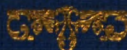


The
WOMAN'S
AUXILIARY

PRESBYTERIAN
CHURCH, U. S.



WINSBOROUGH

University of Virginia Library

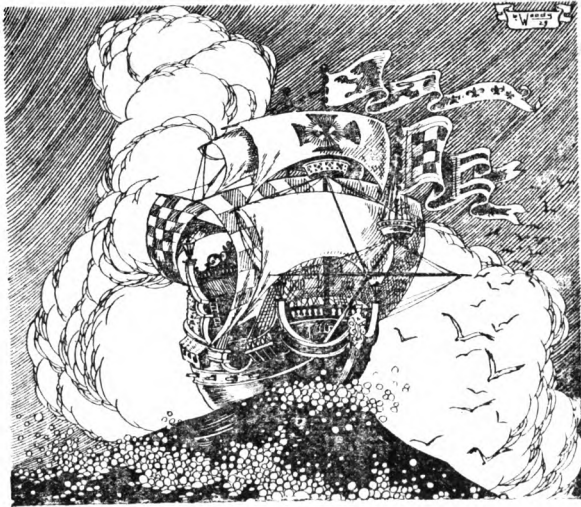
BX8905.P68 W49 1927

ALD

The Woman's Auxiliary, Presbyt



CX 001 278 027



BLANCHE M. MELTON

UNIVERSITY
 OF VIRGINIA
 CHARLOTTESVILLE
 LIBRARIES

ERRATUM

Rev. E. H. Barnett, D.D., organized groups of women into circles in the First Presbyterian Church, Atlanta, before his death in 1898. Successors in this pastorate continued the good work. (See top page 33.)

1540—(1)

The
Woman's Auxiliary
Presbyterian Church, U. S.

By HALLIE PAXSON WINSBOROUGH

*A brief history of its background
organization and development*

*Intended as a study and
reference book for the
women of the Church*

Published by
PRESBYTERIAN COMMITTEE OF PUBLICATION
RICHMOND, VA. and TEXARKANA, ARK.-TEXAS

BX
8905
. P68W49
1927

*This book copyright 1927 by the
Presbyterian Committee of Publication
Richmond, Virginia*

*Printed in the United States of America
by Whittet & Shepperson, Richmond, Va.*



**TO THE FAITHFUL WOMEN OF THE AUXILIARY
WHO ARE STRIVING TO BE WORKMEN
THAT NEED NOT TO BE ASHAMED
THIS BOOK IS AFFECTION-
ATELY DEDICATED BY
THE AUTHOR**



PREFACE

This book is intended for use as a text-book for Study Classes and a reference help for leaders in the Woman's Auxiliary. It is necessarily condensed and confined largely to plain statements and outlines.

To add interest to the classroom work the leader will embroider this plain garment with incident and story from her own experiences, or drawn from the members of her class, and thus add charm to a prosy story.

Some repetition has been unavoidable in trying to present the work clearly, but this, we hope, will only serve to fix the details more firmly in the mind of the student.

This volume is sent forth with the prayer that it may be used of the Master in making more efficient laborers in His vineyard.

H. P. W.

***The* WOMAN'S AUXILIARY
PRESBYTERIAN CHURCH, U. S.**

(This book does not include Constitutions, Duties of Secretaries and other organization literature. These may be obtained from the Woman's Auxiliary Office.)



CONTENTS

	PAGE
<i>Chapter I</i>	
HISTORICAL BACKGROUND	13
MISSIONARY DECLARATION	13
EARLY SOCIETIES	13
PRESBYTERIAL ORGANIZATION	18
SYNODICAL ORGANIZATION	19
THE WOMAN'S AUXILIARY	20
<i>History</i>	<i>20</i>
<i>The Auxiliary Erected</i>	<i>23</i>
<i>How Financed</i>	<i>26</i>
<i>Outline of the Auxiliary</i>	<i>26</i>
<i>Outstanding Features of the Woman's Auxiliary</i>	<i>27</i>
 <i>Chapter II</i>	
OUTLINE OF ORGANIZATION	31
EARLY ORGANIZATIONS	31
WHENCE THE CIRCLE PLAN?	32
OUTLINE OF LOCAL AUXILIARY	35
<i>All the Women</i>	<i>35</i>
<i>One Organization</i>	<i>35</i>
<i>Officers and Secretaries of Causes</i>	<i>35</i>
<i>The Circles</i>	<i>37</i>
<i>General Circles</i>	<i>37</i>
<i>Shifting</i>	<i>37</i>
<i>Executive Board</i>	<i>37</i>
EXCEPTIONAL CIRCLES	37
<i>Business Woman's Circle</i>	<i>38</i>
<i>The Home Circle</i>	<i>38</i>
<i>The Girls' Circle</i>	<i>38</i>
SOME RESULTS OF THE PLAN	38
<i>Broader Interests</i>	<i>38</i>
<i>Reaches the Indifferent Women</i>	<i>39</i>
<i>Provides a Place of Service for Every Woman</i>	<i>39</i>
OUTLINE OF PRESBYTERIAL AUXILIARY:	40
<i>The Annual Meeting:</i>	<i>40</i>
Delegation	40
Program	40
Executive Committee Meetings	40

<i>Group Conferences</i>	40
<i>Officers' Training Schools</i>	41
<i>The Big Sister Plan</i>	41
OUTLINE OF SYNODICAL AUXILIARY:	42
<i>Annual Meeting:</i>	42
Delegation	42
Program	42
Executive Committee Meetings	43
WOMAN'S ADVISORY COMMITTEE:	43
<i>Annual Meeting:</i>	43
Program	43
SUPERVISORY COMMITTEE:	44
<i>Personnel and Plan</i>	44
INTERDENOMINATIONAL AFFILIATION	44
SUMMER CONFERENCES	44
WHITE CROSS HOSPITAL WORK	45

Chapter III

THE OUTLINE OF WORK	49
THE GOAL OF THE AUXILIARY	49
LOCAL AUXILIARY MEETINGS:	49
<i>Church Day</i>	49
<i>Executive Board—Bible Class</i>	49
<i>Business Meeting</i>	49
<i>Circle Meeting</i>	50
<i>Auxiliary Meeting</i>	50
EDUCATIONAL:	50
<i>Auxiliary Missionary Meeting:</i>	50
Year Book of Programs	50
Literature Table	50
<i>Circle Meeting</i>	50
<i>Mission Study Classes</i>	52
<i>Church School of Missions</i>	52
<i>Stewardship Study Class</i>	52
<i>"Survey" and Church Paper Plans</i>	52
SPIRITUAL:	53
<i>Devotionals</i>	53
<i>Bible Study</i>	53
<i>Prayer Bands</i>	53
<i>Special Seasons of Prayer</i>	53
<i>Personal Evangelism</i>	54
SOCIAL	54
FINANCIAL:	55
<i>The Budget</i>	55
<i>The Local Auxiliary Budget</i>	55
<i>The Presbyterial Budget</i>	55
<i>Presbyterial Specials</i>	56
<i>The Synodical Budget</i>	56

<i>Woman's Advisory Committee Budget</i>	56
<i>Budget of the Auxiliary Office</i>	57
<i>Honorary Life Membership</i>	57
<i>Birthday Gift</i>	57
STANDARD OF EXCELLENCE	59

Chapter IV

METHODS OF WORK	63
THE SYNODICAL:	63
<i>Program</i>	63
<i>Reports</i>	65
THE PRESBYTERIAL:	66
<i>Reports</i>	66
<i>Program</i>	68
<i>Methods Hour</i>	68
<i>Young People's Work</i>	69
<i>Social Features</i>	69
<i>The Birthday Party</i>	71
GROUP CONFERENCES:	71
<i>Geographical Divisions</i>	72
<i>Time</i>	72
<i>Program</i>	72

Chapter V

METHODS OF WORK—Continued	77
THE LOCAL AUXILIARY:	77
<i>The Executive Board</i>	77
<i>The Auxiliary Business Meeting</i>	78
<i>The Auxiliary Missionary Meeting</i>	79
<i>Previous Preparation</i>	79
<i>Music</i>	81
<i>Prayer</i>	81
<i>The Programs</i>	82
<i>Literature Table</i>	83
<i>Missionary Speaker</i>	83
<i>Social Hour</i>	84
THE CIRCLES:	84
<i>Circle Meetings:</i>	84
<i>Program</i>	85
<i>The Indifferent Woman</i>	85
<i>Mission Study</i>	86
<i>Contributions</i>	86
<i>Shifting the Circles</i>	86
<i>Assigning the Circles</i>	87

<i>Exceptional Circles:</i>	88
The Business Woman's Circle	89
The High School Girls' Circle	89
The Home Circle	90
<i>The Budget</i>	90

Chapter VI

MISCELLANEOUS	95
CONFERENCES:	95
<i>Summer Conferences</i>	95
<i>Montreat Summer School of Missions</i>	95
<i>Young People's Conferences</i>	96
<i>Colored Woman's Conferences</i>	97
THE AUXILIARY TRAINING SCHOOL:	98
<i>Course of Study</i>	99
EXCEPTIONAL PRESBYTERIALS:	99
<i>Indian Presbyterian</i>	99
<i>Texas-Mexican Presbyterian</i>	100
<i>Colored Presbyterian Auxiliaries</i>	101
THE AUXILIARY ON OUR FOREIGN FIELD:	103
<i>Korea</i>	103
<i>Mexico</i>	104
<i>Brasil</i>	105
THE COUNTRY CHURCH	106
CHRISTIAN SOCIAL SERVICE	107
THE CHALLENGE	108

ILLUSTRATIONS AND CHARTS

THREE PIONEERS	Opp. Page	14
AUXILIARY CIRCLE PLAN		36
OUR AIM		51
STRENGTHEN THE FOUNDATION		60
"HOME-COMING" CELEBRATION	Opp. Page	102

CHAPTER ONE
HISTORICAL BACKGROUND



*"Heralds of Christ who bear the King's commands,
Immortal tidings in your mortal hands,
Pass on and carry swift the news ye bring,
Make straight, make straight the Highway of the King."*

—LAURA SCHERER COPENHAVER.

Generated at Library of Congress on 2020-08-26 03:21 GMT / https://hdl.handle.net/2027/uvva.x861276027
Public Domain in the United States; Google-digitized / http://www.hathitrust.org/access_use#pd-us-google

CHAPTER I
HISTORICAL BACKGROUND

The Presbyterian Church has always been a missionary church. At the first General Assembly of the Presbyterian Church in the United States in the year 1861 the following missionary declaration was adopted and throughout the more than half-century that has followed it has been the chart and compass of the Church:

Missionary Declaration

"The General Assembly desires to inscribe on our Church's banner, as she now first unfurls it to the World, in immediate connection with the Headship of her Lord, His last command: 'Go ye into all the world, and preach the Gospel to every creature,' regarding this as the great end of her organization and obedience to it as the indispensable condition of her Lord's promised presence."

Early Societies

It is interesting to note the variety shown in the organized activities of the women of the early Church, many of them pioneers, helping to wrest a foothold out of the wilderness and planting Christian homes beyond the borders of what was then known as civilization.

We know that these pioneers brought the Bible and Catechism with them and that their children were drilled in the knowledge of both. We know also that they gave generously of their physical strength, for

tradition relates that when the "Old Stone Church" of Lewisburg, West Virginia, was built, the godly women and the boys carried the sand in sacks on horses from Greenbrier River, a distance of four miles, to make the mortar to build this historic church.

The earlier organizations of women in the Church were for the purpose of distributing Bibles at home and sending them to far-away lands, while the education of young men for the ministry was the avowed purpose of still other societies.

The unflagging interest of the women in repairing the church buildings and providing funds for their maintenance was especially marked in those early days. The Darlington (S. C.) Church book records the following under date of May, 1833: "At the request of the female members of the church the funds raised by them for ceiling the church buildings were made subject to such disposition as the church might think proper to make of them." The following statement appears later: "Funds were raised and turned over to the Deacons and invested in the first stoves ever bought."

That Foreign Missions held an important place in the thinking of the women of the early Church is shown by the record of a Ladies' Foreign Missionary Society as early as 1828.

More than one hundred years ago the Presbyterian Church in North Carolina must have had missionary fervor, for we have the record of the organization of the *Rockfish Female Society*, organized in 1817 in the Rockfish Church of Fayetteville Presbytery, North Carolina.

The minutes of this society are still intact, and we have a most interesting record of the activities of these pioneer "Females." It is probable that most of the

Three Pioneers



MISS JENNIE HANNA



MRS. JOSIAH SIBLEY



MRS. SARAH M. PRICE

THE leaders in the movement to organize Presbyterian Unions in 1886 were Miss Jennie Hanna, of Kansas City, Mo., and Mrs. Josiah Sibley, of Augusta, Ga.

The seed sown through the Church papers by these two pioneers aided by Mrs. M. D. Irvine and others, bore rich fruit very shortly, for in 1888, twenty Presbyterian Unions were formed.

Mrs. Sarah M. Price was President of East Hanover Union, the first to organize.

women in the church were members of this society, for we find the minutes record a membership of thirty women who met as a society twice each year, in the spring and fall. Their work seems to have been entirely missionary, for their contributions for the first year were recorded as follows:

To the North Carolina Missionary Society.....\$17.50
To the purchase of religious tracts for Society.. 6.50

It is evident that the need of missionary education was recognized thus early, since the above tracts were to be used for the *Female Society* members.

It was also in 1817 that the *Female Tract Society of Poplar Tent Church* was organized for the purpose of distributing tracts and other church literature. It was afterwards reorganized as the Female Benevolent Society. They were accustomed to meet annually on the Saturday before the communion in May, and they contributed to both Home and Foreign Missions. The constitution which this society adopted in 1859 is still preserved and compares favorably with our modern constitutions of similar kind.

The Tennessee Bible and Charitable Society was organized in the First Presbyterian Church, Nashville, on May 5, 1817. The purpose of this society was the distribution of Bibles, and the Philadelphia Bible Society sent them a large number soon after their organization. This society also circulated tracts, distributed clothing to the poor and trained a corps of volunteer nurses for times of emergency. They seem to have combined educational work with the modern community work of today in an admirable way.

Prayer meetings were held every week and the members pledged solemnly to attend these meetings regu-

[15]

larly. Absence from town or real illness were the only excuses accepted.

While the above societies are the earliest Presbyterian organizations of which we have any record, Presbyterian women were sharing in interdenominational organizations of Christian women. In 1809 a woman's society, connected with the "Congregational and Presbyterian Association" of the city, was organized in the Second Church, Charleston, S. C. In 1821 this society assumed the name of the "*Second Female Education Society*." The object of this organization was to assist in the education of young men for the ministry. Theological students of both Princeton and Columbia were given assistance in the completion of their education, and many noted men, prominent in the life of the Church and in missionary efforts, are on the roll of its beneficiaries.

The *Female Bible Society of Richmond and Manchester, Va.*, was organized in 1817 as an auxiliary to the Bible Society of Virginia. The membership of this society was interdenominational and their meetings were held annually at their respective churches, the ministers of the different churches presiding. In 1834 they pledged one thousand dollars for the purpose of sending the Bible for distribution in foreign lands.

The *Liberty County Female Cent Society* was organized in 1817 in Midway Church, Liberty County, Ga. The ladies of Liberty County were eligible to membership, and it is probable it was an interdenominational organization. Their object as stated in the constitution was "to educate pious youth for the Gospel ministry." The society's book of minutes is still in existence, "the pages yellow with age are covered with the exquisite chirography of the day and the minutes

and constitution are phrased in the quaint, formal style of the eighteenth century.”

The first *Foreign Mission Society* which we have recorded was that of the *First Church, Augusta, Ga.*, which was in existence in 1828, and whose contributions were recorded in the *Missionary Herald* of the Presbyterian Church. While no minutes of this society have been preserved, we know that their meetings were held annually and their program seems to have consisted of a missionary sermon preached on the following Sunday. It is also known that the minister was always present to lead in prayer and close with the benediction.

From these early days the work of organization spread until in every Synod there were numbers of Women's Missionary Societies, Ladies' Aid Societies and groups under many other names, all working with the avowed purpose of extending the Kingdom. By the close of the Civil War and the establishment of the Presbyterian Church, U. S., the majority of churches had some form of woman's organization and many of them had three or four. These societies sprang from a desire to meet the needs of the local church and from an increasing sense of responsibility for carrying the Gospel to the uttermost parts of the earth.

Conservatism was strong in our Southern Church and there was much opposition to any organization above the local societies. Alexander's Digest records in 1889 a Committee report to the General Assembly on Woman's Societies as follows: "Reports from sixty-eight Presbyteries; eighteen woman's unions; thirty-nine opposed to anything beyond the local societies, one arguing in detail against any further organization.

[17]

“An overture that blanks be furnished for the reports of societies was refused on the grounds that Church Sessions can report what is necessary.”

It was not until sixteen years later, in 1905, that our Assembly approved blanks for society reports. These were only for Foreign Missions and were sent out by the Foreign Mission office.

Presbyterial Organization

Although practically every church of any size had its woman's organization, there was no department in the Church responsible for promoting among these societies uniformity of organization or efficiency in operation. While probably amenable to sessional control, these societies were giving their money to whatever cause made its especial appeal to them. No educational policy prevailed in the Church for these earnest groups of women, nor was any branch of church machinery responsible for making their work more efficient.

In 1884, however, came the dawning of a new day in woman's organized work. Miss Jennie Hanna, of Kansas City, Mo., a woman of Presbyterian ancestry and strong Church loyalty, launched a discussion in the Church papers as to the advisability of organizing the societies in each Presbytery into a Presbyterial Union similar to the plan which the Presbyterian Church in the North had had in operation for years. Miss Hanna's first article in the Church papers challenged the attention of Mrs. Josiah Sibley, of Augusta, Ga., a woman of the same vision and ideals, and together these two women, separated by hundreds of miles, worked for better organization among women's societies of our Church.

In the year 1886, Miss Hanna and Mrs. Sibley, in spite of outspoken opposition of some of the leading ministers of the Church, agreed to unite in an effort to reach every one of the two thousand churches in the Southern Assembly with a plan for Presbyterial organizations for Foreign Missions, looking eventually toward establishing a Woman's Board similar to that in the Presbyterian Church, U. S. A. The immensity of the task undertaken by them may be realized to a degree when we remember that these brave souls had no funds at their disposal, no office machinery for duplicating letters, no stenographer, or even typewriter, nor did they reckon on the fierce opposition of the conservative leaders. Determination, however, overcomes all obstacles, and the result of the earnest effort on the part of these two women was the wakening of the women membership of the Church to the need of further organization, and May, 1888, saw the establishment of two Presbyterials—East Hanover, Va., and Wilmington, N. C. Both of these Presbyterials were organized for Foreign Missions only. Within the next year a number of Presbyterials came into being, though opposing ministers delayed many others until years later.

Synodical Organization

In 1904 the first Synodical organizations were effected, those of the Synodical Auxiliary of Virginia at Richmond and the Synodical Auxiliary of Texas at Cleburne. Although as widely separated as the bounds of our Church permit, the women of our farthest east Synod and those of our farthest west Synod took the advance step of Synodical organization during the same year.

Four years later the Synodical Auxiliary of Alabama was organized at Birmingham, and in 1910 the Synodical Auxiliary of Missouri in Kansas City, while the same year the Synodical Auxiliary of Georgia was organized in Atlanta. In 1911 the Synodical Auxiliary of Kentucky was set up at Louisville. The remaining nine Synodicals were organized in the year 1913, the Synodical of Appalachia coming into being in 1916, immediately after the erection of the Synod of Appalachia.

The Woman's Auxiliary

HISTORY

Although the Southern Presbyterian Church was among the first to have a local woman's missionary society, the progress to higher forms of organization had been slow. Seventy-one years had elapsed from the first society of which we had any record to the establishment of the first Presbyterial. Not until fourteen years after the first Presbyterials were the first Synodicals organized in 1904. The year 1912 found all but two of the Presbyterials in existence and only six Synodicals, but no step had been taken looking toward a general overhead organization that should unite these.

Meantime, the woman's work of other denominations had long since been set up into efficient Woman's Boards. In 1861 the first interdenominational union was organized in New York City for the purpose of sending women missionaries abroad with the Gospel. Denominational Boards quickly followed, and in 1912 the Southern Presbyterian Church was the only evangelical denomination of any importance that had no general organization for its woman's work.

The women of the Southern Presbyterian Church were not now desirous of an independent Woman's Board. Even as early as 1912 indications were in evidence that the Woman's Board, gathering its own funds and administering them, would soon become an antiquated form of organization. The manifest disadvantages of the plan of having a two-headed administration on the foreign field were being realized in many quarters, and already the plan of electing women to membership in the general Missionary Boards was being considered. The leaders among the women, however, felt that we had been all too long without an effective organization for the promotion of our educational and spiritual development, and that some plan should be adopted which would give to the women of the Church the benefits accruing from uniformity in plan and purpose as well as a Secretary with headquarters for promoting these objects.

In September, 1911, Mrs. W. C. Winsborough, of Kansas City, Mo., prepared a statement entitled "Some Reasons Why a Woman Secretary Is Needed," and sent the paper to Mrs. D. A. McMillan, then President of the Missouri Synodical Auxiliary. Mrs. McMillan approved of the statement, submitted it to her Executive Committee and with their endorsement forwarded it to the Presidents of the five other Synodicals then in existence—Mrs. J. Calvin Stewart, Virginia; Mrs. Chris G. Dullnig, Texas; Mrs. W. C. Fritter, Alabama; Mrs. C. P. Crawford, Georgia, and Mrs. M. D. Irvine, Kentucky. The paper being unanimously approved by them, it was then submitted to the Synod of Missouri and received its approval. In February an unofficial group of women representing eight Synods met in Atlanta to devise plans for promoting the publicity campaign which they decided should precede the

presentation of the matter to the Assembly the following May.

The Systematic Beneficence Committee, being in session in Atlanta at that time, approved the plan. The woman's committee thereupon appointed Mrs. Winsborough and Miss Hanna as a Committee on Organization and elected Mrs. A. M. Howison, of Staunton, Va., as Treasurer. During the next four months an educational campaign was carried on throughout the Church under incredible handicaps but with amazing results. Truly, the time was ripe for the coming of the organization.

In May, 1912, the "Reasons Why" having been rewritten into proper form, the overture was presented to the General Assembly from the Synodical of Missouri with the approval of the five other Synodicals then existing, forty-one Presbyterian Unions, the Synod of Missouri and the Presbyteries of Columbia, Atlanta, Knoxville and Suwanee. That hope might not spring too strongly in the breasts of the women there were also before the Assembly overtures from three Presbyteries asking that the overture be answered in the negative! These petitioning bodies of women agreed to ask no financial support for the new department for two years or until the organization had justified its existence.

To the delight and (must it be said) surprise of the earnest women who were praying all over the Church that the overture might receive a favorable reply, the General Assembly in session at Bristol, Tenn., approved the overture without any discussion and no audible opposing votes.

The Executive Secretaries of the four Executive Committees of the Church, who, at the request of the women, had been appointed the Supervisory Committee

of the Auxiliary, were directed by the Assembly to meet the following summer with the Synodical Presidents and outline and erect the organization desired by the women. Thus did the Lord bring about in our beloved Church the organization of the Woman's Auxiliary, one of our most effective agencies for the advancement of the Kingdom. This was done in the face of some opposition but more unanimously and harmoniously than could have been deemed possible a year before.

THE AUXILIARY ERECTED

In August, 1912, the four Executive Secretaries of the Church, Dr. Egbert W. Smith, Dr. S. L. Morris, Dr. Henry H. Sweets and Mr. R. E. Magill, met with the Synodical Presidents and other representative women at the Alba Hotel, Montreat, to outline the organization, set up the head office, and elect the much talked of Secretary.

The name "The Woman's Auxiliary of the Presbyterian Church, U. S." was unanimously chosen.

During the previous months, Mrs. Winsborough and Miss Hanna, with the assistance of the Synodical Presidents, had been eagerly searching throughout the Church for the woman whom they felt God had called to undertake the arduous task of directing the new organization. They had finally secured the consent of a gifted and consecrated woman of Georgia to undertake the work.

Imagine their consternation therefore, when but a short time before the expected meeting for setting up the organization, circumstances over which she had no control compelled the expected Secretary to decline the proposed office. It seemed for a time as though all of

the careful planning would count for naught since no one was at hand to direct the new organization.

As soon as the overture was passed by the Assembly, Mrs. Winsborough had been approached by the Synodical Presidents and Executive Secretaries with the request that, if possible, she accept the position of Secretary and guide the newly launched bark through the troubled waters which undoubtedly awaited it. She positively declined to consider the position for personal reasons. When, however, shortly before the proposed meeting at Montreat no one had been secured to take the place, Mrs. Winsborough consented to accept office for six months, until someone else could be found. It was decided to locate the office in Kansas City. When, therefore, the Montreat meeting was officially called by Dr. Egbert Smith, Chairman, Mrs. Winsborough was elected Superintendent of the new Woman's Auxiliary, since the title, "Executive Secretary," had been changed to that of "Superintendent" and Mrs. A. M. Howison, of Staunton, Va., who had worked so faithfully to secure funds for the preliminary work, was elected Treasurer.

The story of how the way was opened for Mrs. Winsborough to continue as Superintendent during the fifteen years that have elapsed since then is too long and too intimate a story for these pages.

Strong indeed was the faith of the little band of women who in August, 1912, went from Montreat with their precious newly organized Auxiliary, with their long-desired Superintendent and capable and efficient Treasurer, but without a dollar in the bank, relying for expenses upon the free-will offerings of local Auxiliaries. There was not in existence an ac-

curate list of officers of the local societies or of the Presbyterials; no funds for renting an office, for employing a stenographer or buying a typewriter. The office was established in an upstairs front room of Mrs. Winsborough's home. Mr. R. E. Magill relieved embarrassment by presenting the Auxiliary with a desk and typewriter, and Rev. Charles R. Nisbet, pastor of Central Church, Kansas City, personally supplied funds for employing the first stenographer for thirty days.

Such handicaps, however, became as nothing to the abounding faith of the women of the Church. Suffice it that before the next Assembly meeting nine months later, every Presbyterian and Synodical in the Church was organized, and by the close of the two probationary years, constitutions and other necessary literature had been printed and circulated, the first Year Book of Programs had been issued, and much necessary field work done. The Auxiliary came to the Assembly of 1914, meeting in Kansas City, without a dollar's debt and with the hearty approval of the Church at large!

The year previous the faithful Treasurer, Mrs. A. M. Howison, was compelled because of ill health to resign, and Mrs. D. A. McMillan, of Fulton, Mo., was appointed in her place and has most successfully discharged the duties of this important office since 1913.

At the Kansas City meeting, the Synodical Presidents (then known as the Woman's Council) in conference with the Superintendent, decided that the Auxiliary office should be moved to Atlanta, and for four years the headquarters was in that city, after which the Supervisory Committee removed the office to its present location, St. Louis, Mo.

HOW FINANCED

At the Assembly of 1914, the Church formally acknowledged the financial value of the Woman's Auxiliary and directed the four Executive Committees to furnish its budget. Each Committee contributes to the Auxiliary Budget in the same proportion as the percentage it receives of the Church's Budget.

OUTLINE OF THE AUXILIARY

Never perhaps in the official life of our Church has the divine leading of the Master been more in evidence than in the outlining of the plan for the woman's work of our Church. At a time when practically all of the women's church organizations were "Boards" of more or less independence, the women of the Southern Presbyterian Church decided that their organization must be only promotional and auxiliary to the regular work of the Church. Although many of the women's boards of other denominations collected and expended their own missionary money, our Auxiliary felt it wiser to unify the work of the local church by sending our Auxiliary gifts through the local church treasurer to the places for which they were intended. With separate organizations for Home and Foreign Missions flourishing in other denominations, the Woman's Auxiliary was organized to promote the whole program of the Church.

In the light of all that has happened in the fifteen years since the Auxiliary plan was outlined, it is gratifying to observe that many denominations today are working toward a similar plan.

The Woman's Auxiliary was formulated entirely by the women themselves. No conservative restrictions were superimposed upon them. They outlined the

organization they desired and the Assembly gave its approval to the plan. The success of women in business and political life, their efficient and consecrated service in the local church have proven that women have a contribution to make to the business administration of the denomination. Today practically all of the Missionary Boards of America have women members. The necessary changes resulting from this advance step are often complicated by the difficulty of readjusting the former Woman's Board to the new plan. When in 1923 at the Montreat Assembly, the Executive Committees were directed to add women to their membership, this important advance did not involve any change whatever in the Woman's Auxiliary, nor disturb any plan which was then in operation. The Auxiliary had been organized in the beginning as a promotional agency for the whole program of the Church, and the placing of some of its representatives on Executive Committees was only the completion of the ideal in the minds of its founders. The following outstanding features of the Woman's Auxiliary show that it is suited to the advancing life of the Church and of the world today.

OUTSTANDING FEATURES OF THE WOMAN'S AUXILIARY

1. *It Is Auxiliary.*—As its name indicates, the organization is auxiliary to the work of the Church. Its gifts are sent through the local church to the Treasurers of the Executive Committees.
2. *Whole Program.*—It includes the whole program of the Church in its study, prayers and gifts. The early societies and Presbyterials were organized for Foreign Missions only, some of them admitting Home

[27]

Missions to their consideration at a later date. Although some of our earliest societies were organized for the education of young men for the ministry, in 1912 but very few of our societies contributed to the Committee of Christian Education. The women of the Church came to see that all the work of the Church is missionary in intent and necessary for the advancement of the Kingdom.

3. *Auxiliary Gifts.*—All the women of the Church are expected to contribute weekly through the duplex envelopes as members of the Church. The Auxiliary receives no report of these gifts.

Every Auxiliary has its own “over and above” budget which includes gifts to all the Causes of the Church usually in the percentage recommended to the local church by the Presbytery. It also includes funds for the support and promotion of the Presbyterials and Synodicals and other departments of woman’s work.

NOTE.—The historical data in this chapter is largely from “Pioneer Women of the Presbyterian Church, U. S.,” by Mrs. Mary D. Irvine and Miss Alice Eastwood. Every Leader of a Study Class should have a copy of this volume. Order from Presbyterian Committee of Publication, Box 1176, Richmond, Va.

CHAPTER TWO
OUTLINE *of* ORGANIZATION



"Order is Heaven's first Law."

—POPE.

CHAPTER II
OUTLINE of ORGANIZATION



Early Organizations

At the time the Woman's Auxiliary was organized there were all kinds of woman's organizations in our Church. The "Ladies' Foreign Missionary Society" was side by side with the "Woman's Home Missionary Society" and often the membership of both was largely the same. Along with these two organizations there flourished the "Ladies' Aid Society," of which many of the missionary women were members, although usually there was a large group of "Ladies' Aiders" who were not members of either missionary society.

In addition to these, there was the "Young Women's Missionary Society," whose members were often gray haired grandmothers, who retained their membership in the society because they had been charter members of it in their youth. In addition to the above societies there were to be found groups of women organized under various names such as the "Willing Gleaners," "Cheerful Givers," "Sunshine Society," "Helping Hand Society," etc., etc. Sometimes a number of these organizations existed in one congregation and yet at the same time many of the women of the church were not in any of them. Often there was great rivalry between these societies in securing new members and the woman coming to town as a stranger, on putting her membership into the church, would be besieged by representatives of the various organizations to join their society until in her bewilderment

she often affiliated with the most persistent group in ignorance of its purpose.

No effort had been made in the more than one hundred years since our first "Female Society" to establish a uniform plan of organization or to standardize the work of those already existing.

The Woman's Auxiliary promptly began to search out successful methods in the local churches and to adapt and adopt such as had proven successful. From many sources came the plans which are now incorporated in the Auxiliary Circle Plan.

In the face of the above conditions the Auxiliary plan was courageously adopted and its promotion begun. Only its general features, however, could be promoted and time was necessary for their adoption. Many additions were made from time to time as experience grew. As it stands today, its success is assured, for it has been tried and proven in practically all of the churches in our Assembly. Whence came the plan that is so widely used?

Whence the "Circle Plan"?

The Circle Plan is not a new one, nor did it originate with the Auxiliary or with any one person or church. It is a composite of the wisdom and experience of many adapted to the needs of today.

The first Circle Plan known in the Southern Presbyterian Church was that of New Providence Church, (located in the beautiful and fertile Valley of Virginia) organized in 1819. Its Constitution was written by a member of the session and is followed today. In their organization the women were divided into groups marked by geographical boundaries, and these groups met together at the church quarterly. The groups included all women members of the church.

The next we hear of the group plan is in the First Presbyterian Church of Atlanta. Here the pastor, Rev. C. P. Bridewell, D. D., divided the entire woman membership of his church into "Committees," assigning definite work to each Committee. He is said to have received the idea from the organization of the women in the promotion of the Atlanta Cotton States and International Exposition.

Later a group of members from the First Church organized the North Avenue Church of Atlanta. They took with them the idea of group organization and when they called Rev. R. O. Flinn, D. D., to the pastorate of the new church, he, with his fine organizing ability, realized the value of assigning each woman to a definite place of service and at once adopted the plan and enlarged upon it. He gathered officers and Chairmen of the Committees into an Executive Board. Dr. Flinn also knew the value of "shifting" the membership of the Committees each year and of putting the girls and the business women on special committees.

This group plan, however, was based on having only one woman's society in the church, and it was not an easy matter to persuade the women to disband their old societies, some of which had been in existence for more than fifty years, and enter into a new plan as yet untried. In many churches there was lack of co-operation, if not open rivalry, between the various women's organizations. The Foreign Missionary Society, with its program and free-will offerings, was considered "high brow" by the industrious and hard working Ladies' Aid, while the former sometimes minimized the importance of Home Missions. "As well try to mix oil and water as to unite 'Missioners and Aiders'" as one shrewd woman put it! An intermediate step seemed necessary. Some way must be

devised to get the two factions to work together and thus learn to know and love each other before urging them to unite. Courtship must precede matrimony.

It was decided to promote the plan of uniting all societies in a church into one Auxiliary, but to leave the membership of the societies intact and to call their presidents "chairmen." An overhead organization was then erected with a President, Secretary and Treasurer, and these with the "Chairmen" and the new "Secretaries of the Causes" made up the Executive Committee which met monthly. The societies carried on their usual activities.

Under this plan some of the most difficult situations were conquered. Women representing different interests came to know each other at the Executive Committee meeting. They began to see the folly of so many organizations in one church. In 1917 the Auxiliary Circle Plan was officially adopted. Gradually opposition disappeared and in a few years practically all the churches in the Assembly had dissolved their societies and adopted the Auxiliary Circle Plan. Each year has seen new features added to the plan from the experience of Auxiliaries who have successfully tried them. Today the Circle Plan, founded upon the basis of all the women in the church working in groups of a united whole, has been adapted to the advancing work of the Church until it is considered by leaders of other denominations the most efficient plan of woman's church organization today.

The plan is flexible, can be adapted to any church in our Assembly and to any set of conditions existing in any church. Certain features of the plan are essential to its success, others may be modified to suit conditions, but there is no church that cannot adapt the Auxiliary Circle Plan to their needs and find it more efficient

than any other plan they have ever tried. Its unusual success throughout the Church is its own advocate. The following is an outline of the plan:

Outline of Local Auxiliary

ALL THE WOMEN

All of the women of the church are on the roll of the Woman's Auxiliary by virtue of their church membership. No woman *joins* the Woman's Auxiliary, since her church membership makes her automatically a member of it. We proceed on the assumption that every woman who joins the church expects to do her share in promoting its program. The woman's part of this program, in addition to her duties as a member of the church, is carried on through the Woman's Auxiliary.

ONE ORGANIZATION

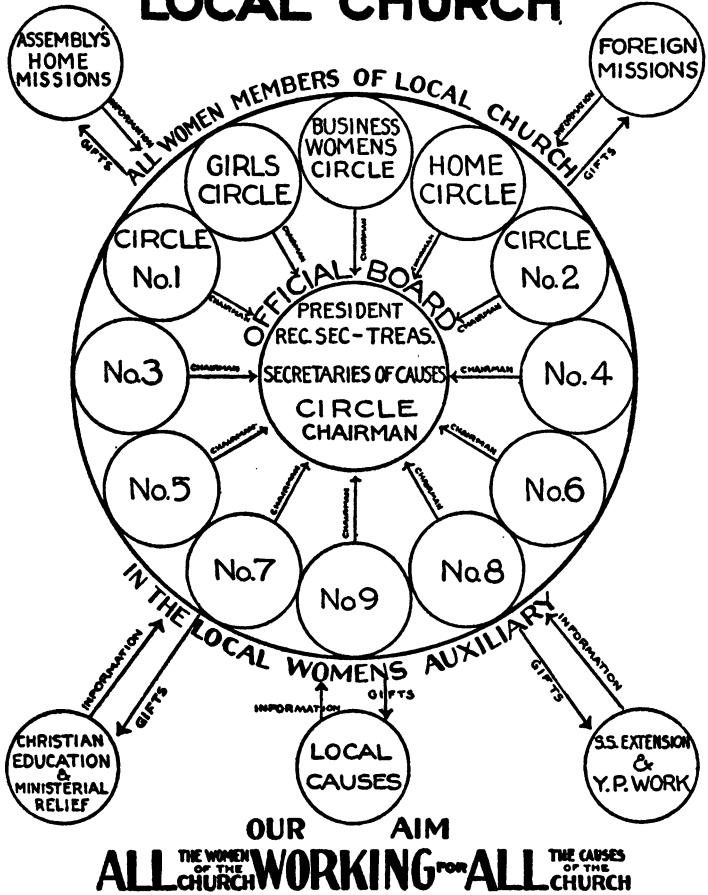
The Woman's Auxiliary should be the only woman's organization in the church. All other existing organizations should be disbanded and the Woman's Auxiliary adopted as the channel for all the activities of the women of that church.

OFFICERS AND SECRETARIES OF CAUSES

The Woman's Auxiliary has the usual officers, and in addition to these a Secretary representing each of the following departments: Foreign Missions, Assembly's Home Missions, S. P. and C. Home Missions, Christian Education and Ministerial Relief, Sunday School Extension and Young People's Work, Spiritual Life, Christian Social Service and Literature.

[35]

THE AUXILIARY-CIRCLE-PLAN IN THE LOCAL CHURCH



THE CIRCLES

The entire membership of the Auxiliary is divided into groups called Circles.

GENERAL CIRCLES

After certain exceptional circles described later have been taken from the Auxiliary membership, the remaining members are divided into groups of equal numerical strength and each is assigned a chairman to conduct its work for the year.

SHIFTING

The membership of the general circles is shifted every year in order that new groups may be formed and new contacts made.

EXECUTIVE BOARD

The regular officers, the Secretaries of Causes and the Circle Chairmen constitute the Executive Board of the Auxiliary. This Board directs the work of the organization, transacts its business subject to the approval of the Auxiliary, outlines plans and unifies the work. In some large Auxiliaries the President, Secretary, Treasurer and one other officer constitute an Executive Committee for emergency action, always subject to the approval of the Executive Board.

Exceptional Circles

Certain exceptional Circles may be taken from the Auxiliary membership first. These Circles are the Business Woman's Circle, the Home Circle and the Girls' Circle.

THE BUSINESS WOMAN'S CIRCLE

The Business Woman's Circle consists of such members as are employed or for any reason cannot attend the Auxiliary meetings in the afternoon. This Circle is sometimes called the "Twilight or Evening Circle" because it usually meets at night.

THE HOME CIRCLE

The Home Circle enrolls all members who are not able to attend any of the meetings because of ill health or any other permanent reason. To this Circle also belong the non-resident members.

THE GIRLS' CIRCLE

The Girls' Circle, often called the High School Circle, consists of girls of high school age who wish to be associated with the work of the Auxiliary.

Each Auxiliary must judge for itself whether its membership calls for these exceptional circles.

Some Results of the Plan

BROADER INTERESTS

It is readily seen that the inclusion of all the women of the church in working for the whole program of the church promotes well rounded missionary education, develops well-balanced contributions, and prevents the growth of one-sided missionary interest. We realize today as never before that the work of the church is a unit, and that all departments are important. Bringing all of the women into one organization to study, pray for and give to all departments of its work, makes for a loyal constituency of wide vision and broadening interest.

REACHES THE INDIFFERENT WOMEN

A most valuable result which has accrued from dividing the women into circles has been the interesting of the large group of indifferent women who in times past knew nothing and cared less for the missionary activities of the church. To reach this class it was necessary to have a systematic plan which would place definite responsibility upon the active missionary women for attempting to arouse the interest of the indifferent ones. This the Circle Plan has accomplished to a great degree.

PROVIDES A PLACE OF SERVICE FOR EVERY WOMAN

Every woman on the church roll is assigned to some Circle. The exceptional Circles provide a channel for the activities of such groups of women as cannot be expected to work in the regular Circles or attend Auxiliary meetings.

The Business women have a plan outlined for evening meetings which is entirely practicable.

The Girls, through their Circle, may play an important part in the life of the Auxiliary if they are not already discharging their duty to the church through other young people's organizations.

Even the shut-ins, the sick, and women who for various reasons cannot come out to the meetings of the Auxiliary, are provided for in the Home Circle, while the non-resident members are not allowed to feel that they are adrift but are followed to their new surroundings by church bulletins, quarterly letters, etc.

Today, there is not a woman on the church roll who has not a definite place assigned for her work as a member of the Auxiliary.

Outline of Presbyterian Auxiliary

The object of the Presbyterian Auxiliary is to strengthen, standardize and unify the work of the local Auxiliary within its bounds.

THE ANNUAL MEETING

Delegation—The Presbyterian Auxiliary includes in its membership all churches within the bounds of the Presbytery to which it is auxiliary. Its purpose is to standardize the work of the local Auxiliary, promote the entire program of the Church and bring the women together annually for a program of inspiration and information. The official delegates to the annual meeting are elected by the local Auxiliaries of the Presbyterian.

Program—The program of the annual meeting of the Presbyterian usually lasts two days and consists of reports from the local Auxiliaries and from the Presbyterian officers, Normal Classes in Bible, Mission Study, and Auxiliary Methods, missionary addresses, and conference periods for Presbyterian officers and their corresponding officers in the local Auxiliaries.

Executive Committee Meetings—An Executive Committee meeting of the Presbyterian is held in connection with the annual meeting while a mid-year Executive Committee meeting is usually held several months before the annual meeting to arrange for the program and to review the work of the Presbyterian.

GROUP CONFERENCES

Only a limited number of delegates can attend the Presbyterian meeting while Auxiliaries remote from the place of meeting often send but one representative. Visitors to the annual meeting are usually from nearby

towns only. In order, therefore, that more women may receive the educational benefit of the Presbyterian meeting, Group Conferences are held, usually in the fall, in practically all of our Presbyterials. The territory of the Presbyterials being divided into geographical districts, the Conference of each district is held in a church centrally located and easily accessible. The Group Conference is in charge of a District Chairman who arranges a one-day program to bring inspiration, education and methods to those in attendance. Special periods are arranged for the officers present and the whole work of the Presbyterian is presented, reports compared and local problems discussed.

Through these Group Conferences the program of the Church and practical methods of work have been carried to the remotest Auxiliaries of the Church.

OFFICERS' TRAINING SCHOOLS

Some Presbyterials have also established Officers' Training Schools. These meetings are generally held in the spring, soon after the election of new officers in both the local Auxiliaries and the Presbyterian. Usually the boundaries of the meeting are the same as those for the Group Conferences and all officers of all Auxiliaries within this district are invited for a one-day conference concerning their duties. This meeting is attended by as many of the Presbyterian officers as possible and the Presbyterian President also should be in attendance.

THE BIG SISTER PLAN

The Big Sister Plan for helping weak Auxiliaries is a regular part of the work of some Presbyterials. A strong Auxiliary "adopts" a small or weak nearby

Auxiliary and assists it in every way possible to become more efficient. In these days of many automobiles the "Big Sister" may be at some distance yet still find it possible to render definite and worth while help to the weaker Auxiliary.

Outline of Synodical Auxiliary

The Synodical Auxiliary exists for the purpose of strengthening and unifying the work of the Presbyterials of the Synod.

ANNUAL MEETING

Delegation—All Presbyterian officers by virtue of their office are official delegates to their annual Synodical meeting. The purpose of the annual meeting is to review and compare the work of the Presbyterials; to consider Synods' programs of work; to afford training for Presbyterian officers and build up the educational and spiritual work of the Presbyterials.

Program—The program of the annual meeting usually consists of comprehensive reports of the work of the Presbyterials given by their Presidents and of the Synodical, given by its officers; charts shown giving the comparative rating of the Presbyterials in their Educational, Spiritual and Financial reports, and especial conferences conducted by the Synodical officers for their own corresponding officers in the Presbyterials. The Chairman of Woman's Work in the Synod is often in attendance and presents the work of the Synod. Recommendations are made to the Presbyterials for strengthening the weak points and enlarging the work.

[42]

Bible Study and a missionary address are in most instances features of the Synodical program.

Executive Committee Meetings—A Synodical Executive Committee meeting is usually held preceding or following the annual meeting, often both times. At one of these the Recommendations of the Woman's Advisory Committee are considered. An Executive Committee meeting is also held in the winter at which the itinerary for speakers to the Presbyterials is arranged, the visitor from the Synodical to the Presbyterials is selected and certain general features of the Presbyterial Program arranged.

Woman's Advisory Committee

When the Woman's Auxiliary was organized, the Synodical Presidents with the Superintendent and Treasurer of the Auxiliary were constituted the Woman's Council, this title being changed in 1915 to the Woman's Advisory Committee.

ANNUAL MEETING

This Committee meets annually at Montreat just before the Summer School of Missions.

PROGRAM

The purpose of their meeting is to confer together regarding the work of the Synodicals and to exchange successful plans of Synodical work. They also confer with the four Executive Secretaries and the Superintendent of the Woman's Auxiliary concerning the proposed plans of work for the coming year. This body is a committee only and has no executive powers.

[43]

Supervisory Committee

PERSONNEL AND PLAN

The Supervisory Committee appointed by the General Assembly of 1912 consists of the four Executive Secretaries of our Executive Committees. They meet annually, usually just before the General Assembly and at other times at the request of the Superintendent. This Committee elects the Superintendent and the Treasurer of the Auxiliary. The budget of the general office of the Woman's Auxiliary is also subject to the approval of this Committee and its funds are supplied by the four Executive Committees of the Church in a ratio fixed by the Assembly. The Supervisory Committee meets with the Woman's Advisory Committee at its annual session and all recommendations from the Woman's Advisory Committee to the Synodicals must first be approved by the Supervisory Committee.*

Interdenominational Affiliation

The Woman's Auxiliary has been affiliated since its organization with the Council of Women for Home Missions and the Federation of Woman's Boards for Foreign Missions. The Auxiliary is also affiliated with the Interracial Commission of Atlanta and with the Interracial Committee of the Federal Council of Churches of Christ in America.

Summer Conferences

Twelve of our Synodicals conduct Summer Conferences or Schools of Missions within their bounds and soon

* A change in this plan will probably be made by the Assembly of 1927.

every Synodical will have its Summer School of Missions. The largest and oldest of these Conferences is that held by the general Woman's Auxiliary at Montreat, North Carolina. More will be said about this Conference in chapter six.

In 1923 the first Conference of Presbyterian Presidents was held at Montreat and this has become an established department of the Auxiliary Leadership Training at Montreat. Presbyterian Presidents from all over the Assembly spend an entire day in conference, gaining invaluable help from thus meeting with each other.

White Cross Hospital Work

In 1923 the Woman's Auxiliary decided to furnish our Foreign Mission hospitals with such supplies as had been sent by women to the Red Cross during the world war. The work was undertaken enthusiastically and a Foreign Mission hospital was assigned to each Synodical, the work being under the care of the Secretary of Foreign Missions, who often has an assistant for the White Cross work. Correspondence with our doctors on the Foreign Mission field secured lists of needed supplies which were speedily put into the hands of the local Auxiliaries by way of the Presbyterian Secretary of Foreign Missions, and in an incredibly short time, boxes of greatly needed hospital material were on their way to foreign lands.

The results of the White Cross work have been two-fold—it has met a great need in the work of our hospitals, which were pitifully deficient in such important supplies, and it has enlisted the interest of a group of women who had formerly been in the Ladies' Aid and who wished something to make with their hands.

These women have enthusiastically undertaken White Cross work and as a result have become deeply interested in the hospital to which their supplies have gone. The White Cross work forges the needed link between the home base and the field which always produces greater interest in the work.

CHAPTER THREE
The OUTLINE *of* WORK



*“And he commanded them to make all sit down by
companies upon the green grass.
And they sat down in ranks, by hundreds, and by fifties.”*

—ST. MARK VI:39, 40.

CHAPTER III

The OUTLINE of WORK



THE GOAL OF THE AUXILIARY

"All the women of the Church studying, praying for and giving to all the Causes of the Church."

Local Auxiliary Meetings

CHURCH DAY

The Auxiliary holds one meeting each week on Church Day. These meetings are Executive Board, Auxiliary Business Meeting, Circle Meeting and Auxiliary Missionary Meeting. The order in which these meetings occur may suit the convenience of the Auxiliary.

EXECUTIVE BOARD—BIBLE CLASS

The Executive Board Meeting is attended only by the general officers, Cause Secretaries and Circle Chairmen, hence in many cases the Women's Bible Class meets in the afternoon of the day on which the Executive Board holds its meeting in the morning.

BUSINESS MEETING

The business meeting of the Auxiliary is not held by small Auxiliaries. Some find that when the Executive Board considers all of the business previously, such matters as need the approval of the entire body can be brought to the Auxiliary missionary meeting and disposed of quickly without encroaching on the program period.

CIRCLE MEETING

The Circle usually meets at the home of one of its members in the afternoon of a Church Day. The Circle affords a channel for activities by small groups in addition to the regular work of the Auxiliary. Any desired program of service may be adopted for the Circle, always with the approval of the Executive Board.

AUXILIARY MEETING

The general Auxiliary meeting is always a missionary meeting. Following the meeting is generally a short social period for the greeting of strangers and meeting of friends. At this social period very light refreshments are served.

Educational

AUXILIARY MISSIONARY MEETING

Year Book of Programs—Practically all of the Auxiliaries use the Year Book of Programs which contains twenty-four missionary programs presenting all the work of the Church during the year.

Literature Table—A large number of Auxiliaries have the free literature table on which are recent leaflets regarding various phases of our Church work.

CIRCLE MEETING

Circle meetings are always opened with a brief devotional and many present Circle programs published in the Year Book of Programs. A large number of Circles are Bible Study classes.

OUR AIM!

**ALL THE WOMEN
OF THE
CHURCH**

WORKING FOR

**ALL THE CAUSES
OF THE
CHURCH**

[51]

MISSION STUDY CLASSES

In October and January the annual Home and Foreign Mission Study classes are held. These seasons of study were established fourteen years ago and have been a valuable agency in the promotion of missionary education in the Auxiliary.

CHURCH SCHOOL OF MISSIONS

The Church School of Missions is successfully supplanting these study classes. All the members of the church are called together for a definite period of study. Separate groups of men, women, and young people are organized into classes, each using a text book adapted to their needs. The Church School of Missions is a valuable agency for wakening missionary interest in all the church membership. The Women's Class in the Church School of Missions is counted as a regular study class on the Auxiliary report blanks.

STEWARDSHIP STUDY CLASS

During the month of November members of the Auxiliaries study Stewardship. These classes usually hold three or four meetings and the subject of Stewardship of Life and Possessions is carefully presented. Stewardship Reading Contests are also a valuable educational feature.

SURVEY AND CHURCH PAPER PLANS

The Presbyterian Survey and the Church papers are necessary tools in the hands of the missionary women. The Auxiliary has set apart Survey Week in May for securing subscribers to our missionary magazine, and a week in November for interesting the women in ordering a Church paper for the home.

Spiritual

DEVOTIONALS

The devotionals provided for the Auxiliary and Circle meetings and sent out with the Year Book of Programs are carefully prepared Bible Studies, with ample notes for the leaders. These studies followed for a year constitute a worth while Bible Study on the part of the Auxiliary. In addition to this, the majority of the Auxiliaries have Women's Bible Classes.

BIBLE STUDY

Each spring the Auxiliary has a special season of Bible Study for six weeks, when a definite subject is selected and the notes supplied for all classes. The study of the Bible is one of the most active departments in the work of the Auxiliary.

PRAYER BANDS

Prayer is a valued factor in the work of the Auxiliary. Every Auxiliary has at least one Prayer Band and most of them have a Prayer Band of their officers. Each Circle constitutes itself a Prayer Band.

In addition to these there are special groups of two or three women banded together to pray for definite objects. Probably nothing in the work of the Auxiliary has brought a greater blessing than the cultivation of the spirit of prayer among its members.

SPECIAL SEASONS OF PRAYER

Three stated seasons of prayer are observed annually by the Woman's Auxiliary—The Week of Prayer for Home Missions in the fall, the Week of Prayer for Foreign Missions in February and the Week of Prayer for Schools and Colleges in February.

[53]

These seasons of prayer are usually observed daily by the individuals, while one day during the week the Auxiliary members gather together for the annual Praise and Prayer Service for that Cause. Programs are carefully prepared for these meetings and they hold an important place in the prayer life of the Auxiliary.

The Auxiliary co-operated in the promotion of a Universal Day of Prayer, March 4, 1927. This season was promoted by the Federation of Women's Boards for Foreign Missions and Council of Women for Home Missions. Letters and programs for this day were sent to all our women missionaries and were translated by them for the Nationals of our Missions who joined in this cycle of prayer that encircled the globe.

PERSONAL EVANGELISM

The women of the Church have not sufficiently recognized their responsibility for personal soul-winning. Recently, however, classes in Personal Evangelism have been held at our Summer Conferences and women have prepared themselves to teach similar classes in their Auxiliaries at home. We believe the growth of Personal Evangelism among the women of the Church is assured.

Social

The building up of the Christian fellowship of the church is especially the responsibility of the women of the church, and this is directed usually through the Auxiliary. We have already spoken of the social hour at the Auxiliary missionary meeting which is valuable in affording an opportunity to make the stranger feel

at home and to greet the church members who are new at the missionary meeting. More on this subject will be found in the chapter on Methods.

Financial

THE BUDGET

Almost every Auxiliary in the church today has its annual budget, approved by its Executive Board and adopted by the Auxiliary at the April meeting. This budget is most carefully prepared and after its adoption, the Auxiliary has before it a definite financial goal for the year.

THE LOCAL AUXILIARY BUDGET

The budget of the local Auxiliary is divided into two sections:

1. Money for the expenses of the local Auxiliary including expenses of delegates to Conferences and the Presbyterian Contingent Fee.
2. Gifts to the Benevolences of the Church.

The funds are pledged and collected in the Circles and paid to the Auxiliary Treasurer who forwards them to their destination either direct or via the Church Treasurer. (See the Budget, chapter V.)

THE PRESBYTERIAL BUDGET

The budget for the Presbyterian includes such items as the Constitution and By-Laws indicate. It includes the expenses of the attendance of certain officers upon the annual meeting, of speakers on the program, and such other expenses as may be incurred in the holding of Group Conferences, Leaders' Training Classes or especial meetings within the bounds of the Presbyterian

during the year. It also includes money for Conferences and the Presbyterial Contingent Fee or pro-rata to the Synodical.

PRESBYTERIAL SPECIALS

In addition to these, some Presbyterials have adopted certain benevolent "specials" which the local Auxiliaries are asked to assume for the year. All funds for the support of the Presbyterial are sent by the local Treasurer direct to the Presbyterial Treasurer. It is very necessary, however, that funds for the "specials" adopted by the Presbyterial should be kept entirely separate from contributions for the current expenses of the Presbyterial.

THE SYNODICAL BUDGET

The Synodical budget is quite similar to the Presbyterial budget and contains practically the same items. Synodical budgets usually provide a travel fund for the President's visitation of the Presbyterials and such other calls as may come during the year. The Synodical budget also includes the expenses of the President to the annual meeting of the Woman's Advisory Committee. A sum is contributed annually by the Synodicals as a travel fund for the Chairman of the Woman's Advisory Committee. This money is sent to the General Auxiliary Treasurer.

WOMAN'S ADVISORY COMMITTEE BUDGET

The traveling expenses of the Synodical Presidents to the annual meeting of the Woman's Advisory Committee and the cost of their entertainment while there, are pooled and each Synodical pays its proportionate part of the whole. In this way the smallest or most

remote Synodical pays no more proportionally for sending its President than does the President of the Synodical in which the meeting occurs.

The other expenses of this Committee, such as printing, postage, etc., are paid from the general Auxiliary budget.

BUDGET OF THE AUXILIARY OFFICE

The annual budget of the general Auxiliary office is outlined by the Superintendent in conference with the Supervisory Committee. After it has been approved by this Committee, it is paid by the four Executive Committees of the Church in the same proportion as funds are received by them according to the Assembly's percentages. The income from the literature which the Auxiliary sells is applied to the printing and postage bills of the Auxiliary. The Auxiliary receives no financial support from other sources than the above.

HONORARY LIFE MEMBERSHIP

The Auxiliary issues an attractive engraved certificate of Life Membership on the payment of \$25. The bestowal of this honor upon anyone is a graceful way of indicating their valuable service in the Auxiliary. The funds received for these memberships are in the hands of the general Auxiliary Treasurer and soon the Woman's Advisory Committee will decide what use shall be made of them.

BIRTHDAY GIFT

In May, 1922, the Auxiliary celebrated its tenth birthday, which proved a time for congratulation over the successful development of our organization. To commemorate this occasion it was decided to bestow a

birthday gift upon some needy object in our missionary work and Miss Dowd's School at Kochi, Japan, was its recipient. Twenty-five thousand dollars was sent to this School with much rejoicing on the part of the Auxiliary. In addition to this offering, two thousand dollars was invested in a beautiful gateway at Montreat, the birthplace of the Auxiliary.

The next year the Auxiliary decided to observe its birthday annually with a gift to the Equipment Fund of the Church and gave \$51,000 toward the establishment of a school for Mexican girls at Taft, Texas.

The Birthday Offering of 1924, amounting to \$23,000, was given to building the President's Home at the Assembly's Training School.

In 1925 the Charlotte Kemper School at Lavras, Brazil, was selected as the recipient of the Birthday Gift. Especial interest was added by the recent visit of Miss Kemper to the homeland at the age of eighty-seven on a belated furlough. In honor of this faithful and beloved saint of the Church the women gave \$39,000 for the erection of this splendid institution in our sister republic.

In 1926 the women decided to establish a Bible Chair in Oklahoma Presbyterian College for Indian Girls at Durant, Oklahoma. The Birthday Parties were held all over the Church and an offering of \$40,000 was given by the Auxiliary, which sum was raised to \$50,000 by special gifts from individuals in Oklahoma, thus making a splendid endowment for the Bible Chair in this school.

The women of the Auxiliary do not seem to grow weary of the annual Birthday Party, but enter into it with more zest each year. This offering is "over and above" the regular Budget of the Auxiliary and is a happy free-will offering. The recipients of the Birth-

[58]

day Gift have been selected from the published list of equipment needs of our Home and Foreign Mission Committees and the approval of the selection by the Committee concerned is secured in advance. The General Assembly has repeatedly approved this free-will gift to the better equipment of our missionary work.

Standard of Excellence

The Standard of Excellence was adopted by the Auxiliary at its organization in 1912. The Standard was brief and to the point as follows:

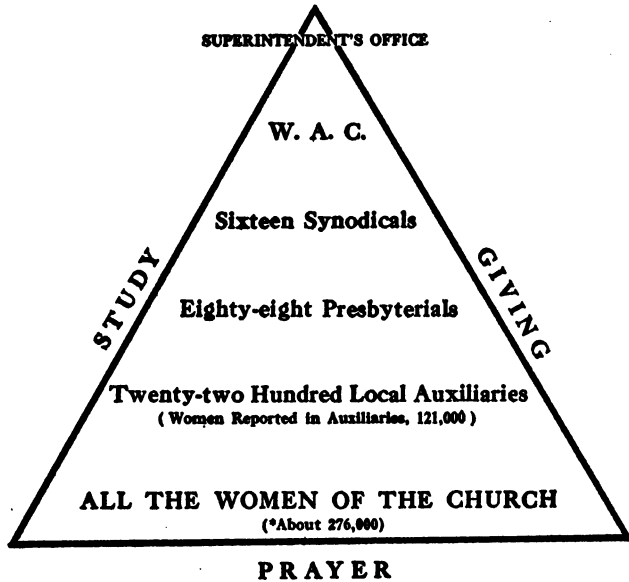
10% increase in membership and
20% increase in gifts.

This in time proved entirely inadequate and a more complete Standard was adopted later. This included percentages for Bible Study, Prayer Bands, Mission Study, Family Altars, Church Papers, *The Presbyterian Survey* and attendance on Auxiliary meetings. This too was outgrown in a few years and a new Standard is now in preparation. Some details are awaiting the plans to be formulated by the Assembly of 1927, after which it will be adopted and circulated.

Strengthen the Foundation

"Let the foundation thereof be strongly laid"—Esa 63

**The Woman's Auxiliary
as a Triangle**



ALL The Women **WORKING** for **ALL** The Causes
of the Church of the Church

(Figures Based Upon Annual Report of 1926)

*Number of women estimated as three-fifths of total church membership.

CHAPTER FOUR
METHODS *of* WORK



"Whatsoever thy hand findeth to do, do it with thy might."

—ECCLES. IX:10.

CHAPTER IV
METHODS *of* WORK



The methods by which the Auxiliary work is being carried on are constantly changing and improving. The new method of today is the discarded one of tomorrow. It is, therefore, difficult to write a chapter on Methods which will not soon become obsolete.

There are, however, certain outstanding principles in the organization of the Auxiliary which will always require certain methods for their development and we shall endeavor to deal with such in the following pages.

The Synodical

The development of the Synodical Annual Meeting of today has been an interesting one. Although from the very beginning the purpose of the organization of the Synodical was to strengthen, unify and standardize the work of the Presbyterials, its object was not gained in a day or even a year. The Presbyterials were functioning under different circumstances and facing such different problems that it was not possible for some time for them to have programs of uniform excellence at the Annual Meeting.

PROGRAM

During those early days, the Synodical Annual Meeting presented an inspirational and educational program along very similar lines to those which the Presbyterials follow today. These meetings in the early days were great sources of inspiration to the Presbyterian officers who attended them and they set the high standard

[63]

which undoubtedly influenced the development of the Presbyterian programs.

Time came, however, when the Presbyterians developed to such a degree of excellence, it became difficult for the Synodical Annual Meeting to present a program in any way superior to that of the Presbyterians. It was, therefore, plain that the usual program of the Synodical Meeting was becoming a duplication of the Presbyterian program.

Meantime, with the development of the Presbyterians came an increasing desire for conference with the officers of the other Presbyterians in the same Synodical, for opportunity to compare results and discuss problems. Gradually and almost without realizing it, the Synodicals began to take on the form of Conferences. This was found to be the ideal arrangement and today our largest and most successful Synodicals are those which leave very large time on their programs for conference.

The voting constituency of all Synodicals (with one exception) is made up of all officers of its Presbyterians. Conferences are arranged by the Synodical Secretaries of Causes with their Presbyterian Secretaries of Causes. The Presbyterian Presidents meet together in a group for conference and to plan the work of the coming year. Nor are these conferences lacking in inspiration. A well conducted conference on the work of Foreign Mission Secretary or on the work of the Secretary of Spiritual Life is often a most edifying and interesting contribution to the program, even for the visitors who are present.

Comparison of the work of the various Presbyterians may be presented by means of charts, graphs, etc., which picture very clearly to the eye the relative achievements of each Presbyterian along educational,

[64]

spiritual and financial lines. These comparative reports are eagerly studied and the results carried back to be considered at the Annual Meeting of each Presbyterial where the representatives of the local societies confer together with great interest over the rating of their Presbyterial on the Synodical chart.

REPORTS

The reports of officers in both Synodical and Presbyterial are sometimes comparative, that is showing the increase or decrease over the work of the previous year. In addition to the regular reports, the Synodical Annual Meeting affords an opportunity for the discussion of various Synodical enterprises for which that Synodical may be responsible—such as Mission Court in the Virginia and North Carolina Synodicals; Mission Plaza in Texas; Colored Woman's Conferences; Young People's Conferences; and in some cases the Women's Conferences which are directed or co-operated in by the Synodical. The Synodical of Alabama has a unique plan with its Blessing Box fund. These boxes are distributed immediately after the Synodical meeting and for a year the thank offerings of the members are put in these little blue boxes. At the next Synodical meeting the boxes are opened and the money contained therein is voted to some worthy cause. This is entirely an "over and above" gift, not being connected in any way with the benevolences of the Synodical.

While the conference element is increasing in our Synodical meetings this does not mean that any Synodical meeting is without inspirational features, since Bible Study and usually one missionary address are features of every Synodical meeting.

The Presbyterial

The delegated attendance at Presbyterial meetings is usually made up of the Presbyterial officers and two or more representatives of the local Auxiliaries.

Since the Annual Meeting is the only time when representative women from the various local Auxiliaries come together for education, inspiration and exchange of ideas in regard to better work, it is advisable that the program should provide opportunity for expression from these delegates to as large a degree as reasonable time limits will provide. The reports, therefore, are an important part of the program of the Annual Presbyterial Meeting.

REPORTS

The President's report should be a summary of the work accomplished during the past year expressed in general terms so as not to encroach upon the territory of the various Secretaries who will follow her, yet picturing the growth or falling away of the Presbyterial in all the important departments of its work.

Her address should also include a look into the future possibilities of the Presbyterial, the presentation of any new plans approved by the Executive Committee for the Presbyterial during the coming year, while the challenge of opportunity is always a worthy climax of a President's message.

The reports of the other officers should be so arranged that statistics will not be duplicated. The Secretary's report should be a comparative one, showing the advance made over the year before. The Secretaries of the Causes should not only present the reports of what has been done in their especial departments, but should also present latest facts regarding

these departments of the Church's work—their opportunity, and their needs. No one of these reports should consume over ten minutes at the most.

The reports of the local Auxiliaries call for the exercise of tact on the part of the President in order that each Auxiliary may have a chance to present its report and yet not consume too much time on this feature of the program.

One Presbyterian has found a successful plan in having the District Chairman call for the reports of Auxiliaries in her district. This Chairman is probably more familiar with conditions in her district than anyone else and will know how to bring out from the delegates points that will be of interest to the meeting.

Another successful plan has been the sending out in advance of two or three outstanding questions to be answered by each delegate such as "What was your greatest achievement this year?" "What was your greatest failure?" "What is your best plan for the coming year?" Every Auxiliary represented should present at least a brief report on the floor of the Presbyterian and its delegate should come forward to give its report. This gives a dignity to the Auxiliary representative and to the work of the local Auxiliary.

Another type of report which needs careful consideration is that of the delegates representing the Presbyterian at conferences or other meetings. The President usually attends the Montreat Conference once during her term of office and should give a report of that meeting. The Synodical Summer Conference should have an interesting report that will tend to increase the attendance the following year. Exceptional meetings which have occurred during the year such as Laymen's Conventions, Stewardship Meetings, etc.,

should be clearly and briefly presented at the Presbyterial meetings.

PROGRAM

The Presbyterial Program is pre-eminently a teaching program and Bible Study should be one of its principal features. Where connected Bible Studies are presented at the sessions it is not necessary to have also a devotional, but it is well to put the Bible Study near the close of the morning session and early in the afternoon's session, and open these sessions with only a prayer and song. The Bible Study should be presented so clearly that the delegates may be able, with the help of their notes, to give the lessons in their local Auxiliaries.

Sometimes the Presbyterial program presents one of the Mission Study text books of the coming year. If a good Mission Study leader can be secured for this work, and a morning and afternoon period for two days be given for the presentation of the text book, many delegates will be enabled to lead a Mission Study class at home because of what they have learned at the Presbyterial. It is hardly advisable, however, to have both the Bible Study periods and the Mission Study periods on one Program. It is well to alternate them. When Mission Study periods are arranged for, omit regular Bible Study and give fifteen or twenty minutes to the devotional service each morning.

METHODS HOUR

No period of the Presbyterial meeting is more greatly enjoyed or more fruitful of good results than that devoted to Methods in the local Auxiliary. Every woman present comes from an Auxiliary which has a problem and she is eagerly anxious to have somebody

help her solve it. On the other hand when a problem is presented by one Auxiliary, another which has solved that same problem is glad to pass on its experience. Every Presbyterial meeting should have a Methods period conducted by some resourceful, informed Auxiliary worker who knows how to present the Auxiliary Circle Plan clearly and simply, and who can answer questions and direct discussions from the floor. Allow each Auxiliary to present its problem in reasonable time limits and keep the response within bounds also. This period is also valuable in encouraging the timid woman to talk about her Auxiliary. Usually the great difficulty lies in bringing this discussion to a close within the time allotted on the program.

YOUNG PEOPLE'S WORK

Many Presbyterials set aside one evening for the presentation of the Young People's Work of the Presbyterial. Often the program of this evening is given entirely by the young people, preceded by the presentation of the report of Young People's Work of the Presbyterial. This program may be in the nature of drama or pageantry or anything which the young people choose to present. But it should be their program entirely and they should present their plans to the Presbyterial on the assumption that the Presbyterial is deeply interested in them and willing to help carry them out. This Young People's evening is an admirable time for a report from the Young People's Conference by one of the young people themselves.

SOCIAL FEATURES

The majority of our Presbyterials follow the plan of having the midday luncheon served at the church and

this affords an opportunity for the social meeting of the delegates which is most desirable. Some Presbyterials and Synodicals also have adopted the plan of having dinner hour talks, thus bringing before the women an orphanage, a mountain school, or some new plan of Presbytery for which no place could be found on the regular program. This is entertaining during the luncheon hour, but it also curtails the social period which is a valuable adjunct of the meeting. It is a question whether it is not better to leave the noon intermission entirely for social intercourse among the delegates if this is the only time that the delegates come together in a social way.

Receptions, afternoon teas, etc., are fortunately not so common as formerly, although the automobile ride is still with us and may become a most enjoyable feature of the meeting provided it does not encroach upon the regular sessions of the Presbyterial.

Many new plans are being devised to relieve the hostess Auxiliary of the responsibility of serving the luncheon and thereby keeping its members from attending the meetings. Some Presbyterials are asking the societies of other denominations to serve the luncheon for them, paying them so much per guest for the luncheon. Others are having the luncheon furnished in a nearby church where the delegates pay a reasonable sum for their luncheon.

A unique and successful plan for a small town or rural hostess church is to invite other small churches which could never entertain the Presbyterial themselves to help the hostess church in providing the luncheon. These assisting churches bring the food necessary for the luncheon. The hostess church provides hot coffee, tea, sugar and cream, and, if necessary, means for heating some of the foods brought

from other places. This gives the outlying Auxiliaries a gratifying part in the entertainment of the Presbyterial and at the same time relieves the hostess church. Hospitality is a rare and beautiful virtue and our Auxiliary is rich in its possession, but Presbyterials and Synodicals should, in their planning, see that the hostess Auxiliary is not entirely deprived of the privilege of attending the meetings because of responsibility for entertainment.

THE BIRTHDAY PARTY

Every Presbyterial should feature the announcement of the Birthday Party on its program. An enthusiastic presentation of the object of the Birthday Gift and an exhortation to every Auxiliary to present the Birthday program and give a liberal offering will go far toward making the local Auxiliaries realize the importance of this occasion in the life of the Auxiliary.

Group Conferences

One of the most worth while developments of the Woman's Auxiliary during recent years has been the rapid growth of Group Conferences throughout the bounds of our Church. The attendance of the local Auxiliary upon the Presbyterial meeting is necessarily limited to that of one or two women. Therefore, the great majority of the membership of the local Auxiliary receives none of the inspiration and education from the Presbyterial meeting save as it comes to them through the delegate's report.

In order to carry the Presbyterial program to more women in the local Auxiliary, the Group Conference was established and the results have more than justified the wisdom of the movement.

GEOGRAPHICAL DIVISIONS

The Presbytery is geographically divided into districts so that such churches as are adjacent to each other may easily attend a meeting at some central point in the district. After the same group has met for two or three years, the districts may be shifted to advantage, thus bringing other Auxiliaries into contact. The geographical grouping must be carefully done and the selection of the meeting place arranged in reference to the convenience of the churches attending the meeting.

TIME

Group Conferences usually last throughout one day. Since most of the delegates come in automobiles they can usually arrive reasonably early in the morning, spending the day until late afternoon and reaching home before night. These meetings are usually arranged in the summer for the country districts and in the fall for the districts having city churches. Every district should have at least one group conference during the year.

PROGRAM

Every district has its Chairman who is responsible for the program of that district. It is most advisable for the District Chairmen to confer together and if possible to have their Group Conferences consecutive, in order to use the same missionary or visitor.

The program is in a way a miniature Presbyterial meeting. After a brief devotional, the District Chairman should present the statistical report of her Presbyterial, either from a chart on the wall or from her notes. This presentation should be a comparative one, showing the rating of the Presbyterial in each depart-

ment, thus bringing out the strong points and weak points, emphasizing the fact that the Presbyterial is made up of local Auxiliaries, and placing responsibility for the weak points in the Presbyterial upon the shoulders of the Auxiliaries represented.

Each Auxiliary should be given time for its report and a discussion of each report may profitably follow within reasonable limits.

If it is possible to have a missionary, give this missionary thirty minutes of the program.

All the working information for the year should be presented at this meeting. There should be discussion of study books, both Home and Foreign; the object of the Birthday Party; any facts regarding the approaching Synodical meeting; and any items of interest concerning the orphanages, schools, or Home Mission institutions of the Synod. In other words, the delegates should go home feeling that they know the task that is before them, are strengthened for the work of their own Auxiliary, inspired for the year that lies before them and strengthened in their spiritual life by the devotional and prayer service of the meeting. The Group Conference reaches many women who never attend any meeting except in their local church and the contact with representatives of other Auxiliaries is invaluable.

CHAPTER FIVE
METHODS *of* WORK—*Continued*



CHAPTER V
METHODS of WORK—*Continued*

The Local Auxiliary

The local Auxiliary is the unit of the organization. Upon its efficiency depends the success of the work of the entire Auxiliary. No outline of work is valuable unless it functions in the local Auxiliary. No plan of procedure accomplishes anything unless the local Auxiliaries adopt it. Group Conferences, Presbyterials and Synodicals all exist in order that the local Auxiliary may function better. The final test of the whole organization lies in the work of the local Auxiliary. The importance of methods used there cannot be over-estimated.

THE EXECUTIVE BOARD

The guiding force in the local Auxiliary is the Executive Board composed of the general officers of the Auxiliary, Secretaries of Causes and Circle Chairmen. Policies are initiated in the Board meeting, and plans are formulated for future work subject to the approval of the Auxiliary. The Budget is outlined by the Executive Board after careful study of the needs of the church and comparison with the work of the year previous. Officers report to the Executive Board their methods of carrying on their work. In other words, the Auxiliary functions successfully or otherwise as the Executive Board guides and directs its life.

[77]

The Board meeting is also the clearing house for the problems of the Auxiliary. Here the officers can talk without restraint about the difficulties they face in the promotion of their work. Here the Circle Chairmen may lay the plans of their Circles before the Board for approval or discussion. This Board meeting is also the entrance gate for requests for co-operation. Many city Auxiliaries are subject to various calls for help from outside agencies which, if brought before the Auxiliary meeting, would confuse the appeal of the church and divert missionary money. In the well-ordered Auxiliary all requests to present to the Auxiliary any appeal for help must first be approved by the Executive Board.

The busy pastor finds the Auxiliary plan a most convenient one, for when he wishes co-operation from the women in any plan he may have for the church, he has not, as in former years, to go to several organizations, but by going to the Executive Board meeting and laying his plans before them, he may be assured of the hearty and intelligent co-operation of the women of the church, all of whom are represented at this meeting.

While it is necessary and advisable that this responsibility should rest upon the Executive Board, it must never be forgotten that the Auxiliary is thoroughly democratic, and that no plan of procedure of any importance should be adopted by the Executive Board without first securing the approval of the general Auxiliary for such a course.

THE AUXILIARY BUSINESS MEETING

The Auxiliary business meeting may or may not be a necessity to the Auxiliary. It is usually needed by the large organization where much business, which

[78]

needs the approval of the Auxiliary, is transacted by the Executive Board. It would take too much time from the program of the Auxiliary missionary meeting to consider all the business enacted by the Board. Therefore, many Auxiliaries have adopted the plan of having a monthly meeting for the transaction of business.

At this meeting, the minutes of the meeting of the Executive Board are read and all actions that require approval are brought before the Auxiliary for discussion and adoption. Each Auxiliary must decide whether or not they need have a separate business meeting. If it is found that more than ten minutes is being devoted to business at the regular Auxiliary program meeting, then there should be a monthly business meeting.

THE AUXILIARY MISSIONARY MEETING

The monthly Auxiliary meeting is the most important of the organization and is always missionary in its program. The attendance upon this meeting is a fair index of the missionary interest of the women and no matter what the attendance may be upon the other meetings of the Auxiliary, unless the missionary meeting is well attended, the Auxiliary is failing in the purpose for which it was organized.

PREVIOUS PREPARATION

The women of the church will judge the importance of the Auxiliary meeting largely by the attitude assumed toward it by the officers. Unless the leaders of the organization feel that the Auxiliary missionary meeting is worth advertising, the indifferent women of the church are not going to be interested. Many means of advance advertising are successfully used now. See

[79]

that the notice in the church bulletin is attractively worded, the best features of the program emphasized and a cordial invitation to attend extended to all. In addition to this invitation, special invitations may be mailed out several times during the year. These invitations are prepared by the Auxiliary Office for the Rally Meeting in October and the Birthday Meeting in May and the resourceful officer of the Auxiliary can devise attractive invitations for other occasions during the year.

Blackboard bulletins may be stationed at strategic points inside the church entrance on the Sunday preceding the meeting with announcement of the hour, place and attractive features of the program. Many Auxiliaries are using the daily papers as a valuable means of advertising. Telephone Committees often render good service in advertising the meeting in advance. Circle Chairmen and interested members of the Circles should feel an especial responsibility for seeing that the indifferent women on their Circles are brought to the Auxiliary meeting.

If the women who are responsible for the Auxiliary meeting show that they really believe it is a worth while meeting, their influence will be felt upon the others in the church.

Create a missionary atmosphere about the meeting. Use missionary pictures, charts, maps, mottoes, etc., on your walls. If you can secure curios that come from the country you are studying that day, it will add immensely to the occasion. Have the room in which you meet bright and attractive with flowers on the table and a look of advance preparation in everything.

Let your Circles take turns in being hostess at your Auxiliary meetings. Let them wait at the door to greet the newcomers and seat them comfortably, to see that

strangers are introduced during the social hour, to add in every way to the good fellowship of the occasion. Being a good hostess is a rare accomplishment and one very worth while in a missionary meeting.

Have your meeting dignified, interesting, spiritual and educational. The President and Vice-President should sit side by side, the Secretary to the left of the President at her table. Begin and close promptly. Preside with dignity and consideration. Have the necessary business of the meeting conducted expeditiously. Let the minutes be concise and to the point. Let the roll call be by Circles. One minute reports of the various Secretaries sometimes add interest to the meeting. The Secretary of Literature may have one minute to tell of the wares on her table. Let your program time be unhurried, it is for that you are there.

MUSIC

Missionary music is an inspiration and addition to any missionary program. It should be appropriately selected and sung with spirit and interest. Variety may be added to the music by prefacing the singing of a hymn by the story of how it came to be written. Sometimes it is well when singing a very well-known hymn to read one verse of the hymn instead. One solo, if appropriately and sweetly sung, often adds to the meeting, but unless it is appropriate, it should never be given simply for the sake of its music. The music is just as real a part of the program as any other contribution, and should be carefully planned.

PRAYER

Try to develop women in engaging in audible prayer. The opening prayer is usually in connection with the

devotional and may be more or less formal in its character. At some time, however, during the meeting there should be a circle of prayer, thus affording an opportunity for any woman present who wishes to utter a sentence of prayer to do so without being conspicuous. Prayer songs are most beautiful and effective if carefully selected and introduced at the right time. Missionaries who are named in the Prayer Calendar on the day of the meeting may well be remembered by name. Some Auxiliaries plan to "pray round the world" during the year, taking certain countries at each meeting for definite prayer. Other Auxiliaries take one country and "pray it through" during the year, naming the missionaries, stations, schools and hospitals.

Remember that it is prayer that counts in missionary work far more than our work or our money. This is a tool that lies in the hands of every one of us for effective use if only we understand its possibilities.

THE PROGRAMS

The Year Book of Programs prepared by the Auxiliary Office is used in practically all of our local Auxiliaries today and the literature which accompanies it each month presents the whole work of the Church. This Year Book contains twenty-four missionary programs, twelve for the Auxiliary meeting and twelve for the Circle meeting. These programs are carefully planned and the literature for carrying them out is selected with a view to instructing, entertaining and inspiring those who hear. The subject of the Auxiliary program each month is the same which is featured in the church papers and emphasized especially in *The*

Presbyterian Survey, so that a wealth of information lies at the hands of the program-maker who takes the Year Book as her guide.

LITERATURE TABLE

In addition to the missionary program given by the Auxiliary, many Auxiliaries have at their meetings a free literature table on which are recent leaflets on the various phases of the Church work. This free literature is sent to subscribers on payment of the necessary postage and is a valuable educational agency in the work of the Auxiliary.

MISSIONARY SPEAKER

If you are fortunate enough to have a visiting missionary, put aside all of your program arrangements and give the time to the missionary. You will probably have a more inspiring and informing meeting than you could possibly have from any program of your own, and the missionary will have an opportunity to deliver the message which has been burning for utterance during the long years on the field. The missionary may be brilliant or commonplace, may be interesting as a speaker or otherwise, but when we remember that the missionary is our representative on the firing line, carrying on the war against sin and ignorance in our stead, when we realize that he is the servant of our Master, doing His bidding and going at His behest to the uttermost parts of the earth, anything such a messenger may say will be of interest to us and we will count ourselves fortunate to have heard from the lips of such an one how the Kingdom of God is progressing abroad.

SOCIAL HOUR

Every Auxiliary meeting should be followed by at least a brief social period. There should be at every meeting some women who have not been there before, the stranger who has newly come to your church, the woman who has not been interested in Missions and others who, through a friendly grasp of the hand and a few cordial words over a cup of tea, will realize they are really wanted at the Auxiliary meeting. The social hour should not be a burden nor any great expense, but should be attractively arranged for and graciously extended.

The Woman's Auxiliary usually prepares and directs the church socials which are held at stated intervals during the year and which bring together all the members of the church in happy Christian fellowship. The Circle Plan lends itself admirably to the preparation of such occasions without repeatedly placing an undue burden upon the same group of women. The Circles alternate in the responsibility for these meetings and no one is overworked.

The successful missionary meeting should present a new picture of the needs of the world, give a larger comprehension of the tasks before us and bring a renewed consecration to our Lord and Master.

The Circles

CIRCLE MEETINGS

The Circles meet once or sometimes twice a month and they may make of this meeting whatever the work seems to demand. The plan of work may be changed from year to year in the same Auxiliary. There are, however, a few general types of meetings which are followed by the majority of Circles.

PROGRAM

The Year Book of Programs furnishes a brief missionary program for such Circles as wish to use it. Literature is supplied for these programs and they are given in the Circle very much as the Auxiliary program is given in the general meeting and are usually followed by a social hour.

Many Circles prefer to do hand work at their monthly meeting—sewing, quilting, making garments for hospitals, mountain schools or orphanages, sewing for local charity, sometimes making articles for an annual bazaar that is held in the fall to secure missionary funds.

Others have a purely social meeting with a brief devotional; a visit from a Secretary of Cause and social conversation with refreshments make up the rest of the meeting. This is sometimes the plan in a large city congregation where the women have not become well acquainted with each other.

THE INDIFFERENT WOMAN

The most important duty of the interested women on a Circle is to secure the attendance of the indifferent members of their Circle at all Circle and Auxiliary meetings. The success of their year's work as a Circle is largely indicated by the percentage of their members who have been in attendance at these two meetings. When the interested women on the Circle realize this they set to work at the task with a determination and feeling of responsibility that is certain to bear fruit in larger attendance, provided their endeavor is accompanied by tact and prayer. Perhaps no other one factor in the work of the Auxiliary has produced more remarkable results than this phase of our organization

which expects interested women to enlist indifferent women. The responsibility is definite, continues throughout a fixed period of time and a report is expected every month at the Auxiliary meeting as to the progress made in increasing their Circle and Auxiliary attendance.

MISSION STUDY

Many Circles constitute themselves Mission Study Classes in October and January and meet weekly for four weeks to study the text book for that year. This same plan is sometimes used for the Stewardship Class.

CONTRIBUTIONS

Each Circle accepts its responsibility for part of the Auxiliary budget and the Circle meeting is always interested in knowing how the finances stand. The monthly offering is taken at the Circle meeting and sent to the Auxiliary Treasurer by the Circle Treasurer or Chairman. No money is to be given by the Circle to anything outside the budget until the entire budget has been met, neither is any plan of work for the Circles to be undertaken without the approval of the Executive Board of the Auxiliary.

SHIFTING THE CIRCLES

The shifting of the Circles is a most important phase so far as the efficiency of the Auxiliary is concerned. Shifting the membership destroys cliques, builds up the social life of the church and above all, redistributes the indifferent women of the congregation to new groups where the task of interesting them in the work of the church is undertaken by different women from those who worked arduously, though perhaps unsuccessful.

cessfully, to win their interest the year before. Nothing is more important to the success of the Auxiliary than the annual shifting of the Circles. To omit this feature will in time bring about the existence of permanent groups in the Auxiliary with unchanging membership, and such an Auxiliary will in time find itself in a worse position than in the days when the various women's societies were existing in the Church. It is absolutely essential that the membership of the Circles be shifted annually if the Auxiliary Circle plan is to produce good results.

ASSIGNING THE CIRCLES

Many and various are the methods by which members are assigned to Circles for the year. Some of these methods are simple and rather crude, others are more logical and effective.

When the Auxiliary Circle Plan first came into being it was necessary to dissolve the Missionary and Aid Societies then in the Church and unite all into one organization. This sometimes brought about some feeling on the part of those who had been leaders in the old organizations. In assigning the members to Circles in the new organization it was necessary to be relieved of any suspicion of favoritism in the grouping of the members of the Circles. At that time, therefore, there came into being the plan of assigning members to Circles by drawing names from a hat. Some intrepid souls ventured to divide the membership of the Auxiliary into three groups—interested, slightly interested and indifferent. Each group of names was put into a different hat and the Chairmen of the various Circles came forward and drew names from each of the hats,

[87]

thus insuring that they had an equal number from each group. Since no woman knew just which hat her name was in, this plan worked very well in the early days and insured freedom from criticism.

One can readily see, however, that this was far from an ideal plan of division. It resulted in Circles of unequal strength, spiritually, educationally and financially. It might happen that two or three of the wealthiest women of the Church were in the "indifferent" hat while the spiritual and educational leaders of the Auxiliary might be found grouped in one or two Circles. In time, therefore, there came about a much better plan—that of selecting from the entire membership of the Auxiliary such women as were spiritual leaders, good mission study teachers, liberal givers, owners of consecrated automobiles, hostesses of hospitable homes and any other women who possessed talents which were a distinct asset to the Auxiliary. These women were distributed among the Circles as equally as possible so that each Circle should start out the year with spiritual leadership, study possibilities and other equipment above named. This has proven a most excellent plan and is now in general use.

It is necessary to build up in every Auxiliary an *esprit de corps* of good sportsmanship which will lead every woman to accept gracefully the assignment given her for the year and determine to make her work for that year count on whatever Circle she finds herself. It is never wise to change a woman from the Circle to which she has been assigned.

Exceptional Circles

There are three Exceptional Circles provided for in the plan of organization of the Auxiliary—the Business Woman's Circle, the High School Girls' Circle

and the Home Circle. Each of these Circles has rules of its own for its especial conduct and for this reason is called "Exceptional."

THE BUSINESS WOMAN'S CIRCLE

This Circle is composed of such women in the congregation as for various reasons cannot attend an afternoon meeting. They are usually women who are employed as teachers or business women.

The meetings of this Circle are held in the evening, usually at the church, after a supper has been served to them on their arrival from their downtown places of business. A brief social hour follows the dinner. Then comes the program, devotional and of popular interest, since the business women have little time usually for the preparation of a program themselves. Missionary speakers, visiting Secretaries of Y. W. C. A., public welfare workers and speakers of similar kind are welcome on the program of the Business Woman's Circle.

The Business Woman's Circle has its own budget, contributing to it and sending its money usually through the Woman's Auxiliary. Many of these Circles have been interested in doing White Cross work at their meetings and others have assumed an especial object for their gifts, such as the support of a girl in a mountain school, or a child in an orphanage. These Business Woman's Circles are usually very up-to-date in their interest, very practical in their work and form a very worth while group in our churches.

THE HIGH SCHOOL GIRLS' CIRCLE

This Circle is organized only in churches where the Christian Endeavor and organized Sunday School

Classes do not meet the need of all of the young people of the congregation. There is often a group of girls who do not care for either of these and enjoy being in an organization of their own. This Circle has its own President (as has the Business Woman's Circle) and its own program, meets monthly where it chooses and carries out such work as appeals to it. Each of these Circles has a Chairman from the Auxiliary as a link between the Auxiliary and the Circle, but each Circle has its own President and other officers.

THE HOME CIRCLE

This Circle usually includes all non-residents and all people who for any reason cannot come out to the meetings. The Chairman of this Circle keeps in touch with the non-residents by sending them church bulletins and an occasional letter and sees that the shut-ins are visited and their comfort and pleasure remembered by the other Circles. This Circle requires a resourceful Chairman who will make the membership of her Circle feel that they are still part of the church work although they are not able to attend.

This Circle as well as all others is a prayer band and the contribution of intercession which its members may make should be one of the most valuable assets of the Auxiliary and of the Church.

The Budget

Every Auxiliary has its own budget, an offering which the women of the church make over and above the amount which, as members of the church, they contribute each Sunday through the duplex envelopes.

The total amount of the Auxiliary budget is usually based upon a ten per cent increase over the budget of

[90]

the previous year. It is divided among the various benevolences of the church as nearly as possible in the proportion recommended by Presbytery to the local church. Added to these benevolences the Auxiliary will have other items which concern the upkeep of the Presbyterian and Synodical as well as any "specials" which the women in any of these organizations may have assumed. It also includes the expenses of delegates to various meetings, the funds for the operation of the local Auxiliary and any other such items as the Auxiliary thinks best to incorporate.

The budget is usually formulated by a Budget Committee appointed by the President from the Executive Board. This Committee returns its report in the shape of a suggestive budget to the Executive Board meeting where it is gone over very thoroughly and such changes as seem advisable are made. After the Executive Board has approved the budget it is then sent to the Auxiliary or direct to the Circles for their approval and for their pledge. Some Auxiliaries approve the budget at the April meeting and divide the amount of the budget by the number of Circles, giving all Circles the same amount to raise; others prefer to have the Circle indicate how much they will give toward the budget, since some Circles may have more giving ability than others. Whatever be the method adopted, the budget must be pledged by the Circles before it becomes effective in the Auxiliary. Each Circle sends the amount of its monthly pledge to the Auxiliary Treasurer during the month and at the monthly Auxiliary meeting the Treasurer reports the receipts from the various Circles and the status of their pledge at that time. In this way the offerings are kept more up-to-date and not allowed to lag until the last of the

year. The Auxiliary Treasurer may send her funds through the Church Treasurer, receiving from him a receipt for the amount given, or she may send the money direct to the place for which it is intended, handing a memorandum of her amounts to the Church Treasurer for record.

CHAPTER SIX
MISCELLANEOUS



"So built we the wall . . . for the people had a mind to work."

—NEH. IV:6.

CHAPTER VI
MISCELLANEOUS



Conferences

SUMMER CONFERENCES

The growth of Summer Conferences in the Southern Presbyterian Church during the past ten years is remarkable. Beginning with the Conference at Montreat in 1913 which was quickly followed by the Conference at Kerrville, Texas, Summer Conferences have sprung up until, in 1927, twelve Synodicals have their own State Conferences.

MONTREAT SUMMER SCHOOL OF MISSIONS

At the very beginning of the Montreat Conferences, the women of the Church held a missionary meeting one day during the summer when they were addressed by missionaries, both Home and Foreign. This was as far as the woman's meeting at Montreat had gone when the Auxiliary was organized in 1912.

Beginning with the summer of 1913, however, a regular Mission Study class was established for the teaching of both the Home and Foreign Mission text books by Mrs. D. B. Wells, of the Presbyterian Church, U. S. A., one of the most inspiring and informed Mission Study leaders any Church has yet produced. In 1914, a class in Bible as well as one in Methods of Work were added to the program and this was the beginning of what is now the Woman's Summer School of Missions at Montreat.

[95]

For ten years a comprehensive inspirational and educational program has been provided by the Woman's School of Missions for the hundreds who gather from all over the Church for this program. Both Home and Foreign Mission Study books are presented, as well as classes in Auxiliary Methods and in Parliamentary Law, while teaching of the Bible has always had a pre-eminent place.

In 1923 the first Conference of Presbyterial Presidents was held in connection with the Summer School and one entire day was spent by the Presbyterial Presidents in conference concerning their work. In 1926 a local Presidents' Conference was added when about two hundred local Presidents spent a day in consideration of the problems of the local Auxiliary.

More and more, however, the women desired Methods of Work in order that they might take home practical helps from the meeting, and so the School of Missions gradually included Normal Methods of teaching. In 1926 it was decided to introduce class room work for two periods and this experience led to the establishment of the Auxiliary Training School which is discussed later in this chapter.

YOUNG PEOPLE'S CONFERENCES

The Young People's Conferences have been even more successful. The first of these was held at Montreat in 1916, although North Carolina was then preparing to launch her own State Conference and postponed it that the Church-wide Conference at Montreat might not be interfered with. Two years later North Carolina held its State Y. P. Conference and for several years every Synod in the Church has had its own Conference for young people in addition to the Conference for Leaders of Young People's Work held at Montreat. All of

[96]

these Conferences, both general and young people's, are for the training of leaders and the programs are quite similar, consisting of Bible Study, Missionary Education, Study of the Program of the Church and Methods.

COLORED WOMAN'S CONFERENCES

A unique feature in the conference work of the Church is found in the Colored Woman's Conferences of which there were thirteen held in as many Synods during 1926. The first Conference for Colored Women was established at Tuscaloosa, Ala., in 1916, by the Superintendent of the Woman's Auxiliary. Stillman Institute was selected as the place of meeting in order that the dormitory might be used for housing the delegates. In September, 1926, the tenth anniversary of the founding of this first Conference was observed at Tuscaloosa with a joyous celebration at which gathered delegates from nine of the other Conferences, bringing greetings and good wishes to the mother Conference.

The Colored Conference idea was unique since this was the first Conference for colored women ever held and the pioneers were compelled to blaze a new trail in the type of program offered. Bible study is the basis of every Conference program while the problems of the Home, the School and the Church are discussed by leaders of both races and Community Problems are discussed by experts. Health questions are considered by representatives from the State Board of Health while the State Educational Department usually contributes the services of an Extension worker. A sewing class is conducted each day, a playground hour for the children observed each afternoon and inspirational addresses by missionaries and social workers are given at the night sessions. In 1919 two other Conferences

[97]

were established, at Christiansburg, Va., and at Atlanta, Ga. Still others followed quickly. No conference work in the Church is producing finer results than these meetings of our colored women. The delegates have gone home to organize Sunday Schools, Daily Vacation Bible Schools, Sewing Classes, establish playgrounds and community centers, organize Boys' Clubs, grade their church Sunday schools, and in countless other ways have used the lessons learned at these Conferences. The faculty as well as the Program Committee are always made up of both white and colored members and the delegates represent many denominations.

The Auxiliary Training School

The 1926 Summer School of Missions at Montreat was really the beginning of the Auxiliary Training School although a definite course of study had not yet been mapped out. Classes were conducted in the various class rooms of the Auditorium and more than four hundred were enrolled as students in the School. Those who passed the examination upon the work done were given credits.

It became evident that a regular course based on studies needed for efficiency in Auxiliary work must be outlined for the Summer Conferences of 1927, and provision made for a limited number of regular credit classes at the Synodical Conferences as well. In the course of time, local Training Schools will probably be held in large centers throughout the Church. The establishment of the Auxiliary Training School marks a long step forward in the advance of the Auxiliary in training leadership. It provides for our workers a place of preparation where they may learn the best way of doing the work in which they are engaged for

[98]

the advancement of the Kingdom. Slipshod, hap-hazard methods of work no longer have their place in the scheme of the Auxiliary, but the feeling that we must bring the best we have to the Master's service is leading many of our women to devote time, effort and money to better training for Auxiliary work.

A Committee of seven was appointed to work out a course of study for the Auxiliary Training School, and the following is the tentative course which will probably have to be adjusted as the School progresses further:

COURSE OF STUDY

Twelve units comprising six fifty-minute periods each are required for the diploma.

The required and elective units will probably be as follows:

REQUIRED	ELECTIVE
Bible (<i>two units</i>)	Personal Work
Missionary Education	Church History and Doctrine
Auxiliary Methods	Country Church
Stewardship	Hymnology
Parliamentary Law	Pageantry and Drama
	Missionary Methods for Young People

There is no obligation whatever on the part of anyone attending the Conference to work for credits unless they wish to do so. Everybody will be welcome in any class they care to attend as listeners, although the class proper will consist of those who expect to take the examination.

Exceptional Presbyterials

INDIAN PRESBYTERIAL

The women of Indian Presbytery have long had a semi-annual gathering at the same time Presbytery was

[99]

meeting. This was the logical outgrowth of the type of meeting held by Indian Presbytery where the members came together for a period of seven to ten days, bringing their families with them in wagons and camping out at the meeting place, combining the regular sessions of Presbytery with the Evangelistic services which were largely attended. At this time the women were present with their children, preparing the meals for the men in attendance, and so it became a custom for the women to come together one or two afternoons to talk about their own work for Missions.

In 1909, at Chishoktok, Rev. C. J. Ralston, appointed by Indian Presbytery, organized the Aid and Missionary Societies of the Indian Presbytery into an organization known as the Ladies' Union. The societies represented in this meeting were from Goodland, Cold Springs, Chishoktok, New Bennington, Wide Springs, Old Bennington, Sandy Creek and Matoy. Most of these societies had been organized by Mrs. E. R. Allison and Miss Anna Paxson, faithful missionaries for many years to the Indians. Mrs. Jonas Wolfe was the first President, holding office until 1913.

Several years after the Woman's Auxiliary was organized, the Presbyterian Constitution was translated into the Choctaw language and the name "Indian Presbyterian" was adopted.

This organization today is in a flourishing condition. The women are studying and praying and are sacrificial givers.

TEXAS-MEXICAN PRESBYTERIAL

In 1923 the Women's Societies of the Texas-Mexican Presbytery were organized into a Presbyterian at the camp meeting ground at Martindale, Texas. Eight

[100]

Auxiliaries constituted the Presbyterian. Mrs. C. S. Guerrero, of San Marcos, was elected President.

The Constitution was translated into Spanish and the new officers eagerly undertook the work of standardizing and strengthening the weaker societies. A visitor to build up the work was provided from among their own members and the Woman's Auxiliary printed a Year Book of Programs for them in the Spanish language with educational leaflets to carry out the programs. The work advanced in spite of the handicaps of long distance, large families and bi-lingual obstacles, and today the work is going forward rapidly.

The Programs prepared for them in Spanish were shared by Woman's Societies of our Churches in Mexico.

COLORED PRESBYTERIAL AUXILIARIES

Although our Church has for more than half a century maintained Stillman Institute for the education of Negro ministers, our local churches among the Negroes have not grown in number or efficiency as might have been expected. The more than fifty churches, with a membership of more than fourteen hundred, have had a few weak struggling societies that have worked almost entirely for the support of the minister and for the necessary expenses of the local church.

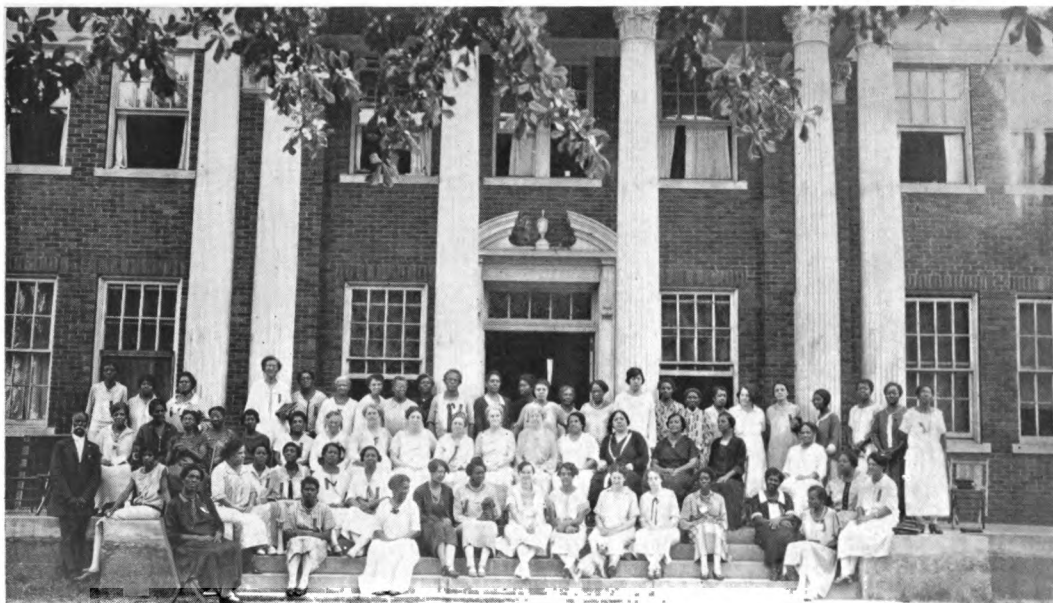
Of late years, however, the women from these churches have come into contact with the leaders from our own Woman's Auxiliary at various Colored Women's Conferences and have learned what organized work has done for their Presbyterian white sisters.

In response to an invitation from representatives of the Presbytery of North and South Carolina which belongs to the Snedecor Memorial Synod, on Decem-

ber 9th, 1925, Mrs. W. L. Wilson, President of the North Carolina Synodical, and Mrs. I. R. Hayes, President of the South Carolina Synodical, with the Superintendent of the Woman's Auxiliary, met at Dillon, South Carolina, and organized the representatives of six women's societies into a Presbyterial Auxiliary. Practically all of the ministers of Presbytery were present at the organization. Mrs. A. J. McQueen, of Rowland, N. C., was elected President. Other competent officers were elected and the new organization started bravely on its way to render more efficient the work of these women who suffer such handicaps in their work for the Master, and yet whose enthusiasm does not falter.

Central Alabama Presbyterial Auxiliary was organized at Stillman Institute, Tuscaloosa, Ala., on December 15th, 1925. Mrs. R. G. Hershey, President of the Alabama Synodical; Mrs. J. G. Snedecor, Dean of Stillman Institute, and the Superintendent of the Woman's Auxiliary assisted in the organization. Mrs. J. T. Ford, of Tuscaloosa, was elected President and plans were considered for the advancement of the Girls' School at Stillman as well as details of the Tenth Anniversary meeting of the Tuscaloosa Conference for Colored Women, at which meeting the new Presbyterial was hostess. The work of this Presbyterial has gone forward since that time and the ministers of its various churches are co-operating heartily in establishing a local Auxiliary in every church.

The Presbyterial Auxiliary of Central Louisiana was organized at Baton Rouge, La., on April 10th, 1926. Mrs. Winsborough was the only white woman present, the Synodical President, Mrs. Wm. Steen, being detained by illness. In the midst of a severe coastal storm, the little band of faithful women met with



THE "HOME COMING," CELEBRATING THE TENTH ANNIVERSARY OF THE FOUNDING OF THE
FIRST CONFERENCE EVER ORGANIZED FOR COLORED WOMEN
Held August, 1926, in Winsborough Hall, Stillman Institute, Tuscaloosa, Ala.

Presbytery and elected their officers and outlined their program for the new Presbyterial. Mrs. Anna Hall, of Scotlandville, La., was elected President. The courage and faith of these women should challenge our earnest prayers and every possible assistance be given them in their arduous task.

The Auxiliary on Our Foreign Field

Before the Auxiliary was many years old, women missionaries home on furlough became interested in the growth of the new organization and resolved to try the same plan in the churches on their mission field. Their success has been most gratifying.

KOREA

Korea was the first country to start the organization of the women along Auxiliary lines and Kwangju had the first Woman's Auxiliary with the Circle plan. When Mrs. Winsborough visited Korea in 1920, she talked with many groups of Korean women, telling them of the plans of organization in the United States and urging them to co-operate more closely with the women of their country congregations.

Miss Elise Shepping, from a careful study of the Auxiliary literature, established ten circles belonging to the Kwangju Auxiliary. Most of these were in outlying villages, adjacent to the town. The growth of interest in the organizations was most gratifying. The idea soon spread to our other Korean mission stations, all of which now have flourishing Auxiliaries. The following quotations are from the paper issued by Mr. Swinehart, at Kwangju in August, 1926:

“Mokpo Auxiliary was organized two years ago with one hundred and eighty members.”

[103]

“At one of the Auxiliary meetings held recently the wife of one of the elders had no money to give nor any time to preach, so she gave five mal of barley to the cause of Foreign Missions.”

“The Auxiliary of Kwangju is the three-year-old mother Auxiliary of all Korea.”

“The Auxiliaries of Kwangju Presbytery have been organized into a Presbyterial and the meeting of 1926 enrolled twenty-eight societies and members.”

“The officials of Presbytery are enthusiastic in their praise for the Auxiliary and what it has accomplished in the churches where it is established.”

“The Auxiliaries of the Korean Church are helping to support the missionary which the Church has sent to the Island of Quelpart, and at a recent meeting of Kwangju Presbytery, this statement was made on the floor:

“The Auxiliary to the Korean Church is like a golden treasure found in a field.’ ”

“Fifteen years ago these Korean women were for the most part without even names; today they are presiding over Auxiliaries with a dozen to sixteen Circles, and conducting the organization with dignity and dispatch. Surely the day of miracles has not passed.”

MEXICO

In 1922, the Mexico Mission appointed a Secretary of Woman's Work whose duty should be the development of woman's societies. Mrs. Winsborough attended the next annual meeting of the Mission and addressed a number of societies recently organized in our churches in Mexico, urging them to enlist more women in their organization and organize for prayer and work for the weaker churches. Many of the

[104]

churches of our Mission now have Auxiliaries which are doing good work.

In 1925 a Presbyterial was organized at Toluca. This Presbyterial includes most of our territory. Since that time other Presbyterials have been organized in the adjacent territory of the U. S. A. Presbyterian Church and they are now considering the immediate organization of a Synodical in that section of Mexico.

BRAZIL

The Auxiliary Circle Plan has been introduced in some of our larger churches in Brazil with most gratifying results. In Sao Sebastao do Paraiso, under the wise management of Mrs. Edward Lane, a fine Auxiliary is carrying on under much the same organization as we have in the homeland. There are Circles for the girls as well as the general Circles, and all are busily engaged in arranging both prayer and missionary meetings, and in earning money for the support of the church.

The Auxiliary at Lavras has been one of the leaders in the organized work of our East Brazil Mission, while Varginha and Oliveira both have well organized Auxiliaries.

At Campinas the Woman's Work is in splendid condition and there are two fine Auxiliaries at Recife, North Brazil.

Miss Eliza Reed, of blessed memory, was appointed by the Presbytery of North Brazil to organize the Woman's Auxiliaries of that Presbytery into a Presbyterial, and this she did in 1925. This organization, however, was preceded by the organization of the Presbyterial at East Brazil of which Mrs. J. M. Sydenstricker was the first President, while Miss Genevieve Marchant was appointed Field Secretary for Woman's

[105]

Work in both East and West Brazil. When she can be relieved from school work to devote all of her time to the Woman's Work, great results will be seen from her consecrated labor.

The Country Church

The Auxiliary Plan is well adapted to the needs of the Country Church and Auxiliary leaders in our rural sections have instituted many variations of the original plan which are bringing excellent results.

In some instances the Circles of the Country Auxiliary are divided geographically in order that the women may more conveniently come together for the Circle meeting. In some cases the Circles meet twelve times a year while the general Auxiliary meets only quarterly, having an all-day meeting at the church to which all of the Circles come, bringing their dinners.

Usually the Circle in the Country Auxiliary assumes more responsibility and has a program more like the Auxiliary meetings of the town and city churches. Some Auxiliaries, during the winter months, when the roads are bad, hold a short Auxiliary meeting following the Sunday service at the church. While this is not so satisfactory as the longer meeting during the week, it is far better than the complete omission of a meeting.

While the majority of our city Auxiliaries adjourn in June to meet again in September, the summer months are the most active in the Auxiliaries of the Country Church, especially the months of August and September when the farmer families have more leisure. Many rural Auxiliaries write of pageants, picnic meetings, basket dinners and lawn parties in connection with the summer meetings of the Auxiliary.

The women in our Country Churches are resourceful, wide awake and interested in the work of the Church and the literature which the Auxiliary has circulated, giving the experiences of some of these women in adapting the Auxiliary Plan to the Country Church, is an index of their initiative and the good results which accompany their efforts.

Christian Social Service

During the early years of the organization Community Service was part of the duty of the Secretary of Synodical, Presbyterian and Congregational Home Missions. Since the congregation usually bore the expense of any especial work established among exceptional people in the community, it was considered a branch of the Congregational Home Missions.

A few years ago, however, the Assembly's Stewardship Committee in outlining the program of the Church, made as the last division of that program "Christian Social Service" and the Auxiliary decided to separate that phase of Home Mission work from the duties of the Secretary of Synodical and Presbyterian Home Missions and appoint an especial Secretary whose entire time should be devoted to Christian Social Service work in her community.

Since that time hundreds of consecrated women who have assumed the responsibility of this office in the local Auxiliaries have made a valuable contribution to welfare work among the needy of the community in which they dwelt. Their channels of activity are too numerous to list, but a few may be mentioned:

Visitation and entertainment for those living in Old Ladies' Homes, Orphanages, Institutions for the Blind,

[107]

County Homes and other public institutions. There have been many ventures into Christian brotherhood for the unfortunate. Evangelistic and song services have been held in jails, and Bibles distributed among the prisoners.

In some communities these officers have undertaken to enlist the women in seeing that there is a Bible in every household in the community, and the American Bible Society bears testimony to the fruitfulness of their efforts.

Daily Vacation Bible Schools have been successfully operated; public playgrounds established for the vacation season; welfare work done among foreigners and among Negroes; as well as practical help given to the poor in the community. Probably no officers in the Auxiliary have rendered more self-sacrificing service than these faithful Secretaries of Christian Social Service.

The Challenge

No one who has read carefully this brief history of the background, organization, development and present efficiency of the Woman's Auxiliary of the Presbyterian Church, U. S., can fail to see the unmistakable leading of the Holy Spirit at every step. No mere finite minds could have planned so well.

The opportunities before the women of the Auxiliary today are bounded only by the needs of a sinful world and the richness of God's salvation. Through dependence upon Him who is wisdom, love and power, the Christian woman of today may humbly say with confidence:

"I can do all things through Christ which strengtheneth me."

Generated at Library of Congress on 2020-08-26 03:21 GMT / <https://hdl.handle.net/2027/uvva.x001270027>
Public Domain in the United States; Google-digitized / http://www.hathitrust.org/access_use#pd-us-google

Digitized by Google

Original from
UNIVERSITY OF VIRGINIA