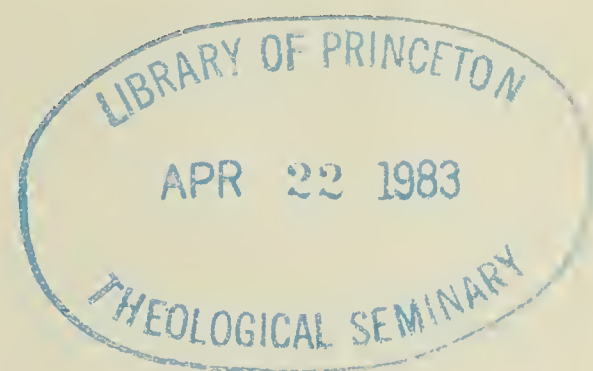


# PIONEER WOMEN

OF THE



## Presbyterian Church, United States

BY

✓  
MARY D. IRVINE

AND

ALICE L. EASTWOOD



PUBLISHED BY

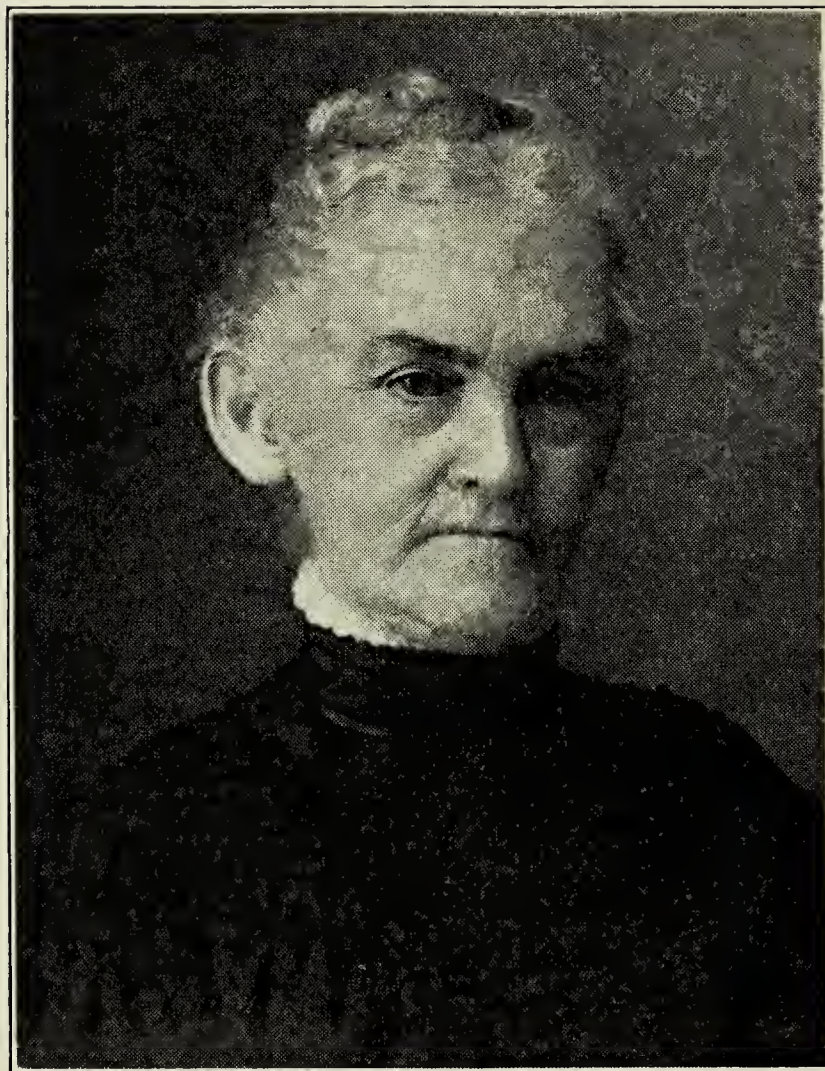
PRESBYTERIAN COMMITTEE OF PUBLICATION,

RICHMOND, VA.

Copyright, 1923 by  
Presbyterian Committee of Publication,  
Richmond, Va.

Printed in United States of America.

ALABAMA



**Mrs. Sarah Pratt Lapsley, an ardent mission worker and the Mother of a great Missionary.**

## ALABAMA

### BEGINNINGS OF MISSIONS IN THE MOBILE DISTRICT.

More than two centuries ago, the Jesuit Fathers set up the cross in Old Mobile, and extended their labors throughout the French province of Louisiana. They acquired and maintained undisputed sway over the minds and hearts of the colonists, until 1819, when Mobile District, as it was called, passed under the Stars and Stripes.

The first Protestant preacher in Mobile, was one Rev. John Warren, who, with his wife, a sister of the sainted Harriet Newell, was sent out by a Young Men's Missionary Society of New York City, about 1820. The story of his Herculean labors and their countless sacrifices for the first church of Mobile, belongs to the romance of Missions. On one occasion, when returning from New York, whither he had gone, on horseback, for more money and material for the building, he found his wife sleeping in the little cemetery and scores of his parishioners either ill or dead from the terrible scourge of Yellow Fever. But he never faltered until his work was successfully completed. Twelve years later, Government Street Church goes on record as having contributed, for the current year, \$2,000.00 for Foreign Missions, \$800.00 for Home Missions, \$925.00 to Education and \$900.00 for the work of the American Society. So quickly does a church, born of missions, become a supporter of missions and become a contributor to the benevolences of which, so lately, it had been a sharer.

#### SOME ANTE-BELLUM NAMES.

In tracing the beginnings of woman's work for missions in South Alabama, one finds, on the roll of charter members of Government Street Church, Mobile the name of one Mrs.

Catherine Van Renssalar Schuyler Hale. She was said to have been a cousin of the famous Alexander Hamilton, and to have been reared in his household. She was a highly educated woman, of strong intellect and deep piety. For sixty years she wrought her influence into the fabric of Mobile society, as head of a young ladies' select school, Bible class teacher, organizer of an industrial school among the poor which was the germ of South Franklin Street church, as the ministering angel among the needy of both races, and as the president of, perhaps, the first adult Foreign Missionary Society in Mobile. Tradition says that it was organized in the sixties and included some of the most notable names in the history of Presbyterianism in South Alabama.

#### JUVENILE SOCIETY OF THE '40'S.

In the ladies' parlors of Government Street Church, there is a framed list of the members of the Juvenile Foreign Missionary Society, of 1848. The name of the president of this early band of boys and girls is not known; but the name of the lad who so carefully inscribed the names in neat columns, adding flourishes and scrolls when occasion demanded, was one Gustavus Horton, eldest son of Judge Gustavus Horton, of Puritan blood, whose chief aim was to advance the Kingdom of the Lord Jesus Christ. Names of other children of his adorn the list: Carrie, Eliza, Harriet, Frank and Mary. We pause for a moment over the name of Mary, for it was she who was destined to grow into beautiful womanhood and to give years of fragrant service to her own City, before she became the wife of Dr. John Leighton Stuart of Hangchow, China, and entered upon her long and fruitful career as an educational and evangelistic missionary and as the mother of sons who are making history in the Far East. Only yesterday, we were reading the story of the celebration of her eightieth birthday in the home of her son Leighton, who is now the President of Peking University. The honors bestowed upon

her by heathen and Christian gave one some idea of what is meant by the Hundredfold in this life.

Truly, the unknown leader of the Juvenile Missionary Society of 1848 builded better than she knew.

### COLORED EVANGELIZATION.

Prior to the War, as in other parts of the South, God's people were concerned in the conversion of the slaves. There were Sunday afternoon schools for the "creoles" and mulattoes and there were a goodly number of dusky worshipers in the slave galleries at the regular hours of morning service.

### HOME MISSIONS.

The needs of the coast country were so great, that the activities of consecrated lives were often absorbed in caring for the sufferers during the ravages of Yellow Fever epidemics, and supporting or engaging in colportage or Bible distribution through the sparsely settled plantation country to the north of the coast.

### A NEW EPOCH.

Then came the Civil War, sweeping the country with its breath of fire and leaving an aftermath of poverty and distress, but with it a deepened sense of religious responsibility. Then our Southern Presbyterian Church flung its banner to the breeze and called for recruits for the great world war against idolatry. Dr. J. L. Stuart, of Kentucky, was one of the first to respond and went to China in the late sixties and returned in 1874 for a year of recuperation. When he again set sail for his adopted country, he took with him the beautiful Mary Horton of Mobile.

This also marked a new epoch in the growth of missionary interest, in Mobile. Two Mary Stuart Societies were organized—one in the South Franklin Street Church, of which Mrs. Stuart was a member, and one in the Jackson Street Church, where her father was a ruling elder. Of the first named society,

Mrs. Thomas McBryde, sister of Mrs. Stuart, and Mrs. M. J. Thompson wife of the Pastor, were the inspiration and leaders, and their influence lives after them, Mrs. McBryde is still letting her light shine in Dalton, Georgia, but Mrs. Thompson was called to her reward many years ago, but not until she saw Miss Fannie Robbins go from their number, to minister in the mountains of Kentucky, and they had had the privilege of paying the traveling expenses of two of our African Missionaries, Maria Fearing and Lillian Thomas, back to their beloved work at Luebo. This was done by means of a \$2,000.00 bequest left the society by a friend of the Pastor's wife, Mrs. Robert Edmunds of Lebanon, in memory of her son, Ray.

### RETURNING SHIPS

The Anna Safford Missionary Society, for boys and girls, was organized in South Franklin Street Church, in 1885, as the result of a visit from Miss Anna C. Safford, of Soochow, China, to her sister, Mrs. Thompson. This society deserves special mention, as it numbered among its members Leighton and David Stuart, who had been left in the home land for educational purposes, on the return of their parents to China, in 1886; Urban Mooney, who is now the Pastor of the Napoleon Ave. Church in New Orleans; Albert French who consecrated his life to Africa, but who was called to higher service before completing his college course; Earl Curtis, who, as a minister of the Gospel, is doing a great work for boys in Oklahoma; David Burr Gregory, who is the Pastor of the First Church of Durant, Oklahoma; Miss Ophelia Heiter, who is an all-time religious worker in Government Street Church, Mobile; and Miss Florence Dolphy, a Pastor's assistant in Wheeling, W. Va., besides others who are unofficial workers in the Kingdom.

### A NEW NOTE.

The threads of influence, in our woman's organized work for missions is most interesting. Miss Safford was a close



friend of Mrs. Josiah Sibley of Augusta, Georgia. Together, they had dreamed of arousing the unused forces of our women, for mission service and had seen in a vision, what we see in fact; so in public and private discourses, the women began to hear the word, ORGANIZATION reiterated, for the first time, and so here, and wherever she went, seed were planted that were destined to yield a bountiful harvest when the sowers should have passed on.

Mrs. Stuart's furlough followed that of Miss Safford, and the year spent in her father's home was rich in blessing to all who came under the influence of her radiant personality.

### **MOBILE HOME AND FOREIGN MISSION UNION. 1895.**

Early in the nineties, rumors began reaching us of Unions in Virginia, and then letters, followed by other letters, from our more progressive sisters in North Alabama, urging the women of Mobile Presbytery to correlate their societies into a Union as they were doing. But Mobilians are a conservative folk, and do not hastily run after new schemes; therefore, it was not until January 1895 that the Woman's Home and Foreign Missionary Union was fairly launched in Government Street Church, Mobile. Its officers were as follows:

President, Mrs. Thomas McMillan; Recording Secretary, Mrs. William Tucker; Treasurer, Mrs. Robert W. Horn.

#### **A CLOSE CORPORATION.**

The initial step was taken, but it was still, as some one wrote, "a close corporation." To be sure, the invitations were written, nay reiterated, to our sisters in the outside churches to come in to the "feast" but the churches in the Presbytery were small and widely scattered, conservatism was strong and there was no one to go out and compel them to come in. It was the early problem of the Missionary Visitor.

### ENTER MISS DALY.

Not until Miss Alice Daly, of the North Alabama Union, invaded the Mobile Union, did the smaller churches begin to realize the duty of co-operation. This visitation was followed later by Mrs. E. L. Russell, who further strengthened the ties of union between the city and country churches and gave the women a vision of higher service for the Kingdom.

### HOW NORTH ALABAMA CAME INTO LEADERSHIP. 1894.

In seeking for the beginnings of a deepened love for missions, in North Alabama, one follows a winding trail of influences that ultimately lead one to a lonely grave, under a hill, on the Congo River, where the body of Samuel Lapsley, of the Southern Presbyterian Church awaits the resurrection.

### GAIN THROUGH LOSS.

The little mother in Anniston meekly bowed her head when the stroke came, then lifted it again as a vision of service filled her heart. Those who tell the story, say that it began first in a revived missionary society and in the consecration of lives that had been given to aims less worthy. Then came the plan of gathering the local societies of North Alabama into a union, the organization of new societies and the introducing of mission study.

### MEMORABLE NAMES.

Many noble women were concerned in this pioneer work of organization, but those that occur to the historian as being among the leaders, who should have a lasting memorial are: the first honorary life-president of the Synodical, Mrs. James Lapsley, Mrs. John B. Knox of Anniston, Mrs. Flinn, Mrs. Waddell, Mrs. Handley, Mrs. James Bruce, and others of Birmingham. Because of their zeal and consecration, because of the peculiar gifts possessed by some of their number, and also because of the geographical location of the towns in the

North Alabama Presbytery, permitting their visitation with a minimum expenditure of time and money, their union grew into a large and well-managed organization in a comparatively short time, and they were stretching out helping hands to others. Mrs. Bruce was the secretary and treasurer in those early days and the writer will never forget the sight of her books; they were a model of clearness and precision and became the ideal for the inexperienced to follow after, even as Mrs. Bruce was destined to become the leader of the women of Alabama in woman's organized work. Miss Alice Daly, then a young woman with leisure, strength and ability, was early called into service as the visitor for the Presbytery and it was largely through her indefatigable efforts that the outlying churches were brought into close co-operation with those in the larger towns.

#### MRS. SARAH PRATT LAPSLEY.

It is well for us to pause here for a moment to dwell upon the character, personality and influence of one whose memory is sacred and precious, not only to North Alabama Presbyterial and Alabama Synodical, but throughout the Southern Presbyterian Church and wherever the story of Missions is told. As the mother of Samuel Norvell Lapsley, her name, along with his service in Africa, will be embalmed in the Church for ages to come.

The life of Mrs. Sarah Pratt Lapsley was long and eventful, covering a period of over four score years, with a full and varied experience, embracing all of the purest joys of a happy Christian home, bearing rich fruit in the lives of her children, and grand-children. She was the wife of Judge James W. Lapsley of Selma, Alabama, and the mother of twelve children, nine of whom grew to maturity. Three sons were ministers of the Gospel; Dr. Robert Lapsley is Editor of the Earnest Worker; Rev. James Lapsley is in the Home Mission Field; Samuel Norvell Lapsley was the founder of

our African Mission and laid down his life with the spirit of a true martyr at Matadi in the Belgian Congo, March 26th, 1892.

Two of her daughters, Mrs. Robert Liston, and Mrs. Wade Smith, are the wives of ministers. One grandson is a promising young minister in North Carolina, three are preparing for the ministry, two have offered their lives for foreign service. One granddaughter is in the Home Mission Field, another granddaughter will go as a foreign missionary. Truly, the promise "to your children's children" has been fulfilled in her victorious life. Back of all this lies a mother's influence, and a consecration of purpose and ideals akin to the faith of Monica and the women of the Bible.

Mrs. Lapsley's work for Missions was the sweet incense of a heart poured out at her Savior's feet. She could have no peace nor rest save in her zeal, self-sacrifice and prayers for the spread of the Gospel. Naturally timid and shrinking, it was not easy for her to take the initiative in any work of a public nature, but through faith and Christian courage and the vision of what women could do, banded together with the one aim—"Attempt great things for God; expect great things of God," she undertook a great task.

#### THE FIRST MISSIONARY SENT BY THE SOUTHERN PRESBYTERIAN CHURCH.

From the Executive Committee's Report of 1863 (Alexander's Digest) is the record that "The missionaries in the Choctaw Country came to the conclusion during that Summer that it would be very disastrous to suspend their schools even for a limited time. There were a number of white women in the country, most of them wives or daughters of missionaries, and educated Choctaw women, whose services were found available as teachers." A call was issued for more teachers, and the Committee reported "One of these schools is now taught by Miss Augusta Bradford, a member of the Presbyterian Church in Talladega, Alabama, who responded to the call for teachers.

She is the *first missionary laborer* who has left her home to engage in missionary work among the heathen under the direction of the Committee and this fact is recorded here to the honor of the Church of which she is a member."

## **THE BEGINNINGS IN TUSCALOOSA PRESBYTERY.**

1896.

Before the war, the churches of Tuscaloosa, Greensboro, Eutaw, Friendship, Valley Creek, Selma and others, some of which were at that time in the Presbytery of South Alabama, had organized woman's societies, yet, so far as we can get the facts, the objects worked for were ministerial education, church erection, and "Aid Societies."

The hearts of Godly women were as devoted then as now, but they gave as members of the church body, not as societies; and the mere thought of being called upon to speak before a mixed assembly filled them with horror.

## **RECONSTRUCTION.**

As the war-cloud slowly dissolved, loyal Presbyterians began to think, first of all, of pulpit supply and readjustment along other lines. Sunday-schools were reorganized and Ladies' Aids that had been Soldiers' Aids during the War, now returned to their first loves and devoted themselves to repairing and adorning the houses of worship that had suffered from neglect or the devastation of armies.

## **THE WHITE MAN'S BURDEN.**

The first General Assembly, meeting in Augusta, in 1861, declared for extension in Foreign Missions, yet laid upon the conscience of the Church, the cause of Africa and the Southern Negro and if the sense of this responsibility could have been more deeply felt, if class prejudice had been less, if Northern influence, bringing, as it did, revulsion of feeling in many cases, on the part of the negro for his quondam owner, had been more positively met and overcome, we would have

done a nobler part and a greater good would have resulted to the negro.

### STILLMAN INSTITUTE.

True, an effort was made, in accord with the Assembly's plans, in the Tuscaloosa Church, of which Dr. C. A. Stillman was pastor. His name was given to the institute, organized by him for the training of colored ministers, and he was also instrumental in reorganization of the Woman's Society into a Foreign Missionary Society.

### STREAMS OF INFLUENCE.

How shall we count results when we say that Dr. Stillman was largely concerned in the going to Africa of Samuel Lapsley, our first martyr? Down that same stream of influence came, ultimately, our first organized effort. Through the labors of Miss Annie Stillman, Tuscaloosa was duly organized in the month of October, 1896, preceded by a sermon from Dr. Russell Cecil.

Mrs. James H. Somerville of Aliceville was made President and Miss Addie McLemore of Eutaw, Secretary and Treasurer. Then followed the struggle for existence, and largely to Mrs. Somerville is due the survival of the new venture. For eight or nine years she gave freely of her time, energy and means to the new organization, meeting with very little cooperation, either from the ministers or the women who should have been upholding her hands. She often said, but for the faith and encouragement of her Pastor, Rev. Mr. Dean of Aliceville, she would have given up in despair. All honor to her and to Mrs. John McKinnon of Selma, who was her Secretary most of the time.

Selma, Greensboro, Aliceville, York, Marion and Tuscaloosa—each in turn opened their hospitable doors to the infant Union; but women were unused to traveling from place to place to attend missionary meetings; domestic duties bound them, sometimes a lack of money prevented and the attendance

of out-of-town delegates was pitably small, in comparison with the bountiful preparation that awaited them. Sometimes a line of carriages and a group of eager boys would be rewarded by arrival of *one delegate*. And if it was so difficult to stimulate attendance, it was well-nigh impossible to get adequate reports of the work actually being done, so that tabulation was out of the question. These conditions prevailed in all of the early Alabama Presbyterials, to a greater or less degree, and doubtless throughout the South; but here or there were trained and gifted leaders who were destined to leave their permanent impress on the plastic form of our new work.

#### GREAT NAMES.

During these days of pioneering, it is good to remember a few names which stood for faith, courage, perseverance and clear vision—Mrs. J. H. Somerville of Aliceville, Mrs. V. H. Rodes and Miss Annie Stillman of Tuscaloosa, Mrs. John McKinnon and Mrs. C. W. Hooper of Selma, who was a tower of strength even from her invalid chair, Mrs. J. G. Snedecor of Tuscaloosa, calm, clear-brained and true, a wise counselor in every perplexing circumstance, and Mrs. J. H. West of Uniontown, whose unfailing devotion to the King's business and patient attention to detail, wrought marvels in un-tangling the threads that were to be woven into our new fabric. These last two have each presided over the Presbyterial, as it came to be called, with wonderful success, and at the present writing, Mrs. Snedecor is calmly steering the Synodical with the quiet grace that marks her every action, as well as serving efficiently as Dean of the new School for colored girls established in 1921 in connection with Stillman Institute.

#### MISSIONARIES.

An interesting story, for the facts of which we are indebted to Mrs. Snedecor, comes to us from Ante-Bellum days. It happened while Dr. Stillman was Pastor at Eutaw. A certain

negro named Ellis, learned to read from his young master as they rode back and forth to school, on horseback, and later when working as a blacksmith, he would ask help from the men who came into the shop to have their horses shod. In many ways he showed such remarkable traits and so impressed men with his Christian character, that the session of the church at Eutaw recommended that the Presbytery of Tuscaloosa purchase the slave, his wife and children, and send them as missionaries to Liberia. This was done and the man was given a training in Theology, in which he is said, by Dr. Stillman, to have stood a fine examination. The Presbytery heard from him quite often at first, but finally, perhaps during the War, they lost sight of him. How one would love to know how much was really accomplished by this first lone missionary who carried the light back to his own people. Was the light swallowed up by the dense blackness of heathenism, or does it still burn on?

Since then, and under happier auspices, seven colored men and women have gone to Africa from Stillman Institute, not including Lucius DeYampert of Selma. Phillips Verner and wife, nee Miss Hattie Bradshaw, of Tuscaloosa, were among the first white Missionaries to go to Africa, following Samuel Lapsley who had been reared at Selma but was living in Anniston when he and Sheppard went as pioneers to the Congo. Greensboro has the honor of having given to China one of our saintliest missionaries—Miss Emma Boardman of Hangchow, of whom one of her co-workers once said: "She literally pours out her life for the Chinese."

### **FIFTEEN YEARS OF HISTORY IN EAST ALABAMA. 1897.**

The call for a federation of the women's societies of the Presbytery of East Alabama, came not from a leading woman, but from Dr. Neal L. Anderson the pastor of the Central Presbyterian Church, and he was acting in response to a re-



commendation from Presbytery, which had appointed him chairman of the committee on Foreign Missions.

In response to this call, the societies of the First and Central Churches of Montgomery, the churches of Auburn and Tuskegee, sent delegates, and South Franklin Street Church of Mobile asked to be enrolled by letter. This last enrollment calls for an explanation, as the Woman's Home and Foreign Missionary Union had been organized in Mobile in 1895. It had been intended, originally, as a City Union, therefore, when the call came from the Presbytery, which at that time included Mobile, as well as what is now East Alabama, the women of South Franklin Street Church stretched out their hands, by letter, and became a part of the first Woman's Foreign Missionary Union of the Presbytery of East Alabama, on Monday, May 29th, 1897.

The early history of the Union in East Alabama was a story of struggles, vain appeals to societies outside the Union, rebuffs from some of the prominent churches, unanswered letters, and hard, unappreciated labors. During these first years, the names of Mrs. Ray Rushton, President, and Mrs. J. G. Cowan, Secretary, shine out in letters of gold, for it was they who toiled with hope when others despaired and later had the joy of seeing the Union grow from four timid societies to a strong organization representing twenty-two churches.

### **SYNODICAL ORGANIZATION. 1908.**

The call for Synodical Organization came from Birmingham, and one recalls with pleasure that bright October day in 1907 when a little group of five women gathered around a table in the basement of the First Presbyterian Church and discussed the matter of organization of the Synodical Union of Alabama.

There was Mrs. Knox of Anniston, the chief originator and inspiration of the movement; Mrs. Bruce of Birmingham, for many years an officer in the Presbyterial Union of North Ala-

bama and whose clear brain, combined with the faculty for good-comradeship, made her an indispensable factor; Mrs. McKinnon of Selma, true and tried; Mrs. Snedecor of Tuscaloosa, calm, serene and prepared, she without whom the women of our church would not willingly come into conference; and lastly, the historian, representing the Mobile Presbyterial Union and who sat as an humble listener and learner.

Perhaps our minds did not fully grasp the meaning and trend of the new step that we were taking, but there was genuine enthusiasm and an earnest desire to be led by the Master into more efficient service in the great causes of our church.

In response to an invitation from Mrs. J. Calvin Stewart, President of the Synodical Union of Virginia, Mrs. Bruce was appointed to visit that organization and confer with the leaders before taking more definite steps in Alabama. Meanwhile, Mrs. Knox was made chairman of an organization committee, Mrs. Bruce, Treasurer, and Mrs. Cobbs, Secretary, and it was agreed to meet in the Government Street Church, Mobile, on Thursday, February 28th, 1908, for the purpose of forming a Synodical should it be the desire of those present to do so.

We like to remember that Dr. Archibald Carr, Pastor of the Church, was with us in our beginnings, and that his prayers and counsel helped to guide us along this untried path.

The officers of the infant organization were as follows:

Mrs. James Lapsley, of Anniston and Mrs. Charles Hooper of Selma, Honorary Presidents; Mrs. John B. Knox of Anniston, President; Mrs. D. B. Cobbs of Mobile, Recording Secretary and Treasurer.

The Union adopted substantially as its own, the Constitution and By-laws of the Union of Virginia, which was the mother organization of the South. The Synodical did much to broaden the vision and strengthen the purpose of the women of the Presbyterials. To date, 1922, we have had but four presidents: Mrs. Knox, Mrs. Fritter of Dothan, Mrs. Bruce and

Mrs. Snedecor, who still is giving her efficient service for the work.

Mrs Knox was our first and beloved leader until 1911 when ill health forced her to resign. Later she was made Honorary Life President. Mrs. W. E. Fritter of Dothan was the second president; she likewise served for two years and resigned for health reasons; then came Mrs. James Bruce with her clear judgment, rich experience, deep knowledge of the church's needs and her rare tact in dealing with others. How joyously she addressed herself to the work and how indefatigable was her service! Once, indeed, she was laid low by a terrible stroke of Providence that took her first-born son without a moment's warning. Like a noble tree bowed by the storm, her lips touched the dust, and then she rose again and with a calm face took up her work because it was the King's work. For four years she labored to make Alabama one of the strong Synodicals of the South. As Chairman of the Woman's Advisory Committee, she was able to speak from the very heart of the work and her words were the tools that shaped our plans. We love to remember these things now—her patience with those who could not understand—her profound ability, yes, and her whimsical humor that lightened the day's work—the altogether of her that made her the delightful companion as well as the wise leader. Her departure from this life while her sun was still high in its zenith, is so recent that we cannot think of her as dead; she is not dead, but only transferred to a higher field of service. Friends say that when her spirit was slipping away she smiled back, one of her radiant smiles; perhaps she knew then.

#### THE GULF STATES PRESBYTERIAN.

The women of Alabama deeply appreciate the generosity of Dr. H. G. Kegley, in giving large space in the *Gulf States Presbyterian* for the discussion of plans for organizing the women of our church. This was the more appreciated be-

cause of the cautious attitude or complete silence of the the other organs of our church until the Auxiliary was authorized and endorsed by the General Assembly. Mrs. John B. Knox, and later, Mrs. D. B. Cobbs, were editors of the Woman's Department during those days of warm discussion and sharp difference of opinion as to woman's place in the church.

#### ALABAMA WOMEN LOYAL FROM THE FIRST.

Alabama women were among the first to go on record as endorsing the "Missouri Plan" and they have never faltered in their loyalty, though, it must be confessed, in individual cases, they little realized how radical was to be the change in their methods of work, and conservatism died hard in the "Old First Churches."

#### THE BIRTH OF THE WOMAN'S AUXILIARY.

While the women of our church are celebrating the tenth birthday of the Auxiliary, with candles and gifts and wondrous cakes, the writer is recalling the day when the infant organization was born, among the hills and trees of Montreat.

The event was preceded by a memorable prayer-meeting at the cottage of Mrs. C. E. Graham. The air was chill and misty, so that the blazing fire was a cheerful sight and gave an air of home-likeness. More than twenty-five women, representing the different states, were present. Mrs. Fritter, of Dothan, Alabama, the President of our Synodical, was there to pledge Alabama's loyalty. Mrs. E. L. Russell was there, unofficially, but with an important place on the program. Mrs. D. B. Cobbs, of Mobile, then President of the Mobile Presbyterial, was representing the *Gulf States Presbyterian*.

Mrs. McCaulie, that mother of missionaries, led the devotions and practically every woman present voiced a petition for light and guidance in the great work that lay before us.

We are glad that Alabama stood with our Superintendent in the beginning and that its loyalty has never failed.