5</sup>

As one stands today on that lonely hillside with virtually no visible evidence of the passing time, suddenly a feeling of the power and devotion of this man is overwhelming. How far-reaching has been his influence (and that of others like him who share in the founding of Meadow Branch) we can only guess. He remained a member of this church until his death in 1825.

During 1810 and 1811 the minutes recorded baptisms, charges of ill-doing among members, such as non-attendance at services (one of the most common), drinking, gossiping, faulty doctrine, and foul language. The church indeed set itself up to judge the morality of its members by a very rigid code — the ultimate punishment being the exclusion from membership.

In April 1812 the church agreed that it needed “a constitution and consideration of such should be done at the next conference or meeting.”<sup>6</sup> This matter had been under consideration since January when concern for a constitution was expressed, so at this point matters moved rapidly. The Saturday before the second Sunday in May 1812 the document was presented, and on the next day (Sunday), Meadow Branch Church accepted its official constitution.

Who were these people who on that spring day of 1812 dared form a church? Times were not good. This section of North Carolina had been severely damaged physically and psychologically by the Revolutionary War, which had barely ended thirty years before. The Constitution of the United States was only twenty-five years old. James Madison was President, and the War of 1812 (the Second War for American Indepen-

dence) was already in progress. England and France were at war with each other, and our country was caught in the middle. These two major powers were playing havoc with our trade and our new-found independence. Let us look at the background of these hardy people who, under such trying circumstances, were so intent on founding a church.

We know that in this section of the Carolinas at that time “two streams of Baptist influence,”<sup>7</sup> both of Welsh origin, existed: the old Welsh Neck settlement (whence we are reasonably sure Joseph Williams came) near Society Hill, South Carolina, and the old Sandy Creek section in current Randolph County, North Carolina.

The Welsh Neck settlement descended from a group of sixteen people led by Thomas Griffin, a minister, who had come from the counties of Pembroke and Cairmathen in Wales. They boarded the ship *William and Mary* at Milford Haven in July 1701 and landed at Philadelphia in September. They were given a tract of land on which they built a “neat brick church.” This property was then in Chester County, Pennsylvania. It is now split between New Castle County, Delaware, and about one-fourth of it is located in Cecil County, Maryland. This climate and place did not suit these Welsh, and after several moves they located in South Carolina near Society Hill. In 1738 they “organized into a society of the Baptist faith”<sup>8</sup> and from there began missionary work. Welsh Neck became a member of the old Charleston Association which had been organized in 1751 and said to be the second oldest association in America.<sup>9</sup> The old Goardvine Church, near the Olive Branch community, organized about 1800 and out of which Meadow Branch came, was a member of this association until joining the Moriah Association in 1815 as a charter member.

The other source of Baptist origins in this section was the Sandy Creek Baptist Church in present Randolph County. This church was organized November 22, 1755, under the care of Elder Shubal Stearnes. He with his wife, Peter Stearnes and wife, Ebenezer Stearnes and wife, Shubal Stearnes, Jr. and wife, Daniel Marshall and wife, Joseph Breed and wife, Enos Simpson and wife, and Jonathan Polk and wife formed this church. They had come to North Carolina from Connecticut.<sup>10</sup> They were descendants of families who had come from Wales by way of England. In a short time Sandy Creek had grown to over six hundred members, and other churches began to branch out of the original church. In 1758 Stearnes organized the Sandy Creek Association. Sandy Creek was the mother church for Little River Church, which in

turn contributed to the founding of Rocky River Church. In fact, nearly all the churches up and down the Rocky River had their source in Sandy Creek, including Goardvine and Richardson's Creek, from which came the early members of Meadow Branch. "From the beginning we see that this body (Sandy Creek) was thoroughly missionary."<sup>11</sup> It is generally agreed that the work in Stanly, Anson, and the upper part of Union is the result of this effort.<sup>12</sup>

Professor E. W. Sikes expressed very well some of the spirit of these early beginnings when he addressed more than one thousand people gathered to celebrate the one-hundredth birthday of Meadow Branch Church:

In 1810 it was decided to found a church and call it Meadow Branch. The place selected was on the Concord-Camden road one mile north of Wingate. There on that sloping hillside covered with giant oaks that knew not the woodsman's axe, and near a purling stream, Elders John Bennett and Joseph Williams and others who brought letters from Gourdvine established the ancient temple of God. Here your ancestors and mine one hundred years ago made the welkin ring. They, hardy frontiersmen that they were, felled the trees and hewed the logs to make . . . the first structure.<sup>13</sup>

This building standing on the Headley place was occupied by Meadow Branch Church from the time that it was constituted until the split in 1835. But much was to happen before that event. The church minutes faithfully recorded baptisms, excommunication of members, and restoration of membership to some of those same members after their repentance.

When the church was founded, it became associated with the old Charleston Association because of its close identification with the Welsh Neck settlement. It was a long journey to the "union meetings," and when the Moriah Association was formed out of the Charleston Association in 1815, Meadow Branch became a charter member. The Moriah Association was composed of churches in the north central part of South Carolina and the south central section of North Carolina. The records show the church faithfully appointing delegates to the "Moriah" and sending yearly letters reporting its progress. It remained in that association until the formation of the Brown Creek Baptist Association in 1854.

The minutes for many years continued in much the same vein. A note



of interest was included in October 1816: "Jacob a person of color is rec'd into the membership by Baptism." An incident in May 1819 in which Winburne Jenkins was "clar'd from all expenses for finding the sacramental elements of the church" was included without explanation of the "finding." The choosing of deacons seems to have been sporadic, one by one, with no limit to terms. In 1830 two "sisters" became so embroiled in name-calling and quarreling they were brought before the church. For months attempts to settle the matter failed. A committee was sent to arbitrate, but to no avail. Finally both women and one of the husbands were excluded from the membership. This must have been some argument. It rocked the church.

The minutes of 1828 indicated that something much more distressing was happening than the familiar accusations of "foul language," drinking, failure to attend services, and arguments among members. The records showed an increasing number of members were being dismissed by letter. The church also excluded a number of members without recording any reason. A conflict arose between those who strongly supported the mission movement and those who opposed it. In August of 1834 Brother Brasington was called to "supply with preaching." W. F. Brasington was well-known in the Moriah Association, having been instrumental in "building up most of the churches that composed that association."<sup>14</sup> No answer had been received by October, so another message was sent in November. Brasington replied that he could not come to serve a church so divided. Apparently the differences at Meadow Branch were well-known elsewhere. The controversy over missions which was confronting the Meadow Branch Church was not simply a local issue. Its roots were deep in Baptist history. Although Baptists of differing theological ideas came to America, by 1800 the heavy majority was Calvinist in theology but committed to evangelism to spread the gospel. Meadow Branch Baptists were likely of this conviction. The congregation evidently disagreed, however, on whether organizations outside the local church should be established to promote missions. In 1813 Luther Rice and Adoniram Judson, two Congregationalist missionaries on their way to India, became Baptists by conviction. Judson stayed in the mission field, and Rice returned to the United States to rally Baptist support for foreign missions. In 1814 "The Baptist Board of Foreign Missions for the United States" was founded, and Dr. Richard Furman, pastor of the First Baptist Church of Charleston, South Carolina, was elected president. The efforts of this body crystalized the

disagreements on missions in many Baptist churches throughout the country. In the 1820s and 1830s many splits occurred such as the one in the Meadow Branch Church.

On Saturday before the second Sunday in December 1834, “the state of the church was inquired into and took up the case of missionary and anti-missionary.” After a “grate deal of debating,” a move was made for “a day of fasting and prayer and humiliation to God to show us our rongs and bring us together again,”<sup>15</sup> and accordingly the day before Christmas in 1834 was designated for that purpose. Apparently the day of fasting and prayer failed to bring unity. No minutes for January, February, and March survived, but we read that in April 1835 Samuel Williams requested to recall the “move he had made for division of the church at a former conference . . . and that he held to the same principles he did about the missionary cause.” It was agreed to call for help. Jake Lewallian, Jacob Helms, and Solloman Marsh were appointed to reconcile the disagreeing members. The next month Jacob Helms reported that so great a division existed in the church between the missionary and the anti-missionary groups that the committee would not make a recommendation. After much discussion the “Helps” (committee) were dismissed, and the congregation agreed to meet the next Saturday to “settle it ourselves.”

On the Saturday before the third Sunday in May 1835, the church met in conference, and Lemuel Williams, moved that it “might be that the church would be willing to come together.” John Griffin “labored” to get them together. John Griffin said he stood with the association (missionary). Two or three times William Hamilton moved to take a vote, but it was not granted. This must have been a highly emotional meeting — men pleading for agreement, some demanding an immediate settlement and each side so sure *they* were right. Finally they agreed to call for Jake Lewallian as a “help.” Saturday before the second Sunday in June 1835, the “dispute was continued after much disputing about the same. The missionaries moved to lay all our disputing down and apply to the Association (Moriah) for helps.” The anti-missionaries refused since “they believed if they (the association) came, we (the anti-missionaries) should be cut off.” The anti-missionaries agreed to stand by the first division to meet at Griffin’s “meatting” house for further consideration of their beliefs. In August 1835 they came together “according to the appointment and on motion the church agreed to excommunicate all the missionaries and accordingly we done so.”<sup>16</sup>

Some explanation of what happened is necessary beyond what appears in the original minutes. It is believed that the “first division” mentioned in the minutes gave the majority vote to the missionaries, and they kept the house of worship but lost the minutes. The clerk was one of the anti-missionaries, and they began meeting in Griffin’s Meeting House, still calling themselves Meadow Branch Church. They had lost the church house, but had kept the minutes. This original book of minutes includes a record of the constituting of the church and its history until the split in 1835. It also includes the records of the anti-missionary group until 1846. Its meetings were either “held by appointment” or on the Saturday before the first Sunday of each month, whereas before separation they had met on the Saturday before the second Sunday. This book contains minutes until May 1846, when they cease without explanation. It is generally believed that some of this group went back to the old Meadow Branch Church, some to High Hill Primitive Baptist Church, and some to other Primitive Baptist churches in the area.

This apparently explains why the minutes of Meadow Branch Church from 1810 to 1835 were considered to be “lost”; they had gone with the clerk and the anti-missionary group. In 1917 those minutes, along with those of the anti-missionaries from 1835-1846 were donated to the Baptist archives at Wake Forest by Mrs. C. M. Brewer. It was at Wake Forest University in 1982 that they were located. They have since been available in microfilm form to document this history of that early period.





## CHAPTER TWO

### 1835-1856 A New Beginning

*We the undersigned considering ourselves (as a church) in a desolate and distressing State for a length of time, duly took into consideration the expediency of applying to the Moriah Baptist Association for help and unanimously agreed to do so . . .<sup>1</sup>*

There is little doubt that the above statement truly described the conditions and feelings of all seventy-four persons who made up this new Meadow Branch Church. As accurately as the now-faded minutes can be read, the following were the “undersigned” to this cry for help:

#### THE BRETHERNS NAMES

- |                       |                        |
|-----------------------|------------------------|
| 1. Leemuel Williams   | 10. Enoch H. Griffen   |
| 2. John Griffen       | 11. Nathaniel Bivens   |
| 3. Enoch Sikes        | 12. Jonathan Williams  |
| 4. Elam Williams      | 13. Wilson M. Williams |
| 5. Walter Gibson      | 14. Tom a slave        |
| 6. Theophilus Hobgood | 15. Joseph Griffen     |
| 7. Coalman Williams   | 16. John Bivens        |
| 8. Sherwood Prolen    | 17. John P. Griffen    |
| 9. Mark Kiser         | 18. John C. Williams   |

- |                     |                      |
|---------------------|----------------------|
| 19. James F. Lee    | 24. Heurin Williams  |
| 20. Abram Broome    | 25. Culpeper Griffin |
| 21. Malachi Ingram  | 26. William King     |
| 22. James Benton    | 27. Jeremiah Parry   |
| 23. James W. Benton | 28. W. L. Benton     |
- (added in another handwriting)

### THE SISTERS NAMES

- |                       |                          |
|-----------------------|--------------------------|
| 1. Elizabeth Williams | 15. Sarah Hobgood        |
| 2. Sarah Griffen      | 16. Rhoda Williams       |
| 3. Easther Edwards    | 17. Lethe Williams       |
| 4. Hanah Likes        | 18. Melinda Griffen      |
| 5. Sarah May          | 19. Jamima Helmons       |
| 6. Charety Williams   | 20. Marget Bivens        |
| 7. Metildah Benett    | 21. Nancey Williams      |
| 8. Franky Tomberlin   | 22. Gatecy Helmons       |
| 9. Barbery Preson     | 23. Nancey Sikes         |
| 10. Elizabeth Collins | 24. Mahaley Bass         |
| 11. Sarah Shepherd    | 25. Mary May             |
| 12. Caty Williams     | 26. Layedeia M. Williams |
| 13. Nancy Williams    | 27. Easther a slave      |
| 14. Marget Gibson     | 28. Martha Griffen       |

### THE BLAK PEOPLE NAMES

- |                          |  |
|--------------------------|--|
| Amy<br>.....             | 37. Jane Griffin<br>(added in another handwriting) |
| 29. Marget Pistel        | 38. Leah a slave                                   |
| 30. Eliza Bivens         | 39. Elizabeth Perry                                |
| 31. Martha Griffen       | 40. Permelia Roling                                |
| 32. Martha A. K. Griffen | 41. Evalinen Bivens                                |
| 33. Ann Ingram           | 42. Martha Sinkler                                 |
| 34. Lydia Williams       | 43. Druselia Bivens                                |
| 35. Martha Benton        | 44. Vilot a slave                                  |
| 36. Lydia Benton         | 45. Sarah Williams                                 |

The above lists may include names added up to 1848.

The association was very prompt in responding to the call for help, and on Thursday, October 22, 1835, Elders T. Mason, Joel Gulledge, and W. F. Brasington (who had previously been called to preach at Meadow Branch but had refused) came to Meadow Branch to meet with the congregation.

Eld. T. Mason preached from the 4th ch. 19v. Philipians. But my God shall supply all your needs according to His riches in glory by Christ Jesus. After a short interval we met in conference W. F. Brasington and Eld. T. Mason took the Chair and made such inquiries as were deemed necessary and after a fair investigation of our Faith and practice they unanimously recognized us as the Meadow Branch Baptist Church and now we do heartily and willingly subscribe to the following Covenant & Rules of Decorum — Article the 1 We the following names being the members that now compose the meadow branch baptist Church of Christ, Do as in the Presences of the eternal God Who knows the Secrets of all hearts and in the presence of Angels and men acknowledge ourselves to be under the most solemn covenant with the Lord to (be to him?) and no other god the true and living Everlasting and Eternal god, to be our god one and three persons the father son and holy ghost. Also we take the holy scriptures of the old and new testaments to be the Rule of man and Will of God, and so take them as the Rules of our faith and practice and Do promise through the help of the holy Spirit to make them the Rule to guide our lives and practice in the holy sacred ordinances and Church Discipline acknowledge ourselves by nature the children of Wrath, and our hope of mercy with God is only through the Rightness of Christ apprehended by faith Holding Believers Baptism by Immersion laying on of hands Particular Election Eternal Redemption by the free grace of God in Christ Jesus (effectual?) lectual calling by the holy spirit of Justification through the Imputed Righteousness of Jesus Christ (pro)gressive sanctification through Gods (free) grace and truth, which we Do Believe to be Revealed in the old and new testaments those containing a Perfect Rule of our faith and practice and final perseverance of the saints through grace, we Do Believe in the Resurrection after Death at the Day which God hath appointed to Judge the quick and Dead By the Resurrection of his son Jesus Christ and life Everlasting, Amen & Amen<sup>2</sup>

“After meeting inquiries were made as to our faith and practice.” The responses seemed adequate. Mason returned on January 9, 1836, “de-

livered a sermon on the 25th Chapter of Isiah, and inquired if we had completed the covenant and Decorum.”<sup>3</sup> The answer was negative so accordingly a delegation traveled to the Elizabeth Church, Chesterfield, South Carolina, (the center of the Moriah Association) to inquire as to their rules and covenant, and on May 7, 1836, having received a copy, the church adopted the following to be their own Rules of Decorum and Covenant:

In the presence of the eternal and everlasting God through his grace given us being now a constatuted church of christ at this place We Do solemnly unte to God and each other, agreeable to the holy scripturs of our lord Jesus Christ

Ar 2nd We covnant before the Lord & each other Not to let any sin lie on a brother or sister without reproving them in the spirit of Meekness agreeable to christ Blesed gospel

Ar the 3rd We solemly covant that we will bare each other weakness & infirmaties as much as in us lies

Ar 4 we will love and pary for each other

Ar 5th Resolved that we will not take up a reproach to the Discredit of a member in the church by any one in the church nor out of it Except it should be to Reclaim from sin and Error

Articl 6th if We do Discover sin on a Brother or sister We will gently Reprove them in the spirit of meekness agreeable to gosel Rules with Pratting Partiality

Ar 7th We shall kindly and faithfully Reciev Reproof from Each other Beliving it to be for our good and the glory of god

Art 8th We Shall not take any occasion whatever to go to law with a Brother or Sister but Shall be free and willing to leave any matter to be Determined by the church

Art 9th We Do Solemnly promise to bestow our bounties liberally to support the Poor and needy if there be such among us agreeable to what the lord has blest us with

**Ar 10th we shall be careful in shewing good Examples to the young and Rising generation by constanstans Duties in our famielies and Elsewhere and like wise to keep in Subjection those under our Direction as much as in us lies**

**Ar 11 we will with Joy atend the Public worship of god agreeable to the word when we are comanded, not to for sake the assembling of our selvs together as the mane of Some is**

**Arti 12 We solely Promise to Suport our pastor or minister acordingly to the worldly goods god has blest us with**

**Art 13 We promise by the assistance of Devine grace to act towards each other in the love fear and favor of god and Espeacicly to watch over each other Against All vain and foolish talkings and every thing that Dos not becom the folowers of the holy Lam of god seeking the good of each other and the church universally for the glory of god, to hold comunication as saints together in the worship of god and in the holy ordinances and Deciplen of this our church of god Submitting ourselvs to the Deciplen of Christ's church as a part of chirst mistical body, according as we shall be guided by the word and Spirit of gods Devine grace still Looking for greater Lights from god which is contained in the holy scriptures Looking and waiting for the glorious Day when the Lord Jesus Christ will take to himself his great power and reign from sea to sea and from the Rivers to the Ends of the Earth**

**Art 14th This covnant we make with free and full concent of our souls beleving that through Rich free and boundless grace it will be owned of god confirmed and Ratified in heven before the throne of god and the Lamb**

**Art 15th We Do solely promise that these and all other Evangelical Duties to be performed not in our own Strength but by the Power and Strength of the Lord Jesus Christ to whome be glory power honor and Dominion for ever and ever Amen. So come quickly Lord Jesus**

**Art 16th this covenant subject to Alteration to any tim when a majority of the church shall Deem it nessary<sup>4</sup>**



## **Rules of Decoram of the Meadow Branch Church**

**Arti the 1st Every conferance meting witch Dos not imedantly folow Devine worship Shall be opened by Prayr**

**Ar 2nd when met in conferance the Pastor or suplyer of the churc Shall take his seat as moderator and in cace that nether the Pastor or suplyer be present then the church shall call som member to the chair to act as moderator at that conferance**

**Ar 3 It Shall be the Duty of the moderator to invit all orderly members present from any sister church of the same faith and order to a seat in coucil**

**Ar 4 it shall then be the Duty of the moderator to enqier into the state of the church**

**A 5 all caces on Docket shall be taken up and be Decided**

**Ar 6 It shall be the Duty of the moderator to open a Door for the Reception of new members in the church**

**Ar 7 It shall be the Duty of the moderator to Preserve good order during the time of conferance acording to these Rules of Decorum**

**A 8 the church Shall have a clerk whose duty it shall be to keep a strict and just Record of all the proceedings and Decisions**

**Ar 9th in time of conferance each member shall be entitled to liberty of Speech but shall first arise and Resectfully address the moderator**

**A 10th no Person shall be admited to Speack on any one Subject more than three times without Liberty from Conferance**

**Ar 11 all motions made and seconed shall com under the consideration of conferance unless withdrawn by the Person who made it**

**Art 12 no query shall be Recieved for Discussion but by a majority of the members Present**

**Art 13 in all cases when a tie takes Place in vots the casting vote shall be given by the moderator**

At 14th when two members shall Rise at the same time to address the Chair the moderator shall Decide who shall be entitld to the floor

Art 15th the moderator shall have Liberty to speake on any subject by first calling som member to the chair

Art 16th any mail member failing to atend two conferace shall be cited to a third and render his excuce for non atendance

17th no Person while in conferance shall Depart from the subject under consideration or cast any Reflections on what may have bin Previously said by any Brother

18th it shall be considered Dis orderly to convers on any Subject whilst in conferance except those that concern the church

19th Amendments may be made to these Rules at any tim when conferance Deemes it necessary<sup>5</sup>

In January 1836 Brother John Gulledge was called to preach. The first year he was to be paid at least twenty-five dollars. He lived in the White Store section, and it was said he was very faithful in the performance of his duties.<sup>6</sup> Perhaps the church was not so faithful as he, because at the end of the first year, only \$23.75 had been paid to him. Names of donors with amounts contributed appeared in the minutes of December 1836.

On July 9 of that year the congregation agreed to join the "Union" meeting of the Moriah Association. Brother Enoch Sikes was sent as a delegate to the meeting held at the Elizabeth Church in Chesterfield, South Carolina. The next year 1837 Meadow Branch hosted the association with Elder W. J. Brasington as moderator and J. Davis as clerk.

The year 1838 was very important in the history of the church. The members called the "strong, vigorous, wide awake John Culpepper of Montgomery County to be pastor. He was in touch with the progressive spirit of the age . . ."<sup>7</sup> Culpepper had a distinguished record: three terms as United States congressman, a charter member of the board of trustees of Wake Forest Institute, and forty years service as pastor of Rocky River Church. (An interesting sidelight: He sold the Meadow Branch Church a Bible for seventy-five cents.)

Culpepper retired after only two years, having been in his seventies when he began at Meadow Branch. Shortly after leaving, he died at the home of his son, Elder John Culpepper Jr., in Darlington district, South Carolina, and was buried in the graveyard at Society Hill. How fortunate this church was to have had, for even a brief time, a man of such exceptional experience and vision to lead it at a most critical time in its history.

Lemuel Williams and John Griffen were sent in July 1838 as delegates to the "Union" meeting at Elizabeth Church. The church instructed them to pay one dollar for a copy of the minutes. In October of the same year they paid \$8.30 to the preacher, and again donors and amounts were recorded. In those same October minutes we find the first mention of the serving of the Lord's Supper. Bad weather marked the year 1839. There were no meetings in January, March, or May. However, they made up for lost time in July when they heard three sermons preached and one "exortant" on one day.

Elder Morras was called on February 9, 1839, to supply for that year, and two and a half years later, in November 1841, he became pastor, serving until 1842. Under his leadership, the church first contributed to state missions. This small congregation, very poor according to records, was concerned enough to sacrifice for missions. Elder Morras also delivered a "discourse" on temperance which resulted in pledges for sobriety and the formation of a *temperance* society. In so doing, Meadow Branch followed very closely the action of the Baptist State Convention which had set up a Committee on Temperance Societies in 1833.<sup>8</sup> Without doubt the leaders of the church were alert to the spirit and the "spirits" of the times.

Several interesting events occurred during Elder Morras' time at Meadow Branch that revealed how people were thinking. Two members (Brother and Sister Gibson) *requested* that they be excluded from membership because they "differed" with the church. For over two years, committees visited them and tried to change their minds. Finally, they were excluded after the last intermediary returned with this reply from Brother Gibson: "I never expect to come ther again nor to commune with them nather." Another case concerned a request by Henderson City Church for information about a former member. The church clerk reported that he could not send a letter because the original minutes (1810-1835) had been lost. (Those were the ones that remained lost until finally located in 1982.) The last matter of note was the application for

membership from Mark Kiser, who had been excluded from another church where he had been a member because he favored missions. The name of the church was deleted.

Dr. J. F. Lee, originally from New York, was called and served as pastor from 1842 to 1846. "He was well educated and an entertaining speaker, but had some peculiar doctrinal ideas which made him an unpopular preacher."<sup>9</sup> He stopped preaching in 1846 but remained in the county for many years as a practicing physician. In 1845, during his term as pastor, the first Sunday School at Meadow Branch was started with W. J. T. Maske as superintendent.<sup>10</sup> The children came with their spelling books, and the older ones with their Bibles, and they spent Sunday together studying. Nathaniel Bivens was chosen church clerk in that same year with authority to purchase a jug and cup for wine for the communion, and Joseph Griffen was to "procure 1 gallon of wine before the next meeting."

Elder E. C. Williams served as pastor from 1846 to 1855, during which period the congregation grew significantly and actively supported state and foreign missions. Williams, who had served as clerk so faithfully for many years, had been ordained in August 1845 and had served Meadow Branch as assistant pastor. According to the minutes, Dr. Lee had by this time become absent very frequently without notice. Elder Williams preached often during Dr. Lee's last year as pastor. Finally, the church requested Lee's presence and an explanation at the next church conference. After many months of questioning and trying to find a solution, Dr. Lee was excommunicated March 9, 1848; it seems his "peculiar doctrinal ideas" had become unacceptable. Until Elder E. L. Davis was called in 1856, Elder Williams, Snider, and others filled the pulpit as interim preachers.

An interesting event was recorded in October 1852 when Brother James Benton and his wife, along with Margaret Bibb, were dismissed at their request "to constitute a church in Monroe." The records show that they, along with six others, formed the First Baptist Church in Monroe. Also, in 1845 members from Meadow Branch had helped constitute Grove Spring Baptist Church. In 1852 Spring Hill Church called on two occasions for assistance in settling their difficulties. E. C. Williams, John Griffin, Lemuel Williams, and Herron Williams were sent to aid them. Meadow Branch was becoming known in the area for its dependable and upright leaders. Support for both home and foreign missions continued. In August 1853, \$3.75 was sent for "China Mis-



sions,” and a few months later an additional \$3.00 was sent for the same purpose. The spirit of missions was without doubt growing at Meadow Branch Church.

A split occurred in the congregation in 1854 on a matter of church discipline, and the minority group withdrew to build a church near Rocky River. Each faction claimed to be *the* church and sent delegates to the next session of the Moriah Association. That body appointed a committee to investigate, and they recommended that the majority be recognized. The minority group dwindled, disbanded, and its members went to other places.<sup>11</sup>

It is difficult to prove exactly what happened to the original Meadow Branch building at the “old Headley place,” which was kept by the missionary faction in 1835. Some reports indicated that it was “blown down,”<sup>12</sup> or “sawed in two,”<sup>13</sup> and that it became a saddle shop during the Civil War. It is known that during the entire winter of 1854-1855 the Meadow Branch congregation worshipped under a brush arbor,<sup>14</sup> after which it built a house of worship on a plot of land containing three acres purchased from Hosea Hale in 1856. The same men who were appointed to buy the land composed the building committee.

In 1855 a very unhappy event occurred involving E. C. Williams and some other brethren of the church. Williams had served Meadow Branch as church clerk for many years; he had been ordained by the church and was now serving as pastor. In June 1855 he preached and acted as moderator. In July of that year he was brought before the church on charges not identified in the minutes. He asked to call a “presbety” to hear the charges. In the August meeting Williams accused “a part of the church of having circulated false charges against him and that they (the accusers) should be excluded from the membership and their proceedings given to him.” The conference called for a vote. Fifteen members voted that the charges were false; twenty-two, that they were true. Williams and fourteen others were excluded from the church. Several months later Williams and two other excluded members appeared at the church conference and asked that the matter be reopened and referred to the association. The church agreed provided that the “hole case” should be put before them. Williams and the others refused and left. It has been difficult to find out what actually happened. We know the conflict was not confined to the Meadow Branch Church. In the minutes of the Moriah Association October 5, 1855, the following report was made:



We your committee to whom it was duly referred to ascertain as far as possible the state of Meadow Branch Church, beg leave to report we find such church in disorder, as far as we are capable of judging, there has been nothing immoral proven on Elder E. C. Williams, but imprudence.<sup>15</sup>

But Meadow Branch was adamant, and in October or November of 1856, Williams, along with eleven other members also dismissed, formed the Mill Creek Baptist Church. It was sad that a man who had given so much to his church for over forty years should end his service on a matter of “imprudence.”

A new era for the Meadow Branch Church began in September 1856 with the calling of Elder E. L. Davis, who was to serve this congregation for forty years.

## *MEMBERS 1853*

### BRETHREN

- |                        |                       |
|------------------------|-----------------------|
| 1. Lemul Williams      | 22. James B. Williams |
| 2. John Griffin        | 23. Sam a slave       |
| 3. James Benton        | 24. Jackson T. Morris |
| 4. Elam C. Williams    | 25. Culpepper Austin  |
| 5. Enoch H. Griffin    | 26. Thomas H. Teal    |
| 6. Shurwood Rollen     | 27. James a slave     |
| 7. Johnathon Williams  | 28. Aza Brooks        |
| 8. Wilson U. Williams  | 29. Colman Williams   |
| 9. Joseph Griffin      | 30. Sutteon Williams  |
| 10. John C. Williams   | 31. Dick a slave      |
| 11. John P. Griffin    | 32. Burton Gibson     |
| 12. Abram Broom        | 33. Henry Bivens      |
| 13. James W. Benton    | 34. Thaderack Brasel  |
| 14. W P Benton         | 35. Walker Brown      |
| 15. Harren Williams    | 36. William Price     |
| 16. Thomas C. Griffin  | 37. W. T. L. Maske    |
| 17. Jeremiah Perry     | 38. William Hill      |
| 18. James C. Williams  | 39. Chapman Estrage   |
| 19. Aza M. Helmons     | 40. Francis Mills     |
| 20. Culpepper Williams | 41. William B. Oatin  |
| 21. Joseph Hale        | 42. James W T Maske   |

## SISTERS

1. Hanah Sikes
2. Ester Broome
3. Nancy E. Williams
4. Sarah May
5. Mitilda Bennett
6. Rhoda Williams
7. Lydia Mills
8. Jemima Helmons
9. Lillorget Bivens
10. Drusila Mars
11. Nancy H. Williams
12. Mehalia Trull
13. Nancy W. Williams
14. Mary McBride
15. Martha Williams
16. Eliza Jerome
17. Jane Griffin
18. Elizabeth Parry
19. Permela Rolan
20. Evelina Bivins
21. Martha R. Sinclair
22. Sarah Williams
23. Esther a slave
24. Velot a slave
25. Mourning Sikes
26. Mary J. Sinclair
27. Marget Love
28. Elizabeth Pope
29. Ann Philmon
30. Hanah Broom
31. Lewiza Teal
32. Elena Williams
34. Phebe Medlin
35. Nancy Griffin
36. Tempy Morris
37. Elen Brasel
38. Bede Price
39. Elizabeth Shelvy
40. Delila Price
41. Bede Brasel
42. Eady Barnet

## CHAPTER THREE

1856-1896

### Hard Times — Good Times

*Made up nine dollars to pay Hosea Hale for the church land. Apr. 1856 Preaching by Elder James Collins in the new meeting house . . . the church extended their call for Elder E. L. Davis the next year.<sup>1</sup>*

That original piece of land which was bought from Hosea Hale for nine dollars contained only three acres of land (between Highway 74 and the Seaboard Railroad). September 1, 1873, five acres were purchased from T. J. Huntley, and another one and a half acres from Coleman Stewart on April 8, 1882. The contract for the first building on the lot went to Colonel Jonathan Trull. The members of the church gave him permission to go anywhere on their farms to select and cut timber. The building he erected stood in the line of survey for the old Carolina Central Railroad, so when the company completed the grading for the road, it moved the church house to the south side of the road just off the right-of-way. There it remained until 1886, when it was sold to the public school district for ninety-one dollars and was moved to the southeast corner of the church lot where it was used for school purposes. Later the building was sold to B. D. Austin.<sup>2</sup>

Let us return again to 1856 and look at an event of importance then taking place. Since 1815 Meadow Branch had been a member of the

Moriah Association, located in North and South Carolina. In 1854 three churches, Mount Olive, Monroe, and Faulks, thought it was advisable to organize another association of the Baptist churches west of the Pee Dee River. It was anticipated that all the organized churches in North Carolina which belonged to the Moriah Association would join this new organization named the Brown Creek Association after the large creek running across the section. Minutes of the first session were left incomplete, but the "Constitution, Rules of Decorum, and Articles of Faith," covering a total of twenty-four pages, were adopted in the first session of 1854.<sup>3</sup> At the second session Shiloh and Cross Roads joined this association.

At the time of the moving of the Meadow Branch Church in 1856 to what is now Wingate, Elder E. L. Davis was called to serve as pastor. He served in that capacity for thirty-six years and also for four additional years as a supply preacher until his death in 1896. The minutes indicate that the church in that period had the practice of extending an annual call; in each of the forty years of his ministry, the call of Elder Davis was included in the church minutes.

The Meadow Branch minutes of October 1856 recorded the appointment of delegates to the new Brown Creek Association, and in that year the printed associational minutes recorded receiving and acting affirmatively on the petition and letter from Meadow Branch requesting membership. When the association was called to order in 1857 by D. A. Covington, the moderator, thirteen churches and their delegates were enrolled, Meadow Branch having sent J. Perry, W. T. J. Maske, and J. C. Williams. The associational minutes reported ninety-three baptisms, of which forty-eight were at Meadow Branch. E. L. Davis had held a great revival in 1857<sup>4</sup> baptizing forty-five persons and collecting \$15.45 for the ministers. (J. Fincher assisted Davis.) Major D. A. Covington, reporting to the *Recorder* the baptismal scene in Richardson's Creek that year, said it reminded him of John the Baptist on the banks of the Jordan.<sup>5</sup>

The minutes of 1857 reported that "E. W. Sikes and slave" were granted letters of dismissal and another slave, Moriah, was brought before the church on charges of immorality and excluded. Apparently slaves were admitted and dealt with in the same manner as the whites.

Meadow Branch Church pledged ten dollars in 1858 to the Brown Creek Association and invited it to meet with Meadow Branch the next year. That year they pledged eleven dollars to missions and paid three

dollars for a copy of the minutes. In this period and even during the Civil War, the church was consistent in appointing delegates to the "Union meeting," sending along letters of progress and buying copies of the minutes. Times were hard, reflecting the general chaos of the country at a time just prior to the Civil War. The first mention of church trustees occurred in August 1858. Sim (?) Roland and H. Bivens were listed first with the following committee: J. C. Williams, J. Parry, A. H. Helms, W. J. T. Maske, Wm. Bivens, Bryant Aswton, R. Bivens, Samuel Moore, H. Teel, Greg. Morris, and Herron Williams. A problem was highlighted in another action taken that same month:

Resolved we will pay to any persons that has subscribed to help build the meeting house and is dissatisfied there money back if they will apply for it.<sup>6</sup>

No application was recorded.

The Civil War and reconstruction bore heavily on the church and the community. No record exists of any meetings held from October 1861 to March 1862. In July a conference was held but with no preaching. Again from April to October of 1864, the only record was the appointment of delegates to the associational meeting. Those were dark days in the history of our country and in the history of Meadow Branch. Only from the associational minutes can we get a picture of what was happening. Those minutes of the meeting of October 11-13, 1861, showed that Meadow Branch had sent H. Bivens and Jas. C. Williams as delegates. The church subscribed \$34.25 to buy Bibles and Testaments for the soldiers.<sup>7</sup> Moriah Association, with whom contact was still kept, recommended in a message that the second Sabbath of each month at 10:00 a.m. be set apart for special prayers for our country and our soldiers. The account reads "Gloom was setting down on things." Even more distressing were the 1862 minutes. Meadow Branch delegates that year were J. Perry, S. Rowland, and J. C. Griffin. There were "no sermons, no collections and few people attended." The Committee on Requests and Queries made the following report October 11, 1862:

In looking over and examining the letters sent up to this Association by the different churches composing this body, we find in the greater number of them an earnest request that prayer may be made by the Association for them. We find in the general features of the letters . . . and impressive of deep feeling, a voice of mourning, lamen-



tation, and woe. They bring up afresh to our minds that we are in the midst of a cruel war, and point to the fact that some of their loved ones have fallen by, and some of them are even yet exposed to the ravages of war.<sup>8</sup>

If the association met in 1863 and 1864, the records and minutes were lost. It was not until 1866 that church conferences at Meadow Branch were again held regularly. In 1867 the associational meeting was held at Meadow Branch with only a few people attending. “. . . the weather was very disagreeable,” but nothing was noted about home or foreign missions.

An interesting matter was recorded in the minutes of Meadow Branch Church for August 1863. A certificate was read from A. L. Stowe (probably a Confederate chaplain) certifying that he had baptized W. H. Trull, Thomas S. Trull, and A. W. H. Price near Fredericksburg, Virginia, on the twentieth day of May and stating that it was their desire to be received by the Meadow Branch Church. They were immediately accepted. The war had not destroyed the love of these men for God and their home church.

There were indeed reasons for Meadow Branch's survival. Many years later in 1917, C. J. Black, pastor, wrote in an article in the *Monroe Journal* that revivals had always played a vital role in that church's history. They were almost always held in August (lay-by time, when farmers “laid by” their crops awaiting harvest). Black said in the article that “nearly all the great moves in our church life were begun in a revival.” It was recorded in August 1866 that during a ten-day protracted meeting thirty persons were added to the church by baptism. A sermon preached by Elder Davis in 1871 caused 120 persons to request prayer. Half of these joined the church afterwards. On one occasion, a meeting had been going on for several days with no manifestation of interest. At the noon hour the deacons met and decided it was best to close the meeting and ask Davis, their pastor, to preach the closing sermon, since he had not yet preached during the meeting. When Davis heard the announcement, he walked into the woods all alone. As the congregation began to sing, he returned, took his place in the pulpit, and read the hymn “There is Power!” A prayer followed, and men wept under the influence of that prayer. Then followed a sermon that stirred the congregation to their depths. Men who had never before been moved cried for mercy and forgiveness. The meeting did not break up for a week.<sup>10</sup>

Indeed the spirit of these hardy people was not dead; it was only numbed by the trauma of the war and reconstruction. In eighteen years the membership of churches in the entire association increased from one thousand to two thousand. The church at Meadow Branch was beginning to come alive again. Thomas E. Williams was appointed clerk in 1867 on the resignation of H. Bivens. J. W. Griffen, H. Colens, and J. C. Watson were appointed deacons. Joseph Bennett and Joseph Bivens were ordained into the ministry in 1872. A building committee composed of Henry Bivens, John Griffin, James E. Williams, and J. Perry was appointed in May 1875. Doubtless the congregation was beginning to regain its progressive spirit.

Evidence that the church was still exercising its role as judge in cases of wrongdoing by its members was made clear in an 1875 case in which a member was cited for wife-abuse and then excluded. H. C. Moore was appointed church clerk, and the minutes reflected his careful scholarship. Apparently the church's policy requiring attendance of members at all services was causing some problems. After two absences a person was called before the church to give his excuses; if not acceptable, he or she was forthwith excluded. In March 1881 a committee was appointed to write to all members living at some distance to suggest that they take their letters to a church nearer them. About this same time, a member who had been dismissed for "distilling and selling spirituos liquor" appealed his case by promising to quit such activity if the church said it was wrong. He was forgiven. Several months later, a financial note of interest was included in the minutes: Joseph Bennett was paid \$1.25 for wine bought for the church, but he returned fifty-five cents to the treasurer. Apparently the price had gone down!

Six members were "rec'd for baptism" in September 1883 and "met at the water and were baptized" the same day. Today some of the older members of the church still remember stories of baptisms in Meadow Branch which ran nearby. A nine-day meeting the following year brought in three new members by baptism and a number of others by letter.

In 1884 the church agreed that one weekend of services a month was not sufficient, and Brother J. J. Beasley of Monroe was called to preach every fourth Sunday. This he did until his death in 1886, at which time the church sent resolutions to his family, the *Biblical Recorder*, and the *Monroe Enquirer* expressing their sorrow at the death of this devout man.

In the meantime the building committee worked diligently and in 1883-84 a new church house stood some distance west of the 1856 structure. The old building was sold to the school district in 1886 and moved to the southeast corner of the church property. A deed was made in February 1886 for "100 ft. of land around the old church to the school committee of that district as long as it is kept as a public school house." It still was a school in 1896 when the Wingate School was started. Before completion and dedication of the new church house in 1886 (located between U. S. Highway 74 and the railroad) the building committee had grown. We read the following in a later history:

“. . . the following brethren as Building Committee: N. W. Bivens, T. A. Williams, M. B. Simpson, William Perry, Thomas E. Williams, M. W. Griffin, J. W. Bivens, A. C. Davis and E. W. Griffin. Three of this committee, William Perry, Thomas E. Williams, and E. W. Griffin are living (1931) and interested in the church. This building was dedicated on the fourth Sunday in July, 1886. Rev. J. J. Beasley was appointed to preach to sermon, but was sick. The service was held by Rev. E. L. Davis and Rev. J. A. Bivens.<sup>11</sup>

The greater part of the actual construction of the building was done by N. W. Bivens and J. W. Chaney. The pulpit was a gift of Wm. E. Williams, "a man of primitive faith but with high ideals of Christianity."<sup>12</sup> The older members of the present church (1984) remember the old building well. Many professed their faith and became church members in it. Some remember being baptized in Womble's pond. All remember well that the church had two front doors. Men used one and sat on the left side of the sanctuary, and women used the other and sat on the right side. But let us look at a description by Eugene Ashcraft, excerpted from one of his columns in the *Monroe Enquirer* published in 1933:

The old building was locked, but peeping in the broken windows of the old-time church, deserted for a larger and handsomer house of worship, I saw the blue dome with the red stripes all around and the yellow curve of the ceiling which when finished some forty years ago was the last word in architecture and of the painter's handiwork.

But the old-time, unyielding and straight back seats were missing, having no doubt been removed in order to make a basket ball court for the boys and girls of Wingate Junior College. In memory I recalled the uncompromising railing that was nailed tightly atop of the middle section of the seats from rear door to pulpit. The men and boys

occupied the left side, while the women, babies and girls the right. It was considered a breach for either sex to ever occupy the side of the building other than that fixed by the elders when the church was built. Why the men occupied the left side of the house and the women the right I never could understand. But I do know that the good lookin' girls and their bashful beau(s) invariably found places right jam up against that separatin' railin'.

In the olden days there were only monthly services at Meadow Branch, these being invariably held on the second Sundays of the month. And who throughout the country hasn't heard of the Big Meetings at Meadow Branch, always on the second Sunday in August? That was a time when boys and girls who had reached the "age of accountability" were expected to get religion. No child could join until he or she had reached that time of "accountability." Whatever that age might be I have never been able to learn. In passing I will say most churches nowadays will accept recruits at almost any age they can induce them to join — from cradle up.

But often Saturday afternoons before the first Sunday proved interesting sessions at Meadow Branch. If brother had aught against brother, then more often than not, embarrassing moments were in store for the brother or sister who had not trod the straight and narrow path. Happily, however, in most cases, the erring brother or sister would humbly ask forgiveness, and which invariably brought the admonition to go and sin no more.

Observing the spreading branches of the fine old grove of Meadow Branch recalled the good times numerous young men and their sweeties had attending the big meetin'. There was always the picnic dinner at the noon hour and the walk to the spring thereafter. The young ladies and their mammas spread the food. Everyone was welcome and there was always plenty fried chicken, biscuit, cake and pie for all and to spare.

After filling up with this good food the afternoon service in the warm church proved a good dozing place, and most of the elderly men of the congregation took a nap.

But many of the younger set made hay while the sun shone. Top buggies were pulled under the shade trees, their rear wheels toward the church house. And in each of these buggies invariably could be found a pretty girl and her young man. "It was just too hot to set in church."

While I am writing reminiscently, mention should be made about prayin' for rain. If the meeting was being held during a spell of dry weather and corn and other crops likely to fail for lack of moisture, earnest prayer would be made "that the heavens might be opened and



refreshing showers descend.” Well, sirs, strange to relate it always rained after a dry spell.

It was evident that the congregation felt a sense of responsibility, not only for the actions of its members but also to help them when in need. Three times in 1887 money was collected for those in financial difficulty; \$5.00 for an afflicted brother, \$6.96 for a sister to assist her in doctoring a cancer, and \$6.55 to a brother to help him replace his horse that had died.

“Protracted” meetings continued every year in “lay-by time” and delegates regularly attended the association meetings. A Sunday School convention was attended at Rock Rest. The statistics in the minutes of the fortieth anniversary meeting of the Union Baptist Association (formerly Brown Creek Union Association) afforded a broad look at the general state of Meadow Branch Church in 1894:

### Sunday School

E. W. Griffin, Superintendent

Scholars, officers and Teachers	156
Contributions	\$11.13

### Financial Table

Pastor’s salary	\$221.22
Church Expenses	65.75
Baptist Orphanage	10.14
State Missions	14.59
Home Missions	9.92
Foreign Missions	7.06
Minute Fund	3.20
	<hr/>
Total	\$331.88
	<hr/> <hr/>

(Monroe and Sandy Ridge were the only churches in the association that exceeded that total of contributions.)



### Statistical Table

Pastor E. L. Davis	By Letter	4
Clerk H. C. Moore	Dismissed by letter	12
	Deceased	1
Preaching 2nd Sabbath	Males	92
Baptized 4	Females	136
None were excluded	Total mem.	228

Meadow Branch Church was furnishing more than her share of leaders of the Union Association during that 1894 anniversary year. H. E. Cople was moderator; J. W. Bivens, treasurer; and Hight C. Moore, chairman of the executive board, on which J. W. Bivens also served. J. W. Outen, J. B. Outen, and M. D. L. Preslar were the messengers from the church. Hight C. Moore presented the report on education to the meeting. For its next session the association, although having several other invitations, chose to meet at Meadow Branch and named Hight C. Moore to preach the introductory sermon. Elder J. B. Richardson, at the time serving as assistant pastor at Meadow Branch, led in prayer twice during the meeting.

Elder Davis, pastor at Meadow Branch for so many years, was beginning to age, and in the last four years of his ministry, he was assisted by J. J. Beasley, J. A. Bivens, J. S. Snyder, and J. B. Richardson. The latter became pastor in 1896. Much could be said about the work of E. L. Davis; however, no greater tribute can be paid than that which was written by J. W. Bivens and published in the Union Association Minutes of 1896:

Edmund Lillie Davis was born in Anson County, N. C. February 19, 1813 and died at his home in Union County, N. C. June 6th, 1896. He was the fifth or sixth of ten brothers, sons of Isham Davis, who came from Virginia to North Carolina in 1790. He had also twin sisters.

At eighteen he was gloriously converted, his conviction of sin having been so deep that he never knew where he spent the night before he was brought (as he so often said) "from darkness into the glorious light and liberty of the gospel."

He was baptized into the fellowship of Lawyer Springs Primitive Baptist church on the first Sunday in September 1830 by Rev. John Culpepper, Jr.

Soon afterward he felt impressed to preach the gospel; but scarcely knowing the alphabet and being unable to read, he shrank from the work. Deepening convictions of duty, however, led him to enter, in April 1831, that active ministerial life which covered more than three score years.

When division occurred among the Primitive Baptists he joined the Missionary Baptists and became a thoroughly aggressive and evangelical worker. He served as pastor, quite a number of churches, mostly in the counties of Union and Anson. His longest and most successful pastorate was that of the Meadow Branch Church, which lasted almost continuously for over 40 years. During that time, he baptized about 500 persons into the fellowship of that church. Many other churches were largely built up and several established through his labors.

He was also an evangelist of great power. In 1856 nearly 400 people were brought into the churches under his ministry. In 1871 he preached a sermon that moved 120 persons to ask for prayer, and 60 of these afterwards joined the church, attributed their conviction to that sermon. In the same year, he preached a sermon on the Prodigal Son, and there were 11 conversions while he was preaching. Many other such instances might be cited.

In 1870 he was elected Moderator of the Brown Creek (now the Union Association), which position he held, with two exceptions, for 14 consecutive years. For several years he was a member of the State Mission Board of the North Carolina Baptist Convention, performing faithfully the duties thereof.

He was married four times — first to Miss Mary Newsome, then to Mrs. Susan Gaddy, nee Bennett, a sister to Hon. R. T. Bennett; then to Mrs. Martha Grady, nee Gaddy; and last to Mrs. Sarah Yarborough, nee Hamilton, with whom he lived 23 years and who died only two months before he himself was called away. He was the father of 12 children, 9 of whom preceded him to the grave. Among those living is Rev. A. C. Davis, a prominent minister in the Union Association.

Unquestionably, he was a great man. His oratory though rugged, was direct and effectual, once in 1865 evoking a spontaneous shout from Rev. John Monroe at the Pee Dee Association; and in 1872, calling forth at the Baptist State Convention the unqualified admiration of Drs. C. T. Bailey, T. H. Pritchard and John A. Broadus.

He was a man of deep, decided convictions and immense force of character. Of unshaken honesty, unwavering integrity and unsullied honor, he commanded universal respect. He was a born leader, brave, determined, aggressive and wise.

While his keen sympathies made him the champion of the poor and down trodden, he was also an ardent hater of the wrong, and his unscathing invectives, uttered on the spur of the moment, are scarcely paralleled in denunciatory eloquence.

He was a close observer and industrious student of men and things of nature and the Bible. Above all, he was a devout and humble Christian, liberal to a fault, sincere in his inner life and faithful in the discharge of his ministerial duties.

Having fought a good fight and kept the faith and finished his course, he entered into that rest that remaineth to the people of God. A revered citizen, an upright neighbor, and affectionate husband and parent, a bold patriot, and aggressive leader, and fearless preacher, a faithful pastor, a genuine man. "He rests from his labors and his works do follow him."

With the death of Elder Davis an era came to an end.

J. B. Richardson became the new pastor, and new horizons opened. Not the least of these was the founding of Wingate School.

## CHURCH ROLL 1870-1895

(This was apparently a cumulative roll for that period.)

### *Names of Males*

J. C. Williams	Nathaniel Bivens	George Hudspath
John Williams	James Austin	M. D. Lockhurt
Wilson Williams	Herley G. Price	Jes Duncan
Sherwood Rowland	Berry Medlin	Willie E. Carelock
Asa Bivens	H. (?) Bivens	J. T. Williams
Henry Burnette	Dan Medlin	B. C. Ashcraft
Ervin Rowland	Culpepper Austin	? Webb
Thomas Morris	Jonathan Austin	Marcus D. Austin
George S. Huston	Tristan Perry	Bright Griffin
Bryant Williams	P. M. Stewart	Rufus Williams

J. A. Bivens  
Wm. Bivens  
John B. Stegall  
Hampton Griffin  
Wiley Pope  
Samuel Moore  
Stephen Webb  
Joseph Bennette  
Thomas Benton  
James H. Trull  
Joseph Griffin  
Thomas W. Griffin  
Jessie C. Griffin  
Thomas Sikes  
John Q. Griffin  
Thomas Trull  
A. W. H. Price  
A. G. R. Nance  
D. F. Webb  
David Bat (?)  
E. W. Griffin  
Thomas Perry  
William Williams  
Egbert Bivens  
Thomas Williams  
Mustin Price  
Thomas Brooks  
Thomas E. Williams  
Myers Medlin

N. W. Maness  
H. E. Cople  
W. (?) Gardner  
Mack Helms  
J. V. Williams  
H. G. McBride  
J. (?) Bivens  
J. A. Williams  
Estell Williams  
W. Baxter Williams  
J. Baxter Williams  
William Chaney  
Thomas J. Griffin  
Rev. J. A. Bivens  
Sullen (?) Bennett  
Edger Axum  
Thos. R. Liles  
? Maske  
Churley (?) Bivens  
M. N. Bivens  
Bryant Austin  
Elic Stegall  
Vernon Griffin  
William Perry  
James M. Griffin  
Harley Thomas  
Thomas Bivens  
J. Kemp Bivens  
Wriston Hamilton

James C. Moore  
Jeremiah Perry  
Elder E. L. Davis  
R. L. Bivens  
Craven Bivens  
Alexis Chaney  
James T. Duncan  
Wilton Williams  
Craven W. Williams  
J. Hurley Griffin  
Frederick Lockhurt  
Jeff Lockhurt  
Thomas M. Williams  
George B. Simpson  
J. W. Hughes  
Henry W. Moore  
Clayton Ashcraft  
Alexis Perry  
J. L. Austin  
Wriston Lee  
N. C. Bivens  
Alexis Moore  
John B. Bass

### *Colored Males*

Sam Trull  
Jack Bivens

**Note:** There were six other names in the above list which could not be read.

### *Names of Females*

Sarah May  
Nancy Williams  
Martha Williams  
Eliza Jerome  
Rody Simpson

Emaline Bass  
Ann Austin  
Martha J. Bivens  
Martha R. Bigers  
Martha J. Griffin

Minie A. Griffin  
Alice Jones  
Willie Furr  
Leah May  
Bettie Bivens

Ellen Mask  
Mary Presler  
Sara J. Bass  
Sison Austin  
Marium Williams  
Mary Moore  
Bida Ashcraft  
Margaret Moore  
Elizabeth Pope  
Ann Philmon  
Pheby Medlin  
Elizabeth Philby  
Beaula (?) Presler  
Eliza Trull  
Elizabeth Cason  
Mary Ross  
Elen Helms  
Hester Stegall  
Francis Stegall  
Sarah Trull  
Martha Benton  
Margaret Griffin  
Charlotte Austin Trull  
Perrila Griffin Austin  
Elizabeth Sikes  
Jane Brooks  
Mary Liles  
Martha Bennett  
Mary A. Griffin  
N. C. Bivens Hamilton  
Margaret Treadaway  
Thetis Griffin  
Sara Griffin  
Elizabeth Griffin  
Ellen Bivens  
Annis Rogers  
Ellen Bivens  
Rody Austin  
Mary E. Bennette

Elizabeth Wadkins  
Sary Pope  
Jane Webb  
J. F. Austin  
Them A. Bass  
Ellen Williams  
Elisabeth Hamilton  
Sarah Adcock  
P. V. Bivens Griffin  
Janice Perry  
Martha Walls  
Martha Perry  
Mary Griffin  
Alice Bass  
Margret Bivens  
Hettie (?) Gardner  
Bettie Hamilton  
Ellen C. Williams  
D. A. Griffin Chaney  
Hasletine Williams Griffin  
Mary E. Williams Griffin  
Phitney L. Bivens  
Jane Baker  
M. A. Williams  
Sophronia A. Carelock  
B. G. Carelock  
Frances Helms  
Mary (?)  
Pursilla Haney  
Hattie Lockhart Mask  
? Lockhart Williams  
M. L. Moore  
Sarah H. Simpson  
Heneretta Gardner  
Sarah Hamilton  
R. E. Hamilton Long  
O. A. Williams Lee  
Mittie Bivens  
Alice Gaddy Griffin

Dora V. Jerome  
Drusilla Griffin Simpson  
N. E. May  
Margaret Williams Tyson  
Nancy (?) Austin Mullis  
Dora Simpson Brooks  
Cleone Williams  
E. C. Hamilton  
E. Outen  
Dorcas Griffin  
Marissa Moore Green  
Carie Martin  
Alie Medlin  
Samanthie Bass  
Harriet Trull  
Minnie Chaney Bivens  
Carenia Mullis  
Pricilla Thomas  
Ada L. Williams  
M. Ellen Hamilton Liles  
Mitte C. Hamilton  
Mary E. Moore Bennett  
Emma Hamilton Perry  
Nancy J. Austin  
Mittie Austin  
Penelope Austin  
Lydia A. Griffin  
Sarah J. Williams  
Margaret Griffin  
Elizabeth Williams  
Elizabeth Pool  
Jane E. Pool  
Loula Hamilton  
Anna Perry Hallman  
Jane Hamilton  
Mary Williams  
Nancy Thomas  
Ada H. Griffin  
Cora Perry Gaddy



Sarah M. Bennette  
Celina Stegall  
Esther Pope  
Martha L. Bass  
Emelie Stegall  
Edwina Medlin  
B. J. Philmon  
Rebecca Rowland  
L. M. Griffin  
Geneva Moore  
Frances Williams  
Josephine Medlin  
Cornlia Medlin  
Sarah C. Gaddy  
Duleena Stegall  
Thessa Perry  
Eliza Maske  
Jemima Helms  
Mary E. Bivens  
Margaret Rowland  
Rosh Gaddy  
Martha Brooks  
Elizabeth Helms  
Nancy Griffin  
Jane Austin  
Reny Griffin  
H. Mary Helms  
Harriet Trull  
Mrs. Thos Huntley  
Martha Brown  
Elizabeth Austin  
Sara Mask  
Cora Lockhart  
Martha Little  
Winnie Hill  
Emmeline Griffin  
Catherine McCollum  
Sarah Y. Davis  
Rebecca Mullis

Alice Bivens Williams  
Ellen Stegall  
Elizabeth Williams McBride  
Ellen Perry Stewart  
Elizabeth Davis  
Margaret Thomas  
Henrietta Medlin  
Mary A. Medlin  
Louisa Teel  
Martela Brooks  
Martha J. Williams Liles  
M. Annie Williams  
Martha T. Hamilton  
Mary Lenard  
Elizabeth Perry McBride  
Lisson E. Bivens Ross  
Mary R. Bivens  
Flo Gardner  
Lydia Perry  
Julia Williams Cople  
Emma E. Moore Baker  
Z. G. Williams Lee  
Emma Williams Summerlin  
Susanna Hamilton Griffin  
Elizabeth Hamilton Trull  
Margaret Hamilton  
Charlotte Hamilton  
Malissa Huff  
Mish B. Griffin  
Edy Privit  
Ophelia Ratliff  
Dorcas Trull  
Martha E. Bennett  
Mary Trull Bennett  
Miriam Gardner  
Mary Bivens  
Angeline Bennett  
Susan Gaddy  
Sarah Bennett

Sallie M. Chaney  
Thetus Bivens  
Ada Williams  
Glennie Axum  
Annie Williams  
Ida Perry  
L. G. Bennett  
Alice Webb  
Fexattis Bass  
Cora Bass Griffin  
Ellen C. Lockhart  
S. Eugenia Williams  
Emma Chaney  
Ila Bivens  
S. A. Brener Williams  
Annie Bivens  
Belle McCollum  
Mary L. Griffin  
Francis Williams  
Miss Loula Williams  
Miss Lillia Williams  
Lilley Griffin  
M. Ellen Williams  
Emeline Hudspeth  
Sarah Duncan  
Mary Medlin  
Sallie Hamilton  
Mary E. Williams  
Farind C. Bivens  
Louvis (?) Williams  
Mary E. Trull  
Mattie Griffin  
Annie May  
Daisey Duncan  
Maud Green  
Mamie Williams  
Carrie Bivens  
Flonnie Green  
Susan E. Moore

Levinia Bivens  
Anne Ashcraft  
Charlotte Lingle  
Margaret Broom  
Lydia Griffin

Lidia Medlin  
Le Griffin  
F. D. Smith  
Adda M. Griffin

Annie Medlin  
Lillie B. Simpson  
Julia A. Copple  
Julia Griffin

**Note: The above list included five unreadable names.**

### *Colored Females*

Ann Medlin  
Ester Trull  
Moriah Perry

**Note: There were also three unreadable names.**



## CHAPTER FOUR

1896-1920

### A New Day — New Venture

*We, your Board of Trustees of the Wingate School, beg leave to report: — It affords us pleasure to report the first session, '96-'97, in the history of your school a success.<sup>1</sup>*

During the period of 1896-1922 Meadow Branch had ten pastors and assistants. Perhaps one of the most significant was the Reverend J. B. Richardson, “a godly man and a scholar,”<sup>2</sup> who served from 1892 to 1899. For four years of this period, he was assistant to the aging Brother E. L. Davis. It was during Richardson’s ministry that the Union Baptist Association decided to establish a school. His influence was one of the reasons they carried through this undertaking and certainly a great factor in the final location of the school at Wingate. Let us trace this course of events.

In 1876 the twenty-second session of the Union Baptist Association met in Monroe, North Carolina, with E. L. Davis, Joseph A. Bivens, and C. Austin acting as delegates from Meadow Branch Church. Dr. J. B. Richardson, then corresponding secretary for the State Mission Board, was also in attendance. At this meeting a special hour to consider Christian Education was designated for the first time and a strong plea was made for the members to support the Christian education of their children in order that they might become knowledgeable about their

beliefs and the purpose of their lives.<sup>3</sup> Later Richardson called the Wingate School his “child” because he had fully supported this report at the associational meeting. He was pastor at Meadow Branch when the following resolution was proposed in 1887 by the ministers of the association:

Dear Brethren: we believe that one of our greatest needs is the cultivation and proper training of the children and youths under our supervision. They can only be useful and efficient as they have the ability to do . . . We the ministers of the association do most heartily commend this work to our brethren.<sup>4</sup>

This was the real beginning of the associational school idea which would culminate in the establishment of the Wingate School.

Even before the pastors introduced their resolution, Rock Rest Academy and Union Institute, which were operating schools in the area, had each offered their grounds and existing buildings to the association if the association wished to “maintain a good school.” Without doubt, between 1876 and 1887 there was much discussion for and against the establishment of a school. Public education was at a very low ebb, with no schools available in this immediate area. The responsibility for establishing and maintaining a school was no small matter to people still suffering from the effects of the Civil War and reconstruction and the financial panic which rocked the country in 1893.

In spite of conditions, the Union Association passed the following resolution on the morning of October 12, 1895:

Resolved that Brethren J. W. Bivens, Rev. H. C. Moore, O. M. Sanders, W. W. Griffin, J. C. Sikes, B. F. Parker, and R. F. Beasley be appointed a board of trustees to secure, if possible without a debt on the association, suitable property within the bounds of the association and to establish and control an academy of high grade for the education of the boys and girls of this association and the surrounding country.<sup>5</sup>

The trustees first met in the Monroe Courthouse in the office of the Board of Education on October 29, 1895. J. W. Bivens was elected chairman and R. F. Beasley secretary. In spite of the offers from Rock Rest Academy and Union Institute to give their property, on November 15, 1895, with the full board present, they accepted G. M. Stewart’s



donation of ten acres of land near Meadow Branch Church. A deed was made by Mr. Stewart conveying the property to the trustees, and plans were then submitted for a five-room building which the citizens of the community (known then as Ames Turnout) had agreed to erect on the Stewart property without cost to the association.<sup>6</sup>

There has been much speculation as to the reason the site at Meadow Branch was chosen. Certainly the offers of land and buildings already in use as schools at Rock Rest and Union had many advantages. The accessibility of the Ames Turnout site with both railroad and highway close by and the presence of an excellent spring of water were contributing factors. That Dr. J. B. Richardson was then pastor at Meadow Branch Church was also important. J. W. Bivens, a member of Meadow Branch and chairman of the Board of Trustees, was very influential in the area. R. F. Beasley and other members of the board had long association with the church, and some had been members of Meadow Branch. Probably the deciding factor was that the community itself wanted the school, and its people were willing to sacrifice for it. Very soon after the 1895 meeting the community began the erection of the school building. Daniel Mullis gave timber and labor; W. M. Perry, who operated the lumber plant, sawed and dressed the raw timber at no cost; John Watson, Thomas Lowery, and Tom Perry contributed timber. These and many others contributed material and free labor, and in 1896 the building was ready to receive the students coming to Wingate School.

The 1896 association meeting named the new school. Dr. E. W. Sikes, a former member of Meadow Branch Church and at this time a professor at Wake Forest College, suggested the school should be named "Wingate" in honor of Dr. Washington Manley Wingate, for many years president of Wake Forest.<sup>7</sup> The association then chose a principal. M. B. Dry, who had received his master of arts degree from Wake Forest in June 1896, was unanimously elected principal of the school. He accepted the position with the promise of the members of the Board of Trustees that they individually would guarantee his salary.<sup>8</sup>

Professor Dry held this position for twelve years, during which time Wingate School became a well-established, recognized institution. Mr. Dry was held in enormous esteem by his students. Although his term of service was not long, his influence continues to the present. The "Dry students" held annual reunions until 1968 of which records were kept by Mrs. Mary Parker Helms and Mrs. Ellie Mullis Chaney. These two

women kept his memory alive and along with it that of the early days of the Wingate School. The last entry in their journal was dated 1969.<sup>9</sup> For those many years, devoted students of Professor Dry returned to Wingate with treasured memories of its past and fond hopes for its future. They built the chapel in the lobby of the Austin-Webb Auditorium and dedicated it to his memory. Professor Dry was the first of an able, dedicated group of men and women who have been responsible for the existence and growth of Wingate School — later to become Wingate College.

During those early years the board of trustees of Wingate School made detailed reports each year to the association. Many of the reports were given by J. W. Bivens, who was instrumental in the founding and continued growth of the school. The following document, signed by Bivens in 1897, was the first report of the status of the new school given to the association:

**ANNUAL REPORT OF ASSOCIATIONAL SCHOOL**

We, your Board of Trustees of the Wingate School, beg leave to report:—

It affords us pleasure to report the first session, '96-'97, in the history of your school a success.

1. The attendance was good; the enrollment of students during the session having reached one hundred and seventy-five.
2. The work done in the school room by the teachers was most efficient and the progress of students most gratifying.
3. The session was not only a success as to numbers and work done, but a financial success also, as the following statement will show:

Tuition paid, \$689.14; due, \$145.94, . . . . .	\$835.08
Salaries of teachers, . . . . .	790.00
	45.08
Balance, . . . . .	45.08
Incidental fees paid, \$29.85; due, \$8.90, . . . . .	\$38.75
Incidental expenses, . . . . .	27.26
	11.49
Balance, . . . . .	11.49

So much for the work of last Session, which we consider an excellent record, when we remember how unfavorable were the conditions under which the session opened. Our school building not being com-

pleted, we began in an old school house. There were few accommodations. Boarding places were scarce, but amply supplied the demand as there was only one boarding student present at the beginning of the session. But there has been improvement all along the line until now we have a well supplied and conveniently arranged school building, and boarding facilities still amply supplying the demand, although forty or fifty boarding students were present before the session closed. In regard to the present status of the school, the attendance during the first quarter and work done has been most satisfactory. The total enrollment to date is one hundred and fifty-seven against one hundred and four to same time last year. About forty of these are boarding students.

The Trustees have every reason to believe that the finances of the institution will be satisfactory for the present session. Self sustaining from the beginning, our best hopes have been realized, and the arrangements for this session promise to provide sufficiently for the running expenses.

As to your property, we are glad to state that the school building has been improved during the past year by the addition of a porch extending across the entire front, the larger part of the ceiling has been completed, and two rooms have been furnished with improved single desks at a cost of \$156.91, of which amount \$89.35 is still due.

Regarding the plat of land (26 acres) on which we have an option, nothing has been done more than that about fifty dollars have been subscribed towards securing it. We have also secured a charter for the school which we herewith present to the Association. Upon the building we have taken insurance to the amount of \$600.

The Principal, Prof. M. B. Dry, than whom we have no higher type of Christian manhood, is ably aided by Miss Polly Crowder, who teaches music and assists in the primary department. The latter is a model of excellence for our young ladies, and the Trustees consider the school especially fortunate in having secured the services of these teachers.

Therefore, brethren, inasmuch as you have a school of your own which is the equal, if not the superior, of any school in the county, will you not give it your most ardent support, constantly praying that God's Spirit may direct your Board of Trustees, and that His divine blessing may rest upon the work done in this institution in preparing boys and girls for usefulness in life and service in the Master's kingdom!

J. W. BIVENS, Chairman Board of Trustees<sup>10</sup>

At this same meeting it was ordered that the charter of the Wingate School also be printed in the minutes. A copy may be found in the appendix.

The report to the Association in 1899, again signed by J. W. Bivens, stated that during the 1898-1899 school year, 208 students were enrolled. For a time J. C. Sikes, later an attorney and a mayor of the City of Monroe, was the sole boarding student (he boarded in the home of G. M. Stewart); all others were local. However, before the close of the session, there were thirty or forty students who boarded in Wingate. Professor Dry had one assistant teacher, Miss Mollie Scoggin of Reidsville, North Carolina. A library was established in this year with many donated books and some that had been bought. The sum of \$917.00 was received for tuition, from which the principal and teacher were paid salaries totaling \$849.87. The school rented a piano and bought, although payment was incomplete, twenty-six acres of land. The report asked for \$250 to pay off the debt incurred for seats purchased for the auditorium and the balance on the land. J. B. Richardson and E. W. Sikes spoke in favor of the report.<sup>11</sup>

The year 1900, with 231 students enrolled, the Wingate School reported that an addition was being built, providing five new rooms for recitation, Music and Society Halls, at a cost of \$600, of which half had already been pledged. The hope was expressed that members of the association would pledge the remaining \$300.<sup>12</sup> The community and the congregation admired, then and now, those early leaders who would rent a piano and build facilities like the Society Halls where students could learn to stand on their feet and express themselves verbally, and who, because their vision went far beyond the present, ventured to buy more land.

The school reached a peak enrollment in 1904 with 292 students from sixteen counties in North and South Carolina. Then the state began setting up schools in the area, and that competition had its effect. From the very beginning the school struggled for existence, and the community and the Meadow Branch Church played a very important part in that struggle. By 1905-1906 it was reported that despite the effort:

The Wingate School now has 135 students, 53 of these are boarding students with five teachers. The school is self-sustaining. No call has been made on the association to meet running expenses.<sup>13</sup>



This report made to the Union Association also contained a plea for a dormitory and an enlargement of the main building. In this year the association turned over *The Baptist Messenger* to the Wingate Board of Trustees for the school to publish. M. B. Dry and W. C. Bivens were asked to take "Editorial Charge." Any profits were to belong to the school. Professor Dry became ill in 1906, and a new teacher, the Reverend C. A. G. Thomas, was engaged. It was asked that his salary be apportioned among the churches of the association. Professor Dry resigned in 1908, but the trustees were most fortunate in securing B. Y. Tyner and J. G. Carroll to serve as co-principals. Mr. Tyner stayed only a short time, but Professor Carroll remained for ten years, leaving his mark on many students in such a way that his influence has survived to this day. Through the years many have cherished the memory of J. G. Carroll as another of that select number who have served Wingate well.

November 13, 1911, was an historic day in the life of the new school. A new brick building, long anticipated, was dedicated. One-half of the \$12,000 cost of the building was contributed by the Wingate community. (By then the post office and railroad station bore that name instead of Ames Turnout.) Doubts and fears had existed concerning the future of the Wingate School, but the members of Meadow Branch Church and the Wingate community never shared them. So in 1911, as before and since then, they put their support and best efforts into keeping their dream alive. Without doubt this was an essential reason the Wingate School continued to live and grow.

Let us return to Meadow Branch and her activities in addition to helping establish and nurture the Wingate School. The minutes recorded that in 1897 N. W. Bivens was superintendent of the Sunday School, boasting that it was the largest in the association with 160 students and eleven teachers and meeting all twelve months of the year. The pastor, J. B. Richardson, was preaching on the second Sunday of each month at an annual salary of \$150. The church listed 292 members, thirty-seven of whom were added that year by baptism. The contributions of the church to state, home, and foreign missions, orphanages, and poor relief amounted to approximately \$140.

Meadow Branch continued to show awareness of the needs of others by establishing a branch of the Sunday School at Maple Springs in 1902 and deciding in December to share the expenses of an associational delegate to the Southern Baptist Convention. Each year the church carefully elected a clerk, treasurer, music leader, and Sunday



School superintendent. In 1903 the Reverend G. O. Wilhoit of Ansonville was called as pastor. That same year they took out insurance on the church building. Surprisingly, three women were appointed that year to try to collect the pledges. It was also recorded that a sexton was paid \$5.60 in 1903 for his services. Two years later, \$11.50 was raised to meet a ten-dollar assessment by the association to retire the debt of the Wingate School. Records of this period also showed a less rigid position concerning church absences. Members were taken to task only if they had not attended service during a six-month period.

The Reverend B. S. Funderburke was called in 1904 for an indefinite period to preach twice a month at the salary of \$300 per year. After having accepted the call, he found he could not come two Sundays each month because of previous commitments in Chesterfield, South Carolina. Several times during his tenure, services were cancelled because of rain or snow. In June 1906 the Reverend Funderburke attended the Southern Baptist Convention in Chattanooga. The church paid the pastor a salary of \$225 that year and contributed approximately \$240 to missions and charitable objects. The church's seating capacity was 600, and the membership number 336. None had been added by baptism that year, and the Sunday School had decreased to 150 with thirteen teachers and officers; J. W. Bivens was superintendent.<sup>14</sup> November 9, 1907, the Reverend Funderburke resigned. The church immediately accepted his resignation and extended a call to W. F. Estridge of Waxhaw at \$200 a year. He served for only a part of a year, and in September 1908 the Reverend D. M. Austin was called at the increased salary of \$300.

Careful plans were laid for celebrating the centennial of the Meadow Branch Church. The committee included E. W. Griffin, S. A. Williams, T. E. Williams, and J. W. Bivens. It was decided to hold the meeting on July 20, 1910, and Dr. E. W. Sikes of Wake Forest, a former member of Meadow Branch, was chosen as speaker for the occasion.

Facts and dates, while authentic, can in no way convey the spirit of this homecoming as well as does the written account by J. W. Bivens. It is therefore printed in full, although it repeats some of the events already described.

July 20, 1910

## MEADOW BRANCH CENTENNIAL

**The One Hundredth Birthday of the Church Celebrated in Fine Style —  
Dr. Sikes Gives a Notable History of the Hundred Years of Activity**

Meadow Branch Church, situated five miles East of Monroe, near which has grown up the thriving village of Wingate, was founded one hundred years ago. Last Wednesday the Church celebrated the day of its hundredth anniversary, and the day was enjoyable to the large gathering of more than a thousand people that assembled there. Among the varied exercises of the day the principal feature was the address of Dr. W. E. Sikes of Wake Forest College, giving the history of the Church so far as he had been able to gather it from the records and from the oldest living witnesses. Dr. Sikes is the man most fitted of all to do this and the Church did well in asking him to make the address. He is fond of historical research and is trained in the work. And he is particularly interested in the Meadow Branch Church for like most of the congregation that gathered there on last Wednesday, his own ancestors were among the old members and founders of the Church. After devotional exercises in the morning the Clerk, Mr. Vann Williams, called a roll of the names of all members who had belonged to the church since 1835. Beyond this date the records do not go. Since that date there have been 1,018 names enrolled. In the afternoon, Mr. J. W. Bivens, superintendent of the Sunday School, gave a history of the (Sunday) school, which began in 1845, with Mr. W. J. T. Maske as Superintendent. C. Austin and John C. Williams were among the early superintendents and in later years N. W. Bivens, E. W. Griffin and M. B. Dry.

Among the former pastors who were present were Rev. Messrs. Thomas Carrick, J. A. Bivens, J. S. Snyder and the present pastor, Rev. D. M. Austin. Other living ministers who have been pastor of the Church but were unable to be present are B. S. Funderburk, G. W. Wilhoit, W. F. Estridge, J. B. Richardson.

At the noon hour one of the finest picnic dinners ever spread in Union county was placed on a table stretching away under the trees for a hundred and forty feet. Not only was it abundantly loaded, but the food was all nicely prepared, showing that the ladies of that community are

experts. After the dinner, to which all were invited, whether home folks or stranger — and more than a thousand must have eaten — many said that as much food was left as had been eaten by the hungry multitude. It was a great occasion and well did the people enjoy it. The paper of Dr. Sikes follows:

### Speech of Dr. Sikes

At this late date it seems impossible to determine who were the first Baptists in Union county. The records I have seen indicate that the earliest Baptist church was called Lanes Creek, sometimes Lewellyn's and was established in 1793. There seems to have been two streams of Baptist influence pouring into Union County — one from South Carolina which established this church and the other from North Carolina which founded Rocky River in 1776, Gourdvine and Richardson's Creek (now extinct) and Meadow Branch in 1810. Many of the people who settled in the Meadow Branch community came from Baptist sections in the east.

In 1810 it was decided to found a church and call it Meadow Branch. The place selected was on the Concord-Camden road one mile North of Wingate. There on that sloping hillside covered with giant oaks that knew not the woodsman's axe, and near a purling stream, Elders John Bennett and Joseph Williams and others who had brought letters from Gourdvine established the ancient temple of God. Here your ancestors and mine one hundred years ago made the welkin ring as they, hardy frontiersmen that they were, felled the trees and hewed the logs for the first structure.

In 1815 the Moriah Association was organized, consisting of churches in both the Carolinas: Meadow Branch was one of the charter members along with Lanes Creek and Gourdvine.

The annals of the church are brief for twenty years. About 1827 there began to grow up a dispute in the Baptist churches about the method of spreading the Gospel. Division took place in various sections of the State in both Associations and churches. In 1830 the issue reached Meadow Branch church. Feelings ran high on the subject, it seemed that it would tear the church asunder. The two factions were about equally divided. They tried to compromise, but failed. In 1834 the church called Elder Brasington to be its pastor. He refused to come to a church so divided. In 1835 they decided to divide and called for the aid of Elders Jacob Helms, Jake Lewellyn and Solomon

Marsh. They refused to aid in the division and urged them to get together and live in peace. The church then set apart a day for prayer and fasting that they might have divine guidance in settling their dispute. But nothing availed. Then they decided to divide and let the majority hold the house of worship. They withdrew and began to worship at Griffin's school house.

Having settled this dispute, the church began a new life — with fewer members but with greater unity. The Moriah Association delegated a Committee consisting of Elders Gullede, Mason and Brasington to reorganize the church and prepare rules of decorum.

Joel Gullede was called to be pastor at a salary of twenty-five dollars a year. He lived in the White Store section, was very faithful in the performance of his duties and remained for two years. The church sent its delegates regularly to the Moriah Association. These delegates were generally Lemuel Williams, John Griffin and Enoch Sikes.

In 1838 the church called the strong, vigorous, wide-awake John Culpepper, of Montgomery county to be the pastor. He was in thorough touch with the progressive spirit of the age and was the personal friend of Wait, founder of Wake Forest College and Meredith, founder of the Biblical Recorder. He had served three terms in the United States Congress and was a charter member of the Board of Trustees of Wake Forest Institute. He was pastor of Rocky River church for over forty years. He remained at Meadow Branch only two years — 1838-1840.

The next pastor was Elder William A. Morris. He lived in Anson county, and like Gullede and Culpepper, was pastor for two years 1840-42. Under him the first record is found of a contribution to State missions.

The next pastor was Elder J. F. Lee. He was not a native of the county, but through Virginia had come from New York. In point of learning and intellectual equipment he was strong man of the community. He was very influential and had been clerk of the Moriah Association. He was popular as a preacher and great crowds flocked to hear him. But after three years he and the church disagreed on some doctrinal question and their relationship was severed. He lived in the county many years afterwards as a respected and much beloved physician.

The next pastor was Elder E. C. Williams. He had grown up in the church and for many years had been clerk. His records are unusually well kept. He was pastor for nine years 1846-1855. Under his admin-



istration the records show that the church was active in the support of both State and Foreign missions. New members came with letters, among them the Benton's from Rocky River and some from Griffin's from Brown Creek.

In 1845 the first Sunday School was started. The book used was the spelling book; the school lasted all day, men, women and children attending.

In 1852 an arm of the church was established at Spring Hill.

In 1855 the church building was blown down. It was decided to rebuild one mile further south on the same road where the church now stands. When the church was finished Elder E. L. Davis was called to the pastorate a position he held thirty-six years 1856-1892. At the beginning of his ministry the church withdrew from the Moriah Association and helped to organize the Brown Creek.

With E. L. Davis a period of great revivals began. In 1857 he had a great meeting and added forty-five to the church. Maj. D. A. Covington reported to the Recorder the baptismal scene in Richardson's Creek and said it reminded him of John the Baptist on the banks of the Jordan. This was the beginning of this man's great work in Union County.

He had been baptized by Culpepper in 1830. Up to this time he had never seen anyone baptized or join the church. He could not read, but he seemed to hear a voice saying continually, "Behold my people as sheep without a shepherd." He determined to preach and was ordained in 1837. He began to study the New Testament and to spell it out word by word. He was looking for no creed, no argument, simply the will of God. From such a man God does not long conceal Himself. But the young man did not follow after his progressive teacher, John Culpepper. The young man would have nothing to do with the missionary movement. But in 1844 he heard Solomon Snider, a new convert to the missionary ideas. When Snider had finished, Davis said, "If that be missionary doctrine I am one of them." He joined the missionaries at once. The acquisition of two such strong men as Solomon Snider and Edmund Davis was encouraging to the cause in Union county, and again the Recorder rejoices.

In 1871 he preached a sermon that caused one hundred and twenty persons to ask for prayer, sixty of whom afterwards joined the Church. On one occasion a meeting had been going on for several days with no manifestation of interest. At the noon hour the deacons met and decided that it was best to close the meeting and that they would ask the pastor Davis to preach the closing sermon since he had not



preached any during the meeting. He heard the announcement; he was seen to walk off to the woods all alone; and he returned only when the congregation began to sing. He took his place in the pulpit and read the hymn: there was power. A prayer followed and men wept under that prayer. Then followed a sermon that stirred the congregation to its depth; men who had never been moved before cried for mercy and forgiveness. The meeting did not break up but continued for a week.

These are but few of the great services held here under him. He was a gifted man who knew not the meaning of fear. His face was rugged like the face of a scarred mountain cliff, and yet when that great mellow voice began to talk on his favorite theme, "The fulness of the Gospel of Christ" and to describe God's welcome to the repentant sinner, it was easy for men to weep.

His ministry is recently ended and is well known. Many additions were made to the Church and many letters granted for the formation of other churches. Shiloh was formed in 1847 and Faulks in 1851 and Monroe a little later.

In his later years he was assisted by that lovable minister of a gentle Gospel, Rev. J. A. Bivens. Since then the church has had four pastors, Revs. J. B. Richardson, Thomas Carrick, W. O. Wilhoit, W. S. Funderburk and D. M. Austin. Their work is too modern for the historian.

Meadow Branch had a proud past to celebrate in that centennial service, but not all was going well in the church with seven pastors serving between 1899 and 1914. The minutes were filled with requests for letters, and some simply asked that their names be deleted from the church roll. Frequently the pastor failed to appear for services, and often inclement weather forced cancellation.

A later account written in 1918 described the situation:

Divisions began to arise and it looked as if things were going to be bad, but the church got things somewhat together and called Rev. D. M. Austin to supply until they could get a permanent pastor . . . they called C. J. Black — he took charge November 1914. The church has done well since his pastorate began, but not what it might have done. There are too many factions and too many trivial things in a man's way to accomplish what ought to be done here. We hope that things may soon take a turn for the better here, and that this old church may become what she ought to, one of the leading churches in the state. She has a splendid citizenship to support her and a people well educat-

ed to carry on her Sunday School, and all the agencies of the kingdom. I suppose this church has about as many college men and women in it as any country church in the state. May she broaden her horizon, have a new vision, and get to work in dead earnest during these latter days.<sup>15</sup>

No men were so well informed of the history of Meadow Branch Church or as hopeful for its future as C. J. Black, J. A. Bivens, and M. D. L. Preslar, who wrote the above account. One had been its pastor, another a lifelong active member, and the third a former pastor and a resident of the community. Their report should be accepted as truthful and accurate.

The Union Association met at Meadow Branch October 8, 9, and 10, 1912. The messengers (no longer called delegates) from Meadow Branch were E. W. Griffin, J. G. Carroll, and J. C. McIntyre. J. W. Bivens was historian. The report showed that Meadow Branch Missionary Society contributed \$115 that year. The Sunday School membership of 411 was the largest by far of any in the association, but baptisms, only 3, fell far behind. Total membership was 336. Preaching was being held twice monthly, on the second and fourth Sundays. A total budget of \$1,101.60 was exceeded in the association only by the Monroe church.

The Reverend C. J. Black began his ministry at Meadow Branch November 9, 1914, preaching twice monthly. The envelope system of giving had just been inaugurated. When a protracted meeting was held in March 1915 with Pastor Black doing the preaching, thirty souls were saved and added to the church roll. In November of that year the call to the pastor was made indefinite, instead of the customary annual call. That winter, for the first time, money was paid for cutting wood for fuel. Men of the church had contributed this labor in earlier years. Prayer services on Wednesday nights were begun in June 1915, and the church decided in August to conduct two Sunday services, one at 11:00 a.m. and the second at 1:30 p.m. Over \$60 was raised to buy a church bell.

The church minutes faithfully remind us of members being reprimanded for profane language, intoxication and failure to attend service. Most of them repented and were forgiven. Only a few were excluded. The church was becoming less rigid in its code for membership. Concern for the unfortunate was ever present. June 10, 1916, the church voted to take a collection for the poor each time the Lord's Supper was observed.<sup>16</sup> A sad fact was emphasized in August 1917 when it was decided that no more burial lots were available in the church

cemetery. Only those whose families already had plots could be buried there. The church, however, was very much alive that year. In March, twenty-one joined, and another eleven were added in the August meeting. It is to be noted that the roll call in the minutes of May 12, 1917, included only male members. A song book, *Treasury of Songs*, was selected that year and paid for by the Sunday School. "Collectors" were appointed to canvas for the pledges not yet paid.

C. J. Black resigned in 1918, but on the insistence of the congregation, he agreed to stay one more year. Prayers were offered during the service for a member not "living right." Related to this concern for members' behavior, the next year the church returned to its old custom of having members appear in person "concerning offenses" instead of sending another person to do so. In October 1918 services were called off due to the "Spanish Influenza Situation."

The progress of the Wingate School was noted in the report it made to the 1916 meeting of the Union Association which stated that the school's physical plant was valued at \$20,000. The following glowing account was given by Mr. B. C. Ashcraft:

Eighteen years have passed since the motion was made on this floor to establish the school. It seems but yesterday since it was done and yet the children of the first students of the Wingate School are now on its roll. During these eighteen years hundreds of young men and young women have been its students, the low cost of tuition and board enabling them to secure high school training, and from its walls many splendid young men and young women have gone out to fight the battles of life as they never could have done had it not been for the Wingate School. It had kindled the spark of ambition in the life of many a boy and girl as it never would have been kindled had it not been for this institution, and they have been sent out into a larger world than they would have known had it not been for this school.

The Wingate School had paid large dividends in developed manhood and womanhood.

Every year there is an improvement in the general success of the school. Those of us who know of the lives of many of the good students in this State and in South Carolina who have gone out from The Wingate School understand, in a measure, something of its service and its usefulness, but when you start a young man or a young woman on the right road, when you set a light aglow in a young mind, when you touch in the right way a young life, eighteen years is too short a time to put any estimate on the good done, for influences are not to be measured by years — they are eternal.

Yes, it has paid.

Is the Wingate School making good now?

The enrollment last year was 353 and 112 of these were boarding students. This year the enrollment, up to the present time, is 15 in excess of that of last year at this date. Last year there were six ministerial students. Sixteen counties were represented last year.

No school of like grade, in this State, it is the opinion of the writer, is better equipped in teaching force than is the Wingate School. Its corps of teachers consists of seven college trained men and women of splendid Christian character — teachers who have the interest of their students at heart — teachers who want the lives of their students made clean as well as their minds trained to do life's larger work. Your investment in the Wingate School is not being wasted.

.....

The Wingate School is in debt. The sum of \$9,000 is still due on the building; the sum of \$3,849.75 is secured by note and by subscription, leaving a balance of \$5,150.25.

The Union Association has at its former sessions stood by the trustees of the Wingate School, has given them the encouragement of friendly words of commendation, and that is appreciated by those upon whose shoulders this debt rests heaviest, but it takes more than mere good words of cheer to pay debts. Here is the school. It shows for itself. The writer has tried to show something of its record. Shall the debt be paid? If an institution burdened by debt, as the Wingate School is, has done so much, should its hands be untied and should it not be given a fighting chance free from debt?

We have asked no rich philanthropist to help pay this debt nor should we do so, for this property should be owned by the Association which founded it. It is worth saving.

B. C. ASHCRAFT

In addition to the Wingate School, Meadow Branch developed in this period an additional manner to emphasize missions and to mobilize the strength of its women members. The Woman's Missionary Society had become an important part of the Meadow Branch Church. It was first mentioned in 1897 when it was organized by Mrs. L. C. Bennett of Wadesboro, North Carolina, with Mrs. Bessie Benton as president and Miss Polly Crowder as secretary-treasurer. Evidently no records were kept or they were misplaced, but as remembered by some of the women, the other charter members were: Mrs. J. W Bivens, Mrs. G. M. Stewart, Mrs. J. B. Boyd, Mrs. D. W. Mullis, Mrs. M. W. Griffin, Mrs. T. B.



Liles, Mrs. Addie Joplin, and Mrs. Enoch Griffin.<sup>17</sup> There was a Ladies' Aid Society meeting in 1907 with twenty-eight present and Mrs. T. W. Maness serving as president and Miss Della Evans as secretary. In 1909 a group of women met to reorganize the mission society and elected Mrs. B. Y. Tyner president, Mrs. S. W. Hinson vice-president, Miss Janie Bivens secretary, and Miss Fronie Perry treasurer. Dues were set at ten cents a month, and meetings were to be held the second Saturday afternoon of each month. The following roll was found with the minutes of the first meeting:

Mrs. J. L. Austin	Miss Sadie Howard	Miss Sue Mae Parker
Mrs. J. W. Bivens	Mrs. T. K. Helms	Mrs. James Connell
Mrs. Edna Bivens	Mrs. Addie Joplin	Mrs. Dora Rushing
Miss Janie Bivens	Miss Ruth Joplin	Mrs. E. C. Snyder
Mrs. J. L. Bennett	Mrs. Thos. Liles	Mrs. Mary Sherin
Miss Mary Bryan	Mrs. Livia Mullis	Mrs. G. M. Stewart
Miss Dora Crowell	Miss Ellie Mullis	Mrs. B. Y. Tyner
Mrs. J. L. Chaney	Mrs. J. W. Outen	Miss Jennie Tucker
Miss Georgia Carroll	Miss Lillie Outen	Mrs. Sallie Williams
Miss Della Evans	Mrs. J. B. Outen	Mrs. T. M. Williams
Mrs. Henry Griffin	Mrs. Jesse Perry	Mrs. T. E. Williams
Mrs. Moke Griffin	Miss Mattie Perry	Mrs. Lemuel Watson
Miss Mattie Gaddy	Miss Fronie Perry	Mrs. O. P. Wimberly <sup>18</sup>
Mrs. S. W. Hinson		

Also with those first minutes was a list of donors to a loan fund in honor of Mrs. Wilton Williams and a list of library books on the subject of missions. There followed an excellent set of minutes covering the meetings of the Meadow Branch Missionary Society from 1909 to 1956. A meticulous record was kept of meetings, including the names of the new members and the programs that covered the world scope of the Baptist mission effort. Collections were taken for every phase of this effort as well as for state and local benevolences. In 1913 the yearly report showed there were seven new members and contributions to home missions of \$20.00, foreign missions \$25.50, state missions \$12.50, and a Christmas gift of \$18.00 to China. Subscriptions were listed to the following periodicals: *Biblical Recorder*, *Foreign Mission Journal*, and *Home Field*. The women were also concerned to provide mission education for the children of the church. As early as 1911 the Meadow



Branch Sunbeams gave \$8.45 to mission projects. In 1916 the Women's Missionary Society had thirty members, the Sunbeams fifty, and the Young Woman's Auxiliary thirty-eight. Mrs. C. M. Beach organized the Girls Auxiliary in 1919 with fourteen members. When the Woman's Missionary Societies of the Union Association met at Meadow Branch Church in September 1919, all of these organizations reported progress. From 1909 to 1919 the following women served as president of the Meadow Branch Woman's Missionary Society: Mrs. B. Y. Tyner, Miss Janie Bivens, Mrs. S. N. Watson, Mrs. J. G. Carroll (for nine years), and Mrs. W. B. Williams.

At the time of the resignation of Mr. Black, May 10, 1919, C. C. Burris preached the sermon at Meadow Branch. The congregation passed resolutions praising Pastor Black and his work. These resolutions were placed in the church records and sent to the *Biblical Recorder* for publication. The Reverend A. C. Sherwood was called unanimously as pastor July 12, 1919. He was to serve jointly the pastorates of Marshville and Meadow Branch, as Pastor Black had done before him. Meadow Branch was to pay \$1,000 a year and furnish housing. That year the congregation began to revise its roll. It is this roll that appears at the end of this chapter. A committee of women was appointed to collect the pastor's salary; and the *Popular Hymnal* was chosen as the church hymn book. As was customary, Meadow Branch appointed messengers to the Union Association.

The year of 1920 was memorable in that a committee was appointed in January to "draft plans, select a location etc." for a new house of worship.<sup>19</sup> The men named for that task were J. H. Williams, John A. Bivens, C. M. Beach, J. M. Lowery, and W. D. Bivens, with W. M. Perry and J. C. McIntyre added later. On April 10 the building committee unanimously reported that they had chosen the Jones' lots at a price of \$2,250. Moving quickly, they had also obtained an option on brick at \$18.50 per thousand. The report was accepted by a vote of seventy-eight in favor and two against. On May 23, 1920, application was made to the Home Mission Board for funds to help build the new church. The church had also begun evening services that year.

For almost a year the church minutes included very little of real importance. Then in August 1921, the congregation empowered the trustees to borrow \$1,000 for work on the new church. The Reverend Sherwood tendered his resignation, and it was accepted to become effective December 21. Cecil Perry was ordained into the ministry by

the Meadow Branch Church in November. That same month the trustees were authorized to dispose of the old church property, and the pulpit committee was instructed to seek a full-time pastor. Plans were made to canvas the members to decide what the salary should be, and the committee was instructed to apply to the State Convention for aid on the pastor's salary. The Reverend J. E. Hoyle was called as full-time pastor December 11, 1921, to be paid a salary of \$2,500 with a parsonage furnished. John A. Bivens, J. J. Perry, and J. B. Bass were appointed to arrange for the Reverend Hoyle's home.

## CHURCH ROLL 1897-1921

This is a cumulative roll. By 1921 some of these members had died, transferred their letters, or been excluded. Only male members were listed in the minutes.

### MALE MEMBERS

J. L. Austin	R. F. Honeycutt	Chesley Gaddy
B. D. Austin	Bradas Honey	Lee J. Smith
Palmer Austin	Cleg Honey	William Snyder
Joseph D. Austin	W. H. Herrin	Aaron Smith
John Adams	Sim Hargett	Charley Smith
Bert Austin	Parks Helms	Henry M. Sheron
Jule Adams	Graham Helms	R. L. Smith
W. T. Austin	W. H. Haywood	Clark Sears
Roy (?Ray) Austin	Bruce Helms	Ray Summerlin
Clyde Baucom	Hugh E. Helms	John Summerlin
Ray (?Roy) Bass	Chatam Helms	Hoyle Stewart
C. M. Beach	Mack Helms	J. H. Sindes (?)
Joseph Beach	Jay Helms	Rev. Archis (?Archer) Sherwood
R. S. Braswell	Boyce Helms	A. Clarence Sherwood
W. L. Biggers	J. B. Helms	James Sherwood
R. C. Bivens	Myres (Myers) Helms	J. B. Stegall
Jeff Bivens	Cyrus Helms	J. H. Thomas
John Bivens, Jr.	Glenn Helms	J. B. Tomberlin
Corum Bivens	M. S. Humphrey	Cleveland Thomas
N. W. Bivens	R. M. Hagler	D. C. Trull
Thomas Bivens	S. (?J.) B. Hagler	Charlie Trull

J. K. Bivens  
J. W. Bivens  
C. W. Baucom  
J. B. Bass  
Curtis Bivens  
Ruck Belk  
Clyde Bivens  
Rev. C. J. Black  
Charles S. Black  
Legrand Bennit  
J. B. Bass, Jr.  
Hoyle Bird  
Jo Bivens  
Keller Bennett  
Marshall Bennett  
T. L. Brewer  
Charley Brown  
J. Conley Baucom  
W. D. Bivens  
Lawrence Baucom  
James Black  
Alexis Chaney  
Roy Connell  
Boyce Collins  
W. A. Chaney  
J. P. Curlee  
W. A. Caudle  
Thomas Caudle  
Carl Caudle  
Stanley Cole  
Rev. W. G. Cathey  
T. Lloyd Collie  
Robert Duncan  
E. P. Eudy  
A. E. Eudy  
Therien Eudy  
Jacky Eudy  
Ethan Eudy  
H. (?D.) A. Eudy

Rev. J. C. Hoyle  
Rev. J. C. Jones  
Zeb Jones  
D. P. Jones  
J. Clyde Jones  
W. H. James  
James Liles  
Royal Liles  
Brooks Liles  
Ellis Liles  
C. C. Lamb  
J. M. Lowery  
Edwin Lowery  
M. F. Moore  
Ben Moore  
Claud (?Clyde) Moore  
E. L. May  
Bayard May  
James Chaney  
Henry Cuthbertson  
Grover Carroll  
Lee Chaney  
R. H. Cox  
J. L. Connell  
Z. V. McIntyre  
Charley McIntyre  
Leamon McIntyre  
Jessee McIntyre  
John Miller  
Calvin Nash  
Lee Nash  
J. W. Outen  
J. B. Outen  
Frank Outen  
J. Wilson Outen  
T. J. Perry  
W. M. Perry  
P. E. Perry  
Walter Perry

Brady Trull  
J. W. Trull  
Roy Trull  
Jessie Tarlton  
Bright Tucker  
Joel (?Jack) Trull  
Rev. Y. F. Shehane  
A. C. Small  
W. E. Smith  
Floyd Smith  
T. E. Williams  
T. J. Williams  
E. H. Williams  
J. H. Williams  
W. E. L. Williams  
W. B. Williams  
Rufus Williams  
Craven Williams  
J. S. Williams  
T. H. (?A.) Williams  
S. A. Williams  
H. T. Williams  
Wilton Williams  
Howard Morgan  
H. P. Meigs  
Clayton Meigs  
E. C. Meigs  
J. C. McIntyre  
R. A. McIntyre  
Blanchard Williams  
Carl Williams  
John Williams  
Voil Williams  
Ray Williams  
James K. Williams  
J. Clifton Williams  
William B. Williams  
J. Howard Williams  
C. Hovis Williams

Thomas Evans	Jessee Perry	Lem Watson
Arthur Evans	Judson Perry	J. A. Watson
Albert Evans	Cecil Perry	R. P. Witmore
Willie Free	Gaddy Perry	Lee Witmore
Clayton Jenkins	C. E. Perry	Jessee Witmore
E. W. Griffin	Dee Perry	Joe Witmore
J. Q. Griffin	Voiger Perry	R. L. Womble
M. W. Griffin	Mark Perry	Glenn Womble
H. C. Griffin	Sam Perry	Rev. J. W. Rowell
J. V. Griffin	Zeb Perry	Hotchis (?Hatches) Rowell
Ebb Griffin	D. H. Perry	Grady Rowell
Clegg Griffin	L. J. Perry	Troy Rowell
H. W. Griffin	Sam Perry	James B. Braswell
J. B. Griffin	John H. Perry	Douglas D. Bivens
Boyce L. Griffin	Carles Preslar	John Waller Bivens
Frank Griffin	Clarence M. Perry	Carlton Bivens
Tom Griffin	Deusey A. J. Price	Baxter Bivens
Edgar Griffin	J. B. Pierce	G. J. Ross
Boyce H. Griffin	D. Price	J. Wilson Ross
J. K. Griffin	P. A. Parker	Robert Ross
W. P. Griffin	Vance Reid	Billy Stewart
R. Cull Griffin	Lester Robinson	W. J. Stewart
J. Preston Griffin	Charlie Robinson	G. M. Stewart
Rufus Griffin	Ernest Robinson	Arlie Smith
Bryce Griffin	John Robinson, Jr.	W. V. Williams
Needham Griffin	Estel Robinson	Ed. Williams
Loyd Griffin	Sam Rape	Fred Williams
Hazel Greene	H. A. Redfearn	R. E. Williams
J. F. Gaddy	Pease Griffin	Bard Williams
William W. Gathings	Bunyan (?Bronyan) Griffin	Jabez Williams
J. C. Hamilton	Samuel Gaddy	Joseph Williams
W. T. Hamilton	Robert A. Gaddy	
	John Gaddy	





## CHAPTER FIVE

1920-1940

### The Best of Times — The Worst of Times

*Educational institutions are not made of brick and mortar and money. They are never great until sanctified by sacrifice.*

*Anonymous*

The decade of the twenties opened with a spirit of confidence and anticipation in the Meadow Branch Church. A new building was in progress; World War I was behind; and there was hope for world peace through the League of Nations. Membership was in the four hundreds; a graded Sunday School numbered over three hundred; and the Woman's Missionary society was meeting regularly and contributing to all mission causes. The church's financial condition was somewhat unstable, but enough faith and belief was evident to undertake new responsibilities. Although the South was not experiencing the wartime boom of the Northeast, there was no premonition of the extent of the impending depression.

On homecoming Sunday, June 11, 1922, the congregation celebrated the completion of a new house of worship and a new parsonage. At that time "four hundred and thirty-one Sunday School students met and were assigned to their respective handsome and commodious classrooms." This was the first time they had met in the new church, having

used for several months the Wingate School building. Mr. Vann Williams, the church clerk, called a roll of nearly 450 current members of the church, and most of those answered to their names.<sup>1</sup> Attention was called to the beautiful stained glass windows, particularly to the one in memory of the late M. W. Griffin, and a moving tribute to him, written by J. W. Bivens, was read by Professor Clyde Jones. Five weeks before, on May 7, J. B. Outen had "tendered" the new nine-room parsonage to the church, and this had been accepted by John A. Bivens. At this homecoming, C. M. Beach presented the new church building, only partially furnished, to the congregation. It was accepted by C. C. Burris.<sup>2</sup> The first service in the new house of worship had been the twenty-sixth annual graduation exercises of the Wingate School, when Dr. C. E. Maddrey, secretary of the State Mission Board, had preached the sermon. On May 13, 1922, the Reverend J. E. Hoyle had assumed his duties as pastor at a salary of \$2,500 with a continuation of the previous agreement with Marshville Baptist Church to a joint pastorate, each church having services twice monthly. It should be noted that the State Mission Board contributed \$1,000 to assist in paying for the new building.<sup>3</sup> Work was indeed going forward. The pastor was authorized to pay a professional singer \$50 for the week of protracted meetings the approaching August when services were planned for 10:00 a.m. and 8:00 p.m. The happy announcement was made that the goal of raising \$7,000 for the church debt had been passed by \$500, with a total of \$7,500 contributed. J. C. McIntyre, G. M. Stewart, W. M. Perry, and C. M. Beach were elected delegates to the state convention. At the same meeting it was voted to have a Christmas pageant and a Christmas tree in the church. Song books were purchased, and a well-organized Sunday School from cradle roll up, was in full operation. Two pianos were purchased in January 1922, one for the sanctuary and one for the Sunday School. The ladies of the church bought draping for the choir railing and the two doors at the back of the choir. W. B. Williams furnished ballast and sand to help in refinishing the basement, the work on which continued for two years. The columns at the front of the church were still to be added.

Meadow Branch was not so occupied with its local affairs as to forget its wider concerns. At the request of the governor of North Carolina, February 10, 1924, was set aside for a memorial service for the late President Woodrow Wilson. In 1925 members contributed to a Jewish relief fund. Ex-governor Cameron Morrison gave the annual Wingate

College commencement sermon that year in the church sanctuary.

But times were becoming more difficult everywhere. In February 1924, C. E. Maddrey, secretary of the State Mission Board, proposed that the church be relieved of its pledge to the Southern Baptist \$75 million campaign for missions to the extent that the church deemed reasonable, because of the failure of the Home Mission Board to furnish the promised aid on the church building program. The board of deacons suggested the sum of \$2,500 be deducted from the mission pledge. This was the amount which had been paid the previous year. The proposal was unanimously accepted by the church.<sup>4</sup>

At this point a two-year period of confusion and unrest occurred. The Reverend J. E. Hoyle resigned in June 1924. His resignation was at first accepted, then later rescinded. Two pastors who were called, declined. Mr. Hoyle preached under these conditions until November 1925, at which time the Reverend M. D. L. Preslar was engaged to supply two Sundays a month. The church recommended that Mary Ellen Wiley and Mildred Braswell seek aid to prepare for mission work. A whole new choir was elected. (It apparently was customary to do this each year.) The church, always concerned with the Wingate School, voted to drill a well to serve both the church and the school. However, many things were not going right. There was a decrease of forty-one members in 1924-25, and no one had yet been found to accept the pastorate. Nevertheless, in that year the church gave \$1,624.55 to the Cooperative Program; trees were planted in the church yard; and a wall was built on the church property. Mrs. Lee Chaney was appointed to the pulpit committee in September 1925. (As far as can be ascertained, she was the first woman to serve in that capacity.)

The Reverend Coy Muckle of Arkansas was called in January 1926. He accepted and preached his first sermon in June. The long period of uncertainty gave way to a wave of hope and optimism. A budget of \$3,000 was accepted in February, of which 60 percent was designated for church expenses and 40 percent to benevolences. In August Mr. Muckle preached at the protracted meeting, and there were twenty-five additions by baptism and five by letter. The church debt was lowered from \$3,900 to \$2,565. A committee, composed entirely of women, was appointed to solicit subscriptions to the *Biblical Recorder*. L. P. Beck was ordained into the ministry by the congregation on Sunday, November 7, 1926. Contrary to previous custom, the pastor conferred with two men who were at odds and reported to the church conference in Novem-

ber that the matter had been settled. Delegates to the state convention were appointed, and the senior department of the Sunday School was formed, thus completing the organization of a standard Sunday School. In the same month the duplex envelope system was agreed upon, each member making his pledge.<sup>5</sup>

During 1927, twenty-five dollars was given to support summer workers in the Union Association; Bessie Gaddy became the first woman treasurer of the church; and the *Modern Hymnal* was purchased. A welcome service for the Wingate students was held the first week of the school term, and the protracted meeting, again conducted by Mr. Muckle, added twenty-three members by baptism. The Reverend N. S. Joyner was ordained into the ministry. The columns at the front of the church were finally paid for in this year, and for the first time deacon committees were appointed: missions, pastor's salary, janitor and buildings, and yards and improvements. The year ended with a member requesting dismissal for "contempt of the church."<sup>6</sup> It was granted.

The year 1928 passed with no spectacular event. The pastor's salary was raised to \$2,000; the church roll was revised; and a delinquent list was made. The board of deacons recommended to the Wingate board of aldermen that the law concerning the closing of businesses on Sunday should be enforced. The church decided that any offense of any outstanding nature which would bring the church under censure should automatically be brought before the church for discipline. For instance, the license of an ordained minister was revoked because of "loose financial dealing."<sup>7</sup>

On May 11, 1929, the entire board of deacons resigned. The designation of "deacon emeritus for life" was given to four members: W. M. Perry, J. H. Williams, T. E. Williams, and E. W. Griffin, all past seventy years of age. The mass resignation of all board members was not because of some dispute, but was a reorganization of the board itself. Prior to this time, a deacon was elected for life; also any man who had served another church as a deacon, upon joining Meadow Branch had, at his request, been accepted as one of its deacons. The board of deacons had definitely become an unwieldy body. Provisions were made for the church membership to be balloted for the election of a new seven-member board. The four men who received the highest number of votes would serve a four-year term, and the next three a two-year term. Elected for four years were: W. O. Kelly, W. A. Williams, R. L. Smith, and J. A. Bivens; and for two years: J. B. Huff, J. C. McIntyre, and



W. P. Bivens.<sup>8</sup> The majority of these men had served on the previous board.

Matters in general were not good. The 1920s had not been particularly prosperous for this farming community, but by the fall of 1929 things were extremely bad for Meadow Branch. The church was three years behind in paying for its insurance; a man was excluded for not paying his “just and honest debts”; and “church collectors” were appointed to try to improve its financial condition. The financial situation at Wingate Junior College had also worsened. President J. B. Huff resigned, and in May 1930 the college’s board of trustees unanimously elected the Reverend Coy Muckle as president. This meant that again Meadow Branch must find a pastor. The Reverend W. O. Johnson was called in November at a salary of \$1,500 and housing. By this time the depression had hit hard. A bank note was due, and a committee was appointed to bring delinquents before it for discipline, one aspect of which was now the payment of debts. As over the whole country, a dismal cloud was descending on Meadow Branch, but the business of the church and the saving of souls was never neglected. In 1931 a list was made of members not attending for the purpose of reenlisting them. One member was dismissed for non-attendance and misbehavior. As was the custom, the annual protracted meeting was held beginning the second Sunday in August.

A committee was appointed August 8, 1931, to contemplate changing the name of Meadow Branch Church. Those serving the church as deacons and trustees composed the committee, which reported in a special conference called for September 20, 1931, to consider this change.<sup>9</sup> John H. Williams made the motion that the name be changed to Wingate Baptist Church. The following is an excerpt of an article by Mrs. John A. Bivens which appeared in the *Monroe Enquirer* September 22, 1931:

At a called conference on Sunday the members of Meadow Branch church voted to change the name of the church to Wingate Baptist church. There was very little opposition to the changing of the name, and the vote was made unanimous.

Meadow Branch church organized in 1810 and is the oldest church in the Union Baptist Association.



.....  
This church has grown to be one of the largest in Union County with a membership of more than five hundred. The church building is a modern, commodious, brick structure with about thirty Sunday school rooms in addition to the main auditorium and Sunday school annex. The church is progressing nicely under the leadership of Rev. Mr. Johnson, and we are expecting no outstanding difference to be known as the church progresses under the name of Wingate Baptist Church.  
.....

The name of Meadow Branch church will always be near to the hearts of a host of people who have been members of this church during their entire lifetime but it seemed the practical thing to do to change the name of the church. . . .

Great changes were also taking place in the Wingate School. The report to the association in 1920 indicated that all grades below the seventh had been discontinued, and that the seventh would be cut "as soon as the public school situation improved so as to make it practical." Certainly one of the great forces in establishing the Wingate School in 1896 had been the lack of educational opportunities in the area. Now the public schools were competing for the lower grades with a free education, and Wingate had to meet this challenge. As the lower grades were discontinued, the music department and the high school thrived. There were 163 music students in 1920, making it necessary to employ three new music teachers and buy three new pianos. The fee for board and room that year was \$9.65 a month, for tuition \$34.00 a year, and music \$24.00 a year. The demand for rooms for boys had doubled. The dormitory was full with a waiting list. On the negative side: there was no science laboratory equipment; the library was woefully inadequate; and there was a great need for dormitory space for girls.<sup>10</sup>

Because of the competition with the public schools in 1921, there were only thirty local students, down from sixty the previous year. The reason was simple: The public school at Wingate in that year added the eleventh grade free to all who came. So Wingate did what was necessary for it to do in order to survive. The trustees and principal of the school recommended that the first year of college courses be offered as soon as possible. The association concurred,<sup>11</sup> and this was accomplished in 1923. A new era was opening. During the first twenty-eight years, classes from the first grade through high school were taught. Lower

grades had gradually been abolished as the free public school in the town grew. During this period M. B. Dry, B. Y. Tyner, J. G. Carroll, Miss Pattie Marks, and C. M. Beach had served as heads of the school.

When the fall session opened August 22, 1924, there was a new president and a new name, Wingate Junior College. Two years of college work was offered by an eleven-member faculty to 213 students. Two years of high school work were still offered; a new chemistry laboratory had been installed at a cost of \$2,000; the library had been greatly improved; and all the buildings had been painted and wired for electricity. The value of the plant was estimated then to be \$150,000.<sup>12</sup> The Baptist State Convention had taken over the school in 1923 and promised to help with its indebtedness, which unfortunately had become very burdensome. Of the \$5,000 annually the State Convention had promised to pay to enable the school to be placed on the accredited list of Standard Junior Colleges, only \$3,000 per year was actually paid over the next few years. Boyce L. Biggers, in the report to the Union Association in 1929 asked that the association assume the extra \$2,000 annually and that a committee be appointed to apportion the cost among the churches.<sup>13</sup> The report was adopted, and Meadow Branch's apportionment was \$750, equaled only by Monroe's. The next highest share assigned any other church was \$100, but things became increasingly difficult. After having served Wingate Junior College since 1923, President Huff resigned May 7, 1930. Twenty days later the Reverend Coy Muckle was asked by the trustees to assume the presidency. This he did immediately.

There was much speculation as to whether the school would open that fall. Teachers had not been paid; a huge debt hung so heavily as to seem insurmountable. There seemed to be little to keep the institution going except the firm belief on the part of a great many people, its alumni, friends and teachers, and especially Coy Muckle and C. C. Burris, who was then its academic dean, that God had a place for Wingate College and that with the faith and hard work of these committed to it, the institution would not fail. It has been this same feeling that has steered Wingate through many difficult times and, God willing, will keep it safe and secure in the future. As Wingate's only "historian" has written:

The courage, faith and sacrifices made by the faculty and employees during these several years constitute one of the brightest chapters in the history of the school.<sup>14</sup>

**It did more than that — it saved the school.**

**In November 1930 the Baptist State Convention because of financial difficulties gave the ownership of Wingate College to the Baptist churches of the Union, Pee Dee, Mecklenburg, and Cabarrus Associations. To the dismay of everyone concerned, in the spring of 1932, just the day after the traditional “Arbor Day” celebration, the administrative building burned to the ground. But that is another story. In 1939 the Baptist State Convention passed a resolution to reestablish financial support for Wingate College. The council on education and the general board of the convention recommended in 1946 that Wingate share in the allocation of funds for education on the same basis as the other Baptist colleges of the state. With this decision a new era opened in the history of Wingate College. It was again a member of the family of Baptist colleges of North Carolina and has remained so since.**

**During these two decades (1920-1940), the Woman’s Missionary Society held meetings each month. Very meticulous records were kept with the names of the members enrolled, those present at each meeting, and the amounts of contributions. Six presidents served during this time: Mrs. F. O. Richardson, Mrs. M. D. L. Preslar, Mrs. J. E. Hoyle, Mrs. L. C. Polk, Mrs. E. C. Kolb, and Mrs. John A. Bivens. The five circles were named: the Margaret Griffin, the Jennie Tucker, the Bessie Beach, the Rock Rest, and the Valoria Rankin (later changed to the Mary Ellen Dozier). Each circle took its turn in having charge of the programs at the general meetings of the Woman’s Missionary Society. These programs evidenced the worldwide scope of their concerns. In the four-year period 1921-1924, the society gave a total of \$1,976.56 to the \$75 million campaign. One year ten items were listed to which the society contributed.**

**There was faithful observance of the convention-wide week of prayer for missions along with the special offerings upon which the boards of foreign and home missions of the Southern Baptist Convention depended for about half their support. The society also sponsored the Sunbeams, Girls’ Auxiliary, and Young Woman’s Auxiliary through which the rising generation would learn about the strong Baptist mission effort and be encouraged to make their commitment to it. They did not neglect to pray and visit the sick and suffering around them; they helped the indigent of the community and attended all the associational and district meetings of their organization. Their membership increased as did their work and influence in the Meadow Branch-Wingate Baptist Church.**

Meanwhile, 1931 was a very difficult year at Wingate Baptist Church. The pastor had been promised only \$1,500, but even part of that was impossible to collect. Gifts to the Cooperative Program fell from \$2,000.00 in 1929 to \$302.20 in 1931. (Twenty-four churches in the Union Association were unable to pay anything.) Nevertheless, the other work of the church was going well. There were 520 members, an attendance of 474 in the Sunday School, and very active Baptist Young People's Union and Woman's Missionary Union organizations. The church paid \$15 that year for a history of the Meadow Branch Church written by W. O. Johnson, the pastor, to be printed in the minutes of the Union Association.

The sad financial story was almost repeated in 1932. A loan of \$300 was still outstanding, and members were solicited in an attempt to pay it. At every church conference, reports were made by the church treasurer, BYPU director, and the WMU. It was a year of survival. Records of 1933 revealed that the pastor asked "consideration in paying his salary,"<sup>15</sup> even to payment in produce. Money was borrowed from the Bank of Wingate to pay some part of this obligation. In July the note was still outstanding, and in November the amount to be paid was apportioned among the members, and a committee was charged to collect it. W. H. James painted the church, donating his labor, and a special offering was made to "go as far as possible" in paying obligations of the church. After the college lost its administrative building by fire in the fall of 1932, arrangements were made for classes in the spring term to be held in the church building, for which reason in January 1933 the college assumed the responsibility for janitorial service at the church and one-half of its power bill. A note for \$600 was overdue in April, and in May 1933 when the radiators at the church needed repair, the church members managed to pay this bill by each family selling chickens. The indebtedness of the church was discussed in July, and an every-member canvas was held with each apportioned an amount according to his ability to pay. The story goes that the college teachers donated coal to the church twice in 1933. How they did this cannot be explained because they themselves were not being paid! But the revival was held as usual, beginning the second Sunday in August. Members were asked to have the pastor and visiting minister in their homes for meals. Mr. E. N. Johnson, the visiting minister, was paid \$43.

No financial improvement was evident the next year and even the weather seemed not to cooperate, for no services were held on February



10, 1934, because of extremely bad conditions. The Lord's Supper was observed only twice that year. The pastor's salary was sadly in arrears, and the people were asked to supply provisions if possible. For the first time in the church's long history, minutes were not kept or else possibly they were mislaid. The continuity in the records was broken for the greater part of 1935 and a portion of 1936. The congregation held conference in February 1935 to make plans for ordination of Ernest Smith, a student at Wingate College. The generally dismal picture persisted as the immediate need of \$1,500 was stressed that month, and a canvas of the membership was made in the effort to raise it. Mr. Johnson resigned effective in June 1935, and the Reverend J. A. Snow, who was a Bible teacher at the college, became the interim pastor. By September the church tried to set its affairs in order. It set up a budget for October through December as follows: for Cooperative Program \$75; janitor, \$30; pastor's salary, \$150 (\$50 a month). The outlook was still bleak.

The 1936 letter to the Union Association reported ten additions by baptism and six by letter at Wingate Baptist Church, but a loss of thirty-eight, mostly by letter. Only \$644.67 had been paid that year to the pastor; \$21.00 was contributed to the Cooperative Program, and \$1,521.00 to other benevolent causes, but a total of \$2,295.35 had been applied on the principal and interest of the church debt. Wingate Church was struggling to survive. A custom, first established when Meadow Branch Church was constituted in 1810 was broken May 10, 1936. No longer would they hold a Saturday preaching and conference session on the "Saturday before the second Sunday." Instead, on the second Sunday of each month, the conference would be held following the morning service. It was explicitly stated that the minutes were to be kept and read at each such meeting. The congregation also ordered that the Lord's Supper be observed the first Sunday of each quarter. Four new deacons and several ushers were elected. Wingate Church was trying hard to fulfill its mission in a difficult time. October 11, 1936, the church gave Wingate Junior College a gift of \$1,217.94. This was an interesting matter of bookkeeping. Pledges of Wingate faculty to the church were given to the college, and that amount would be subtracted from the salaries of the teachers involved. No money changed hands!

During November 1936 an "in-gathering" was held — anything was brought to be sold at auction, and a supper was served. That project, together with another supper that same month, netted \$263.55, which



was applied against the indebtedness of the church. The price for each supper plate was fifty cents! The Sunday School collection each first Sunday was designated for the Baptist orphanage. All "table" collections were to be applied on the indebtedness. Obviously to be in debt in the depression era was very serious business. A report in December showed the church still owing \$5,092, mostly to the Jefferson Standard Insurance Company. Applying all collections and \$500 from the State Mission Board, this figure was reduced to \$3,900, all past due. Because of the high interest rate paid, \$3,500 was borrowed at the State Bank of Wingate, and the Jefferson Standard note was paid off in February 1937. Early in the thirties the church had borrowed \$3,500 (in two notes of \$1,750 each) from Jefferson Standard Insurance Company. These notes had been secured by life insurance on the lives of some of the deacons of \$1,000 each. When Mr. J. Preston Griffin died in 1935, \$1,000 was paid on the church debt by the insurance company.

The Reverend J. A. Snow resigned in March 1937, and the board of deacons and the trustees were asked to search for a new pastor. Meanwhile, various local ministers filled the pulpit until the Reverend E. C. Kolb of Cheraw was called as pastor August 29, 1937. A unanimous vote was requested, but one woman voted against the call. The Reverend Walter Jones of Charlotte held the protracted meeting in October (a little late this year). The meeting resulted in twenty additions by baptism and thirteen by letter. In 1937 the total amount paid up until September 26 for the pastor's salary was \$515.33, according to the minutes of that date.

Despite the church's efforts, promissory notes popped up everywhere. One for \$400 was made in December 1937 at the Waxhaw Bank. Every farmer was asked to set aside "God's Acre," the proceeds from which would go to the church. The note at the Wingate Bank was renewed February 6, 1938. In July 1938, \$200 was borrowed to pay on the pastor's salary, then \$500 in arrears, and the deacons assumed personal responsibility to repay it. The church debt still amounted to \$2,550. But more cheerfully, the letter to the association indicated that 102 persons were added to the church and there was a fully standard Sunday School. The men of the church met on December 11 to discuss plans for tithing and how the \$500 in back salary could be paid to the pastor.

On February 26, 1939, the parsonage was destroyed by fire. Much of the pastor's furniture and personal belongings, including his books, were lost. Housing, but without running water, was secured for \$20 per

month. Plans were made to remedy this, but in April still no water was available in the pastor's home, and his back salary remained unpaid. The congregation voted to apply the \$1,500 insurance from the parsonage fire to the church debt. That, with another \$1,500 from the State Mission Board and a promise of \$750 more at the "closing of the debt," made it possible to pay off the debt on the church building.

A committee from the Wingate Church reported that the church at Pleasant View, which they were assisting, was to be constituted May 14, 1939. Mr. Kolb resigned July 9, 1939, and his resignation was accepted. The Reverend N. C. Coggins, who lived in the community, was engaged as a supply pastor at the salary of \$60 per month. On the fourth Sundays, ministerial students were used for the evening services. The happy report was made December 8, 1940, that the church debt had finally been paid. There was much rejoicing, and a day of dedication was set. Another milestone had been reached!



**Meadow Branch Church  
1883-1922**





Meadow Branch Singing School about 1897-98 conducted by a Mr. Bland who brought his little sons with him each day. These names were given by Mrs. Mary May Lowery in 1972. She was one of those who attended.

In front is Bright Griffin with his son, Boyce. Mr. Bland, the teacher is sitting in the chair.

On first row are: 1st-unknown, Reece Bivens, Sim Bivens, Joe Austin, Homer Benton, Ebb Griffin (Cousin Moke's son), Mattie Gaddy Douglas, Irene Lowery Cox, El-lie Mullis Chaney, Mitt Williams Mangum, Ora Williams Webster, Emily Boyd, Clara Nicholson, two Bland boys, Daisy Brooks Brewer Thomas, Mary Williams, Blanche Mangum (Frank Mangum's daughter), Matt Griffin (Uncle Enoch's youngest daughter), Mrs. Anna Williams Bivens.

2nd row: Ellen Marsh Bivens, Essie Barrino Price, Lee Caudle, Wilma Perry, Inez Caudle Lilly, Vergie Stewart, Bertha Boyd, Nora Williams, Mary Liles Lee, Lillie Outen Brooks, Mattie Perry Allen, Ida Austin, Estelle Bivens Helms, Annie May, Wilma Hamilton, Mary Lee Bivens Tyner, Mary May Lowery, Kate Liles Griffin, Lessie Austin, Annie Griffin, Nep Barrino, Lanie Lowery, Lydia Meiggs Austin, Sallie Perry Belk, Blanche Perry, Lou Williams Sanders, Vergie Bennett Griffin.

3rd row: Fred Williams, Nathaniel Bivens, (unknown), John Outen, Covie Boyd, Bunn Griffin, Tom Griffin, Hamp Liles, Edgar Williams, Rufus Williams, Minnie Perry, Kate Mangum (Frank's daughter), Miles Bivens, Ira Mullis.  
Last row at the top: Enoch Griffin, John Austin, Roland Williams, Gilmer Clontz, Lonnie Hurley, (unknown), Joe Austin (Melt's boy), Ed Hurley, Ada Williams Gathings, Mattie Griffin Gaddy, Faire Bivens Secrest, Harrell, Blanche Williams Broadway, Vergie Stewart, (unknown), Grace Austin.  
Front of the church was to the right of the picture — Taken on the East side of the church.



Coronation Ceremony

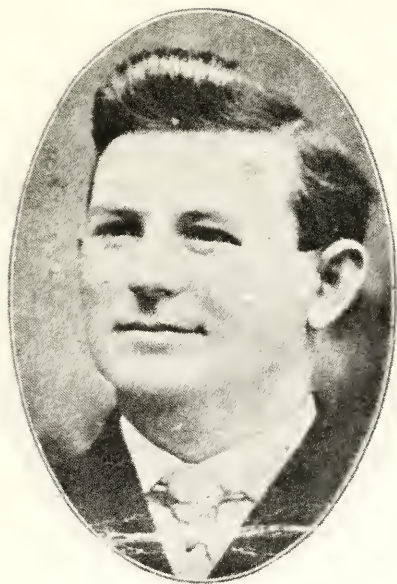




Original Building of Wingate School

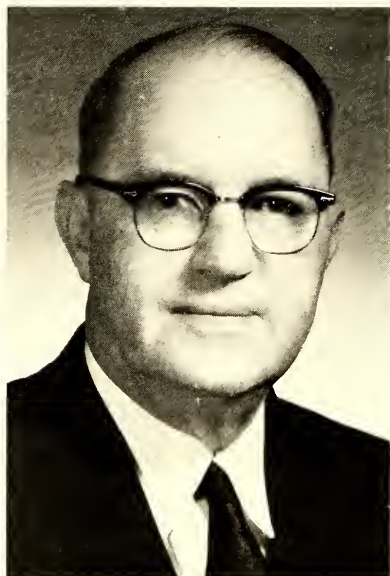


**Edmund Lilly Davis**  
1856-1896



**C. J. Black**  
1914-1919





**Coy Muckle**  
1926-1930

**William C. Link, Jr.**  
1941-1945



**David K. Shelton**  
1946-1949



Walter E. Sanders  
1949-1953



J. Dewey Hobbs, Jr.  
1954-1964

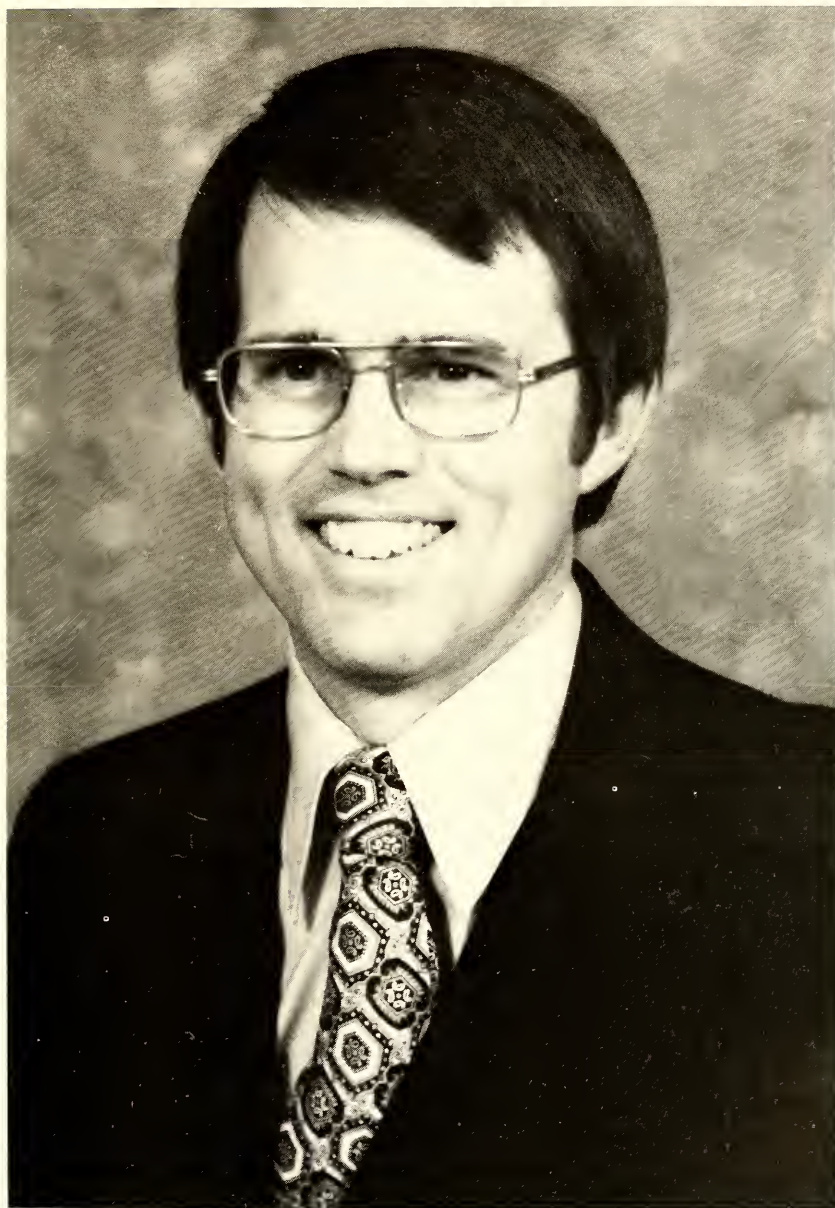




L. Eugene Walter  
1965-1972



Everette Chapman  
1973-1978



Roy N. Ford, Jr.  
1979-

## CHAPTER SIX

1940-1960

### A World at War — A Church on the Move

*It is the fate of this generation . . .  
to live with a struggle we did not start,  
in a world we did not make.*

*John F. Kennedy*

The decade of the forties opened auspiciously for Wingate Baptist Church. The building was free of debt for the first time since the dream of a modern brick building had inspired the congregation, and so a great celebration was planned. The report of the treasurer, Mrs. Benson Bivens (Corinna Chaney), showed a balance of \$60.03. Miss Mildred Griffin served as church clerk, and her minutes were faithfully taken at each meeting and beautifully maintained.

The dedication service was impressive. Mrs. L. W. Chaney, John A. Bivens, and Mrs. M. A. Griffin served as the planning committee. The Reverend William Harrison Williams of Charlotte, a lifelong friend of the church and school, preached the dedicatory sermon to a large appreciative audience.

All was not well, however, with our world. According to Dr. Robert Ferguson, A Wingate College history professor: Southern Baptists moved "from a . . . naive advocacy of international cooperation . . . to a more militant . . . stance . . . they began to see totalitarianism as a foe

of Christianity.”<sup>1</sup> Not only was this true of Southern Baptists in general but also of the local churches. Wingate Baptist especially was made acutely aware of the impending threat when the first peace-time draft occurred September 14, 1940. The surrounding area served as the location for maneuvers, and the Red and Blue armies fought throughout this section for months, albeit with wooden guns and fake tanks. President Roosevelt solemnly promised that “our boys” would not be sent overseas, but ominous sounds from Europe made everyone fearful.

The Reverend Coggins informed the church in January 1941 of his plans to leave to accept a pastorate in Virginia. A resolution was passed February 14, 1941, thanking him for his seventeen months of service as supply pastor, and at the same time a special collection was taken to help him move. He had served the church well and lovingly in a very difficult time.<sup>2</sup> The church extended a call the next month to the Reverend W. C. Link, Jr., a recent graduate of the Southern Baptist Seminary in Louisville. Mr. Link was a personable, enthusiastic young man and seemed to be just the person that Wingate Baptist Church needed as pastor at this time.

“Bill” Link, as he came to be affectionately called by both young and old, began his ministry in this church at a salary of \$100 a month. Mr. Link married Virginia Deal of Charlotte, a graduate of the WMU Training School in Louisville, shortly after he came to Wingate. The church bought the D. H. Perry house for \$1,800 in October 1941 to serve as a parsonage. In November the church passed a budget of nearly \$8,000 and raised the pastor’s salary to \$1,500 a year. More than half of the budget was designated for benevolent items. In February 1942 the church voted that 25 percent of the funds allocated to the Cooperative Program would be given to Wingate College.

After the attack on Pearl Harbor and our nation’s declaration of war on Japan and Germany in December 1941, the country quickly prepared itself for total war. Before the carnage was over, fifty-two young men from the church would be in the service of their country, and two of the finest, John Henry Cuthbertson and Harold Love, would die. Both young men had grown up in this church and had attended Wingate College. The war struck deeply. In many ways it seemed that the church held its breath during the next four years, scarcely knowing what to expect, fearing the worst, yet hoping for the best, marking time until the end should come.



Camp Sutton, an embarkation camp, was built only a few miles from Wingate, and the church appointed a Community Hospitality Committee to coordinate its relationship with the camp. Soldiers were welcomed at Wingate Baptist Church and in the homes of its members, and the pastor cooperated with the army chaplains in order that the church could serve those in the military most effectively. It was a critical time. A part-time secretary was paid "to help write letters to the boys in service," and the pastor was empowered to buy Bibles for those who did not have one.<sup>3</sup>

The church voted to revise the church roll, making two lists. One would contain the names of active members. The other, a roll of inactive members, would include the names of those who had not attended or contributed for the past two years. Exceptions would be made for health reasons, and no one would be put on the latter list without being given notification and sixty days to reply.<sup>4</sup>

Harry Gamble, a Waxhaw native and former Wingate student, was invited to preach in the revival held in August 1942. Five accepted the faith and requested baptism, and ten more members came forward on "Join the Church" day, September 26. John S. Staton was ordained by the Wingate Baptist Church on March 21, 1943. In that year also the budget was increased by more than \$600; the pastor's salary was raised to \$1,800; eighteen members were baptized August 22; and John A. Bivens was the superintendent of the Sunday School, which had an enrollment of 277. Mr. Link was given permission to serve Midway Church the afternoons of the first and third Sundays and have two days in each month for visitation of that congregation.<sup>5</sup> Plans were made to redecorate the parsonage.

On June 6, 1944, the Allied forces invaded Normandy. Almost every family in the church had someone in that invasion whom they loved. Appropriately, the congregation gathered at the church at 6:30 p.m. for the following service:

*INVASION DAY SERVICE*

**Wingate Baptist Church  
W. C. Link, Jr., Pastor  
June 6, 1944, 6:30 P.M.**

Meditation Period ..... Soft Music  
Hymn — “O God, Our Help” ..... 39  
Hymn — “O God, We Pray for all Mankind”..... 267  
Solo..... Mrs. Johnson  
Scripture Reading..... Psalm 46  
Prayer  
Message  
Prayer Period  
Hymn — “In the Cross of Christ I Glory” ..... 113  
Benediction  
Postlude

Send this program to some boy in service that he may be conscious of the fact that we are praying for him.

There were other difficulties. It was announced in August 1944 that the revival could not be held the second Sunday of that month, a time of long-standing custom, because of the serious polio epidemic in the state. On November 14 the Reverend Link submitted his resignation, effective December 15. With great reluctance the church accepted it and bade the family, which by then included a baby son, a fond good-bye. A gift and resolutions of respect accompanied the farewells.

The Reverend David Shelton accepted a call to become pastor and assumed his duties January 15, 1945. He and his wife had a baby daughter about three months old. The deacons made several recommendations about church membership: that any letter of dismissal be voted on by the church; that all candidates for baptism first be instructed by the pastor; and that the revision of the church roll be completed. This roll, accurately reflecting the resident membership (reproduced at the end of this chapter), was the first official roll without separate listings for males and females.

Germany surrendered to the Allied forces May 7, 1945. As always in times of great emotion, stress, grief, and joy, the congregation gathered together with Wingate Methodists and other organizations to express their thanksgiving that at least part of the long ordeal was over.

W I N G A T E V - E S E R V I C E

Wingate Baptist Church

Wingate, N.C.

May 7, 1945

QUIET MUSIC

CALL TO WORSHIP ..... Hymn No. 63

“Dear Lord and Father of Mankind”

RESPONSIVE READING, NO. 5 (Ps. 92)

“Good to Give Thanks”

PRAYER OF THANKSGIVING

EXPRESSIONS OF THANKSGIVING FOR VICTORY

IN EUROPE

1. Masonic Organizations ..... Mr. Chatham Chaney
2. Town Officials ..... Mr. Lawson McQuirter
3. High School ..... Mrs. Burns Hinson
4. Woman's Clubs ..... Mrs. Joe Chaney

SPECIAL MUSIC ..... College Group

RESPONSIVE READING, NO. 19 .. “Our Refuge and Strength”

EXPRESSIONS OF CONTRITION AND PRAYER

FOR VICTORY IN THE PACIFIC

1. Methodist Church ..... Mr. Bingham
2. Baptist Church ..... Mr. John Bivens
3. Wingate College ..... Mr. C. C. Burris

PRAYER FOR VICTORY IN THE PACIFIC

HYMN ..... “America” ..... No. 302

BENEDICTION

Germany had surrendered, but many Wingate boys were still fighting in the Pacific.

Life at home went on. For some time, the congregation had discussed an organ for the sanctuary, and a committee had been appointed. In July 1945 they reported that a suitable organ could be bought for \$1,600. The congregation voted to collect the money before making the purchase but planned to have the organ in place by spring. At the same time, the finance committee reported that the expenditures of the

church were greater than its receipts. Efforts were made to increase the contributions. A note of apology from one member was read in August concerning trouble he had had with another member. The apology was duly accepted.

Japan surrendered August 15, 1945, after atomic bombs had been dropped on Hiroshima and Nagasaki earlier in the month. At last the horrible war was over. The service in the church was a moving event. J. E. Hogan spoke on behalf of those in the community who had served in some capacity during the war; Professor Fred Sandusky paid tribute to the forty-two returned veterans already in classes at Wingate College; and the Reverend Shelton made remarks of appreciation for the large number in the church who had already been discharged. An impressive candle-lighting ceremony was held honoring the memory of Harold Love and John Henry Cuthbertson. George Whitley and Eugene Myers, brothers-in-law of these young men and both discharged veterans, lighted the candles, which symbolized the light of their lives given in service to their country.

The church carried on its usual activities in announcing the appointment of twelve regular committees and three temporary ones. It voted to take \$500 from the budgeted funds for the Cooperative Program and give the money to Wingate College. The Reverend Sankey Blanton held a revival meeting in November. Floyd Helms was ordained into the ministry in December.

In 1946, the congregation voted to pay expenses for the pastor and one deacon to attend the Southern Baptist Convention meeting in Miami, Florida. In June a collection was taken for world relief. Delegates to the state convention in Greensboro were instructed to vote their own convictions on the question of accepting the Reynolds Foundation money with the accompanying provision to relocate Wake Forest College in Winston-Salem.<sup>6</sup> During the August meeting the following month, twenty persons joined the church by baptism and two by letter. Mr. Lee Chaney was made an honorary deacon for life, and the next month the church voted that anyone who turned seventy years old while serving as deacon would become an honorary deacon for life. Those so named were J. B. Gaddy, Lee Smith, and R. D. Smith.<sup>7</sup>

Mr. Boyd Horton was engaged as the associational missionary, and the church voted to assume monthly payments for a portion of his salary. The church trustees were authorized to convey to the Town of Wingate title to that portion of the cemetery on the west end needed for



a municipal water system. The town was to pay for moving the graves and all other expenses. L. P. Beck asked the church to join the community effort in building the Alumni Dormitory for the college.

In June 1947 Mr. and Mrs. R. F. Small of Monroe presented chimes to the church. A student worker, Miss Nadine Carson, was employed for May and June at \$100 a month. In September she was employed for a full year. A successful music training session was conducted by Professor Inman Johnson of Southern Baptist Seminary. The church was feeling a real need for Sunday School classrooms, so plans were begun for repairing the basement for that purpose. The budget in 1948 allotted 46 percent to local expenses and 54 percent to missions and other benevolences.

For a few years in this period the minutes were too general and vague to convey what was happening. Reports were given by the WMU, the Sunday School, the student worker, the treasurer, and some committees, but the record gave none of their contents. In 1948, the T. K. Helms class refinished their meeting room in the basement. An attempt to change the time of the August revival failed, although for that year it was postponed. The church voted to pave the street separating it from the college and the one behind the church at a cost of between \$325 and \$400. The church also accepted a \$6,000 quota for the enlargement campaign for Wingate and Wake Forest Colleges, designating all but \$500 of this for Wingate, and planned to accept a special offering late in the year to pay off the church debt.

Mr. Shelton resigned as pastor April 17, 1949, and asked to be released by May 1 because his acceptance as an army chaplain made him subject to call at any time. This was done. In May it was voted that the board of deacons, increased by then to eighteen members, be reduced to seven appointed members. However, the congregation rescinded this action the following month and later voted that seven members be elected for staggered terms: four for three years and three for two years.<sup>8</sup>

On August 28, 1949, Dr. Walter E. Sanders from Elizabethtown, Kentucky, preached at the morning service and afterwards was unanimously elected to assume the pastorate on the second Sunday in October. Dr. Sanders was a graduate of the Southern Baptist Seminary in Louisville, and his wife of the WMU Training School there. Wingate Baptist insisted, as had been its traditional practice, that its leaders be well-trained.

The revival in 1949 was led by the Reverend Raymond DeArmand of Chesterfield, South Carolina. Fifteen members were added by baptism and four by letter. The same month McGee Tractor and Equipment Company landscaped the backyard of the church as a gift.

Wingate College was making progress after struggling during the war years. Returning veterans enrolled and added excitement and new life to the school. Eford Memorial Library and the Alumni Dormitory for men were completed. The precise relationship of Wingate and the Baptist State Convention was under careful consideration. As early as 1943 an effort was made for Wingate to become again a full-fledged member of the State Convention, but M. A. Huggins, then general secretary of the convention, had given no encouragement. However, President C. C. Burris and a loyal corps of alumni, many of them influential pastors and businessmen throughout the state, continued to fight. It was a long struggle, but on November 2, 1949, the school charter was amended for the third time, so that the state convention again assumed ownership and control of the college.<sup>9</sup> It had taken many years to accomplish this goal, but President Burris and the loyal friends of the college had won. Wingate became a full-fledged agency of the Baptist State Convention along with the other six North Carolina Baptist Colleges. Two other very significant events occurred before Mr. Burris resigned as president of Wingate in July of 1953. The college gained membership in the Southern Association of Colleges and Secondary Schools, the leading accrediting agency in the south, and its faculty and staff became a part of the National Social Security program.<sup>10</sup> Thus ended in 1953 an era in the life of Wingate College. It had been a time of perseverance, love, commitment, and sacrifice which laid a sound foundation for the present four-year accredited Wingate College.

The decade of the fifties opened at the church with the securing of a college student to assist the pastor in office work. The student received a \$100 scholarship to Wingate College in payment. The State Mission Board, which was paying part of the pastor's salary, reduced its contribution by \$750. The church voted to take that sum from the amount budgeted for the Cooperative Program and apply it to the pastor's salary. It was voted to send the old church records to Wake Forest for safekeeping.<sup>11</sup> True to her tradition, Wingate Baptist Church took a collection in February 1950 to help a needy member, and after Wingate College students established a mission in Wesley Chapel in 1951, the

church paid a student \$20 per month to serve as minister.

The decision was made in 1950 to combine the regular August meeting with the revival held at Wingate College. The heyday of the famous August meetings was rapidly coming to a close. In 1951 the meeting was postponed until the following April. Not until October 1954 did the church vote to resume the August time for the revival; even then a meeting was not held in 1955. The congregation agreed in January 1956 to have an August meeting, but none occurred that year. The feeling persisted that the traditional August meetings should be held, but they just could not be "fitted in!"

The subject of the manner of electing deacons again arose in September 1952 when it was voted that the congregation would nominate three men during a church conference; the names of those five receiving the highest number of votes would be placed on ballots from which members would then elect two. Tom Lowery and Bernard Helms were chosen that year.

As early as May 1951 it was evident to the church that the sanctuary needed renovation, that the basement needed to be remodeled, and that an educational building would soon be necessary. The congregation voted that members make a regular contribution the first Sunday of each month for these projects. By April 1952 a building committee was appointed. In July Baron Smith, as chairman of the committee, presented plans for remodeling the sanctuary at a cost of \$20,000. The church voted to proceed as soon as one-half of the required money was in hand. Services were being held in the college auditorium by September, so apparently the \$10,000 was raised promptly. The first service in the refurbished sanctuary was held on December 21, 1952. The work had cost a total of \$23,704.50, and an outstanding balance of \$10,289.88 remained. Mrs. Alice (W.M.) Perry loaned the church \$7,000, and the rest was collected in a special offering.

The church was still ordaining young men into the ministry. Leonard Hendricks was ordained February 24, 1951; F. O. Legrand, June 21, 1953; and Joe Larrimore, July 26, 1953. Bill Cochran and Aaron Tyner were licensed to preach September 13, 1953.

Dr. Sanders resigned November 1953 to go to Marietta, Georgia. He was formally asked by the church to reconsider his decision, but on the next Sunday he reported that he felt the Lord's call to go, so the church reluctantly accepted his decision. A moving tribute, a copy of which was sent to the *Biblical Recorder*, was paid to Dr. and Mrs. Sanders before



they left. J. J. Cowsert, a retired missionary to Brazil living in Wingate, was asked to supply the pulpit until a minister could be called. The Reverend Dewey Hobbs, who was then serving Center Grove Church in Kershaw, South Carolina, came to visit and meet with the congregation December 15, 1953. He filled the pulpit December 27 and accepted the call to serve Wingate Baptist Church beginning January 31, 1954. A vote of thanks was given to Mr. J. J. Cowsert for his faithful service.

The Reverend Hobbs was given authority in May 1954 to seek an educational secretary and youth director for full-time employment at a salary of \$3,000 per year. Jane Russell (later Mrs. Allen Burris) held the position that summer for \$50 per month. The following summer Jack Parker, a Wingate student, served as a youth worker for \$40 per week. The church voted in September 1954 to give 30 percent of its budget to the Cooperative Program the following year, of which 5 percent was designated for Wingate College.

Excellent cooperation always existed between the Wingate Methodist and Baptist churches. On special occasions they held joint meetings, and in December 1954 Wingate Baptist Church received a letter of thanks for the help given the Methodists in building their educational plant. Some time later the Baptists provided the flowers when the Methodists first worshipped in their new sanctuary.

During this decade, in order that the entire congregation would be informed, it became customary to read the church's annual letter to be sent to the Union Association. A homecoming date was set for the second Sunday in August 1956, but no further mention appeared in the records. The method of the election of deacons seemed to change continually. In June 1956 the church voted to elect three deacons each year for three-year terms, enlarging the board to nine the following year.<sup>12</sup> C. R. Garrison, Harry Chaney, and Ralph Williams were elected under this system. It has remained virtually the same since that time, except for the enlargement of the board in 1976 when the church decided to elect five deacons each year. In November the deacons recommended that a committee be appointed to form a constitution and by-laws for the church. That year 1956 also saw the adoption of a retirement plan for the church's minister. A goal of \$1,000 was set for an offering to help build the college dining hall, and on November 24, the congregation invited the Wingate College students and faculty to their homes for noon dinner. Allen Burris was part-time recreation director in the summer of 1956 at a salary of \$30 per week. The deacons



appointed a committee to begin work on plans for an educational building. Those were George Glenn, Mrs. Dwight Griffin, R. C. Hargette, Mrs. Burns Hinson, J. E. Hogan, Walter Perry, and Earl Williams. This committee presented plans in May 1957 for the erection of the present building.

During the fifties a very active Brotherhood organization met regularly and shared church chores. The need for waterproofing and remodeling the basement was a prime concern in 1957. That year the \$3,500 allocation was spent, but the work was incomplete, and in February 1959, \$1,020 was set aside to pay the remaining repair bills.

In May 1957 plans were made to begin a Vacation Bible School. Wingate College was invited to use the sanctuary for its daily chapel programs while the school auditorium was converted to classrooms and offices to accommodate the growth of the student body. A new area of service was opened this year when funds were allotted for a summer recreational program, which Charles Ray Williams administered at a salary of \$65 per week. The time for church conference was set for Wednesday night after the first Sunday. All funds collected on Christian Education Day were designated for Wingate College, and the president, Dr. Budd E. Smith, thanked the church for the \$490 offering. Also the budget for the 1957-58 year included a \$600 gift to the college. The church decided to give a Bible to each member entering the armed forces. Increasing the church building fund was still an active concern, and October, November, and December were set aside to try to double that fund.

In the forties and fifties a large part of the minutes was taken up with accepting letters from students in the college and the subsequent granting of letters when they left Wingate. It was the custom to have a "Join the Church" day, and as many as thirty-two students on such an occasion would bring their letters or come under the church's "watch-care" while enrolled at the college. A very close relationship still existed at this time between the church and the college; students assisted in all phases of the work of the church and found a church home in Wingate Baptist Church. April 1958 was a busy month. A large church fellowship supper was held in the college dining hall; the church voted to join a state convention-wide simultaneous revival; Sunday May 4 was designated to reach a goal of \$10,000 in the building fund; and Sunday morning service was moved to 9:00 a.m. before the 10:00 a.m. Sunday School session. At the Reverend Dewey Hobbs' request, the church

permitted him to attend the six-weeks course at the School of Pastoral Care affiliated with Baptist Hospital in Winston-Salem; in 1984 he was to become the director of that School of Pastoral Care. The time of church conference was changed back to the second Sunday following the worship hour, and the pastor's salary raised to \$5,720. During this time the Brotherhood continued to be a strong organization in the church.

At the beginning of 1959 the church made plans for its sesquicentennial celebration. The date was set for October 2-5, 1960. The deacons appointed three large committees: entertainment (twenty people), program (eleven), and publicity (eight). In the meantime it was agreed that the organist be paid \$30 per month. (The choir director was not paid.) The Sunday morning worship was returned to 11:00 a.m.; the pastor was given three weeks vacation; and the architect for the educational plant was secured.

The year ended on a note of optimism. A large Christmas program was planned and carried out; each member was to receive a quarterly report on church progress; plans proceeded for the sesquicentennial and the new building; and Wingate College was to receive \$1,000 from the church budget.

During the period 1940 to 1960, the Wingate Woman's Missionary Union was very active and efficient. The minutes of each meeting were maintained in great detail. Those serving as presidents during this time were: Mrs. John A. Bivens, Mrs. Tris Williams, Mrs. Jack Perry, Mrs. Harry Chaney, Mrs. Albert Mieburg, and Mrs. Burns Hinson. Yearbooks were made and distributed and copies filed with the minutes. These yearbooks were very comprehensive, listing members, attendance, contributions, committees, areas of responsibilities, and during the war years, the men in the armed services from the church, each of whom was "adopted" by one of the five circles. The calendar for the year's programs and meetings, with those responsible, was also included. In 1940 the five circles named themselves after church members they wished to honor. They were: the Julia Griffin, the Alice Jones, the Anna Bivens, the Alice Williams, and the Cowser circles. Later added to these was a Business Woman's Circle which met at night. The WMS regularly appointed leaders for the young people's organizations, the Sunbeams, the Girls' Auxiliary (GAs), and the Young Women's Auxiliary (YWAs), as well as the Royal Ambassadors (RAs) for school age boys. Monthly reports from each of these were made to the Woman's Missionary Society.

In addition to the oversight of the mission organizations for young people, the WMS sponsored mission studies for adults, church-wide observance of the Weeks of Prayer and the accompanying special offerings for foreign and home missions, drives for relief work overseas, as well as contributions to Wingate College for various purposes. The flowers in the church were also their responsibility, and they even undertook the renovation of the rest rooms. They did not neglect ministering to those in the community, visiting newcomers, the sick and the sorrowing. They gave money to the Monroe Hospital.

The programs were varied. Sometimes a circle would present the program for the general meeting. Frequently visiting speakers were brought in, usually students and faculty from the college. The mission field in all parts of the world was studied. Mrs. Anna Bivens was honored as the oldest member, and a circle was organized in the college apartments which were occupied by the families of returned veterans enrolled at Wingate College. The WMS had grown to seven circles, including an extension circle for shut-ins before this period closed. Regular executive meetings were held and specific plans made for their work. Certainly the WMU was a vital part of Wingate Baptist Church with over a hundred women engaged in the work.

**RESIDENT MEMBERS**  
of  
**WINGATE BAPTIST CHURCH**  
1945-46

Ashcraft, Effie	Austin, Roy	Bass, Mrs. J. B.
Austin, Bert	B. D. Sr.	Hattie Mae
Mrs. Bert	Jimmy	
Everett (Navy)	Billy	Braswell, Ray
Roberta	Autry, John	Mrs. Ray
B. D.	Mrs. John	John Ray
Austin, J. L.	Johnnie	Doris
Katie Lee	Tom	Braswell, J. Floyd
Annie	Mary Jo	Braswell, Mrs. H. V.
Virginia	Autry, James	Braswell, Mrs. A. G.
Austin, Jeff	Mrs. James	Jean
Palmer	Baker, M. L.	Bill (Army)
Austin, Olin (Army)	Mrs. M. L.	Bivens, Mrs. W. D.
Mrs. Olin	Mary Lee	Giles, Mrs. Hazel

Bivens, R. C.  
Mrs. R. C.

Braswell, R. S.  
Mrs. R. S.

Edwards, Ann  
Freeman, Mrs. Luther  
(Alice Ruth)

Bivens, John A.  
Mrs. John A.  
Robert (Army)  
Edith  
Johnny  
Price, Mrs. R. F.

Bivens, Curtis  
Mrs. Curtis  
Jones, Mrs. Alice

Bivens, Mrs. C. M.  
C. M. Jr.  
Helms, Mrs. Frank

Bivens, Bruce

Bivens, Carlton  
Mrs. Carlton

Bivens, Corum  
Mrs. Corum  
Louise  
Billy  
Womble, Mrs. Ila

Broome, Mrs. Brady  
Wayne  
Bobby  
McRorie, Mary Ellen

Broome, Henry  
Mrs. Henry

Brewer, Mrs. T. L.

Burris, C. C.  
Mrs. C. C.  
Jimmy (Army)  
Mary Ben (in college)  
Allen  
Billy  
Frances

Bivens, Benson  
Mrs. Benson

Caldwell, Carolyn

Chaney, Lee W.  
Mrs. Lee W.

Cobb, Mrs. Hall

Chaney, Joe G.  
Mrs. Joe G.  
John Vann

Collins, Edison  
Mrs. Edison  
Judy  
Patsy

Chaney, Chatam  
Mrs. Chatam  
Chaney, Mrs. Bill  
Blanche

Chaney, J. H.  
Mrs. J. H.  
Max (Army)  
Heath

Chaney, Charles  
(Merchant Marine)  
Catherine

Chaney, Betty Ross

Chaney, Harry  
Mrs. Harry

Cowsert, Helen

Crouch, Elizabeth  
Euleese  
Johnny

Cooper, Hubert  
Mrs. Hubert

Cuthbertson, Henry  
Mrs. Henry

Finch, Mrs. Joseph  
Alelaide

Cuthbertson, Zeb  
Mrs. Zeb

Deese, John T. (Navy)

Edwards, Wayne  
Mrs. Wayne

Edwards, William  
Mrs. William

Ellis, J. B.  
Mrs. J. B.  
Harry  
Boyce (Army)

Evans, Allie  
Traywick, Mrs. Della

Flowers, Mrs. Wade

Funderburk, Bogue  
Mrs. Bogue

Gaddy, J. B.  
Sam  
Mary  
Ellen  
Eula Ross (in college)

Griffin, Alfred (Army)  
Mrs. Alfred

Outen, Mrs. J. B.

Griffin, Mrs. J. B.  
Kate

Griffin, Edgar  
Mrs. Edgar

Griffin, Dwight  
Mrs. Dwight

Griffin, Della  
Cleone

Hallman, Mrs. Floy

Hargett, Shelton  
Mrs. Shelton

Hargett, Mrs. E. M.

Hasty, K. G.  
Mrs. K. G.  
Alvin  
Calvin  
Bernice

Helms, Agnes



Helms, Boyce  
 Mrs. Boyce  
 Jane  
 Helms, Hugh E.  
 Mrs. Hugh E.  
 Helms, Floyd  
 Mrs. Floyd  
 Helms, Lester  
 Mrs. Lester  
 Jo Ann  
 Charles  
 Sybil  
 Helms, Talmage  
 Mrs. Talmage  
 Frank  
 Ned (Army)  
 Jean  
 Snipes, Mrs. Kate Helms  
 Helms, Tom (Monroe)  
 Helms, Jay  
 Mrs. Jay  
 Helms, J. C.  
 Mrs. J. C.  
 Steve  
 Horton, R. C.  
 R. C., Jr. (Merchant  
                   Marines)  
 Connell, Mrs. Sue Mae  
 Hogan, J. E.  
 Hinson, Ms. Burns  
 Helms, H. Kemp  
 Hendricks, A. F.  
 Mrs. A. F.  
 Laney, Margaret  
 Lilly, Mrs. H. M.  
 Love, Sam A.  
 Mrs. Sam A.  
 Roy  
 Sprague, Mrs. Velma Love  
 Whitley, George  
 Mrs. George  
 Lowery, J. W.  
 Mrs. J. W.  
 John (Army)  
 Lowery, Tom (Army)  
 Mrs. Tom  
 Lowery, Edwin  
 Mangum, Mrs. O. B.  
 Mangum, Parks  
 Mason, Mrs. George  
 Billy  
 Matheson, Mrs. Oscar  
 Maye, F. J.  
 Mrs. B. J.  
 Coy (Merchant Marines)  
 McQueen, Virginia  
 Michael, Mrs. J. G.  
 Bob (Navy)  
 Moore, Harold  
 Moore, Mrs. J. L.  
 Moore, Herman  
 Mrs. Herman  
 Kathryn  
 Jane  
 Morgan, J. J.  
 Mrs. J. J.  
 Mullis, Mrs. J. W.  
 McCollum, Mrs. Dan  
 McCollum, Mrs. Howard  
 McCollum, Mrs. James  
 McIntyre, Sidney  
 Mrs. Sidney  
 Nash, Lee  
 Mrs. Lee  
 Carolyn  
 Orr, Mrs. J. I.  
 Bivens, Mrs. J. W.  
 Perry, Charles E.  
 Sarah Katherine  
 Perry, Mrs. J. J.  
 Walter (Navy)  
 Helms, Bernard  
 Mrs. Bernard  
 Perry, Fronnie  
 Thomas  
 Perry, Clarence  
 Mrs. Clarence  
 Perry, Newsom  
 Edwin  
 Perry, Mrs. W. M.  
 Perry, Veiger (Monroe)  
 Phifer, Carrie  
 Presson, Mrs. Harrison  
 Polk, Mrs. L. C.  
 Robinson, E. C.  
 Max  
 Sandusky, Fred  
 Shelton, David K.  
 Mrs. David K.  
 Simpson, Reba  
 Henry, Jr.  
 Small, A. C.  
 Mrs. A. C.  
 Johnny  
 Otha  
 A. C. Jr.  
 Billy  
 Shirley  
 Smith, Baron  
 Mrs. Baron  
 Smith, R. Duran  
 Mrs. R. Duran  
 Williams, Voyle  
 Mrs. Voyle  
 Peggy  
 Smith, G. C.  
 Mrs. G. C.  
 Max  
 Benton, Mrs. Robert

Smith, Lee J. Mrs. Lee J. Hardy Pearl	Tomberlin, Brice Smith, Ralph Mrs. Ralph Watson, L. J. Mrs. L. J. Watts, Mrs. G. C. Whitley, J. B. Mrs. J. B. Williams, J. Blanchard Mrs. J. Blanchard Tom Jeff Nell (in college) Tommy	Williams, Mrs. F. A. F.A., Jr. (Navy) Hargett, Mrs. Ellen Williams Williams, Mrs. John H. Connie Williams, W. Van Mrs. W. Vann E. Vann (Navy) Joe Bivens Williams, J. Sim Mrs. J. Sim Williams, Mrs. W. E. L. Witmore, Lee Mrs. Lee Betty Jo Witmore, Jess Mrs. Jess Witmore, Mrs. R. P. Flay Womble, R. L. Mrs. R. L. Womble, Glenn Mrs. Glenn Bobby Yow, Grace
Smith, R. Lee Effie		
Smith, Robert Mrs. Robert Barbara		
Spittle, J. B. Mrs. J. B.		
Stegall, David Stegall, Mrs. G. D.		
Stewart, W. C. Mrs. W. C. Billy Joe (Army)	Williams, Cecil Mrs. Cecil Ralph (Navy) Agnes Charles Ray	
Summerlin, John W. Mrs. John W. Fred John Jr. (Navy)	Williams, J. Cliff Mrs. J. Cliff Williams, Craven T. Mrs. Craven T.	
Tarlton, Sam		
Thayer, Mrs. W. L.		
Walden, Mrs. Kathryn Tomberlin	Williams, T. Earl Mrs. T. Earl	
Tomberlin, Boyce Mrs. Boyce Cleamon Robert Joe	Williams, Tris A. Mrs. Tris A. Williams, Mrs. Julia Henry Frank (Army)	

NON-RESIDENT MEMBERS  
of  
WINGATE BAPTIST CHURCH  
1945-46

Atwater, Mrs. A. S.	Bass, Hoyte	Bivens, Mrs. Minnie
Austin, Mrs. D. C.	Bass, Hoyle	Bivens, Broughton
Austin, L. D.	Bass, Ray	Braswell, Burdette
Austin, T. J.	Bass, Mrs. H. E.	Braswell, Mrs. J. Burdette
Bass, Joe	Belk, Mrs. Beulah	Braswell, Irwin

Braswell, Mrs. Vance	Hargett, Mrs. R. C.	Miesieszek, Mrs. Muriel (Muriel Small)
Brooks, Mrs. Hoyt	Haney, Blair	Moore, Mrs. Neal
Broome, Leroy	Helms, Cyrus	Marr, Mrs. George (Margaret Austin)
Broome, Ray	Helms, Parks	McLean, Mrs. G. W. (Rachel Williams)
Chaney, Robert	Helms, Ruby	Nash, Elizabeth
Chaney, Mrs. Morris	Helms, Graham	Nash, Rosa Lee
Chaney, Martha Deane	Helms, Vennie Lee (Mrs. Roy Rollins)	Nash, Clifford
Chaney, Annie Dorcas	Helms, Homer	Overturf, Mrs.
Collins, Margaret	Herren, Joel	Perry, Marshall
Cuthbertson, Mrs. Bruce (Elga Williams)	Herren, Mrs. Joel	Perry, Dwight
Duncan, Mrs. Ward	Hinson, Mrs. Herman	Perry, John H.
Deese, Ruby	Hinson, Mrs. Brady	Perry, T. W.
Douglas, Mrs. W. J.	James, W. H.	Perry, Jack
Ellis, Mazelle	James, Mrs. W. H.	Perry, Joe
Ellis, Verdie Mae	James, Clifford	Perry, Mildred
Eudie, Dorothy	Kale, Mrs. Ernest (Louise Evans)	Phillips, Mrs. Robert Austin
Evans, Mrs. C. S.	Krause, Mrs. Clarice (Clarice Austin)	Polk, L. C.
Funderburke, Mrs. Boyce	Lane, Mrs. Joe	Preslar, Dwight
Gaddy, Bessie	Lamb, C. C., Jr.	Richardson, Mrs. Z. M.
Gaddy, Joe Lee (Marines)	Lamb, Charles	Reed, Mrs. James E.
Gasque, Mrs. Bill	Lewis, Mrs. Bill (Eleanor Evans)	Robinson, John H.
Gathings, William	Lee, Mrs. H. J.	Robinson, Mrs. W. B.
Gillem, Mrs. Oliver	Long, Mrs. H. G.	Robinson, Mary
Griffin, Mrs. Albert	Lovelace, Roberta	Robinson, Lula
Griffin, H. Pearl	Little, Mrs. Dwight (Ruby Williams)	Ross, Robert
Griffin, Mildred	McAttear, Mrs. Paul	Sheppard, Porter
Griffin, Woodrow	Maye, Edith	Sheppard, Mrs. Loris
Griffin, W. P.	Maye, Jewel	Simms, James Idra
Griffin, Bascom	Maye, B. J., Jr.	Small, Sadie Lee (Married)
Griffin, Catherine	Mashburn, Mrs. Bruce	Small, Alice (Married)
Griffin, Ward		Smith, Charles
Griffin, Clara		Spurlin, Mrs. G. C.
Hallman, Robert		
Hargett, R. C.		

Spurlin, Mrs. Presson  
Starnes, Mrs. Ellis  
Stewart, J. Hoyle  
Stewart, James Hoyle  
(Merchant Marines)  
Stewart, Billy Joe  
Stewart, Edd  
Stewart, John Neal  
Stewart, Robert  
Stokes, J. W.

Stokes, Mrs. J. W.  
Stokes, Jean  
Shumate, Mrs. O'Neill  
(Edith Nash)  
Tarlton, Mrs. H. Bascom  
Timmons, Mrs. John D.  
Tomberlin, Josie  
Tomberlin, Mrs. J. B.  
Walden, Ward  
Whitley, Johnny (Army)

Watson, Jack  
Williams, J. Robert  
Williams, Billie Lee  
Williams, Floyd  
Williams, James H.  
Witmore, J. B.  
Witmore, Bernice  
Williams, Irene  
Williams, Allene  
Wrape, H. S.



## CHAPTER SEVEN

1960-1984

### Remembering the Past — Hoping for the Future

*It is with warm feelings of affection and love in Christ that we welcome our former pastors who will lead our reexamination and our former members and friends who will share with us in the recommitment. The same Spirit who had led us in the past seeks to lead us in tomorrow.<sup>1</sup>*

The church began the decade with a spirit of hope and progress. For many years the need for an educational building had been voiced by many in the congregation. In March, just after the spring revival, a committee of T. Earl Williams, R.C. Hargette, J.E. Hogan, Walter F. Perry, Mrs. Dwight Griffin, and Mrs. Burns Hinson began to make definite plans for a building. The committee presented floor plans the next month, April, and an architect was employed. It was advised that \$22,000 must be in hand before the contract would be let. Both the plans and financial arrangements were approved unanimously. Members were grateful when a former pastor, W.C. Link, Jr., and two former members sent contributions to the building fund. On July 30 a “dinner on the grounds” was the occasion for taking a special building fund offering. Senior members of the church were honored guests at this

dinner. On September 4 the church accepted a low bid of \$105,236 to build an 8,000 square-foot building, to air-condition the sanctuary, and to pave a parking area for thirty-five cars. After the morning service on Sunday, September 18, a ground-breaking ceremony was led by T. Earl Williams turning "the first shovel of dirt" and the Reverend Dewey Hobbs admonishing the people to be "laborers together with God." In this same month of September, extensive renovations on the pastorium were completed.

In December 1960 the church borrowed \$80,000 (at 5¾ percent) to continue the construction of the educational building. Repayment was scheduled at \$665 monthly. During the next eighteen months frequent building fund days and "dinners on the grounds" helped pay for this building. Before its completion at the end of 1961, an additional \$5,000 was borrowed for equipment.

Even as the educational building pointed to the future, the congregation also remembered the past. One of Wingate Baptist's landmark days was observed in 1960 when the church reached its 150th birthday. A great celebration was carefully planned and beautifully carried out. Led by the pastor, the Reverend Dewey Hobbs, the following sesquicentennial committees were appointed:

#### ENTERTAINMENT

John Bivens, Chairman  
 Mrs. Joe Chaney  
 Mrs. Hal Daniels  
 Mrs. Wade Flowers  
 C. R. Garrison  
 Ned Helms  
 Mrs. Burns Hinson  
 Tom Lowery  
 Harry Myers  
 Mrs. J. I. Orr  
 Mrs. Jack Perry  
 Max Smith  
 Mrs. Robert Smith  
 Frank Stegall  
 Mrs. J. P. Tarlton  
 J. D. Thomas  
 Mrs. Letha Watkins  
 Ben Williams

#### PROGRAM

Miss Mildred Griffin, Chairman  
 Harry Chaney  
 Mrs. Sam Gaddy  
 Mrs. Dwight Griffin  
 Mrs. Benson Bivens  
 Mrs. S. J. Little  
 Miss Betsy Brooks McGee  
 C. E. Perry  
 Walter Perry  
 Earl Williams  
 Ralph C. Williams

#### PUBLICITY

Earl Underwood, Chairman  
 Mrs. Lee Chaney  
 Mrs. Charlie Griffin  
 Mrs. T. K. Helms  
 S. J. Little  
 Larry Stewart

The congregation celebrated for four days, October 2-5. All former pastors were invited to attend and to participate. Dr. Baker James Cauthen, secretary of the Southern Baptist Foreign Mission Board, opened the program with an address. Over five hundred attended to enjoy the following festivities:

SESQUI-CENTENNIAL SERVICES  
October 2-5, 1960

Sunday, October 2

- 10:40 a.m. Worship Hour: "Go Ye Into All the World"  
Speaker: Dr. Baker James Cauthen, Secretary  
Southern Baptist Foreign Mission Board
- 12:30 p.m. "Dinner on the Grounds"
- 7:30 p.m. Worship Hour: "The Authority of the Word"  
Speaker: The Rev. David K. Shelton  
Major, U.S. Air Force Chaplaincy

Monday, October 3

- 7:30 p.m. Worship Hour: "The Competence and Worth of the Individual"  
Speaker: The Rev. W. C. Link, Jr.  
Pastor, Second Baptist Church  
Liberty, Missouri

Tuesday, October 4

- 7:30 p.m. Worship Hour: "The Glory in the Church"  
Speaker: The Rev. Coy Muckle  
Pastor, Eason Memorial Baptist Church  
Eastover, South Carolina

Wednesday, October 5

- 7:30 p.m. Worship Hour: "God in Christ"  
Speaker: Dr. Walter E. Sanders  
Pastor, Boswell Street Baptist Church  
Marietta, Georgia

"Many of those attending all the services have said that it was one of the most glorious experiences ever held in the church."<sup>2</sup> Flowers in the sanctuary honored Mrs. John Herron Williams, W. Vann Williams, and M.L. Baker. Communion trays were given in memory of the late Nathaniel Bivens, and a pulpit Bible was given by the children of the late John W. Bivens. Each evening some time was spent in "remembering the past." Scores of friends and former members came from some distance to celebrate the 150th anniversary of a faithful church. Perhaps the

most moving event was the dedication of a great number of young people to "go into all the world" and give their Christian witness.

The day-to-day work of the church continued in that year. All church employees, except the pastor, were to be included in the Social Security program beginning July 31, 1960. Max G. Reese was ordained into the ministry; a love offering was taken for Mr. Lee Smith and his beloved daughter "Miss Effie"; and the Cooperative Program contribution was increased by 5 percent. It was also the year Wingate College dedicated its new auditorium (Austin-Webb Memorial).

During the year 1961 the congregation continued its effort to pay off the indebtedness of the \$150,000 educational building. "Dinners on the grounds" and building fund days were still held frequently. On July 30 the dinner honored the senior members of the church. Joe McLean, a former professor of mathematics at Wingate College, was recommended to enter Southeastern Seminary to prepare for the ministry. His marriage to Betsy Brooks McGee of the Wingate College history department was a happy event for all who knew them. Revival services were held October 6-13. The Sunday evening worship hour was changed to 5:30 p.m.

In 1962 repairs were made to the pastorium and the church kitchen. Mr. Hobbs participated for the second year in the Princeton Institute of Theology in lieu of attending the Southern Baptist Convention. The congregation voted that the election of deacons take place the first Sunday in November and that they assume their duties January 1. At this time the board of deacons also served as the budget committee. The year 1963 passed with little of note except "dinner on the grounds" and the granting of a week's sick leave to the pastor.

On July 26, 1964, Mr. Hobbs resigned after having served for ten years and six months as pastor to accept a call to Marion, North Carolina. Reluctantly the church accepted his resignation and on August 23 with "dinner on the grounds" presented a love offering and resolutions of appreciation to him and his family for their years of work at Wingate.

Before the resignation of Mr. Hobbs, the church had begun to make plans to broaden its ministry to the community. In January 1964 at the request of the pastor and the board of deacons, the church had agreed that a committee should be appointed to study the possibilities of the sponsoring of a day nursery-kindergarten. This committee was composed of Betty Barnes (Mrs. Robert), Bernard Helms, Mizelle Fletcher



(Mrs. Sidney), Gladys Hinson (Mrs. Burns), and Ralph Williams. S.J. Little, chairman of the board of deacons, and the pastor, Dewey Hobbs, served as ex-officio members. This effort was conceived and carried out as a mission project to serve the community. The committee worked diligently and studied the possibilities, leadership, personnel, how to adapt to the local situation, time involved, health and fire requirements, and the minimum number of children which would be necessary to operate economically. A questionnaire was prepared to be completed by those who would use the facility. The church supplied the building space, a play area was fenced in, equipment was secured, and insurance and other requirements were met. In the same brochure that carried the requirements for admission and application forms, the purpose was clearly defined as follows:

1. To give children guidance appropriate to the stage of development.
2. To help the children learn to live together happily.
3. To help children grow in their ability to express themselves through language, art, music, and other mediums of expression (especially in kindergarten).
4. To provide opportunities for the children to enrich their understanding of the world in which they live.
5. To provide good health habits, proper eating, cleanliness, safety, and rest.

Because we believe that Christianity is a way of life, not merely a doctrine, we attempt to relate Bible truths to every phase of our program.

The charges were minimal: \$10 per week for day nursery and \$15 for the kindergarten with adjustments for more than one child in a family. In April 1964 the day nursery opened under the direction of Mrs. Betty (Robert) Barnes, who was followed by Mrs. Elsie Yarborough. Several part-time assistants were added to the program and served most ably. Mrs. Z.G. Ray (Wilma Morgan) began as director of the five-year kindergarten in 1964. The pastor had full oversight of the project. The number of the children increased so rapidly that by March 1968 there was a need to limit the number in the kindergarten. At that time, Dot Chaney (Mrs. Charles) was in charge of that area.

The notes of Mizelle Fletcher, secretary of the day nursery committee, were excellent and showed that there was much time spent by this group of dedicated people in continued planning and supervision. In

1969 Mrs. J.B. Helms directed the kindergarten and Judy Edwards the day nursery. Many others have also made valuable contributions to what has to be a proud accomplishment of Wingate Baptist Church. The kindergarten was phased out from 1973 to 1976 when Wingate Elementary School added its kindergarten. Later the church added the much-needed "after school" program to provide for children when both parents were employed. It has not been an easy operation. The church has met the requirements and maintained high standards. However, it has been the general consensus that it has been well worth the effort and expense.

After the resignation of Mr. Hobbs in July 1964, the church immediately began its search for a new pastor. The Reverend Eugene Walter from near Whiteville, North Carolina, accepted the call and held his first service February 3, 1965. He was joined the next week by Mrs. Walter and their two children Steve and Terry.

At the close of the year 1964 the church budget showed a balance of \$325, which was given to the Reverend J.J. Cowser, who had served as interim pastor. He and Mrs. Cowser, upon retirement as missionaries to Brazil, had come to Wingate to make their home with their daughter Helen Cowser, a faculty member at Wingate College. He endeared himself to this community as he preached, visited, and served in it until his death.

Mrs. Ned Helms (Helen) accepted the position of church secretary June 1, 1965. She succeeded Mrs. Nan Stewart, who had served faithfully and well, fully deserving the vote of appreciation extended to her by the church for her unselfish service. Mr. Oliver Yost was a part-time music director at the church while a member of the Wingate College faculty. When he left the college in June 1965, it was necessary to fill this position. The church discussed the possibility of securing a full-time director of music and education, but took no action.

In the summer of 1965 an effort was made to enlarge the church library, and an opportunity was given to the membership to purchase books for this project. Mrs. Byrns Coleman (Alice) worked long and hard to buy and catalogue books and put the library in workable condition. Special emphasis was given to the children's collection to serve the many youngsters in the congregation. Help was made available for those teaching and serving in the church. The congregation has been grateful for the volunteers who have labored to improve this resource and make it available to all those who wish to use it. Also this

year (1965), Mr. Walter was granted expense money for a week in school and to attend the Baptist World Alliance meeting in Miami in June 1965.

In 1967 it was decided that no special offerings were to be taken except for foreign missions, home missions, and the fifth Sunday debt retirement. The matter of an appropriate time to hold church conferences had long been a matter of discussion. On December 17, 1967, the church considered making it a part of the morning worship hour, but no decision was made, and after referring the matter to the deacons, it remained the same — following the church service.

Three men were ordained to preach by the Wingate Church in 1968: John Perry, Jr., William Stover, and Floyd Helms, Jr. Also Morris Meadows was licensed to preach the same year. The church conference in April 1968 adopted a set of guidelines for the church's information and to become a part of the church record. These guidelines with later amendments may be found in the appendix.

An impressive service of dedication of children became an annual event in the life of the church on May 12, 1968, and has continued to be one of the most appreciated parts of our church program. Parents of children born the previous year dedicate themselves and their children to Christian training and service, and the congregation in turn pledges to them support in this most important responsibility. The Sunday School was reorganized in 1968 to meet the standards set up by the Sunday School Board of the Southern Baptist Convention. The letter to the association October 13, 1968, listed:

Resident Members — 531	Non-Resident Members — 26
Average Sunday School Attendance — 253	
Church Expenses .....	\$61,421
Missions .....	23,034
	<hr/>
Total . . . .	\$84,455

The church conference in 1969 voted than any recommendation of the board of deacons must be printed in the newsletter one week before it was to be brought before the church for a vote. Air-conditioning units were purchased that year; \$6,500 was allocated to employ a director of music and education; and it was decided that 15 percent of the total budget would be given to the Cooperative Program. The church, continuing a long practice of cooperation with area churches, voted in

February to hold a joint Bible School in the summer with the Wingate Methodist Church and for the Wingate Baptist pastor and deacons to exchange places of service the next month with the Elizabeth Baptist Church, a traditional black church. The church also sponsored a special service honoring Boy Scouts in 1969. Needed repairs to the basement and balcony were made at a cost of \$17,000; and the ceiling was repaired and the sanctuary painted for \$2,500.

The Wingate community and the whole area jointed the family of C.C. Burris in grief at his death in 1969. Mr. Burris, dean and president of Wingate College, pastor of numerous Baptist churches, teacher, counselor, and friend, was loved by all who knew him. His death was a great loss, but his memory will be long cherished.

The year 1970 began with the recarpeting of the sanctuary at a cost of \$4,645. Mr. Jack Musten, a former Wingate student, led a youth revival in the summer, which was an inspiration to all who attended. Mrs. T. Earl Williams presented the church a cross to be placed above the choir loft in memory of her husband, a life-long member of the church who had served it in many capacities as an effective leader. In December it was voted that the budget must be made available to the church membership through the newsletter at least one week prior to its presentation. Two special gifts were made in 1971. Mrs. N. Charlie Griffin ("Miss Mary") donated the glass-enclosed bulletin board in the front of the church. Mrs. Dwight (Flay) Griffin asked that the Dwight Griffin memorial fund purchase furniture for the youth room in the basement. A special service was held in July 1971 for those of retirement age. It was especially enjoyed because the entire service was conducted by those of the congregation who had reached their "golden years." During that summer, the "Sixty-Plus" group was organized.

. . . Mr. Walter invited older members of the church to come together in celebration of those having a birthday during the month. He made the statement, "I do not know what to call the group, unless we call you the Sixty-Plus group," so this name has remained . . . The group meets monthly and has taken a number of trips and are active supporters of the church programs.<sup>3</sup>

The matter of the old Wingate cemetery, located on Highway 74, had long been debated and investigated. It was no longer used for burials, maintenance was a problem, and its future was uncertain. Several committees had worked on the problem. In 1971 Mr. John A. Bivens



was asked to check on preserving or moving it. After surveying its boundaries, conferring with older members of the congregation, and finally seeking legal advice, the conclusion was reached that nothing could be done without the consent of every family whose members were buried there. Each family had purchased its own plot and still owned it, and since many descendants of these families could not be located, the matter was closed. The church reported a membership of 503 and a budget of \$88,000 in 1971.

The budget for 1972 included the provision that any designated gift for purposes other than those specified by the church must have the approval of the finance committee or else be approved in church conference. In March of that year the church voted that the deacons were to appoint the day care-kindergarten committee and that the committee would be answerable to that board. The following committee was appointed: Alice Coleman, Myzelle Fletcher, Jacksie Maye, Jerry Kirkman, and S.J. Little. The church secretary was to serve the committee as advisor concerning finance. It was also voted that the "Budget Committee be composed of the Board of Deacons, or a committee from the Board plus the church treasurer."<sup>4</sup>

On March 12, 1972, the church decided to sell the parsonage because the pastor wished to purchase his own home. In lieu of the use of the parsonage, the church granted his request for a housing allowance. Accordingly, the parsonage was sold to Wingate College for \$20,000. When it was voted that the money would be used to pay off the church indebtedness, Dr. Budd E. Smith, president of the college, proposed that the college contribute the remainder so that the total indebtedness of \$21,208.72 could be retired. This was accomplished March 31, 1972, and Wingate Baptist Church was again debt free. Plans were made in May for a special service to commemorate the fiftieth year in the present building. On June 18, 1972, the pastor, Eugene Walter, baptized seventeen new members; that same day in the church conference, he tendered his resignation to be effective September 1. Shortly thereafter, he accepted a position with the Piedmont Mental Health Center and the church granted his request for release on July 30.

At the death of J.B. Helms, a very beloved member of the church, resolutions were passed honoring his memory, and a copy was sent to the *Biblical Recorder*. Harry Chaney, who had been the runner-up in the last election of deacons, was chosen to fill Mr. Helms' place on the board, thus setting a precedent for filling future vacancies.<sup>5</sup>

The Reverend Everette Chapman accepted the position as minister, effective January 14, 1973, and occupied the pulpit for the first time on January 28. The church extended its thanks to Aaron Tyner, who had supplied the pulpit effectively since August. Mr. Chapman and his wife Mildred presented themselves for membership and the next week moved into the community with their two sons Phil and Chris. The Chapmans came from Gaffney, South Carolina, where he had served as associate pastor of the First Baptist Church. He was a graduate of Furman University and Southeastern Seminary.

Plans were immediately laid for a homecoming Sunday on September 23. It was indeed a day of remembering and rejoicing. More than five hundred former and present members gathered to renew old friendships, to worship, and to remember days that were past. Mrs. Robert Barnes and Mrs. Ralph Williams directed the music. Tom Lowery led the congregation singing. Walter Perry introduced the speakers, and the pastor, Everette Chapman, welcomed the large congregation. There follows a part of the program:

**DINNER ON THE GROUNDS**  
(Immediately Following Morning Worship)

**CONGREGATIONAL HYMN SING**

To close the day's activities, there will be an old-fashioned hymn sing beginning shortly after lunch. The various choirs of the church will be sharing in this service, and various soloists and singing groups will be performing as well.

*OUR GUEST SPEAKERS*

Dr. William C. Link, Pastor  
Second Baptist Church  
Liberty, Missouri

Dr. Walter E. Sanders  
Chaplain  
Dorothea Dix Hospital  
Raleigh, North Carolina

The Reverend J. Dewey Hobbs, Pastor  
First Baptist Church  
Marion, North Carolina

(Note: Dr. Link's topic was "The Miracle of the Church"; Dr. Sanders spoke on "Christian Service"; and the Reverend Dewey Hobbs' subject was "Jesus Christ, the Same, Yesterday, Today, and Forever." Flowers were placed in the church sanctuary in loving memory of Mr. and Mrs. John Herron Williams.)

## *HOMECOMING COMMITTEE*

Walter E. Perry, Chairman  
Mr. and Mrs. John A. Bivens  
Mrs. Sam Gaddy  
Miss Mildred Griffin  
Tony Maye  
Mrs. R. G. Stewart

## *GREETINGS FROM OUR MINISTER*

Homecoming Day, 1973, is an exciting time for me. I have looked forward happily to the opportunity to meet those men who have preceded me to the pulpit of Wingate Baptist Church. I stand humbly thankful that God should allow me to follow in such a train. I am excited also at the thought of meeting many former members and friends of this church. The day is a good day.

We who make up the present expression of the Church at Wingate welcome our former ministers and members back home and express warm greetings to all our visitors. We hope this day will be a meaningful one for you. You have made our day better by having come this way.

Special guests, too numerous to mention, came from Missouri, Virginia, Georgia, South Carolina, and literally from Manteo to Murphy to share in this joyous occasion. The litany of thanksgiving that was used was timeless in its application:

**Pastor:** We are mindful of thy watchcare and guidance, O Lord, throughout the days of our past. Thou art the basis of our heritage, and all that we have accomplished thou hast supported and enabled. Thou art the God who hast blessed our past history.

**People:** For thy love and guidance in the days that are past but still remembered, we thank thee, O Lord.

**Pastor:** We have found thee, O Lord, on every mountain top we have stood upon, and when we have walked through deep valleys, thou hast been close at hand.

**People:** For thy presence in all the experiences of our lives, we praise thee, O Lord.

**Pastor:** As thou hast shaped our past, and as thou hast brought us to this point in our pilgrimage, thou art the essential force in our lives here and now, the ever-contemporary God of young and old alike.

**People:** For being the essence of our Here and Now, we thank thee, O Lord.

**Pastor:** O thou shaper of our past and life force in our present, we look to thee for future guidance and strength. We wish no greatness that thou dost not ordain. We seek to walk no paths nor climb any mountains unless thou dost lead the way. Be with us and be our God and let us be thy people.

**People:** Lead us, Lord, lead us in thy righteousness. Make thy way plain to us, and help us walk therein.

Ever mindful of its responsibilities for Christian ministry, the church decided on May 6, 1973, to receive a free-will offering after each observance of the Lord's Supper to be used for "the ministry to those within and without our fellowship." Also at that time \$500 was provided for "youth ministries." After considering the purchase of a used bus to serve the activities of the church, the congregation voted and immediately raised \$8,904 to purchase a new bus. In October the "Jones' property" was purchased from Hallie J. Bivens for \$45,000. This bordered the church property and consisted of one and three-fourths acres of land with a house. The dwelling was renovated for use as a residence for the minister of music and education who was employed in 1974. It was in this year that Mr. John A. Bivens completed and published the *History of the Union Association 1919-1970*.<sup>3</sup>

The procedure for filling vacancies on the board of trustees was further defined as follows:

1. If less than six months before an election, the vacancy not to be filled.
2. A special election to be held if the unexpired term is longer than six months.
3. If two years or less is left, the elected deacon to be eligible for reelection.<sup>7</sup>

A college student, Bert Woods, was employed as youth minister for the summer at \$40 per week. Mrs. J.B. Helms graciously furnished his housing. In May a special service was held in the college auditorium by



the area churches to honor Dr. Budd E. Smith, who had retired as president of Wingate College. Dr. and Mrs. Smith had served the church far beyond the call of duty. They both had entered wholeheartedly into the affairs of the church and community as well as the college. They will long be remembered for their service here. On August 18, 1974, the "watch-care" status was revived, which encouraged college students to ally themselves with Wingate Baptist Church while attending school. The church pledged itself to aid and guide them in any way possible. At the same meeting, \$200 from the Sunday School budget was allocated to defray the expenses of a teacher training clinic. The associational letter for 1974 recorded 579 members, 50 additions, a Sunday School enrollment of 465, and total moneys received as \$116,350.

Woodrow Funderburke was employed in 1974 as associate pastor with special responsibilities in music and education at a salary of \$10,000 plus housing and fringe benefits. It was agreed that his wife Shirley be paid \$1,800 to serve as church organist. A fund for acquiring cushions for the church pews was begun in September, and the church year was changed to run from September 1 through August 31. In 1973 renovations were made to the church office and parking lot.

Early in 1976 the fifth Sunday was again designated as debt-retirement day (Jones' property). Job descriptions were set up for the pastor, the associate pastor, and the church secretary. Fourteen new Christians were baptized in August. With the time for election of deacons approaching, that body recommended that the church membership should carefully consider the election of women to the board. Elaine Kirkman (Mrs. Jerry) became the first women elected to serve on that body. Wingate College was in the midst of a campaign to raise money to build a student union and, true to its tradition, Wingate Baptist Church joined the effort pledging \$5,000 to be paid over a three-year period. The year of 1976 ended with some new guidelines for the board of deacons. Seven were to be elected that year, five for three years, one for two years, and one for one year, the latter being eligible for reelection. Thereafter five would be elected each year for three-year terms (not to be eligible for reelection for one year). The board was thus enlarged to fifteen deacons.

In February 1977 Dr. Jerry Surratt (Wingate College professor) was appointed to head a committee to develop a constitution and by-laws for the church; church pews were cushioned at a cost of \$4,000; Vickie

Barrett was employed as minister of education and director of the day care operations; and Carolyn Gaddy (Mrs. Sam) became the first woman to be elected Sunday School director. In October an important decision was made setting up a plan for a deacon ministry. Each deacon was given a list of families whom he or she was to serve along with the pastor in any way possible. October 16, 1977, was celebrated as "Loyalty Day," a stewardship promotion day. That day 420 attended Sunday School, 610 were present in morning worship, and an offering of \$17,500 was received. This was followed by "dinner on the grounds."

Since the first Woman's Missionary Society was organized in the church in 1897, the WMU has continued to be a vital part of the life and work of Wingate Baptist Church. During the period since 1960, the following women have presided over this important organization: Mrs. Benson Bivens, Mrs. Baron Smith, Mrs. John A. Bivens, Mrs. Cliff (Ramona) Adams, Mrs. Jerry Kirkman, Miss Helen Cowsert, Miss Mildred Griffin, Mrs. Anne McConnell, Mrs. Tom Cortts, and Mrs. R.V. Greer. At the end of the first decade, in 1970, the GAs Forward Steps program culminated in a "coronation" celebration in which thirty-four girls and twelve leaders participated. This program not only enriches the lives of many girls but also has benefited the entire congregation because out of it have come some of the present leaders of the church. The seventy-fifth anniversary of the Woman's Missionary Union of the Southern Baptist Convention was observed in April 1963, and Wingate shared in this celebration with special programs and attendance at district meetings. As the convention-wide WMU has occasionally suggested structural changes in the local organizations, Wingate WMU has conformed. The mission education groups for the young are more closely graded. The organization sponsors two levels of Mission Friends, one for two- and three-year-olds and the other for four- and five-year-olds. GAs (now Girls in Action) include girls from first grade through sixth grade. Acteens enroll girls from the seventh through the twelfth grades. The WMU includes Baptist Women and Baptist Young Women for adults. There are two women's organizations. The day group has two circles, and the night group has four. These concern themselves with home and foreign missions, "adopt" foreign students at Wingate College, and sponsor an International Student Dinner each year.

The goals for the special mission offerings have steadily increased: the 1983 Lottie Moon Christmas Offering for Foreign Missions had a

goal of \$5,000 and the 1984 Annie Armstrong Easter Offering for Home Missions had a goal of \$2,000. Mission education and prayer support for the missionary effort are still at the heart of the WMU work beginning in Wingate and North Carolina and extending to all the world.

Let us return to the church itself. There were no minutes from October 16, 1977, to February 5, 1978, at which time Mr. Chapman was granted a thirty-day sick leave. On March 12, he resigned, and the resignation was accepted with his salary to continue through June 1978. A member of long standing said the following just before Mr. Chapman's final year at Wingate:

Under his leadership the spirit of the church, the membership of the church and the activities in and through the church indicate a growing fellowship of warmth and love. During this time an activities bus has greatly added to the ministry of the church. The church has its largest budget which includes outreach to the local ministries, to the world hunger needs, the Cooperative Program and special mission love offerings . . . the church has a membership of 627, which is the largest recorded, and the interest and membership continues to grow . . . <sup>8</sup>

As is always the case for those who believe in the Lord God, Wingate Baptist Church was fortunate that the Reverend David B. Smith was the campus minister at Wingate College and consented to serve as interim pastor. With understanding and loving kindness, he helped the church to bind up its wounds and continue the work it was meant to do. He served until August, when he felt his duties at the college demanded he give up the church position. The Reverend R.V. Greer, a former college Bible teacher and a member of the church, took over as interim minister September 17. A pastor selection committee was elected by the church and began their difficult job.

It was announced in church conference April 30, 1978, that Mrs. Anne H. McConnell had been accepted for volunteer work by the Foreign Mission Board of the Southern Baptist Convention and would leave in August for service in Beirut, Lebanon. The church voted to support her with its prayers and to write a letter to the Foreign Mission Board recommending her. Later it agreed to pay her hospitalization insurance while she was abroad. In the same conference, it was also decided to buy the S.J. Little house for \$40,000 for use as a parsonage.

The day care committee recommended in January of 1979 that the

center be closed May 31, 1979. The committee reasoned that adequate day care was available in the surrounding area without the continuance of the church-sponsored facility. Considerable opposition arose in the congregation to this motion; it was tabled at that time and later defeated. The rationale was that no care was available comparable to that given in the church center. As a result, Mrs. Wayne (Brenda) Tomberlin was employed as director, and the center continued. The parents of children who had attended the Baptist center were most complimentary of the care their children had received and were loath to deny such an opportunity to future children.

In March 1979 a long-range planning committee was appointed. The members were: Tom Williams, chairman, Elaine Kirkman, Myzelle Fletcher, Walter Perry, Jerry Thomas, Tom Corts, Suzy Setzer, L.L. Helms, Helen Cowsert, Ed Hogan, and Wayne Edwards. After working for two years they made the following report to the congregation on April 1, 1981:

Over the period of the last 24 months, your Long Range Planning Committee has met numerous times in an effort to formulate and place priorities on directions for Wingate Baptist Church to grow. After much deliberation and prayerful study, we make the following recommendations:

1. That the complete membership of Wingate Baptist Church participate in a Stewardship Education Program through Sunday School Class Guidance with a goal of 100% membership participation in giving.

This program should be co-ordinated under the guidance of our Finance Committee which may decide that a Stewardship Subcommittee is needed.

2. That Wingate Baptist Church participate in an active outreach program designed to attract newcomers and unchurched in our community. This will include Wingate College students.

We would propose that this be achieved through the formation of an outreach or welcome committee. These first two programs should be entered into on an active basis no later than the fall of 1981.

3. That the church elect a remodeling committee for the Sanctuary Building.



This should be accomplished no later than June 1, 1981. The remodeling committee should be prepared to begin actual remodeling in the calendar year 1982 and completion no later than calendar year 1983.

4. That Wingate Baptist Church establish a remodeling fund. That a committee be elected to promote this remodeling fund.

This is to be accomplished no later than June 1, 1981. That a goal of \$100,000 be set for this fund and that the amount be achieved no later than December 31, 1981.

5. The Wingate Baptist Church Day Care Committee should explore the possibility of establishing a 4-year old kindergarten.

If this is deemed appropriate, the program should be implemented no later than the school year beginning the fall of 1981.

6. As Wingate Baptist Church progresses in the above outlined programs and we begin to see improvements in Stewardship and Operational budgets, the personnel committee should explore the possibility of employing additional staff personnel for education.

This may be either as a Youth Director or Associate Pastor, but emphasis should be on expanding our educational programs and activities.

7. That Wingate Baptist Church refurbish the existing Educational Building and begin the construction of additional education space including a new kitchen and fellowship hall.

This to begin in 1985 and should be completed by 1987.

The cassette ministry was begun in 1974 and quickly became a very important part of the church activities. The 1984 Visitation and Cassette Committee is made up of Jay Taylor, chairman, Mrs. Nan Stewart (at whose suggestion the program was begun), and Miss Mildred Griffin. Jay Taylor tapes the morning services and copies are distributed by the committee, who make an average of thirty-five to forty visits each month to the homes of those unable to attend services of the church. The visits are as greatly appreciated as the tapes. Plans to acquire new equipment for this ministry are now being aided by a number of memorial gifts.

On March 11, 1979, the church guidelines were amended as follows:<sup>9</sup>

Deacon-appointed committees should be:

- a) Budget-Finance
- b) Church Properties
- c) Day Care Center (two deacons, three at-large members)
- d) Hospitality (greeters)
- e) Nominating

Looking toward the remodeling of the church plant, a architect's fee was set at \$1,500 and so authorized by a church vote. Mitch Eudy asked to be sponsored for a mission trip to the Dominican Republic, and at the suggestion of the Wingate Volunteer Fire Department, he was given the \$500 grant that had been budgeted for the fire department.

On the recommendation of the pastor selection committee, Dr. Roy N. Ford, Jr. of Amherst, Virginia, was extended a call to the pastorate of Wingate Baptist Church. The call was accepted by letter of August 5, 1979. He acted as moderator at the church conference September 16, 1979. He and his wife June and son Kevin occupied the newly renovated parsonage.

The budget for 1980 reached a new high of \$139,543, of which \$22,000 was to be allocated for ministry to others. Undesignated gifts were to go to a fund to provide a new organ for the sanctuary. The resignation of Mr. Funderburke, who was in charge of music and education, was accepted June 8, 1980. Mrs. Betty Barnes as director and Mrs. Ann Williams as organist took over the responsibility for the music on a part-time basis in July, and in August they were elected as permanent part-time staff members in these capacities. The church decided to employ a full-time minister of music and education as soon as feasible. After a thorough investigation, the committee reported that the combination was almost impossible to find and recommended that Dr. Ron Bostic, head of the music department at Wingate College, be employed as part-time music director at \$6,000 per year. He assumed not only the direction of the adult choir but also the supervision of all the music activities of the church. Mrs. Ann Williams remained as church organist. During this same conference, a motion to change the business meetings of the church to Wednesday night failed to carry.

In August of 1980 Dr. Ford, having built his own home, vacated the parsonage. At the recommendation of the board of deacons, the church decided to retain the property and rent it on a yearly basis. Lawrence Childs, a consultant, was employed to prepare a study of the church in

order that it might more clearly understand its present condition and prepare intelligently for the future. Mitch Eudy was recommended for study at Southeastern Seminary, and \$1,700 was allocated to support him as a student missionary.

Bob Lowman, a ministerial student at Wingate College, was employed as youth minister in September 1981. Bob served in this capacity during the school year until May 1983 making a very great contribution to the young people of the church.

When the budget for 1981 was passed, there was a statement included that 12.28% of the total should be given through the Cooperative Program and that 6.04% of that amount should go to Wake Forest University. Such a vote was necessary because of the changed status between Wake Forest and the Baptist State Convention. The two agencies were no longer bound by a charter but rather by a covenant agreement. In view of such change, Wake Forest could no longer share automatically in the education allotment from the Cooperative Program. Each church must individually agree that a portion of its Cooperative Program moneys go to the university. Wingate Church has consistently supported Wake Forest from its very beginning. It was appropriate that it continue to do so.

The budget for 1982 was \$145,554, some \$12,000 more than the previous year. Two special gifts were made to the church in 1983. On January 16 it was announced that \$4,410 had been received from the Ruth D. Horton estate. Mrs. Horton had taught at Wingate College for forty years and had continued to live in Wingate after her retirement. The deacons recommended that this gift be added to the building fund and that later some tangible memorial be suitably marked. Mrs. J.B. Helms (Effie) paid for the restoration of the old pulpit Bible which the church bought in 1877. It is now displayed in an appropriate case at the side entrance.

In the attempt to carry out the recommendations made by the Long Range Planning Committee of 1981, Baron Smith, Jim Edwards, Mary Sims, Jerry Thomas, and Charles Ray Williams worked with the architect who had been chosen by the congregation and completed plans for the remodeling of the sanctuary and the adjacent rooms of the main building. The finished proposal was accepted, but the plan for financing the work failed to carry in the church conference. The decision was made to do the necessary work as the need presented itself and sufficient funds were available to pay for the work without indebtedness. By

1984 a ramp for the disabled and the painting of the outside trim on the main building had been completed.

Miss Lynn Cox, a Wingate College student, was employed full-time during the summer of 1983 to work with the school-age children and young people of the church during the vacation months and as part-time minister of youth for the '83-'84 school year. In January 1984 the congregation employed her as Youth Corps Worker for the summer of 1984, and the appointment was approved by the Baptist State Convention in March. Miss Cox has done an excellent job, and Wingate Baptist Church feels fortunate in having her work with the youth.

The following notice appeared in the church letter on April 25, 1984:

April 1964 the day care first opened its doors to serve this community. This means it is observing its 20th year.

It has been a learning experience through many trials and errors (these were bound to come). But on the positive side, we believe that the good times and progress far outweigh any negative response to the program.

Today, the Day Care serves as many (or more) families in the community as it has at any time in its history. The staff of five full-time and eight part-time employees care for the following children:

Infants	4
One Years	8
Two Years	8
Three Years	10
Four Years	19
After School	34
Total	<hr/> 83

We salute Mrs. Brenda Tomberlin, Director, and her staff for providing such excellent care.

The church voted in 1983 to celebrate the 175th anniversary of its founding, beginning in January 1985 and climaxing in a homecoming April 21, 1985. Dr. W.C. Link will be the speaker that day. All former pastors now living have been invited to attend. It is hoped that all friends far and wide as well as those close by will join us in this happy occasion.



In tracing 175 years of a church's history, it is difficult to choose what should be included and what should be omitted. Meadow Branch-Wingate Baptist Church has withstood many difficult times and encountered serious obstacles, all of which cannot be recounted. What can be said with certainty is that through these years this comparatively small group of believers has left a heritage of strong convictions, great loyalty to their faith in God, and a tradition of lending a helping hand to all who are in need at home and abroad. During much of its history, members have made genuine sacrifices in spite of poverty and uncertain times. As Christians they never expected an easy time in the full knowledge that the followers of Jesus Christ were never promised freedom from trouble, doubt, and fear. It is hoped that present and future generations will emulate the best of the ideals which have shaped this institution and will strive to make a better world in which to live. The following has frequently appeared in the bulletins of Wingate Baptist Church:

To all who mourn and need comfort,  
To all who are weary and need rest,  
To all who are friendless and need friendship,  
To all who are homeless and need sheltering love,  
To all who pray and all who do not, but should,  
To all who sin and need a Saviour,  
To all who love the Master and would serve Him:

This church opens wide its door, and in  
The name of the Lord Jesus says — Welcome.

May it forever be thus.

## *APPENDIX*

### AN ACT TO INCORPORATE THE WINGATE SCHOOL IN UNION CO.

The General Assembly of North Carolina do enact:

Section 1. That F. M. Sutton, G. W. Simpson, B. F. Parker, J. B. Mangum, R. H. James, R. F. Beasley, Jonathan Gordon, J. J. Godfrey, J. L. Bennett, Thos. E. Williams, O. M. Sanders, D. A. Covington, J. C. Sikes, J. A. Bivens, and J. W. Bivens, and their successors, be and are hereby declared to be a body politic, and corporate, for the purpose of conducting under the auspices of the Union White Baptist Association, a school of high grade in the village of Wingate, in Union County, for the education of boys and girls, to be known as the Wingate School, and by this name and style shall have perpetual succession, and a common seal, and shall be able in law to sue and be sued, plead and be impleaded, in all the courts of this State; shall take, receive and possess all moneys, goods, chattels and bonds which may be given them, and shall apply the same according to the wish of the donors to the purpose herein declared; and they shall have power, by purchase or otherwise to take, demand, hold, and possess rents, lands, tenements, and hereditaments in special trust and confidence, and apply the same together with the benefits arising therefrom, for the purpose of supporting the school to be known and styled as "The Wingate School."

Sec. 2. That the full term of office of trustees shall be six years; provided that the first five, mentioned in Section 1, of this act, shall hold office until the annual meeting of the said association in Eighteen hundred and ninety-eight (1898), second five, until said meeting in Nineteen hundred (1900), and third five until said meeting in Nineteen hundred and two (1902), and their successors for six years from the date of their election; subject however to removal on the part of said association for improper conduct, inefficiency or neglect of duty.

Sec. 3. That all trustees shall be members in good standing of churches belonging to the Union Baptist Association and be elected by said association in regular session, except in case of death, disqualification or removal from office, on the part of a member whose place shall

be supplied by the Board of trustees until the next annual meeting of said association.

Sec. 4. That if any one of the trustees shall fail to attend a meeting of the said trustees continuously for a term of two years, the association, at a regular meeting, may declare his seat vacant and proceed to fill the vacancy.

Sec. 5. That said trustees shall give a full and accurate report of the status and financial condition of the said school at each annual session of the said association.

Sec. 6. That said trustees shall have power to appoint a local executive committee to perform such duties as may be designated by said trustees.

Sec. 7. That said trustees shall have power to appoint their own President, Secretary and Treasurer, and such teachers and other officers in and over said school, as they shall deem qualified to discharge the duties of the several officers, and may remove the same for misbehavior, or neglect of duty, provided that all teachers shall be members of some regular constituted Baptist church. They shall also have power to make all rules and regulations, not inconsistent with the laws of this State, for the government of said school.

Sec. 8. That the said trustees shall hold an annual meeting at the close of each spring term, and such other meetings from time to time as necessity may require, and five trustees present shall constitute a quorum at all meetings for the transaction of business after five days notice of time, place and object of meeting shall have been given verbally or mailed to all members of said board of trustees.

Sec. 9. That the lands and property belonging to said trustees for the benefit of said school shall be and the same are hereby exempted from all kinds of public taxation.

Sec. 10. That said trustees are hereby empowered to receive donations and to hold property, both real and personal, for educational purposes; but said trustees shall have no power to purchase property and contract debts, or pledge their credit or the credit of the association without the authority and consent of a two-thirds vote of said association in its annual meeting; with the consent, however, of said association so obtained the said trustees may purchase real estate, sell, convey or lease any of their property, pledge their faith or credit, borrow money for the necessary expenses of said school, or for the purpose of making improvements in their property, or advancing the

cause of education within said association, to execute notes for sums borrowed and to secure the same by mortgage or deed of trust.

Sec. 11. That the trustees of said school shall not be individually liable for the debts of said school.

Sec. 12. That it shall be unlawful for any person to manufacture, sell, give or dispose of spiritous, malt, or other intoxicating liquors at or within three miles of said "The Wingate School," and any person violating the provisions of this section shall be deemed guilty of a misdemeanor.

Sec. 13. That this act shall be in force from and after its ratification.

Ratified the 18th day of February, A. D., 1897.

**UNION BAPTIST ASSOCIATION MINUTES 1897**

**PASTORS**

The following lists those who have been pastors of this church with the dates of their service:

Rev. John Bennett	1810-?
Rev. Joseph Williams	1810-d. 1825

The minutes from 1810 to 1835 had no record of other pastors except, possibly, Thomas Mason and John Pleason.

(Records very dim.)

Rev. Joel Gulledge	1836-1838
Rev. John Culpepper	1838-1840
Rev. William A. Morris	1840-1842
Rev. J. F. Lee	1842-1846
Rev. E. C. Williams	1846-1856

The Rev. E. L. Davis served the forty years from 1856-1896. He had the following assistants for four periods during that time:

Rev. Lemuel Bennett	1864-1866
Rev. J. J. Beasley	1885-1886
Rev. J. A. Bivens	1888-1892
Rev. J. B. Richardson	1892-1896



Those who have served from 1896 to the present are:

Rev. J. B. Richardson	1896-1899
Rev. J. S. Snyder	May-Nov., 1899
Rev. Thomas Carnick	1899-1902
Rev. G. O. Wilhoit	1903-1904
Rev. B. S. Funderburk	1905-1907
Rev. W. F. Estridge	part of 1908
Rev. D. M. Austin	1908-1912
Rev. S. N. Watson	1913-1914
Rev. C. J. Black	1914-1919
Rev. A. C. Sherwood	1919-1921
Rev. J. E. Hoyle	1922-1925
Rev. J. M. Arnette (supply)	1926
Rev. Coy Muckle	1926-1930
Rev. W. O. Johnson	1930-1935
Rev. J. A. Snow	1935-1937
Rev. E. C. Kelb	1937-1939
Rev. N. C. Coggins (supply)	1939-1941
Rev. W. C. Link, Jr.	1941-1945
Rev. David K. Shelton	1946-1949
Rev. Walter E. Sanders	1949-1953
Rev. J. Dewey Hobbs	1954-1964
Rev. L. Eugene Walter	1965-1972
Rev. Everette Chapman	1973-1978
Rev. Roy N. Ford, Jr.	1979-

## DEACONS

Available records list the following:

Henry Bivens	C. G. Smith	Bernard Helms
Joseph Bennett	W. D. Bivens	Harry Chaney
N. W. Bivens	W. O. Kelly	Bogue Funderburk
John W. Bivens	Jay Helms	L. P. Beck
M. A. Griffin	J. M. Lowery	Ned Helms
Jas. W. Hamilton	C. R. Chaney	C. R. Garrison
E. W. Griffin	J. L. Austin	R. C. Hargette
T. J. Williams	J. J. Perry, Sr.	Tom P. Lowery
T. B. Liles	Sim Williams	S. J. Little

J. K. Bivens  
J. W. Outen  
J. C. McIntyre  
J. C. Williams  
J. C. Ashcraft  
Thomas E. Williams  
John H. Williams  
W. M. Perry  
J. G. Carroll  
J. B. Huff  
D. H. Perry  
R. D. Smith  
C. M. Beach  
John A. Bivens  
R. L. Smith  
Benson Bivens  
Sidney Fletcher  
John Clawson  
Thomas E. Corts  
Jimmy Edwards  
John Fulgham  
Jerry Kirkman  
Coy Maye  
Jerry Surratt  
Max Smith

Tris Williams  
J. B. Gaddy  
J. Blanchard Williams  
Sam Love  
George Burch  
C. C. Burris  
Charlie E. Perry  
John Staton  
Edwin Lowery  
Joe G. Chaney  
Baron Smith  
Herman Moore  
J. B. Spittle  
Jack Perry  
L. L. Helms  
Elaine Kirkman  
Don Perry  
Bill Stover  
Max Thomas  
Carolyn Gaddy  
Harvey Michael  
Tom Williams  
Alice Coleman  
Gladys Lowery  
J. B. Helms

Budd E. Smith  
Walter F. Perry  
T. Earl Williams  
Larry Stewart  
Ralph C. Williams  
J. E. Hogan  
Francis Essic  
Ben Williams  
J. Cliff Williams  
Hal Daniels  
John Lowery  
Cliff Adams  
J. L. Austin, Jr.  
Robert Barnes  
George Gerding  
Charles Ray Williams  
David B. Smith  
Suthern Sims  
Ralph Hargett  
Jerry Thomas  
Jim McCoy  
Frank McGuirt  
Frances Crooke  
Eugene Morgan  
John Mangum

## CLERKS

Available records list the following:

E. C. Williams  
J. V. Griffin  
J. W. Benton  
I. I. Morris  
E. H. Griffin  
H. Bivens  
T. E. Williams  
H. C. Moore  
Bright Griffin

M. B. Dry  
Jessie Williams  
Ira Mullis  
R. E. Williams  
L. W. Chaney  
J. W. Snyder  
Mrs. Lee W. Chaney  
M. V. Williams  
R. C. Hargett

Mrs. James I. Orr  
C. E. Perry  
Joe G. Chaney  
Miss Mildred Griffin  
Mrs. R. C. Hargett  
Mrs. John Gaddy  
Miss Etta Faye East  
Mrs. Ann Boone  
Mrs. Helen Helms

## SUNDAY SCHOOL SUPERINTENDENTS

Available records list the following:

W. J. T. Maske	J. W. Bivens (25 yrs.)	Charlie Perry
J. Perry	J. B. Outen	Walter Perry
C. Austin	C. B. Ashcraft	F. Bernard Helms
John C. Williams	John A. Bivens	S. J. Little
N. W. Bivens	W. O. Kelly	Don Perry
E. W. Griffin	C. M. Preslar	Sid Fletcher
M. B. Dry	R. C. Hargette	Cliff Adams
		Carolyn Gaddy

## ORDAINED BY MEADOW BRANCH-WINGATE BAPTIST CHURCH

E. C. Williams	John Staton
Joseph A. Bivens	Joe Larrimore
O. C. Davis	Robert Kelly
Cecil Perry	C. B. Dunn
L. P. Beck	Max Reese
J. H. Thompson	William Stover
Lonnie Munn	Floyd B. Helms, Jr.
N. S. Joyner	John J. Perry
Floyd Helms	

**WINGATE BAPTIST CHURCH**  
**Wingate, North Carolina**

**GUIDELINES FOR CHURCH OFFICERS AND COMMITTEES**

In the fall of 1967 the deacons asked their chairman to appoint a committee to prepare guidelines for church officers and committees for the Wingate Baptist Church. The committee was composed of Marian Hume, chairman, Coy Maye, and William L. Stover. John A. Bivens, 1967 chairman of deacons, also worked with the committee.

The report of this committee is attached. The deacons have studied the report and are ready to present it to the church for adoption. Will you please study it before church conference next Sunday April 21?

**J. B. Helms, Chairman**  
**Board of Deacons**

**CHURCH OFFICERS**

**I. PASTOR**

**A. Calling a Pastor**

- 1. A pastor shall be chosen and called by the church whenever a vacancy occurs.**
- 2. A pulpit committee shall be appointed by the church to seek out a suitable pastor.**
- 3. The calling (or election) of a pastor shall take place at a meeting called for that purpose of which at least one week's public notice shall be given.**
- 4. The recommendation of the pulpit committee will constitute a nomination, although any church member has the privilege of making other nominations.**
- 5. The pulpit committee shall bring to the consideration of the church only one man at a time.**



6. Election shall be by ballot. An affirmative vote of three-fourths of the ballots cast by the church members present shall be necessary for a choice.
7. The pastor, thus elected, shall serve until the relationship is dissolved by a three-fourths affirmative vote of ballots cast by the church membership present.
8. At least thirty day's notice of termination of the pastor-church relationship shall be given unless otherwise mutually agreed.

#### **B. Duties**

1. The pastor shall have general oversight of the public services of worship and shall preach at each regular service of the church unless otherwise stated.
2. He shall supervise the general development and promotion of the church.
3. He shall be an *ex officio* member of all committees and boards.
4. He shall serve as moderator for any church conference agreed upon in cooperation with the deacons.
5. He shall administer the ordinances of the church.
6. He shall perform other duties as may be agreed upon in cooperation with the deacons.
7. He shall supervise all employees of the church.

## **II. MINISTER OF EDUCATION**

- A. A minister of education shall be recommended to the church by the deacons for approval. Service by the minister of education shall be continued until such time that the church-minister of education relationship is mutually dissolved.
- B. The minister of education shall
  1. Serve as an assistant to the pastor in planning, promoting, and administering the total church program.
  2. Give particular attention to the development of the educational program of the church.

3. Perform any other duties as may be agreed upon with the pastor and deacons.
4. Work under the direct supervision of the pastor.

### **III. MUSIC DIRECTOR (Choir Director)**

- A. A music director shall be recommended to the church by the deacons for approval. The music director shall serve until the church-music director relationship is mutually dissolved.
- B. The music director shall
  1. Be charged with the responsibility of providing worshipful music for the services.
  2. Have general oversight and direction of the music.
  3. Direct the church choir in practice and public singing.
  4. Work in the total music program of the church in cooperation with assistants, other music directors, and the music committee, subject to the approval of the pastor and the church.
  5. Cooperate with the pastor and other leaders in the selection of suitable music and the devising of appropriate musical programs for all occasions where such services are needed.
  6. Work under the direction of the pastor.

### **IV. CHURCH SECRETARY**

- A. The church secretary shall be recommended by the deacons to the church for approval. The secretary shall serve until the church-church secretary relationship is mutually dissolved.
- B. The church secretary shall
  1. Assist the pastor with all matters pertaining to the records of the church, correspondence, and publications.
  2. Perform any secretarial duties which arise in conjunction with the church program.

- 3. Serve as receptionist in the church office during regularly stated hours of work.**
- 4. Serve as financial secretary.**

**As financial secretary, the secretary will**

- a. Receive the empty collection envelopes after the money has been removed and counted by the proper persons.**
  - b. Give each donor individual credit as provided in the record system used by the church. The envelopes should be kept for a period of at least three years for reference.**
  - c. Prepare and mail quarterly statements to members.**
  - d. Have no responsibility for keeping any money of the church.**
  - e. Keep an accurate record in a suitable book of all totals received through any channel of the church offering and will also credit each object in the accepted budget with its quota of percentage of the receipts. An accurate account of all designated funds will also be kept.**
  - f. Write all checks for payment of accounts and see to it that each of the several objects keeps within its allotted amount. The financial secretary will cosign with the treasurer all checks. An accurate record of disbursements will be kept.**
  - g. Assist the treasurer in the preparation of an itemized report of receipts and disbursements for each month and for the fiscal year.**
- 5. Perform other related duties as may be agreed upon or directed by the pastor in cooperation with the deacons and congregation.**

## **V. ORGANIST**

- A. A nomination for organist shall be approved by the deacons before presentation to the church for approval. The organist shall serve until such time as the church-organist relationship is mutually dissolved.**
- B. The organist shall play for the worship service, funerals, and other services as required. The organist will also rehearse with the church choir.**

## **VI. PIANIST**

- A. The church pianist shall be elected by the church to serve until such time as the church-pianist relationship shall be mutually dissolved.**
- B. The church pianist will play for the evening worship service and other services as needed.**

**The Board of Deacons recommends the following amendment to the By-Laws of the Wingate Baptist Church:**

**In case a vacancy occurs on the Board of Deacons, the procedure will be as follows:**

- (1) If the unexpired term has six months or less remaining, the vacancy will not be filled.**
- (2) If the unexpired term has more than six months remaining, the church will fill the vacancy by a special election in which each church member may place in nomination one person. The three candidates with the highest number of votes will be placed on the ballot the following Sunday; the church will elect one of these three.**
- (3) If the unexpired term has two years or less remaining, the person elected will be eligible for immediate re-election.**

**This amendment replaces *Article VII, Item 5, Board of Deacons*, which reads as follows:**

**In case of death, removal, or incapacity to serve, the church may elect to fill the unexpired term.**



## VII. BOARD OF DEACONS

### A. Qualification, Number, Election, Term of Service

1. Any member of the church who is eighteen years of age or older may be eligible to serve as a deacon. It shall be pertinent for the church to promote to honorary life membership any deacon who by reason of age of infirmities shall, after honorable service, be no longer able to render active service.
2. The Board of Deacons shall consist of twelve members.
3. The deacons shall be elected at a church conference, with balloting on the first two Sundays in November. During the week preceding the election, each church member will be furnished a list of those eligible to be deacons. Every member of the church shall have one vote for each vacancy. Without nomination, on the first Sunday in November, secret ballots shall be cast for four persons as deacons. The eight receiving the highest number of votes shall be contacted by the pastor and those giving an affirmative reply will be declared as nominees for deacon. In case any one of the eight declines to be a nominee, the pastor shall have the authority to contact the one receiving the next highest vote. In case of a tie for eighth place, all names tied for the eighth place shall be submitted as nominees on the second Sunday in November.  

The church shall vote by secret ballot for the deacons on the second Sunday in November. The four receiving the highest number of votes shall be declared elected for a term of service for three years. If a tie occurs for the fourth place, then a vote shall be taken on the third Sunday of November of those tied for fourth place. The one receiving the highest vote shall be declared elected as the fourth deacon.
4. The term of office of one-third of the number of deacons will expire each year, and election shall be held to fill the vacancies. After serving three years, no deacon shall be eligible for re-election until the lapse of at least one year.

5. In case of death, removal, or incapacity to serve, the church may elect to fill the unexpired term.

## **B. Duties**

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

1. They are to be zealous to guard the unity of the spirit within the church in the bonds of peace.
2. They shall serve as a council of advice and conference with the pastor in all matters pertaining to the welfare and work of the church. With the pastor they are to consider and formulate plans for the constant effort and progress of the church in all things pertaining to the saving of souls, the development of Christians, and the extension and growth of the kingdom of God.
3. By proper organization and method among themselves, they are to establish and maintain personal fraternal relations with, and inspiring oversight of, all the membership of the church. Especially are they to seek to know the physical needs and the moral and spiritual struggles of the members; and to serve the whole church in relieving, encouraging, and developing all who are in need.
4. The deacons shall serve as a budget-finance committee. They shall organize themselves as they deem best for this part of their work, calling to their assistance other members of the church as they see fit. The duties of this committee are listed under budget-finance committee.
5. The deacons will serve as the building and grounds committee. (See Building and Grounds Committee.)

## **C. Meetings**

1. A regular meeting of the Board of Deacons shall be held at a time and place decided mutually by the deacons and pastor.
2. The Board may, upon proper notice, meet at any other time the affairs of the church may require such a meeting.
3. The Board of Deacons shall be organized as a unit for

carrying out the duties previously stated. They may organize themselves into such committees as their wisdom may direct for efficiency in service.

4. They shall elect their chairman from among the board members at the first regular meeting in each calendar year.
5. A majority of the deacons shall constitute a quorum for the transaction of business at any meeting of the board.

## VIII. MODERATOR

- A. The pastor shall be moderator.
- B. In the absence of the pastor, the chairman of the deacons shall preside.
- C. In the absence of both, the clerk shall call the church to order and a moderator *pro tem* shall be elected.

## IX. CLERK

- A. The clerk shall be elected annually by the church.
- B. The clerk shall
  1. Be responsible for seeing that a correct roster of the membership with dates of admission, dismissal, removal, deaths, together with a record of baptisms, is kept.
  2. Keep in a suitable book an up-to-date and accurate record of all the actions and proceedings of all church conferences. Minutes of prior meetings shall be available during such church conferences as called for.
  3. See that letters of dismissal voted by the church are issued.
  4. See that requests for letters are made for persons joining the church by letter.
  5. Preserve on file communications and written official reports.

6. Assist as needed in compiling the annual records of the church for the letter to the Association.
7. Perform other duties and responsibilities as directed by the church.
8. Turn over all records to the church when the tenure of the office ceases. These records shall be permanent records of the church.

## **X. TREASURER**

- A. The treasurer shall be elected annually by the church.
- B. The treasurer shall

1. Receive, deposit, and disburse all money, or things of value paid or given to the church, seeing that at all times an itemized account of all receipts and disbursements is kept in books especially provided for this purpose.
2. Pay all accounts consistent with the budget of the church.
3. See that bills for local work and expenses are paid promptly by check and all funds received for denominational or other causes are remitted at least monthly by check.
4. Cosign with the church secretary (financial secretary) all checks issued in the name of the church.
5. Render to the deacons at each regular monthly meeting an itemized report of receipts and disbursements for the preceding month.
6. Give the monthly treasurer's report in the regular church conference.
7. Render within thirty days after the end of each fiscal year an annual report in such a manner that the officers and members shall have accurate information as to the financial status of the church at all times.
8. Consider all books, records, and accounts kept by him as the property of the church.
9. Upon the election of a successor, at the completion of his annual report, promptly deliver to his successor all books,



records, and accounts in his hands pertaining or relating in any manner to the duties of the office he is relinquishing.

10. Keep the treasurer's books open to review at all times by any member of the church. This does not include the records of gifts by individuals.
11. Consider it a part of his responsibility to promote in every proper way scriptural giving on the part of the entire membership of the church.

## **XI. USHERS**

- A. The nominating committee shall recommend to the church for approval a chairman of ushers and an assistant.
- B. The chairman and assistant chairman shall be responsible for seeing that an adequate number of ushers are available and present for the worship services. Also they shall give direction in the ushering duties.

## **CHURCH COMMITTEES**

All committees except the Budget-Finance Committee, Building and Grounds Committee, and Pulpit Committee shall be elected annually by the church. Recommendations for committee chairmen and members shall be made by the nominating committee.

## **AUDIO-VISUAL AIDS COMMITTEE**

- A. The Audio-Visual Aids Committee shall be composed of at least three members.
- B. This committee shall
  1. Study the equipment needs and recommend the purchase of needed equipment.
  2. Promote the use of both projected and nonprojected visual aids.

3. Establish a system for scheduling the use of equipment, including checking in and out of equipment and supplies.
4. Be responsible for giving instruction in the use and care of the equipment.

## **BAPTISM COMMITTEE**

- A. The Baptism Committee shall be composed of at least six people, with an equal number of men and women.
- B. The duties of the committee shall be
  1. To see that baptismal robes are ready to use when needed and that they are laundered and stored after use.
  2. To make sure that the baptistry is filled and properly heated.
  3. To see that the dressing rooms are ready for use.
  4. To assist in preparing the candidates for baptism and to assist candidates into the pool in the proper order.
  5. To assist candidates from the pool to the dressing rooms and with dressing as needed.

## **BUDGET-FINANCE COMMITTEE**

- A. The Budget-Finance Committee shall be composed of the Board of Deacons or a committee from the deacons.
- B. The duties of the committee shall be
  1. To prepare the annual budget and to present it to the church for adoption no later than the regular church conference in the month preceding a new fiscal year. The church members shall have available for study copies of the proposed budget at least one week before it is presented to the church for approval. Copies of the approved budget shall be made available to all church members.
  2. To approve budget expenditures within the framework of the approved church budget and current financial policies.

3. To recommend to the church for approval expenditure of funds not included in the church's budget.
4. To review expenditures periodically in terms of budget allocations.
5. To review any requests for special offerings not already approved by the church.

## **BUILDING AND GROUNDS COMMITTEE**

- A. The Building and Grounds Committee shall be composed of the Board of Deacons or a committee from the Deacons. They may call to their assistance other members of the church as they see fit.
- B. The duties of the committee shall be
  1. To supervise the care and upkeep (inspect, develop, and recommend a program of preventive maintenance, and initiate repairs) of all of the church properties, including the church building, grounds, and pastor's home.
  2. To present to the church for approval any action requiring expenditures not approved in the budget.
  3. To have general oversight of the work of the custodian.

## **CHURCH ROLL COMMITTEE**

- A. The Church Roll Committee shall be composed of five members.
- B. The committee shall be responsible for reviewing the church roll and seeing that it is kept up-to-date. They shall meet at least annually.

## **HOSPITALITY COMMITTEE**

- A. The Hospitality Committee shall be composed of six members, including at least four men.
- B. This committee shall be responsible for having someone present at each entrance to greet the people for all worship services, funerals, and other meetings as needed.

- C. The church office shall be responsible for notifying the chairman when funerals and other meetings are to be held at the church.

## **KITCHEN-SOCIAL COMMITTEE**

- A. The Kitchen-Social Committee shall be composed of at least three members.
- B. In performing its responsibilities, the committee may enlist whatever help is needed.
- C. The committee shall
  1. Give general oversight in the use of the kitchen facilities by any group.
  2. Schedule the use of the kitchen facilities in cooperation with the church office, in accordance with the policies of the church.
  3. See that the kitchen is kept adequately equipped and that an up-to-date inventory is available.
  4. Be responsible for the use or removal of kitchen equipment from the church premises.
  5. Supervise the preparations of any meals or socials.

## **LIBRARY COMMITTEE**

- A. The Library Committee shall be composed of at least six members.
- B. This committee shall
  1. Determine and establish library policies, rules, and regulations which shall determine the use of the library.
  2. Give general oversight to the library, properly accessioning and cataloguing new books, magazines, records, and visual aids and keeping an accurate record of the circulation of books.
  3. Guide the promotional program of the library in general areas of publicity.
  4. Be responsible for selecting and ordering books and mate-



rials for the library in accordance with the needs of the church.

5. Be available to assist in the selection of books to be given as memorials or in honor of some person.

## LORD'S SUPPER COMMITTEE

- A. The Lord's Supper Committee shall be composed of at least six members.
- B. This committee shall
  1. Study the equipment needs and recommend the purchase of the needed service equipment.
  2. Obtain and prepare the elements used in the Lord's Supper.
  3. Prepare the table for the Lord's Supper observance.
  4. Arrange for the service equipment and linens to be cleaned and stored after the service.

## MUSIC COMMITTEE

- A. The Music Committee shall be composed of three members. In addition, the music director (choir director), assistant music director, organist, and pianist shall be *ex officio* members.
- B. They shall be responsible for the total music program and for the music instruments and supplies.

## NOMINATING COMMITTEE

- A. The Nominating Committee shall be composed of at least five members. In addition, the heads of the church organizations for the ensuing years, after being elected by the church, shall be *ex officio* members of this committee. The five elected members shall not succeed themselves on this committee.
- B. The committee shall
  1. Select, interview, and enlist the church program organiza-

tion leaders, church committee chairmen and members who are elected annually by the church, and general church officers.

2. Present its recommendations to the church for approval at the regular monthly church conference preceding the month in which those recommended will begin serving.

## **NURSERY SCHOOL—KINDERGARTEN COMMITTEE**

- A. The Nursery School—Kindergarten Committee shall be composed of a minimum of five members who have an intense interest in, and love for, young children. They should have a working knowledge of preschool or primary education.
- B. The work of the committee shall include
  1. Making reports, at least quarterly, to the church concerning enrollment, finances, and other pertinent information.
  2. Selecting the kindergarten director, the nursery school director, and the assistants for both the kindergarten and the nursery school. These selections for personnel shall be submitted to the church for approval.
  3. Assisting the directors in adding new equipment.
  4. Working with the directors in planning the kindergarten and the nursery school budgets.
  5. Working with the directors in reviewing the kindergarten and the nursery school policies.

## **PULPIT COMMITTEE**

- A. A Pulpit Committee shall be appointed whenever a vacancy in the pulpit occurs. The deacons shall recommend a committee to the church for approval.
- B. This committee shall seek out a suitable pastor, bringing only one man at a time to the church for consideration.

## REPRESENTATIVES TO THE COMMUNITY RECREATION COMMITTEE

The Nominating Committee shall nominate at least six persons who shall represent the church on the Community Recreation Committee.

## TRUSTEES

- A. There shall be four trustees.
- B. The trustees shall
  1. Sign and hold in trust any deed, mortgage, bond, or contract after being duly authorized by the vote of the congregation.
  2. Serve as the legal representatives in any other legal action concerning the church which may arise.

## NURSERY-KINDERGARTEN COMMITTEE

By action of the Wingate Baptist Church, in conference on Sunday morning, March 12, 1972, the following change was made in the Guidelines of the Church:

“The Deacon Board shall appoint a Nursery-Kindergarten Committee to be made up of two members of the Deacon Board, and three members of the church at large and that the Committee would be answerable to the Deacon Board, who in turn would be answerable to the Church.

## ADMENDMENT, Church Conference July 9, 1972

Section B, Item 2, shall be changed to read as follows:

2. Selecting the Nursery Director and the assistants of the Day Care Center. These selections for personnel shall be submitted to the church for approval.

and thereafter, use the word “Director” in place of the word “Directors.”

# **CONSTITUTION AND BY-LAWS**

## **Wingate Baptist Church Wingate, North Carolina**

**September 1981**

### **C O N S T I T U T I O N**

#### **ARTICLE I NAME**

**The name of this church shall be the Wingate Baptist Church of Wingate, North Carolina.**

#### **ARTICLE II PURPOSE**

**The purpose of this church shall be to uphold and provide opportunities for public worship; to promote Christian fellowship, service and growth among its members; to nurture its members through a program of Christian education; and to proclaim the Gospel of the revelation of God through Jesus Christ through evangelism and missionary outreach.**

#### **ARTICLE III COVENANT**

- ... To honor God with our lives, seeking first his kingdom and his righteousness, supporting the total mission of our church with our prayers, time, abilities and money.**
- ... To live as disciples, seeking ever to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.**
- ... To attend and support the worship of this church, its ordinances, discipline and doctrine.**
- ... To labor together in Christian fellowship, exercising brotherly love toward one another, praying for each other, being mindful of and sharing one another's joys, burdens and sorrows, and always being slow to take offense and eager for reconciliation.**



- ... To live as Christians in the world, being just in our dealings and faithful in our obligations.
- ... To regard as of the household of faith all who worship Christ as Lord, and while holding to our Baptist convictions and heritage, seeking with all Christians a unity of spirit and purpose.
- ... To live as Christians in our homes, engaging in family and individual devotions, teaching our children by instruction and example that Christ is Saviour and Lord.
- ... To endeavor by example and effort to win others to faith in and commitment to Christ.
- ... To become active members of another church when circumstances require our separation from this one.

#### **ARTICLE IV STATEMENT OF FAITH**

Since the Wingate Baptist Church does not endorse a creed, the church accepts as an informational statement the Articles of Faith endorsed by the Southern Baptist Convention in May, 1963, and recorded in *The Baptist Faith and Message*.

#### **ARTICLE V RELATIONSHIPS**

The government of this church is vested in the body of Christian believers. It recognizes the obligation of mutual counsel and cooperation which are common among Baptist churches. This church shall seek to cooperate with the programs of the Union Baptist Association, the Baptist State Convention of North Carolina, and the Southern Baptist Convention.

#### **ARTICLE VI ADOPTION AND AMENDMENTS**

Section 1. This Constitution shall be considered in effect when approved by two-thirds of the members present and voting at a regularly scheduled business meeting provided that the Constitution was provided in writing at least thirty (30) days prior to the time when the vote is taken.

Section 2. This Constitution may be amended by a two-thirds vote of the members present and voting at any regular business meeting of the church provided that such amendment is read

at a previous business meeting and provided in writing to all members of the church present and entitled to vote.

**Section 3.** All previous church action contrary to the provision of this Constitution is hereby rescinded.

## **BY-LAWS**

### **ARTICLE I MEMBERSHIP**

#### **Section 1.** *Eligibility for Membership*

Anyone professing faith in Jesus Christ as Saviour and Lord, and adopting the views of faith and practice held by this church, together with its covenant and constitution, may be received into membership in this church.

#### **Section 2.** *Candidate*

A person may offer himself (herself) as a candidate for membership in this church by one of the following ways:

- A.** By profession of faith in the Lord Jesus Christ and for baptism by immersion.
- B.** By promise of a letter from another Baptist church.
- C.** By promise of a letter from another Christian church providing that membership in that church required profession of faith and baptism in some form.
- D.** By statement of prior conversion experience when a letter is not obtainable.
- E.** By spiritual Watchcare. Persons who are temporary residents in the area of this church may come under the spiritual watchcare of this church, but they shall not vote in church business conference, serve on the Diaconate, or represent the church in other assemblies.

#### **Section 3.** *Procedure for Membership*

- A.** A person may present himself (herself) for membership during regularly scheduled or special worship services of this church and be admitted into full membership when they have fulfilled the other membership requirements of this Constitution.
- B.** New members will participate in new member orientation class or classes.

**Section 4. *Duties of Members***

The duty of the members of this church shall be to obey their covenant vows.

**Section 5. *Inactive and Non-resident Members***

- A. An inactive member is a member who does not participate in any way in the church for two (2) years.
- B. A non-resident member is a member who does not live in Union County and who does not participate in any way in the life of the church for two (2) years.
- C. The inactive and non-resident member will be notified of their status, and their names will be kept on an inactive roll for future reference. Their names will be returned to the active membership roll when they resume their active status.

**Section 6. *Termination of Membership***

Methods of terminating membership shall be as follows:

- A. A letter to unite with another Christian church may be issued, upon request, to another Christian church for any member of this church who is in good standing. All such applications must be passed upon by the church to which transfer is requested.
- B. When a member dies or requests that his name be removed.

**ARTICLE II CHURCH OFFICERS**

**Section 1. *Pastor***

The Pastor shall be an ordained Baptist minister. He shall be called by the church upon the recommendation of the Pastor Selection Committee to serve until this relationship is dissolved by either the Pastor or the church. His election shall be by secret ballot and shall take place at a meeting called for this purpose, with at least one week's notice given to the congregation. A three-fourths ( $\frac{3}{4}$ ) vote of those present and voting at the meeting shall constitute a call.

The relationship may be terminated by the Pastor's resignation or by the majority vote of the members present and

voting at a called business meeting of the church after due notice of the purpose of such a meeting has been given to the congregation. In either case, thirty days notice of the termination shall be required.

The Pastor shall be the spiritual leader of the church. He shall lead the church as it carries out its purpose and work with the church officers and committees as they accomplish their tasks. He will be an *ex officio* member of all committees. He shall serve as moderator for all church conferences, and lead the deacons as they assist in the performance of the pastoral responsibilities. He shall direct and coordinate the work of the ministers and all employees of the church. He is responsible for the worship services and administering of the ordinances, and he shall serve in whatever ways he and the church mutually agree to be in the best interests of Christ's kingdom. In summary, the Pastor applies his talents as best he can with God's help to lead the church in accomplishing its work.

## Section 2. *Ministers*

The Church shall call ministers as needed to carry out its purpose. These ministers shall be recommended to the church by the committee of the church responsible for that particular area of the church's ministry. A detailed job description shall be prepared for each position prior to the call and shall be agreed upon by the nominee and the committee, and a general description of the position shall be presented to the church at the time of nomination.

The election and termination procedures described for the Pastor shall also apply to the ministers.

The ministers shall be responsible to the church for the activities in their respective areas, but they shall work under the direction of the Pastor and in cooperation with the appropriate church committee.

## Section 3. *Church Secretary*

The Church Secretary shall be recommended by the Personnel Committee to the church for approval and shall serve until the Church/Church Secretary relationship is mutually dissolved.

## **Duties**

- A. Record, in permanent form, the transactions of the church business and maintain a complete set of reports and minutes which shall be available in the office of the Church Secretary.**
- B. Request letters from other churches for persons who unite with this church on promise of letter, provide letters of transfer when requested for members, notify church members of actions taken in the business meetings and inform all officers, members of committees and messengers of their election or appointment.**
- C. Prepare the annual letter to the Association which reports the membership, finances, and activities of the church.**
- D. Maintain an accurate roll of the church membership.**
- E. Deposit Day Care receipts, handle disbursements, and accounting records.**
- F. Receive a summary of receipts from the Treasurer and file a record of individual contributions.**
- G. Post individual records and provide each contributor with his record.**

## **Section 4. *Diaconate***

- A. Qualification, Number, Election, Term of Service**
  - (1) Any member of the church who is eighteen years of age or older may be eligible to serve as a deacon. The church may promote to honorary life membership any deacon who by reason of age or infirmities shall, after honorable service, be no longer able to render active service.**
  - (2) The Diaconate shall consist of fifteen members.**
  - (3) The deacons shall be elected at a church conference, with balloting on the first two Sundays in November. During the week preceding the election, each church member will be furnished a list of those eligible to be deacons. Every member of the church shall have one vote for each vacancy. Without nomination, on the**



first Sunday in November, secret ballots shall be cast for five persons as deacons. The ten receiving the highest number of votes shall be contacted by the pastor and those giving an affirmative reply will be declared as nominees for deacon. In case any one of the ten declines to be a nominee, the pastor shall have the authority to contact the one receiving the next highest vote. In case of a tie for tenth place, all names tied for the tenth place shall be submitted as nominees on the second Sunday in November.

The church shall vote by secret ballot for the deacons on the second Sunday in November. The five receiving the highest number of votes shall be declared elected for a term of service for three years. If a tie occurs for the fifth place, then a vote shall be taken on the third Sunday in November of those tied for fifth place. The one receiving the highest vote shall be declared elected as the fifth deacon.

- (4) The term of office of one-third of the number of deacons will expire each year, and the election shall be held to fill the vacancies. After serving three years, no deacon shall be eligible for re-election until the lapse of at least one year.
- (5) In case of death, removal, or incapacity to serve when there is more than six months, the church will fill the vacancy by a special election.

## **B. Duties**

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

- (1) They are to be zealous to guard the unity of the spirit within the church in the bonds of peace.
- (2) They shall serve as a council of advice and conference with the pastor in all matters pertaining to the welfare and work of the church. With the pastor they are to consider and formulate plans for the constant effort and progress of the church in all things pertaining to the saving of souls, the develop-

ment of Christians, and the extension and growth of the kingdom of God.

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

### C. Meetings

- (1) A regular meeting of the Diaconate shall be held at a time and place decided mutually by the deacons and pastor.
- (2) The Diaconate may, upon proper notice, meet at any other time the affairs of the church may require such a meeting.
- (3) The Diaconate shall be organized as a unit for carrying out the duties previously stated. They may organize themselves into such committees as their wisdom may direct for efficiency in service.
- (4) They shall elect their chairman from among the board members at the first regular meeting in each calendar year.
- (5) A majority of the deacons shall constitute a quorum for the transaction of business at any meeting of the board.

### Section 5. *Treasurer and Assistant Treasurer*

The Treasurer and Assistant Treasurer shall be elected annually. The Treasurer shall be an *ex officio* member of the Finance Committee.

#### Duties

- A. Receive and verify the summary of receipts and bank deposit slips.
- B. Disburse funds after receiving properly signed supporting documents. These documents may be authorized by

either the Pastor or the Chairman of the Finance Committee.

- C. Reconcile monthly bank statements and prepare quarterly and annual statements of receipts and disbursements, and a balance sheet, which are presented to the Finance Committee and to the church.

#### **Section 6. *Trustees***

- A. There shall be three Trustees to hold in trust the title of all real property of the church and represent the church in all legal matters where any process of law is required. In these matters the Trustees are to act only as directed by a majority of the church in a business meeting.
- B. At least annually, the Trustees will review all aspects of the property and liability insurance program of the church, determine needs, and obtain the necessary coverage. All policies and records relating to this insurance will be retained and maintained by the Trustees.
- C. The term of office of one-third of the number of Trustees will expire each year, and election shall be held to fill the vacancies. After serving three years, no Trustee shall be eligible for re-election until the lapse of at least one year.

### **ARTICLE III STANDING COMMITTEES**

#### **Section 1. *General***

All church committee members and special committees shall be recommended by the Nominating Committee and elected by the church unless otherwise stated in the description below. Committees shall elect their own chairman, vice-chairman and secretary at their first regular meeting.

Acceptance by a church member of election to a committee implies an intention to be active in the work of that committee. Each committee shall obtain an adequate knowledge of appropriate procedure in its field of service, promptly and faithfully discharge its duties, meet regularly (at least once a quarter) for business and fellowship, request financial allocations through the Finance Committee and supervise the expenditure of allotted funds.

## Section 2. *Standing Committees*

### **BAPTISM COMMITTEE**

- A. The Baptism Committee shall be composed of at least six persons with an equal number of men and women.
- B. Duties
  - (1) Supervise the maintenance of baptismal garments, laundering, storing, and replacing garments.
  - (2) Supervise the preparation for the service; filling baptismal pool, and heating the water.
  - (3) Assist in preparing candidates for baptism and helping the candidate into the pool and from the pool.

### **CHURCH COUNCIL**

- A. The primary functions of the Council shall be to recommend to the congregation suggested church goals; to review and coordinate program plans recommended by church officers, organizations, and committees; to recommend to the congregation the use of leadership, calendar time, and other resources according to program priorities; and to evaluate program achievements in terms of church goals and objectives.
- B. The Council shall have as regular members: the Pastor, Minister of Music, Sunday School Director, Woman's Missionary Union Director, Chairman of Deacons, and President of the Sixty-Plus Group. Committee chairmen and church-elected officers shall serve as *ex officio* members.

### **COMMUNION COMMITTEE**

- A. The Committee shall be composed of eight members.
- B. Duties
  - (1) Supervise the care, maintenance, and provision of the Lord's Supper trays, cups, plates, and cloths to be used, and recommend any additions to the equipment as it becomes necessary.
  - (2) Prepare or secure the elements to be used for the Lord's Supper and place them in the sanctuary.

- (3) See that the trays, plates, cups and cloths are cleaned after they are used.

### *DAY CARE COMMITTEE*

A. The Committee shall be composed of six members with at least one being a deacon.

B. Duties

- (1) Select and present to the church for approval all Day Care personnel.
- (2) Assist the Director in the purchase of new equipment.
- (3) Work with the Day Care Director in planning the Day Care's budget.
- (4) Work with the Day Care Director in reviewing the Day Care's policies, programs and fees.

C. Term

The Committee members shall serve a term of three years with one-third to be elected each year. After serving a term of three years, a committee member will be eligible for re-election only after the lapse of one year.

### *KITCHEN-SOCIAL COMMITTEE*

A. The Committee shall be composed of six members.

B. Duties

- (1) Establish and administer general policies concerning the operation of the kitchen and dining room.
- (2) See that the kitchen is equipped with the necessary utensils and expendable supplies.
- (3) Serve as official host or hostess at all church-sponsored dinners, socials, receptions, and special celebrations.

### *LIBRARY COMMITTEE*

A. The Committee shall be composed of at least six members.

B. Duties

- (1) Determine and establish library policies, rules, and



regulations which shall determine the use of the library.

- (2) Give general oversight to the library, properly accessioning and cataloging new books, magazines, records, and visual aids and keeping an accurate record of the circulation of books.
- (3) Guide the promotional program of the library in general areas of publicity.
- (4) Be responsible for selecting and ordering books and materials for the library in accordance with the needs of the church.
- (5) Be available to assist in the selection of books to be given as memorials or in honor of some person.

#### ***MISSION AND EVANGELISM COMMITTEE***

A. The Committee shall be composed of five members including the Mission Action Chairman of the W.M.U.

#### **B. Duties**

- (1) Study local mission needs and recommend plans to the church for meeting the needs found.
- (2) Work with program organizations within the church on mission activities that they perform for the church.
- (3) Seek ways to encourage church members to reach unchurched people in the community.
- (4) Work with pastor in planning evangelistic and mission activities.

#### ***MUSIC COMMITTEE***

A. The Committee shall be composed of six members with the Minister of Music and Organist as *ex officio* members.

#### **B. Duties**

- (1) Assist the pastor and program organization leaders in planning musical activities.
- (2) Recommend the purchase of any additional or replacement musical instruments.

- (3) **Maintain a roster of prospective song leaders, pianists and other music leaders for use in the church.**
- (4) **Establish and enforce a policy for use of the musical instruments.**

**C. Term**

**The Committee members shall serve a term of three years with one-third to be elected each year. After serving a term of three years, a committee member will be eligible for re-election only after the lapse of one year.**

***NOMINATING COMMITTEE***

**A. The Committee shall be composed of six members.**

**B. Duties**

- (1) **Nominate annually the Director of the Sunday School and Vacation Bible School.**
- (2) **Work closely with the program organization directors to insure that all positions are filled and secure replacements when vacancies occur.**
- (3) **Nominate all departmental directors and Sunday School teachers. These begin service October 1.**
- (4) **Nominate all committee members and appropriate officers. These begin service January 1.**
- (5) **Maintain an up-to-date roster of opportunities to serve in the church.**

**C. Term**

**The Committee members shall serve a term of three years with one-third to be elected each year. After serving a term of three years, a committee member will be eligible for re-election only after the lapse of one year.**

***PERSONNEL COMMITTEE***

**A. The Committee shall be composed of six members.**

**B. Duties**

- (1) **Develop policies for staff organization, employment practices, salaries and benefits.**
- (2) **Review needs for new positions and make appropriate recommendations to the church.**

- (3) Prepare an organizational chart with job descriptions and supervisory responsibilities for each staff position.
- (4) Recruit, interview, and recommend the employment of all personnel, except pastor and Day Care Staff.
- (5) Review annually the salaries and fringe benefits and make recommendation to Stewardship Committee.

**C. Term**

The Committee members shall serve a term of three years with one-third to be elected each year. After serving a term of three years, a committee member will be eligible for re-election only after a lapse of one year.

***SANCTUARY COMMITTEE***

**A. The Committee shall be composed of three members.**

**B. Duties**

- (1) Coordinate the furnishings for the sanctuary.
- (2) Provide flowers for regular church services and for special occasions when the entire church is involved; revivals, associational meetings, etc.
- (3) Plan and provide special seasonal (Christmas, Easter, etc.) decorations for the church.

***STEWARDSHIP AND FINANCE COMMITTEE***

**A. This Committee shall be composed of three regular members with the chairman coming from the regular members. The Chairman of Deacons, Sunday School Director and W.M.U. Director, Chairman of the Properties Committee, Chairman of the Personnel Committee and Church Treasurer shall be *ex officio* members.**

**B. Duties**

- (1) Receive and evaluate budget requests.
- (2) Prepare and present the annual budget to the church.
- (3) Direct the stewardship emphasis and organize the Budget Subscription Campaign for each year.

- (4) Supervise non-emergency purchases and require bids when such purchases exceed \$1,000.
- (5) Organize a group of people to count receipts for all services, with at least 2 persons present.
- (6) Serve as consultants on church finances, develop policies concerning expenditures not in the budget.
- (7) Select an auditor for the church each year.

**C. Term**

The Committee members shall serve a term of three years with one-third to be elected each year. After serving a term of three years, a committee member will be eligible for re-election only after the lapse of one year.

***USHER COMMITTEE***

**A. This Committee shall be composed of three members.**

**B. Duties**

- (1) Organize an adequate group of ushers for the Sunday worship service.
- (2) Develop suggestions for the ushers and inform them as to:
  - a. How to greet people before the service.
  - b. When and how to seat people.
  - c. How to collect the offering.
  - d. Where and when to report to duty.
- (3) Plan ushers for special meetings; e.g., revivals, funerals, etc.
- (4) Develop a plan for contacting an usher for his Sunday of service.
- (5) Assume the responsibility for receiving the offering.

***PASTOR SELECTION COMMITTEE***

**A. This Committee shall exist only when there is a vacancy in the position of pastor and shall serve until a pastor is called or until relieved of its duties by the church. The Committee shall consist of five persons representative of the membership of the church.**

## **B. Duties**

To seek out a suitable person for the position of pastor and recommend that person to the church. Any member may recommend a person for consideration by the committee. The committee will bring only one person for consideration by the church at a time. Election shall require an affirmative vote of three-fourths of the number present and voting.

## **ARTICLE IV PROGRAM ORGANIZATIONS**

### **Section 1. *General***

All organizations of the church shall be under church control, all officers being elected by the church and reporting regularly to the church.

### **Section 2. *Sunday School***

There shall be a Sunday School, divided into divisions, departments and classes for all ages and conducted under the direction of the Sunday School Director for the study of God's Word.

The tasks of the Sunday School shall be to teach the biblical revelation, reach persons for Christ and church membership, perform the functions of the church within its constituency, provide and interpret information regarding the work of the church and denomination.

### **Section 3. *Woman's Missionary Union***

There shall be a Woman's Missionary Union with such officers and organizations as needed. The tasks of the Woman's Missionary Union shall be to teach missions, engage in mission action, support world missions through prayer and giving, provide and interpret information regarding the work of the church and denomination.

### **Section 4. *Church Music Program***

There shall be a Church Music Program under the direction of the Minister of Music. Such officers and/or organizations shall be included as needed. The music tasks shall be to teach music, train persons to lead, sing, and play music; provide music in the church and community; provide and



interpret information regarding the music work of the church and denomination.

## ARTICLE V ORDINANCES

### Section 1. *Baptism*

A person who receives Jesus Christ as Saviour by personal faith; who professes Him publicly as any worship service; and who indicates a commitment to follow Christ as Lord, shall be received for baptism.

- A. Baptism shall be by immersion in water except where disability prohibits immersion. In the case of disability, some other feasible method may be used.
- B. Baptism shall be administered by the pastor or whom-ever the church shall authorize. (The Baptism Committee shall assist in the preparation for, and observance of, baptism.)
- C. Baptism shall be administered as an act of worship during any worship service.
- D. A person professing Christ and failing to be baptized after a reasonable length of time shall be counseled by the pastor and/or staff and deacons. If negative interest in ascertained, he shall be deleted from those awaiting baptism.

### Section 2. *The Lord's Supper*

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and fruit of the vine, commemorate the death of Jesus Christ and anticipate his second coming.

- A. The Lord's Supper shall be observed regularly, preferably the first Sunday of the month, or as otherwise scheduled.
- B. The Lord's Supper shall be observed during the morning worship service, or as otherwise scheduled.
- C. The pastor and deacons shall be responsible for the administration of the Lord's Supper.
- D. The Communion Committee shall be responsible for the physical preparations of the Lord's Supper.

## ARTICLE VII ADOPTION AND AMENDMENTS

- Section 1.** These By-laws shall be considered in effect when approved by a majority of the members present and voting at a regularly scheduled business meeting provided that these By-laws were provided in writing at least 30 days prior to the time when the vote is taken.
- Section 2.** These By-laws may be amended by a majority vote of the members present and voting at any regular business meeting of the church provided that such amendment is read at a previous business meeting and provided in writing to all members of the church present and entitled to vote.
- Section 3.** All previous church action contrary to the provisions of these By-laws is hereby rescinded.

### WINGATE BAPTIST CHURCH Wingate, North Carolina 1984

#### *DEACONS*

<i>1984</i>	<i>1985</i>	<i>1986</i>
Carolyn Gaddy	Harry Chaney	John Clawson
William Stover	Frances Crooke	Alice Coleman
Jim McCoy	Jim Edwards	Jerry Kirkman
Frank McGuirt	Gladys Hinson	Harvey Michael
Walter Perry	Coy Maye	Gene Morgan

#### *RESIDENT MEMBERS*

Cliff Z. Adams	Annie Austin	Phil Austin
Karen Adams	Katie Lee Austin	Elaine Austin
Clayton Allen	Virginia Austin	Andrea Austin
Kate D. Allen	Mary Lee Austin	Phillip Austin
William E. Allen	Pearl D. Austin	Olive Austin

Maude Autry	J. V. Burns	David Cox
Tom Autry	Gladys Burns	Billy Cox
Edwin Bagley	Alan Burns	Tom Crooke, Sr.
Cheryl Bagley	Virginia Burris	Frances Crooke
Mary Lee Baker	Diane Carter	Tom Crooke, Jr.
Florence Barr	James H. Cauble	John Crooke
Dennis Belk	LaRue Cauble	Everett Cuthbertson
Mike Belk	Polly Cauble	Regina Cuthbertson
Scarlett Belk	Ruby Caudle	Hal Daniels
Angela Bell	Eunice Chaney	Grace Daniels
Gregory Bell	Harry Chaney	John Daniels
Jeffrey Bell	Vann Chaney	John Davis
Benson Bivens	Martha Chaney	Angie Davis
Corinna Bivens	Andora Chaney	Joni Davis
Carlton Bivens	Margie Chaney	William J. D. Deese
Lucille Bivens	Mildred Chapman	Robert Doak
Charles Bivens, Sr.	Phil Chapman	Darlene Doak
Eula Ross Bivens	Ronald Christopher	Dale Dupree
Charles Bivens, Jr.	Beverly Christopher	Laraine Dupree
John A. Bivens	Drew Christopher	Kim Dupree
Evelyn P. Bivens	Wendy Christopher	Tommy Dupree
Homer Boone	John Clawson	Danny Edwards
Rosalie Boone	Adelaide Clawson	Jimmy Edwards
Ron D. Bostic	Phyllis Clawson	JoAnn Edwards
Polly Bostic	John H. Clawson	Todd Edwards
Carol Finch Boyd	Mattie Cobb	Joel Edwards
Bill G. Braswell, Sr.	Byrns Coleman	Janet Edwards
Martha Braswell	Alice Coleman	Phil Edwards
Bill G. Braswell, Jr.	Allen Coleman	Anne Edwards
Johnny Braswell	Bill Coleman	Shannon Edwards
Doris Braswell	Jo Coleman	Velma Edwards
John Mark Braswell	Edison Collins	Wayne Edwards
Lori Braswell	Bill Connell	Louise Edwards
Frances Braswell	Peggy Connell	Bright Ellis
Boyce Brooks	Kevin Connell	John Eudy
Alice Brooks	Margaret Ruth Courtney	Louise Eudy
Leanna Brooks	Helen Cowser	Mitchell Eudy
Ruth Broome	John A. Cox	Allie Evans
Tommy Broome	Jane Cox	Mary Alice Fagg

Joe C. Finch  
Lillian Finch  
Roger Finch  
George Finch  
Elsie Finney  
Sidney Fletcher  
Myzelle Fletcher  
James Fletcher  
Grace Flowers  
Bobby Ford  
Agnes Ford  
Mike Ford  
Debbie Ford  
Roy N. Ford, Jr.  
June Ford  
Joe Forren  
Flo Forren  
Valerie Forren  
Gaye Forren  
Bert Forsythe  
Brenda Forsythe  
Hoyt Freeman  
Betty Freeman  
Janet Freeman  
John Fulgham  
Ellen Gaddy  
John Gaddy  
Lema Gaddy  
Carolyn Gaddy  
George Gerding  
Carolyn Gerding  
Glenn Gerding  
Melody Gerding  
Faye Giles  
Claudia Green  
Kate Griffin  
Mildred Griffin  
Mary Griffin  
Robert Griffin

Betty Griffin  
Jane Griffin  
Ann Griffin  
James Hall  
Shayne Hall  
Vera Hancock  
Nora Lee Hargette  
Ralph Hargett  
Ella Hargett  
Kim Hargett  
Margaret Hargett  
Herbert Hasty  
K. G. Hasty  
Ora Hasty  
Bob Hayes  
Betty Hayes  
Todd Hayes  
Raymond Hayes  
Lois Hayes  
Martha Hayes  
Alan Hayes  
Bernard Helms  
Jessie Mae Helms  
Kate B. Helms  
Gary Helms  
H. Frank Helms  
Effie H. Helms  
J. Ben Helms  
Pearl S. Helms  
J. Ned Helms  
Helen T. Helms  
Beverly Helms  
L. L. Helms  
Mary Helms  
Betty Helms  
William H. Helms  
Jayne Hill  
Judy Hill  
Robert Hillock

Lana Hillock  
Durrell Hinson  
Margaret Hinson  
Gregory Hinson  
Jacqueline Hinson  
Gladys Hinson  
J. E. Hogan  
Art Holder  
Frankie Holder  
David Holder  
Thelma Huggins  
Bill B. Hunnicutt  
JoAnn Hunicutt  
W. R. Johnson  
Edith Johnson  
Ed Jones  
Frances Jones  
Joni Jones  
Angela Jones  
Emma Karim  
Jerry Kirkman  
Elaine Kirkman  
Bill Kirkman  
Jan Kirkman  
Tim Kirkman  
Nena Laney  
Peter Larrimore  
Carol Larrimore  
Ernest Lee  
June Lee  
JoAnn Lindsay  
Eleanor Little  
S. J. Little  
Jean Little  
Bill Long  
Ruth Long  
Jill Long  
James Long  
Vivian Long

Jamie Long  
Jackie Long  
John W. Lowery  
Betty Jo Lowery  
Vicki Lowery  
John W. Lowery, Jr.  
Emily Lowery  
Tom P. Lowery  
Mildred Lowery  
Nancy Lowery  
Tom P. Lowery, Jr.  
Patti Lowery  
R. W. MacDonald  
Juanita MacDonald  
Irma McAteer  
Libby McCarthy  
Daisy McCollum  
Annie McCollum  
Anne H. McConnell  
Jim McCoy  
Jane McCoy  
Frank McGuirt  
Jenny McGuirt  
Bess McIntyre  
Ruby McIntyre  
Sidney McIntyre  
Jerald McNutt  
Brenda McNutt  
Janet M. Mackey  
John Mangum  
Linda Mangum  
Doris Mangum  
Parks Mangum, Jr.  
Ann Mangum  
Denise Mangum  
Billy Mason  
Wm. C. Mason  
Marie Mason  
Brenda Mason  
Selma Matheson

Coy Maye  
Jacksie Maye  
Ervin Maye  
Donna Maye  
Roger Maye  
Mary Maye  
Tony Maye  
Joyce Maye  
Karmen Maye  
Kemp Melton  
Mike Melton  
Donald Merrill  
Pam Merrill  
Bill Michael  
Harvey Michael  
Macie Michael  
Chris Michael  
Tim Michael  
Louise Michael  
Mary Ellen Mills  
Julian Montero  
Lelia Montero  
Hermon Moore  
Mildred Moore  
Danny Morgan  
Barbara Morgan  
Gene Morgan  
Edna Morgan  
Laura Muckle  
Harry Myers  
Jean Myers  
Karen Jo Myers  
Bobby Myers  
Rick Nance  
Betty Nance  
Eula Nash  
Wm. H. Nash  
Linda Nash  
Sara Orr  
Wayne Pace

Denise Pace  
Pauline Parker  
James W. Parrish  
Cathy Parrish  
Donald Perry  
Edie Perry  
Donica Perry  
Ollie Perry  
John E. Perry  
Janell Perry  
Todd Perry  
Mildred Perry  
Richard Perry  
Annette Perry  
Patti Perry  
Paula Perry  
Walter F. Perry  
Frances Perry  
Karen Perry  
Jean Pick  
Delmer Pierce  
Ann Pierce  
Wilson Pierce  
Joyce Pipes  
Lois Potts  
John R. Presley  
Margie Presson  
Margaret Ratliff  
Z. G. Ray  
Jill Riggins  
Ervin Ross  
Nancy Ross  
Jane Perry Ross  
Madeline Rushing  
Zondra Rushing  
Suzy Setser  
Wayne Shadrick  
Julia Shadrick  
Amy Shadrick  
Harry Sherwood



Juel Sherwood  
David Sherwood  
Brian Sherwood  
Nancy Sherwood  
Larry Shoffner  
Polly Shoffner  
David Sims  
Suzanne Sims  
Baron D. Smith  
Bessie Smith  
Andy Smith  
Everett Smith  
Eric Smith  
Robert C. Smith  
Hallie Smith  
Stephen Smith  
Kay Smith  
David G. Stegall  
Marjorie Stegall  
Wynne Stegall  
John Stevenson  
Betty Stevenson  
Billy Joe Stewart  
Kevin Stewart  
Charles L. Stewart, Jr.  
Jeannie Stewart  
Robbie Stewart  
Nan S. Stewart  
Eva Stokes  
William Stover  
Anne Stover  
Dorothy Summerlin  
Stan Summerlin  
Jane Summerlin  
Jerry L. Surratt  
Alice Surratt  
Andrea Surratt  
Emily Surratt  
Lyndia Tart  
Jay Taylor

Mary Taylor  
Don B. Thomas  
Elaine Thomas  
Angie Thomas  
Sharon Thomas  
Jerry Thomas  
Ann Thomas  
Max Thomas  
Joyce Thomas  
Debbie Thomas  
Callie Tomberlin  
Boyce Tomberlin  
Gertrude Tomberlin  
Clemon Tomberlin  
Myra Tomberlin  
Mike Tomberlin  
Jeff Tomberlin  
Sherrill Traywick  
Ruby Traywick  
Ruth Trull  
Tim Trull  
Hayne T. Trull  
Lois Trull  
Linda Trull  
Vance Walden  
Kathryn Tomberlin  
Gene Walter  
Joyce Walter  
Steve Walter  
Elliott Ward  
Sharon Ward  
Paul Ward  
Christy Ward  
John Watson  
Nell Watson  
Rick Watson  
Pearl Watson  
Alan Williams  
Shirley Williams  
Ben Williams

Lois Williams  
Eva Williams  
Charles R. Williams  
Margaret Williams  
Kelly Williams  
Laura Williams  
David Williams  
Connie Williams  
Mary Williams  
Henry Frank Williams  
Ann Williams  
Kate Williams  
Annie Williams  
Bryte Williams  
Ann H. Williams  
Myron Williams  
Linda Williams  
Thomas E. Williams  
Carole Williams  
Brad Williams  
April Williams  
Bernice Witmore  
Dean Witmore  
Harry Witmore  
Edith Witmore  
Beatrice Witmore  
John Wilkie  
Bonnie Wilkie  
Walter Woodson  
Phyllis Woodson  
Ben Woodson  
Joe Woodson  
Nathan Woodson  
Jim Wooten  
Rhonda Wooten  
Robert Young, Sr.  
Dawn Young  
James Young  
Peter Young  
Tina Young

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<sup>2</sup>C. J. Black, J. A. Bivens, and M. D. L. Preslar, *A History of the Brown Creek Union Baptist Association*, (Nashville, Tenn., 1919), p. 231.

<sup>3</sup>*Ibid.*, p. 275.

<sup>4</sup>*Ibid.*

<sup>5</sup>K. C. Griffin, "Brief History of Reverend Joseph Williams in Whose Honor the Reunion is Held at Wingate, N. C.," August 19, 1930.

<sup>6</sup>MBC, Minutes, April 1812.

<sup>7</sup>Black et al, p. 7.

<sup>8</sup>*Ibid.*, p. 12.

<sup>9</sup>George Washington Paschal, *A History of North Carolina Baptists* (Raleigh, N. C., 1955), Vol. 1, p. 414.

<sup>10</sup>Black et al., p. 9.

<sup>11</sup>*Ibid.*

<sup>12</sup>*Ibid.*, p. 13.

<sup>13</sup>E. W. Sikes, "Address at Meadow Branch Centennial 1910."

<sup>14</sup>Black et al., p. 278.

<sup>15</sup>MBC, Minutes, December 1834.

<sup>16</sup>*Ibid.*, May 1835.

### CHAPTER TWO

<sup>1</sup>Meadow Branch Church, Minutes, January 1835.

<sup>2</sup>*Ibid.*, October 22, 1835.

<sup>3</sup>*Ibid.*, January 9, 1836.

<sup>4</sup>*Ibid.*, September 1836.

<sup>5</sup>*Ibid.*

<sup>6</sup>Black et al., p. 235.

<sup>7</sup>*Ibid.*, p. 236.

<sup>8</sup>Paschal, p. 304.

<sup>9</sup>Black et al., p. 236.

<sup>10</sup>*Ibid.*, p. 237.

<sup>11</sup>J. W. Bivens, Journal.

<sup>12</sup>Black et al., p. 232.

<sup>13</sup>W. O. Johnson, "History of Meadow Branch Church," 1931.

<sup>14</sup>J. W. Bivens, Journal.

<sup>15</sup>Moriah Baptist Association, Minutes (fortieth anniversary), October 5, 1855.

### CHAPTER THREE

- <sup>1</sup>Meadow Branch Church, Minutes, September 1856.
- <sup>2</sup>J. W. Bivens, Journal.
- <sup>3</sup>Black et al., pp. 15-41.
- <sup>4</sup>Brown Creek Baptist Association, Minutes, 1858.
- <sup>5</sup>C. J. Black, article in the *Monroe (N. C.) Enquirer*, 1917.
- <sup>6</sup>MBC, Minutes, August 1858.
- <sup>7</sup>Brown Creek Baptist Association, Minutes, October 11-13, 1861.
- <sup>8</sup>Black et al., p. 92.
- <sup>9</sup>C. J. Black, *Monroe Enquirer* article.
- <sup>10</sup>Ibid.
- <sup>11</sup>Mrs. John A. Bivens, "A History of Meadow Branch Church," 1973.
- <sup>12</sup>J. W. Bivens, Journal.

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- <sup>1</sup>Union Baptist Association, Minutes, 1897.
- <sup>2</sup>C. J. Black, *Monroe Enquirer* article.
- <sup>3</sup>UBA, Minutes, October 6-9, 1876, p. 125.
- <sup>4</sup>UBA, Minutes, 1897.
- <sup>5</sup>Ibid., 1896.
- <sup>6</sup>Black et al., p. 220.
- <sup>7</sup>Ibid., p. 221.
- <sup>8</sup>Ibid., p. 220.
- <sup>9</sup>Mrs. Ellie Mullis Chaney, Journal.
- <sup>10</sup>UBA, Minutes (forty-third session), October 8, 1897, pp. 7-8.
- <sup>11</sup>UBA, Minutes, 1899.
- <sup>12</sup>Ibid., 1900.
- <sup>13</sup>Ibid., 1906.
- <sup>14</sup>Meadow Branch Church, Minutes, 1906.
- <sup>15</sup>Black et al., pp. 238-39.
- <sup>16</sup>MBC, Minutes, June 10, 1916.
- <sup>17</sup>Mrs. Ellie Mullis Chaney, Journal.
- <sup>18</sup>Woman's Missionary Society of the Meadow Branch Church, Minutes, November 9, 1909.
- <sup>19</sup>MBC, Minutes, January 1920.

## CHAPTER FIVE

- <sup>1</sup>*Monroe Enquirer*, June 13, 1922.
- <sup>2</sup>Meadow Branch Church, Minutes, May 7, 1922.
- <sup>3</sup>Baptist State Convention of N. C., Minutes, 1922, p. 85.
- <sup>4</sup>MBC, Minutes, February 9, 1924.
- <sup>5</sup>*Ibid.*, November 28, 1924.
- <sup>6</sup>*Ibid.*, December 10, 1927.
- <sup>7</sup>*Ibid.*, December 8, 1928.
- <sup>7</sup>*Ibid.*, May 11, 1929.
- <sup>9</sup>*Ibid.*, September 20, 1931.
- <sup>10</sup>Union Baptist Association, Minutes, October 1920.
- <sup>11</sup>*Ibid.*, 1924.
- <sup>12</sup>*Ibid.*, 1925.
- <sup>13</sup>*Ibid.*, 1929.
- <sup>14</sup>Hubert Inman Hester, *The Wingate College Story* (Liberty, Mo.: Quality Press, Inc., 1972).
- <sup>15</sup>Wingate Baptist Church, Minutes, January 7, 1933.

## CHAPTER SIX

- <sup>1</sup>Robert Benjamin Ferguson, "The Southern Baptist Response to International Affairs and Threats to Peace 1931-1941," pp. 229-31.
- <sup>2</sup>Wingate Baptist Church, Minutes, February 16, 1941.
- <sup>3</sup>*Ibid.*, April 11, 1943.
- <sup>4</sup>*Ibid.*, August 2, 1942.
- <sup>5</sup>*Ibid.*, November 28, 1943.
- <sup>6</sup>*Ibid.*, July 30, 1946.
- <sup>7</sup>*Ibid.*, October 1946.
- <sup>8</sup>*Ibid.*, September 1946.
- <sup>9</sup>Hester, p. 82.
- <sup>10</sup>*Ibid.*, p. 87.
- <sup>11</sup>WBC, Minutes, February 1950.
- <sup>12</sup>*Ibid.*, September 1956.

## CHAPTER SEVEN

- <sup>1</sup>J. Dewey Hobbs, at the sesquicentennial celebration, October 2, 1960.
- <sup>2</sup>Mrs. John A. Bivens, column in *Monroe Enquirer*, October 17, 1960.
- <sup>3</sup>Eugene Walter at the organization of the Sixty Plus Group.

<sup>4</sup>Wingate Baptist Church, Minutes, May 14, 1972.

<sup>5</sup>Ibid., January 28, 1973.

<sup>6</sup>Ibid., May 6, 1973.

<sup>7</sup>Ibid., January 3, 1974.

<sup>8</sup>Mrs. John A. Bivens, "A History of the Wingate Baptist Church" in the *Directory of the Church*, 1976.

<sup>9</sup>WBC, Minutes, March 11, 1979.

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WILLIAMS/GRIFFIN CEMETARY  
BURIAL PLACE OF  
JOSEPH WILLIAMS

MONROE ANSONVILLE ROAD

OLD HEADLEY PLACE

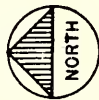
FIRST MEADOW BRANCH CHURCH  
BUILT 1810

TRIBUTARY STREAM

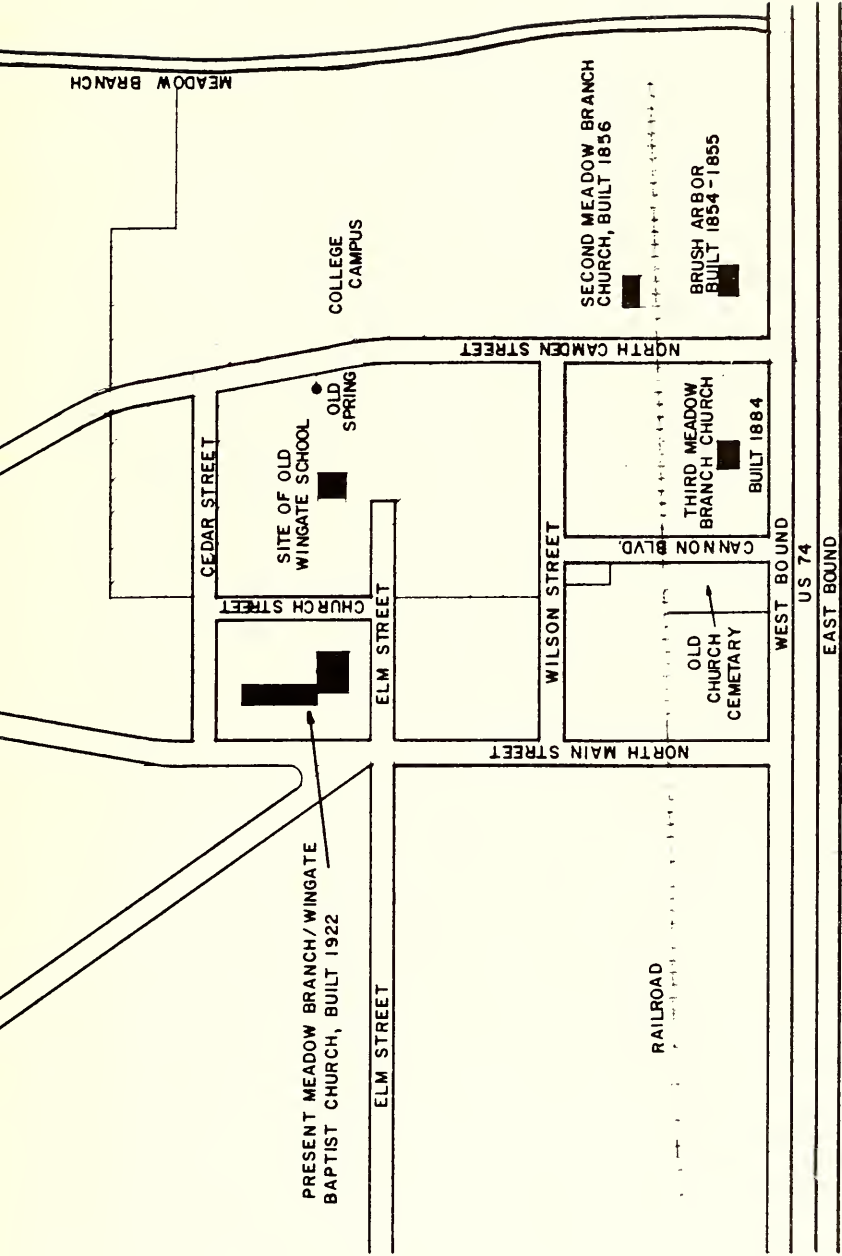
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SITE OF OLD  
CEMETARY



WILLIAMS ROAD



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