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And Greater Works

**The Woman's Missionary Union of the
Raleigh Baptist Association
1886-1986**

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And Greater Works

**The Woman's Missionary Union of the
Raleigh Baptist Association
1886-1986**



by
Agnes B. Yost

Agnes B. Yost

2086
R162y

This book is a gift from
DR. and MRS. LEWIS JAMES GASKIN
honoring the memory of their aunt,
REBECCA GASKIN ESTRIDGE

She was a minister's wife, educator, world traveler,
and dedicated to Woman's Missionary Union
in South Carolina.



Acknowledgement

Because of her talent for literary composition, her striving for perfection, and her complete devotion to any assigned task, the writer of the History of Woman's Missionary Union for the Raleigh Baptist Association was chosen. These qualities are enhanced by her honorable Southern Baptist heritage.

Mrs. Yost, nee Agnes Elizabeth Best, was born in Warsaw, North Carolina, the daughter of Claude Burbank Best and Annie Carroll Best. She became a member of the Warsaw Baptist Church.

She received the B.A. degree with majors in music and English from Atlantic Christian College and taught at Charles L. Coon High School in Wilson. Later she received the M.A. degree in English from the University of Houston and taught and served as an English Coordinator in Houston.

Dr. William J. Yost, Professor Emeritus of the University of Houston, and Mrs. Yost were members of South Main Baptist Church. They wrote *To God Alone Be Glory, A History of South Main Baptist Church, 1903-1978*.

In retirement "back home," they are members of the Hayes Barton Baptist Church in Raleigh.

Mrs. Yost's relatives include, among the ten known Carroll Baptist clergymen, her great, great uncles Dr. Benajah Harvey Carroll, founder of Southwestern Baptist Theological Seminary, and Dr. James Milton Carroll; and Dr. Charles Chauncey Carroll and the Reverend Luther Rice Carroll.

And Greater Works is a treasure for each reader and one that may be passed on to others who will see the next hundred years unfold.

Helen M. Cashwell
Woman's Missionary Union Director
Raleigh Baptist Association

They Deserve Our Remembering: A Dedication

The Reverend C. T. Bailey, the editor, wrote in the July 22, 1885 issue of the *Biblical Recorder* of the need for North Carolina Baptist history:

They lived and they were useful; this we know and naught beside.



They did their work, and then they passed away, an unknown band.

This little book, it is hoped, will serve as a remembrance of all those women, named and unnamed, who did what they could to help their church in Wake County and its environs fulfill its mission of making the truth of God known to the whole world.

This little book, also, it is hoped, will serve to remind its readers of the power of the smallest deed, the shortest prayer, the least gift—all expressed in Christian love and for the purpose which Mrs. Sallie Bailey Jones called “stimulating the entire church in its missionary thought and activity.”¹

To these, this book is dedicated.

Foreword

The writer of this history is much aware that old records can not give the full story. Much of great interest—old and new—is not known or deservedly recognized.

Concerning the societies, a number of organizations referred to in the early part of this history were not of the Raleigh Association, these from the Central Association merging with the Raleigh Association in 1944. Distinction was not always thought necessary. *Both* groups of churches became the *one* history. Also, what may seem to be a discrepancy in the dates when societies are organized is due to there being in a number of churches a first organization followed by a reorganization and even another time of reorganization. The “best” dates available are the ones used in this history.

The writer expresses appreciation to all who helped in the preparation of this history—to the staff of the *Biblical Recorder*, the Raleigh Association, and the library of Southeastern Baptist Theological Seminary. Special thanks are due those Woman’s Missionary Unions of the Raleigh Association who cooperated in supplying information about their history and, in many cases, their church history. Gratitude is expressed to a number of individuals who gave behind-the-scenes support to this effort: Mrs. David Langford (Nancy), calligraphy; Mrs. Joseph M. Branch (Frances), preliminary typing; Mrs. John W. Sherman (Freedra), final typing; and Bill Boatwright, printing process, all of Raleigh.

Dr. T. L. Cashwell helped with pictures and design, and Dr. William J. Yost assisted in every step of the preparation of the manuscript.

The gracious assistance of members of the Heck family—Mr. and Mrs. Charles W. Heck and Fannie H. Gochnauer—in providing treasured family photographs is deeply appreciated.

Centennial Committee:

Mrs. T. L. Cashwell, Jr. (Helen) — Woman’s Missionary Union Director

Mrs. Louis Christian (Hope) — Centennial Chairman

Mrs. W. D. Love (Linda) — Liason

Mrs. L. R. Woodall (Shirley) — Woman’s Missionary Union Secretary

Mrs. William J. Yost (Agnes) — Writer of history

Contents

In God's Time	
And Greater Works	15
The Past as Prologue	15
The Time 1886-1900 All Things New	
Raleigh, the Starting Place	19
Small as a Mustard Seed	24
Some of the Earliest Societies	25
The Time 1901-1920 The Spirit of Progress	
Among the New Societies	38
They Made Themselves Stronger	41
They Gave — To God and To Man	45
They Looked Beyond Themselves	48
The Time 1921-1944 Strength Added to Strength	
A Time to Reflect on the Past	53
The Superintendents	54
Missions Emphasis and New Societies	55
Youth Organizations	59
Small Gifts and Large Gifts	61
The Standard of Excellence	64
The Merging of Central and Raleigh Associations	64
The Time 1945-1986 Changing Patterns for Changing Times	
The Leaders	71
Adapting to Size	73
Among the Newer Societies	75
Changing Community Missions	78
Missions, The Unchanging Goal	80
Stewardship	83
Recognition	84
The One Hundredth Anniversary	85
A History, In God's Time	89
Notes	90
Bibliography	92

In God's Time

To His disciples gathered about Him, Jesus said, Verily, verily I say unto you, he that believeth on me, the works that I do shall he also; and greater works than these shall he do, because I go unto my Father. (John 14:12)

And Greater Works

The history of the Woman's Missionary Union (WMU) of the Raleigh Association takes place in God's Time, and the organization is one of the fulfillments of an assurance which is of the past, of the present, and of the future. The significant meeting on January 8, 1886, is continuum, and the last recorded WMU accomplishment, in 1986, one hundred years later, is continuum; for this is a story of *greater works*.

In essence, this history is a *segment* of time, a record of what can happen when women—spiritually mature, reliant on prayer, dedicated, humble, tireless in service, encouraged by pastors—come together to do *greater works*.

The Past as Prologue

Many events, many prayers, many written expressions point toward Raleigh as the starting place. Mr. Luther Rice, as early as 1818, made such reference:

In Raleigh it is possible a similar little Ladies' Cent or Mite Society may ere this have been instituted.¹

And to the second session of the Baptist State Convention of North Carolina in 1831, the Female Benevolent Society of Raleigh sent at least one delegate, Patrick W. Dowd, pastor of First Baptist Church, Raleigh, who was the president of the convention.²

Groups waited. Individuals waited.

A half century later in a plea for Women's Missions, Mrs. C. E. Kerr probably expresses the attitude of other women. In the *Biblical Recorder* of January 6, 1886, are her words:

I am glad to see that Dr. J. H. Pritchard is...in sympathy with woman's work, and hope he will not in the future keep silent in the interest of peace where there is no peace. If the anxious desire to be up and doing that burns in so many willing hearts of Christian women, was fanned into words and sounded so

loud that earth might hear—for heaven has already heard...
Above all, let us begin *right* and have no oppositon.

The development most directly related to the beginning of the WMU of the Raleigh Association was that the Foreign Mission Board in April 1877 appointed a Central Committee of Missions of North Carolina and selected Mrs. J. M. Heck of Raleigh as president. This committee reported to the state convention seventeen societies and collections amounting to \$342.16.³

The Convention applauded this enterprise, but approval failed to come because there was dissention among the brethren—between those who favored encouraging women and those who did not.

The Time was not right. Committee success was to come not for mother but for daughter, who was to become head of the State Central Committee in Raleigh ten years later!

Prayer was the greatest prologue. The young daughter, Miss Fannie Exile Scudder Heck, then in her teens, already knew the power of prayer, and she spoke of the swelling hope of the time:

Hidden away from sight are praying hearts.

Some have been praying for years.⁴

A part of the prologue herself, she recognized this creative fire for missions at work.



Mrs. J. M. Heck



Fannie E. S. Heck, at age 12

The Time 1886-1900
All Things New



If any man be in Christ, he is a new creature; old things are passed away; behold all things are new. (II Cor. 2:15)

Raleigh, the Starting Place

The time had come for Baptist women to organize for united work on missions.

Dr. Theodore Whitfield, pastor of the First Church of New Bern and vice-president of the Foreign Mission Board, came to Raleigh on January 5, 1886, to confer about this matter with the officers of the State Board of Missions. He must have their approval to name a Central Committee.

After discussion late into the night, Dr. Whitfield and Dr. C. T. Bailey, editor of the *Biblical Recorder*, the next morning went to the home of Col. and Mrs. J. M. Heck to ask Miss Fannie, their twenty-four year old daughter, to become the president of a Woman's Central Committee. She consented, knowing full well the kind of responsibility that her mother, before her, had assumed. Her only request was that Dr. Bailey's daughter, Sallie, be asked to serve with her, as corresponding secretary. Sally, only eighteen, had worked with Fannie Heck in a little mission church known as John Pullen's Church, "down by the tracks" in Raleigh. Now, both of these young, dedicated workers were assuming a new responsibility—a mission together which was to continue throughout Miss Heck's life.

All proceeded as Dr. Whitfield had hoped. Dr. Bailey vacated his office! And the Woman's Central Committee for State, Home, and Foreign Missions met first on January 8, 1886!

Serving with Miss Fannie E. S. Heck were these ladies, from First Church, Raleigh and Tabernacle Church, Raleigh whom the board had also appointed:

- Miss Sallie Bailey, corresponding secretary and treasurer
- Miss Lida McDaniel, recording secretary
- Mrs. T. E. Skinner, wife of the pastor of First Church, Raleigh
- Mrs. W. A. Nelson, wife of the pastor of the Tabernacle Church, Raleigh
- Mrs. John E. Ray
- Mrs. T. H. Briggs
- Mrs. W. B. Broughton
- Mrs. R. G. Lewis
- Mrs. J. W. Swenson
- Mrs. W. H. Pace, sister of Miss Heck



Fannie E. S. Heck, at age 20



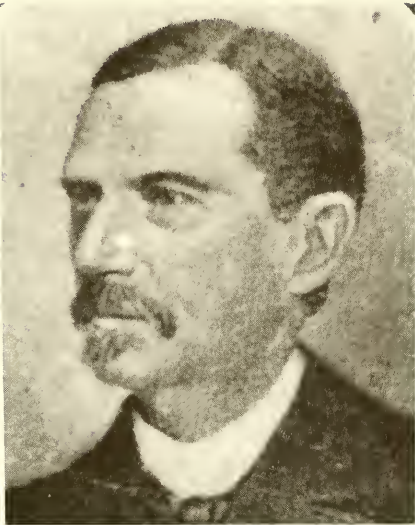
Sallie Bailey



The West Parlor and Dining Room of the Heck Home, where Miss Heck talked with the children of the mission and had conferences with her co-workers



The Music Room of the Heck Home



Dr. C. T. Bailey



Col. J. M. Heck, father of Fannie



The Heck Home, 309 Blount Street in Raleigh

Mrs. J. M. Barbee
Miss Maggie Perry
Mrs. M. T. Morris
Mrs. T. D. Ray¹

Raleigh can claim this special group of women headed by Miss Heck, who devoted her life to missions. In self-forgetful labor—speaking, organizing, traveling, writing to the societies by means of the *Biblical Recorder* and other periodicals, composing letters of encouragement up to the very last—she rendered notable service. Years in the future, a number of societies yet to be organized would read her tracts at their first recorded meeting.

One can only wonder whether Miss Heck had in mind Jesus' assurance of "greater works" when, in her last letter from the Hygeia Hospital in Richmond, Virginia, dated March 15, 1915, she said,

Changes will come: new faces take the place of old; new and broader plans succeed those of today; but our beloved Union is safe in our Master's hands.²

Such is the fibre of that initial group here in Raleigh whose influence brought results in their own churches and extended to the state level and beyond.

A dream of high calling was beginning to unfold. To Miss Fannie E. S. Heck it was the stream that flowed by the city a thousand years before anyone knew it could be the light-maker for all the dark places. We in our Christian lives are ever discovering new possibilities, making the impossible possible from the same life-giving stream of God's grace.

*Be gentle in your personal love, faithful & shining
Be joyful. The work of his purposes are good. We will to his Children.
Be prayerful in your planning
Be patient & persistent in your fulfillment
Endeavor to see the needs of the world from God's Stand Point
Plan not for the year, but for the years.
Think long thoughts.
Strive for the conversion of those around you as faithfully as
for the heathen.
Train the children for world wide service.
Lead the young women gently into places of joyous service
Bring all your powers into the best service of the best thing*

*Fannie E. S. Heck.
Hygeia Hospital, Richmond, Va.
March 20, 1915.*

Admonitions from Miss Heck, written at the Hygeia Hospital in Richmond
(from Fannie E. S. Heck, by Mrs. W. C. James)



Fannie E. S. Heck, holding her niece and namesake, Fannie Scudder Heck. Little Fannie's twin is Clara Tuttle Heck, held by Clara Tuttle Probasco.

Small As A Mustard Seed

The leadership of the Woman's Central Committee was all that was needed to multiply the societies of the Central and Raleigh Associations that were already in existence.

Miss Heck was eager to give encouragement and information that would help the new societies. One of the first projects of the committee was the publication of a little single-folder paper, which the new president named *Missionary Talk*. Thousands of copies were issued until the paper was discontinued in 1895, when the North Carolina Union began editing a column in the *Biblical Recorder*.

Progress was sure. There would be few, if any, failures. In an almost miraculous way, their purpose and plan had been clear from the beginning. A letter in the *Biblical Recorder* as early as January 27, 1886, defines so well women's work for missions:

My understanding of the plan is this: the sisters of a church under its control, organize themselves into a society for the purpose of concentrated effort in promoting mission work in

its various branches, in that they have officers elected from among themselves, and devise their own ways and means of raising funds for the said purpose.

Nevertheless, the societies had to work to establish their own place, struggling for acceptance in their own church and association. At first, some of the “societies” were more a committee than an organization. The history of women’s work at Mt. Vernon Church records that “this church showed by their practice that women are worthy to act with men in church work,” a committee of women having been appointed back in August 1856 to solicit funds for foreign missions. “This association of women with men on committees was oft repeated.” Also highly representative is the Sisters of the Female Society, mentioned in the minutes of the First Church of Cary, as early as 1885. There, the ladies took an active part in the business of operating the church, serving on collecting committees, obituary committees, baking committees. However, “they apparently did not say much during conferences and usually when a report was made on their work, one of the brethren would make it.”

Yes, at the churches, some trembled at the thought that women might be led to preaching through the influence of the organization.³ While some feared, others stood aside to see the matter work itself out.

It was a fragile progress during these first fourteen years, 1886 to 1900, when “all things are new.” It was also a progress of undaunted strength.

Some of the Earliest Societies

The Tabernacle Society was organized in 1881, five years before the State Central Committee was appointed with Miss Heck as president. There was a membership of 10 that first year. From the Tabernacle WMU would come the Treasurer of the Union, Mrs. W. I. Powell. Also organized in the early 1880’s was the *Holly Springs Society*.

The first society, of the *First Church, Raleigh*, was called the *Women’s Working Society*. It was organized in 1886, with dues of ten cents a month. A short time later, the women’s groups of the church were consolidated into the *Women’s Missionary Society*, with Mrs. J. M. Heck as the president.⁴ Years later, two missionaries would emerge from this beginning: Mrs. Foy Johnson Farmer, Missionary to Japan, and Marie Hiott, missionary journeyman in Belgium. A state WMU president, Mrs. Gordon Maddrey, belonged, for a while, to this society.

Also in 1886, the *Woman’s Missionary Society of Wake Forest Church* organized. A unique dimension of this early group was their

electing deaconesses, who were referred to in the early twenties as Women's Helpers. From the WMU of this strategically located church have come many men and women, who are among the "more than 100 missionaries of the WFBC family now serving in the U.S. and in more than 35 foreign countries."

The *Hepzibah Society* was probably organized in 1886, the organization being very active by 1903. In its on-going dedication to missions, Mrs. J. C. Winston served as president in 1916. Likewise, *New Hope Church's* mission commitment was clear, expressing itself back in 1847 in a "first missionary offering."

At *Woodland Church*, "Mrs. Vergellia Pernell was elected the first president of the newly organized *Ladies' Mission Society* the Saturday before the third Lord's Day of September 1886." (Many times the church services were held on Saturday.) From *Woodland's* missions organization, Mrs. Euno Mangum Hester and Mr. Hester emerged to serve as home missionaries in Colorado.

At about the same time, *Creedmore Road Church* and *Forestville Church*, among others, had "missions committees," both of which were active. From the strength of *Creedmore Road Church's* "committee," came Peggy Smith, missionary to Brazil; and from *Forestville Church* emerged Mr. and Mrs. Leroy Chappel, missionaries to China, and Mr. and Mrs. O. G. Tillman, serving in Burma, India.

Seven societies from the Raleigh Association and nine societies from the Central Association were listed in the first financial report that the Central Association made to the Woman's Central Committee of Missions, December 31, 1886. These two associations were to merge much later — in 1944.

From Central Association were:

Rolesville	\$ 6.75
First Church, Raleigh	86.05
Flat Rock	19.99
New Hope	6.51
Third Church, Raleigh	15.42
Youngsville	5.00
Bay Leaf	2.58
Franklinton	14.00
Wake X Roads	10.00

From the Raleigh Association were:

Holly Springs	\$ 9.43
Cary	30.00
Hepzibah	30.00
Inwood	21.00
Second Church, Raleigh	70.35
Shady Grove	12.16
Smithfield	4.00 ⁵

Prior to this first annual report, Miss Heck, in a "Report of Central Committee of Woman's Missionary Societies" for the quarter ending March 31, 1886, had included three churches of the Raleigh Association:

Second Church, Raleigh	\$16.97
Inwood	2.00
Shady Grove	4.00

She concluded, "We have reason to be encouraged but encouragement means but reason to press on."

1888

Not only were the societies increasing, but they were being recognized. The minutes of the Eighty-third Session of the Raleigh Association 1888 in its Report on the "Development of the Churches" reads:

Holly Springs recommends that Ladies' Mission Societies be organized in all the churches!

And there was mention of the inclusion of men. Tabernacle Church in Raleigh had a very active and helpful organization known as Young Men's Missionary Union. And the Cary Woman's Missionary Society often had programs that were presented by their pastor.

1889

In the "Report on Church Development" that N. B. Broughton, Moderator, made the next year, he singled out the societies, thus:

Cary has an active Ladies' Missionary Society. Green Level...a flourishing Ladies' Missionary Society. The Ladies' Missionary Society of Inwood Church is one of its most efficient forces. The Tabernacle Church in Raleigh reports very thorough organization and active work. Apex has an excellent Ladies' Society.

Perhaps there were other societies, for Mr. Broughton went on to chide the churches,

Again we call attention to the careless way in which many of the churches prepare their letters to the Association...It is impossible for us to give you proper statistics with such imperfect letters.⁶

1890

The tone of Mr. Broughton's report bore fruit, for the minutes of the Eighty-fifth Session, 1890, speak approvingly of good results:

Again we see progress in many of our churches in organizing Ladies' Mission Societies.



Mr. N. B. Broughton,
moderator of the
Raleigh Baptist
Association

1891

Two developments occurred in 1891 which strengthened the local societies. The *Biblical Recorder* of March 18, 1891, gives an account of the meeting in which the societies decided an annual meeting was necessary. Early in March a call was issued to all members of Woman's Missionary Societies (WMS) "who may be in attendance at the Baptist State Convention and members of Raleigh Societies to meet on March 5 and 6 in the Tabernacle Church in Raleigh." The meeting was largely attended, two days stretching into three.⁷ The constitution adopted read in part:

The name of this body shall be The Annual meeting of W.M.S. of the Baptist churches of North Carolina. The meeting shall be held in the same city and at the same time as the Baptist State Convention.⁸

It was noted at that meeting, that "pastors are taking more interest in women's work."⁹

The second development was that the Societies of North Carolina were to become a part of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. Of this change Miss Heck spoke enthusiastically,

There is pushing through many of our societies an increased fervor and a more earnest desire to be used of the master in His work of Missions.¹⁰

1896

This "increased fervor" was reflected, in part, by more systematic reporting of women's mission work. For the first time, a section entitled "Woman's Mission Society" appeared in the Minutes of the Raleigh Baptist Association, November 1896. The section reads:

Apex	— Mrs. Cynthia Cline, President
Clayton	— Mrs. Horne, President
Garner	— Mrs. Florence Pool, President
Holly Springs	— Mrs. Bettie Halleman, President
Mt. Moriah	— Mrs. Ruth Wingate, President
Raleigh Baptist	— Mrs. Mamie E. Birdsong, President
Tabernacle	— Mrs. J. C. Ellington, Secretary, represented the society.

Cary and Wakefield were reported as having societies, but there was no representative present.

1897

The following year, 1897, in the Report of the Association, the first listing of Societies along with their gifts to specific causes appeared.

Apex	— Sunbeam Society contributed \$30.50 for the Baptist Orphanage.
Bethlehem	— Woman's Missionary Society contributed \$2.64 to Foreign Missions.
Cary	— Woman's Missionary Society contributed \$18.03 and Sunbeams \$6.42 to the objects of the convention.
Green Level	— Woman's Missionary Society and the Sunday School contributed liberally to the various objects of the convention.
Garner	— Woman's Missionary Society contributed \$15.00 to the various objects of the convention.
Good Hope (M)	— Woman's Missionary Society contributed \$6.74 to State Missions.
Holly Springs	— Woman's Missionary Society contributed to the following objects: State Missions \$9.00, Home Missions \$16.00, Foreign Missions \$10.00
Inwood	— The church sent \$5.00 to the Orphanage as a Thanksgiving offering.
Morrisville	— Woman's Missionary Society contributed \$20.00 to missions.
Mt. Moriah	— The church sent a box, valued at \$7.00, to the orphanage.

- Tabernacle — Woman's Missionary Society, Sunbeams, Personal Workers, and King's Daughters contributed to the following objects: State Missions \$10.00; Home Missions \$15.00; Foreign Missions \$118.25; Sick and Needed Fund \$15.05.
- Salem — Woman's Missionary Society raised \$5.00 for State Missions.
- Swift Creek — Woman's Missionary Society raised the following amount for objects named: Foreign Missions \$1.10; Home Missions \$1.15; State Missions 90 cents; Orphanage \$7.00
- Wakefield — Woman's Missionary Society raised \$41.33 for the various objects of the convention.

Improved accounting procedures were in order. But the gifts were no less precious. No doubt, it was this need that prompted the committee of the Ninety-second Annual Session on the "Development of the Work" to suggest:

That the churches divide the year among our denominational work as follows:

November and December to State Missions

January and February to Foreign Missions

March and April to Home Missions

A number of the societies observed, also, a Week of Self Denial. Among these was the Cary Society. Encouraged by letters received regularly from Miss Heck, the members fasted during this special week. From such strength would come, years later, Mrs. Cora Gates, Board of Directors of the Home Mission Board; Deen and Sonny Sweatman, foreign missionaries; and Terrie Atkins, missionary journeyman.

As Miss Heck noted the progress, she wrote to the churches of the association:

In the opening year we would most earnestly ask the cooperation of every pastor in this work, believing that each will find an active Woman's Missionary Society in his church a source of strength to him and the work at home as well as to missions in every land.¹¹

Their Giving

The theme of giving threads the Woman's Missionary Union from the beginning. Its early motivation was giving, and the societies were often called Ladies' Cent or Mite Societies. History records that at that Sunday 3 P.M. meeting in 1890, the members of the *Youngsville Church*, including men, came together to organize a Missionary Society. The two

dozen mite boxes had failed to come! They organized anyway, under the leadership of Dr. W. R. Cullom, Dean at Wake Forest College for many years and pastor of the church from 1896 to 1899. Mrs. Susan H. Winston was elected president; there were twenty members, according to a WMS roll used between 1890 and 1896. It was the same motivation thirteen years later, at a time of rebuilding, that said each member must pay a fee of not less than ten cents per month “to raise funds for the church in Youngsville as well as for missions.” Such strength was to produce Mrs. Nannie Spivey Clark—a teacher and home missionary—who worked with her husband in the mountains of North Carolina, Tennessee, Kentucky, and Georgia. And Dr. and Mrs. Charles Tabor, members of the church in the 1950’s, became foreign missionaries to Korea.

History records, as well, that the *Society of the First Church of Garner*, which organized in 1896 with Mrs. Florence Pool as president, had offerings for missions as early as 1887, the year the church was organized! Mrs. Wayne (Peggy) Dunn, now a missionary with Mr. Dunn to St. Vincent Island, was an active member of this organization. “I had wanted to learn everything I could about missions,” she said—a need that WMU supplied.

The Zebulon Missionary Society is a continuation of the theme of giving. Minutes record that “our church has been very active in WMU as far back as 1896 when there was a Wakefield WMU Society, Wakefield now being the Zebulon Baptist Church.” Though records do not tell the names, their dedication speaks in a louder voice: “they raised \$35.61 in November of that year (1896) for missions.” By 1907 the twenty-five members raised \$60.15 for missions, led by Mrs. John A. Kemp, the president.

At the very first meeting, the six ladies who organized, in 1898, *The Ephesus Society*, contributed \$2.15 to missions. Mrs. Cynthia Hurst and Mrs. R. C. Clifton were “the first officers.”

Even though the reported gifts by the Societies may seem small, there were many other gifts that were not reported. They gave to some of the churches that were struggling against odds not at first apparent. The minutes of the Eighty-seventh Annual Session, 1892, speak of “several churches embarrassed by indebtedness pressing upon them in building their houses of worship.” Then follows the societies’ characteristic response to need, “We must aid these churches!” Many of the societies also helped in the support of “our aged ministerial brethren, who have borne the burden and heat of the day.”¹² Sometimes the gifts to Foreign Missions went directly to the field, a situation generally recognized and specifically referred to in the Minutes of the Eighty-ninth Annual Session, 1894:

Some money has been sent to the gospel mission in China, which accounts in part for the smaller amount for Foreign Missions.

The societies' role of giving was strongly approved. Mr. N. B. Broughton, at the Annual Session of 1891, said:

The ladies of our churches take this work in hand and raise each year the amount sent up. As the women of heathendom are the greatest sufferers, our women should be glad to have this work assigned them. As each missionary goes from us, the work draws nearer to us.

First Annual Meeting 1898

The Ninety-third Annual Session of the Raleigh Association, held with the Johnson-Antioch Church in Johnson County, November 3-6, 1898, was a landmark, for this was the societies' first annual meeting. Mrs. B. Lacy Hoge, acting president, spoke on the subject of greater works: "The Unfinished Work of Christ and the Mission of the Church." After the talk, Mrs. J. M. Beaty offered a resolution asking,

that the woman's missionary societies be recognized by the Association as a permanent body, to meet annually in connection with the Association and that the minutes of the Woman's Missionary Societies be printed in with the minutes of the Association.

The resolution was adopted.

And so the struggle for acceptance was won, and in newness "the least of all seeds became the greatest among herbs."

(Matthew 13:32)

The Years 1901-1920
The Spirit of Progress

*Not by might nor by power, but by my spirit,
saith the Lord of Hosts. (Zechariah 4:6)*

During the first twenty years of the Twentieth Century, the spirit of the Woman's Missionary Union of the Raleigh Association made certain its growth. It was a spirit that builds on what has been done, that holds fast to original purposes.

Above all, it was a spirit that was undergirded with prayer. One of the strong points of the young societies was their ability to pray. The history of the Cary Society is representative of the others. Their history records that in August 1904, there were "not many present, and the meeting turned into a kind of prayer meeting. A member led the society in prayer and prayed as if it came from the heart and made each of us feel the presence of the Lord was with us." They prayed for more love in their hearts and that this love would extend into the world. The associational leaders, as well, worked in an attitude of prayer. When Mrs. L. E. M. Freeman discussed the work of 1910, she said,

As we remember the work of the past year, we realize that it has been accomplished by prayer, no plan nor plans being adopted in our societies without being preceded by much prayer.

At the beginning of the century, the societies were enthusiastic, their determination paralleling the optimism on the state level. The New Century Movement was saying to them "to double the number of societies by each one now organized, organizing another within a radius of fifteen miles."¹ Letters to the *Biblical Recorder* said:

The pastors of churches, where there are Woman's Missionary Societies, have recognized in them their strongest ally. In many churches, they have awakened a missionary spirit, and never fail to develop it...That God has blessed our efforts there is not the slightest reason to doubt. We look hopefully forward to the time when our long cherished desire shall be realized—a Woman's Missionary Society in every church and every woman a member of it.²

For the second time Raleigh occupied a strategic place. The Woman's Annual Meeting, 1900, was held in the main auditorium of the First Church, Raleigh. It was the largest gathering of Baptist women ever seen to that date! And each meeting the next four years was larger than the preceding, the one in 1905 being "greater in number, greater in insight, greater in contribution, greater in significance than the rest."

The church was nearly filled at each of the weekday sessions, the ladies crowding to the front, filling the aisles with chairs on Sunday afternoon, overflowing in the galleries.

Miss Heck, who spoke at the meeting, predicted, "the first ten years of the Twentieth Century will be the most significant decade in the history of God's kingdom since the death of the apostles."³

Among the New Societies

Missionary societies were organized, one after the other. Each was an inspiring beginning.

Olive Chapel, Swift Creek, and Oak Grove, 1903

The Woman's Missionary Union at *Olive Chapel Church* was a culmination of a mite box plan that began about 1875. There were three boxes, one each for foreign missions, state missions, and education. The members were urged to put one cent in each box. According to their history, "Of course missions did not get rich from these mite boxes, but we will admit they were a step in the right direction." The ten members named Mrs. Sallie Barber as president, with help from Mrs. Annie Olive and Mrs. Katy B. Lawrence. From this Olive Chapel WMU comes a state Young Woman's Auxiliary (YWA) Leader, Mrs. Alva Lawrence, and a missionary to China, Rev. Bun Olive.

Swift Creek Church's history of mission work, with a very active missionary society, goes back at least to 1903.

The *Oak Grove Church* WMU organized "with 12 members and a Sunbeam Band, having all together 40 members." Under the leadership of the first president, Miss Nora Williams, the society contributed that first year \$1.95 to missions. Five years later, in 1908, the Woman's Missionary Society organized again, with Mrs. J. C. Satterwhite as president.

Mount Moriah, 1905

"The women of the church were very active in the work of the Lord." Sixteen, who met at the church on February 17, 1905, to organize the Missionary Society, opened the meeting with a hymn "Stand Up For Jesus." They elected Mrs. Katie Gower their first president. Mrs. Vic Poole and Mrs. Addie Ferrell were among the early leaders, Mrs. Poole replacing Mrs. Gower as president, who passed away a little over a year after the WMS began. At their meetings, letters from Miss Fannie Heck concerning mission work were often read. Although the society disbanded in 1918 because of the flu epidemic,

it began again March 7, 1923, at the home of Mrs. Holland Smith, and elected Mrs. J. C. Barrington, president.

Millbrook, 1906

The *Millbrook Church* WMU started in 1905 or 1906, with Mrs. Charles Beddingfield the first president.

Good Hope (M), 1907

History records that as early as 1907 “the women at *Good Hope Church* became burdened with a desire to send missionaries not only at home but overseas to the millions who had never heard the gospel.” So they organized the Women’s Service Society, named a decade or so later the Woman’s Missionary Society. Miss Lillie Herndon, the first president, was one of twenty-six members that first year!

Fuquay-Varina and Wendell, 1908

Fuquay-Varina Church organized a Woman’s Missionary Society in 1908 “through prayer, study, and hard work.” This was a year before the town was chartered. The first president, Mrs. Lillian Yates Ballentine, served a total of twenty-five years! Mrs. T. B. Lawrence served in 1918, and Mrs. W. P. Howard, Sr. and Mrs. Anna Harrison, in 1919.

At the *Wendell Church*, Mrs. Mary Lacy Nowell formed the WMS in 1908. The daughter of a missionary, she had come to Wendell in 1908 as principal of the local school. From this society would come one who served as a missionary to Nigeria from 1939 to 1960—Miss Vivian Nowell.

Pilot, Reedy Creek, and Sorrell’s Grove, 1909

The *Pilot Church* WMS goes back as early as 1909, although the exact year of its organization is not known. *Reedy Creek Church* and *Sorrell’s Grove Church* also had active societies at least as early as 1909.

Collins Grove, Green Level, and Piney Grove, 1910

Dedicated women were always ready to serve. At *Collins Grove Church*, Miss Emma Welsh from the Holly Springs Church became the first president, when she and Mrs. Estelle D. Womble, Mrs. Mary H. Halleman, and several others met to organize the WMS in 1910.

A WMS was started at *Green Level Church* in 1910, although there was “a flourishing Ladies’ Missionary Society” as early as 1889.

April 2, 1910, is probably the day that a WMS began at *Piney Grove Church*, for on that day a group called the Woman’s Missionary Society “asked the church for a place in which they could meet.” Because they “found” that place years before, Miss Georgia Beasley now serves as a missionary in Guam.

Wakefield Central, 1912

Wakefield Central Church had an active missionary society as early

as 1896, and early records show that in 1908 Wakefield Central designated approximately 10 percent of its total contributions to missions. A WMS organized in 1912 with Mrs. W. C. Ferrell as president and had seventy-five members the first year!

Bethlehem, Samaria, and Wake Union, 1913 and 1914

Among the societies formed during this time, was the *Bethlehem Society*, which met first at the home of Mrs. D. B. Harrison, "who lived 300 yards from the church." She became the first president. Here was the strength that nurtured Mrs. Olga Hood, now serving with Dr. Alton Hood, as a missionary to Thailand.

Eight members made up the first Woman's Missionary Society at the *Samaria Church*. The society was organized in 1914, with Mrs. I. B. Wall the first president. Their spirit of self-giving continues in the example of Mrs. Mary Sue Pearce Williams, to whom the 1984 *RBA Annual* is dedicated, whose contribution has been collecting histories of the churches and encouraging their updating.

At the *Wake Union Church*, the WMU can be traced back to 1898, but it ceased to exist and appeared on the records again in 1914.

Apex, Inwood, Knightdale, and Rolesville, 1915

The *Apex Missionary Society* met at the Apex Church and organized in 1915, electing Mrs. A. V. Baucom as president. History records that Apex had "an excellent Ladies' Society" as early as 1889 and that Mrs. Cynthia Cline was president in 1896. From a society, active and strong for many years, would come Patricia Robbins, who served as a missionary journeyman to Japan in the late 1970's.

The *Inwood Church WMS* is representative of the many societies that grew out of an active missions church, of which the minister, the Rev. J. C. Owen, became in 1899 the church's first missionary to China. The Woman's Missionary Society was organized in 1915, with Mrs. H. P. Greene serving as its first president. Wayne and Peggy Dunn, missionaries to St. Vincent Island, are members of Inwood.

Mrs. R. A. Wilder was the first president of the WMS, organized in 1915, at the *Knightdale Church*. Also, in 1915, the *Rolesville Church WMS* held its first meeting, in the church. From this society came a state missionary, Frances Pearce Jones.

They Made Themselves Stronger

Annual Meetings

The annual meetings were important. Because they served many purposes and were well attended, they unified the work. The meetings lasted two, three, or even four days, sometimes beginning at 5 o'clock in the afternoon, sometimes at 8 or 8:30 in the evening. One can imagine that the chores at home were finished by mid-morning to allow hours for the buggy rides over the dirt country roads. Time need not be hurried. The homes had been readied for their comfort, every detail attended. Mrs. L. E. M. Freeman, in 1910, mentions "the delightful homes we have enjoyed."

Appreciation was expressed, some four years later, for the Brassfield Hospitality Committee of the Brassfield Church, of which Mrs. J. W. Whitfield was chairman:

They were vigilant, faithful, and unerring in their effort to provide every comfort for the convenience of their guests. Some of the Brassfield brethren met the delegates and visitors in Franklinton with automobiles, and the spin of several miles over those fine roads, outlined with prosperous looking crops, was delightful.⁴

The meetings were, for the most part, in Baptist churches, but occasionally they were held in churches of other denominations. While the One Hundred and Fourth Annual Session was underway at the McCullars Church, October 1909, the women were enjoying their annual meeting at the Presbyterian Church. As interesting, is the interdenominational participation the next year at the Apex Baptist Church, with the women meeting in the Methodist Church.

Mrs. W. F. Utley welcomed the Union on behalf of the members of the Methodist church. Mrs. Hughes, for the Presbyterian. Mrs. R. J. Bowling, for the Baptists.

The sessions began with "Introductory Sermons," sometimes referred to as "Devotional Exercises." A sermon also introduced the afternoon session and that of the following morning. Men were usually the speakers; but in 1903, Mrs. John L. Cook, of Fayetteville Street Church, conducted the devotional exercises; and in 1910, Mrs. A. B. Hunter, of Apex, had charge of the exercises in the mornings and Miss Pattie Bunn, in the afternoon. Mrs. J. G. Kemp, of Zebulon, conducted the exercises in 1915. Probably there were other women who opened the sessions.

The sessions seem to have been a real worship experience. From the minutes of 1918:

The evening service was one of great interest and inspiration on account of the strong and stirring sermon by Rev. W. L. Griggs of Cary. Those who heard the sermon returned to their homes with a new determination to do more for the Master than before.

Even though it was not at all unusual to see men in the audience, the societies continued to feel the need for more cooperation:

In reporting the work of the Raleigh Woman's Missionary Union for the past year (1917), we would first of all express our appreciation of the hearty and sympathetic cooperation of many of pastors; and since our work is not primarily woman's but God's, we ask for the future even greater assistance than we have yet received.

Improvement in Organization

As the societies became stronger, their organization improved. Beginning in 1903, the names of the presidents of the various Woman's Missionary Societies were listed, a practice that continued for some time.

Apex	— Mrs. C. V. Brooks
Cary	— Mrs. E. D. Yates
Fayetteville	
Street	— Miss Ella A. Ford
Garner	— Mrs. V. H. Britt
Green Level	— Mrs. G. W. Beavers
Good Hope	
(M)	— Miss Lillie Herndon
Hepzibah	— Miss Jennie Hester
Holly Springs	— Mrs. Annie Carter
McCullars	— Mrs. F. G. Banks
Morrisville	— Mrs. W. H. Edwards
Mt. Zion	— Miss Elgenia Goodwin
Shady Grove	— Mrs. E. Wilson
Swift Creek	— Miss Mary Franklin
Tabernacle	— Mrs. Maud Reid
Wakefield	— Mrs. D. Caviness

These dedicated themselves to progress within their immediate societies and to the association. So many of their decisions and plans were laid on new ground, for there was little or no precedent to guide them.

Beginning in 1912, the names of women who led the woman's work of the Association were listed in the annual reports.

They were:

1912	— Mrs. W. R. Beach
1914-15	— Mrs. E. E. Wilson
1916-17	— Mrs. Theodore B. Davis
1919-21	— Mrs. G. N. Cowan

During those years, they were called superintendents, and their work was extraordinary. Mrs. W. R. Beach persevered in coordinating the work of all the societies, having served as a District Worker when the association first organized into five districts. Mrs. E. E. Wilson led the 19 Woman's Missionary Societies to see the need for gifts to support the work of the association. She was a member of the Shady Grove Church Society. Mrs. Theodore B. Davis of the Zebulon Baptist Society served the Raleigh Association in many capacities. Her profound sense of priorities led her to place the increasing observance of specific seasons of prayer above even the formation of six new societies. The Raleigh Association dedicated its 1952 *Annual* to her loving memory. Mrs. G. N. Cowan was a member of the Apex Church Society. To her, "the great essential is evangelism. Missions is not part of our Baptist work, it is all of it," she said.

A major step in organization occurred in 1909 when Mrs. Joseph H. Weathers made a report to the Raleigh Association that the churches having missionary societies had been divided into five districts and that workers had been appointed for each district who would assist the vice-president in carrying out the work.

First District:

Tabernacle	Inwood
Pilot	Ephesus
Caraleigh	Evangel
Fayetteville Street	

The District Workers were Mrs. Joe H. Weathers and Mrs. J. G. Boomhour.

Second District:

Hepzibah	Samaria
Zebulon	Bethlehem
Knight's Chapel	Garner

The District Workers were Mrs. John Keys and Miss Patti Bunn.

Third District:

Cary	Reedy Creek
Apex	Mount Olivet
Salem	Mt. Zion
Swift Creek	Leesville

The District Workers were Mrs. W. R. Beach and Miss Julia Passmore.

Fourth District:

Green Level	Sorrell's Grove
Good Hope (M)	Mt. Hermon
Morrisville	

The District Workers were Mrs. G. M. Beavers, Miss Eula Hatcher, Mrs. Addie Lassiter, and Mrs. W. H. Edwards.

Fifth District:

Holly Springs	McCullars
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Cannon Grove Fuquay
 Pleasant Grove Shady Grove

The District Workers were Mrs. Lillian Ballentine and Miss Emma Welch.

The division must have worked well, for the next year Mrs. Lillian Ballentine reported favorably at the District Workers Conference, where four of the five districts were represented.

Denominational Literature

As the societies worked to strengthen themselves, the leaders stressed more and more the reading of "Denominational literature." At the Annual Meeting, 1919, Miss Helen Whitley urged each one present "to take and read our Denominational literature." The letter that Mrs. W. F. Marshall, of Raleigh, wrote to the *Biblical Recorder* also indicates this interest in mission education:

It is so important that each society member subscribe to one or more of our mission journals. In clubs of ten or more, the *Foreign Mission Journal* and the *Home Field* are sent for twenty-five cents each. Our *Mission Fields*, indispensable for leaders, is published quarterly and is twenty-five cents. The *Prayer Calendar*, unusually attractive this year, bound in the Union's colors, lavender and white, is fifteen cents. Then we are not to forget the *Recorder*.⁵

The *Prayer Calendar* at that time included the daily object of prayer, as well as the daily memory verse and daily Bible reading. The *Calendar* for a part of the week, January 18-22, 1914, directed their prayer in this way:

Sunday, January 18 — For the Education Work of Southern Baptists

Monday, January 19 — For the Sunbeams

Tuesday, January 20 — For the Young Woman's Auxiliary

Thursday, January 22 — For the Royal Ambassadors.⁶

The Standard of Excellence

As the societies became stronger, they began to evaluate that strength. Mrs. W. L. Griggs, speaking at the Annual Session of 1918, addressed the subject of the Standard of Excellence, which the Union had adopted in 1911,

Making it very plain to those present what it takes to reach our Associational Standard of Excellence and Our Apportionment, namely women and girls with their talents consecrated to God.

They Gave — To God and To Man

Giving continues to be the great theme.

Mount Moriah's history records that its WMS members were always encouraged to give to missions, and their first yearly report, that was recorded in 1905, shows the spirit of giving at the heart of the early societies.

Foreign Missions	\$ 1.50
Home Missions	5.00
Expenses of	
Central Committee	1.00
State Missions	2.70
Amount Sent Off	\$10.20
Balance	2.15
Total	\$12.35

It was the spirit of giving to their *church*, as well, for the next year their annual report included \$7 "for a clock at Mount Moriah Church," a clock still in use today!

The giving in Good Hope's Women's Service Society is as inspiring:

The women met once each month to discuss needs of missionaries and to pray for work being done. Also to these meetings they would bring their offerings, money earned by selling eggs and butter—sometimes no more than ten cents.

And when times were bad, about 1909 to 1914, in order to obtain money, members were appointed to "Beg" mission money, Sister Eve Byrd for State Missions and Sister Grace Carpenter for Foreign Missions.

Frontier Boxes

The frontier boxes were a favorite project in many of the societies, who got the names of missionaries through correspondence with Mrs. Heck. The Cary Society, among others, gave in this way:

On July 26, 1903, letter from frontier missionary was read and we decided to commence work on quilts at once.

In addition to the quilts and other articles, clothing was sent, and sometimes money for the missionary to buy himself a suit of clothes. Frequently the value of the box would be in the neighborhood of \$50, which did not include freight.

The report of the Raleigh Association in 1908 also sheds considerable light on the kinds of gifts.

The Woman's Missionary Union shows marked progress, the total value of boxes to frontier missionaries and furnishings for mountain schools is \$24,543.46, while the total

moneyed contributions for this year, May 1907-1908, is \$56,190.70, an increase of \$9,165.18 over last year...For the 219 missionaries and 334 native helpers on the foreign mission field, the Raleigh Association, with 4,295 members raised \$1,607.46, which is thirty-seven cents per member.

Tithing

The societies stressed tithing, and when they heard of needs, they gave enthusiastically. Often, tithing was discussed at their annual meetings. The records show that Miss Elizabeth Briggs addressed the delegates at the 1910 session and then

The tithing cards were distributed and the delegates were asked to think about the matter and return the cards with the blanks filled. Quite a number resolved to undertake the tithing system.

Mrs. T. W. Kelley, writing to the *Biblical Recorder* (March 11, 1914) describes the exuberance of their giving:

On Jubilate Day, which was celebrated in Raleigh last Monday, our women received such inspiration and became so enthusiastic over the great cause of missions that this day will long stand as a memorable day in the annals of our denomination.

When the object of the Judson Centennial Fund was explained, the women were so drawn to the need of better equipment in the foreign field that they immediately pledged \$1700 for this purpose.

Training Schools received their support. According to the *Recorder* (February 19, 1908) Raleigh has set for itself

the aim of \$500 for its societies, for the Permanent Endowment of our Training Schools. The latest news from one who ought to know is "I think we will get it."

The Seventy-five Million Campaign, a five-year plan that the Southern Baptist Convention adopted for expansion of all mission work—home and foreign—received their characteristic response.

Sometimes the gifts to missions were by the direct routes, reminiscent of the giving when the societies were very young. Mrs. H. W. Morris, president of the Holly Springs Woman's Missionary Society, described, in 1914, what her group had done:

Our Woman's Missionary Society has been growing in interest and activity the past few years. We have just sent Dr. T. B. Ray \$30.00 for the support of a Bible Woman in China, and we think our church will soon take the support of a native missionary.

The ladies of the Cary Society made their major thrust of 1912 "securing enough money to support a Bible Woman in China" — a continuing

project for a number of years. Many other societies, as well, were active in "Adopt a Missionary" programs.

When churches petitioned for financial aid in building their places of worship, the Woman's Missionary Societies responded. In 1903, Hood's Grove Missionary Church asked "earnestly for aid in building a house of worship."⁷ The Fuquay Springs Missionary Church, in 1902, wrote:

We are weak, both financially and numerically, we petition you for liberal help to build our church home. We hope to be a strong body in the not far future. Please help us.⁸

The "new" church at Wake Forest received help, though it was not solicited. At the State Missions Day Exercises, September 25, 1914, after the Rev. W. W. Johnson, pastor of the Wake Forest Church, spoke to the Society of the First Church, Raleigh, "they responded with \$1,500 to the new church, in the hope their example will provoke unto love and good works."⁹

Teaching Children to Give

Children were taught the meaning of their gifts, the leaders often assisting them in writing letters to missionaries. This little song taught by Miss Esther Ivey many years ago showed the Cary Sunbeams the reason for their giving:

Dropping, dropping, dropping, dropping,
Hear the pennies fall.
Every one for Jesus,
He will use them all.

An inspired training was in planned giving. When the children gave, they had earned their own money. A letter to the *Biblical Recorder* (March 21, 1906) tells of the Yates Mission Band that had worked so hard for their offerings:

In November the boys and girls took five cents each to see how much they could make it grow into. On December 11, the children brought in what they had made. Some had made theirs by bringing in wood, others made and sold candy, cakes and beaten biscuits. One girl did hemstitch, another blacked shoes, another made fires. One did errands. One made \$3 selling clothes and handkerchief bags. They had collected \$14. Five dollars to the Margaret Home and the rest to the Yates Memorial Missionaries.

The same kind of planned giving was taking place among the little ones of the Sunbeam Band at Youngsville. A letter to Miss Briggs from Mrs. J. B. Perry and Mrs. B. G. Allen reads:

We are sending you the longest list of dollar Sunbeams we have ever had. All of these gave one dollar or more to the Christmas offering. If any society has a larger number, we would like to hear from them. All of them—twenty-five—except the very least, earned their money.¹⁰

No less inspiring is the letter from the Leesville Church in 1908 about “little gifts.”

Last Fourth Sunday we gathered our Sunbeams together for the church offering for the El Paso Schools. We gathered the envelopes and found them to contain five dollars. We had two little boys to give one dollar each. It was indeed interesting to hear how they made their money, most of them, instead of begging, made their money, which, I think, was even better. May the Lord’s richest blessing rest upon each one of these little ones. May their lives be useful in the Master’s work.¹¹

Personal Service

Much of the giving followed this plan of “self-giving for the souls of others” that Miss Heck had suggested back in 1895. It became another great theme of the societies of the Raleigh Association.

From the “Soup Kitchen” that the Tabernacle Society operated during the influenza epidemic of 1918—to Samaria Society’s sponsorship of Sunday School for fifteen years in the Raleigh Rest Home on Dowling Road—to the Wendell Society’s taking care of the needs of the shut-ins of the community—to Mt. Moriah Society’s packing Thanksgiving boxes for the orphanage and gathering good literature to send to the Convict Camp in Garner—all these, and other “works,” show societies reaching out to help.

The annual meetings gave much time to community missions, the delegates often telling of the personal service work being done by their societies. In 1919, Mrs. Charles E. Brewer, of the First Church, Raleigh, was appointed chairman of a Personal Service Committee. She reported that

Many societies testify to the helpfulness of personal service, in adding life to the Societies, in deepening spirituality.

Of their service, Miss Heck said,

“The preparation is of God, first to see, then to do.”¹²

They Looked Beyond Themselves

Missionary training of young people came to the forefront. Toward the end of the first decade, the annual sessions gave over the afternoon program on the second full day to the youth work.

At the session, 1909, there were reports of the Sunbeams, the Royal Ambassadors, and the Young Woman’s Auxiliary. These reports speak

well for the societies of the Raleigh and Central Associations, and it was during this very same year that plans were laid to promote the organization of the Royal Ambassadors.

These churches participated:

Sunbeams

Cary	Tabernacle
Apex	Zebulon
Fuquay Springs	Morrisville
Holly Springs	Fayetteville Street
Leesville	

Royal Ambassadors

Cary
Tabernacle

Young Woman's Auxiliary

Zebulon	Ephesus
Holly Springs	Morrisville
Raleigh Tabernacle	

Interest was growing. At the annual session, 1915, Mrs. J. H. Weathers, of Tabernacle, gave an especially strong appeal, showing that the success of Sunbeam work depended upon the women of the church and especially upon the woman's society. Mrs. C. W. Upchurch, also of Tabernacle, followed Mrs. Weathers, "earnestly urging the training of our children." At several other sessions and for societies that called on her help, Miss Elizabeth Briggs, who had been named Band Superintendent, discussed several phases of the young people's work—Young Woman's Auxiliary (YWA), Girl's Auxiliary (GA), Royal Ambassadors (RA), Sunbeams—making suggestions and giving information along all lines.

Setting Goals

The societies recognized the importance of setting goals, and the WMU Annual Session of 1910 was significant because it looked to the future in specific ways. Resolutions were adopted at that meeting which touched all age groups.

The resolutions emphasized mission study and Bible classes, a Week of Prayer in January, prayer and support of the Louisville Training School and the Margaret Home, and the continued use and support of the *Calendar of Prayer* and the *Biblical Recorder*.

Such goals speak of greater works.



The Time 1921-1944
Strength Added To Strength

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. (Isaiah 40:31)

The climax of the history of the Woman's Missionary Union during the first half of the Twentieth Century was the merging of the Central Association with the Raleigh Association in 1944. It was to be a climax of strength, a change which was of the present but for the future of the organization.

During this first half of the century, another most interesting occurrence came about—this, in the year 1930 when the leaders thought back to the past accomplishments of the Woman's Missionary Union. They began to realize that the past should be preserved in the form of a local history, and what more appropriate time than when the WMU was rounding out its 44th year.

This period, 1921-1944, was almost a mid point in its history, when the WMU looked at its past and looked at its future.

A Time to Reflect on the Past

The *Proceedings* of the annual meeting of the Woman's Missionary Union of the Raleigh Association, September 25, 1930, include mention of a history that had been written (or, perhaps, had been started and was in a preliminary stage).

The history of the WMU of the Raleigh Association, written by Miss Maude Wilson, was read by Mrs. A. V. Baucom, as Miss Wilson could not be present. As it was hard to get correct information for writing the history, Miss Wilson requested that a committee be appointed, composed of Mrs. Joe Weathers and Mrs. A. V. Baucom, to assist her in the work and let same be printed in the minutes of the 1931 Session for future reference, which request was complied with.

The minutes of the Annual Session, October 27 and 28, 1931, do not include the history; however, a lengthy "Report on Woman's Missionary Union," was written by Mrs. R. N. Sims, who had served the Association and Union with distinction. The account, in the 1931 minutes, was historical in tone and concerned with the over-all achievements of WMU. Its missionary fervor is summed up in a quatrain, which is the ending:

We know the lands that are sunk in shame,

Of hearts that faint and tire,
But we know a name, a name, a name,
That can set those lands on fire.

Elsewhere in the minutes of 1931 is a tribute to the Woman's Missionary Union and points to the steadfast adherence to its purpose, true from its very beginning.

The achievements of the Woman's Missionary Union in the Raleigh Association during the past years have been gratifying indeed. Not only do our records show marked advancement in contributions and in members enlisted, but interest has proved equally well in mission study. Our Woman's Missionary Union strived by prayer, mission study, personal service, and stewardship to develop the four-fold life, that life marked out by Jesus himself...

When leaders look to the past as they prepare for the future, this kind of wisdom, also, is *greater works*.

The Superintendents (1921-1944)

The Woman's Missionary Union continued to be blessed with capable leaders, or superintendents, all of whom shared their varied talents.

Mrs. G. N. Cowan, of Apex Church, served from 1919-1921. She had a zeal for missions, speaking of the responsibility of missions that "rests upon us." A worker for many years, she remained involved long after her term of office was completed.

Mrs. C. R. Boone served in 1922. Stressing the need for prompt and accurate reporting, she was interested both in the growth and in the grading of the societies. She was a member of Tabernacle Church.

Mrs. Z. M. Caveness, of Tabernacle Church, served from 1923-1924. An advocate of "Personal Service," she served as Chairman from 1922-1943. Fiscal responsibility also was at the heart of her desire for all the societies.

Mrs. J. T. Allen, of Wendell Church, served from 1925-1927. A very thorough worker, she made sure that the varied areas of WMU work received attention.

Mrs. John Berry served from 1928-1934. She served well for six years. It was during her office term

that a history of the association was proposed. She was a member of Tabernacle Church.

Miss Vera Ruth, of Tabernacle Church, served in 1935.

Long active in young people's work, she was Young People's Leader in 1937, after her office as superintendent was completed.

Mrs. L. L. Morgan served from 1936-1938.

She furthered the goals of the Jubilee, the One Hundred Thousand Club, and the Heck Memorial. She, too, belonged to Tabernacle Church.

Mrs. Grace Sorrell, of Mt. Hermon Church, served from 1938-1940.

She was an excellent organizer, particularly in the area of educating "our people" in missions. Mrs. Sorrell wrote *A History of the Raleigh Baptist Good Will Center*.

Mrs. Nathan C. Brooks, of First Church, Raleigh, served in 1941.

An able leader, she inspired growth in missions.

Mrs. J. E. Wilder, of Mount Moriah Church, served from 1942-1944.

Thoroughly innovative, she continued to emphasize missions and the formation of missionary organizations in unenlisted churches.

Missions Emphasis and New Societies

The societies gave greater emphasis than ever before to organizing mission study classes. Results were extraordinary, because this effort involved the unenlisted, and a number of new societies were formed

By 1922, there were already 21 mission study classes, and interest was growing. Mrs. J. C. Boomhour, the Mission Study Leader in 1924 and 1925, constantly emphasized the importance of the mission study classes, and soon the leaders were working to enlist everyone in mission study. At the annual session at Tabernacle Church (April 17, 1932), Mrs. Charles E. Maddrey, trustee of the Southwest Training School at Fort Worth, urged enlistment of *men*, as well as women and young people. Back in 1925, she had talked about the need for enlistment.

We have money enough, time enough, and talent enough, but our folks need enlisting.¹

Innovative Plans

Leaders made innovative plans to foster mission study and reach new people.

One interesting plan to stimulate interest, the first perhaps of its kind, came about in 1938, when both the Central and the Raleigh associations held a joint Mission Study Institute. And the next year, in the First Church, Raleigh, an all-day mission study class was conducted, again for both associations. Mrs. W. C. James, of Richmond, was the excellent teacher, using her own recent biography of Miss Fannie E. S. Heck as the textbook.²

The superintendent in 1940, Mrs. Grace Sorrell, devised plans to reach every woman in the association. One plan was that of sending representatives into every church in the association to work with the Sunday School and Baptist Training Union leaders. The representatives spoke at the close of the Sunday School hour, thus having access to a large group in each church.

Another plan was that of dividing the churches into five groups and having a mission study held in one church of each of the five groups. The teacher was Mrs. J. M. Wilder, who used the book *Stewardship Parables of Jesus*. It seems that Mrs. Sorrell's plan was well received. According to the record,

Already, the women are asking that this group study be repeated. So we are planning, in cooperation with the general association, to have a foreign missionary with us for five days in March, when the entire membership of the churches will be invited to take part.³

Missionaries were invited to speak to mission study classes and to the annual sessions, a practice that went back at least as early as 1921. The missionaries inspired new growth and heightened interest in mission work across the seas. Those who spoke are a veritable roll call of outstanding missionaries active at the time.

Mrs. Flora Bostick of Po-Chow China, in 1921, urged the goals of the Seventy-Five Million Campaign.

The Rev. Bun Olive, Missionary to China, 1926, told of his work in China and the need of those people for the gospel of Christ.

Dr. D. W. Herring, returned missionary from China, 1927, spoke at a most inspiring service.

Miss Pearl Johnson, of Shanghai, China, 1938, gave a message, "The Kingdom Work in China."

Miss Wilma Bucy, Field Secretary of the Home Mission Board, 1939, made a mission address.

Mrs. Frank T. Woodward, of Canton, China, 1940, spoke on "Fruits of the Work."

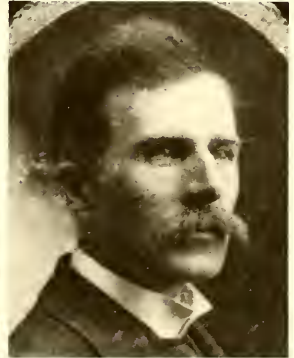
Mrs. A. R. Gallimore, Missionary to China, 1941, spoke on "Frontier Mission Work in China."⁴



*Mrs. Flora Bostick
and Mr. Bostick*



Rev. Bunyan Olive



Dr. D. W. Herring



*Miss Roberta Pearl
Johnson*



*Mrs. Frank T.
Woodward*



Mrs. A. R. Gallimore

Mrs. J. E. Wilder, the Superintendent in 1942-1944, continued to use the plan of dividing the churches into five groups. She wrote:

To enlarge our vision of and deepen our cause for missions, the Rev. and Mrs. D. F. Stamps and Mr. Bun Olive, retired missionaries from China, have been secured to speak in each of our five groups of churches. Also, plans have been made to have Miss Myrtle Zentmeyer, our State WMU Field Worker, teach several all-day mission study classes between December 7 and 8.⁵

Mrs. Wilder also started an associational mission study library, under the direction of a mission study chairman. Women contributed their used books and participated in a special offering, at the associational meeting, to buy new books.

Just before the merger, when Mrs. Wilder learned, in 1943, that there were churches with no missionary organizations, she announced, Plans have been made to teach a Bible study or stewardship class in each of these churches, with a view to organizing at the close of the study.⁶

When the Central and Raleigh associations merged, there was justifiable tribute to mission study:

Mission Study classes and institutes are great factors in missions.

The Wake Cross Roads Woman's Missionary Society was singled out, which

nearly always heads the list in the number of classes held, having had eight already. They not only read the books and have the classes but take an examination and get the awards. They are to be commended for such interest in missions, and for setting such a splendid example for the rest of us.⁷

New Societies

The time for new societies had come. Women were ready to do more for missions in their own church. They were hearing about what was being done in the larger churches where societies had already been formed, and many women from those churches having already organized societies helped other churches by attending their meetings and offering any help they could give.

In 1930, Mrs. J. R. Sugg of the Pleasant Grove Church, Mrs. W. T. Hunt of Apex, Mrs. Herbert House of Cary, and Mrs. R. T. Herring of Zebulon served as leaders of four groups whose purpose was to organize Woman's Missionary Societies in all unenlisted churches.

Salem and Wake Cross Roads, 1921

Among the new societies were *Salem Church* and *Wake Cross Roads Church*, both of which organized in 1921. The WMU at Salem was really a reorganization in the early 1920's, probably 1921, for the Salem Woman's Missionary Society appears in an 1897 listing of societies when "Salem Woman's Missionary Society raised \$5.00 for State Missions." The Wake Cross Roads Society grew out of a remarkable dedication to missions that went back in time at least a hundred years. "A missionary meeting was held at this church the first Sunday in August 1821. The meeting lasted three days!

Bethany, 1922

Bethany Church organized its society in 1922 at the home of Mrs. Ruth Weathers, and elected her the first president.

Hayes Barton, 1926

The *Hayes Barton Woman's Missionary Society* was formed a short time after the church itself organized on November 7,

1926. Under the leadership of Mrs. J. W. Bunn, its first president, the society became an immediate "part of perfecting an organization"; for at the second meeting of the membership on Sunday afternoon a week later, the first collection for missions was taken, to be carried to the Baptist State Convention, which opened two days later in Wilmington.

Bayleaf, Calvary, and Pleasant Grove, 1930's

In the early thirties, the *Bayleaf Church WMU* organized, with Mrs. Jettie Norwood serving as president.

The *WMU of Calvary Church* began as a Woman's Missionary Society, which first met in 1923 at the church, then called Southside. Mrs. C. J. Thomas was the president. In 1940, Mrs. J. W. Ray and eleven other ladies reorganized the WMU. By 1944 the group had grown to a membership of 40, under the leadership of Mrs. O. T. Rideout.

Pleasant Grove Church organized its society, at the church in 1936, when the eight present elected Mrs. Ruth Sugg as the first president—a position she held for twenty-five years! Some of the members of Tabernacle Church were present to help them with the organizing. Later, from this society, a GA and Acteen would become a missionary to Brazil—Nancy Bennett Callis, who serves with her husband, Mr. F. Danny Callis, Jr.

Mount Olivet, 1940

The *Mount Olivet Society* was organized several years later, in 1940, with Mrs. Beaman Kelly the first president.

New Hill, 1942

The *WMU of New Hill Church* began October 23, 1942, at the home of Miss Margaret Bright, the first president being Mrs. L. P. Oldham. There were seventeen members that first year. To a charter member and first secretary and treasurer, Miss Margaret Irene Bright, the 1967 Associational *Annual* was dedicated.

Youth Organizations

Educating young people in missions was an important part of the major emphasis. Many women spoke for the cause, but perhaps none more strongly than Miss Nina Kellam at the Annual Meeting, 1927. Stressing the importance of organizing and teaching our youth, from the little Sunbeams to the Young Women's Association, she said such organizations are vital:

Then we will have leaders for our societies, the attendance in

our WMS will be larger, and our work will go forward as never before.

Mrs. Alva Lawrence, Young People's Leader in 1929, was also most effective in her appeal; and Mrs. Gordon Middleton, active in GA and RA work and Young People's Leader from 1930-1932, seemed to underscore the influence of the leader:

Sometimes their interest is determined by our attitude. We must be interested in them and their work.⁸

When Mrs. Middleton visited the counselors at their meetings with the children, she led the cause:

Remember what a great honor it is to be sharing responsibility in the Lord's work. We will make His name known, but if we are not to be left out of sharing the privilege, we must be 'up and doing.'⁹

Many others rendered unselfish service. Mrs. George Upchurch served as YWA and GA Superintendent from 1922-1924, working to further new youth organizations of which there was already a total of nine YWA societies and ten GA groups in the association. Mrs. John Sears, serving as Associational Youth Director in 1926, was especially pleased about the **new** organizations that year and the respective churches:

For the GA's:

Mrs. J. R. Harris, Fuquay Springs
Mrs. Joe Wilkerson, Pleasant Union
Miss Maude Barber, Salem
Miss Mildred Taylor, Collins Grove

For the Sunbeams:

Mrs. C. C. Ballentine, Fuquay Springs
Mrs. A. G. Allen, Pullen Memorial¹⁰

Mrs. E. W. Hillard, of Morrisville, served in 1932 as Young People's Leader. Other leaders were Mrs. C. C. Jones, of Apex, elected in 1938; Miss Vera Ruth, who served in 1937; and Mrs. George Griffin, of Zebulon, who served in 1940.

All the leaders stressed tithing.

Because many young people attended the annual meetings, they were often recognized, and programs were presented especially for their interest and benefit. Many times, leaders from outside the Raleigh area were invited to speak on young people's work.

Always eager to recognize excellence, the leaders made a practice of calling attention to special achievements such as these:

The Wendell YWA is 10 years old. It has 23 active members and has never missed having a regular meeting in 10 years¹¹

and

GA, Tabernacle has the honor of being A-1 for the last two years.¹²

Such dedication by these—and others—bore fruit, for when the Raleigh and Central associations merged, their reports were good:

In the Raleigh Association, there were 51 Junior Organizations

9 YWA's

16 GA's

14 RA's

12 Sunbeam Bands

In the Central Association, there were 46 Junior Organizations.

Speaking on "Missionary Education for Young People" at the annual session in 1944, Dr. Charles E. Maddrey pointed to the role of WMU in training young people:

Through the Junior Organizations, we feel we are helping to teach them to pray, to study their Bibles and world needs, to give as stewards their time, talents, and money, and through the activities of community missions, to learn to serve their fellow man.

Small Gifts and Large Gifts

Giving was not new to the members of the Woman's Missionary Societies. It was their reason for being. On the same day they organized, they gave!

History records, in quiet tribute, that many of the churches gave to missions long before societies were formed. Pleasant Grove Church, for example, had collectors appointed once a year to contact members and others to give money for missions. So it is not surprising that during the first years of its Woman's Missionary Society the members cheerfully gave as the Lord had prospered them. Their "Egg Club" gave the "Sunday" eggs for the cause of missions, some members reporting that their hens laid more eggs on Sunday than on any other day of the week!

Such a history of giving meant a natural acceptance of tithing, when it was suggested on the state level. The first local stewardship chairman was Mrs. R. H. Herring. She spoke to the societies of the profound meaning of stewardship:

This year (1930) is the beginning of a definite organized effort to bring about a stewardship consciousness among the women and young people...I wish to urge that *each* society appoint a stewardship chairman and she report to me the number of tithers, also recommend that during the year each society try to urge as many members as can to read some book on stewardship, reporting this to me—and that we urge

anew the study of the Bible concerning stewardship and possessions.¹³

Mrs. J. E. Wilder's words were like an echo, when she spoke at the Annual Session in 1942:

Major emphasis has been placed on stewardship. The Woman's Missionary Union adopted a goal of one million dollars toward a debtless denomination by 1943. Eight new tithers bring our total to 267. Officers are urging all societies to have more classes in stewardship and to observe Stewardship Night.

There was a total of 503 tithers in 1943, which the Raleigh Association reported at the merger.

Their gifts for the first three quarters of the year were \$6,274.19.

Undergirding Southern Baptist Emphases

As loyal stewards of their material possessions, the members of this maturing Woman's Missionary Union undergirded various emphases with larger gifts. They needed only to be told of the need!

For the Seventy-Five Million Campaign, the emphasis between 1918-1923 which was the expansion of all mission work, they listened to Mrs. Flora Bostick of Po-Chow, China, as she told them what the success of the campaign meant to the workers on the field. By 1924, they were "winding up their pledges."

For the Training School, they responded with their means, after hearing Mrs. J. T. Hester speak at their 1936 Annual Session.

For the Ruby Anniversary, the fortieth anniversary, they gave, after listening to Mrs. C. E. Maddrey (1927 Annual Session) explain its purpose and to Mrs. John D. Berry, the next year, urge them to increase their gifts forty percent.

For the Centennial Plan, the golden Jubilee Celebration, they gave, after hearing the call for funds, at their meeting at First Church, Raleigh (1936).

To the Heck Memorial Offering, as part of the celebration, they gave joyfully.

To the One Hundred Thousand Club they donated, and in 1943 heard with interest,

The 107 new memberships in the one Hundred Thousand Club prove that women have been mindful of our debt.

Community Missions

Community Missions continued as a way of reaching people for Christ. Again and again, delegates to the annual sessions told of much personal service that was being done in their respective societies. Mrs. C. E. Maddrey's voice was very effective, as in 1922, she stressed,

Finding the need in your community and then doing it, from the giving of a cup of cold water to leading a lost soul to Christ.¹⁴

Often, the entire membership of a church was led to a deeper concern for missions because of the ministry of the women's societies in their own community and elsewhere. This ministry could be cleaning the church, singing with the patients at Dorothea Dix Hospital, making quilts for the orphanage. Or it could be Good Hope's leading a monthly prayer study at Howard's Rest Home, where "many of the people offered prayers that are worthy of any church." Or it could be the Stoney Hill Society's giving aid to far-away places, with its monthly contributions to the Skygusty Mission Church in West Virginia. Or it could be the Hayes Barton Society's providing lunches for undernourished school children at Lewis School.

In 1933, there is the first mention of a Personal Service chairman, who was probably Mrs. S. W. Oldham. She urged the societies to report on their service "even though they felt that sometimes they did not have much to report."¹⁵

The report that Mrs. J. E. Wilder made in 1943, just before the merger, was splendid:

There are 32 organizations participating in community missions with soul-winning as the chief objective—and 32 persons reportedly have been led to Christ as a result of the effort.¹⁶



*Mrs. Bertha A. Wilder,
Superintendent in 1942-1944,
the time of the merger*

The Standard of Excellence

This maturing Woman's Missionary Union continued to grade its work according to the Standard of Excellence.

As early as 1925, Mrs. J. T. Allen, the Superintendent, listed the societies included in the List of Honor:

Pullen Memorial	A-1
Apex	B
Holly Springs	B
Tabernacle	B
Wendell	B
Zebulon	B
Cary	C
Green Level	C
Knight's Chapel	C
Salem	C
Shady Grove	C
Pleasant Plains	D

"Next year," she exhorted, "we hope to have many more societies on the List of Honor. Get the Standard of Excellence and begin now and see how many points you can make before the next meeting in Green Level."¹⁷

The grading included young people's organizations as well, often in much detail.

The Merging of Central and Raleigh Associations

The union of the Central Association with the Raleigh Association became an accomplished fact in 1944. Here was strength, for the churches brought with them a record of achievement.

According to the Constitution, Article I, Section 1:

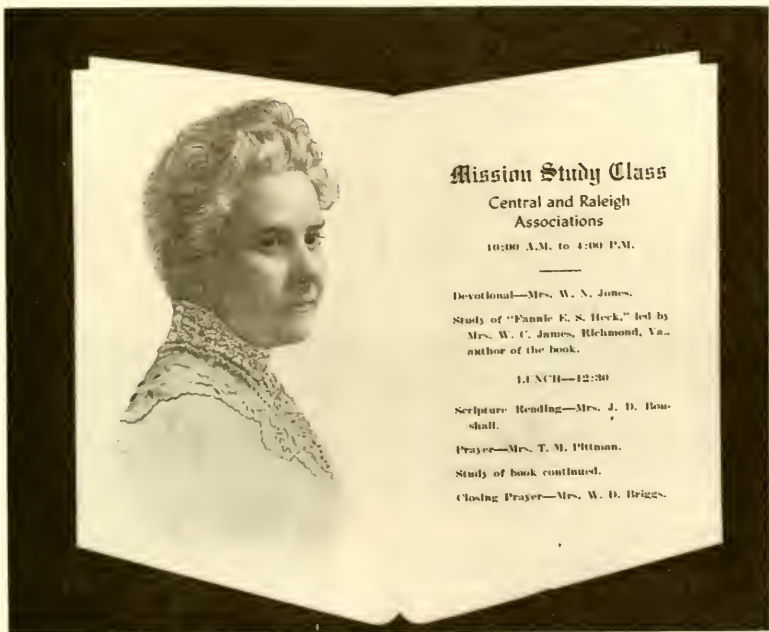
This association shall be called the Raleigh Baptist Association.¹⁸

Steps had been taken to accomplish this union. At the Eighty-fourth Session of the Central Association, August 23, 1943, the following resolution was adopted:

First, it is the desire of the Central Association to join with the Raleigh Association in forming a combination of the two societies and that a special committee be appointed to

convey this desire to the next meeting of the Raleigh Association.

One can only conjecture about the impact of the Woman's Missionary Union on the eventual merger, the women from both associations having met jointly on two significant occasions: the Mission Study Institute held at the Tabernacle Church in 1938 and the all-day Mission Study Class in 1939. Both meetings had a large attendance.



The Program of the Joint Mission Study Institute

Of the 32 churches that became a part of the Raleigh Association, 23 had Women's Missionary Societies. While every one of these societies was significant, the four largest brought strength in numbers:

First Baptist Church, with 275 WMU members and six youth groups of 119 members

Hayes Barton Church, with 178 WMU members and five youth groups of 111 members

Wake Forest Church, with 85 WMU members and five youth groups of 91 members

Rolesville Church, with 79 WMU members and five youth groups

The total membership of the WMS and the youth organizations was about 1600. All four churches had organized Sunbeams, GA's, RA's, and

YWA's, with the exception of Wake Forest Church, which had no RA's. The churches represented four fully-graded Unions, one church—Hayes Barton—having the distinction of being A-1, fully graded.¹⁹

Looking Ahead

With World War II nearing an end, the leaders of the societies conducted two very important meetings to prepare for the future. A symposium of WMU methods was presented by those who, among others, knew the Raleigh area best:

- Mrs. N. C. Brooks
- Miss Mary Currin
- Mrs. G. K. Middleton
- Mrs. J. F. Farmer
- Mrs. Charles Stephenson
- Mrs. Z. M. Caveness²⁰

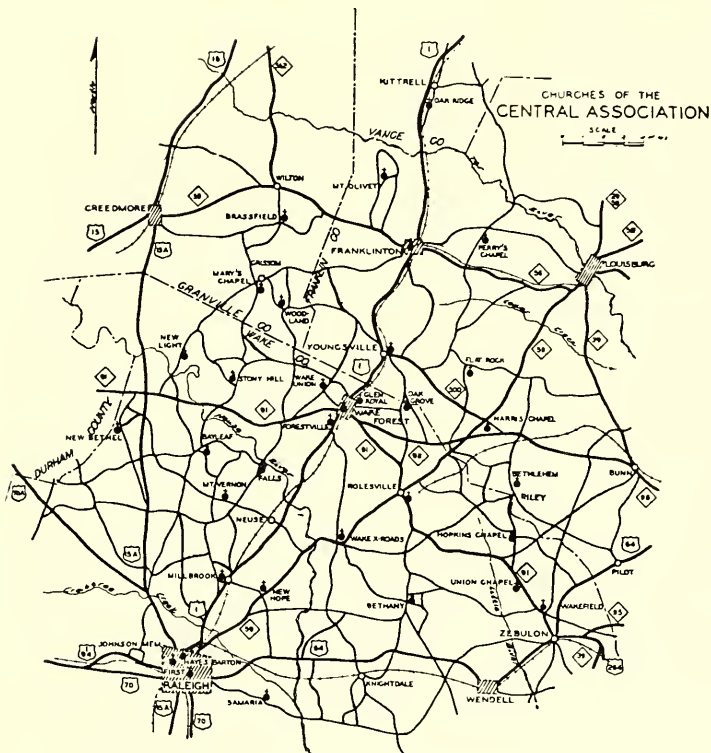
Immediately after the symposium, the State WMU President, Mrs. J. F. Farmer, continued the theme "Christ Excelled in All the Earth," emphasizing that the ultimate aim for carrying on kingdom work after the war would be the same but that methods might be different.

The new Superintendent of the combined association, now the Raleigh Association, was Mrs. F. O. Mixon, who was beautifully qualified to serve at this strategic time. The increased size was to stimulate further growth and development.

There would be *greater works*, undreamed of in 1886.



Mrs. F. O. Mixon, the first Superintendent of the combined Association, 1945-1947

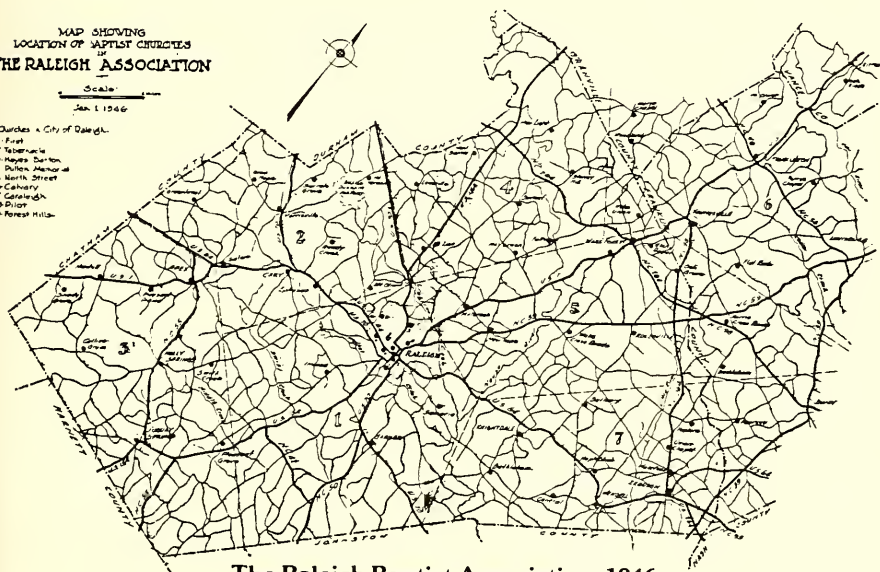


The Central Association, 1940

MAP SHOWING
LOCATION OF BAPTIST CHURCHES
IN
THE RALEIGH ASSOCIATION

Scale
Jan. 1, 1946

- Churches x City of Raleigh.
- 1 First
- 2 Tabernacle
- 3 Hope, Durham
- 4 Dulles Memorial
- 5 North Street
- 6 Calvary
- 7 Calvary
- 8 Dixon
- 9 Forest Hill



The Raleigh Baptist Association, 1946

The Years 1945-1986
Changing Patterns For Changing Times

I know thy works, and charity, and service, and faith, and thy patience and thy works; and the last to be more than the first. (Revelation 2:19)

Of “the works” of the Woman’s Missionary Union, Mrs. L. L. Carpenter, Superintendent in 1955, wrote as a true visionary:

I feel strongly that the organization of the years fitted wonderfully into the needs of the present hour...The programs were strong enough to last through the years to my day¹

Yes, in historical perspective, the WMU in the second half of the Twentieth Century was to see no major changes, for the “organization of the years” did have the strength to be modified to meet new needs.

Many of the changes were an answer to the dynamics of the Raleigh area. The demographics—a larger urban center, increasing efforts to industrialize, larger numbers of college students, people of diverse backgrounds, changing cultural patterns, more churches, larger churches—all speak of changes in obligation. All speak of expanding ministries—outside the four walls of the churches.

Other changes were made, to meet the needs of the internal growth of the organization. There must be divisions of the whole, an attention to meeting the needs of members separated by distance and background and interests.

The Leaders (1945-1986)

Through the years, the associational leadership has been dedicated to accomplishing *whatever* was necessary to support the members and to strengthen the purpose of the organization.

The designation of these leaders has changed from *superintendent* to *president* to *director*. After having been called superintendents for many years, the leaders came to be called presidents from 1956 to 1967. Mrs. W. C. Atkinson was the first *president*. Then, in 1968, Mrs. Kyle Graybeal was the first to be called *director*. This latter designation continues.

Mrs. F. O. Mixon, of Tabernacle Church, served from 1945-1947.

She had been trustee of the WMU Training School in Louisville, and, as the first superintendent of the combined

association, she worked to bring together all facets of the work.

Mrs. D. M. Merritt, of Temple Church, served from 1948-1951. Interested in accurate statistical reporting, she established this significant pattern, so necessary at the time.

Mrs. W. M. Page, of Fuquay Varina Church, served from 1951-1952.

A good writer and an innovator, she introduced beautiful approaches to more effective prayer life. After her term, Mrs. Page worked as Director of Mission Training Fundamentals.

Mrs. Foy Johnson Farmer, of First Church, Raleigh, served in 1953.

This leader was recognized not only at home but also on the state level, where she held positions of responsibility. Her history of the state WMU, *Hitherto*, is but one of her contributions.

Mrs. L. L. Carpenter, of First Church, Raleigh, served from 1954-1955.

She was an excellent leader, devoting her talent also to a splendid account of the WMU of the Raleigh Association.

Mrs. W. C. Adkinson, of First Church, Garner, served from 1956-1961.

Stressing the importance of over-all cooperation within the church, she established good examples of cooperation with the Brotherhood.

Mrs. Earl Crumpler, of Calvary Church, served from 1962-1963.

A sponsor of interesting mission institutes and prayer retreats, she inspired others.

Mrs. John Carpenter, of Forest Hills Church, served from 1964-1966.

She was thorough and detailed in recording the work of her administration.

Mrs. J. Kyle Graybeal, also of Forest Hills Church, served from 1967-1970.

An effective conference leader, she believed strongly that teaching missions is the first task of the WMU and that flexible plans help to achieve goals.

Mrs. James R. Gates, First Church, Cary, served from 1971-1974.

An excellent organizer, she was gracious in expressions of appreciation to those who assumed special responsibility.

Mrs. Roy M. Purser, Jr., of First Church, Raleigh, served from 1975-1978.

A competent long-range planner, she carefully related the work from one year to another. In 1982, Mrs. Purser served as Enlistment and Enlargement Director.

Mrs. L. D. Holt, of Emmanuel Church, served from 1979-1982.

Being very much interested in urban ministries, she attended well to all facets of the work.

Mrs. T. L. Cashwell, Jr., of Hayes Barton Church, began her service in 1983.

A creative and understanding leader, she has worked effectively in carrying out the mission purpose of the WMU and the formation of new societies. She was chairman of the Local Arrangements Committee for the celebration of the One Hundredth Anniversary of the organization.

Adapting to Size

The WMU became more and more aware of its increased size, and it worked to make organizational changes so that its services were both fitted and available to the members. Changes in organization and nomenclature on the state level, that came about in 1968, also helped members meet their needs, as they chose their own area of involvement in groups with different fields of activity.

Reorganization

About mid-century, the associational leaders began to see the need of organizing the churches into groups. Mrs. D. W. Merritt, Superintendent in 1951, was the first to report an effort to organize the seven regions of churches having WMU groups. Each region was to have a chairman to supplement the work of the superintendent and also a young people's leader. At that time, four groups had been organized:

Groups 2 and 5, with Mrs. J. Samuel Johnson, Chairman

Group 3, with Mrs. W. M. Page, Chairman

Group 4, with Mrs. J. R. Nipper, Chairman²

Then, there were 5,161 members, and the groupings worked well especially in enlisting and forming new societies. By 1956, the plan was completed, with 82 churches and the Good Will Center divided into five units.

Foy Farmer Group—22 churches, Mrs. Polk Denmark, leader

A. R. Gallimore Group—11 churches, Mrs. C. L. Bowling, leader

Johnson Dozier Group—19 churches, Mrs. L. M. Woolweaver, leader

John Lake Group—19 churches, Mrs. J. R. Nipper, leader

Vivian Nowell Group—11 churches, Mrs. J. R. Hester, leader

Each of these groups had its respective leadership conferences with the associational officers, thus coordinating the work more effectively. All in all, this reorganization was successful.

It is interesting that the idea for the Raleigh Association Cluster Groups, operative since 1979, probably came from the WMU, that had since mid-century used its own divisional plans with success.

The position of associate superintendent began in 1951, with Mrs. J. S. Johnson the first one to assume that office. Those who have served are a roll call of dedicated women, among whom are these in the order of their service:

Mrs. G. S. Pruden	Mrs. Zeb Strickland
Mrs. Roger Crook	Mrs. Roy M. Purser, Jr.
Mrs. Robert L. Costner	Mrs. T. L. Cashwell, Jr.
Mrs. L. C. Horton	Mrs. Don Hurlbut
Mrs. James R. Gates	Mrs. Thomas Bland
Mrs. Horace Hamm	

Divisions served several other purposes. The WMU organization, in 1954, was divided into four groups “to develop discovered talent, to find new leadership in helping the societies carry out the Lord’s great command.”³

About this time, the WMU began to schedule meetings at various locations and times of the day. The first Day and Night Meeting of the Mission Study Institute was in 1961, Mrs. W. R. Grigg, the Mission Study Chairman, conducting the Institute. Also, care was exercised that outside speakers be available to several areas of the city, as when Mrs. Helen Fling taught her book, *Catalyst in Action*, in four churches: *First Church of Cary*, *Forest Hills Church*, *Hayes Barton Church* and *Calvary Church*. This kind of planning resulted in 850 in attendance.

Mrs. Roy M. Purser, Jr., arranged, in 1975, for six prayer services to be held throughout the day and evening, thus promoting this new approach. The next year, the Baptist Women’s Day of Prayer was held in two locations: *Forest Hills Church* in the morning and *Highland Church* in the evening. This scheduling was followed again in 1980 when the Baptist Women Prayer Retreats were held in several churches. A unique adaptation to size occurred, also in 1980, when the World Day of Prayer was observed at *Tabernacle Church*, while seven other churches met individually. Again, there were four designated churches for the World Day of Prayer in November 1983, and in 1984 there were five prayer retreats.

Among the Newer Societies

Such careful planning carried over to the newer societies. It led inevitably to growth. *The Temple Church WMU*, which organized at the pastor's home in 1959, grew from 29 members the first year to 57 members five years later. *The WMU at Athens Drive Church* held its first meeting September 1954 with Mrs. C. B. Marcom as president and doubled its membership the first year! From such strength would emerge Mrs. William McElrath, now serving, with her husband, as foreign missionary in Indonesia. Likewise, the twelve women from *Highland Church*, who formed their WMU in May of the same year, under the leadership of Mrs. Lee Prince, had a membership of 35 by the end of the year. *The Trinity Church WMU*, organized April 1956, with 16 members and Theresa Eason as president, had 102 members five year later—a strength which produced Mrs. Nancy Hunter, state leader 1983 to 1984.

As the many new societies organized, they also took immediate steps to make their programs fit changing needs. *The Temple Church WMU* is representative of this kind of adaptation, for under the leadership of Mrs. D. W. Merritt and the president, Mrs. A. R. Brasher, they formed three circles—one to meet in the morning, one in the afternoon, and one at night. Also the *Ridge Road Church WMU* planned all phases of its WMU at once, including a day and a night circle.

The five decades witnessed a dramatic increase in the number of societies, apart from the accompanying growth in membership, and programs to fit the needs of the time.

In the 40's

The *WMU of Central Church* was organized in 1947, with Mrs. J. N. Stancil as president. The *Glen Royal Church WMU* originated between 1948 and 1950, probably by Mrs. C. H. Norris, the pastor's wife, and Mrs. Arthur Gallimore, retired missionary from China. The group of women "who met one Sunday night" had been members of the Ladies' Aid Society. Mrs. Bessie Warren was the first president. A retired missionary to China and Hawaii, Miss Virginia Lake has long been closely associated with the *Glen Royal Church WMU*.

In the 50's

Four WMU's organized in 1950—*Emmanuel Church, Falls Church, Longview Church, and St. John's Church*. The Woman's Missionary Society of Emmanuel Church began after the evening service on September 17, 1950, with the aid of Mrs. Foy J. Farmer, the president of the Woman's Missionary Union of North Carolina. Under the leadership of the first president, Mrs. Alfonso Jordon, the society increased from 11 members to 28 members by

the second year of her presidency; simultaneously, all the junior organizations were added, giving Emmanuel Church a fully-graded WMU. Recently, in 1984, Mrs. L. D. Holt and her husband began serving in Europe for a two-year period as Missionary Associates. The *Falls Church WMU* also organized, with Noreen Keith serving as the first president.

On September 13, 1950, the *Longview Church WMU* began, with Margaret Perry as president, assisted by Daisy Faison. From this strength emerged Church and Home Missionaries, Mr. and Mrs. Ken Childers, in Costa Rica. The Rev. Childers had served, at one time, as associate pastor of Longview Church. *The St. John's Church WMU* had 40 members the first year, being highly representative of the readiness in many churches for organization. Mrs. W. B. Atchley was the first president. A missionary, Mrs. Zeb Moss, now serving with her husband Mr. Zeb Moss, in Nairobi, Kenya, was a member of this WMU.

Mrs. Henry Arnold served as the first president of *Wakeminster Church WMU*, which started in 1951. Associated with this group is Jean Elliot, a missionary in Honduras, who serves with her husband Larry Elliot, a former pastor of Wakeminster Church.

Caraleigh Church, *Carolina Pines*, and *Stoney Hill Church* organized in 1952. Although the history of the *Caraleigh Church WMU* goes back to 1909, it reorganized in 1952 at the church, with about 45 members the first year. Mrs. Jean Poe was president of the newly organized group. She and her husband, John A. Poe, a former pastor of the church, are missionaries in Brazil. *The Carolina Pines Church WMU* first met at "a little house on church property," Mrs. Gertrude Morgan being the first president. *The WMU of Stoney Hill Church* organized also in 1952, with Mrs. W. C. Barham the president.

In 1954, *Hillcrest Church WMU* and *Ridge Road Church WMU* organized. Mrs. Proctor Smith was the first president of the *Hillcrest Church WMU*. At the home of Mrs. Wallace Alford, who was elected president, the *Ridge Road Church WMU* was formed. From this group emerged Reecie Sloan Craft, now an urban missionary in Chicago.

The *Fellowship Church WMU* organized in 1959, having its inception as an extension circle of the First Church, Garner. Mrs. W. C. Atkinson, with the aid of some of the other ladies in the area, was instrumental in bringing about this addition to the association. The first meeting was held at the home of Mrs. Catherine Forrest, whom the seven members elected president. This "new" organization grew from 27 members in 1959 to 40 members by 1961.

The fifties witnessed these eleven organizations as well as *Temple Church*, *Athens Drive Church*, *Highland Church*, and *Trinity Church*.

In the 60's

A *WMU at Turner Memorial Church* organized in 1961 and elected Patty Belle Young the president. Two years later in 1963 the *Macedonia Church WMU* began, with Mrs. Bessie Lee Arrington serving as their first president. Organizing in 1964 at the home of Mrs. Peggy Branch, named the first president, the *Greenwood Forest Church WMU* had 15 members the first year. Five years later there were 87 members. The *Ridgecrest Church WMU* also organized in 1964, with Carmel Lloyd the first president. Emerging from this missions emphasis are Robert and Brenda Roberts—in Panama—and Clarence and Carolyn Jackson, who serve on the Island of Trinidad, the West Indies.

In the 70's

Five *WMU's* were organized in the 1970's—*Crabtree Valley Church, Green Pines Church, Aversboro Road Church, Community Church, New Light Church, and North Cary Church.*

Crabtree Valley Church and *Green Pines Church* both organized in 1970, Mrs. Roy Smith, the first president of the *Crabtree Valley Church WMU*, and Ava Strother of the *Green Pines Church WMU*. From the *Crabtree Valley Church* organization would come missionaries on the Ivory Coast—Charles and Kay Morrison.

In 1972, the *Aversboro Road Church WMU* organized, with Dot Lambert the *WMU* Director. Associated with this *WMU* are Gene and Jackie Phillips, who now serve in France.

A *WMU* began at *Community* in 1973. The first meeting was held at the home of Mrs. Cora Shearon, and Mrs. Betty Horton became the president. There were 12 members the first year.

The New Light Church WMU is representative of the societies that have most recently reorganized. This *WMU* began back in 1940, three years after the church organized, and reorganized in 1974. Mrs. Beverly Moritz, the pastor's wife, is the president.

In the 80's

Among the "newest" is the *Faith Church WMU*, which organized in 1981, with Mrs. Chesion Godson as the president. The *Pleasant Ridge* women's group, while not an organized *WMU*, meets once a month for discussion of mission work.

The Business Women's Federation and Baptist Young Women

New notes would be struck to meet changing situations. Provisions were made for "working" women, with the organizing of a *Business Women's Federation*, in 1947. Interest was immediate. It is noteworthy that this *Federation* was well represented at the *State Business Women's Camp at Seaside Assembly* the very next summer. Mrs. D. W. Merritt, Superintendent, reported that ten churches, in 1949, were affiliated, and

that the Federation was greatly strengthening the work of business women.

The report of 1950 is equally good:

The Business Women's Circle Federation is functioning successfully with Dr. Mary Yarborough as chairman.⁴

By 1952, there were nine circles, under the capable leadership of Mrs. E. H. Simpson; another circle was organized the next year. Mrs. Bruce Carter served as chairman in 1954, when the Federation had four associational meetings, these to meet the needs of increased membership. Recently, in 1983, a Business Women's Group was formed at the Spanish Mission at Emmanuel Church.

To satisfy needs, Baptist Young Women organizations are increasing. Salem Church, Ridge Road Church and Caraleigh Church WMU's started new groups in early 1985.

Changing Community Missions

The last 40 years have witnessed much attention to Community Missions, *not* different in purpose but different in method from the ministry of earlier years. Societies continued to witness through meeting individual needs, but Community Missions became a more planned and coordinated ministry. The areas of concern reflect an awareness of demographic changes in the Raleigh area. It is another form of adaptation to the new.

The Rev. Charles L. McMillan, Director of Missions of the Raleigh Association, writing in the *1982 Annual Report*, emphasized the direction:

Our changing, complex society necessitates a comprehensive, planned response to need.

Records show increasing participation and point to soul winning as the ultimate goal. Mrs. F. O. Mixon, Superintendent in 1946, said that "36 of our missionary societies have been actively engaged in definite, organized community mission work."⁵ By 1948 more than 100 organizations were participating. Two years later, 2,200 members had a part in Community Missions each quarter, with more than 200 women and YWA girls stressing definite soul winning. In 1953, Mrs. W. M. Page, Superintendent, reported that 122 organizations were engaged in the work of Community Missions, with 5,083 members participating and 1,056 making definite efforts in soul winning.

The superintendents—and others—worked to coordinate action with need. Mrs. W. M. Page, in 1952, carried out the first organized effort to make a community survey of needs.⁶ Again, in 1966, Mrs. John

Carpenter, president, had survey forms sent out to every WMU president. The kinds of needs that were listed attest to changing times:

To the 3,300 International Students at North Carolina State

To the Cuban families in Raleigh

To the families of the Internationals⁷

In the early seventies, the WMU made what is probably the most significant step, up to that time, in its on-going effort to assess community needs. As a cooperative work project, the WMU, the Brotherhood, and the Christian Social Ministries Committee prepared a resource booklet *MAP* (Mission Action Possibilities). This first guide served its purpose well. When Mrs. James R. Gates, director, promoted in 1973, a two-year emphasis, "Enlightenment and Enlargement," the survey provided direction. Over 100 people attending a Mission Action Workshop at Calvary Church heard of pressing areas of need:

Alcohol and drug abuse

The Aging

Internationals

Juvenile rehabilitation

Inmates⁸

In 1980, the WMU and Brotherhood updated *MAP*. Plans made in 1985 are underway, with Dennis Gabriel, Director of Missions/Ministries of the RBA, to begin work on the Revised Mission Action Possibilities guide.

During this entire period, all the areas of need had follow-up, with none receiving more attention than inmates. The Associational Mission Action Project in 1976, a two-year plan, was the rehabilitation of inmates at the Women's Correctional Center in a sponsorship plan of the honor grade inmates.

Under Mrs. L. D. Holt's leadership, several other excellent ministries came about: 15 WMU women *personally* presented useful gifts, in cooperation with Cannon Mills, to women prisoners; and Baptist Young Women participated in the International Student Fellowship at North Carolina State University. More recently, in 1982, the ministry to inmates was in the form of a sponsorship which provided money for them to attend the Seminary Extension classes. Ten churches gave money, from \$10 for beginning classes to \$50 for advanced classes. Also during the same year, an overwhelming amount of clothing and health kits were provided for the Migrant Ministry, a need still being met with the Food Box Program in 1983 and 1984. Participation in FIGS (Fill in Gaps) and in the Craft Programs at the Correctional Center continues the Mission Action Ministry.

Individual WMU's continue their ministry—in most creative ways. The Emmanuel Society's conducting a Sunday School for men at the fire station on Six Forks Road in Raleigh is representative of response to current needs, wherever they are. The Longview Church WMU has "grown from delivering Christmas baskets to year round help for 15 families"—with a well-stocked food pantry and \$1200 in the budget for

this help! "We seek to meet the needs of our community wherever possible, so that we can further the kingdom of Christ," says the Greenwood Forest Church WMU.

Characteristically, participation in Community Missions has extended to the younger groups. The theme of the Day Camp for Girls in Action, in 1981, was Ministry to the Deaf. And in 1983, the 110 Acteen and Girls-in-Action at Camp Lapihio, Umstead Park, prepared health kits for the migrants who would be coming into the state the next summer.

Yes, the WMU of the Raleigh Association is taking Christian love into ever-changing situations of need—with understanding and integrity. Such ministry is *greater works*.

Missions, The Unchanging Goal

As in the beginning, the WMU's during the past 40 years have assumed their responsibility for teaching missions, always leading their churches in mission efforts—promoting, giving, inspiring.

Leaders have continued to speak so eloquently of this primary goal. Mrs. Kyle Graybeal, director in 1967, said that while every educational organization in the church has a teaching mission, "the content of the WMU is distinctive. The curriculum includes the missionary message of the Bible, the progress of Christian missions, and contemporary missions."⁹ Ten years later, Mrs. Roy M. Purser, Jr. reiterated the message:

The purpose of WMU has remained unchanged since its earliest beginnings in 1886. Our first responsibility is to teach missions...¹⁰

In her charge to officers at the Raleigh Association Annual Session 1984, Mrs. Rosalind Harrell, Missionary to Kenya, echoed the primary purpose:

I charge you to keep its purpose at the heart of its activity...Much of the world is still waiting to hear the gospel. Be faithful in teaching missions.¹¹



Mrs. Rosalind Harrell,
missionary to
Kenya

Among the WMU's organized during this time—*Forest Hills Church* in 1945 and *Carolina Pines Church* and *Stoney Hill Church* in 1952—their missions intent was evident from the beginning. There were 32 present as members and 2 as visitors at the Forest Hills Church organizational meeting, and these, under the leadership of Mrs. E. F. Canady, their first president, gave at that first meeting \$32.25 for State Missions, "it being the time for the State Mission Offering"! On the second anniversary of Forest Hills Church, Mrs. L. Bun Olive, WMU vice-president, compared the young organization to an obedient child. In the church bulletin were her words:

For so young a child, WMU is learning to follow the rules very well. In 1946 she had a mission study course each quarter...each member reading a mission study book...such behavior among the 3 of 69 churches in the Raleigh Association, observing directions as to mission study.

Missionaries would emerge from this initial spirit of missions at Forest Hills Church: Jane Ellis, a Missionary Associate to Japan, and Nancy Hunter Hern, a home missionary, and a foreign missionary to Jordan, Israel, and Lebanon, who has served with her husband Bill Hern.

At mid-century, there were several developments that furthered mission education.

The naming of a Mission Study Chairman, in 1950, whose responsibility was to plan classes and to conduct Departmental and Mission Study Institutes, strengthened mission education. Among those who served as Mission Study Chairmen, or Directors of Mission Study, were Mrs. J. B. Hipps, Mrs. Ottis Hagler, and Mrs. W. R. Grigg. In 1952, a new emphasis on mission education, on the state level, gave further momentum.

Particularly in the seventies, there were several emphases that focused on missions. The emphasis in 1974 was Mission Support, Mrs. James R. Gates reporting that members were encouraged to support missions by praying and going and giving, "in the atmosphere of the church where persons can hear and heed God's calls."¹²

TIME (Training in Missionary Education) in 1975, focused on missions for all the organization but gave special attention "to the work of Baptist Young Women in strengthening the teaching of missions for future generations." Mrs. Purser, the Superintendent, wrote of the work:

These emphases have been promoted throughout the year at leadership conferences, prayer retreats, mission studies, and annual planning.

"This kind of planning," she continued, "has applied to WMU as a whole: Baptist Women, Baptist Young Women, Acteens, and Girls in Action."¹³ Mrs. Ronald Smith, Mrs. Kelley Powell, and Mrs. John Hagler—among others—also provided leadership.

The Leadership Training Conference, in 1976, was a correlation of TIME and TEMPO. More than 300 leaders and directors attended the meeting.

Then in 1977, the WMU emphasis was "Teach Missions—To Know, To Grow"; and the Associational Council planned a number of activities which reached all age levels.

In many of the newer churches, WMU's have continued to promote special mission programs. Among these, in 1976-1977, Athens Drive Church WMU began a United Night of Missions, which met one Sunday night a month and included the Brotherhood and youth organizations. This effort to involve the entire church in learning about missions continues.

Changing times has taken the teaching of missions through many barriers. Many of the societies reached out to the Internationals. Among these, the WMU of Forest Hills Church helped to undergird a ministry to internationals begun in the late 1970's by Nancy Hern, which is continuing with language teaching to men, women, and children. Considering it to be their greatest recent accomplishment, the Athens Drive Church WMU has, since 1984, sponsored an International Language Mission with 25 students and nine teachers.

Institutes

As far back as 1946, Mission Study Institutes were held, for the purpose of training Mission Study Leaders—this to the extent that the Raleigh Association that year led the entire state in Mission Study classes. Some years—1966, 1967, 1968—there were two Mission Study Institutes. Most were taught by leaders of the Raleigh WMU, though occasionally guest speakers conducted the sessions, as in 1971, when Miss Sara Ann Hobbs, Executive Secretary of the North Carolina WMU, was the speaker.

The officers planned together—the Mission Study Chairman, Stewardship Chairman, Prayer Chairman and Community Missions Chairman, working with the Director. Their plans emphasized depth study, prayer, community missions, and stewardship.

Teachers in *all* areas benefited from the institutes. The Mission Study Institute at First Church, Raleigh, in 1956, directed by Mrs. Ottis Hagler, shows this thorough aspect:

Mrs. Roy Farmer	— the adult book
Mrs. Howard Cook	— teaching of young people
Mrs. L. D. Holt	— intermediate book
Miss Beatrice Adams	— junior book
Mrs. Sherwood Jones	— primary book
Miss Catherine Welborn	— beginning book

The institute in 1958—with Mrs. H. O. Lanning, Mrs. J. B. Hipps, Mrs. Robert Costner, Mrs. Douglas Aldrich, Mrs. James Tull, and Mrs. R. C. Briggs serving as teachers—was helpful, as were the other institutes.

Prayer Retreats

Among the far-reaching results of leadership training was an increased interest in prayer retreats. One of the highlights of the year 1963 was the Prayer Retreat at Pullen Memorial Church, which Mrs. William Pope, the Associational Prayer Chairman, conducted. In 1967 and 1968, the annual planning meetings were, appropriately, combined with a Day of Prayer. Baptist Women, in 1979, observed a Day of Prayer at First Church, Garner and at Longview Church. The Prayer Retreat Workshop at Emmanuel Church, in 1981, had an attendance of more than 100 at the morning and evening sessions, Mrs. Hope Christian leading the participants in preparing a prayer retreat in their own churches. Together, Baptist Women and Baptist Young Women sponsored a "How to Pray" Prayer Retreat in 1983, at Temple Church, with William P. Clemmons of Southeastern Baptist Theological Seminary conducting the workshop. Miss Alma Hunt, former Executive Director of WMU, SBC, conducted the Prayer Retreat at Hayes Barton Church in 1984. The Prayer Retreat for 1985, held at Meredith College, had as its leader Miss Mary Herring, Bible teacher and lecturer, of Raleigh.

Stewardship

Mrs. F. O. Mixon, the Superintendent in 1946, wrote of another purpose of WMU that is retraced throughout its history:

WMU seeks to lead its members, whether young or old, to realize the goal: *Every member giving every week to every cause in proportion to her ability, through the church.*¹⁴

And, to this end, there were stewardship classes for the period 1945 to 1956, and beyond that time. Their number increased from 39 in 1947, to 96 in 1952, to 108 in 1953. Results show a dramatic increase in the number of tithers:

In 1945, 399 tithers	In 1952, 1585 tithers
In 1946, 496 tithers	In 1953, 1709 tithers
In 1950, 930 tithers	In 1954, 1733 tithers

The superintendents during these years—Mrs. Mixon, Mrs. Merritt, Mrs. Page, Mrs. Holt—were justifiably pleased with the results. Miss Provence, who reported to the 1954 Annual Session of the Association, said,

We have 253 mission study classes with 4,112 enrolled... 1,733 are dedicating themselves to tithing. The new tithers for the year prove that we are growing in that spiritual virtue. The teaching of books on stewardship and soul winning has greatly contributed to the development of the missionary attitude that we crave for every Christian.

Seven societies observed Stewardship Emphasis Weeks, according to Mrs. Page, Superintendent in 1952. Mrs. L. D. Holt, Stewardship Chairman in 1956, reported 14 organizations observing Stewardship Night in their churches.

Whereas, back in 1888, giving to all missions was 7¢ per member, now in the eighties (1983) the gifts were \$13.70 for missions causes.

Stewardship is *greater works*.

Recognition

During the last 40 years, the WMU of the Raleigh Association has continued to set goals. The leaders stated, worked for, and recognized the achievements—of all kinds.

Of goal-setting, Mrs. F. O. Mixon, in 1945, said,

The goal of this association is a full-graded Woman's Missionary Union in every church. Is it an impossible goal? We believe it is not.¹⁵

And, in 1985, of the 89 churches that make up the Raleigh Association, 82 have Woman's Missionary Unions.

Of the way goals have been met, Mrs. G. S. Pruden, in 1952, explained,

This (the A-1 grade of WMU of the Raleigh Association) was made possible because back in the churches the women and young people had a mind to work.¹⁶

The "Standard of Excellence," adopted in 1911, and the amended "Standard of Excellence" for the Association have served well as incentives for carrying out a well-rounded program. In the past 40 years, many societies have become full-graded; many have been designated, annually, as Merit, Advanced, or Distinguished organizations. Noteworthy is the WMU of First Church, Garner which has been a Distinguished WMU for 17 consecutive years.

The women's achievement in First Church, Garner and in other churches—unnamed—is "greater works."

It is no wonder that the Raleigh Association WMU has been recognized as a Distinguished Association for at least 13 years, 1970-1976 and 1979-1984.

Collective achievement also is *greater works*.

The One Hundredth Anniversary

The members of the WMU of the Raleigh Association, representing a total enrollment of 6,142, were led to an awareness of the approaching anniversary of their beginning. Mrs. T. L. Cashwell, Jr., director, at the Annual Associational Meeting 1984, announced the Centennial Committee and plans for a One Hundred Year History, 1886-1986.

Subsequently, hearts were prepared by two visits of Dr. Dorothy Sample, WMU President, Southern Baptist Convention. At the Associational meeting in the fall of 1983, at the First Church, Raleigh she spoke on "Gifts," in historical perspective, citing the "gift" of Miss Heck's dedication and the need for each member to use her own gifts, whether great or small. Dr. Sample's visit in December 1984 to the Associational Meeting at Hayes Barton Church was a focus on gifts for missions, to the very same degree that the early societies responded to needs at home and abroad.

Plans for the celebration have also included programmed events for March 1986 that show the continuum that has lasted for a century. Mrs. Hope Christian, the Centennial Chairman, arranged a program that links the past and the present.

For the members, looking at the past has pointed to "greater works" in an attitude of prayer. In the words of Good Hope's (M) history,

It is our prayer that we, into future years and under future leaders continue through the WMU and through it, the church, to grow in missions and carry out the command of our Lord and His Son to, Go ye into all the world.

A History, In God's Time

A History, In God's Time

The members of the Woman's Missionary Union of the Raleigh Association have wrought their One Hundred Year History. It is the history of an organization from 1886 to 1986—now an inheritance of faith, prayer, sacrifice, works. It is a history, in God's Time.

For many, the Woman's Missionary Union, by its works in His name, has made missions clear and compelling. Missionaries have gone out from its ranks.

These works are now PROLOGUE. The history to be is of *greater works*.

To His disciples gathered about Him, Jesus said, Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto my Father. (John 14:12)

Notes

Note to "They Deserve Our Remembering"

1. Kate C. Maddrey Crouch, *The Magnificent Nobility*, Edwards and Broughton Company, p.3.

Notes to "In God's Time"

1. Fannie E. S. Heck, *In Royal Service*, Broadman Press, p. 47.
2. *Ibid.*, p. 55.
3. Livingston Johnson, *History of the North Carolina Baptist State Convention*, Edwards and Broughton Company, p. 94.
4. Heck, p. 117.

Notes to "The Time 1886-1900, All Things New"

1. Foy Johnson Farmer, *Hitherto*, Edwards and Broughton, pp. 8, 9.
2. *Ibid.*, p. 34.
3. *Biblical Recorder*, January 6, 1909, p. 2.
4. *Sesquicentennial First Baptist Church, Raleigh, North Carolina*, p. 37.
5. Farmer, pp. 57-58.
6. *Minutes of the Eighty-fourth Annual Session, Raleigh Baptist Association, 1889.*
7. Farmer, p. 17.
8. *Ibid.*, p. 17.
9. Johnson, p. 118.
10. Farmer, p. 18.
11. *Minutes of the Ninety-second Annual Session, Raleigh Baptist Association, 1897.*
12. *Minutes of the Ninetieth Annual Session of the Raleigh Baptist Association, 1895.*

Notes to "The Time 1901-1920, The Spirit of Progress"

1. Farmer, p. 6.
2. *Biblical Recorder*, December 4, 1907, p. 2.
3. *Biblical Recorder*, December 13, 1905, p. 5.
4. *Biblical Recorder*, October 7, 1914, p. 8.
5. *Biblical Recorder*, January 28, 1914, p. 10.
6. *Biblical Recorder*, January 14, 1914, p. 10.
7. *Minutes of the Ninety-eighth Annual Session of the Raleigh Baptist Association, 1903.*
8. *Minutes of the Ninety-seventh Annual Session of the Raleigh Baptist Association, 1902.*
9. *Biblical Recorder*, September 30, 1914, p. 10.
10. *Biblical Recorder*, February 18, 1914, p. 10.
11. *Biblical Recorder*, May 20, 1908, p. 8.
12. Farmer, p. 121.

Notes to "The Time 1921-1944, Strength Added to Strength"

1. *Proceedings of Raleigh Baptist Association, 1925.*
2. *Minutes of the One Hundred and Thirty-fourth Annual Session of the Raleigh Baptist Association, 1939.*
3. *Minutes of the One Hundred and Thirty-fifth Annual Session of the Raleigh Baptist Association, 1940.*
4. *Minutes of the Raleigh Baptist Association, for the years 1921, 1926, 1927, 1938, 1939, 1940, 1941.*
5. *Minutes of the One Hundred and Thirty-seventh Annual Session of Raleigh Baptist Association, 1942.*
6. *Minutes of the One Hundred and Thirty-eighth Annual Session of the Raleigh Baptist Association, 1943.*
7. *Raleigh Baptist Association of North Carolina, One Hundred and Thirty-ninth Annual Session, 1944.*
8. *One Hundred and Twenty-fourth Annual Session of the Raleigh Baptist Association, 1929.*
9. *Minutes of the One Hundred and Twenty-fifth Annual Session of the Raleigh Baptist Association, 1930.*
10. *Proceedings of the One Hundred and Twenty-first Annual Session of the Raleigh Baptist Association, 1926.*
11. *Minutes of the Raleigh Baptist Association, One Hundred and Twenty-first Annual Session, 1933.*
12. *Minutes of the One Hundred and Thirty-third Annual Session of the Raleigh Baptist Association, 1938.*
13. *Minutes of the One Hundred and Twenty-fifth Annual Session of the Raleigh Baptist Association, 1930.*
14. *Proceedings of the One Hundred and Seventeenth Annual Session of the Raleigh Baptist Association, 1922.*
15. *Minutes of the Raleigh Baptist Association, One Hundred and Twenty-eighth Annual Session, 1933.*
16. *Minutes of the One Hundred and Thirty-eighth Annual Session of the Raleigh Baptist Association, 1943.*
17. *Proceedings of the Raleigh Baptist Association, 1925.*
18. *Raleigh Baptist Association, One Hundred and Thirty-ninth Annual Session, 1944.*
19. *Raleigh Baptist Association of North Carolina, One Hundred and Thirty-ninth Annual Session, 1944.*
20. *Minutes of the One Hundred and Thirty-eighth Annual Session of the Raleigh Baptist Association, 1943.*

Notes to "The Time 1945-1986, Changing Patterns for Changing Times"

1. *The Raleigh Baptist Association 1955 Annual.*
2. *The Raleigh Baptist Association 1952 Annual.*
3. *The Raleigh Baptist Association 1954 Annual.*
4. *The Raleigh Baptist Association 1950 Annual.*
5. *One Hundred and Forty-first Annual Session of the Raleigh Baptist Association, 1946.*

6. *The Raleigh Baptist Association 1953 Annual.*
7. *The Raleigh Baptist Association 1966 Annual.*
8. *1973 Annual of the Raleigh Baptist Association.*
9. *The Raleigh Baptist Association 1967 Annual.*
10. *1977 Annual of the Raleigh Baptist Association.*
11. Letter from Mrs. Rosalind Harrell, Missionary to Kenya, to Mrs. William J. Yost, May 17, 1984.
12. *1974 Annual of the Raleigh Baptist Association.*
13. *1976 Annual of the Raleigh Baptist Association.*
14. *Minutes of the One Hundred and Forty-first Annual Session of the Raleigh Baptist Association, 1946*
15. *One Hundred and Fortieth Annual Session, 1945.*
16. *The Raleigh Baptist Association 1952 Annual.*

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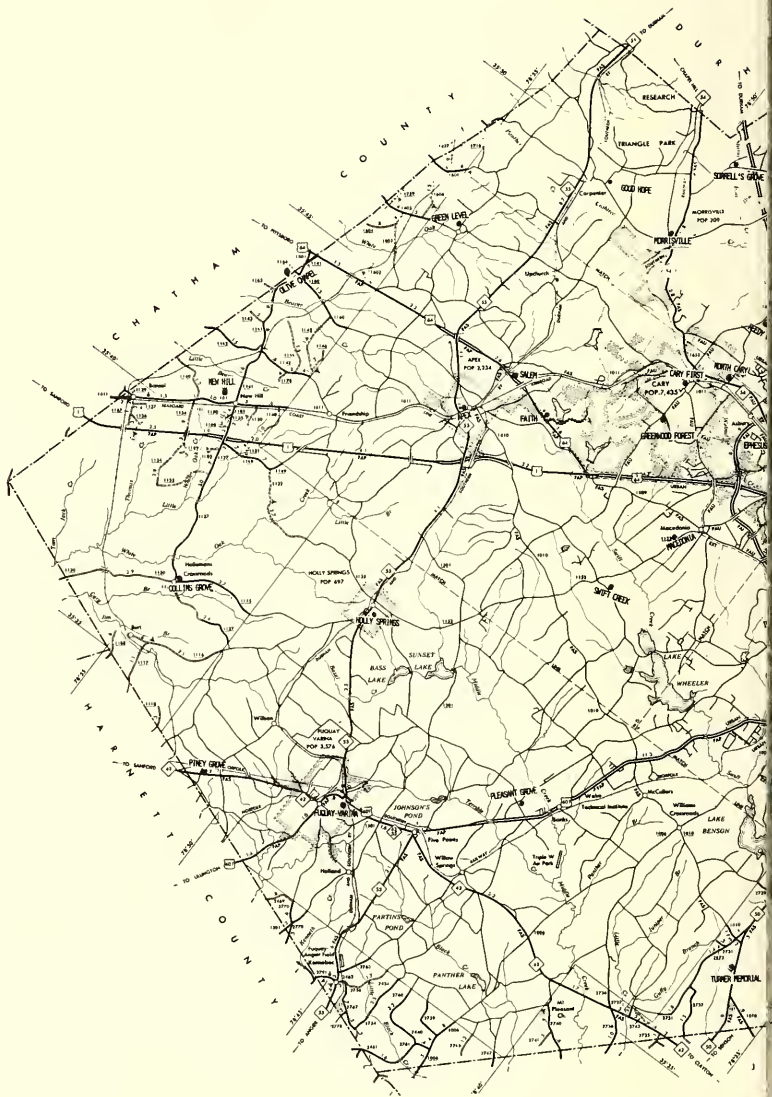
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The Raleigh Association, 1979

CHURCHES IN GREATER RALEIGH AREA:

- | | |
|-------------------|---------------------------------|
| 1 ANDRE DRYE | 9 PLEASANT RIDGE |
| 2 EMMUEL | 10 PULLER MEMORIAL |
| 3 FOREST HILLS | 11 RALEIGH FIRST |
| 4 PULLER MEMORIAL | 12 RIDGE ROAD |
| 5 WIVES BROTHER | 13 ST. JOHN'S |
| 6 LENOXVIEW | 14 TARDENWILE |
| 7 NORTH STREET | 15 TUPLE |
| 8 PILOT | 16 ASSOCIATIONAL SERVICE CENTER |





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