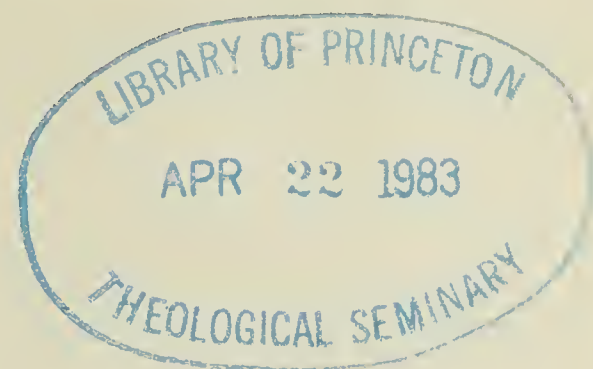


PIONEER WOMEN

OF THE



Presbyterian Church, United States

BY

✓
MARY D. IRVINE

AND

ALICE L. EASTWOOD



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SOUTH CAROLINA



Mrs. F. Louise Mayes, South Carolina.

SOUTH CAROLINIA

(Compiled by MRS. W. K. SEAGO.)

THE PERIOD OF THE INDIVIDUAL AND THE HOME.

The lines are fallen unto me in pleasant places; yet, I have a goodly heritage.—Psalm 16:6.

The Presbyterian women of South Carolina have indeed a goodly heritage. They come of heroic blood. Their foremothers brought to the new home in the Western world the spirit of the two Margarets of Scotland—Margaret McLauchlan and Margaret Wilson, who suffered martyrdom by drowning, because “they would take none of the oaths pressed upon women as well as men, nor desist from hearing Presbyterian ministers, and joining with their friends in prayer, and supplying their relations and acquaintances in their straits.” They inherited the courage and piety of Judith Manigault, the Huguenot, who abandoned home and goods in fair France for liberty of conscience in America.

Those “who followed in their train” were worthy of their ancestors. They kept alive on the hearth stone the fires of *religion* and *patriotism*—twins—as John Knox calls them.

They helped literally to build the homes in the wilderness. They endured all the horrors of Indian warfare, often to the death, as was the case with Catherine Calhoun, grandmother of John C. Calhoun. She, with fifty others, was killed in the Long Cane Massacre, in Abbeville County in 1760.

During the War of the Revolution, the women fired the hearts and nerved the arms of their men fighting for freedom.

In the Fishing Creek Congregation, Chester County, Mary, Margaret and Ellen Gill, Isabella and Margaret Kelso,

Sarah Knox, Margaret, Elizabeth and Mary Mills, Mary McClure and Nancy Brown formed themselves into a company of reapers and went day after day from one farm to the other, and gathered the crops of the absent soldiers.

It was within the walls of old Waxhaw Church, Lancaster County, that the mother of President Andrew Jackson, presented him to God in baptism.

During the Revolution, Mrs. Jackson made the long and dangerous trip from Waxhaw to Charleston, carrying clothes, provisions and medicine to her son and other American soldiers on a prison ship. She died on the return trip from a fever caught while on her errand of mercy.

Look at Mrs. Ogier as she stands on the fortifications of Charleston Harbor, waving her bonnet in the air, and in the face of the infuriated British soldiers, calling to her fellow citizens on the departing prison ship: "Courage, my countrymen, keep up your spirits, better days ahead." Other names of noted women of that period are Martha Bratton—of Bethesda Church, York County—Jane Thomas, of Fairforest Church, Union County, and Mary Musgrove.

What Green wrote of Puritan England was true of Presbyterian South Carolina; they were "the people of a book, and that book was the Bible." The Shorter Catechism came next to the Holy Scriptures.

The writer remembers that her grandmother, Mrs. Margaret Adams Crenshaw, could repeat her catechism, forwards and backwards, asking the questions. The women were given to hospitality and the pulpits were filled by the sons of praying mothers. To be "a Presbyterian Minister" was regarded by them as the *summum bonum* to be attained by their boys.

The Sabbath was the Lord's Day. The housewife and her helpers were busy all day Saturday preparing food, that there should be no unnecessary labor on the Sabbath.

The writer remembers hearing it related that Mrs. Nancy Witherspoon, of Salem Black River Church, Sumter County,

was in the habit, on Saturday night, of gathering and putting away all secular playthings, books and papers. In the country congregations of the early times "the meeting house spring at the foot of the hill was a popular place and presented a lively scene as women and girls found this a convenient place to don their best. Here they pulled on their fine stockings and shawls and shook out the triangular folds of their snowy linen aprons, these articles of apparel having been carried until now."

As the mistresses of the rice and cotton plantations, our Presbyterian women taught to their slaves, the principles of civilization and Christianity which made the fidelity and devotion of the negroes, tried in the crucible of the Civil War, the wonder and admiration of the world. And during the dark days of 1861-1865, when few were the homes in which the supreme sacrifice was not made, their faith in God and their cause never faltered.

Of them, it may be said as of Napoleon's old guard: "They died but never surrendered."

And with what patience and hope they helped to reorganize and build anew the shattered fabric of church and state! And now

"The old order changeth, yielding place to new
And God fulfills Himself in many ways,
Lest one good custom should corrupt the world."

We are entering upon the period of organization in which the individual is not smothered, as so many have feared, but given a larger sphere.

"Build thee more stately mansions, O my Soul,
As the swift seasons roll."

MISS MARGARET GIST,
Synodical Historian of South Carolina.

EARLY DAYS.

Among the churches of South Carolina, we find at least

six whose organizations began before the War of the Revolution. Three of these are in Charleston Presbyterial. The oldest church organization in this division is claimed by Edisto, being consummated in 1695.

John's Island and Wardmalaw Church, founded in 1710. claims, on the authority of Dr. R. C. Reid, to be the oldest bona fide Presbyterian Church in South Carolina.

The First Presbyterian or Scotch Church of Charleston, was founded in 1731.

THE LADIES EDUCATION SOCIETY— 1809.

In the Second Church of Charleston in the year 1809 was organized the first Woman's Society of Charleston and the first in the Presbyterian Church, U. S., as far as present records reveal. It was connected with "The Congregational and Presbyterian Association" of the City from 1815 to 1821. After this period it seemed best for the women to form an organization of their own. This was done, and the name of "The Second Female Education Society" was chosen and Mrs. Black was made president.

The object of this Society was, in 1821, exactly what it is today—to assist in the education of young men for the ministry. In the earlier years of its history, theological students at both Princeton and Columbia were given aid.

The Education Society has done a wonderful work for the past century. The roll of 1892 beneficiaries carries the names of many men of mark prominent in church life, missionary effort, and in the collegiate field. From among these we would mention:

Dr. Chas. Stillman—founder of the Stillman Institute, of Tuscaloosa.

Dr. Wm. P. Jacobs—founder of Thornwell Orphanage.

Dr. Hampden C. DuBose—the great missionary to China.

Dr. J. William Flinn and Dr. Jerry Witherspoon.

The income of the society is obtained from annual dues

of one dollar—from the sales of the "Basket" (an institution dating back to 1837), and from the interest of legacies.

To this cause, Miss Sarah Arms bequeathed \$1,000.00, Miss Annie R. Robinson, \$737, and Miss Agnes K. Irving \$1,000.00.

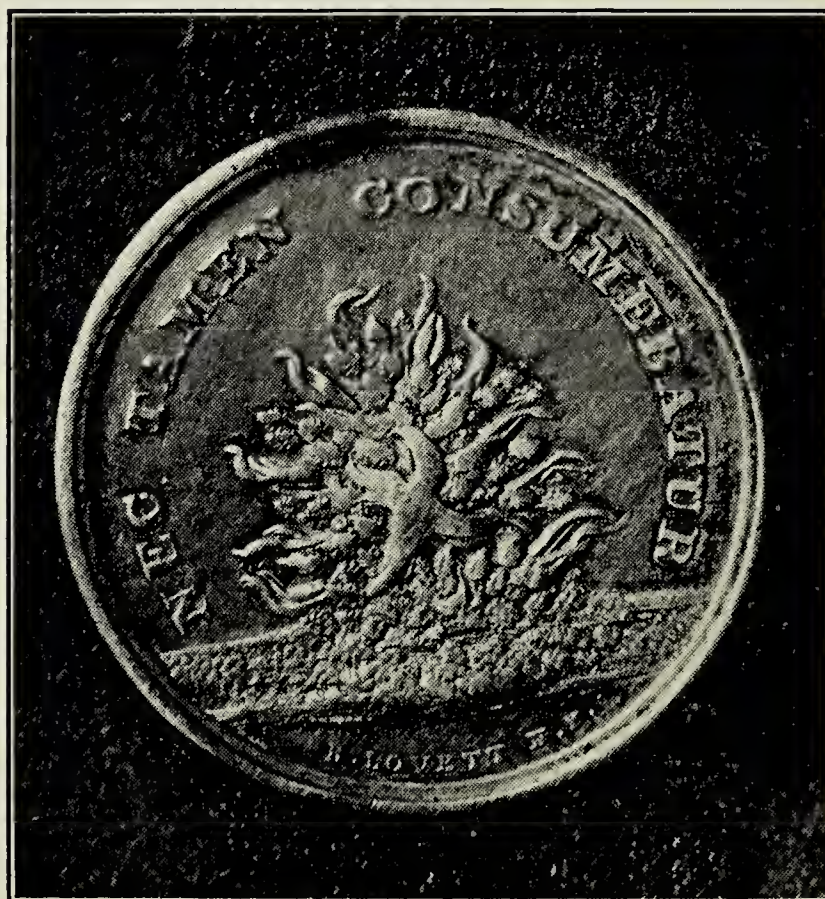
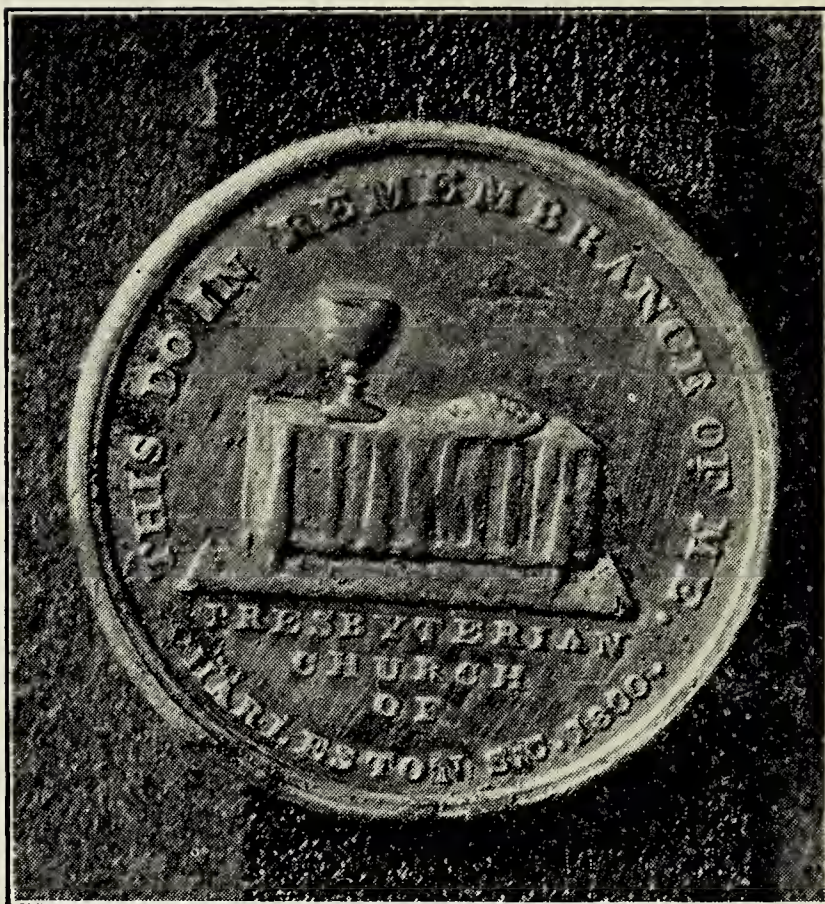
Mrs. Thomas Smythe and her sister, Miss Susan B. Adger and Mrs. Samuel Robertson each served as officers for fifty years.

The money collected by the Education Society since its beginning, to 1922, amounts to \$45,221.50.

The old First Presbyterian Church of Charleston has many interesting features in its history which are connected with women. On its walls are many historic and valued tablets. Among them is one in honor of Lady Anne Murray, which is surmounted by the coat of arms of the Cromarty family. It is artistic in workmanship, there being no other tablet like it in America. The inscription is neatly executed on wood, and is surrounded by an elaborately carved oaken frame. It reads as follows:

In this Cemetery lie the Remains
of
The Right Honorable
Lady Anne Murray
Third Daughter
of George, Earle of Cromarty,
a young noblewoman as
Conspicuous for Piety and Virtue
as she was for
High Birth and Illustrious Descent.
She died the 17th of January, 1768,
much lamented.

A custom in this church which reaches back to the Kirk of Scotland was the use of "Tokens" at the Communion season. The Session of old had very great power over the conscience of the individual communicant and kept strict over-



Facsimile of Silver Communion Tokens.

sight of his behavior. When the time for the quarterly communion came, only those were permitted to partake, whose conduct had been satisfactory to the session or, in the case of the colored members, to their representatives, the "Class Leaders." The white communicants received silver Tokens and the negroes, pewter ones. These were as large as a silver dollar, having the design of a table with chalice and paten and the text: "Do this in remembrance of me" on one side and the Burning Bush and the legend "Nec Tamen Consumebatur" on the other, with the words, "Presbyterian Church, Charleston, S. C." on the edge. The negro communicants did not commune at the same time as the whites, but used the same table. After the white people had finished, the negroes came forward and, as there were as many as four hundred present, the tables were filled and refilled. The beautiful solid silver Communion Service was the gift of Mrs. John Robinson, and Miss Mure; the baptismal bowl was given in 1866 by Mrs. Sarah Forrest, wife of Rev. J. K. Forrest, being made of several silver cups which had belonged to her children who had died in infancy.

The records of the First Church of Charleston were burned during Sherman's raid, but undoubtedly, the women of the congregation formed a part of the "Female Missionary Society" in which Presbyterians and Congregationalists joined and of which the first recorded gift was made, in 1819. No definite work was assumed until 1843, when the Ladies' Sewing Society came into existence, with Mrs. John Forrest, the Scottish pastor's wife, as president. Among the officers, we notice that Miss Spear and Miss A. Knox were appointed "Work Directresses."

Later on, this organization changed its name to Ladies' Aid Society and the constitution was amended to broaden its activities, especially as concerned Educational and Orphanage work.

During the Civil War, the members did relief work and

later on we find them repairing the church which had been damaged by earthquake and cyclone. In this society we find such names as Mrs. F. D. Bell, Mrs. G. W. Sprague, Miss Welch and Miss Mure.

In its life of seventy-seven years, it has been served by only six presidents, three secretaries and two treasurers, and has celebrated both its golden and diamond anniversaries.

The Woman's Missionary Society was organized in 1847, by Dr. John Forrest, who became its first president, with Mrs. Bennet as Vice-President. The first money collected was sent to the Choctaw Indians and to Canton, China. Of late years, it has contributed to the support of at least seven missionaries.

In the Third Church of Charleston, there was a Woman's Sewing Society as early as 1824, which did wonderful work in educating young men for the ministry. In the Globe Street Church, there was a like organization with the same purpose.

There were two old Churches in Enoree Presbyterial—Nazareth and Fairforest. Nazareth was organized in 1772, and Fairforest dates its origin to some eight families who emigrated from Pennsylvania in 1751-54, having been driven thither by the fires of persecution in the old world. These churches had no organized woman's work earlier than the 80's.

According to an old custom of the Scotch Presbyterians at Fairforest, lead letters were handed to the members of the church a day previous to the communion service (each one receiving the initial letter of the surname), and as the sacrament was administered, the letters were collected by the pastor. For more than half a century, Rev. Albert Allison James had presided over this church and on the celebration of the fiftieth anniversary of his pastorate, he displayed some of the old lead letters that had been used in past years.

Zion Church, Winnsboro, was built in 1809, and with but few changes has been used for 112 years. In 1819 the Female Missionary Society of Zion Church was organized as an Auxiliary to the Foreign Missionary Society of the American Board. At this same time, there also existed the Auxiliary Bible Society of Fairfield District.

As early as 1817, it is recorded that the women of this church joined with the women of Salem Church, in Fairfield County, in making their pastor, Rev. Anthony W. Ross, a life member of the American Bible Society.

One item is found in the Darlington Church book, dated May, 1833, which reads as follows: "At the request of the female members of the church, the funds raised by them for ceiling the church building, were made subject to such disposition as the church might think proper to make of them." Soon after the war, appears this statement: "Funds were raised and turned over to the Deacons and invested in the first stoves ever bought." It was not until 1870 that there was any formal organization among the women. In that year, Rev. J. G. Law formed the Ladies' Aid Society and later the Pauline DuBose Missionary Society came into existence. Miss Janie Williamson was the most enthusiastic missionary worker in the Darlington Church, holding an office continuously, and doing the work of a secretary of literature long before that office was created. In honor of her faithfulness, a friend has built a chapel in the North Kiangsu Mission, China, and named it the "Janie R. Williamson Chapel."

The earliest account of Women's Societies in the Independent Presbyterian Church of Stoney Creek, dates back to 1845. The first work undertaken was the support of two children in the Indian Mission. Contributions were also made to the Indian Mission, as carried on by Rev. Mr. Wright and his wife, Harriet. This Society also gave to Foreign Missions and was conducted like the modern mission study class

under the leadership of the pastor, Rev. James Dunwoody. We find the women of the congregation, as a matter of course, aiding their pastors in earnest work among the slaves.

In 1834, Richland Church (Piedmont Presbytery), was built on two lots of ground, given by Mrs. Elizabeth Dendy for Church-House and Cemetery. It was made of hewn logs fastened together with wooden pegs. The Striblings, in Presbyterial service today, are descendants of Mrs. Dendy.

A member of Mt. Zion Church, Mrs. D. M. Craighas, enjoys the great honor of having given her two sons, Roy and Augustus, to China's mission field.

THE FIRST CHURCH OF COLUMBIA (CONGAREE PRESBYTERY.)

In the year 1794, the Presbyterians of Columbia called their first pastor, Rev. David Dunlap, who served until his death in 1804. Mr. Dunlap and his wife, Susannah, died on the same day and were buried in the same grave. The deaths of these young people, one thirty-three and the other thirty, caused a sorrow which stretched over the century.

In viewing the work of the women from the beginning of this church, during a period of seventy years, it is well to contemplate the manner of womanhood of those early days.

Woman, of whatsoever class of society, was industrious, capable, modest, one who looked diligently after the ways of her household. Her duties were manifold. Every garment had to be made at home, all food was produced on the place; upon the woman rested the care and education of the children; the responsibility of the servants devolved upon her. The physical well-being, industrial training and religious instruction of these servants were looked upon by the Christian woman as obligations from God.

They were always interested in good works; the earliest chartered societies of the country bear the names of members of this church.

The Ladies' Orphan Society was founded in 1830 and is still in existence. The Ladies' Benevolent Association, founded in 1832, was merged into the Associated Charities in 1900, taking into that Association \$8,000.00.

The Theological Seminary has, from its beginning in 1830, been a special object of work among the women of First Church of Columbia. The Law Building was named in honor of Mrs. Agnes Law, who was the chief contributor to its construction.

WOMAN'S WORK DURING THE WAR BETWEEN THE STATES.

In the early history of Peedee, the Aid Societies were something more than organizations for raising money; they were local missionary agencies, looking after the poor, providing social life, and giving to outside calls as presented.

The first one of these Aid Societies dating back to the sixties, was in the old Hopewell Church, at Claussen, S. C. When the South was the scene of bloody war, it was organized to provide clothes and provisions for the men at the front. Women of all denominations for miles around composed this Ladies' Aid Society and the meetings were held in the old Session House. This work for the soldiers laid the foundation for Aid and Missionary Societies later on.

In the First Church of Columbia, the activities of the women were absorbed in "The Wayside Hospital," where hundreds of wounded soldiers were brought from distant battlefields. Two women who will long be remembered, are Mrs. Sarah Howe and Mrs. Sarah Peck.

Mrs. Howe was a foremost leader in the hospital work. Her hospitality was unbounded and charming. Her home was one of the hallowed spots of the church. It has entertained (it is hardly an exaggeration to say), every missionary of the Southern Church from 1832 to 1880 and a host of in-

tellectual giants. Among these guests we note Dr. Leighton Wilson, Dr. Thomas Goulding, so dear to the hearts of many generations of children because of his book, "The Young Marooners," her distinguished son-in-law, Dr. B. M. Palmer, the brilliant scholar, Dr. Joseph P. Wilson, and his son, Woodrow Wilson. The crown of the household was the distinguished son, George Howe, D. D. It was a meeting place for loved women; Mittie Bullock, mother of Theodore Roosevelt, was a distant relative and often an honored guest.

Mrs. Sarah Peck was a most remarkable Christian teacher. It is said of her that she taught three generations of Columbians to read and write. During the War Between the States three widows met for one hour every Tuesday, when they were in Columbia, and asked God to spare their sons in battle. Each had a son in the army, and two were only sons. The three men, Maj. Wm. D. Peck, James P. Macfie, and Lieut. John T. Rhett, went through the war unscathed.

On the northwest corner of Lady and Marion Streets was the home of Mr. Marion Crawford, an elder who became the custodian of the silver communion service of the First Church, Columbia. The night before Sherman entered the city, Mr. Crawford and his wife, Mary, dug up the fireplace in their dining room, which was on the ground floor, and buried the silver. The home was looted and burned. When it was safe to do so, the silver was salvaged, unhurt, save for a few blisters on the goblets, caused by the heat. The four goblets were used until, in Dr. Blackwood's pastorate, the individual cups were introduced, but the two bread baskets are still doing duty.

The year 1860 marked a change such as few people have ever undergone; an upheaval in home life and a change of inherited customs. It was to the church women of the old regime that the State owed its rehabilitation. Through the calmness, courage and faithfulness of the Christian women, the light of faith was kept burning. Years of penury and

want were at hand. Each divided with the other, and the widows and orphans were cared for.

A lady who had been very wealthy, said: "I never doubt God takes care of me. On one occasion, when I lacked, I earnestly prayed, and upon going into a vacant room, I found food: coffee, sugar, flour. An angel brought it." The writer of this incident says that her father's comment was: "Yes, and old Mrs. Howe was the angel."

The Communion silver of Second Presbyterian Church, Charleston, the gift of Mrs. John Robinson early in the history of the congregation, was sent to Columbia for safety when Charleston was shelled by the Federal Navy. There it was stored in an outbuilding on the premises of Rev. George Howe, who had not been informed as to its nature. In the excitement of Sherman's raid, it was forgotten, and the congregation thought it was gone, but a year after the close of the War, it was found and returned in perfect order.

Prior to the Civil War, we have no record of woman's work in Piedmont Presbyterial, but in the 60's in the First Presbyterian Church of Anderson, a society was formed to work for the soldiers. Later on, all the churches united in this labor, and the wife of Judge Monroe became president.

POST-WAR REORGANIZATION.

To the First Church of Columbia there came, in 1868, Mrs. Douglas Plummer, a woman of ten talents. She held Bible Classes, Sewing Societies and Prayer Meetings. She anticipated the twentieth century methods, so aggressive, so business-like, so brilliant was she in her intercourse with the church.

Confined to the bed most of the time, yet she instructed and directed. She helped to plan a "George Washington Tea Party," at which the sum of \$999.00 was raised for the building of a chapel. Dr. Pryson, the pastor, added a dollar, making it an even thousand. The next week, a tornado blew down the

steeple of the church and the money had to go to repair this damage and the chapel came later. To Mrs. Plummer is due the inauguration of the social meetings of the Church—the Dime Readings. Do not smile at the name! These were held weekly during the winter months in the homes of the church and furnished wholesome recreation for our young people who were eager to attend them.

Mrs. M. M. Flenniken served for many years as President of the Woman's Society and was foremost in promoting the building of Smith Memorial Chapel. Due to her courage and conception, many public good works are in our midst; notably, the Columbia Hospital.

Mrs. Elie Baker Woodrow deeded the lot on which stands the present Y. M. C. A. building. In olden times, the streets were dark near the church, and when electric lights came into use, Mrs. Woodrow caused a light to be placed at the northwest corner of the church yard. Now that she is a shut-in, she smiles and says: "I am so glad my light shines to light other people to prayer meeting, and I have made provision in my will that it shall shine for many years to come." Mrs. Woodrow is the mother of the missionary to China, Mrs. Jennie Woodrow Woodbridge.

CHURCH ORGANIZATION IN WHICH WOMAN WAS THE PRIME FACTOR

The first effort to secure Presbyterian preaching in Greenville—Enoree Presbytery, was made by Mrs. Sarah E. Stone, who induced her friend, Dr. Benjamin Palmer to, spend the summer of 1845 in the village and minister to the spiritual needs of the people, for which purpose she raised \$68.00. Later, the women sent a request to Presbytery for religious services and this led to the organization of the First Presbyterian Church of Greenville.

The second Presbyterian Church of Greenville owes its existence by the help of God, to the efforts of nine women,

who, on August 1st, 1890, met in the home of Mrs. R. E. Allen to engage in some united form of church or benevolent work. The result was the organization of "The Ladies Working Society," the object of which was the building of a house of worship. In three years' time this dream became a reality; a small church was erected.

Edgefield Church, Congaree Presbytery, owes its existence to Mrs. Martha Wardlaw Hill, through whose efforts an organization was effected. There were only four members, Mrs. Hill, herself, Mrs. A. E. Anderson, Miss Esther Rainsford and Mr. S. H. Manget. The latter was immediately elected and installed as elder and Mrs. Hill acted as deacon for some years. Mrs. Hill's wonderful magnetism and beauty of spirit drew many friends to her assistance. She solicited subscriptions far and wide and raised over \$3,000.00. She organized a Sunday-school and when no man was available, was her own superintendent, her own organist, her own janitor, and at the same time served as the whole board of deacons. In May, 1882, through her efforts, the first pastor was called, our own Secretary of Assembly's Home Missions, Rev. S. L. Morris. As soon as this good woman lifted all debt from the church, she began to dream of a manse. Miss Esther Rainsford (Mrs. Bunyan Morris), gave the lot for this manse and the communion service as well.

Mrs. Hill began teaching music and doing everything she could to create a manse fund. To make a long story short, the manse became an assured fact. At the age of fifty-two, she went Home, and on the walls of the church which stands as a memorial to her, the women placed a tablet, on which she is called "The Mother of Presbyterianism in Edgefield County."

From Edgefield Church comes the writer, Mrs. W. L. Dunovant, the "E. A. D.," so well known to the readers of the Club Woman's page in *The State* (Columbia, S. C.)

The Trenton Church, South Carolina, for a long time

had only five members, four of whom were women, Mesdames Esther Rainsford Morris, Emma Brown Horde, Emily Hughes Wise and Callie Mayes Wise. The church was built by contributions from Presbyterians throughout the State, which were solicited by these women.

The first movement toward the building of St. Matthew's Church was the forming of a Ladies' Aid Society, in 1905. The charter members of this organization were: Miss Ella Salley, Mrs. C. R. James and Mrs. W. W. Oliver. The Society immediately began to raise funds by making and selling aprons and other articles. They determined to form a Presbyterian Sunday-school and later a church. The work soon bore fruit, and in 1906, a Presbyterian Church was organized. Faithful service and ten years' effort were rewarded on July 19th, 1916, by the burning of a mortgage and the dedication of a church building costing \$3,800.00, raised almost entirely by women.

WORK FOR YOUNG PEOPLE.

Although a Sunday-school cannot properly be classed as a woman's organization, it is only fair to mention the women who have served as "Female Superintendents" in the early work of the Second Presbyterian Church of Charleston. The first listed is Mrs. Isaac Johnson, with Miss Anne Caldwell as assistant. After the war between the States, this office was continued, and for many years was held by Miss Anna Simon-ton; Miss Sarah A. Smyth also served in this capacity.

In 1832, the "Charleston Juvenile Missionary Society" was formed under the leadership of Dr. Smythe; this society was most active—published a little magazine, and voted its first collection for work in China, thus beginning the labors of this church for that country. In connection with this society we find the names of Miss A. N. Allen and Mrs. Stoney.

The Threadneedle Society, of the Second Presbyterian

Church, Charleston, composed of young girls, made garments for distribution among the very poor of the city. The first president was Miss Lida King (Mrs. Tiedman).

The Willing Workers was an organization of the young women of the First Presbyterian Church of York (Bethel Presbytery), and was the thought of Miss Jenny Code, now Mrs. J. H. Timmie. Among the gifts of this society, we notice that a gold watch was presented to Miss Ella Davidson when she started for the foreign field, and on her first furlough, she was given a black silk dress. The society started the plan of taking a Christmas dinner to the County Home, which custom has been kept up to the present time. They also bought the town clock and had it placed in the court house.

In 1895, when Mrs. H. Stuart was home on furlough, she organized twenty girls in this same church, into the Ella Davidson Missionary Society. Miss Georgia Witherspoon was made president and the first work undertaken was the support of a Chinese girl in Miss Davidson's school.

EARLY GROWTH OF CHURCH SOCIETIES.

Miss Ida Dudley, Historian for woman's work in Bennettsville, draws a sketch of the early days of organization in which many a woman will recognize her own portrait. She says: "If this is to be a record of woman's work only, we shall disappoint at the very beginning, for our missionary society owes its organization to a man—Rev. W. D. Corbett, pastor of Bennettsville Church. It was the first Sunday in March, 1888, that he asked from the pulpit that the women of the church remain for a few minutes after the service. A very creditable number—old and young—responded to the call. As charter members, we recall the solemn, almost terrified feeling, we all had, assembled on the front seats of the old church, thinking there was not anything in the world we women could do by ourselves. Mr. Corbett explained the purpose of the meeting and presented a printed constitution from the Execu-

tive Committee of Foreign Missions. Fifteen of us timid women signed our names agreeing to give at least ten cents a month to Foreign Missions. Our first President was Mrs. J. B. Jennings. Our meetings—brief, stiff and timid, were always held in the church after service, for the women had not yet learned to lead in prayer and our pastor was indispensable for that part of the service. We read in the old record book the annual report, "Ten meetings were held, the other two omitted on account of the illness of the pastor." Miss Dudley writes: "It will always be a cause of thankfulness that we once had Mrs. F. Louise Mayes as a member and President of our society. It was she who led off in audible prayer and encouraged the hesitant ones to try."

Foreign Missions has always been an important part of the life of the Second Presbyterian Church of Charleston. Indeed, this church boasted of a "Gentleman's Missionary Society" in the early days as well as one for the women. The latter was organized by Miss Adger, afterwards Mrs. Thomas Smyth.

In 1888 Miss Essie Wilson, a member of this church, offered herself for the work in China. A few years later she married Rev. P. F. Price and a new mission was opened up in Sinchang. The interest of the missionary society centered upon this work. It sent funds which Mrs. Price used in fitting up a dispensary; in establishing an industrial school and in purchasing a house-boat.

UNIQUE LEGACY.

A colored communicant of the Second Church of Charleston, Maria Moore, gave eight shares of Bank of South Carolina stock to be used for work in Africa. The next year, 1849, she gave three lots of land, the income of which was to go to Foreign Missions.

ELLEN KING MEMORIAL FUND.

The Foreign Missionary Society of Westminster Church

(Charleston Presbytery), had Miss Susan B. Adger for its first president. For many years this society supported twelve girls in Mrs. Randolph's school at Hangchow, China. A legacy of \$2,000.00 was left to the organization by Miss Ellen King. With it has been established the Ellen King Memorial Fund, the income of which goes to the school at Hangchow.

JOHN WATKINS ACADEMY FOR BOYS IN KOREA.

Shortly after his graduation, Mr. J. Fairman Preston was sent to the Spartanburg Church in the interests of what was known as the Forward Movement. His stirring appeal led the church to assume his support in Korea, and the beloved Dr. Watkins, minister in charge, always spoke of him as "Our Foreign Pastor." On one of Mr. Preston's furloughs, he addressed the Spartanburg Church, telling of the great need of a boy's school in Mokpo, but saying that he would not ask the people for the money, as they were already burdened. One of the members, Mrs. H. E. Ravenel, resolved before leaving the church that she would do all that she could towards raising the \$2,000.00 necessary for the erection of the building.

In two days' time she was able to tell Mr. Preston that the money was in hand to build the school. Mrs. John Simpson suggested that it should have the name of Dr. Watkins as a memorial of love borne him by his congregation. Thus came into being the "John Watkins Academy for Boys," in Mokpo.

The first woman's society in Clinton (South Carolina Presbytery), was organized in 1861 and was called the Earnest Workers. Its objects were pastor's aid and missionary work.

Mrs. W. P. Jacobs was the first President. The Society worked untiringly for the Thornwell Orphanage. The ladies met once a month and after the business was completed, spent the whole afternoon in cutting out children's garments, which they took home to finish. They did all the sewing for the Institution for many years. The Thornwell Orphanage Aid Society of Abbeville Church engaged in similar work.

It is interesting to recall some of the resolutions upon which some of our early societies were built. The Missionary Society of First Presbyterian Church of York (Bethel Presbytery), was organized in 1875 with Mrs. A. H. McPheeters as President. The following resolutions were adopted:

I. Resolved—This Society meet at the Presbyterian Church on the second Monday in each month at 4 P. M.

II. To be opened with the reading of a chapter from the Scripture and prayer.

III. The roll to be called and absentees noted and called on at the next meeting for their excuse.

IV. There shall be a mite box and each person shall put therein any amount she thinks proper and feels able to give.

V. That at each meeting someone be appointed to read something in relation to missions, etc.

LADIES' BIBLE CLASS.

In 1915, a group of women of the First Presbyterian Church of York met and organized a Tuesday Morning Bible Class. Miss Margaret Gist was chosen leader and from her wide reading in sacred and secular literature, much helpful material has been brought to the class. Mrs. S. M. McNeel offered her home for the meetings and with but two exceptions, this class has met every Tuesday morning for seven years. This class is distinctive in the following respects: There is absolutely no constitution, no fees, no fines and never any refreshments. The study class is held together by the simple desire to study the Word.

BIBLE CLASS FOR COLORED WOMEN.

Miss Margaret Gist and Mrs. McNeel organized a Bible Class for colored women, the object being to train leaders to teach in their own Sunday Schools. The influence of this

work is felt in the community. For several years, individual women have paid the expenses of two of these colored women to the Atlanta and Tuscaloosa Conferences.

The Auxiliary of Blacksburg Church (Bethel Presbytery) does a fine work among the negroes. Mrs. W. A. Metts, the President, has a sewing class for negro girls and different members of the society conduct a Union Bible Class for negroes.

PRAYER BANDS.

In 1890 thirty-four women met in the Presbyterian Manse and formed the Ladies' Foreign Missionary Society of the Presbyterian Church of Yorkville (Bethel Presbytery). Some idea of the spiritual atmosphere of the early meetings of this group may be gained by a study of the Minutes. At the first meeting, the members pledged themselves to spend five minutes daily in prayer for our foreign mission work. Later on we find a request from one of its members, Miss Ella Davidson, that the hour from five to six on Sunday afternoon be observed as an hour of prayer. The outstanding date of this Society was August, 1891, when Miss Ella Davidson, a charter member, went to China as a missionary and the Yorkville church assumed her support. As a member of the society, Miss Davidson was its greatest inspiration.

The Prayer Band of the women of Greenwood Church (South Carolina Presbytery), was organized by Dr. Guerrant more than twenty years ago, and has continued its record of weekly meetings without a break up to the present time.

WILLIE MOORE TRAINING SCHOOL FOR BIBLE WOMEN.

The year 1906 marks the going Home of the President of the Yorkville Society, Mrs. Willie McCorkle Moore. As a memorial to this beautiful consecrated life, the Foreign Missionary organization joined with the Ella C. Davidson Society in giving the necessary funds to establish a Bible Woman's

Training School at Kiangyin, China, to be in charge of Mrs. Ella Davidson Little, and to bear the name of Mrs. Moore.

VOLUNTARY CONTRIBUTIONS ALONE.

Throughout the history of woman's work in Arsenal Hill Presbyterian Church, Columbia, a successful stand has been made against any method of raising money other than by voluntary contributions.

PRESBYTERIAL ORGANIZATION.

Enoree Presbyterial, 1889.

The year 1889 marks the beginning of our present Enoree Presbyterial Auxiliary, for it was early in that year that God put into the heart of Dr. John S. Watkins, pastor of the First Presbyterian Church of Spartanburg, the thought of combining woman's work for Foreign Missions. Suiting the action to the thought, he, with some other ministers, made an appeal to the women which resulted in the organization of the Woman's Foreign Missionary Union. Mrs. John S. Watkins undertook the initial work, writing letters to every church in the Presbytery. A meeting was planned to be held in the Spartanburg Church, but a few days before the appointed time, the building was destroyed by fire, leaving only a blackened Sunday-school room. Spring floods followed in sad succession, but with ardor nothing dampened, a few stout hearted women met in enthusiastic conference and drew up a constitution for the Union. Mrs. G. W. Taylor was made the first President. The liberality and sympathetic co-operation of Mrs. C. E. Graham was then, as now, a most important factor in the success of the undertaking.

The Missionary Union prepared the way for Enoree Presbyterial Auxiliary.

Origin of Enoree Home.

The first definite work aside from that outlined by the constitution, was the opening of the Haichow Mission, in 1905

This came as answer to an appeal made by Dr. Junkin for the 15,000,000 people in that territory who had never heard of Jesus. Mrs. Hancock was sent there as the first missionary, but when her health failed the Executive Committee suggested that the funds subscribed should be put into a home for missionaries at Haichow. As a mark of appreciation of this work, the committee called the building "Enoree Home."

Origin of Ellen Lavine Graham Hospital.

During the Spring of 1911, Dr. and Mrs. Morgan, returning from Haichow, brought with them an urgent appeal for a hospital. They cited many heart-breaking instances of suffering because of lack of medical equipment, stating that there was not so much as an operating table on the field.

News had just come that, owing to certain conditions in China, a most desirable, long-coveted site for a hospital was now within reach. It was decided after consultation with Dr. Chester, to buy the site. Today, on that ground stands the Ellen Lavine Hospital, built by Mr. and Mrs. C. E. Graham, as a memorial to their daughter. The Enoree Presbyterial maintains the support of a nurse there.

County Missionary Institutes.

With her keen intuition and consecrated head and heart, our lamented Mrs. W. W. Simpson, of Woodruff, realized what valuable assets county missionary institutes would be and she left no stone unturned to organize and promote their growth throughout the Presbyterial. With Mrs. Simpson originated the idea of a meeting of all the women of the Southern Presbyterian Church at Montreat.

Bethel Presbyterial, 1899.

"The Woman's Foreign Missionary Union" of Bethel Presbytery was organized in the First Presbyterian Church of Yorkville, September 14th, 1899. Presbytery did not see fit

to grant permission to form a Union when first requested in 1892.

The Committee to which it was referred, Rev. D. T. McAlister, Chairman, reported favorably, and in the following kindly manner.

1st. In the papers presented to Presbytery, we find nothing objectionable.

2nd. That the end in view and the motives prompting it seem to be the noblest conceivable, viz.: To win souls and to send abroad the Gospel for the glory of God.

3rd. We recommend that the request of these elect ladies be granted, with such admonitions and warnings as Presbytery may suggest.

However, Presbytery was not ready for the question and it was not until 1899 that the request was granted. In the spring of that year, the Missionary Society of the First Presbyterian Church of Yorkville, again moved in the matter, this time with success. In the fall of 1899 letters from this society were sent out to the pastors of the churches in Bethel Presbytery asking that Foreign Missionary Societies send delegates to Yorkville to organize a Union. Eighteen delegates and many interested visitors attended the meeting in the First Presbyterian Church, Yorkville, and with Mrs. J. J. Hunter in the chair, the Foreign Missionary Union of Bethel Presbytery was formally organized. Mrs. Robert Lindsay, of Yorkville, was made President. Then followed years when the Union struggled for existence. Many questioned the need for it, and there were some in the ranks who honestly doubted whether the results justified the annual meeting. But there were always a faithful few who stood by during this period of discouragement and refused either to leave or give up the ship.

In October, 1911, the name was changed to the Woman's Missionary Union, and in 1915 became the Bethel Presbyterial. The characteristics of Bethel Presbyterial today are large

attendance at the meetings, loyalty to officers and programs and intelligence and enthusiasm on the part of the members.

Piedmont and South Carolina Presbyterials, 1900.

In April, 1900, representatives of the Ladies' Missionary Societies in Anderson, Seneca, Liberty, Pendleton and Fort Hill (Clemson College) sent a letter to Presbytery containing this request:

"Deeply feeling our need of some contact with each other, we respectfully ask the Presbytery of South Carolina to express its approval of a Union of the Ladies' Missionary Societies of our Presbytery and to appoint a committee to advise us as to the best means of effecting the Union which shall report to Presbytery annually and be in all things subject to its direction and control."

The approval was granted and the women met in Anderson in October, 1900, and formed a Union, of which Mrs. R. N. Brackett was made President. Ten years later the organization changed its name and separated into South Carolina and Piedmont Presbyterial Auxiliaries.

Home for Farmer Boys.

Mrs. M. A. Hollingsworth, of Easley, S. C., became deeply interested in Thornwell Orphanage, frequently visiting the institution and contributing liberally to its support. She was especially concerned for the boys of the "teen age" and furnished the means to erect a "Home for Farmer Boys" in memory of her three sons.

The women who have been prominent in Presbyterial affairs are Mesdames Bramlett, Leslie Stribling and T. P. Anderson.

South Carolina Presbyterial Auxiliary has for its "special" a Scholarship in the Assembly's Training School.

Pee Dee Presbyterial, 1905.

In June, 1905, the Home and Foreign Missionary Union

of Pee Dee Presbytery was organized the fourth in South Carolina. To Mrs. T. Fraser James, President of the Pauline Dubose Missionary Society of Darlington, belongs the entire credit of the organization meeting. She was elected President of the Union. The three vice-presidents were given the work of visiting neighboring churches and assisting in organizing new societies.

In 1906, the Secretary spent ten days visiting parts of the Presbytery where the work of the Union was not known. In 1911 Mrs. A. E. Spencer introduced Presbyterial Institutes. Three were held in the spring of that year, with Miss Isabel Arnold and Miss Grace Vandiver as speakers.

At a meeting of the Presbyterial in Bennettsville, in 1919, it was decided to take as a Foreign Mission "special" the support of Bible women and helpers in the Chunju field, Korea.

In 1920, another "special" was assumed, that of the Church and Manse Fund of Pee Dee Presbytery. To this cause, the women have contributed \$1,300.00 during three years.

Manse Builders.

We find an unusual number of Manse Builders among the Auxiliaries of Pee Dee Presbyterial. It is recorded of the Ladies' Society of McCall, of the Woman's Missionary Society of Kingston Church, of the Woman's Society of Clio Church and of the Aid Society of Mullins Church that their women built or helped to build the manse of the church with which they were connected.

Harmony Presbyterial, 1907.

In 1907, Harmony Missionary Union was organized during a meeting at Manning. Mrs. A. R. Woodson was elected President. To her, more than to any other one person, is honor due for the successful formation of this Union. In 1912 this body again met in Manning, and elected Mrs. L. W.

Deschamps as President. At this time the Missionary Union of Harmony approved the Missouri overture, asking for a Superintendent of women's work, lining up with fifty-four other Presbyterials in making this request. This Presbyterial shows great interest in Thornwell Orphanage.

Charleston Presbyterial, 1907.

The history of Charleston Presbyterial began in the Sabbath School room of the First Church of Charleston, on October, 1907, with Dr. Alexander Sprunt as its Godfather. This first association, the Missionary Union, brought together six or seven churches, timid and shrinking at the thought of taking part in the new undertaking, but earnestly determined to fall in line with other churches of the Synod. There was some opposition to meet, but all tact and care were used and we record with thanksgiving, that a Union was effected, which, later on, took the name of Charleston Presbyterial. The first President was Mrs. Thomas D. Johnson, of Summerville.

Work for Colored People.

The eighth meeting was held at Rockville Church, Martin's Point, in 1915. The women were deeply moved by the address of Mrs. Mott Martin, Missionary to Africa, and the songs of her little maid, Bakumba. Most of the delegates returned to Charleston on the Steamship "Bailey." Mrs. Sprunt the President, gives the following account of the trip: "There had been a storm of wind and rain and it was very rough indeed. The waves were so high that they came over the deck and poured into the cabin, where eighteen of us stood tightly packed with two inches of water on the floor. Here we had prayer about the pressing need of the colored people of the Sea Islands and each promised to do her part."

This led to the sending of an overture to Presbytery which resulted in the engagement of Rev. W. A. Young (colored) to work on the Islands. Later, the Presbyterial assumed the

support of a colored missionary, Mrs. Sarah E. Gray, the widow of a Presbyterian minister of the colored church, on John's Island.

Female Missionaries Who Have Gone Out From This Presbytery.

Mrs. Isabella Ellison Adger Boggs, with her husband, went to Ahmednugger, India, in 1832.

Mrs. Elizabeth Keith Adger, went with her husband, to Smyrna, in 1833, to minister to the Armenians.

Mrs. Essie Wilson Price, now of Nankin, China.

Mrs. Nell Sprunt Little, now of Kiangyin, China.

Mrs. Sarah Gray (colored) Home Missionary.

Annie Raymond Stillman ("Grace Raymond")

A history of Charleston Presbyterial would be incomplete without a sketch of Annie Raymond Stillman, author of "How They Kept the Faith." She was the daughter of Alfred Raymond Stillman and Amelia H. Badeau, and was born in Charleston on January 25th, 1855. Her first published work was a memorial poem to her pastor, Dr. Thomas Smyth. She contributed poems and stories to the Southern Presbyterian and the Charleston News and Courier. Her mother, through whom came her Huguenot blood, suggested the book which brought her into prominence as an author. "How They Kept the Faith," is an important contribution to the history of the martyred Huguenots of Christianity. The gradual failure of Miss Stillman's sight delayed the completion of the book. None who knew her in youth can forget the exquisite profile; the blond hair, brought down madonna-wise on each side of the delicate face, the eyes veiled against the light and the intent interest in sermon or talk. Miss Stillman now lives in Tuscaloosa, near the Institute founded by her uncle, Dr. Charles Stillman.

Another woman of the pen is Mrs. Samuel G. Stoney, of

Charleston. We remember her as the editor of the "Autobiographical Notes, Letters and Reflections of Dr. Thomas Smyth," a book of value and interest to the whole Presbyterian Church. Mrs. Stoney is a granddaughter of Dr. Smyth.

Congaree, 1915.

Shortly after the forming of the Congaree Presbytery, Mrs. J. O. Reaves called a meeting of the Presbyterian women in the Woodrow Memorial Church to plan for the organization of a Presbyterial Auxiliary. Mrs. Hal. Dick, Mrs. N. G. Gonzales, Miss Mamie Wilds, Miss Celia Gray, (Mrs. Wyatt Taylor) and Mrs. O. Y. Owings responded to the call, together with the members of the Woodrow Memorial Society. This group of women planned a meeting for April 11th, 1915 at which nine or ten organizations were represented. Seven of these were from the Columbia Churches and Aimwell (Ridgeway), Bethune, and Camden were the out of town churches. At this time, the Presbyterial Auxiliary was organized with Mrs. R. B. Grinnan as President. This Auxiliary has done fine work, and has as its "special" the support of Miss Genevieve Marchant in Lavras, Brazil.

We must make mention of the assistance of Drs. J. O. Reavis and Andrew Blackwood, without whom organization would have been difficult and slow. Throughout the Presbytery, there was an ominous silence on the woman question, a silence that could be heard. Many of our ministers were not averse, but, on account of some strong opposition, chose to let the women work out their own salvation, with fear (of the opposition) and trembling. So far as we know, Caesar has no advantage over the women of this Presbytery for we have conquered all opposition, even that based upon "principle."

Notable Women of Congaree Presbyterial.

Mrs. Pauline James Owings, who was the Foreign Mission Secretary of the Presbyterial when organized, is the author of several books.

No history of the First Presbyterian Church of Columbia would be complete without a mention of the work of Mrs. Thomas S. Bryan. In the summer of 1919, in Montreat, N. C., she heard a returned worker from the African field, tell of the discomforts suffered by our missionaries. Someone suggested that this could be remedied by the church in building suitable and sanitary homes on the field. Mrs. Bryan was elected financial secretary of the Congo Building Fund. She was instructed to do all that she could to raise a suitable amount for this purpose and, accordingly, she wrote to the societies and to many individuals throughout the Southern Presbyterian Church. Almost entirely by her personal efforts she has turned into the church treasury such a fund that the officials requested that no further contributions to this cause be made. The amount collected up to date is \$40,000.00 while the amount asked for was \$35,000.00. God blessed the work and we honor the worker.

Mrs. S. I. Woodbridge (Jennie Wilson Woodrow) Missionary to China was born in 1858 and died in 1913. She translated many English books into Chinese (Stories and school books for children) and was assistant editor of the *Chinese Intelligencer*, of which her husband was the editor. She left a rich legacy in her eight children, all members of the Presbyterian Church. The oldest daughter is now a teacher in Nanking University and others are planning soon to be in China, one as a medical missionary, one as a preacher and one as a teacher.

Mrs. Wihelmina Cosby Byrd fills the position of Dean of Women and Professor of Bible in Chicora College. She is the author of "Outlines of Bible Study" and "Christ's Lily," also of many poems, short stories, satires and plays. In addition to her college obligations Mrs. Byrd conducts Bible classes and lectures on the Bible and religious themes throughout the State.

SOUTH CAROLINA SYNODICAL AUXILIARY 1913.

April 11, 1912, should be specially remembered, for it was on that date that a long step forward was taken by the women of the Presbyterian Church of South Carolina. Following a period of consultation, planning and prayer, a group of the church's most consecrated and intelligent women met in the First Presbyterian Church, Columbia, S. C., to consider the organization of a Synodical. The place was one to inspire high thought and endeavor, for this was the church of Dr. George Howe, Dr. James Witherspoon, Dr. B. M. Palmer, Dr. Thos. Peck, Dr. J. H. Thornwell, Dr. J. L. Girardeau, Dr. Samuel Smyth. In this church, Thomas Woodrow Wilson learned the shorter Catechism and imbibed those principles which have made him the world apostle of peace and goodwill.

Representatives from each of the seven Presbyterials composed the meeting with Mrs. W. W. Simpson of Woodruff acting as Chairman and Mrs. John Lyon as Secretary. This body of women unanimously agreed to carry back to their Presbyterials, for their adoption, an overture to Synod, asking permission to organize the Synodical. Mrs. J. O. Reavis, and Mrs. John Lyon were the committee to draw up the resolutions.

During the fall of 1912 all seven Presbyterials adopted the resolutions and Dr. J. O. Reavis presented the overture to the Synod.

Permission was granted and the first meeting of the South Carolina Synodical was held in the First Presbyterian Church of Bennettsville in 1913 and Mrs. J. O. Reavis was elected President. The Synodical declared its object to be "to aid all local societies in every way—one unbroken line of women, working together for Christ."

Work for the Colored People.

Mrs S. L. Leby of Charleston, who held the office of President from 1913 to 1916, was deeply interested in the

work among the negroes. The idea of the School for Negro Girls which has just been finished in Tuscaloosa, Ala., originated in the South Carolina Synodical. It was planned to take over the Abbeville School for Negro Girls, started by northern philanthropists. Circumstances rendered this inadvisable, and the sum of \$2,500.00 contributed for that purpose was turned over to Mrs. Winsborough and became the nest egg for the School for Negro Girls in Tuscaloosa.

South Carolina Synodical has been guided by women of outstanding ability. Mrs. Leiby was succeeded by Mrs. Andrew Bramlett of Clemson College. With her logical mind and sound judgment, she did much to perfect the organization of the body.

Work for Young People.

When Mrs. F. Louise Mayes became President, the South Carolina Young People's Conference took shape. It was held in the Presbyterian College in Clinton June 1922. A joint committee from the Synod and the Synodical co-operated in planning and carrying out the Conference. It was a signal success, and reached 160 young people.

Montreat.

The hospitality of South Carolina is much in evidence in Montreat. On the mountain side, the South Carolina Home opens its doors to her ministers. In the home of Mrs. C. E. Graham, the Woman's Advisory Committee first met and on the hearth of the W. A. C. room in the Winsborough Building, stand South Carolina andirons, upholding the logs in their mission of cheer and warmth on the rainy days of summer time.

Mrs. F. Louise Mayes.

In January 1921, at the time of the meeting of the Laymen's Convention in Greenville, Mrs. F. Louise Mayes conducted a Woman's Parallel Conference. The women of this assembly

one thousand strong, from North Carolina, Georgia, Florida and South Carolina, were among the choicest spirits of our Southern Presbyterian Church. In 1922 she was elected Chairman of the Woman's Advisory Committee.

While on duty as one of the speakers at the recent Women's Parallel Meetings of the Laymen's Conventions, Mrs. Mayes heard the call to higher service and on March 16th, 1923, she enlisted in the great army of the Redeemed in the heavenly country.

And so, with the record of the going of this rare spirit, this sketch of Woman's Work in South Carolina closes. Mrs. Mayes still lives in counsel and influence, and we look to see the women of this State plan nobler deeds and achieve greater victories for the King before whom their leader stands.